The purpose in conducting this research was to examine the acculturation of separated Macedonian immigrants in the United States, attitudes towards mental health services, and perceptions about seeking help. The participants in the study were 6 Macedonian male, immigrants between the ages of 45 and 65. The results of study demonstrated that these participants had preserved their culture, maintained a strong Macedonian ethnic identity, and felt a sense of accomplishment and success. The results suggested that the participants were reluctant to seek out mental health services from mental health professionals. They preferred to seek out help from God, family, close friends, or a medical doctor. The act of seeking help was perceived as monetary, physical, and short term. These results have implications for both counselor educators and counseling practitioners.
THE ACCULTURATION OF MACEDONIAN IMMIGRANTS IN THE UNITED STATES

A dissertation submitted to the Kent State University College and Graduate School of Education, Health, and Human Services in partial fulfillment of the requirements for the degree of Doctor of Philosophy

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CHAPTER I
INTRODUCTION

The United States is an intercultural and multicultural environment that is comprised of diverse populations from various countries and cultures. According to Sue and Sue (1990), the U.S. has become multiracial, multicultural, and multilingual. The influx of new immigrants has contributed immensely to the changing demographics of the United States population. Each year approximately 700,000 new immigrants enter the U.S. The immigrant populations entering the country consist primarily of Asian (34%), Latino (34%), and other ethnic groups, who historically have not been willingly assimilated, as many still desire to maintain their cultural heritage (U.S. Bureau of the Census, 1990).

According to the 2000 U.S. census, 18,680 Macedonian individuals have entered the country since 1980. Macedonian immigrants have settled throughout the U.S., and large populations can be found in Michigan (7,801), New York (4,740), Ohio (4,468), Indiana (4,254), and New Jersey (3,772; U.S. Bureau of the Census, 2000). These statistics warrant the immediate attention of counselors to gain a better understanding of the diversity issues faced by specific ethnic populations living in the U.S. (Atkinson, Morten, & Sue, 1998).

Research studies, specifically as they pertain to acculturation issues, have been primarily conducted with Latino, Cuban, Puerto Rican, and East Asian immigrants.
Acculturation is a process that involves the contact of at least two independent cultural groups. It is reasonable to expect the contact immigrants have with the dominant cultural group will result in a change of thinking and behavior and perhaps even a change in their maintenance of own native culture, values, beliefs, and traditions (Redfield, Linton, & Herskovits, 1936). The study of acculturation has become more important as the U.S. becomes more diverse. Research studies have suggested that there are significant relationships between acculturation and educational aspirations of Mexican American high school students (Ramos & Sanchez, 1995), utilization of mental health services of Asian Americans (Kung, 2003), and other adjustment indices (Acre, 1982). Investigating these relationships has provided the counseling profession with new insight when working with culturally different populations (Pederson, 1991), but many populations have been neglected. Macedonian immigrants are one example of an overlooked population. The number of Macedonians immigrating to the United States may be smaller than other ethnic groups, but they still play a part in the development of this multi-ethnic society. No studies have been published on the acculturation of Macedonian immigrants.

The changing demographics of the population have critical implications for counselors and other mental health professionals. Counseling professionals will need to increase their level of personal and professional awareness and knowledge of different cultures and acquire culturally relevant counseling skills (Sue, Arredondo, & McDavis, 1995). There is the need to understand the unique cultural idiosyncrasies of particular
cultural groups. Counselors are cautioned not to stereotype or generalize the client’s experience, and to recognize that there is no distinct profile that suits all members of any specific cultural group (Caple, Salcido, & Cecco, 1995). This study explores the specific aspects of acculturation as they pertain to Macedonian immigrants in the United States.

Statement of the Problem

The United States is experiencing demographic changes that have altered “the complexion of our society” and have contributed to the development of a new multicultural society (Atkinson, Morten, & Sue, 1993). By the year 2010, racial and ethnic minorities will become the majority (Sue, 1991). This transformation in our society has generated a great deal of interest in the field of multicultural counseling, research, and the need to produce culturally competent counselors.

Wrenn (1985) previously had suggested that our society, as well as the counseling profession, had functioned from a monocultural and monolingual perspective. These practices had been reflected in what has been referred to as the encapsulated counselor. Cultural encapsulation arises when reality is described by a one-dimensional cultural perspective, cultural differences are disregarded or minimized, and technique-oriented approaches are applied across cultures, and there is no consideration for unique worldviews (Wrenn, 1962, 1985). Cultural encapsulation has fostered the dependence of a one-dimensional standard in a multidimensional cultural context. These practices were identified as problematic. As a response to cultural encapsulation, a multicultural counseling practice has emerged (Lee & Richardson, 1991; Pederson, 1989, 1990).
Researchers and mental health professionals recognized that a shift from monocultural to multicultural had occurred. The counseling profession has acknowledged that society has become multicultural, and the traditional practices do not appropriately meet the unique needs of many ethnic groups. A need for more research continues. In order to address the current demographic changes, it is critical for the counseling profession to revise our current educational programs, training, research, and practice to meet the needs of the various ethnic groups that previously have been ignored in research, such as Macedonian immigrants (Sue et al., 1995). The study of acculturation is one way to meet these needs. It has allowed the counseling profession to gain a better understanding of the interactions that take place between the cultural groups. This study was designed to explore aspects of the acculturation mode of separation within one immigrant community.

Significance of Study

The population of the United States is changing drastically in terms of ethnicity. The current immigration rates are the largest in U.S. history (Atkinson et al., 1998). The population growth has been increased not only by the rising immigrant populations, but also the higher fertility rates among immigrants as compared to their Caucasian counterparts. These significant changes are responsible for about 59% of the population growth in the last decade. During the 1980s the U.S. population was about 80% Caucasian, but by the 2000 U.S. Census Bureau report this has dropped to 71%. The U.S. Census Bureau predicted that this trend in changing demographics would follow a similar
path in the future. These changes in demographics have posed considerable implications for multicultural counseling practices.

Caple et al. (1995) suggested that the first step in addressing these demographic changes by the counseling profession regards gaining awareness that American society is composed of many multicultural settings based on one or more of the following: race, ethnicity, socioeconomic status, national or religion origin, sexual orientation, age, physical and mental ability, and gender, which moves us closer to embracing the true meaning of diversity. Next, the goal becomes to acknowledge that there is no definite profile that suits all members of one particular ethnic group. Recognizing this crucial point will decrease the possibility of stereotyping and generalizing members of a specific ethnic group. Lastly, it is essential to accept that each member has a unique experience. Individuals from different ethnic groups have endured different levels of oppression, which requires the mental health professional to begin to explore the client’s historical perspective. Therefore, this study attempted to provide several unique cultural profiles of separated Macedonians, stemming from the experience of immigration and the desire to maintain their ethnic identity.

Purpose

The purpose of this study is to explore how separated Macedonian immigrants acculturate to the culture of the United States. The goal of this study is develop a deeper and richer understanding of how Macedonian individuals participate in the acculturation process. Since Macedonians have not been researched in the counseling profession, this
study provides the counseling profession with new information, and also addresses the issue of diversity in the counseling literature.

The multicultural counseling literature has continued to cover only a few ethnic groups. As mental health professionals working in a pluralistic society we have a responsibility to all client populations, not just the few that have been addressed in the literature. According to Weinrach and Thomas (1996), electing to conduct research on only the few ethnic groups is considered (a) deeply degrading to those minorities not incorporated, (b) a gross misrepresentation and denial of the realities that many disenfranchised clients endure daily, (c) obviously incompatible with the very essence of the counseling profession, and (d) antithetical to why many of us came into the profession. Therefore, conducting a study on Macedonian immigrants addresses some of these concerns.

Research Questions

The research questions were developed based on the literature reviewed and previous research conducted in the area of acculturation. The questions emerged as a result of a gap in the literature. Macedonian immigrants have contributed to the development of the multi-ethnic society in the U.S. (U.S. Bureau of the Census, 1990), but have not been researched in the counseling literature. The study of acculturation can be employed to conceptualize and examine the acculturative changes and adjustment obstacles of immigrants as they experience continuous, first-hand contact with dominant culture (Sodowsky & Plake, 1992). The three main research questions are as follows:

1. How do separated Macedonian immigrants acculturate in the United States?
2. How do separated Macedonian immigrants seek help?

3. What are your attitudes towards mental health services?

Definition of Terms

The following terms have been defined since they are significant to this study: acculturation, assimilation, integration, separation, ethnocentrism, immigrant, American and dominant culture, and Macedonian culture.

**Acculturation**—”Those phenomena which result when two groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original cultural patterns of either or both groups” (Redfield et al., 1936, p.189).

**American Culture and Dominant Culture**—These terms are used synonymously for the purpose of this study. American culture is defined as the culture of the United States with “core values, beliefs, and social, economic, political structural and practical patterns derived from Anglo-Saxon culture and heritage from West European cultures” (Huang, 2003, p. 5).

**Assimilation**—A form of acculturation in which the individual loses his or her original cultural identity as he or she acquires a new identity in the second culture (Berry, 1980).

**Ethnocentrism**—Ethnocentrism is a phenomenon which can be divided into three distinct levels. The first level is described as positive. In this instance the group chooses their way of life over any other. At this level people can experience group identity, unity, and a place in history. The second level is described as negative. The group believes that
their views are superior over others, and other groups should be measured by their standards. The last level is described as extreme. The group imposes their beliefs onto others, and insistently devalues other group’s worldviews. Racial segregation and genocide are two examples (Herskovits, 1973).

*Immigrant*—This term is used to describe those individuals who came to the United States in order to settle, and have been in this country at least 1 year. According to Berry and Kim (1988), “immigrants are those who move from one cultural/national situation to another, who do so voluntarily, and with the intention of being permanent” (p. 259).

*Integration*—A form of acculturation in which the individuals develop a bicultural orientation and successfully integrate cultural aspects of both groups (Berry, 1980).

*Macedonian Culture*—The dominant culture of Macedonian with core values, beliefs, and social, economic, political structural, and practical patterns developed in Macedonian.

*Separation*—A form of acculturation in which the acculturating individual resists acculturation and chooses not to identify with another cultural group and to retain ethnic identification, behaviors, beliefs, practices, and values. Separation is a self-imposed withdrawal from the larger society (Berry, 1980).

Literature Review

The growing number of ethnic populations in the United States presents a particular challenge to counselors and other mental health professionals trained to employ therapeutic interventions intended mainly for European Americans (Kim & Abreu, 2001).
Diverse ethnic populations are anticipated to represent 50% of the U.S. population by the year 2050 (U.S. Bureau of the Census, 1999). This statistic warrants the immediate attention of counselors to gain a better understanding of the diversity issues faced by specific ethnic populations living in the U.S. (Atkinson et al., 1998).

Researchers have identified the study of acculturation as a valid procedure in understanding and establishing within-group differences among ethnic populations, and in providing conceivable explanations as to why ethnic populations react either positively or negatively to current counseling modalities (Gim, Atkinson, & Whitely, 1990). The remainder of this chapter examines the history and contributions of multicultural counseling, the evolution of acculturation in the behavioral sciences, and the history and special considerations of immigrants in the U.S. A review of the literature explores the significance of the relationships between acculturation and several adjustment indices faced by ethnic populations. The study focuses specifically on Macedonian populations; therefore, an overview of Macedonian culture is discussed.

The following sections have been organized in this manner so that the reader can make the connection between the emergence of multicultural counseling and the implications it had in studying the area of acculturation in counseling. The multicultural movement gave a voice to neglected minority groups. Immigrants were one of these groups, and immigrant experience is examined in the following sections so that the reader can have a better understanding of immigrants’ experiences. The multicultural movement helped counseling professionals recognize the significance of a client’s culture in the therapeutic relationship (M. Jackson, 1995).
It was during the 1960s that counseling researchers began to consider acculturation factors in studying client care (Graves, 1967), about the same time as the beginning of the multicultural movement. Behavioral scientists began developing acculturation theories and researchers began constructing acculturation instruments to measure acculturation among culturally different clients (Berry, 1980; Cuellar et al., 1980; Suinn, Richard-Figueroa, Lew, & Vigil, 1987). Researchers began to get a better understanding for other minorities’ experiences such as immigrants and refugees. Acculturation became a critical research topic that could not be ignored (Berry 1980; Cuellar, 2000; Lee, 1997, & Sue, 1981). Understanding a client’s level of acculturation became essential for counselors when they had to diagnosis, devise treatment plans, and select appropriate treatment techniques (Cuellar, 2000; Lee, 1997; Sue, 1981). Cultural variables were recognized as having an impact on human behaviors (Kluckhohn, 1962), and therefore warranted research. These findings were made significant in research during the multicultural movement.

History of Multicultural Counseling

The 1960s are known as the era of revolution, change, and growth in the counseling profession. It was during this decade the multicultural movement was launched, and African American professionals are credited for initiating the need for the counseling profession to become more culturally sensitive to all Americans. American society began to acknowledge the concerns of minority clients and recognize the repercussions of past mistreatment and neglect of minority clients (M. Jackson, 1995).
The events of the 1960s had allowed minorities to have their issues heard and dealt with in the counseling profession. The passage of the Civil Rights Act of 1964 had a significant impact on the multicultural movement in the counseling profession. The counseling profession could no longer ignore the exploitation of minority groups in society. In response to these significant changes, in 1965, the American Personnel and Guidance Association (APGA), now the American Counseling Association (ACA), created the Human Rights Commission. Then in 1969 the National Office of Non-White Concerns was established within APGA (Casas, 1984). These organizations promoted increased awareness for the unique needs of the culturally different individuals and groups in American society.

During this time the multicultural movement began to investigate cultural differences that had been previously ignored, as well as provide the counseling profession with pertinent information about how to address counseling issues with diverse clients. Counseling professionals began to discuss and recognize the impacts of culture, race, prejudice, and discrimination in the counseling relationship (Aubrey, 1977).

The multicultural movement alongside the civil rights movement confronted traditional counseling practices and gave a voice to diverse populations in the United States that had been previously ignored and mistreated. The multicultural counseling movement actively sought to take into account the significance of cultural elements and experiences of diverse clients. These events produced essential multicultural research that assisted in the growth of a more sensitive counseling profession (M. Jackson, 1995).
The multicultural movement made great strides in research during 1960s. The writings of Trueblood (1960), Phillips (1960), Wrenn (1962), Reed (1964), Peterson (1967), and Grande (1968) proposed the need for counseling professionals to regard specific counseling issues of diverse populations. The study of culture and minority group membership became primary research topics. Their research also urged counselors to reexamine their therapeutic approaches when counseling culturally different individuals. These topics would gain further recognition in the 1970s, and continue through the 1980s and 1990s.

**Multicultural Counseling in the 1970s**

During the 1970s multicultural and cross-cultural research increased tremendously. Counseling professionals were eager to acquire more information and appropriate skills so they could work effectively with minority clients. Researchers (Pedersen, Lonner, & Draguns, 1976; Sue & Sue, 1971; Vontress, 1971) responded to the needs of counseling professionals by focusing their research on counseling issues from a cultural perspective to include a variety of racial and ethnic groups.

In the 1960s much of the research focused on African Americans, Native Americans, and Latino Americans, and much emphasis was placed on the interactions of the majority counselor and minority client therapeutic relationship. A noteworthy shift occurred in the 1970s. First, research began investigating the interactions between minority counselors and majority clients. This challenged counselors to examine their own cultural beliefs and how they impacted the counseling relationships. Second, the term minority expanded to take into account several racial and ethnic groups, as well as
other groups of people (women and disabled individuals) who endured discrimination and institutional oppression. Lastly, society reconsidered the ideal of assimilation and began to recognize the importance of cultural diversity (Ornstein & Levine, 1982). These topics would continue to be explored at length in later decades.

Multicultural Counseling in the 1980s and 1990s

The significant historical changes brought forth by the multicultural movement and current changes in the population demographics of the United States have compelled the counseling profession to designate multicultural counseling as a specific discipline within the helping professions. Counselors must take into consideration the variations in language, social class, and culture between counselor and client (Sue & Sue, 1990). It has been referred to as the “fourth force” in psychology (Pederson, 1989, 1990). The development of multicultural counseling has given counseling professionals a sense of assurance and guidance when working to meet the needs of the diverse (Lee & Richardson, 1991). Yet, the counseling profession is still being confronted with several shortcomings within multicultural counseling (Lee & Richardson). Therefore, researchers and practitioners have begun to reexamine the current practices so that they can more appropriately meet the needs of diverse populations (Lee, 1997; Lee & Richardson, 1991).

Pedersen (1991) defined multicultural counseling as a counseling perspective that seeks to provide a conceptual framework recognizing the complex diversity of a pluralistic society and acknowledging bridges of shared concern that bind culturally different persons to one another. According to Axelson (1994), multicultural counseling
is a helping process that places the importance for counseling theory and practice correspondingly on the cultural impressions of the counselor and the client. The counselor must regard the differences in language, social class, and especially the cultural differences between the client and the counselor. It becomes the counselor’s responsibility to deal with these potential barriers in order to provide the most culturally sensitive form of therapy (Sue & Sue, 1990). A. P. Jackson and Meadows (1991) proposed that counselors-in-training and those in practice move beyond their own culture and “feel” the culture of their clients. In other words, counselors should not only attempt to become skilled at techniques for how to work with culturally diverse clients, but also attempt to understand the fundamental, core value structure of diverse cultures. It is then suggested that a culturally skilled counselor has the awareness, knowledge, and skills to appropriately intervene in the life of the ethnically different client and provide culturally sensitive interventions (Lee & Richardson, 1991).

The development multicultural counseling as a concept has produced much assurance amongst mental health professionals. According to Lee and Richardson (1991) four promises have been proposed within multicultural counseling. First, an increased awareness among mental health professionals suggests that counseling must be inclusive and take into account various cultural groups. Cultural differences are valid and must be taken into account. Second, the multicultural views of counseling have promoted a new sense of social responsibility and activism within the counseling profession. Third, the belief and practice connected with multicultural counseling intervention have promoted the materialization of an international perspective on counseling as an impending force in
human development. Finally, multicultural counseling assures the appearance of a culturally skilled counselor: a counselor that is able to appreciate each client as a unique person, while taking into account his or her own universal experiences of a human being.

Even with the development of these concepts there are considerable shortcomings within multicultural counseling. These impending pitfalls exist when one begins counseling across cultures (Lee & Richardson, 1991). At one point in the 1980s and 1990s mental health professionals believed that multiculturalism was the answer to all the issues posed in multicultural settings, but actually that was not case (Lee, 1997). Lee and Richardson (1991) identified six pitfalls. First, multicultural counseling received great recognition. Yet the term as well as the specialty itself was in danger of losing their definitional focus. Second, there was danger of assuming that all people from a specific group were the same and that one methodological approach is universally appropriate in therapy. Third, it has been suggested that the focus on cultural dissimilarities in multicultural counseling theory and practice serves to accentuate human differences and has the potential for fostering renewed forms of racism (Margolis & Rungta, 1986; Pedersen, 1983). Fourth, as the multicultural counseling thought continued to question the validity of traditional counseling practice with particular groups of people, there was a danger of the helping professionals becoming self-conscious about their level of competence to work with diverse clients. Fifth, much promise was inherent in modalities that are culturally sensitive; it is understood that counseling had often not been highly valued among groups of people. Finally, the challenge of moving beyond awareness and knowledge to actual practice required counselors to develop a new level of awareness and
an updated knowledge base to address the concern of culturally different clients. Even with the introduction of multiculturalism stereotyping, the under-utilization of services, and the early terminations of services by ethnic minorities continued. Some believed that it actually perpetuated these dilemmas (Lee, 1997; Sue & Sue, 1990).

The counseling profession began to examine the reasons why these issues still existed. It was believed that language barriers, cultural differences, misinformation about the counseling process, lack of racially or ethnically similarly counselors, and lack of culturally sensitive treatment approaches are why many ethnic groups dropped out of therapy (Brinson & Kottler, 1995). Others simply believed that it was just the traditional one-to-one counseling approaches the counselor attempted to implement (Lee, 1997; Lee & Richardson, 1991). Mohammed (2000) identified mistrust, perceived irrelevance, and insensitivity for cultural norms and personal meanings as major factors in the underutilization of services. Other research suggested that mental health professional services had not been appropriately sensitive to cultural differences as a result of ethnic or racial stereotyping (Dana, 1993; Lee, 1997; Lee & Richardson, 1991; Paniagua, 1994; Sue & Sue, 1990, 1999). In attempts to address these concerns, CACREP (Council for Accreditation of Counseling and Related Educational Programs) graduate counseling programs responded to these dilemmas by encouraging the programs to use textbooks that offered information about culturally different clients and to use personal experiences. The goals were to increase the counselors’ knowledge so that they would be better prepared to meet the needs of culturally different clients (Sue & Sue, 1999). In spite of these efforts, underutilization of services and the high dropout rates persisted throughout
the 1990s (Lee, 1997; Sue & Sue, 1999). This issue has perplexed counseling theorists, researchers, and practitioners.

**Current Issues in Multicultural Counseling**

Multiculturalism has become an important part of the counseling profession. Yet, multicultural counseling is confronted with several challenges. In the last 30 years, the most talked about and most acted upon solutions to issues of multicultural counseling have been politically oriented. The impetus began with the economic, legislative, and social gains during the Civil Rights movement, and has continued as the population demographics change. Researchers, through their writings, have repeatedly (Lee, 1997; Lee & Richardson, 1991; Sue & Sue, 1990, 1999) expressed their dissatisfaction with the current state of multicultural counseling. Several efforts have been made to develop more appropriate strategies within multicultural counseling, so that ethnic groups receive the most beneficial services.

In response to this dilemma, researchers have attempted to recognize what factors contribute to high drop out rates, underutilization of services, and premature termination. Researchers began investigating client perceptions of the counseling process (Gim, Atkinson, & Kim, 1991; Lee, 1997). Other research has supported the notion of looking at client’s perceptions as well as the practitioner’s sensitivity to cultural differences as possible alternatives (Sue & Sue, 1999). During this time, acculturation instruments were being developed to measure cultural differences. Counselors began to assess various relationships between clients’ acculturation levels and counseling issues (Cuellar et al., 1980). Researchers also recognized the potential dangers of generalization and began to

Understanding how ethnic groups interpret the counseling process has been pivotal in multicultural counseling. Research has found that ethnic individuals perceive the counselor as the expert or authority. They expect the counselor to be directive, active, and formal. The counselor takes time to explain the counseling process (Mori, 2000). Therefore, during the initial phase of counseling, the goal of the counselor is to establish credibility through expertness and trustworthiness (Akutsu, Lin, & Zane, 1990).

Sue and Sue (1999) proposed that, in addition to perceptions of the counseling process, the barriers to effective multicultural counseling lie in the differences between the counselor and clients’ perceptions of culture, worldviews, values, lifestyles, beliefs, traditions, emotional expressions, and communication. The goal for the counselor was to become culturally skilled and competent through appropriate training. The key components for multicultural competence include the development of awareness of self, knowledge, and skill with respect to culturally relevant variables (Pedersen, 1994). Awareness requires the appreciation of the differences among and between cultural groups. Counselors who acquire accurate assumptions and appropriate attitudes concerning the role of race and culture in counseling may do so in three areas: (a) knowledge about the nature and uniqueness of cultural groups and understanding of the sociopolitical experiences of those cultural groups, (b) skill acquisition focused on the quality and appropriateness of interactions or interventions between the counselor and
diverse clients, and (c) self-awareness of the role of culture in one’s own experiences. Sue and Sue (1990) proposed that another alternative to the multicultural dilemma, when necessary, was to refer the client to a counselor that shared the same cultural background and language. This concept has been debated within the counseling profession.

The study of acculturation became increasingly important in the field of counseling. Acculturation instruments such as the Acculturation Rating Scale for Mexican Americans (Cuellar et al., 1980) and the Suinn-Lew Asian Self-Identity Acculturation Scale (Suinn et al., 1987) were developed to assist mental health professionals in gaining knowledge about ethnic individual’s societal experiences as they attempted to adapt to the new environment.

Lee and Richardson (1991) urged counselors to take into consideration the clients’ level of acculturation along with their perception of counseling services. They believed that it was crucial for the counselor to understand the idiosyncratic experiences of their ethnically different client not only to determine the differences between the counselor and client, but also the within group differences. They cautioned the counselor not to generalize, and to acknowledge that individuals also differ within their own cultural group. Lee and Richardson supported the notion that it was the counselor’s responsibility to find the most culturally appropriate interventions for the individual.

Researchers (Gim et al., 1991; Lee, 1997; Lee & Richardson, 1991; Sue & Sue, 1990, 1999) have strongly advised that counselors not only try to understand the differences between various ethnic groups, but also give great consideration to the differences within the same ethnic groups. The counselor could potentially generalize or
stereotype the clients and their experiences. Sue and Sue (1990) reported that clients belonging to the same group still have a unique experience that needs to be considered by the counselor. They indicated that group variables do not signify that all individuals from that same group will possess the same beliefs, values, or customs. Sue and Sue agreed with other researchers (Lee & Richardson, 1991) that generalization is inherent and necessary for humans to function in different situations, but overgeneralization and stereotyping can twist the client’s messages and delude counselors to treat their clients incongruously. Sue and Zane (1987) also pointed out that even though inadequate knowledge of a client’s cultural background is problematic, instructing counselors about specific cultural beliefs may increase the possibility that the counselors will stereotype their clients by presuming they should exhibit these beliefs. Studies (Ridley, Mendoza, Kanitz, Angermeier, & Zenk, 1994; Sue & Sue, 1990) have found that counselors who are aware of, show recognition of, demonstrate knowledge of, and show interest in the client’s ethnic identification and cultural background and how both may or may not relate to the client’s problem were more suitable when treating ethnic minorities. The counseling profession is in need of more research to better assist the unique needs of ethnic minorities and the special circumstances of immigrants.

The multicultural counseling field has attempted to explain the role of sociocultural forces in counseling and research. It has been recognized that traditional practices and techniques work better with clients who share similar values and beliefs, and they do not work as well with ethnic individuals (Wohl, 1989). In order for counselors to become more culturally competent, they will have to actively explore the
issues of culture, race, gender, ethnicity, acculturation, and mixtures of these, among others (Weinrach & Thomas, 1996).

Future of Multicultural Counseling

The field of multicultural counseling has made great strides but is still faced with several challenges. First, multiculturalism will continue to actively confront the challenges of understanding the distinctive cultural differences without disclaiming the commonalty of human beings. Second, the term multicultural counseling will need to be more clearly defined. Third, multicultural counseling will attempt to redesign counseling curriculums so that the various groups in the U.S. declaring their diversity will receive recognition. Lastly, research will include the minority groups that have been neglected (M. Jackson, 1995).

Acculturation

History of Acculturation

The theory of acculturation originated within the discipline of anthropology, and it appeared in research as early as 1880. According to Berry (1980), there were four classic definitions of acculturation: one by Redfield, Linton, and Herskovits (1936), Herskovits (1938, as cited in Berry, 1980), Linton (1940, as cited in Berry, 1980), and the Social Science Research Council (SSRC) Summer Seminar (1954). The phenomenon of acculturation received notable recognition within the discipline of anthropology in the 1930s. The most cited definition of acculturation has been defined by anthropologists as: Those occurrences which result when groups of individuals having diverse cultures come into constant direct contact, with succeeding changes in the fundamental cultural patterns...
of either or both groups (Redfield et al., as cited in Berry, 1980). Twenty years later, another group of social scientists defined acculturation as: Cultural transformation that is commenced by the combination of two or more independent cultural systems. Acculturative change may be the result of direct cultural transmission. It may be originated from noncultural causes, such as ecological or demographic variation persuaded by an imposing culture. It may be deferred, as with internal adjustments following upon the recognition of unfamiliar traits and patterns; or it may be an immediate adaptation of conventional modes of life. Its dynamics can be perceived as the discriminating adaptation of value systems, the developments of integration and differentiation, the generation of developmental sequences, and the operations of role determinants and personality factors (Social Science Research Council, 1954, as cited in Berry, 1980). The latter definition clearly expanded the definition of acculturation. This definition takes into account value systems, developmental sequences, roles, and personality factors as essential components that contribute to how individuals adjust when they come into contact with one another (Padilla & Perez, 2003).

From these viewpoints, anthropologists and sociologists researched acculturation from a group level perspective and did not address the impact of individual levels. The study of acculturation obviously focused on human behavior at the group level, and it was applied to research that examined the changes at the societal level (Sodowsky, Lai, & Plake, 1991). It is critical to recognize the differences between studies of acculturation at the group level and individual level. First, at the group level, changes in social structure, economics, and political organization generally emerge. At the individual level, the
changes are within the person’s behavior, identity, values, and attitudes. Secondly, not
every acculturating individual partakes in the communal changes that are occurring in
one’s group in the same way or extent. There will be individual differences in the
psychological characteristics that a person will possess during the acculturation process,
and their participation will be different. Therefore, the acculturation process is very
unique to the person and does not affect all cultural and psychological phenomena in a
homogeneous manner (Berry, 1990). Anthropologists do not always make a clear
distinction between the levels, but this distinction has become of major significance in the
studies of individual acculturation (Berry).

The study of individual levels of acculturation has gained more recognition in
psychology in the last three decades, and several social scientists have proposed various
perspectives on the concept of psychological acculturation. Graves (1967) coined the
term psychological acculturation to describe the impact of acculturation at the individual
level. Researchers looking at the study of individual levels of acculturation began to
focus on the changes a person experiences as a result of coming into contact with other
cultures. Teske and Nelson (1974) have been noted as being the first to give a complete
psychological perspective on acculturation. They reported that acculturation included
changes in material traits, behavior patterns, norms, institutional changes, and values.
Yet, they did not attempt to investigate how individuals of diverse cultures accommodate
one another. This would suggest further research in the area of within group differences.

Berry (1980) expanded the concept of acculturation to include varieties of
adaptation, and specifically identified the following four: assimilation, integration,
rejection, and deculturation. He also identified six dimensions of psychological functioning directly affected by acculturation: language, cognitive styles, personality, identity, attitudes, and acculturative stress. It was also proposed that as an individual moved through the acculturation process, change would occur in each of these areas. Berry’s concept of acculturation acknowledged the impact of multicultural societies, minority individuals and groups, and the idea that individuals have a choice in the acculturation process (Padilla & Perez, 2003).

Szapocznik, Scopetta, Kurtines, and Arnalde (1978) suggested that psychological acculturation also included changes in two personal dimensions: behaviors and values. Behavioral dimensions include language use and participation in other cultural activities, and value dimensions look at relational style, person-nature relationships, beliefs of human nature, and time orientation. Padilla (1980) later identified cultural awareness and ethnic loyalty as fundamental components of acculturation. Cultural awareness is described as the inherent knowledge that individuals possess about their native cultures and host cultures. This knowledge is comprised of many factors, such as language proficiency in each culture, knowledge of significant historical events that shaped the cultures, and knowledge of behavioral and societal norms. Ethnic loyalty is described as the individual’s preference for one culture over the other, and it incorporates the concepts of ethnic pride and identity.

Cuellar, Arnold, and Maldonado (1995) further examined the definition of acculturation and suggested that change occurs on three levels of functioning: behavioral, affective, and cognitive. The behavioral level contains various types of behavior:
language, customs, foods, and the music. The affective level is described as the level that includes the emotions linked to the culture. An example of this would be how individuals feel about their identity. The cognitive level is described as attitudes about gender roles, thoughts about illness, beliefs toward illness, and fundamental values.

This review presents how acculturation has developed and evolved into a multifaceted psychosocial phenomenon. The study of acculturation began with researchers interested in “the comparative examination of psychological similarities and differences across broad ranges of cultures,” and then expanded to “the psychological adaptations made by individuals when they move between cultures” (Berry, 1990, p. 232). Atkinson et al. (1998) included acculturation, in addition to racial and ethnic identity, socioeconomic differences, and cultural mistrust, in their research as one of the four constructs that can aide counselors in conceptualizing appropriate treatment modalities when working with ethnically different clients.

Acculturation Studies

Acculturation has been associated with a range of adjustment indices extending from clinical symptomalogy (Acre, 1982), to educational achievement (Lese & Robbins, 1994; Lew, Allen, Papouchis, & Ritzler, 1998; Lopez, Ehly, & Garcia-Vazquez, 2002; Padilla, 1980; Ramos & Sanchez, 1995). Other studies have investigated the relationships between acculturation levels of immigrants and the degree in which they seek out psychological help (Zhang & Dixon, 2003), level of mental health status (Metha, 1998), career counseling advice (Lucero-Miller & Newman, 1999; Miranda & Umhoefer, 1998),
and job turnover rates (Booth-Kewley & Rosenfeld, 1993). The results of many of these studies are conflicting, which suggests the need for further research.

Research studies have found a positive relationship between acculturation levels and attitudes towards seeking out psychological help. Zhang and Dixon (2003) discovered that Asian international students with high levels of acculturation were more open to counseling. The research reported that these students had confidence in the counseling process and in the mental health provider. Students recognized the need for psychotherapy and were less concerned with the stigmas related to counseling. The study reported that there was no relationship between seeking out psychological help and educational levels, religious beliefs, and length of time in the country. This study found that the students who were less acculturated felt ashamed to acknowledge they were suffering distress, and they believed that admitting they had a problem would bring shame to their families. A similar study by Atkinson and Lowe (1995) reported that there was no relationship between acculturation levels and seeking psychological help, but they recognized that their sample did not include a variation of acculturation levels; however, the sample was composed of highly acculturated individuals.

Findings by Metha (1998) reported that Asian Indian immigrants that felt acceptance within United States culture had better mental health. The research indicated a positive relationship between mental health of Asian Indian immigrants that were more acculturated with the American culture and language. This study seems to suggest that Asian Indians who have lower levels of acculturation would suffer more rejection and maladjustment within the dominant culture.
Research studies have also found positive relationships between acculturation levels and academic achievement. Ramos and Sanchez (1995) reported higher levels of acculturation were associated with high school graduation and college attendance among Mexican American students and that higher socioeconomic factors and parental expectations were positively related to academic achievement.

Lopez et al. (2002) found that the levels of acculturation were not significantly related to academic achievement as assessed by the Acculturation Rating Scale for Mexican Americans II. Instead the study found that some subscales of the measure that identified the acculturated type were better predictors of academic achievement. The three acculturated types were identified as traditional (Mexican oriented), integrated (Mexican and American oriented, bicultural), and assimilated (American oriented). The results reported a positive relationship with the integrated type and academic achievement. This study suggested that the integrated students have been able to maintain aspects of their native culture and adopt some of the dominant cultural beliefs and values to achieve academically. The study also indicated that gender and social support are predictors of academic achievement. The Mexican American females that utilized their social supports (i.e., Parent, Teacher, Classmates, and Close Friend) had higher levels of academic achievement.

Other research among Asian American college students has discovered similar results (Lew et al., 1998). Students that endorsed the dominant cultural beliefs as well as their Asian beliefs scored higher on individual-oriented achievement that stresses self-reliance, individualism, and autonomy, as opposed to social-orientation achievement.
Social-orientation achievement was more consistent with Asian American beliefs of collectivism, morals, and high regard for the family. Interestingly, there was only a slight relationship between the endorsement of only Asian values and social-orientation to achievement. Previous studies supported the latter (Lese & Robbins, 1994). The study found that Southeast Asian adolescent refugees strongly supported the notion that family was a major factor in goal achievement.

Acculturation studies have also investigated the relationships between acculturation levels and career self-efficacy. In a study of Latino populations Miranda and Umhoefer (1998) found the strongest indicators of career self-efficacies were high levels of acculturation and use of the English language. The study implied that these two factors strongly influenced the individual to believe that they are more competent to execute the preferred job in spite of their educational level, length of time in the United States, and age.

Booth-Kewley and Rosenfeld (1993) discovered a positive relationship in acculturation levels and job turnover among Hispanics in the U.S. Navy civilian workforce. The results indicated that lower acculturated Hispanics had higher rates of turnover than higher acculturated Hispanics. The turnover rates of low acculturated Hispanics in the U.S. Navy civilian workforce were double that of high acculturated Hispanics. The researchers presented some possible explanations for these results. Low acculturated Hispanics may have difficulty with the language, which affects their verbal and written abilities, and could lead to discrimination. Since they are less acculturated,
they may not embrace the same social norms, and they are often viewed as outsiders by their co-workers.

The research has reported conflicting relationships between acculturation and various adjustment indices. According to Kim and Abreu (2001), one reason for the conflicting results is that the study of acculturation has become more complex and challenging, and that the definition of acculturation remains elusive. Therefore, more acculturation research is needed to address these issues. Cabassa (2003) suggested that researchers need to examine the individual’s experience by asking more diverse questions that describe the whole range of cultural experiences and move beyond the use of proxy measures (person’s age at immigration, time spent in U.S., language spoken, and generational status). Cuellar et al. (1995) reported that acculturation research needs to go beyond language-based indicators and incorporate cultural change measures that investigate attitudes, beliefs, and behaviors. Cabassa (2003) believed that research in the area of acculturation could progress if researchers combined both quantitative and qualitative techniques. This would allow them to gain a better understanding of the acculturation process.

Acculturation Models

The motivating force of acculturation research is essentially a search to comprehend what occurs to individuals who have grown in one cultural context when they attempt to adapt and live in a new cultural environment (Berry, 1998). The disciplines of cross-cultural psychology, social psychology, and sociology have supplied a knowledge base that has laid the theoretical and empirical foundations of acculturation
research (Cabassa, 2003). From these investigations models of acculturation have been created to assess what occurs when individuals try to adapt to their new environment. It is important to note that the models have been intended for traditional minority groups in the U.S., and specific international groups have been excluded in the research (Sodowsky & Plake, 1991). According to Kim and Abreu (2001), these models can be classified into three categories: unilinear, bilinear, and multilinear.

In the unilinear model acculturation occurred when an individual moved from one end of a continuum, mirroring participation in the culture of origin, to other end of the continuum, mirroring participation in the host culture. This process proposed that the only person being affected is the acculturating individual. It also assumes the loss of characteristics of one’s cultural identity as they move towards the other culture (Marin & Gamba, 1996). It reared for its simplicity and applicability, Although, it was limiting in that it could represent biculturalism (Kim & Abreu, 2001). The Acculturation Rating Scale for Mexican Americans (Cuellar et al., 1980) is an example of a unilinear model. This model assesses acculturation through behavioral, cognitive, and attitudinal domains. The items on the measure ask questions about language acquisition, language usage, frequency of participating in cultural practices, interpersonal relationships, cultural identity, family beliefs, and adherence to traditional values. The single continuum compels individuals to make a choice between the two cultures (Mexican/Anglo; Cuellar et al., 1980; Cuellar et al., 1995).

The second type of acculturation model has been identified as the bilinear model (Kim & Abreu, 2001). In this model, acculturation was assessed on two continua, one
The ARMSA-II (Cuellar et al., 1995) is an example of a bilinear model. It has been suggested to be successful in determining Mexican immigrants’ various degrees of bicultural traits. It has been noted for its ability to distinguish the different types of bicultural identities among Mexican Americans. Although, the ARMSA-II is thought to be a well-developed instrument, it is still limited to Mexican Americans.

The multilinear model assessed acculturation along various domains of social functioning. This model assesses acculturation by combining factors like language preference and usage, cultural heritage, ethnic pride, and ethnic identification and preference. According to Ramirez (1984), acculturation involves changes in various life domains of the various cultures with which the person interrelates. For example, “a
person may be developing in the familial domain, the educational domain of another, and the work domain of still another” (p. 92). An example of this type of model is Padilla’s (1980) model of acculturation. This model incorporates ethnicity, maintenance of ethnic pride and identity, and inter-ethnic interaction and distance as additional acculturation factors for which one would assess when measuring acculturation levels. It was suggested this that this model allows researchers to better explore the complexities of the adaptation processes endured by ethnic individuals in the U.S. (Kim & Abreu, 2001).

The various models have attempted to incorporate various factors that are associated with the acculturation process and assess for relationships in the acculturation process. These models of acculturation are useful in understanding our diverse world. Therefore, it is essential that research continue in this area to include international individuals.

**History of Immigration**

The United States was created by immigrants who endured adversity to come to the land of freedom and opportunity. In the beginning of the 20th century immigrants migrated to the United States in great numbers. The U.S. became known as the “melting pot.” The belief was that many cultures came together and merged to create this new American identity. The goal was to have immigrants disregard their cultural differences and create a more homogenous society. Many immigrants were given no choice in the matter, and had to assimilate. Assimilation was promoted in both overt and silent manners. Assimilation existed in the educational system and media “teaching” the majority culture to the ethnic groups, in the laws mandating that immigrants study
American history, taking oaths/pledges, to the discrimination and aggression against those who were opposed (Moghaddam, Taylor, & Wright, 1993).

During the middle of the 20\textsuperscript{th} century, the concept of the “melting pot” was being confronted as diverse ethnic differences were being acknowledged among third generation immigrant families (Glazer & Moynihan, 1970). In the 1960s the concept of cultural pluralism materialized once again. This concept was originally promoted by Horace Kallen in 1924. Cultural pluralism fostered the belief that even though immigrants would have to deal with some levels of Americanization, they would at the same time be able to retain their distinct cultural heritage and values (Saran, 1985). The emergence of cultural pluralism in the United States during the 1960s was also the impetus for multicultural counseling. The “melting pot” theory began to lose its credibility and was thought to be more detrimental to society. Pryor (1992) stated, “The melting pot, on the surface a one-dimensional culture wherein everyone adhered to the same basic values, was in fact a seething cauldron. Beneath the surface laid resentments and frustrations waiting to erupt” (p. 154). Assimilation was increasingly being discarded and cultural pluralism was gaining more support and being endorsed as the preferred paradigm, “for responding to the reality of the multi-social and multiethnic society” (Glazer, 1975, p. 10).

Cultural pluralism clearly supports diversity, and the “melting pot” theory slowly diminished while diverse ethnic groups became eager to communicate their unique heritage, or the “stew” view of acculturation. This concept acknowledges that there is no single American culture, members of each cultural group are diverse, acculturation is a
dynamic process, and diversity is to be acknowledged and valued (Caple et al., 1995). Therefore, it is critical that the mental health professionals recognize these particular areas in multicultural counseling: cultural encapsulation, one’s definition of culture, the practice of counseling in multicultural settings, and the broad and inclusive definition of culture in counseling (Pedersen, 1996).

The concept of cultural encapsulation becomes a key component in the formation of the therapeutic relationship. The mental health professional’s ability to incorporate a historical awareness in counseling will assist the counselor in recognizing culture-centered solutions to the client’s presenting concern in the client’s own historical-cultural context. It is damaging for mental health professionals to assume that one approach is universally applicable across cultures, and to disregard the vast approaches developed throughout history (Pedersen, 1996). In view of that, the question arises as to how one defines culture. Patterson (1996) seemed to compare culture and ethnicity in a limited and exclusive rather than an inclusive and extensive definition. This definition has presented some doubt in the counseling profession, because it can definitely create problems when counseling diversified ethnic groups. Despite the fact that there may indeed be a concern of overemphasizing diversity in some of the multicultural literature, it is similarly severe to discount diversity and thus deny ethnic groups their identity.

The practice of counseling in multicultural settings needs to fit the client’s needs. However, devising the appropriate approach can be difficult. Mental health professionals are encouraged to incorporate therapeutic approaches that fit the cultural context of the client (Jencius & Duba, 2002). This means that the mental health professional has the
ability to use time-bound and culture-bond theories, test, and techniques in culturally specific ways. Finally, how does one explain the complexity of a broad, inclusive definition of culture in counseling? Research (Pedersen, 1996) has suggested that the intention is not to replace multicultural counseling for traditional theories, rather to implicate all theories as accountable. Respect for the client, genuineness, and empathic understanding are in themselves the results of a cultural context, and they will need to be understood differently in each situation (Pedersen).

Special Considerations

According to Das and Kemp (1997) many immigrants leave their homeland in search of a better life. Some identify their dreams in terms of material conditions of life, career goals, travel, and other interests. When an individual immigrates to another country they leave a familiar world and enter into an unfamiliar world. People leave their close relatives, friends, and all other objects of emotional attachment. This could be a painful and emotional experience. A person begins to feel a sense of separation. Once they move to the new country they are faced with several other situations as they begin the acculturation process.

Berry and colleagues (Berry, Kim, Power, Young, & Bujaki, 1989; Berry & Sam, 1997) have identified four coping strategies that individuals use in the acculturation process: assimilation (interaction with individuals from the host culture and devaluation of one’s own culture), integration (maintenance of one’s culture as well as interaction with individuals from the host culture), marginalization (rejection of one’s culture of origin as well as avoidance of individuals from the host culture), and separation
(maintenance of one’s culture of origin and minimal interaction with other groups, mainly individuals from the host culture). Whereas it is reasonable to believe that the acculturation process will continue with minimal problems, it may also be stressful and result in adaptation difficulties (Berry, 1997).

The strategies described above are just some of the factors that have been found to be associated with the mental health of immigrants in the United States (Krishnan & Berry, 1990; Sam, 1994; Sam & Berry, 1995), with integration recognized as the most adaptive and marginalization as the least adaptive (Berry, 1997; Berry & Sam, 1997; Sam & Berry, 1995). Further, LaFromboise, Coleman, and Gerton (1993) suggested that individuals might develop the ability to negotiate two cultures comfortably without sacrificing their identification with either culture.

It is also important to understand that race and ethnicity play an important role in the identity and acculturation processes (Alvarez, Kohatsu, Liu, & Yeh, 1996). Ethnic identity is another aspect that enhances the complex process of acculturation for immigrants. It has been portrayed as an enduring, fundamental facet of self that embraces a sense of connection to an ethnic group, and the attitudes and feelings related with membership in that group (Phinney, 1990). Ethnic identity has also been described as multidimensional and dynamic (Sue & Sue, 1990; Yeh & Hwang, 2000); linking attitudes, values, and behaviors; and evolving with changes in social contexts, family interactions, and geographic location. Again, these issues present counselors with special considerations. In order to further the research, it is vital to take a deeper look into how
these issues present within specific immigrant groups and begin to search for deeper meaning. This next section will explore the Macedonian culture.

Macedonian Culture

History

Although Macedonia (See Appendix A) or the Former Republic of Yugoslavia is considered to be a young state, which became independent in 1991, its roots flow deep in history. The name Macedonian is in fact the oldest surviving name of a country in the continent of Europe. Archaeological evidence shows that old European civilization flourished in Macedonia between 7000 and 3500 BC. Macedonia is located in the center of the Southern Balkans, north of ancient Greece, east of Illyria, and west of Thrace. The ancient Macedonian people were ethnically, linguistically, and culturally different from their neighbors. Throughout history Macedonians have been identified as a separate ethnic group. During ancient times they were considered to be ethnically different from their Greek, Thracian, and Illyrian neighbors. The ancient Greeks did not regard Macedonians as Greek (History of Macedonia, 2005). Macedonians were the only ones who spoke Old Church Slavonic, which had a dialect that was distinctively different (Danforth, 1995). The origins of the Macedonians are in the ancient Brygian substratum which occupied the whole of Macedonian territory and in Indo-European super stratum, which settled here at the end of the second millennium. During the last 10 centuries, the Macedonian people have lived under the rule of several foreign empires: the Byzantine, Bulgarian, Serbian, and the Ottoman Empires (Poulton, 2000).
The 19th century was a period of growing national awareness for the freedom of the Macedonian people. During this time period the Greeks, Serbs, and Bulgarians conspired against the Macedonian people and attempted to take over. They instituted schools in an attempt to instill a specific linguistic and confessional identity, the control of ecclesiastical office, influence over the course of railroad building, diplomatic attempts to secure a relationship with the Turkish sultan. The Greeks and Bulgarians sent guerilla bands into Macedonia to use fear tactics to convince the population of the true identity. The Macedonians developed their own plan and organized their own fight against the Turks. Despite their efforts against the Turks, Greeks, Serbs, and Bulgarians Macedonians would not gain some freedom until 1945.

In 1903, Macedonia was divided into three territories: the Vardar region, which was occupied by the Serbs and renamed Southern Serbia; Prin, which was occupied by Bulgaria; and Aegean, the largest portion, occupied by the Greece. The Macedonian people were forced to assimilate in each region, and they were robbed of their ethnic identity. They were forced to change their names. Macedonians were forbidden to speak their language. All Slavic literacy was obliterated, which included the ruin of churches, icons, and gravestones that bore inscriptions in Macedonian. The Greeks punished the Macedonian people in humiliating ways. If they were heard speaking the Macedonian language the Greeks would make them drink castor oil (Danforth, 1995). The Serbs referred to the Macedonians as the “South Serbs.” The Greeks labeled the Macedonians with degrading names like “Slavophone Greeks” and “MakedoSlavs.” While in Bulgaria they were simply called Bulgarians. Despite this triple persecution Macedonians never
discarded their national identity. Many Macedonians continued to call themselves Macedonians even though their land was occupied by Greece, Bulgaria, and Serbia. Macedonians believed that their national identity was not situational or something that was negotiated. National identity was considered innate and permanent and linked to a person’s blood and soul (Danforth).

As a result of World War II, in April 1945 the first Macedonian government was finally established in the Vardar portion of Macedonia, and then in 1958 the Ohrid Archbishopric was restored. As the Greeks recognized this victory, they began to terrorize the Macedonian people once again. During this time the use of the Macedonian name and language were again prohibited in the Aegean part of Macedonian. Many Macedonian people suffered great travesties such as murder, rape, imprisonment, torture; villages were pillaged and abandoned. The Greeks began a violent campaign of assimilation and denationalization of Macedonians. If Macedonians refused to take on the national identity of the country that governed them and take a language oath never to speak Macedonian again they were imprisoned and all of their property was confiscated. Macedonian’s human rights were violated. Elderly Macedonians were forced to attend night school in order to learn the Greek language. Teachers beat children with switches if they heard them speaking Macedonian among each other (Danforth, 1995).

The struggles continued throughout the 1940s and 1950s. During World War II, 28,000 Aegean Macedonian children called “child refugees” were taken from their families and resettled in parts of Eastern Europe and the Soviet Union in an attempt to save their lives. However, in the Prin region under the rule of the Communist Party,
Macedonian people began to receive cultural autonomy and affirmation of the Macedonian nationality. The Macedonian language and sense of nationalism were also being restored in the educational system. This freedom and liberty would only last until 1956, and recognition of Macedonian culture would be suppressed until 1989 (Poulton, 2000).

Macedonia finally became an independent state on September 8, 1991, during the disintegration of Yugoslavia. The Macedonian constitution was established and it read, “Macedonia is constituted as a national country of the Macedonian people which guarantees complete civil equality and permanent mutual living of Macedonian people with Albanians, Turks, Vlachs, Roma, and the other nationalities living in the Republic of Macedonian” (Republic of Macedonia Constitution). Still Greece opposed this decision made by the European Community. Greece opposed the use of the name Macedonia and the use of the emblem of the ancient Macedonia on the flag. Macedonians continued to protest and fight for their freedom. It was not until 1993 that Macedonia finally received full recognition by the United Nations (Poulton, 2000).

Greece continued to oppose the liberation of Macedonia, and it imposed a trade embargo on Macedonia. Greece wanted the Macedonian president to rename the country, nation, and language. This has caused great economic devastation in Macedonia. Amnesty International and the European Parliament have continued to urge Greece to acknowledge the existence of the Macedonian nation, language, and people and cease the oppression of the ethnic Macedonians. Even with these efforts the trade embargo still exists (Poulton, 2000).
The Macedonian people throughout history have had to prove to the world that they exist. Macedonians have had to struggle to preserve their heritage, language, culture, and religion, and have finally managed to obtain recognition from most of the world. Yet, Greece and Bulgaria continue to deny the ethnic Macedonian. The Macedonian church that was obliterated by the Ottoman Empire was once again rebuilt. Now, the threats are coming from the Serbian and Greek Orthodox churches. Many Greeks and Serbians still do not acknowledge Macedonians as a separate ethnic group. Still the people of Macedonia struggle to maintain their unique ethnic heritage and fight to be recognized as a distinct group of people with a unique culture (Poulton, 2000).

Culture and Traditions

The language, culture, and art have been the primary factors that have helped to establish and maintain the national identity of the Macedonian people. The culture and tradition were retained through oral and written literature, which was written in Old Church Slavonic and preserved in the monasteries and churches. The Macedonian churches, monasteries, frescos, and icons are also representative of genuine Macedonian culture. Finally, one can see within the folklore, customs, embroideries, and objects of everyday the Macedonian culture (2005).

The official language of Macedonia is Macedonian, which is written in Cyrillic. The primary religion is Christian Orthodox. The extended family is the norm. Sons are often encouraged to live with their parents after marriage. There is patriarchal structure but women are included in the decision-making process. Within the culture, older people are highly respected and often referenced as aunt and uncle regardless of kinship. The
elderly are looked upon as mediators, and included in the family decision-making process. Views on gender are still very conservative and traditional. The culture retains a fatalistic approach to health. Many believe if something is meant to happen there is nothing anyone can do about it. Macedonians rely on faith healers, sugar water, chamomile tea, and plum brandy to heal different types of ailments. Macedonian individuals tend to stigmatize mental illness, and it is often not discussed openly. There tends to be high reports of anxiety and depression (Cultural Diversity in Health, n.d.).

Some other significant beliefs that are unique to Macedonian culture are as follows: pregnant women who see someone eating must be offered some of their food or it is believed that she will miscarry; and women must not go out after dark for up to six weeks after a pregnancy (Cultural Diversity in Health, n.d.). Macedonian people place a high regard on the establishment of personal relationships. Eye contact is very important during a conversation, and not maintaining eye contact can be considered a sign of disrespect. When you are visiting a Macedonian you will be offered tea or coffee; it is strongly suggested that you accept, and you must wait for your host before you touch your beverage (Cultural Diversity in Health). Education is highly regarded by the Macedonian people. The literacy rate in Macedonia is approximately 90%. Parents place a great emphasis on making sure that children get a good education (Cultural Diversity in Health).

Religion

The Macedonian Orthodox Church has served an important role in the long struggle of the Macedonian people for the conservation of its national identity, as well as
in its education and culture. The church has played a significant role in joining and organizing Macedonian expatriates in Australia, United States, and Canada. The church serves as the link between many expatriates and their homeland, promoting through education the preservation of culture and national identity (History of Macedonia, 2005). Because of a lack of literature, this section has provided a brief overview of Macedonian culture.

*The Separated Macedonian*

The acculturation process entails changes, adjustments, and experiences within the immigrant’s daily life that are brought on as result of contact with new cultural groups. According to Pliskin (1987), immigrants may begin to question their self-identity and have changes in values, attitudes, and behaviors. They must attempt to learn a new social structure and a new form of communication. Many immigrants may find themselves becoming more vulnerable in losing their traditional views and supports, whereas others strive to maintain their cultural heritage. The process of acculturation is unique to the individual’s experiences.

As previously mentioned, the research (Berry, 1980) has identified four modes of acculturation (assimilation, integration, separation, and marginalization) that explain how individuals adjust to the new culture. Assimilation is a form of acculturation in which the individual loses his or her original cultural identity as he or she acquires a new identity in the second culture (Berry). Integration is a form of acculturation in which the individual develops a bicultural orientation and successfully integrates cultural aspects of both groups (Berry). Marginalization is a form of acculturation in which the acculturating
individuals give up their original ethnic identification for the identification with another group only to realize that they are rejected by that group. It is characterized with most psychological problems and stress levels. Separation is a form of acculturation in which the acculturating individual resists acculturation and chooses not to identify with another cultural group and to retain ethnic identification, behaviors, beliefs, practices, and values. Separation is a self-imposed withdrawal from the larger society (Berry). For the purposes of this study the separated Macedonian was researched.

Separation is a conscious choice being made by the Macedonian immigrant. The individual finds ways to maintain his or her cultural heritage and traditional ways. This does not mean that the Macedonian is not aware of the traditions and values of the host culture, nor is he or she resisting the host’s culture. Rather, he or she is choosing one’s own, while still maintaining economic and psychological stability. Economically, the Macedonian immigrant is able to provide for himself or herself and families, or at least is a contributor. Psychologically, he or she does not find himself or herself struggling with issues of self-identity or social support. The Macedonian immigrant has managed to be resilient. This is not to say that the individual does not endure stress associated with this form of acculturation. This study looks at how one overcomes these challenges, and how mental health professionals working with separated individuals can most appropriately meet the mental health needs of separated Macedonians.

Summary

The literature review has indicated that multicultural counseling has been a pivotal force that has supported the notion that researchers in the counseling profession
need to become more aware of the idiosyncrasies of the individual experience in order to provide appropriate services. Since the U.S. is being faced by major demographic changes due to the immigration influx in recent decades; a distinction also needs to be made between the experiences of minority groups that have been traditionally researched and ethnic groups that have been neglected in the research. Acculturation has been recognized as a complex, multidimensional process that can assist counseling professionals in understanding the experiences of immigrants. The acculturation research is limited in immigrant studies. The trend has been to lump all groups together and to assume their experiences are similar. The next logical step is to do more research in the area of acculturation with specific groups in specific modes of acculturation. In addition to that, there are no studies that have addressed the Macedonian immigrants and acculturation.

This study attempts to fill the gaps in the existing research. First, it addresses the experiences of an immigrant group about which there is no information. It provides the reader with new information about an unexplored community of people. It enlightens the reader by exploring qualitatively the acculturation experiences of separated Macedonian immigrants in the U.S. The qualitative aspect of this research with comprehensive interviews provides intense and vivid information about the life experiences of Macedonians in the U.S.
CHAPTER II

METHODOLOGY

This chapter outlines the research methodology and design of this study. This study was designed to explore how Macedonian immigrants acculturate in the United States. This chapter is divided into the following sections: the methodology which justifies the use of a qualitative study, design of the study, description of the procedures and participants, and data analysis.

Qualitative Orientation

Qualitative research accentuates processes that are inductive, generative, constructive, and subjective (Goetz & LeCompte, 1984). Qualitative research concentrates on description rather than explanation. The goal of the researcher is to embody the reality as perceived through the experiences of the participant (Gale, 1993). Qualitative research allows the researcher to explore what people are doing and how they interpret what is happening rather than examining patterns of cause and effect by replicating experiments in a controlled setting (Morse, 1994). It has been suggested that qualitative research and multicultural counseling have similar worldviews. According to Merchant and Dupuy (1996), there are significant relationships between the multicultural counseling competencies developed by Sue, Arredondo, and McDavis (1992) and the primary assumptions and methodology of qualitative research. Therefore, for the
purposes of this study qualitative research proves to be the most appropriate methodological approach.

According to Merchant and Dupuy (1996), in qualitative research the researcher has a desire to investigate an area of research that has not been previously examined, or examined in an exploratory manner. Qualitative research allows the researcher to ask questions in many different ways so that new ideas can be explored. The researcher is also often referred to as the instrument. Throughout the research process, the researcher is responsible for the decision-making and knowledge that is produced. During this process, researchers are constantly remaining aware of their own beliefs as well as their clients. Merchant and Dupuy suggested that this can produce some tension but it allows for “space for discovery, understanding, and wisdom.” Qualitative researchers spend much time gathering their data, and are often faced with finding a meaning in the elusive and conflicting data. The researcher’s goal is to understand the unique experiences, while at the same accept the ambiguity and have high confidence in the process connecting with and learning about diversity. The qualities of a qualitative researcher and research and multicultural counseling are similar. Merchant and Dupuy identified that the skills of a culturally sensitive counselor are also essential for a qualitative researcher. Qualitative research seems to more appropriately address the holistic and nonlinear beliefs of culturally different clients.

Stiles (1993) reported that qualitative research provides for the exploration of the interrelatedness of environmental, social, and individual situations by stressing the context-bound nature of the research process. The context is described as the
investigators’ and participants’ cultural and personal histories, and the immediate setting of the observations. Merchant and Dupuy (1996) suggested that this assumption is essential in the context of multicultural research and counseling, as understanding of the relevant personal, cultural, and social contexts leads to many assumptions. Therefore, this study has been conducted utilizing qualitative methods.

The use of qualitative research methodology in exploring multicultural issues has been endorsed by many researchers (Helms, 1989; Hoshmund, 1989). As previously mentioned, Merchant and Dupuy (1996) affirmed that there is a noteworthy correlation between traditional aspects of a qualitative study and the development of multicultural competence. They suggested the multicultural counseling competencies (Sue et al., 1992) and the basic assumptions and methodologies of qualitative research share a collective epistemological foundation and worldview. The three-dimensional framework of the multicultural competencies created by Sue et al. emphasized three significant characteristics of a culturally skilled counselor: awareness of his or her own assumptions, values, and biases; understanding of the worldview of the culturally different client; and the development of appropriate intervention strategies and skills. These qualities are also prominent for the qualitative researcher, especially in the selection of the research question, the researcher as an instrument, and the relationship between the research and the data collection, analysis, and validity (Merchant & Dupuy, 1996).

The goal of this research was to ascertain information about how Macedonian immigrants acculturate to the culture of the United States. The researcher determined that a qualitative design would provide a more comprehensive and richer analysis of the
descriptive data from this study. It was of significant interest for the researcher to obtain this information because it had not been previously investigated in the research. The researcher completed a thorough inquiry of the literature and determined that the qualitative design was the most appropriate approach for this study. Therefore, a qualitative single case study design was used for this research.

Research Design

The design selected for this research was a multiple case study design. Case studies are a form of qualitative descriptive research and an idyllic means of research when the focus of the study is a real phenomena such as acculturation (Yin, 1984). They profoundly look at an individual or small participant pool, depicting conclusions specifically about the individual or group and simply in that particular context (Merriam, 1988). According to Merriam, a researcher must take into consideration several important questions before choosing this design. First, the researcher must ask himself or herself if he or she is interested in understanding the how and why of what is being investigated. Second, is he or she willing to have minimal control over the study, and accept that there is no manipulation of treatments or subjects? Third, will the final product be holistic, descriptive, and an interpretation of a particular phenomena? Finally, the researcher must determine if a bounded system exists. Smith (1978) reported that a bounded system is an investigation of particular phenomenon such as a person, process, or social group. This research study meets all of Merriam’s criteria for a multiple case study design, and it allowed for insight, discovery, and interpretation into the phenomena of acculturation and
the acculturative experiences of Macedonian immigrants. The primary research questions to be investigated by this study are:

- How do Macedonian immigrants acculturate in the United States?
- How do separated Macedonian immigrants seek help?
- What are your attitudes towards mental health services?

Participants

Participants for this research were selected from a Macedonian Orthodox Church in the United States. The choice to recruit participants from a Macedonian church was made because the Macedonian Orthodox Church, in the U.S., plays a crucial role in the maintenance of communication between the expatriates and their homeland (History of Macedonia, 2005). According to the U. S. Census Bureau report (2000), the following states were the most populated with Macedonians: Michigan, New York, Ohio, Indiana, and New Jersey. Participants were selected from New Jersey and Ohio. Six Macedonian immigrants were chosen for this study who were born and lived in Macedonian for at least 15 years, and who had immigrated and lived in the United States for at least 15 years.

Measures

Demographic Questionnaire

All participants were given a demographic information sheet. Participants were asked to provide factual information about their gender, age, marital status, highest level of education, current place of residence, who lives in their household, present occupation, age when immigrated to U.S., who immigrated with them, which part of
Macedonia were they from, frequency of visits to Macedonia, family members in Macedonia, family members in the U.S., and length of stay in the United States (See Appendix E).

*Interviews*

According to Denzin (1978), there are three types of interviews: the scheduled standardized interview, the nonscheduled standardized interview, and the nonstandardized interview. The data was gathered through nonstandardized scheduled interviews (Denzin, 1989). In this type of interview, there is a list of questions, but order, phrasing, and follow-up are tailored to each participant. Flexibility is a significant trait of such interviews, so that unforeseen ideas and insights can be thoroughly investigated.

Interviews covered personal experiences with immigration, acculturation, and the use of language, social experiences, and tradition. The primary researcher conducted the interviews in person, audio-recorded them, and transcribed the data for analysis. Six participants were chosen for the study. The interviews were conducted to gather information about how Macedonian immigrants acculturate to the culture of the United States. The interview questions were devised and asked of all the participants so as to elicit their personal thoughts, feelings, perceptions, and observations of their immigration and acculturation experiences. The interview questions were developed from the literature and the researcher’s personal experiences. The questions were asked in the language that the participant felt most comfortable speaking. This required the researcher to paraphrase questions so they were understandable to the participant. In addition to the
audio-recording, the primary researcher made notes of observations that took place during the interview.

Interview Questions

Several of the interview questions included in this study emerged from the Acculturation Rating Scale for Mexican-Americans II (Cuellar et al., 1995). After a review of the literature it was determined that the ARSMA has been the most widely used acculturation assessment. From development of the first ARSMA scale in 1980, several acculturation instruments have been created and many acknowledged the ARSMA in their development (Rogler, Cortes, & Malgady, 1991). The Suinn-Lew Asian Self-Identity Acculturation Scale (Suinn et al., 1987) was one such instrument modeled after the ARMSA, as well as the Bidimensional Acculturation Scale for Hispanics (Marin & Gamba, 1996). Therefore, it was determined the questions in this study would be beneficial to ask.

Procedures

The researcher obtained a list and contact information of all Macedonian Orthodox churches in the U.S. from the www.macedonian.org website. The researcher then contacted three priests, via phone calls. The first priest that was contacted declined due to previous obligations. The second priest also declined. He stated that he could not find individuals to fit the criteria for the study. The third priest agreed to assist in recruitment of participants. During the phone conversation the researcher introduced herself, explained the purpose of the study, and requested assistance from the priests in identifying potential participants. Once the priest agreed to assist, he was informed that
he would receive a letter in the mail in the following days that would provide him with a written explanation of the study and contact numbers of all members involved. He was encouraged to contact the members if they had any further questions. The priest was given the option as to where he wanted to have the meeting, and he was also informed that the researcher would be traveling to meet him. The procedures section is illustrated in Figure 1.

The sample was obtained using the following two techniques: purposeful sampling and snowball sampling. According to Bogdan and Biklen (2003), purposeful sampling is a process in which the researcher “chooses subjects, places, and other dimensions of a research site to include in the research to enlarge the analysis or to test particular emerging themes and working hypotheses” (p. 261). Bogdan and Biklen defined snowball sampling as, “getting referrals from subjects for other people that might meet sampling criteria” (p. 262). In this study, the researcher targeted the Macedonian Orthodox churches and asked for assistance from the priest to identify potential participants. The priest was asked questions from a criterion sheet (See Appendix F), and asked to identify individuals that he thought best fit the criteria of a separated Macedonian immigrant.

A list of 10 potential participants was obtained from the priest. Six participants were initially contacted by phone. The remaining four contacts were kept on reserve in case someone decided they did not want to participate or withdrew. During the phone call, they were given an overview of the study, and asked to consider participating in the research. Once they agreed to be interviewed a written explanation (See Appendix C) of
Figure 1. Procedures

Participant Sample Pool
Macedonian Orthodox Churches

Recruitment: Assistance from priest

10 Identified Participants

Data Collection

6 Selected Participants

Individual Interviews

Face to Face Member Checks
the study was delivered in person to them. Participants were encouraged to contact any of the members involved in the study if they had any questions. The participants were given the choice of where they wanted to conduct the interview. Two days before the interview was to take place, a reminder call was placed to the participant to confirm the interview.

Before the interview, the participants were asked to read and sign the consent form (See Appendix D), complete the demographic sheet (See Appendix E), complete the questionnaire (See Appendix G), and read and sign the audio taping consent form (See Appendix H) and peer reviewing consent form (See Appendix I).

Data Analysis

The researcher transcribed all the data obtained from the in-person interviews. The transcripts were then secured on file and were available for the researcher. The transcribed data were comprehensively analyzed using the QSR NUD*IST N6 (QSR N6). QSR NUD*IST is a software package that was created to manage non-numerical unstructured data via techniques of indexing and theorizing. The most current form of NUD*IST is the N6 which was devised in 2002 (Richards, 2002). This software methodically manages and analyzes text data.

During the analysis of the interviews, the researcher explored the data for themes and ideas that were sited into the nodes. According to Richards (2002), nodes are the containers for categorizing and coding data. Parent nodes are also utilized for any general themes. As parent and then child or subcategory nodes are created, the data becomes more multifaceted, and organizational, hierarchical tree materializes. The researcher had
the following parent nodes: immigration experience, behavioral aspects of acculturation, ethnic identification, and general adjustment concerns (See Appendix B).

\textit{Triangulation}

Triangulation allows the researcher to examine a phenomenon, while at the same time endorsing the validity of the findings through various methods (Jenks, 1995; Rapport & Maggs, 1997). Denzin and Lincoln (1994) identified four types of triangulation. The first is described as data triangulation which uses many types of data sources (interviewing, observations, and official documents). The second type is investigator triangulation which uses several investigators collectively to counteract the possible bias of the single researcher. The third is theory triangulation, which many perspectives are used to examine the single data set. Lastly, methodological triangulation uses more than one methodology to examine a single research problem. Shih (1998) reported that the goal of triangulation is to either substantiate results or present a more inclusive representation of the subject of study. Lincoln and Guba (1985) affirmed that triangulation is implemented in qualitative research to create credibility. Investigator triangulation was utilized for the purposes of this study. This was done with volunteer peer reviewers and member checking.

\textit{Peer Review/Member Checks}

To increase the credibility and transferability of the results of this study, two methods of triangulation were utilized: peer reviewers and member checks (Bogdan & Biklen, 2003; Merriam, 1988). According to Merriam, peer reviewing entails an examination of the researcher’s data by colleagues. Colleagues are asked to evaluate the
data for emerging themes. The comments of the peer reviewers are then checked against one another for similarities and differences.

One of the peer reviewers for this study was a doctoral student in the Counseling and Human Development Services Program at Kent State University. The other was a Macedonian man, having similar criteria as the participants. Before they were given the audio tapes, the two peer reviewers signed consent forms (See Appendix J) agreeing to keep the information confidential. They were asked to review the data and make detailed comments on emerging themes. Finally, member checks were conducted. Once the data was transcribed it was delivered to the participants. They were asked to review the contents for plausibility.
CHAPTER III
DATA ANALYSIS

This chapter presents six case studies, which address the main research questions and demonstrate the ways separated Macedonian men acculturate in the United States, define help-seeking, and discuss their attitudes towards mental health services. The data was gathered by in-depth non-standardized scheduled interviews. The transcribed data from each interview was comprehensively analyzed using the QSR NUD*IST N6 (QSR N6). Each case study consists of two sections: (a) demographic and background information, in which pseudonyms have been used for the participants; and (b) a brief summary of the interviews. Lastly, the qualitative outcomes that focus on the predominant themes that emerged in all of the interviews are presented. The themes that emerged in this study are as follows: Sentinel for a cultural legacy, Macedonian ethnocentrism, respectfully autonomous, reluctance in seeking out mental health services, and success stories. Within the theme reluctance in seeking out mental health services two sub-themes emerged: community of helpers and condition of the weak; and within the success stories theme two sub-themes emerged: my motivation to move and small, inevitable, but manageable hurdles.

Peer Review

To increase the credibility and transferability of the results of this study, two methods of triangulation were utilized: peer reviewers and member checks (Bogdan &
According to Merriam, peer reviewing entails an examination of the researcher’s data by colleagues. Colleagues are asked to evaluate the data for emerging themes. The comments of the peer reviewers are then checked against one another for similarities and differences.

Two peer reviewers were asked to participate in this study. The first was a doctoral student in the Counseling and Human Development Services Department, and the second was a 54-year-old Macedonian male that presented with similar demographic characteristics as the participants of the study. Three analogous themes emerged among the peer reviewers and the researcher. The first was the similar acculturative experiences, the church connection, and the reluctance to seek out mental health services.

The peer reviewers agreed that most of the participants had similar acculturative experiences. For example, both peer reviewers recognized that the immigration experience for the participants was primarily triggered by economic reasons or to be closer to their family. According to the first peer reviewer, “These men, though, stated they came for reasons much more practical, to meet needs much more basic.” The second peer reviewer agreed. The peer reviewers pointed out that the participants found in order to achieve their economic goals they had to work very hard. They displayed an admirable work ethic that allowed them to persevere. They noticed that the participants reported they did not rely on others much for help. The participants proved to be self-sufficient and self-reliant. If they did receive help, it was only for a short while.

The connection to the church was another prevalent theme. Both peer reviewers agreed that the participants had a strong connection to the church and the Orthodox
religion. They concurred that the church allowed Macedonian people the opportunity to retain their culture as well as the traditional practices of the culture. The second peer reviewer discussed how in Macedonia the religion had been suppressed for many years because of the communist government. It was only when the immigrants came to the United States they were given the opportunity to practice their religious beliefs. As he reported, “It was here in America that we rediscovered God . . . We did taste freedom of speech, religion, and liberty.” He discussed how Macedonians had to no longer fear the Macedonian National “chanting 3+5.” According to him 3+5 means that anyone who went against the government served 3 years in jail and the followers served 5.

The reluctance to personally seek out mental health services was clear to both reviewers. The doctoral student questioned if the aversion had something to do with the Macedonian male perspective, whereas the other reviewer reported that he noticed the participants would not seek help for themselves. This did not shock him. However, he was especially “shocked” by the response of one of the participants. The reviewer believed the participant who expressed having a concern should have been more open discussing his experience with the researcher since the researcher was a mental health professional.

The member checks were completed once the participants received their copy of the transcripts and had time to review them for any questions or concerns. Each participant reported that they were satisfied with the transcripts.
Case of Borche

Borche: Demographic and Background Information

Borche was a 60-year-old male, retired laborer who immigrated to the United States in 1964. Borche was a widower and the father of two daughters and one son. Borche currently hosts a radio show. Borche said he has no family left in Macedonia but he still goes back to Macedonia at least once a year to vacation.

Interview Summary

Borche was pleasant and willing to discuss his experiences. This interview could be characterized by five prominent themes. The first theme that emerged depicted an acculturative experience that can be described as one of fulfillment. He reported that he did not feel hindered in accomplishing his goals as an immigrant because he addressed his barriers quickly. He promptly took the initiative to learn the language and new culture. Borche believed his work ethic allowed him to obtain financial success. The second theme that emerged was the maintenance of a strong ethnic pride. Borche has maintained his strong Macedonian ethnic identity, traditions, and values. Borche reported that he chooses to primarily speak in Macedonian with friends and at home. The maintenance of his ethnic identity became stronger as he became more aware of the political issues Macedonians faced in Macedonia. The third theme was his connection to the church. He reported that it has allowed him to stay connected to his faith and culture. He said he has maintained his ethnicity by staying an active member in the church, facilitating the traditional customs involved during marriage and baptism ceremonies. The fourth theme that emerged was self-reliance. Borche said he has prided himself in his
ability to independently obtain a successful life in the United States as a Macedonian, and accepting only minimal assistance from family. The final theme that emerged was the reluctance to personally seek out mental services, but a belief that others could benefit from it.

Case of Slave

Slave: Demographic and Background Information

Slave was a 52-year-old male, married with children. He immigrated to the United States in 1971 with his mother and father. He is college educated and is currently self-employed as a restaurant owner and contractor. Slave has maintained a strong connection to Macedonia. He travels back every two to three years. His wife’s family still lives in Macedonia, but most of his family members live in the United States.

Interview Summary

Slave was eager to start the interview. He provided lengthy responses until the mental health section of the interview. This interview could be characterized by five prominent themes. Slave’s acculturative experience began with a theme of ambivalence. In the beginning, he struggled with the language, his career choices, and his desire to stay in the United States. At one point, he even went back to Macedonia, but he realized that his drive to obtain the “materialistic” things the United States provided was greater than his desire to stay in Macedonia. He decided to come back and work hard to obtain the life he desired. A theme that was seen throughout his interview was one of perseverance and self-reliance. He prided himself in his ability to accomplish his goals independently, and he did not believe in asking for help. This was consistent with the theme of reluctance in
seeking mental health services. He reported that he is not opposed to counseling or help-seeking for others, but he would not do it for himself. Another theme was his connection with the church. Slave’s bond with the church became an essential part of his life. This link was his means of remaining connected with Macedonia and his Macedonian ethnicity. The final theme was his preservation of his ethnicity, which was demonstrated by his preferences to speak Macedonian, maintain close relationships with other Macedonians, and practice Macedonian traditions, religious holidays, and beliefs.

Case of Mitko

Mitko: Demographic and Background Information

Mitko was a 57-year-old, married, retired laborer who immigrated to the United States in 1971. Mitko had one daughter and one son. He was also the proud grandfather of four grandchildren. Mitko has a high school education. His mother still lives in Macedonia, and he visits Macedonia every 6 months.

Interview Summary

In this interview the participant was reserved in the beginning, but he slowly came around. Five themes stood out in this interview. First, the immigration experience was prompted for financial reasons, and the adjustment period presented with minimal concerns. Second was his dedicated connectedness to the Macedonian church. He said that this provided him a forum to express Macedonian ethnic identity. The third was the preservation of his Macedonian ethnicity. He reported that he actively practiced Macedonian traditions, religious holidays, and beliefs. Fourth was his belief in being autonomous, not needing much support of others, and not feeling as if he needed to ask
for it. Finally, Macedonian mental health professionals are the most appropriate individuals that can address the mental health needs of other Macedonians.

Case of Deme

Deme: Demographic and Background Information

Deme was a 64-year-old, widowed male who immigrated to the United States in 1964 by himself. He has resided in the same city for the last 41 years. Deme is a retired tool and dye maker. He has not visited Macedonia since 1972, but he currently has plans of visiting next year. He reported that he had two daughters, one son-in-law, and two grandchildren in the United States, and he had no family left in Macedonia.

Interview Summary

Deme was pleasant and polite during the interview. Five prominent themes stood out in this interview. The first theme was that the immigration process was described as being minimally difficult with exception to language. The skills he obtained in Macedonia allowed him to secure a lifelong position as a tool and dye maker. The second theme was the maintenance of a well-defined Macedonian ethnic identity. He practiced Macedonian traditions, religious holidays, and beliefs. The church connection theme was different than the other participants. He perceived the church as a place that allowed him to maintain his spiritual connection to God. Another theme was his independence, reporting that he did not believe in asking for help. Finally, there was his personal attitude towards mental health. Deme reported he was not against other people seeking out counseling, but he would not seek it for himself.
Case of Vlade

Vlade: Demographic and Background Information

Vlade was a 45-year-old, married priest. He was the father of one son. Vlade immigrated to the United States at the age of 23, and has remained in the same city. Vlade has a college degree in theology. He visits Macedonia every year with his family.

Interview Summary

Vlade, like several others, was eager, pleasant, and polite. This interview can be characterized by four prominent themes. Vlade’s acculturative experience can be described as one of contentment and regret. He said he was happy that he could meet most of his expectations, but he stills longs for his native land of Macedonia. The second theme was the maintenance of a well-defined Macedonian ethnic identity. He reported that his position as a priest has allowed him to promote the preservation of the Macedonian culture, language, and beliefs. The third theme of autonomy was illustrated throughout his interview. He was orphaned at a young age, and he said he learned quickly that it was only God and himself that could help him in his time of need. Lastly he presented with personal resistance in seeking out mental health services. Vlade believed that people should not ignore their mental health needs, but he would only seek out God.

Case of Spiro

Spiro: Demographic and Background Information

Spiro was a 65-year-old, retired laborer, who was married, and was a grandfather. He immigrated to the United States when he was 28 years old with his wife and kids.
Spiro visits Macedonian yearly. He has one brother, one sister, and many nieces and nephews back in Macedonia. Spiro works part time running a small travel agency.

Interview Summary

Spiro was thoughtful about his responses. He often had to sit back and think about his words. He was pleasant during the interview. This interview can be characterized by five prominent themes. Spiro’s acculturative experience can be described as one of typical acculturative stress. He reported that language was his primary barrier. He offered a unique perspective on immigrating to the United States. He said it was one of adventure. The second theme was the maintenance of a well-defined Macedonian ethnic identity. He practiced Macedonian traditions, religious holidays, and beliefs. Spiro, like others, was extremely connected to the church and credited the church for the preservation of his Macedonian ethnic identity. The fourth theme of self-reliance was supported by his own personal success as an immigrant and his belief that a man can always rely on God and himself. He believed that a man can only get assistance from others for a short time. Finally, there was the theme of reluctance to seek mental health. He believed that mental health services can be helpful for others, just not for him personally.

Themes

The following sections present and discuss the major themes that emerged among the participants or the majority of the participants. The themes were arranged by order of significance rather than prevalence. The first theme, sentinel of a cultural legacy, illustrated the importance of the Macedonian Orthodox church in the United States. It
was considered most important because it allowed for preservation and maintenance of the Macedonian culture and ethnic identity.

The theme Macedonian ethnocentrism emerged as the second in line of importance. The participants were able to preserve their identity by being involved in the church. They learned their traditions, customs, and language, and were able to pass them on to their families.

The third theme emerged from the interpretations the participants made about seeking help. It was called respectfully autonomous. This theme proved to be significant for several reasons. It gave new insight as to how Macedonian immigrant males perceive seeking out help. They viewed themselves as very independent, proud, and capable of attaining their goals without asking for help. If they had to ask it was understood that it was only for a short period of time.

The fourth theme, reluctance in seeking out mental health services, presented with similar patterns as the previous theme. The participants recognized that all people need help at one time or another in life, but they personally did not believe they would ever need mental health services. Some just did not believe in it, although, they did identify people from whom they would ask for help. The sub-theme community of helpers emerged, because the people they identified were members of their community. Only one person mentioned going to a medical doctor outside of the community. They did not deny the existence of depression. They viewed it as a condition of the weak, which was a sub-theme in this section.
The last theme called success stories validated the experiences the participants expressed throughout the interviews. Success was measured by the ability to work hard and provide for their families as independently as possible.

**Macedonian Orthodox Church**

*Theme One: Sentinel of a Cultural Legacy*

One of the major emerging themes among five of the participants interviewed was the significance of the Macedonian Orthodox church. The participants expressed that the Macedonian church served several purposes for the Macedonian community. It allowed the Macedonian people the freedom to practice their religion, celebrate their holidays, and maintain culture and identity. The church allowed them to stay connected to Macedonia. The participants articulated, through various examples, that the church was essential in the preservation of Macedonian culture. The following section takes a closer look at the participants’ experiences.

Borche believed the church, throughout history, preserved the customs, traditions, and culture of the Macedonian people. Borche stated the following,

> By culture, I mean the church, the nation, the faith, all the beauties, customs, we have, there isn’t a price that could be paid with money . . . That’s something stable . . . ah . . . You can be as rich as you want, but to my inheritance . . . my cultural inheritance, you can’t pay for it . . . there is no money . . . it has been implanted in your soul. (See Appendix K, p. 6)

Borche said through the church, in the United States, he learned more about the Macedonian culture than when he lived in Macedonia. He found himself teaching and
passing onto other Macedonians the traditions and customs of Macedonia. He has remained an active member of the church. The Macedonian community appreciated his wealth of knowledge about traditions and customs. He led several ceremonies such as weddings and baptisms because it was important for him that the Macedonian people retain the traditions. He compellingly reiterated throughout the interview that the Macedonian church allowed people to preserve the rich culture during the many struggles Macedonian people faced.

Borche attributed his opportunities to freely celebrate religious holidays to the Macedonian Orthodox church. Borche was especially excited about the maintenance of the traditions of the godparents. The godparents play an important role in weddings and baptisms. In order for a couple to get married the godparents must be present at the ceremony. Also, the godparents are the ones who choose the names of the children born to that couple. He reported that one of his daughters married an American man, and that the American man accepted the Macedonian faith. Traditionally, the female is to accept the husband’s faith. He was pleased with his son-in-law in accepting the Macedonian faith, thus allowing the family to carry on the traditions.

Slave, the second participant, shared similar thoughts. He always had a strong connection to the Macedonian culture and church. When he moved to the United States there were no Macedonian churches in his city. Macedonians attended Serbian and Bulgarian churches. He was a member of one of the first Macedonian congregations that began advocating for the construction of a Macedonian church. Slave reported he has always remained an active member of the church, and has donated large amounts of
money to the church and its causes. He currently holds the position of church president. During his time as president many new projects have transpired. Slave is very dedicated to making the church not only a place of worship, but also a cultural center for Macedonians. He is currently in the process of raising funds to purchase more land around the church, so that condominiums could be built for the Macedonian seniors.

Slave also credited the church in allowing him to freely celebrate Macedonian religious holidays. Slave reported that he has tried to celebrate as many holidays as his work schedule permits. His Imenden or nameday is especially unique because it occurs twice a year, and every year the family adheres to the traditional celebration. The Imenden or nameday is the day the person who has the name of a Saint celebrates his or her patron Saint who protects him or her. For example, the Imenden for Maria (female) and Marijan (male) is St. Mary’s day, which falls in August; the Imenden for a Dimitar, Dimitri, Mite, Mitrush, Dime, Mitko is Mitrovden, on October 8th. The celebration involves inviting the closest friends and relatives for a gathering (Macedonia, 2006). Slave believed that religious traditions are one of the reasons Macedonians have been able to preserve their ethnicity and culture and remain connected as a people. The church has allowed for the traditions to exist and be passed on through the generations.

Mitko expressed that he found his adjustment period as an immigrant was made easier when he joined the Macedonian Orthodox church. Mitko developed a close connection to the church quickly. He became, as he said, “the youngest activist” (See Appendix L, p. 2) for the church. He spent much of his time raising funds for the church and encouraging other Macedonians to join the church. Mitko also reported that he
regularly participated in the religious festivities for the church. He believed that individual involvement was essential when a group of people desired to preserve their culture.

Vlade believed that the Macedonian church served as a primary means of maintaining the Macedonian culture, but he has noticed changes that he believed may interfere with the preservation of the Macedonian culture. Vlade was somewhat disturbed by these changes. He reported that Macedonians in America are attempting to “Americanize” (See Appendix M, p. 7) the church. Vlade stated that he does not like that some Macedonians are requesting that services be conducted in English. He said, “and the church, that is its function, to preserve the Macedonian person, because in America there are orthodox churches of many other nations, and if someone doesn’t understand Macedonian, he can go to another orthodox church” (See Appendix M, p. 7). He was adamant that services conducted in the presence of Macedonians should be spoken in Macedonian. In addition, he believed that if there are mixed marriages, then the people have the right to have their weddings and baptisms conducted in both languages.

Spiro credited the church for helping him ease his longing for Macedonia. He said:

The church helped us a lot. Through the church, we . . . That church, actually, that pain that we really feel for our homeland, the church lessens that pain. Here, it’s through the church that we really know what holiday it is. If it weren’t for the church, we wouldn’t know when Easter was, when Christmas was, and . . .

religious . . . but not just religious life, but also cultural life. Through the church
we have sports clubs, folk dancing groups, ah . . . organize celebrations of holidays, and also we have baptisms, matrimony, weddings, all of that is part of our Macedonian culture. And so, the church helped us very, very much. (See Appendix P, p. 2)

Spiro has always remained an active member in the church. He reported that he has taken part in establishing two churches in his city. Spiro reported that he participated by being an active board member and recruiting other Macedonians to get involved in the church. This has allowed him a place to also maintain his strong ethnic identity.

Overall, it is clear through these interviews that the church has been an integral part of the lives of the participants. They have attributed the survival of the Macedonian culture to the Macedonian faith. Through the church the participants have been able to establish a community, which has lasted in the United States since the 1970s.

Macedonian Ethnic Identity

Theme Two: Macedonian Ethnocentrism

The second major theme to emerge amongst all of the participants interviewed was the maintenance of their strong Macedonian ethnicity. Herskovits (1973) suggested that ethnocentricity can be divided into three distinct levels. The first level is described as positive. In this instance the group chooses their way of life over any other. At this level people can experience group identity, unity, and a place in history. The second level is described as negative. The group believes that their views are superior over others, and other groups should be measured by their standards. The last level is described as extreme. The group imposes their beliefs onto others, and insistently devalues other
group’s worldviews. Racial segregation and genocide are two examples. Each of the
participants presented with very similar themes as to how they maintained their identity
among the diversity in the United States. The themes are consistent with the first level of
ethnocentrism. The participants all reported that they identified themselves as
Macedonian. Each reported that they preferred to speak Macedonian rather than any other
language, and it is the language that is spoken at home. They stated that they also
preferred to associate with and maintain close relationships with Macedonians.

Borche reported that he preferred to speak and does speak Macedonian with
family and friends, but he will speak English when he is in the company of English
speaking individuals. He said that his children were raised in a household that spoke the
“mother tongue,” Macedonian (See Appendix K, p. 2). Borche found himself reading
more Macedonian literature, and whenever he had the chance to see a Macedonian movie
he would. Borche preferred to listen to Macedonian music. His food choices were
Macedonian, but at times he has enjoyed eating American food. His close friends are
Macedonian, but he also acknowledged having Bulgarian, Greek, Arabic, American, and
Serbian friends.

Throughout his life he has found himself developing a strong ethnic pride that
would have not occurred if he were living in Macedonia. He knew he was ethnically
different, and he could express that openly in the United States. He was aware he did not
have the same freedoms to express his patriotism in Macedonia. While living in the
United States, Borche became more politically aware of the issues in Macedonia, and
non-recognition of Macedonia. He has found himself taking a serious position on
defending his distinct ethnic identity. He stated, “When other nations belittled us in some areas that gave me more energy to seek, to love, to protect, and loudly call for my nation” (See Appendix K, p. 12).

Slave said he does not regret moving to the United States, but he often feels like something within him is missing. He said that he is physically in the United States but feels as if he is in Macedonia. The participant placed his hand over his heart when he made this comment. He said, “The United States is my stepmother and Macedonia is my mother” (See Appendix L, p. 13). At one point, he convinced himself that he could make a few hundred thousand dollars, and just move back. He never went through with this because of the turmoil that began erupting in the former Yugoslavia. He decided that it would be better for him to advocate for Macedonia from the United States. In the mid 1990s he became politically active in supporting the recognition of Macedonia.

Slave identified himself as ethnically Macedonian, he preferred to only associate with Macedonians, and only speak Macedonian at home with his family. He has named all of his children traditional Macedonian names. His children have also been told that they must marry other Macedonians. He reported that he expects this from them because he does not want to have to explain his ways to others. Slave believed that it makes life easier when everybody in the family is Macedonian. Slave believed strongly in the family unit, and feels Macedonian families are much “tighter” than American ones (See Appendix L, p. 10). His ethnic identity is very important to him, and he reported that he realized that his ethnicity impacted him the most when he first moved to the United
States. He realized, at that point, he was different, that he was a Macedonian, and proud of it.

Slave reported that he eats Macedonian food most of time, and serves it at his restaurant. He has cable in his home that has allowed him to watch Macedonian television and news. He regularly purchases videotapes, movies, and music from Macedonia.

Mitko reported that he identified himself as a Macedonian first and then as a Macedonian-American. He reported that his ethnicity did not impact him until he was 45 years. It was at this time he recognized how attached he was to the church, his community, and his ethnicity. He preferred speaking in Macedonian and associating and maintaining friendships with other Macedonians. In his home only Macedonian is spoken; he eats whatever his wife prepares whether it is Macedonian or American. Mitko said he enjoyed Macedonian literature, and he really enjoyed just reading the sports section of any newspaper he could read.

Deme’s ethnic identity can also be described as strong. He reported that he has preferred to speak mostly Macedonian, associate with only Macedonians, maintain close relationships with Macedonians, and only identify his ethnicity as Macedonian. He preferred to eat Macedonian food, but will eat whatever is prepared. He also said he reads and watches more American literature and movies. He reported that he would always be ethnically different just because he is, but this is not a limitation for him. Macedonian ethnicity impacted his family while his children were young and still living in the home. He reported that while his daughters were young they were exposed to much of the
Macedonian culture, but as they grew older they were free to choose what was best for them.

Vlade, like the others, proved to have a strong ethnic identity. He reported that he preferred to speak only Macedonian, associate and maintain close friendships with Macedonians, identify ethnically as Macedonian, and live in a predominantly Macedonian neighborhood. He reported that he would speak English in the presence of Americans. He said he speaks only Macedonian at home. He preferred reading Macedonian church literature.

Vlade stated that he acknowledges that he is ethnically different because he is an orthodox priest. People recognize first that he is a priest because of what he wears. When they ask what kind of priest he is, he replies orthodox. He believed this is what makes him ethnically different. He also reported that ethnicity impacts his family and himself in a positive way. Vlade has made sure that his son understands his Macedonian culture. He reported that he taught him the history, culture, and language, and he advocated that all parents take the time to teach their children the same. Vlade stated that it is important for him that his son also gets a chance to experience the Macedonian culture in Macedonia. Vlade reported that he has maintained a connection to his country. He stated;

I want that most for everyone, there is no one who wants to go back more than me. It’s only because of my child. Because I want him to spend his life there, because although he was born here, his nation, his nationality is Macedonian, and I want the descendants to remain, because here the descendants will be lost after two or three generations. Because here, the faith and nations are mixed. There is no
future for us as Macedonians to stay here after two or three generations. And
many say “I want to go to America for the children” and they’re wrong—it’s the
reverse. If they want that, they say that for themselves, because if you think
realistically, every person lives life for himself, and the children, they’re born, and
a person has to look after them because the law requires that he do that. Many
times we justify ourselves: “I did this or that for the sake of the children.” That’s
not true, every person does things for himself, and the children are next to him,
because when they grow up, the children have their own life, and we shouldn’t
run after them and ask for them to return to us anything that we may have done
for them. (See Appendix O, p. 7)
Vlade believed that by having only one son this would be his only means in preserving
his family name. He reported he would think differently if he had more children, but he
wanted to be assured that his property and inheritance would be passed to his son.

Spiro reported that he prefers to speak in Macedonian, associates with and
maintains close friendships with Macedonians, and identifies himself as Macedonian. At
home his family speaks Macedonian, he prefers Macedonian food, and he enjoys reading
Macedonian history and literature.

Spiro has always felt ethnically different even before he came to the United
States. He reported:

I, as a Macedonian, believe me, even before I started, as a little kid, I was . . .
even before I came to America . . . Many people will say “you came to America,
you came to Australia, you went to Canada and started pretending to be patriots
and started something . . .” No, really I, even before I headed to America, I was a Macedonian, and it came from my family, my mother, my father, from my family, I knew that I was a Macedonian. My mother was illiterate. There’s a long history about my mother. I taught her to write and read. During that time, as a little kid, I read a big book, it was “Traveling to the Center of . . . of the Earth” and she made me read it twice, and from me . . . I was her teacher to teach her . . . So, illiterate woman, but still she knew, said “whether it was Bulgarian or Serbian, and now here we are Macedonian.” So, she, as an illiterate woman knew that . . . if she identified herself as a Macedonian, why shouldn’t I. So I got that from her. (See Appendix P. pp. 6 -7)

Recently, this has become an even bigger issue in his life. He said that because of current political events in Macedonia, being ethnically different has become more of a cause. He stated that it upsets him that so many other nations do not recognize Macedonia. Spiro is proud to be ethnically different, in the United States and in Macedonia. Spiro reported that being Macedonian is also important to his family. He said,

The family, my wife, children, grandchildren, ah . . . are real Mace . . .

Macedonians, love Macedonia, love their religion, love their nation, their Macedonian culture, but the only clash is that they avoid politics . . . Otherwise they are real Macedonians; we are a Macedonian family, a good Macedonian . . . and harmonious Macedonian . . . I live with my son together; we live in one house. (See Appendix P, p. 7)
Spiro reported that they all share the same love for the Macedonian culture, but he is the only one that gets involved with politics.

The participants, throughout the years in the United States, have made an effort to preserve their ethnicity and embrace their differences. They have also attempted to pass it on to their children. The participants demonstrated through various behaviors like language usage, food, literature, and friendship preferences that they favored Macedonian culture over American culture. They choose to live their lives with a distinct ethnic pride.

*The Act of Seeking Help*  

*Theme Three: Respectfully Autonomous*

The third major theme to emerge among all of the participants was their collective views on the act of seeking help. Each of the participants focused on their ability to succeed independently or with minimal assistance from others in the United States. Some of the participants reported that family helped them, but it was only for a short period of time. The participants reported that it was not in their nature to ask for help. The following section demonstrates the participants’ interpretation of the act of seeking help.

Borche believed there are different ways people seek help. He believed that people ask for financial and psychological help, and most of the time the people find themselves resolving their own problems. Borche also suggested that there might be a time in a person’s life that it is all right to confide in a friend. It is interesting to note that he spoke about help-seeking in the third person.

Slave described the concept of seeking help in a similar fashion. He associated it as monetary or physical. He was very vague in his response. He promptly mentioned,
during the interview, that he would never partake in the act of seeking help. He stated, “I am a proud man. This is the last thing I would do is ask for help” (See Appendix L, p. 12).

Mitko prided himself in his ability to take care of his needs and his family’s needs with minimal assistance from others. When asked about seeking help he provided two examples. He remembered one time when his fellow Macedonian landlord helped him find a bigger apartment, but otherwise he reported that he has been taking care of his family’s needs by himself. He also stated the first two weeks he was in the country his brother-in-law allowed his wife and himself to stay with him while they looked for an apartment. He said that he would never ask anyone for help. Mitko did not say much more about the act of help-seeking.

Deme reported that he recognizes that people do need help at one time or another, but he is not the type of person that would ask for help from anyone. Although, he reported that he would not turn it down if it were offered. Deme reported that he does not like to be in the position to ask for help, nor would he place himself in a position that would require him to ask for help. He stated that he does not like to give help unless he is asked. He described it as if he were to offer help he would be meddling. As he said it, “I don’t enter into either dilemma” (See Appendix N, p. 12). He discussed that he recently he lost his wife and mother. During this time he reported that he was very thankful for the help and support he received from family and friends. He said, “And I’ve never said no to anyone who wanted to help me during those difficult moments” (See Appendix N, p. 9). Then he stressed the following and said, “That was the only, the biggest difficulty in my
life” (See Appendix N, p. 9). Deme discussed that during his lifetime he prided himself in
being able to accomplish his goals independently.

Vlade was asked to define help seeking. He said:

Asking for help is when a person, to go into extremes, is in despair, doesn’t have
an exit, needs help to exit a situation of some kind, whether to feed the family, or
he’s punished for something and needs to not be punished as much, to have his
punishment reduced, for anything . . . it’s part of human nature to ask for help, I
mean. And if he’s too proud, he won’t ask for help. And if he doesn’t ask for help,
he needs to suffer on his own, which means he’ll make his life more difficult,
which means, if there are conditions to ask for help and if he knows that someone
will help him, he needs to ask for help. And to be grateful if that help is given to
him. (See Appendix O, p. 6)

Spiro defined asking for help as follows:

Look, asking for help is something normal. And every person . . . a time will
come when regardless of how much money he has, or how rich he is, a time may
come, some day, when he too will need to ask. That’s a normal thing, to ask for
help. And now, one needs to ask for help if you see the person is really
unemployed, here, like . . . For example, like you, you are preparing, you are at
school, you want to prepare this, maybe you’ll need help today, today, not
tomorrow or the day after tomorrow; tomorrow or the day after tomorrow, you’ll
get a job and you won’t need it, then you’ll be the one that will have to help
someone. (See Appendix P, p. 10)
It appeared that the participants felt a sense of personal accomplishment. Each shared proud experiences. The participants perceived the act of asking for help as an act of weakness. Even though they recognized that people need help at some point in their lives, they would not actively seek it out.

**Attitudes Towards Mental Health**

*Theme Four: Reluctance in Seeking Mental Health Services*

The fourth theme that emerged from all of the participants was reluctance in seeking out mental health services. The participants regarded themselves as proud, strong, and resilient. They believed that they were capable of handling their life stressors without ever considering mental health services. The participants acknowledged that everyone is susceptible to depression and anxiety. They believed that people suffer from these symptoms because of financial and familial issues. Three of the participants reported that they felt depression because of a death. Ultimately, they believed the individual was responsible for their recovery. The participants all reported that mental health services could be helpful for others, just not for themselves. A sub-theme that emerged within this section was the reliance on God, family, close friends, or a medical doctor for help in their times of need. The participants relied on what was familiar to them in their community. Another significant sub-theme that emerged was based on their interpretations of depression. It can be described as a condition of weakness one endures when they lack personal strength.

Borche acknowledged that everyone has suffered from anxiety and depression due to life circumstances. He described depression and anxiety as instances when a person
has a change in their health for the worse. Borche reported that no one was free of depression. He talked about how important it was for the individual to focus on their health and work to get better. He believed that there was nothing more important than a person’s health. Borche did not give the researcher much more information, although he gave examples when one would experience depression. He stated that when a person has financial problems they may become depressed. The person must realize that they should not remain in this state because they can always work to make more money. Borche reported that he experienced several symptoms of depression when he was having familial problems.

Borche reported that he never thought about seeking mental health services from a counselor in his time of need. He firmly voiced that the persons know what their problems are, and therefore should be able to solve them on their own. This is how he has managed his concerns in his own life, and has never engaged in therapy. Borche said he was not totally against therapy, but he was not “in favor” of it either. He continued to repeat himself and reported that people know what is wrong with them, and they can solve it on their own. Borche said that this is what he believed most people do anyway.

Slave believed that he was much stronger than any psychologist or psychiatrist. He stated that he just didn’t “believe in that stuff” (See Appendix L, p. 13). Even when he was encouraged to seek out counseling when his brother was tragically killed he refused because of his disbelief in counseling. He reported once again, “If you are depressed you go to a medical doctor . . . so you just go. So far I am 52 years old, I don’t need that, I am very, very strong man. So I never needed that” (See Appendix L, p. 14).
Mitko believed there are two types of depression one can experience. In the first he defined depression as a disease, and the second as a situation causing a person to feel depressed. He provided this as an example:

Well, you can be depressed due to some . . . Well, maybe I’ve had a first depression. The break-up of Yugoslavia, there. For me that was a big blow, from a political aspect. As a person who spent his childhood years in the world and in big cities, I felt that Yugoslavia would never break up. For so long we lived well, united, you know. And I said at the beginning, the biggest democracy in the world was in old Yugoslavia. And that was such a big blow for me, that for months and years I still couldn’t believe that really someone could break us up. That I understand as the biggest depression during my life. (See Appendix M, p. 9)

The answer for anxiety was as follows:

Anxiety. Ha . . . I this . . . I analyze anxiety, from a different aspect, that I am worthy of that . . . what I’ve done in life, whether it’s in sports, in the church, and first and foremost in my family, of course. Everything that I’ve done, I think everything was on the right track, you understand. As . . . today, as a parent, a grandfather, you know. Everyone has downs, ups and downs in their life, I have always thought that I’ve been, let’s say, a normal person in the sense of good caretaker of the home, good host to guests, husband, father, grandfather etc., who thought that everything I did, I did so that it would be positive, in all aspects, as in the family, in sport, in the church, St. Bogorodica. (See Appendix M, p. 10)
Mitko answered most of the questions in a superficial manner. He did report a time when he experienced a sad mood for more than two weeks. The example is as follows:

Sad . . . sadness I’ve had, I mean, like this . . . I had a sad moment, the saddest moment was in ‘97, when there were three deaths on three Wednesdays . . . three Wednesdays in a row. That was one of the hardest moments in my career. That happened in ‘77 in January, on the 23rd, my father died, Wednesday; the next Wednesday, the daughter of one of my relatives died, a college student, 20 years old; and the third Wednesday, my brother-in-law got hurt at work, and the doctor, Urosevic, at the hospital for heart patients told me that he wouldn’t survive the night. But with a lot of trouble and effort, we took him to and the man is still living today, he’s retired. I mean, those three Wednesdays were the hardest cases in my life, because that happened, when the girl died, before the wedding of my son. My sister’s . . . that was really hard for me. That fall I went to Belgrade, my sister’s child was getting married, and then I became a little more relaxed. I went to Macedonia, and those three weeks I experienced as a turn-around, away from those sad days. (See Appendix M, p. 11)

Deme talked about his experience with depression candidly. He reported that he believed that depression occurs most because of family problems. Deme reported that he suffered a case of depression when he lost his wife and then mother. He recalled that the night after his mother’s funeral he woke up and felt that there was something wrong with him. Deme said that he went directly to the emergency room. The doctors ran many tests and they could not find anything physically wrong with him. The doctor told him that he
was suffering from depression based on their conversation. He reported that he already knew that, but found it comforting to tell someone about it. When the researcher asked about seeking counseling, the participant became defensive. He reported that he was the only one that could manage his problem and no else.

Deme reported that he was not against counseling, but he would never seek it out. When asked how he felt counseling could be helpful for others, again, he went back to only if the person wants it. He reported that it must be a voluntary action.

Vlade acknowledged that he had these particular symptoms at one point or another in his life. He never considered, nor would he personally seek out mental health services. He reported that he was against mental health services and for some it is necessary and helpful.

Spiro reported that he was not opposed to seeking expert help, but he would not do it for himself. Spiro provided the following as his experience with depression; he stated,

Ah . . . Depression. Depression comes from many reasons. Ah . . . every person has to face that depression, some people more, some people less . . . Ah . . . all those faults that a person has . . . ah . . . the brain and heart want something, and he can’t have it, and he starts to think, to worry, and depression comes from those thoughts and worries, from a difficult life. Now that comes . . . I want to . . . I am, for had to go be a worker . . . At the beginning in America, I came with a little sports coat on, I put on my sports coat and went to Ford to work, and the people looked at me . . . I told them I had come from a funeral directly to work? I should
have . . . I didn’t know that I should have had at least a wind-breaker. A few days later I told my wife that I had to buy a wind-breaker, so that they don’t laugh at me . . . So, really I got depressed—why can’t I be what I’m qualified to be, I have to work . . . then depressed because there’s not enough money, you don’t have money, the kids are crying . . . Many things . . . depression . . . All those wishes and dreams in the heart and soul you can’t fulfill and you really want to have them, do them, and that exerts pressure and creates depression. (See Appendix P, p. 11)

The participants did not hesitate saying no when asked about receiving mental health services. They did not see a reason to do so. Although, they felt that others could benefit from therapy. The participants accepted the fact that everyone has to deal with life stressors that cause people pain. They viewed their abilities as most appropriate in dealing with their concerns.

Sub-Theme: Community of Helpers

Each of the participants did identify people that they would disclose to if they were dealing with mental health issues. Even though all six believed that they were the best choice they still entertained the question. The theme that emerged was the community of helpers. The people they chose were a part of their circle. The one exception was a medical doctor who was affiliated with the Macedonian community.

Borche responded that he went right to the people that were close to him, such as his family. He stated that it would all right to also talk to a close friend. Slave reported that he believed that depression and anxiety are each a “sickness, a disease” (See
Appendix K, p. 13). A person that suffers from either should seek medical help from a medical professional. Slave was very reluctant to seek out counseling. He stated, if he had to, that he would go see his good friends that were medical doctors.

Mitko sought the comfort from his family in his time of need. Mitko reported that he was aware of many Macedonians that came to the church for help. Many times they did not know where to turn or have money to pay for appropriate services. He discussed how other ethnic groups like the Ukrainians and the Polish had personal offices and associations that would assist people who are “psychologically unstable or unemployed” (See Appendix M, p. 13). He reported that the Macedonian community was lagging behind.

Mitko expressed how he thought it would be best if other Macedonian psychologists and doctors only treated Macedonians. He believed that the development of a Macedonian mental health association on church grounds would be the first step. He reported that the church was actively attempting to put some kind of association together to help people.

Deme openly shared his experience with his bout with depression, but he expressed that he would never have thought to seek out the help of a mental health professional. He has his family. He reported that he found comfort in the validation he received from the medical doctor in the emergency room that the physical symptoms he was experiencing were due to the depression.

Vlade reported that he went only to God for help. He also believed that the church could be a place the person could seek help. Vlade believed that Macedonians in the
United States would not seek these services. He reported that he believed that the immigrants who migrated to the United States in the 1970s were uneducated. He said, “90% of the people came mostly from forest regions, I don’t mean to say the forest, I mean villages” (See Appendix O, p. 11). He reported that he came for financial reasons, employment, or because their families were already here. Vlade mostly believed they came for the money. He said, “Our people would rather fall into ruins than have their problems known and have a solution found. It goes that far, into that extreme” (See Appendix O, p. 12). He also believed that people felt shame to even come to him, as a priest, for help. Vlade reported that there have been rare instances when people have actually sought help from him or the church. He said he does believe things may be different with the new immigrants, since they have been educated.

Spiro felt that God would see him through it. He gave vague responses in the third person, and again, when he was asked where he would seek help, he responded, “God.” He was not opposed to counseling, but it would not be for him.

The participants all expressed similar thoughts about to whom they would disclose. They were very clear that they would never seek mental health services for themselves, although it is all right for others to do so. Each participant did identify people they trusted and were a part of their community. It appeared that the participants were being polite and reserved with their responses.

Sub-theme: Condition of the Weak

This sub-theme emerged with three of the participants. It proved to be significant in providing richer descriptions as to how they experienced and interpreted the symptoms
of depression and anxiety. Five of the participants provided examples that demonstrated depression and anxiety primarily manifested because of situational stressors. One denied ever experiencing depression or anxiety. Two out of the six participants also reported that depression can also be a disease treated by medical doctors. The latter was believed to be more extreme. Each participant offered examples that supported their notion that no one was exempt from suffering some type of emotional pain. Their perceptions suggested that the ones who remained in this state were weak. To be weak meant to be depressed. They believed that when a person is aware of their problems they have the ability to solve their dilemma by relying on their personal strength. There was no need to focus on what had already happened. They believed the person must not permit himself or herself to fall victim to this condition. The following paragraphs further explain these ideas.

Borche stated that there would be nothing better than a person being free of anxiety. He went on to say that when one is free of anxiety, “there is peace in his soul . . . not be tormented by anything” (See Appendix K, p. 17). Borche reported times in his life when he felt down, anxious, and restless, but he did not allow himself to ruminate for a long period of time. These were normal human experiences that would eventually pass. The following answer clearly demonstrated the belief that a person can change his or her condition by accepting his or her fate, recognizing that he or she has suffered, and then moving on. When asked if he had experienced any unexplained aches or pains, he stated:

Yes, there are some, as long as a person is alive, they will face all kinds of pains; whether those pains are explained or unexplained, the important thing is you . . . damage will be done to your soul. Now if you need to ask why this, why that, you
will never be able to find the end, but what you need to do is be at peace with your destiny, to say what happened, happened, and there is no need to go back.

(See Appendix K, p. 17)

Borche reported that he faced the most distress in his life because of familial problems. He realized that the symptoms he was experiencing were due to his issues. Borche simply stated he knew what the problems were so the next logical step was to solve them. The ability to be able to identify his concerns gave him strength in being able to resolve them. He never entertained the thought to seek out help from a mental health professional.

Vlade presented the following views. He defined depression as a situation of despair. He believed the person lacked in strength and was weak. He stated,

Well, depression, as I said, falling into despair. For example, not having the strength to exit through a way out, then the person falls into depression, gives up, gives up because he’s weak, gives in to something from which he cannot exit, cannot escape, and that often leads to alcoholism, he gives in to drinking because he’s depressed, he becomes an alcoholic. Depression can ensue by going to the casino, gambling, losing lots of money, then there’s depression, no way out, he’ll borrow money, the family divorces. I mean, all those family problems that he has, if he can’t resolve them, and since no one can resolve them externally, he has to fight by himself to resolve them, if he does not then he falls into depression. That means if a person is weak, he is depressed. (See Appendix O, p. 8)
Vlade’s example illustrated that the key to battling depression is within the person. It is their internal strength that assists them in dealing with the external dilemmas. Therefore, the weak lack this strength and become susceptible to the condition of depression.

Slave’s experiences highlight several points of this theme. Slave reported that, “Depression is a sickness an illness. I am aware of this . . . it is a disease. If you are depressed you need to go see professional help. This is no joke” (See Appendix L, p. 12). He denied ever experiencing depression or anxiety or symptoms associated with each. Slave expressed that he grieved when his brother was tragically killed. People suggested to him that he should go to counseling, but he chose not to. He expressed sadness over the death. Slave believed in his personal strength and not in therapy. He reported that in his life he has been capable of overcoming his pain by remaining positive. Slave said, “So far I am 52 years old, I don’t need that, I am very, very strong man. So I never needed that” (See Appendix L, p. 14). By that he is referring to mental health services. It appears he is implying that the weak need the help.

These cases presented depression as a condition of weakness. The participants believed that a person must use their internal personal strength to overcome the symptoms they are feeling. They all believed that by knowing what the problem is, the person then has the power to resolve it. The people who cannot accomplish this are viewed as weak, and they are in need of assistance.

*The Macedonian Male’s Acculturative Experience*

The final theme that emerged for all of the participants was one based on comparable acculturative experiences. Each participant’s journey illustrated experiences
and feelings of accomplishment and success. They did not perceive their immigrant status as a hindrance. Five of the participants believed that their expectations were met. Only one participant reported not having fully met his expectations. Within this section two sub-themes emerged that supported the similar acculturative experiences. The first sub-theme described their motivation to immigrate. Each one was prompted by financial prosperity, family, or both, and only for adventure. The second sub-theme can be characterized by the barriers the participants identified as their primary adjustment concerns. They perceived them as small, inevitable, and manageable hurdles.

Theme Five: Success Stories

All of the participants presented with similar themes of success stories. They prided themselves in their accomplishments. Each participant viewed their ability to work, make money, and care for their families as their primary priorities. Three of the participants were not able to pursue their desired careers, but they did not complain. Each of them managed to find alternative ways to meet their expectations.

Borche said that he quickly realized that he had to work hard and at times even harder than the Americans, but he knew how to work. Borche reported that his persistence allowed him to live a good life and overcome his obstacles. He was determined to provide his family the best life possible.

Borche believed that he adjusted well as an immigrant in the United States. He did not report any significant adjustment concerns that caused him major distress. Borche never felt discriminated against in his experience as an immigrant. He used work as an
example. He reported that his employers liked him more than the American employees. He attributed this to the work ethic of Macedonian people, which he described as

   Hardworking, more ready to work, would come to work on time, because we . . . how should I put it, when you come with your suitcase from the old region, you’ll be happy for them to even give you overtime. (See Appendix K, p. 14)

Borche found himself having a great respect for his job. He received great satisfaction from his work and tremendously valued his employment. He was able to provide for his family and make good for them. Borche appreciated his job more, and seldom complained.

Slave recalled as a young man that he had only two expectations when he decided to move to the United States. One was to buy an American car and the other was to make lots of money. His expectations were met. So he decided that the next thing he wanted to do was get married. He decided that he would return to Macedonia and find a bride bringing her back to the United States to start a family. He was 27 years old when he got married.

Slave did find that moving to the United States affected his educational goals. His father wanted him to become a doctor, and he realized that would take many years in the United States. He also knew that in the meantime he would have to find a way to take care of himself. The idea of becoming a doctor was not realistic to him anymore. He recognized early on that he did not want to be a laborer all his life, so he set different goals in his life. He persevered and became successful with his new career choices. Slave became a restaurant owner and contractor, and he worked in real estate. He did express
that Macedonians, at that time, did not understand what he was trying to do. So he found himself having to do a lot of the work on his own, with minimal or no support. He felt that other Macedonians did not believe in him, but he managed. He reported that he has had great financial success.

Mitko said he is satisfied with his life in the United States. He immigrated to the United States because he needed work, and wanted to provide a good life for his family. He stated that these expectations were met. Mitko reported that he never felt discriminated against as an immigrant, or hindered by his status. He did not feel immigrating to the United States had deterred his educational or career goals. He reported, “Well I . . . If I were to create a scale from bad and great, I would find some middle ground” (See Appendix M, p. 9).

Deme believed that he has been successful in many ways. Deme was proud that he was able to work, provide his family a good life, and put his children through college. He reported that being an immigrant did not encumber his educational or career goals. Deme stated that his educational training in Macedonia actually benefited him when he came to the United States. When Deme arrived he felt fortunate that he was able to obtain a job that suited his previous educational training rather quickly. Deme said that at that time he would frequent a Croatian club in the area. One day he was discussing his need for a job with a man he knew there, and this man was actually doing the same type of work. He told him to come down to the factory and apply. Deme began working shortly thereafter.
Vlade reported that when he first arrived he had to work as a laborer, and would have to wait to become a priest. This was somewhat bothersome, but he knew it was only a matter of time before he would get a job. He was very aware that if he had stayed in Macedonia he would already have had a job, but his goal was to be a Macedonian priest in the United States. Vlade accomplished his goal, but never felt hindered by his immigrant status. He was the only participant that felt that his expectations were not fully met. Vlade stated that he only wanted to be in the United States until he accomplished his goals, and then the plan was to return to Macedonia.

Spiro decided to seize an opportunity and move to the United States, with no particular expectations. He never regretted his decision, and managed to provide a good life for his family. Spiro stated that as an immigrant with a family his educational goals and career goals had been affected. In Macedonia he was trained as a bookkeeper, but in the United States he worked as a laborer. He reported that he wanted to continue his education in the United States, but at that time it was not feasible. He reported that he had to work to take care of his family. It was not until the end of his career that he was able to put his training to use. He reported that it was in the last 5 or 6 years of his employment that he got to work in the office of his factory, and he credited the training he received in Macedonia for that opportunity. He was happy he could finally put his skills to use. After he retired he opened a travel agency, and enjoys working part time. Overall, Spiro was content with his accomplishments in the United States, as well as the opportunities his children were given, but he said his longing for Macedonia will never end.
The participants presented with similar experiences. Each of them believed themselves to be successful. They prided themselves in their ability to obtain and maintain employment. Each participant put the needs of his family first, and measured his success by what he was able to provide them. Three participants reported that being an immigrant deterred their educational and career goals, but this was not seen as a limitation. Slave sought out new career goals, and became very successful. Vlade continued working as a laborer and just waited patiently for his opportunity to become a priest. Spiro eventually had his chance to use his education in the latter part of his career.

Sub-Theme: My Motivation to Move

In this sub-theme the participants presented their initial reasons for immigrating to the United States. Two participants expressed that they were motivated to immigrate to the United States for financial prosperity, one reported it was to be closer to family, two reported both, and one reported it was for the adventure.

As a young man, Borche believed that America was the “promise land,” and that he could obtain a “better life” in the United States. He said that he was initially motivated to move for economic reasons. Borche felt fortunate to have some relatives already living successfully in the United States, and hoped to achieve the same.

Slave had family from his paternal side residing in the United States since 1919. He reported that he moved to the United States when he 18 years old with his parents. They were the last members of the family, on his father’s side, to move to the United States. He was motivated to stay because he wanted to make lots of money.
Mitko immigrated to the United States at age 23 with his new bride. He had just finished serving his time in the army and navy, and it was not too long after he came home to Belgrade that he lost his job. At this time he decided that it would better for them if they moved to the United States. He said the only reason they moved was financial. So in 1971 Mitko and his wife immigrated to the United States in pursuit of a better life.

Deme said that he decided to immigrate to the United States because most of his father’s family were already residing in the United States. He reported that he just wanted to be closer to his family.

Vlade reported that he moved to the United States for his wife, since her family was already living here, and also to be closer to his uncle. Although, he stated that his life’s dream was to become an ordained priest in the United States.

Spiro’s motivation to move to the United States was out of curiosity and a sense of adventure. He stated, “That’s why I came to America. Not with any goal, not to make money, earn money, or to find a better life somewhere in the world; no, far from that, simply, to see the world” (See Appendix P, p. 1).

Family and finances were primary prompts to immigrate to the United States for most of the participants. The participants were in search of something that seemed to be missing for them in Macedonia. Their decision to move allowed them to fulfill this need.

Sub-Theme: Small, inevitable, but Manageable Hurdles

The participants reported that they experienced some hurdles as immigrants, but they did not seem overwhelmed by them. They reported that they were able to address
their concerns with minimal distress. Each one that they had to overcome these barriers if they wanted to be successful.

Borche recalled that he encountered obstacles almost immediately. He reported that language was his initial barrier and not having transportation. He said he did not like having to rely on others. Borche said he anticipated that he would have some adjustment issues with his new environment. Borche stated, “the psychological and moral difficulties were . . . more bigger than the physical ones” (See Appendix K, p. 1).

Borche said he acknowledged that he was different from Americans, but that was not going to stop him from pursuing his goals. He believed that in order to be successful he would have to become familiar with and understand this new country. He could not simply rely on his ability to work. He knew he had to first learn how to speak the language so he could communicate. Once he made up his mind to overcome these obstacles, he felt much more prepared for his new life. He referred to them as “not very big difficulties” (See Appendix K, p. 1).

Slave remembered that the move to the United States was one of shock. He remembered feeling very homesick and sad. Slave recalled how difficult it was for him not knowing the language. He said being 18 years old made it much harder for him to immigrate to the United States, since he already identified as a Macedonian. He explained the process of immigration as one of “adoption” (See Appendix L, p. 2.), one in which he had to adopt a new language and new culture. After 34 years, he reported that he finds himself still adopting this culture. He said that his parents went back to Macedonia after only 4 or 5 months in the United States. Slave followed his parents in
1973, but he returned within 6 or 7 months. He said he came back because he was driven to make money. This driving force and positive attitude allowed him to overcome his initial obstacles.

Mitko did not expect much in the beginning. He wanted an apartment, car, and job. He said it was difficult for him the first year, and he wanted to go back. Only after 3 months in this country he had his first child, a son. This influenced him to stay. Mitko said,

I just became closer to the foreign country. As time went on I had my daughter in 1975, and so with two kids I was very tied down and as time went on . . . America at that time became as close to me as a second native land, and as the years went on, I became closer to here. (See Appendix M, p. 1)

Mitko recalled his early years as challenging because he was in a new country with a family. Mitko reported that language was his primary issue, but there were so many Macedonians in the city that one was bound to come across another that could assist. Mitko reported this was especially true in the factories, where most of the Macedonians worked. He relied on his ability to be resourceful as he adjusted to this new culture.

Deme described his immigration experience as “not easy” (See Appendix N, p. 1) for the first five years. Language and adjustment to a new environment were his primary issues. He said that overall he felt he adjusted very well and was able to overcome his barriers with minimal distress.
Vlade reported that he struggled with the language, but he was not too fazed by the adjustment. He had been orphaned as a young child. He had been alone for most of his life, so he learned how to make it on his own.

Spiro recalled that in the beginning being an immigrant with a family was somewhat difficult. He did not know the language, customs, or traditions of the United States. Everything from the food to the clothes was different. He referred to himself as a “mute” (See Appendix P, p. 1). Spiro recalled that, at the time they immigrated, there were not many Macedonians in the United States. He remembered that the ones he encountered were friendly, but they could not do much to assist him.

Overall, the participants acknowledged that they experienced some adjustment concerns, but were able to overcome them. They did not express feeling extremely overwhelmed by acculturation experience. The participants just learned how to manage in the United States, and work towards their set goals.

Summary

The data from the interviews and peer reviewers analyses of the interviews led to new insights about the how Macedonian immigrants acculturate in the United States, seek help, and conceptualize mental health services. Three consistent themes emerged for the reviewers and the researcher. The first theme of economic and familial motivation for immigration emerged. The second theme can be described as one of preservation of culture. Each of the participants were dedicated to maintaining the religious traditions of the Macedonian culture. The last theme was reluctance to seek out mental health services for self. Each of the themes provided additional insights into how separated immigrants
deal with acculturation issues and view help-seeking and mental services in the United States. In addition to this particular population, these results have greater implications on other separated immigrant groups in the United States.
CHAPTER IV
DISCUSSION

This inquiry presented a qualitative look at Macedonian immigrant males’ acculturative experiences in the United States. The five themes that emerged presented descriptions of their (a) perceptions of the Macedonian Orthodox church, (b) ethnicity, (c) seeking help, (d) beliefs about mental health and services, and (e) immigration experience. The following questions were addressed in this study: How do separated Macedonian immigrants acculturate in the United States? How do separated Macedonian immigrants seek help? What are their attitudes towards mental health services?

This chapter is comprised of the following sections: (a) research literature and theme conclusions, (b) limitations of the study, (c) delimitations of the study, (d) implications for mental health professionals, and (e) summary. This data provided an additional context that addresses the acculturation phenomena of separation.

Research Literature and Theme Conclusions

Research has demonstrated that religion, churches, and religious organizations continue to be a vital for the new immigrants (Diaz-Stevens & Stevens-Arroyo, 1998; Ebaugh & Chafetz, 2000). It affords immigrants a social space for expressing ethnic differences (Herberg, 1960). According to Herberg, immigrants maintain their religion and utilize it as an identity marker for themselves and their children. Religion encompasses the use of symbols, stories, traditional music, cultural rituals, and native
language. These factors are used by immigrants as a means of preserving and passing on ethnic identity and culture. Several religious communities like the Greeks and Russian Orthodox (Hammond & Warner, 1993) emphasize ethnic identity and use the religious institution to maintain their cultural traditions and ethnic boundaries (Yang & Ebaugh, 2001).

According to Ebaugh and Chafetz (2000), many immigrants look to preserve their religion upon arrival. They attempt to locate a church immediately. If they cannot find a church, they create one. The church is very important to new immigrants for several reasons. It allows the people to stay connected to their country of origin. The church community is a source of social and cultural support during the acculturation process (Cavalcanti & Schleef, 2005). Immigrants are able to turn to the church for assistance with housing, employment, enrolling children in school, learning the new language, and developing a new social circle (Ebaugh & Chafetz, 2000).

The data from this study parallels the research literature. It was found in this study Macedonians immigrants found themselves attending Serbian and Bulgarian churches upon arrival because they were considered to be most similar to Macedonian churches. The community eventually decided that it would be in their best interest to build their own. They accomplished this in the mid 1970s. The participants reported that the Macedonian Orthodox church was critical for the preservation of culture, traditions, language, and ethnicity. It allowed the freedom to practice their faith and pass on their culture to their children. Their goals are to provide the community with more than a place to worship. The church has become a cultural center for the people. It is place where they
can celebrate and gather as a community. As mentioned by two of the participants, they hope to build housing for the Macedonian seniors.

The Macedonian Orthodox church’s role in the preservation of the culture, traditions, and language has long been recognized by historians and the Macedonian community. The church, throughout the study, proved to be the primary source of organizing Macedonian expatriates in United States. The study has demonstrated that it is the link for the participants and their homeland. The church actively promotes, through education and practice of traditions, the continuation of culture and national identity (History of Macedonia, 2005).

Since ethnic identity was heavily revealed in this study the following section reviews the research literature and discusses the significance of ethnic identity and ethnocentrism. The multiple dimensions of ethnic identity are examined, and the phenomena of ethnocentrism also is discussed as proposed by Herskovits (1973). The study revealed that the participants had maintained well-defined ethnic identity. The study also showed that the participants had positive ethnocentric beliefs about Macedonian culture.

Ethnicity is often perceived as the significant focus of identity. In theory, ethnic identity is composed by several dimensions. These dimensions are identification with a specific group, a sense of belonging in the group, positive or negative attitudes toward the group, and involvement in activities associated with the group (Phinney, 1990; Phinney, 1996a). Ethnic identity is “an enduring, fundamental aspect of the self that includes a
sense of membership in an ethnic group and the attitudes and feelings associated with that membership” (Phinney, 1996b, p. 923).

The first dimension, identification with a specific group, requires some degree of conscious choice, and assesses the degree to which the individual identifies with his or her ethnic group. The second dimension of ethnic identity consists of a sense of belonging to a particular group, the feeling of attachment to their ethnic group, emotions and attitudes connected to belonging to the group, and their awareness in the culture, history, and customs of the group. The degree to which an individual experiences a sense of belonging differs (Phinney, 1990). Ethnic identity also to some degree entails ethnic differentiation and in-group preference. Individuals may possess attitudes that favor their group over the other group but still may see their group and the other group positively. This means in-group favoritism may transpire without devaluing the out-group. The final dimension of ethnic identity is involvement in activities associated with their group. Activities that have been researched in examining ethnic involvement include language, choice of friendship, religious affiliation and practice, political ideology and activity, area of residence, membership in structured ethnic social groups, and miscellaneous ethnic/cultural activities and attitudes (Phinney, 1990). Overall, a positive sense of ethnic identity has commonly been associated with high levels of self-esteem, self-concept, and psychological adjustment (Phinney, 1990).

Herskovits (1973) suggested that ethnocentricity can be divided into three distinct levels. The first level is described as positive. In this instance the group chooses their way of life over any other. At this level people can experience group identity, unity, and a
place in history. The second level is described as negative. The group believes that their views are superior over others, and other groups should be measured by their standards. The last level is described as extreme. The group imposes their beliefs onto others, and insistently devalues other group’s worldviews. Racial segregation and genocide are two examples.

The first dimension of ethnic identity addressed the ethnic identification. The participants of this study reported that they identified as Macedonian, except for one who identified as Macedonian-American. The second dimension addressed a sense of belongingness. Each participant expressed that they remained connected to the culture, customs, religion, and traditions. The last dimension of ethnic identity is involvement in activities associated with their group. They all reported preferring the Macedonian language, maintaining friendship with other Macedonians, and practicing the Macedonian Orthodox religion. Some of the participants reported that they were politically active in Macedonian affairs. Five of the six participants provided examples of their involvement in ethnic and cultural activities. For example, Borche hosted a Macedonian radio show. Slave was the president of the church. Mitko and Spiro were both active board members, and Vlade was a priest. The information provided by the participants supports the well-defined ethnic identity.

From the above conclusions it appears that the participants also share an ethnocentric perspective that is positive. The participants of this study chose their way of life over any other, but did express negative feelings about the American culture. They experienced group identity, unity, and a place in history through their membership in the
church. The participants expressed respect for American culture, but chose to live as a separated community within the United States. According to Davis (1978), ethnocentrism is a “universal attitude of pride in one’s own ethnic or cultural group” (p. 49). This sense of pride was evident in many examples the participants provided. One was crediting the church for preservation of their culture in the United States. Another was the ability to provide the Macedonian community a place to worship. They each expressed how important it was for them to pass on the language, traditions, and customs to their children.

A traditional male gender role emulates an assertion of masculine identity correlated with such traits as success, competitiveness, and self-reliance. Researchers (Addis & Mahalik, 2003; Mahalik, Good, & Englar-Carlson, 2003) have explained the male’s socialization process as one that endorses the evasion of emotional expression, the nonexistence of weaknesses or vulnerabilities, and the desire to resolve problems independently. Studies (Husaini, Moore, & Cain, 1994; McKay, Rutherford, Cacciola, & Kabasakalian-McKay, 1996) have repeatedly demonstrated that men of various ages, ethnicities, and social backgrounds are less likely than women to obtain professional help for physical or mental health problems. The results of this study were similar to the research.

The participants of this study conceptualized the act of help seeking as a situation that all people are faced with at one time or another in their lives. They believed that the person was in need of financial or physical help. The participants stressed throughout the interview that it was not in their nature to seek out help. They presented with
characteristics, such as self-reliance and success, associated with the traditional male
gender. Slave stated, “I am a proud man. This is the last thing I would do is ask for help”
(p. 12). Mitko prided himself in his ability to take care of his needs and his family’s
needs with minimal assistance from others. He exemplified his independence. Deme
believed that seeking help and/or offering help can become a dilemma. These examples
support the current research literature.

Depression is a common condition that affects several societies and research has
proposed that it has become a global health problem, and immigrants and minority groups
in the west seldom seek professional treatment (Karasz, 2005). Shin (2002) reported, in
the case of Korean immigrants, that they sought the help from informal networks like
family. Researchers (Ryder, Yang, & Heini, 2002) also suggested that individuals with
traditional cultural values deny psychological concerns, view the concern as a somatic
illness, or present it as a physical ailment in a medical setting. Jacob, Bhugra, Lloyd, and
Mann (1998) proposed that western cultures typically view depression as a medical
condition, whereas traditional cultures look at depression as a response to social problems
or emotional reactions to situations.

Acculturation levels have also been found to be associated with attitudes towards
mental health. Research has presented a positive relationship between acculturation levels
and attitudes towards seeking psychological help. Zhang and Dixon (2003) found that
Asian international students with high levels of acculturation were more open to
counseling. The research reported that these students had confidence in the counseling
process and in the mental health provider. Students recognized the need for
psychotherapy and were less concerned with the stigmas related to counseling. This study found that the students who were less acculturated (separated or marginalized) felt ashamed to acknowledge they were suffering distress, and they believed that admitting they had a problem would bring shame to their families.

The participants viewed themselves as proud, strong, and resilient, which is consistent with the previous examples associated with the traditional male gender role. They believed they were competent of managing their life stressors without ever considering mental health services. The participants expressed reliance on God, family, close friends, or a medical doctor for help in their times of need. The participants recognized that everyone is susceptible to depression and anxiety. They believed that people suffer from these symptoms because of financial and familial issues. Three of the participants reported they felt depression because of a death. These beliefs support the notion that depression is a reaction to social concerns or emotional responses to situations (Jacob et al., 1998). The participants viewed depression as a weakness, and one who suffers lacks personal strength. Ultimately, they believed the individual was responsible for his or her recovery. The participants all reported that mental health services could be helpful for others, just not for themselves. The strong reluctance was evident in each of their experiences.

Research also has suggested that levels of acculturation are associated with willingness to seek out mental health services (Zhang & Dixon, 2003). It is suggested that acculturated individuals are more willing to seek out mental services. The participants of this study have been identified as separated. This suggests that the acculturating
individual resists acculturation and chooses not to identify with another cultural group and to retain ethnic identification, behaviors, beliefs, practices, and values. Separation is a self-imposed withdrawal from the larger society (Berry, 1980). This assumes a low level of acculturation, which suggests that the individual may be less likely to seek out mental health services.

Additionally, the Macedonian culture preserves a fatalistic approach to health. Many believe if something is destined to happen there is nothing anyone can do about it. Macedonians rely on faith healers, sugar water, chamomile tea, and plum brandy to heal different types of ailments. Macedonians have a propensity to stigmatize mental illness, and it is often not talked about openly (Cultural Diversity in Health, n.d.).

Historically, immigrants have migrated to the United States for the following reasons; economic, educational, professional, political, persecution, oppression, retirement, sentimental, personal, religious, and natural disasters (Wikipedia, 2006). The participants of this study immigrated primarily for the economic and familial factors. Each participant presented with comparable acculturative experiences. From their perspectives the challenges they faced were minimal. They had specific goals which they felt they attained. They prided themselves in preserving their culture and ethnic identity.

The research of acculturation has evolved tremendously for the last 70 years. It was not until the Social Science Research Council (1954) elaborated on Redfield et al.’s (1936) view of acculturation and added a psychological component that researchers began to take into consideration: the inclusion of value systems, developmental sequences, roles, and personality factors as playing a part to how individuals adjust when
they come into contact with each other. This definition was significant. It provided the individual an option in the acculturation process. The transformation from one cultural perspective to another became selective. The individual had the choice to adopt or surrender cultural elements of the host and native cultures.

Teske and Nelson (1974) were the first to give a complete psychological perspective on acculturation. They reported that acculturation included changes in material traits, behavior patterns, norms, institutional changes, and values. Yet, they did not attempt to investigate how individuals of diverse cultures accommodate one another. It was not until Berry (1980) that the definition of acculturation was expanded even further. He specifically identified the following four dimensions: assimilation, integration, rejection, and deculturation. The significance of Berry’s model was that it acknowledged the meaning of multicultural societies, minority individuals, and groups, and that individuals have a choice in how much they decide to acculturate. Padilla (1980) later identified cultural awareness and ethnic loyalty as fundamental components of acculturation. Cuellar et al. (1995) further examined the definition of acculturation and suggested that change occurs on three levels of functioning: behavioral, affective, and cognitive. Clearly, the phenomena of acculturation has developed and evolved into a multifaceted psychosocial phenomenon.

It is evident that acculturation is comprised of two dimensions: behavioral and psychological (Berry, 1990). Behavioral acculturation is concerned with cultural learning including language, social skills, and the ability to adjust within the new socio-cultural reality (Berry). Whereas, psychological acculturation is a more intricate process that
assesses the degree of conformity with the norms, values, ideologies, beliefs, attitudes, and preferences of the group (Berry, 1990; Cuellar et al., 1980). The level of acculturation along these dimensions and the relationship between them may vary according to individual and group need or occasion for integration into the host culture (Ward & Kennedy, 1993). Individuals could be highly acculturated on one dimension and not the other. Solely relying on one dimension does not necessarily give you a full understanding of the level of acculturation. By investigating both levels and taking into consideration the acculturation phenomena one can begin to understand the reality the individual embraces.

In this study the participants demonstrated high levels on the behavioral dimension of acculturation. They knew how to speak the language and maneuver within the American culture. The participants respected the holidays, and in some cases celebrated them. They were aware of the American culture but chose to maintain their own. One could argue that they were less psychological acculturated. The participants demonstrated awareness of both cultures, but exercised choice. This would lead to a conclusion that these participants would be categorized as a separated population within the context of the acculturation phenomena.

Delimitations

When the data collection phase arose some concerns were presented that were not anticipated. The recruitment of participants proved to be difficult. The researcher contacted three priests to assist in the recruitment of participants. The researcher decided to ask for assistance from a priest because of the significance of the church for
Macedonians in the United States. The research suggested that the church played a vital role between expatriates and their homeland. The first priest that was contacted in assisting the researcher was not available. He was called to duty by the church in Macedonia. The second priest initially stated that he would help but later changed his mind. He reported that the members of his congregation felt that they were embarrassed to participate. They did not think they could be helpful, nor did they want other Macedonians to know they were participating in a research study even though the researcher stressed confidentiality. The researcher left the state in an attempt to recruit participants from another church.

A third priest agreed to assist in the recruitment phase. He found six participants that were willing to participate. The participants were all males between the ages of 52 and 66. No females were recruited. Therefore, the paper is limited to and only describes the acculturative experiences of Macedonia males. Not all of the information obtained from this study would hold true for all Macedonians.

Another dilemma that presented itself was the recruitment of a peer reviewer. The initial intentions of the researcher were to locate an individual that was comparable with the other peer reviewer. It was difficult to find a Macedonian with a graduate education in the United States that was willing to participate. The individuals that were approached felt they neither had knowledge nor time to be a peer reviewer.

Limitations

This study presented with three main limitations that were beyond the control of the researcher. First, the sample was limited to men and it is not representative of all
Macedonian male immigrants. The decision to recruit all men came from the priest. The researcher did not object to the priest’s decision because it would have been disrespectful to question his judgment.

Secondly, the participants had difficulty responding to the questions about mental health. The participants gave vague responses. From their responses, it seemed there was a cultural interdiction against talking about personal, intimate problems with anyone other than a member of the family or close friend. Several of the participants relied on God for assistance. Their beliefs about mental health services were consistent with their perceptions toward seeking help. It was clear that in both instances it was shameful to need help or ask for it. It appeared that it was an act of weakness to admit needing help. God appeared to be a safe place to seek out help. Relying on God still allowed the participants to problem-solve independently and maintain their pride. Lastly, during the interview some of the participants asked to have the tape turned off. Information was lost because of their request not to be taped.

Implications

The results of this study have several implications for clinical practice and counselor education. This study explored Macedonian immigrants’ perceptions about mental health and help-seeking behavior, and has provided the field of counseling with new insights that can help enhance the profession.

The results of this study have suggested a strong reluctance in seeking mental health services. Some participants expressed disbelief in the profession. They viewed mental health issues, such as depression and anxiety, as a disease or medical concern. In
some instances it was situational. The participants expressed seeking help from God, a friend, family, or a medical doctor. None of the participants expressed seeking help from a counselor. It appeared that it would be shameful or weak to express the need of a counselor. One participant stressed that a Macedonian mental health professional would be best suited for treating other Macedonians.

Based on these findings, clinical practitioners must consider the cultural implications of the interaction between the counselor and the client. Macedonian beliefs about mental health services and help-seeking behaviors are considerably affected by their ethnic and cultural characteristics. Clinical practitioners should consider the clients’ beliefs, needs, concepts, and explanations about helping. These considerations could assist in the development of appropriate helping interventions. For example, one of the participants reported that he would only seek out God. In this instance clinical practitioners are encouraged to develop resources in the community, become familiar with the church, and ask for guidance from the priest, and begin to establish a rapport with the community. In instances where the clients do not believe in the concept of counseling it would be wise not to challenge their beliefs. Initially, the counselor must accept the belief that mental health concerns are medical issues, and work with the medical doctor. The client must not be labeled, but the focus must be placed on the symptoms. The counselor must be open to referring the client to someone with whom they would feel most comfortable. It is important to discuss confidentiality with the client. This may help to ease the feelings of shame or weakness.
The act of help seeking was defined as an act or need for physical or monetary help. It was also viewed as something everyone experiences at some point in their lives, but the participants of this study were adamant in reporting that it is something they have not or regularly do not ask for. First, when a Macedonian immigrant does ask for help the counselor should be clear of what his or her expectations are. He or she may be in need of financial resources, or learning how to obtain them. There may be shame associated with asking for help. It is important to be sensitive to the needs of the individual. Also, one must be prepared to accept great thanks, gifts, and the offering of their help. Not accepting a gift from the client may be viewed as disrespectful. This is an ethical dilemma with which a clinical practitioner may have to learn to handle. Therefore, it would be helpful to establish boundaries from the first meeting. It is important to discuss the counselor’s role, and the counseling process. Clinical practitioners should keep in mind that counseling may only involve assisting a client in meeting his or her basic needs.

These results could be valuable to counselor educators who teach multicultural issues in counseling. Counselor educators can teach about the significance of the Macedonian Orthodox church and strong ethnic identity. The church would be an important resource. Ethnocentrism can be a positive attribute within an immigrant community. Instead of looking at this group as separated from the American culture, educators can teach about strong ethnic identity, resiliency, and how these factors impact the maintenance and preservation of culture, as well as how these factors can impede in a therapeutic relationship.
Counselor educators should teach their students the importance of video-taping or audio taping. Practitioners are expected to experience video-taping or audio taping a session at some point in their training. These techniques are useful for skill development. Students and their clients tend to experience some discomfort with the idea, but in most instances, with time, the discomfort diminishes. In this study the discomfort with answering questions about mental health was consistent. The tapes were turned off throughout the sessions. Counselor educators should consider the possibility of not using a tape recorder, particularly when the participants are very uncomfortable with the process of taping. It seems that it would be more beneficial to the researcher to engage more in conversation, rather than just asking questions. It would also require the researcher to hone in on his or her listening skills.

From this study counselor educators and clinical practitioners have new information that can increase their cultural competence in terms of knowledge, skills, and awareness. This inquiry has provided the counseling profession with new information that had previously not been investigated.

Final Thoughts

The results of this study have generated several assumptions for the researcher. This section explores possible reasons for the participants’ responses. The researcher believed that age, gender, and audiotaping contributed to the specific findings of the study.

The researcher was a female who was much younger than her participants. The age of the researcher could have played a role in the way the participants replied. None of
the participants expressed discomfort or disrespect with age difference, but they often referred to the researcher as “chupe” which translates as “little girl.” This is not received as a negative reference by the researcher. It illustrates how age differences are often perceived.

Gender roles are defined in Macedonian culture, and individuals are expected to fulfill their roles. For example, the priest selected the participants for this study. The researcher inquired why no women were selected. The priest reported that he believed these individuals were the most appropriate persons to complete the study. Out of respect for the priest, his position in the community, and his willingness to help, no further inquiries were made about female participants. As a Macedonian female, understanding one’s role is essential in developing and maintaining a relationship. It is also just as important to understand the role of the person with whom you are dealing. In some cases it is not appropriate for the researcher to probe. This was a consistent theme throughout the interviews. When the participants gave closed responses, it was understood that the researcher should accept that answer. The researcher made several attempts to explore the participants’ responses, but they were unsuccessful. The researcher was politely given the same response.

Macedonian culture is patriarchal. The men in this study exhibited traditional male roles. The most common characteristics that surfaced during the interviews were as follows: self-reliance, success, independence, and a reluctance to seek help. These roles would help to explain why the participants viewed mental health services as unnecessary and mental health issues as a weakness. Additionally, the researcher’s gender may have
contributed to the participants’ responses. From their frame of reference, admitting to needing help or having a mental health issue may have been perceived as a weakness and/or shameful.

Finally, audio-taping interviews is helpful for the researcher, but it can create barriers in collecting data. Participants, even when they are assured that their information will remain anonymous, fear that they are disclosing too much personal information that may be used to identify them. In some instances participants might believe their beliefs or experiences might be misunderstood. Beliefs might be viewed as shameful, dated, or judgmental. Participants could feel apprehensive about having to defend their beliefs, especially when they are members of a small community. They would not want to be identified or assumed to be the person who exposed their group for their beliefs and practices.

In conducting research with small, separated, Macedonian immigrant communities a researcher should be aware that his or her age, gender, and audio taping may contribute to the type of results obtained. The responses may be restricted, and the participants could be more conservative. It is believed that eliminating an audio recorder could produce different results.

**Summary**

The findings of the study have contributed to the knowledge base in the field of clinical counseling and counselor education. Additionally, this study addressed a specific gap in the literature, and provided new scholarly insights into the study of acculturation. There are some delimitations and limitations that suggest the need for further research.
For clinical counselors it is essential to understand the differences in the worldviews. The differences between the perceptions of the client and counselor may significantly impact the counseling process. Counselor educators can use this information to enhance their teaching of multicultural issues. This information is helpful because it provides new insights into how a particular immigrant group deals with and perceives mental health issues and services.

The delimitations and limitations of this study suggested a need to conduct further research with the Macedonian immigrant populations. The delimitations implied notions of ambiguity in participating in research and sharing beliefs about mental health. The limitations of the study pointed out that researchers may need to rethink how they conduct research with certain groups. In future research it would be wise to reconsider the use of a tape recorder.

This study was the first step in introducing an immigrant population to the field of counseling that previously has not been investigated. The data has provided the profession with new literary information that adds to the literature. After conducting this inquiry, the researcher is convinced that if clinical counselors and counselor educators are going to work in this diverse society and provide effective services it is important to continue investigating the perceptions immigrant groups have about mental health.
APPENDIX A

A MAP OF MACEDONIAN
APPENDIX B

INTERVIEW QUESTIONS
Interview Questions

The following questions were developed by the researcher. The main questions of this study are as follows:

- How do separated Macedonian immigrants acculturate in the United States?
- How do separated Macedonian immigrants seek help?
- What are your attitudes towards mental health services?

Subsequent questions have been categorized into six categories: immigration experience, behavioral aspects of acculturation, ethnic identification, general adjustment concerns, help-seeking, and attitudes towards mental health.

- How and what circumstances brought you to the United States?
- How would you describe your immigration experience?
- How has immigrating to the United States affected your life today?
- Did you have specific expectations before moving to the United States?
- Were your expectations met?
- How connected are you to the Macedonian church in the United States?

The following were obtained from the Acculturation Rating Scale for Americans II (Cuellar et al., 1995) and address behavioral aspects of acculturation.

- What language do you speak with your family, friends, and co-workers?
- What language do you feel more comfortable speaking in?
• What kind of food do you eat most of the time?
• What kind of literature do you read?
• What type of movies do you watch?
• What holidays do you celebrate?
• How important are Macedonian religious traditions to you?
• What nationality are most of your friends?

The following questions were developed by the researcher to address ethnic identification, but inspired by the following ARSMA II (Cuellar et al., 1995) questions, “My father/mother/self identifies or identified self as Mexican?”

• How do you identify yourself?
• Are there times when you perceive yourself as being ethnically different?
• When did you become aware of your ethnic identity and the role it plays in your life?
• How does ethnicity impact your family?

The following questions were developed by the researcher for general adjustment concerns and help-seeking behaviors.

• Has being an immigrant affected your educational goals?
• Has being an immigrant affected your career goals?
• Who helped you address these concerns?
• What are some of the problems/issues/concerns you have experienced living in United States as an immigrant?
• Who assisted you with these concerns?
• How did they assist you?
• How would you describe help seeking?
• Do you think about moving back to Macedonian?
• Overall, how have you adjusted in the United States?

The following questions were developed by the researcher to address attitudes towards mental health services?

• What is your definition of depression?
• What is your definition of anxiety?
• Have you experienced unexplained aches and pains?
• Have you experienced unexplained crying spells?
• Have you noticed any significant changes in mood? More irritable, angry, or agitated?
• Have you lost interest or pleasure in activities that you once enjoyed?
• Have you experienced a sad mood nearly every day for two or more consecutive weeks?
• Have you experienced sleep difficulties for two or more consecutive weeks?
• Have you experienced a significant change in appetite or weight?
• Have you had difficulty thinking or concentrating nearly every day for two or more consecutive weeks?
• Have you had feelings of worthlessness or inappropriate guilt nearly every day for two or more consecutive weeks?

• Have you experienced fatigue or low energy nearly every day for two or more consecutive weeks?

• Who would you go to for help?

• What are your thoughts about counseling?

• Would you go to counseling for mental health needs?

• If not, who would you seek assistance from?
Date

Dear Potential Participant:

My name is Ljubica Malinajdovska; I am a doctoral student candidate at Kent State University, in Kent Ohio. I am currently working on completing the requirements for a doctorate of philosophy degree in the Counseling & Human Development Services. As a component to completion of my degree I must conduct a research study and write a dissertation. My chosen area of research is Macedonian immigrant acculturation in the United States.

To conduct my study, I need to recruit Macedonian immigrants that were born in Macedonia, lived in Macedonia for at least 15 years, immigrated to the United States, and have lived in the United States for at least 15 years.

As a participant in this study you will be asked to participate in one individual interview lasting approximately 90 minutes. After the data is collected, I will give you a copy of your dialogue for your review and will later contact you to see if any changes need to be made to the information. The interview session will be audio-taped.

As a participant in this study, respecting your privacy is extremely important to me as a researcher. If you choose to participate in this study, I will not refer to you by your name in any of my reports. I will keep your answers to the questions private as well by assigning you a pseudonym to be used in place of your real name.

Dr. Marty Jencius, Assistant Professor at Kent State University, and Dr. Jason McGlothlin, Assistant Professor at Kent State University, are the supervisors of this research project. Please contact myself or either professor if you have any questions about the project or your participation in it. This project has been reviewed and approved by Kent State University Institutional Review Board, log number XXXXXXX. If you have any concerns during the course of the study, you may also contact the Institutional Review Board at Kent State University (330-672-0700).

Sincerely,

Ljubica Malinajdovska M.Ed., PCC

Contact Information

<table>
<thead>
<tr>
<th>Ljubica Malinajdovska</th>
<th>Dr. Jencius</th>
<th>Dr. McGlothlin</th>
</tr>
</thead>
<tbody>
<tr>
<td>(330)495-0724</td>
<td>(330)672-0699</td>
<td>(330)672-0716</td>
</tr>
<tr>
<td><a href="mailto:lmalinaj@kent.edu">lmalinaj@kent.edu</a></td>
<td><a href="mailto:mjenicus@kent.edu">mjenicus@kent.edu</a></td>
<td><a href="mailto:jmcloth@kent.edu">jmcloth@kent.edu</a></td>
</tr>
</tbody>
</table>
APPENDIX D

CONSENT FORM: ACCULTURATION OF MACEDONIAN IMMIGRANTS
IN THE UNITED STATES
CONSENT FORM

My name is Ljubica Malinajdovska. I am a doctoral candidate at Kent State University, in Kent, Ohio. I am currently working on completing the requirements for a doctorate of philosophy degree in Counseling and Human Development Services. To complete my degree, I must conduct a research study and write a dissertation. My research of interest is in acculturation issues with Macedonian immigrants in the United States. No one has researched this topic before and the results may help counseling professionals in the field. If you decide to do this you will be asked:

- To meet with me for a 90 minute interview.
- Review your dialogue transcript for errors.
- Report any transcript errors to me.

To protect your rights and privacy, all data collected involving you will be kept in a locked file on 310 White Hall, the Counseling and Human Development Services Department Kent State University, Kent Ohio, 44242. Your participation in this study is voluntary, and your identity is kept anonymous by using coded identifiers on your written documentation and file. Pseudonyms will be used in reporting of the results of this study and in any future use of your information in presentations and publications. The risks involved in this study are no more that would be encountered in any other interview situation.

Taking part in this project is entirely up to you, and no will hold it against you if you decide not to participate. If you do take part, you may stop at any time without penalty or consequence to you.

If you want to know more about this research project, please call me at (330)495-0724, or my faculty advisors Dr. Marty Jencius (330)672-0699 and Dr. McGlothlin (330)672-0716. This project has been reviewed and approved by Kent State University Institutional Review Board, log number XXXXXXX. If you have any questions about Kent State University’s rules for research, please contact Dr. John D. West, Vice President Dean, Division of Research and Graduate Studies at (330)672-0700. You will receive a copy of this consent form.

Sincerely,

Ljubica Malinajdovska M.Ed., PCC

CONSENT STATEMENT
I agree to take part in this project. I know what I will have to do, and that I can stop at any time.

Signature

Date

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APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE
Participant #___________

Demographic Questionnaire

Gender: Male or Female

Age: ____________

Age when you immigrated to United States: ____________

Who immigrated with you, if anyone: ___________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

Marital Status: Married Single Divorced Separated Widowed

Highest Level of Education: Middle School High School College Graduate

Current Place of Residence: ______________________________________________________

Who lives in your household: ____________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

Present Occupation: _____________________________________________________________

Which part of Macedonia are you from: _____________________________________________

Family members in Macedonia: ________________________________________________
____________________________________________________________________________
____________________________________________________________________________

Family members in the United States: _____________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

How often do you visit Macedonia: ______________________________________________
____________________________________________________________________________

Length of stay in the United States: _________________
APPENDIX F

CRITERION SHEET FOR POTENTIAL PARTICIPANTS (FOR PRIESTS)
Criterion Sheet for Potential Participants (For Priests)

1. Does this individual primarily speak the Macedonian language?

2. Does this individual choose to primarily associate with and have friendships with primarily only other Macedonian people?

3. Does this individual choose to identify their ethnicity as solely Macedonian?

4. Does this individual live in an area heavily populated with other Macedonians?
APPENDIX G

PARTICIPANT QUESTIONNAIRE
Participant Questionnaire

Please check the box that best applies to you:

<table>
<thead>
<tr>
<th></th>
<th>I prefer</th>
<th>I do</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Speak only in Macedonian</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Associate with only Macedonian people</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Maintain friendships with only Macedonian people</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Maintain only a Macedonian ethnicity</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Live only in an area heavily populated with other Macedonians</td>
<td></td>
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</tbody>
</table>
APPENDIX H

AUDIO/VIDEO TAPEING CONSENT FORM
Audio/Video Taping Consent Form

I agree to audio taping

at ______________________________________________________________________

on ______________________________________________________________________

Signature                        Date

I have been told that I have the right to hear the audio tapes before they are used. I have decided that I:

  ____ want to hear the tapes       ____ do not want to hear the tapes

Sign now below if you do not want to hear the tapes. If you want to hear the tapes, you will be asked to sign after hearing them.

Ljubica Malinajdovska and other researchers at Kent State University may/ may not use the tapes made of me. The original tapes or copies may be used for:

  ____ this research project
  ____ teacher education
  ____ presentation at professional meetings

All audio taped data will be kept in a locked file in 310 White Hall, the Counseling and Human Development Services Department Kent State University, Kent Ohio 44242.

***All audio taped data will be destroyed 90 days after the completion of the dissertation***

Signature                        Date

Address
APPENDIX I

PEER REVIEWING CONSENT FORM (PARTICIPANT)
Peer Reviewing Consent Form (Participant)

As a participant in this study your information will be reviewed by myself and two peer reviewers. A peer reviewer is another colleague who critiques and questions the data to increase credibility and transferability of the results of the study. This consent form allows for these two outside parties to review the individual interview audio tapes only.

The two peer reviewers have signed consent forms acknowledging their understanding of the participant’s right to privacy and their agreement to keep all knowledge of the interviews confidential. Participants’ names will never be released to the peer reviewers, only the participant’s code will be used for their part in the process.

To protect your rights and privacy all data collected involving participants, including the original of this consent form and peer reviewers consent forms, will be kept in a locked file in 310 White Hall, Kent State University, Kent Ohio, 44242. If you want to know more about peer reviewing, in relation to this study, please call me at (330)495-0724; or my faculty advisors for this study, Dr. Marty Jencius at (330)672-0699 or Dr. Jason McGlothlin at (330)672-0716. This project has been reviewed and approved by Kent State University Institutional Review Board, log number XXXXXXX. If you have any questions about Kent State University’s rules for research, please contact Dr. John D. West, Vice President Dean, Division of Research and Graduate Studies at (330)672-0700. You will receive a copy of this consent form.

Sincerely,

Ljubica Malinajdovska M.Ed., PCC

CONSENT STATEMENT

I agree to allow the peer reviewers to review the interview tapes only. I know what I will have to do, and that I can stop at any time.

__________________________________________  ____________________________
Signature of Participant                      Date
APPENDIX J

PEER REVIEWING CONSENT FORM (PEER REVIEWER)
Peer Reviewing Consent Form (Peer Reviewer)

As a peer reviewer in this study the information you review is solely for the triangulation of data in this study. You will critique, question, and look for emerging themes to increase the credibility and transferability of the results from this study. You will only review the taped data from the individual interviews.

By signing this consent form you acknowledge your understanding of the participant’s right to privacy and you agree to keep all knowledge of the interviews confidential. Participants’ names will never be released to you in this process, only the participants’ code will be used as an identifier in this process.

To protect your rights and privacy all data collected involving participants, including the original of this consent form and peer reviewers consent forms, will be kept in a locked file in 310 White Hall, Kent State University, Kent Ohio, 44242. If you want to know more about peer reviewing, in relation to this study, please call me at (330)495-0724; or my faculty advisors for this study, Dr. Marty Jencius at (330)672-0699 or Dr. Jason McGlothlin at (330)672-0716. This project has been reviewed and approved by Kent State University Institutional Review Board, log number XXXXXXX. If you have any questions about Kent State University’s rules for research, please contact Dr. John D. West, Vice President Dean, Division of Research and Graduate Studies at (330)672-0700. You will receive a copy of this consent form.

Sincerely,

Ljubica Malinajdovska M.Ed., PCC

CONSENT STATEMENT
I agree to abide by the privacy and confidentiality regulations set forth by the Kent State University Institutional Review Board, and the State of Ohio Counselor and Social Worker. Marriage and Family Therapist Board. I understand my role as a peer reviewer in this study, and if I violate the privacy or confidentiality of any participant in this study I understand I will be reported to the faculty advisors in this study as well as the Kent State Institutional Review Board. As a peer reviewer I understand I am only to review the individual interviews. I know what I will have to do, and that I can stop at any time.

______________________________  __________________________
Signature of Peer Reviewer      Date
APPENDIX K

INTERVIEW ONE
Researcher: OK. How and what circumstances brought you to America?

Aa . . . above all, economic reasons, they brought me here, and as a young man at that time, when I was 19 years old, I had a wish to . . . to go to America, to see this world, and so I stayed here.

Researcher: OK. How would you ah . . . describe your experience with ah . . .

The beginning is h . . . hard, eh . . . when you find yourself in a new country, new . . . new environment, new company, all of that, but it was also nice, there were also some difficulties.

Researcher: Mhm . . . what kind of difficulties, can you . . .

Difficulties in terms of the language, let’s say with hanging out, you don’t drive a car, at the time you couldn’t drive a car, and all of that, so . . . mmm . . . but I had a strong desire and so I persisted through those so-called little . . . little difficulties, I was accepted by my close relatives here, so that a year after that it was, I think, nice, I adjusted.

Researcher: OK . . . you had relatives here, right?

Yes, yes, I had a first cousin here, and uncles and aunts on . . . relatives.

Researcher: You came to live with them here then at the beginning?

Yes, first when I came here, I came to my aunt’s, my father’s sister, and then I was at my cousin’s, first cousin, I lived with him for a year.

Researcher: OK. Ah, how . . . ah . . . has immigrating to the United States affected your life today?

Ah . . . there are moments when I remember the good moments in my childhood in Macedonia, in Bitola, but when I see that then and now, I did not make a . . . mistake . . . I did not err in coming to these surroundings, for which both for me and my family later, I mean, eh . . . it’s much nicer here. But still the native land is a native land, I . . . I . . . feel all that.

Researcher: Yes. So it’s all good that you came here.

Yes, yes.
Researcher: Good. Did you have specific expectations <mispronounced> before your move here?

Did I have specific expectations <clarifying the word> . . . before . . .

Researcher: Yes.

Yes, at every beginning . . . you imagine America, the promise land, a beautiful land, you imagine all kinds of things, but you have to realize every day that this land is beautiful but you need to work.

Researcher: Mhm.

So, so I came here from a village . . . and the physical work and other things like that didn’t bother me, I accepted all of that and . . . and it wasn’t a significant problem for me in contrast to some people who lived in cities, let’s say, who did not expect what they would face . . . what problems they would face here . . . and so I mean from that point . . . point of view, I accepted it . . . I mean, I faced the . . . the difficulties, but they weren’t very big difficulties.

Researcher: What kind of difficulties, can you say?

I said earlier, eh . . . the psychological and moral difficulties were more . . . were bigger than the physical ones. The physical ones were to go work, to wash <don’t understand the word> . . . and all those things which . . . some of those kinds of people that lived in the city didn’t expect to encounter that kind of difficulties. And the other difficulty was that I didn’t have a car, you have to wait for someone . . . for a relative to take you somewhere, for you to go somewhere . . . eh . . . and those were the difficulties that every time I had to wait for someone to take me somewhere to take me sightseeing and the like.

Researcher: OK. Were your expect . . . I can’t say this word . . . ha ha.

Where are you? Were your expectations fulfilled? You know, a person can never be satisfied in . . . in life, to have everything . . . he wants . . . even if he has wishes that have been fulfilled, he wants more and more wishes to come true . . . but in general, yes, I’m satisfied with . . . with all those wishes that . . . that I had imagined and that came true.

Researcher: Good. Do you have anything else to say about these questions?

No. For now, there’s a lot to be said, but in short and on the whole, that’s it.

Researcher: Good. What language do you speak with your family, friends, and colleagues?

For the most part even with my kids when they were born I spoke Macedonian . . . not only was it their mother tongue but also . . . also at home I always speak with my family in Macedonian.
Researcher: Good. What language do you eh . . . feel . . .

For the most part, more . . . when I speak Macedonian, more . . . I feel more comfortable, I can express myself better and I can better express the goal of what I am trying to say to the person that I am talking to.

Researcher: OK. And what kind of food do you eat . . . most of the time?

Most . . . I mean, with the conditions as they are here, I eat more American food, but I always miss Macedonian food, let’s say the beans, the peppers,

Researcher: ha . . . ha . . . ha . . . the feta cheese.

. . . kebapcinja <a special type of ground sausages>, and similar things, but I am . . . I always say this, I eat everything, no matter which food, as long as it’s warm, clean, and . . . I eat everything.

Researcher: Good. And literature . . . what kind of literature do you read most?

I read and write . . . I am . . . I have a “hobby,” as we say, poetry, I write poetry, and I have my own few books <uses English ‘book’ with Macedonian plural ending> . . . books <uses Macedonian word> published in Macedonian, of course.

Researcher: Aa . . . Are those books in Macedonia?

Yes, in Macedonia and I have a Macedonian radio program in New York and . . . and all that lets me be much closer to the Macedonian language, and as you <informal> can notice . . . you<informal> ... you<informal>

Researcher: Aha . . .

. . . can notice, I have very little . . . ah . . . I use very few American words. Let’s say your father or mother say “kitchen” <uses English word with Macedonian definite article> or this or that . . .

Researcher <laughing>: Aha . . . ha . . . ha . . . <gives other examples of English words with Macedonian definite articles>

. . . yes, and when I go to Macedonia, and there my friends are amazed, like “wow” like “Borche, in contrast to those others who come here to visit” like “you don’t use American words.”

Researcher: Mhm.

Yes, I try to avoid that as much as I can, I mean, ah . . . I use Macedonian literature.

Researcher: Good. OK. And movies what kind do you watch more?
Movies . . . I’m not a big giver . . . I’m not a big fan of movies, but if there is something interesting, I watch it. Let’s say, I was very interested in “Before the Rain” — “Before the Rain” or some movies like that I watch with pleasure . . . or Titanic or . . . Otherwise to say oh, that movie, or that actor, or this, to say . . . ah . . . that’s not my cup of tea.

Researcher: OK. Holidays . . .

I much prefer the song . . .

Researcher: the music . . .

The music I like more.

Researcher: Then, music, what kind do you listen to? Macedonian?

And American too, but above all, Macedonian is what I listen to because the radio program itself makes me listen to Macedonian music, although I don’t know a single song by heart,

Researcher <laughing>

Researcher <laughing>

. . . so to say. But mostly I listen to Macedonian songs, Macedonian festivals, and . . . that’s it.

Researcher: Ah . . . about holidays. What holidays do you . . .

I observe, I celebrate, all orthodox Macedonian holidays, but of course, my nameday, Vodici, that’s the 19th of January, and here I’ll say, if it’s not a secret, I’m already 60 years old, and there hasn’t been a year that I haven’t . . . haven’t celebrated my nameday, Vodici, the 19th of January, that’s when you throw the cross into the river . . .

Researcher: the river . . .

And, and . . . Actually, I was born on the 12th of January, only a week later I was baptized in the river, and a baby that’s seven days old, you can imagine, that I was . . . they broke the ice for the priest to wash me . . . to baptize me with water . . . and so that’s an interesting holiday and I am . . .

Researcher: in the river . . . what do you mean the ice . . . the ice in the river?

Yes, yes, in the village you know we have a river there and the river in the month of January it’s frozen, eh . . . and so in order to baptize the baby, you have to break the ice in order to wash the baby. That’s . . . I can say that I’m one of those babies that was baptized on the 19th of January and that’s my nameday and every year regardless of where I am, whether it’s Macedonia or America, here lately I’ve been living in Florida, even there I cel . . . celebrate it and wait for guests to come to my house on that day.
Otherwise, of course, Easter is a . . . bright holiday, the holiday of holidays, which our nation . . . on that day, simply . . . we say Easter comes only once a year. Christmas, eh . . . Those are two big holidays for the Macedonian people, Christmas, Easter, and even all of them, Bogorodica <not sure what holiday that is, something to do with Mary?>, we can say . . .

Researcher: For Christmas, do you celebrate the American Christmas and the Macedonian one or . . .?

Ah . . . I celebrate the Macedonian one more, I have to say, we go to church, and all those customs that we have to follow we follow, and otherwise the American one we celebrate because we have come to this country, the children . . . we open presents <English word with Macedonian plural ending> every year at Christmas <English word> Eve <English word> ah . . . Christmas <English word> ah . . . I mean . . . on Christmas <English word> Day <English word> . . . And not only is it respect <English word> respect <Macedonian word> to the land where we live, but also . . . and . . . in some way, the children already go to school and you can’t tell them that we won’t celebrate this holiday when they’re waiting for presents and gifts . . . and the next day they’ll go to school and they’ll say what did you father bring, your mother buy, and all that. Yes, I equally cel . . . The American Christmas I celebrate because we’re free from work, because the children want to . . . eh . . . On that day to have ah . . . a Christmas atmosphere, while our Christmas, the orthodox one, we celebrate because it has already been engraved in the soul, although I’ve been here for 40 years already, I was a kid when I left, but the nation, the customs, the culture, the Macedonian culture I take with me in this democratic country which gives us all the possibilities . . . ahem . . . Excuse me . . . to preserve our customs, our culture, and all that.

Researcher: OK. Then about the religious traditions . . . Are there any that are for you, for your family more important?

You mean from a religious aspect?

Researcher: yes, let’s say for example, for baptisms.

Mhm

Researcher: The tradition, let’s say, we have . . . are there any . . .

Look, we, the Macedonian nation, maybe as you know, we were under Turkish oppression for 500 years.

Researcher: Yes.

Thanks to this church, the orthodox one, thanks to these customs that we have, for weddings, for baptisms, for all of that, the respect towards the godfather, that’s still a big
big respect is given in our nation, respect towards the godfathers, those who baptize the children and all that; I think that’s a special thing we need to discuss about the godfather. But I want to say the religion, yes, I respect it a lot, because thanks to that religion we survived and are proud to say we are what we are. If the religion had not been there, today all of us would be . . . would have become a tribe . . . I don’t even know what kind of tribe we would have been . . . a people where . . . without a beginning or end we would have . . . while we . . . I’m not trying to judge other nations, each is proud of their own religion, of their nation, and rightfully so, but I think our nation, the Macedonian faith is especially unique with its own . . . we don’t have some great wealth, but we have a rich culture. By culture I mean the church, the nation, the faith, all those beauties, customs we have, there isn’t a price that could be paid with money. That’s something stable . . . ah . . . You can be as rich as you want to, but to buy my . . . my inheritance . . . cultural inheritance, you can’t pay for it . . . there is no money . . . it has to be implanted in your soul.

Researcher: Mhm. The culture you had in Macedonia that you brought here to America . . . your kids . . . let’s say . . . do you think they have the same . . . same feelings of tenderness for our culture?

Ah . . . first when I came, let’s say, I learned a lot more about the culture of America, because when I came I was a 19 year child, as many others; let’s say, some believe, some don’t believe, but with the building of life itself you build the culture too, you face important things, find out more and more, so that ah . . . any young person can go to church and cross himself, but ah . . . the essence of the church, the customs, I learned much more here, in America.

Researcher: Oh really? Because you were young, 19 years old.

Yes and here all that . . . After all I was very communicative and active with the people, with our people . . . for example, all of the people that had weddings, I lead the weddings, the customs, how the bride is supposed to come out, or when, now what to do next, and how, mmm . . . a lot of that left ahh . . . a good memory where a lot of families were looking for me, saying “hey Borche, you know all that . . .” There’s nothing more beautiful . . . And the other nations, when we would have an outside wedding, we would go outside with the drums, and the Americans and the other nations would go outside to watch our traditions, for example the sending off of the bride from the home, the going out of the bride when she hits the little banner from the door that means that . . . ah . . . she won’t be coming back, the bride should not be looking back, because she has to leave her house and I mean not come back anymore, I don’t mean not come see her mother, but ah . . . if she returns, like, not to get a divorce, not to have a divorce <English word>, in that sense she . . . it is considered . . . that the bride doesn’t come out, that she doesn’t look back into the house so that she does not come back at some other point divorced.

Researcher: and those traditions you learned here in America . . .

Yes, those customs I learned . . . not only did I learn them, but I also transferred them to others of our folk that . . . Many of them asked me, even our folk, let’s say, they didn’t know
some . . . some customs what’s this, what’s . . . or when the bride . . . the groom goes to get the bride for the wedding, and the bride is looking at the groom through a ring through the window . . . I mean those things—have they told you about that at home . . .

Researcher: I didn’t know about the ring, I know about the shoes.

Yes, that’s separate. But the bride from the balcony upstairs or from the window would remove the curtain when the wedding party and groom are coming in, she was looking at the groom through the ring, I mean, so that it is . . . like . . . so that the marriage is sweeter and so that they are both tied . . . there are many . . . many interesting customs, I wouldn’t want to . . . how shall I put it . . . I don’t want to make a mistake somewhere, not to say something wrong, but I have to tell you that the orthodox faith has a lot of interesting customs about which . . . ah . . . that’s the biggest wealth . . . ah . . . that we have. I’m not saying that America is wealthy in money, here, my daughter, one of them is married to an American, the other one to a . . . a Macedonian.

Researcher: Mhm.

According to customs, when a daughter is married to a man, she needs to accept the faith and customs of the groom’s side. While ah . . . there are very few of our girls that accepted a different faith; there are some that did, I’m not saying there weren’t, but the majority, here, I’ll start with my daughter . . . ah . . . the boy . . . ah . . . the husband she has is an American, he accepted our faith.

Researcher: <surprised> Oh.

Yes. And there are many, there are many, let’s say, males that accepted our faith, because still our faith, far from it . . . here I’ve been to American weddings, American customs, and what we have is far far . . . our customs . . .

Researcher: Mhm . . .

. . . speak of how strong the marriage has to be and one for the other and how much . . . and all that.

Researcher: Mhm. Let me ask you something about the customs, that’s interesting to me. Do you think that our customs here in America are still strong?

Yes. I, here, am telling you, that the customs are really strong and . . . and . . . the churches themselves . . . from day to day there are more churches built in America . . .

Researcher: Mhm.

. . . and the customs themselves that we are following and . . . You know sometimes some kids or older people will say “we don’t believe in church or whatever.” But, here’s a . . . an ordinary, how shall I put it, maybe someone doesn’t believe that in the sky this and that are flying, ah . . . simply said if someone finds a million dollars in the street, they will probably
take it. But if they know that in the church, in the altar <English word with a Macedonian definite article> there is a million dollars, no one would dare to go take it. What is that about now . . . You know that no one is watching you, you know that in the altar <English word with a Macedonian definite article> there is, let’s say, a million dollars, why not take it if no one is watching you, to take it, let’s say . . . if they are somebody’s, even the ones that fell on the street are somebody’s, but those you’ll take, for example, I’m not saying everyone would . . . will . . . in the altar <English word with a Macedonian definite article> . . . Well that’s it, the faith for which there is a psychology in man, he thinks that if he takes the money that’s in the altar, in the church, he thinks that something will happen to his family. He may not believe that there’s a divine power up or down, that gods fly, but on the other hand believes that . . . he is afraid to take that money . . . he thinks . . . thinks that . . . “no, I’m afraid to take that money, maybe something will happen to my children.” That’s it, the powerful faith that prevails in us, the Macedonians.

Researcher: Yes, yes. OK. Ah.

I’ve had the opportunity before with some, like, that beat on their chest that they are communists, that they don’t believe in God and all that. I couldn’t find another way to show them that they are in the wrong in that . . . with the same example that I was telling you now—as a communist, he doesn’t believe in anything, the communist, he says there is no church, there is no, like . . . I tell him the same . . . there is . . . would you take it . . . <speaking of the example above> and he says “hey what did you do to me,” he says “all of a sudden, you swindled me.” “Well, why, you know that there is no God, there is nothing, why wouldn’t you take it?” So.

Researcher: He still fears him . . .

He fears . . .

Researcher: He fears . . . <laughing>

I have to tell you that the faith . . . ah . . . ok . . . I can’t say that all of us are perfect, neither priests nor others . . . but still, the faith helps us survive and will help us survive.

Researcher: Do you think the faith will keep Macedonians strong as a group in America?

<mumbles>

Researcher: sorry

Go ahead, finish your thought.

Researcher: Do you think that’s something strong in America, the faith, let’s say, to hold them together, let’s say, the faith . . .

I mentioned even earlier and now . . . that four and a half centuries . . . five and a half centuries we were under the Turks and exactly that faith helped us survive. Otherwise to sit
in slavery for four hundred... four hundred years and still honor the faith, that’s what it’s all about... even here... especially here, in America, when they give us all the opportunities, all of this democracy, when they say... ah... feel like you are, do what you think, ah... as long as <English words> it’s important not to harm the government, not to do anything against the government, otherwise you can have your faith, I think ah... even for the youth it would be better if they would dedicate their time more to the church, not go to each other’s homes,... ah... to gamble or go do unpleasant things... faith will bring them together a lot more and... ah... to get out spiritually, not be closed, but to go do better activities.

Researcher: Mhm.

I mean that’s through the church, through the faith, they can, I mean, never... never... will someone put a stop to this people. The faith cannot be stopped.

Researcher: Mhm.

Can’t be extinguished, can’t... it will stay forever. While the people exists, there will be faith.

Researcher: Wherever the people are, the faith will be there.

Yes, it doesn’t matter where you are, what you are, in any world that you are. I mean, there were moments when for years you could not go to church at all and still in the soul there was a spark that sustained man.

Researcher: OK, thanks. <laughs> Another question. Ah... ah... ah... nations are most of your friends?

What nations... everyone who came here to this country, we are mixed, for the most part, let's say.

Researcher: Close friends.

Well... Having the language in common so we can understand each other, there are some Serbs ah... here, ah... Bulgarians, Greeks, let’s say, ah... and Americans. Yes.

Researcher: and Macedonians.

Well, of course, you’re asking me now about other nations, I mean, I shouldn’t here... we’re not talking about... about...

Researcher: I’m sorry, I didn’t mean to say “other” I meant to say only nations, what nations are close friends of yours.

Well, that’s why I’m telling you. What nations, in this case, I don’t count... I don’t count the Macedonian one, since I’m a member of the Macedonian nation, and the others...
besides the Macedonian nation what other friends I have from the other nations, I said, Serbs, Bulgarians, a few Greeks, ah . . . Macedonians, Poles, those . . . I mean, Maced . . . Americans, Poles . . . and . . . recently, we’ve been coming into, like, contact, maybe because we live close, with neighbors from the Arabic countries or because I have a radio . . . and I do business with those people so that we have contacts with the Arabic countries, with some people from the Arabic countries.

Researcher: Good. How do you iden . . . I-DEN-TI-FY yourself?

As a Macedonian.

Researcher: Macedonian.

Yes.

Researcher: Good.

If there is someone . . . let’s say, someone . . . that’s nothing shameful that some people don’t know here in America what is Macedonia because Macedonia is after all a small country, someone who knows about the Bible, one thing or another, they will say . . . For example, I had ah . . . on the radio . . . ah . . . I had the Mexican ambassador . . . yes, he was my guest, and when I told him that . . . I surprised him of sorts and invited him to be a guest on the radio and he said, “Oh, Alexander the Great <English word>, Macedonia <English word>, one thing or another” for what the Greeks, if you tell them Alexander the Great <English word> they think that he’s theirs. But, ancient Macedonia and the ancient Macedonians, I mean I’m not a historian to say that . . . they know it, but I just want to say that a Mexican ambassador that is 5-6000 miles <English word with Macedonian plural ending> away from Macedonia and still he knows something about Macedonia. There are people who don’t know the country, and I need to explain to them that it was part of former Yugoslavia, and then I need to explain how Macedonia was . . . is divided between Bulgaria, Greece, and part of Albania. It becomes clearer, but still there are people who know Macedonia as a land from the Bible, where Peter and Paul when they were spreading the Bible, they stopped in . . . in Macedonia. Yes.

Researcher: Mhm. . Mhm . . . There is a city in Ohio called Macedonia.

Yes, I’ve been there, but that city, Macedonia, we’ve had conversations even with the mayor from there, there are a few other places somewhere, there’s nothing in common with our Macedonia, let’s say. I don’t know how familiar you are with it, that they don’t have anything in common . . . I mean . . . the word Macedonia for the city doesn’t have anything in common with the country.

Researcher: The country . . . really?

It might come from . . . for example . . . here there is “Macedonian church” <English words> ah . . . ah . . . here Epi . . . ah . . . Baptist <English word with Macedonian adjective ending> church <English word> church <Macedonian word> that’s called
“Macedonian” Baptist church Macedonia. Afro-American go to that church and we ah . . . exactly 30 years ago before we started our church were interested to know why this “Baptist Macedonian Church”, what it’s saying, if it has anything in common with ours. No, they have that as a saint, Macedonia, like, in that aspect, it had nothing in common with our church.

Researcher: interesting . . . I didn’t know about that.

And it still exists here, on “South . . . ” <I presume street name, couldn’t make it out>, that’s where that church is, so “Baptist Macedonian church” but it doesn’t have anything in common with our Macedonia. Even though in Macedonia, I don’t know if you know, there are Macedonians who live there who are Baptists.

Researcher: Oh . . .

Yes, the former president who died, Boris Trajkovski, he was not an orthodox.

Researcher: He wasn’t? What was he?

He was a Baptist.

Researcher: Really? I read that there were 100 different religions in America . . . Excuse me . . . in Macedonia, ah . . . that people practice practice but I didn’t know that . . .

Yes. There are, let’s say, Catholic Macedonians, there are Baptist Macedonians, there are new . . . Saturday . . .

Researcher: Seventh-day

Something like that, they don’t believe in . . . in a church, they just preach from the book.

Researcher: Agnostic

Something like that.

Researcher: OK. Ah . . . Do you sometimes feel ethnically different?

Yes. Not sometimes, but I always feel different according to ethnic . . . let’s clarify . . . clarify the question . . . in what sense do you mean ethnic?

Researcher: Let’s say among people, among Americans, among Serbs, do you feel yourself to be ethnically different?

No, if we’re talking, let’s say, about “ethnic” (English word) yes, but as humans, I am the same as him, we all respect each other as humans here in this place . . . we shouldn’t say hey
I am orthodox and ignore . . . that’s a sort of chauvinism or being a Nazi . . . No, I respect all nations . . . I mean I don’t want to represent myself in that company that hey I’m . . . I’m orthodox and you have to respect me, I am something greater than you . . . no . . . I respect his nation too but I want him to respect mine too.

Researcher: Mhm . . . Was there ever a time in your life when you were in America when someone made you feel different in some way . . . because you are Macedonian? Did you ever at some point feel different? Let’s say during the years that you were here. Because for example, there was a time, since my name is Ljubica, they right away noticed that I wasn’t the same as the other kids, the Americans, do you understand me? So, because of that I knew that I myself was a little different.

In that sense, yes, even with my name, many people didn’t know what that means, let’s say, but concretely . . . The name itself made me . . . and the language itself . . . “broken language” <English words> or the name right away classifies you as non-American, as something else. Some . . . ah . . . some, depending on personality . . . blackmail you with that, others, let’s say, may blackmail you inside but don’t say it . . . OK—Americans in that aspect are more polite, if I may say, they don’t laugh at you . . . there are moments, there are cases, let’s say, when they do laugh at their own nation, or your nation, or the name, or anything like that, but for the most part, most people are more polite, more . . . I have to say in Europe in some countries they have a different view of the nation, that you are an immigrant or this or that.

Researcher: Mhm . . . OK, ah . . . Now this question here, just . . . Ah . . . when . . . ah . . . With time passing, with . . . you know, when other nations blackmailed me, that gave me greater courage, not greater courage but a bigger reason to identify myself as what I am. When other nations belittled us in some areas, that gave me more energy to seek, to love, to protect, and loudly call for my own nation. I would have never raised my voice if there hadn’t been a reason for it. If he can say he’s better then why can’t I say that I’m better, can’t say, can’t say that I’m better, but I’m no worse than him.

Researcher: When did these ideas come to you, when you were here in America?

Yes, yes, in the old region, in Macedonia, there weren’t these kinds of . . . I mean . . . these ideas . . . because we were all . . . how shall I put it . . . you live in a country, you live in a system and . . . and . . . there weren’t distinctions of nationalism or chauvinism and all that because we were all in one state. We lived under a system that was then, that even paid little attention to faith and the nation. There was brotherhood and unity, you were supposed to be brother even with the gypsy, because that’s the type of system that was being built. When the country realized that the system was not good for the country or the nation, then that fell through. But, I . . . when I came here to America, after I was 30, 25, 30 years old, that’s when I started differentiating more and strongly love my own but respect other people’s.

Researcher: And what happened to you during that time, do you think?
At that time, eh . . . how shall I put it . . . happened . . .

Researcher: What draws you to love that so much in your life?

Eh . . . the provocation from other nations, provocation that was aimed at me from other nations made me love my nation much stronger. Even today there are people . . . let’s say . . . who still are very meek, still ah . . . make <word that I don’t understand> towards the other nations, as if the other nation is something greater . . . We from Macedonia would go to Belgrade for something, for a visa or something, and we would be as a subclass there, as little citizens, citizens of second rank. We weren’t, let’s say, because it was Belgrade, because it was Serbia, we in Macedonia ah . . . had such ideas planted that we needed to be subservient, that those in Belgrade, that the Serbs were a higher nation, a bigger nation. While that, the time itself came and showed that that nation was not any more beautiful than our nation, that our nation was far better, had more beautiful not just customs, but that we were meeker souls, more hardworking, and . . . how shall I put it . . . all those things developed here and I felt them here, in America.

Researcher: In America. OK. Ah . . . How does ethnicity imp . . . your family? Impact?

We don’t have a problem in the family as far as eh . . . ethnicity <English word with Macedonian ending>

Researcher: The children are Macedonians, not Macedonian-Americans.

No, in the family, it wasn’t the case that the kids wouldn’t respect, to be against <English word> against <Macedonian word> ah . . . the nation, the faith, or be bothered by it . . . there were no clashes like that. As a matter of fact, when it would be Easter, they themselves would sit, get dressed, and would be honored and pleased to come with us for Easter to church etc.

Researcher: OK. Ah . . . Good, I’ll stop here. . . . Does the fact that you are an immigrant play a role in education?

I don’t think it has . . . I don’t think because I’m an immigrant I was less privileged, let’s say, by the government, no.

Researcher: OK.

I mean, first and foremost, I had . . . I didn’t have the opportunity to go to school and see what it would be like, but my kids were never discriminated against because they came from parents . . . ah . . . who were immigrants.

Researcher: The same about work?

The same about work, ah . . . I wasn’t discriminated against because I was an immigrant, whether specially about the work . . . we were more liked by the Americans because we were more hardworking, more ready for work, would come on time more, because we . . . how
shall I put it, when you come with your suitcase from Ameri . . . from the old region, you’ll be happy for them to give you even “overtime” <English word> to work . . .

Researcher <laughing>

You’ll ask is there overtime <English word> this week or not, why, because you’re starting from . . . from nothing. While, let’s say, some who were born here, who live here, it would often happen that they wouldn’t come to work or they’d get their paycheck on Friday and they wouldn’t come to work, etc. The obligations towards the place of work, I’m talking about . . . there are differences from immigrant to immigrant, I’m talking about Macedonians . . . work was more obligatory, more respected by Macedonians. There was a greater obligation for a Macedonian inside him, in his soul, towards his place of work than for an American. Because that American, for example, would say, if they fire me, I’ll go somewhere else. Yes, he could go somewhere else because he knew the language while we Macedonians didn’t know the language enough and would be happy to have that employment.

Researcher: Mhm, mhm.

. . . So we had a greater respect towards our place of employment than the Americans.

Researcher: Yes. Am . . . The second . . . third question, now, if you had had problems with these things . . . how did you manage them . . . in the sense of . . .

You mean like at work, for life, in general, everyday life, or in what sense?

Researcher: Yes, more in the sense of education . . . You were 19 when you were here, you didn’t have the feeling that because you were an immigrant you couldn’t enter college, you didn’t have money, did you find yourself in a situation to have . . . maybe not . . . since you said . . . maybe you don’t have to answer that.

No, I can say that when I came here, I had a problem in terms of housing, because, firstly, I came here on . . . on vacation <English word>, vacation <Macedonian word>, which at the time was strictly regulated and I had to return in a year. Fortunately or unfortunately, it so happened that I fell in love with a particular person, and we got married, and so I stayed here. Now, when you get married, the obligations are greater, let’s say, you need to . . . you’re no longer alone, now there’s two of you, you need to work, to try harder, get an apartment, get furniture, there were some ah . . . small problems, but those problems weren’t . . . because I was alone, my parents weren’t here, and so all of that as a young person at the age of 19-20 . . . But I had a strong desire, I really loved America, I thought a lot, my dream was in America, and although I was the only child when I was living in Macedonia, it was nice for me there too, but I was thinking, I thought to myself “now . . . ah . . . my parents need to work in the village, to support me, to send me money in Bitola or Skopje, and all of that . . .” and in Prespa, the guest-worker tradition <when you go to a foreign country to make money, you send money home, and eventually return home to live> was more developed than in the eastern part of Macedonia. We, in Prespa, in the region of Tetovo and Prespa, have a lot of immigrants. Just from our village there are over 100
families here in New York. And that desire to stay in America, I didn’t think about how big the difficulties were, I just coped with them, ah . . . without ah . . . ah . . . too much sorrow, or facing thoughts like “oh boy what am I going to do now.”

Researcher: But let’s say when you did have difficulties, right, who helped you? If the difficulties were physical, or psychological . . . where did you turn for help?

Again, my relatives, let’s say, I had cousins, etc. that helped me get a driver’s license. Thank God, I didn’t encounter some bigger problems or difficulties and was not disappointed in life. Maybe I have bigger problems now, after all those things settled down, I mean these years I have bigger problems. As people say, when you have little kids you have little problems, when they grow up, the problems are bigger.

Researcher: . . . but you had family then.

Yes, at that time, I had relatives, didn’t have a family, whereas now the problems are . . . I have . . . the problems are marital, hmmm . . . on the line of marriage, husband-wife, on the line of children, I mean daughters, getting married, getting divorced. The problems are different, here the problems are different, people do things differently, think differently, live differently.

Researcher: OK, good.

I mean the stresses, shall we say, that I get now are different.

Researcher: Yes, yes. Ah . . . Now this question: how ah . . . here—how would you describe asking for help? What is your opinion?

Depends on the help, you see, there’s help because of material needs, there’s help because of psychological needs, there’s help when you feel alone <English word>, lonely, there is . . . there are problems. There is no marriage, there is no person that doesn’t have problems in life. I mean, I am one of those who has had problems, and I can say that even now I have problems. Mostly the problems, you’ll solve yourself. But there are moments when you need a person, a friend, a person with whom you will be able to share . . . to share the problem. Maybe he or she won’t be able to help you so much with that problem, but it’s enough that you in your soul . . . you can confide in . . . say it in confidence to another person.

Researcher: OK.

That’s very important, that in moments like this when a person has problems with something for which you are aware that another person can’t help you at all, but it’s enough for them to listen to you. And that’s a means of solving a problem, for them to listen to you, to tell you not to worry, it’s going to be like this or like that, or maybe keep in touch with you about the problem, whether it’s going to get better or anything like that.

Researcher: OK. Ah . . . do you think about moving back to Macedonia now at this time?
Do I think about moving back . . . I go to Macedonia almost every year, ah . . . I’m retired. And now, when a person is retired, he thinks anything and everything. Above all, eh . . . when you have a family, when you have grandchildren and such, it’s a harder decision to move. Ah . . . But, here for your own personal interest, I’ll have you know that I’ve left a request with my closest family, that when the time comes, we’ll all die someday, that wherever I am when I pass away, I’d like to be buried in the village where I was born.

Researcher: Ah . . .

That’s, I mean, some people are, simply, wondering, who’s going to light a candle for you there, and even if I were here . . .

_TAPE 1, SIDE 2_

. . . ah . . . I want to be buried in the village, because really whenever I write, I write about the village, I write about the beauty, I grew up there for 20 years, ah . . . somehow it is pulling me more . . . Here, I have a house here in St . . . I mean, in America . . . I have . . . I also live in Florida, there is no price that someone can offer me: “how much does your house cost in Ljubojno <his village> so I can buy it.” Somehow, that’s for me . . . that’s what ties me . . . and I don’t want to sell that. That . . . While, sometimes I wonder about some of our people, whether from the village or in general, they simply don’t want to hear about there . . . What that does . . . I myself can’t understand how they understand that . . . how it can be possible for the village where you were born not to be dear to you; however much we pretend to be Americans here, we are still people who came here, I mean, this is the promised land, whereas Macedonia is a different land. I don’t want to be misunderstood, I mean, I respect, I love this country, ah . . . but the wealth we have, the culture we have, we took from that land there, from that country, Macedonia.

Researcher: My father says, “wherever you are, you are a Macedonian.”

Yes, so, whether I will return back to live depends on . . . It’s not just my decision, my spouse has to also . . . anywhere is nice if you are in agreement with and dear to your partner.

Researcher: OK. Thanks. Ah . . . Now these questions here . . . Ah . . . What is your definition of depression?

In this fast and dynamic lifestyle, as I said before, everyone has a depression of . . . ah . . . some kind of depression . . . no one is ah . . . completely comfortable in every way. Even those that have material wealth even those are sometimes depressed whether their stock <English word with Macedonian definite article> fell or is going up, and even they get depressed. It depends on the moment when a person gets depressed, one needs to hold on and think that there is nothing better than health. Money can be earned. A person has to think about his health in order to make depression milder . . . What do you need money and everything for if you lose your health. . . . <someone interrupts> Look, Ljuba, do you want to . . . <more interruptions> Where are you, what question are you on . . .

Researcher: Now about anxiety <English word>. No, you already spoke about depression.
Wait are we on the same page?

Researcher: Here.

What is your definition of anxiety? What . . . what do you want me to tell you about anxiety? There’s nothing better for a person than to be free of anxiety in life. That’s, as I said before, a life free of anxiety brings ah . . . beautiful moments in life, good moods, there’s no need for a person to argue, to get nervous . . . that I saw from experience, whether with family, people, radio, that everything can be resolved if a person wants to . . .
There is nothing better than for a person to be free of anxiety, peaceful in his soul, to have ah . . . peace in his soul, not be tormented by anything.

Researcher: Good. Have you experienced . . . I’m here . . .

Yes, whether I have experienced unexplained aches and pains. Yes, there are some, as long as a person is alive, they will face all kinds of pains; whether those pains are explained or unexplained, the important thing is you . . . damage <English word> will be done to your soul.

Researcher: Yes.

Now if you need to ask – why this, why that, you will never be able to find the end, but what you need to do is be at peace with your destiny, to say that what happened, happened, and there’s no need to go back.

Researcher: Good. Then, the same thing can also be about this . . . let’s say . . . about unexplained crying . . . that’s also related to life . . .

Yes. All of that, there are moments when you can say, why should you be crying, and that’s . . . that’s forced on you from some emotional things, it depends on the emotions of a person, how emotional that person is, and so on . . . whether to cry due to death, whether to cry not due to death but because you’re unhappy, wondering why some things happened in this way, it could have been that way, or why did he offend me like this, or why this and so on . . . I mean, most of it really happens in the family. Crying for another person on the side, to cry, that’s, I mean, not really appropriate, whereas it hurts more if your family offends you in some way.

Researcher: Where are we now . . . Have you lost interest or pleasure in the activities you once enjoyed?

Ah . . . at one point I have, but I return to the same sentiment that life has to go on.

Researcher: Good. Have you experienced sad moods?

Yes.
Researcher: Yes. Have you experienced problems with sleeping?

Yes.

Researcher: Have you experienced significant changes in appetite?

Yes.

Researcher: Yes, ah . . . And do you have difficulty thinking or ah . . . concentrating almost every day in two weeks?

Ah . . . yes, that happens too.

Researcher: Good. Do you . . . do you have . . . this . . . Yes, this.

<mumbling while reading the question> . . . two or more weeks in a row . . . Yes.

Researcher: Have you experienced fatigue or low energy almost every day for two or more weeks in a row?

Mmm . . . no.

Researcher: No, ah . . . now these things that are yes or no, can you think of when you have experienced <English word> these things?

Yes.

Researcher: At what time, in what situation did they appear?

Family problems.

Researcher: Family problems?

Yes.

Researcher: Good. And ah . . . did you go somewhere for help?

Ah . . . yes, I talked to people who are close to me.

Researcher: Close to you? Ah . . . what are your thoughts about going to get psychological or family help through counseling <English word>? To go talk to a psychologist . . . about these problems.

I knew what the problems were and I didn’t think there was any need for me to go to counseling <English word>, but . . . but . . . every time I thought that I could solve <English word with Macedonian verb ending> the problems.
Researcher: Good. You didn’t have . . . Let’s say . . . Do you think . . .

Do you think you had the need to go to a council <English word, I think speaker means counselor>? Let me say, even I had gone to a council <English word, I think speaker means counselor>, which is nice, but I have never gone, because I knew what the problem was. What can he tell me when I know what the problem is, you need . . . for . . . for . . . a quarrel you need two people, for love you need two people.

Researcher: Good, good. Are you against counseling, let’s say?

Mm . . . No, I’m not against it, I mean, I’m not against it, but I’m also not too . . . too in favor of it, because I know where the problem and why, how shall I put it, why doesn’t the other person think the same way. Why should we go to a council <English word, I think speaker means counselor>, to sit down, to . . . when spite sometimes is that sometimes I don’t want to give in and you don’t want to give in, and that’s it.

Researcher: Good, that’s it.

Good?

Researcher: Yes.

Good, I’ll be . . .

TAPE ENDS
Researcher: How and what circumstances brought you to the United States?

I came with my family, I was 18 years old, my dad was immigrating. My grandpa was here 1919.

Researcher: OK

So, my dad was the last one to immigrate to New York, in 1971. I was 18 years old, so I decided to come with him, ya know.

Researcher: OK. How would you describe your immigration experience?

It was a shocking for me.

Researcher: How so?

It was completely different, I didn’t ahh even speak English when I came over. Completely different for me, was very shocking. Ah I didn’t expect to be so much homesick, and to miss my people and everything else.

Researcher: Hmm, anything else you would like to say about that experience?

Like I say, ah it was a completely ah something. (Cough) I feel I was unhappy, ah very down.

Researcher: For how long?

And, and I went back to ah Macedonian right after that, and I stay ah like a year and a half. I came 1971, and right after 4 months 5 months my mom and my dad left and stay by myself here. And I had a brother in Toronto, in Canada, and he got killed, right, 8 9 months after that. And despite all that stuff, ya know then. And then in 1973 I went back to Macedonian, and ah I stayed there for like 6 or 7 months. And then I came back.

Researcher: Has immigrating to the United States affected your life today?

Ya

Researcher: How so?
Well, it has, I think you know it has, even I accomplish the materialistic, you know, everything, you know, it’s always, it always something missing, mmm, I don’t know what it is, I can’t explain it . I always feel like I left, ya know.

Researcher: Hmmm

Even this country give me anything, I can’t complain here, ya know.

Researcher: So you feel like you miss Macedonia?

Miss Macedonia, even I miss my, my ah bestest of friends, ah. I feel like something was missing.

Knock at the door the priest let the researcher know the other participant had arrived. The tape was paused at this time.

Researcher: OK, you were saying you felt like there was something missing.

See, I always. Ah I thought ah I was too old. I was already formed as a Macedonian. So everything was to me an adopt Adoption ya know, adopting, adopting this, adopting that, the language, the ah culture, everything else was really hard for me . Ya know, for a long time, ya know, and even today I still feel that I am not a 100% out of the woods ya know.

Researcher: OK, OK . So do you feel more Macedonian?

Definitely. I was awoken Macedonian. Even the, even the, just that I feel Macedonian, ah I am.

Researcher: That’s right . . . Did you have specific expectations before moving to the United States?

I was a kid, 18 years old. I was dreaming about ah, we had a lot of people live in this country ah from my part, where I come from Tetevo in the villages. And they were coming with the nice American cars as a kid. You wanted one of them things. Ya know, it was a nice toy.

Researcher: Hmm, right.

Interviewee –I feel . . . I wanted to 2 things from the United States. One was big American car . . . . laughter from both . . . and a lot of money . . . laughter continues . . . two things as a kid.

Researcher: Oh ok . So were your expectations met?

Oh yeah. I made. I bought an American car, where I can still make a lot of money.

Researcher: How connected are you to the Macedonian church in the United States?
Actually I ah . . . I never left the Macedonia . . . I am physically here but ah I will always live there . . . for awhile I was thinking to take a few hundred thousands bucks ya know then ah . . . go back there, and that was my . . . ya know I didn’t get married till I was 27 years old, and that was what I was thinking ya know . . . to raise some money and go back there and get married and stay there, and that was what I was thinking ya know.

Researcher: Hmm

There was a lot of changes in Macedonia, there was . . . we were under the Former Yugoslavia state, and I could see something happening there. Ya know. There was security, there was a reason.

Researcher: Hmm

And that’s why I end up staying here in this country, and to be connected with Macedonia . . . And I even got involved with the political process here to help Macedonia and I got involved in Macedonian political process.

Researcher: Hmm

So . . . I think being a Macedonian and living in America I’m a . . . I feel like I’m a very much punished. Punished, I’ll tell you why . . . as a sense . . . I don’t know if they can understand me right. Pause . . . I accomplished whatever I want to accomplish at this country and I can live peaceful here. And ah . . . I don’t want to brag about it, but I’m above average . . . ah person, ya know.

Researcher: Hmm

I don’t want to say I’m a multi, multi millionaire but I’m a millionaire . . . OK . . . if that is want you want to know and even over there in Macedonia we were well off family. Same thing here.

Researcher: Hmm

I’m saying it, ah . . . sometime I’m wondering if I was not Macedonian. Probably I would have left problems here, I would settle here and be all set. All these events going on in Macedonia, all the, the ah, unjust things that’s been done to our people. It bothers the hell out of me. This is what I’m saying.

Researcher: Hmm

I wish I was not Macedonian when it comes to that sense because they are really putting my people down. They ah . . . the recognition of the name, denying the church, denying the this denying that. And 7, 8 years ago I really got involved. It bothers the hell out of me. I was thinking ah sometime I wish I was a German or French or . . . so as not decided to worry about this little petty stuff that what they are doing to my people.
Researcher: Hmm

So that is why I got involved and I seen something, especially when ah they were bombing Serbia I knew what’s gonna happen to us because they were supporting the wrong people. American . . . I don’t know if there was an American policy or maybe ah Mr. Clinton did terrible things and the generation to come is going to suffer because of his bad decisions, ya know.

Researcher: Do you think the church helps you stay politically active?

I want to explain you . . . we’re gonna come to that to the church. The church was always the only place you can ah ya know express your ethnicity and meet new people and either show your satisfaction or dissatisfaction ya know . . . The church play a major role, when we came over in 1971 we didn’t have no Macedonian churches. They were going to a Serbians to a Bulgarians and closer to us because the language barrier and what not ya know . I never went to Greek churches because I didn’t understand Greek ya know, but Bulgarian identical ya know, the Serbian is . . . we went to school over there a couple of hours a week . . . the language was no problem so we were looking to the closest thing to us. But that’s what . . . we got new ideas in 1974, was the first idea for us to form our own church.

Researcher: Right

And the idea came in 1974 and in 1975 we started it. So for a long time I was not . . . I’m saying active means ah . . . I was not on a committee or sitting on a committee of the governing body of the church. I don’t like something’s, because there was ah . . . the wrong people were involved . . . most of them were coming from Macedonian and Yugoslavia and they were using the church as a there own purpose ah the embassy, whatever ya know . Their own benefit, not religion purpose and not to promote Macedonia. And lately, I got involved. Like I say when I see what they are doing to Macedonia and what not. And I’m in a political arena, and as you know I am the president of this church. And you know I never stay on the sideline when they ask me to help. Most of the stuff they were done . . . collecting money ah . . . See what happen, I had a restaurant and they were always coming to the restaurant the bishops the priests the guests from Macedonia.

Researcher: Hmm

When they ask me to do something, I was always there. I feel like I have a duty to do that and I did ya know. I wan to give you ah one example. It was ah . . . I remember our bishop Kiro came over from ah I think it was Toronto. They were ready to take our property in Tetevo so they want to build a mosque there. So we need to raise $25,000, $30,000 over night. So he came from Toronto and he came to my restaurant, and a lot of people didn’t know what’s the reason and they didn’t have no money with them. But you he needed to collect $25,000 $30,000 and then he had to go. So I had to give my own money for the people, and the next after that they came in and pay me. And that’s what we did. Specifically for this church, we were on 8 mile first and I was looking at that small church
and it was good because it we had no church and it was better than what we had . . . nothing before. And I’m thinking the Macedonian people are above average here, and this reflects this church we have the way we are ya know?

Researcher: Right

So that is not what I think. I want to belong to a small church and glass outside broken and what not? So we start working on it to build another one. And that’s what happened here. Ah I think I am one of the max donors here. One of them, I won’t say ah . . . it’s not right for me to brag about ya know this is church. But I think I’m a max donor here. And I don’t want to get involved with the governing committee, some of them were doing a good job, but most of them were wanting for self you know what I mean . . . ego . . . I stay away, I don’t want to argue with people. I don’t want to do that. But I took twice as a godfather . . . a kume. The first time I give $20,000 and the second time I was $23,000. And when I was the godfather we opened up the new church, so it must be luck ya know.

Researcher: Must be . . . it must be.

And for a couple of years I was godfather . . . See this is the biggest church.

Researcher: Yes it is the biggest church

A beautiful church . . . So I don’t want to complain ya know in 2 years, it kinda of, ya know. I see new initiatives in this place, so I want to promote our community, this is our church now. This a cultural center. I want to bring my Macedonian community to a different level.

Researcher: I can understand.

So that is why I got involved. And ah . . . I left from president for awhile because I didn’t want to do it because I am involved with the political stuff with the campaign for George Bush, the first time and the second time. And it was not appropriate for me to bother with the church, and I wanted to be a Macedonian and go pray. I didn’t want to go and divide myself half this and half that ya know. The people will take you wrong. And in any event, I see that I have to get involved this time.

Researcher: You have done a lot of good for the church.

Many things were happening . . . were happening. You see that we have 750 capacity in the hall.

Researcher: Beautiful.

We needed the two parking lot right there, we needed the mosaic. It is one of the largest mosaics ah I think in the world. I don’t think anyone got a bigger than we have. And we need a liquor license here, we don’t have a liquor license here at the facility. Like I said, I need to bring this community in a different level and I got involved. I think I got most support from outsider, Ah I think I won 70% or something like that.
Researcher: Sounds like you are popular.

No contest. And I told them if I don’t get political, political capital support I won’t be involved. People have to support me over well. Ah now for 6 months now we finished the parking lot you see over there.

Researcher: Hmm

We finished the mosaic, you see I got rid of all the managers, I clean everything up. We got a new Macedonian chef and we have Macedonian manager at the hall now. You see, and if I tell you we did our landscaping outside, everything we painted.

Researcher: It’s beautiful.

It looks like a cultural center now, and I have another year and half to go. In six months a lot things happen in here. In another 6 months I’m gonna get the liquor license and we are gonna continue to buy some more property back there. I have a master plan for future developments . . . because I develop myself ya know . . . I do the subdivisions . . . exclusive subdivisions. I bought one of the above average ya know. So we gonna a buy more land, we got a master plan and buy more land. And one thing will be the condos for our seniors. One is gonna for the folklore dance, the younger people and also for the retired. We’re gonna have a place for them to spend their time there. I’m working on it right now.

Researcher: Well . . . good luck to you.

As far as church goes, I can tell you a lot more . . . I’m trying to bring some politicians here. I brought few congressman’s . . . ah one is Mike Rogers. Mike Rogers is a deputy majority leader in congress. So I take him to the church and we make sure that when I invite you for my son’s wedding if someone tell you that a Macedonian church doesn’t exist just exist in Macedonia that you know that we have a beautiful church, and he said people can’t tell me that no more. Joe Noemburg was here, the congressman and Candice Miller was here and the mayor of New York came to visit us over here, Rudy Jullian and he went to the church. We’re trying to show the rest of the world that we are a community and we are a people so that ah . . . and ah we are succeeding at that so far.

Researcher: Hmm . . . good.

And I open that President Bush will come soon. Because we really want to appreciate what he did . . . to recognize the name. ah that was what we have been waiting for 2300 years. Somebody to ah . . . at least acknowledge us that we are Macedonian.

Researcher: Thank you.

You can keep asking questions.
Researcher: I plan on it (laughter). Now I will ask you some behavioral questions about acculturation. What language do you speak with your family, friends, and co-workers?

Well at home we speak Macedonian.

Researcher: OK

Well Macedonian dialect . . . well ah my wife is from Skopje and I’m from Tetevo.

Researcher: OK.

And but I think ah . . . Pause

Researcher: Well that’s with family; what about friends?

Friends? Ah it all depends . . . ah if they are . . . well I speak several languages ah I just don’t speak Macedonian or English

Researcher: Ah OK.

If they are Russian I speak Russian, if they are some other . . . I have Serbian friends, the Bulgarians, ah Albanians friends, you name it . . . I speak several languages. All depends if they speak English.

Researcher: So you would speak English to them.

Yeah, but if . . . ah my family has to speak Macedonian at home.

Researcher: So what language do feel more comfortable speaking in?

I speak my dialect better than anything, Macedonian.

Researcher: OK.

and which is a good mixture of Tetevo, I think we are a good dialect everybody can understand us, ya know.

Researcher: Hmm . . . OK. What kind of food do you eat most of the time?

Macedonsko.

Researcher: Macedonsko (laughter from both).

That’s funny for 34 years if I don’t eat something Macedonsko, it feels like I haven’t eaten anything ya know, peppers, tomatoes.

Researcher: Feta cheese . . .
All that stuff, yes Macedonian cheese.

Researcher: What kind of literature do you read most of the time?

I tell you what . . . I don’t read that much . . . I . . . I . . . very busy man. But I’ll tell you anything . . . anything what to do with a video. I’m very interested in linguistics and statistics. Anything to do with the population, anything to do with the demographics, history. Ah I can sit and never get tired of that.

Researcher: So do you watch it in English?

In English . . . with Macedonian cable . . . it’s obvious I was watching in Macedonian. But I always buy tapes . . . ah I am connected with Macedonia. I get all kinds of cassettes . . . dvds. I like to watch.

Researcher: From Macedonia?

Yes from over in Macedonia.

Researcher: and the music?

Oh yes. Ah here . . . we have a lot of our relatives here . . . we always have some kind activities here . . . weddings, dances, christening . . . we always have some kind of music. I think we dance better here than in Macedonia. We listen more to ah the music. I love our music . . . now we are getting better in music . . . the Macedonian music . . . Macedonian music is getting better and better everyday.

Researcher: What holidays do you celebrate?

Here as you know that ah . . . we try to celebrate anything that we can . . . sometime it is impossible ya know . . . but ah Christmas, Macedonian Christmas, and a, a, a Catholic Christmas. Then we do Easter, and then in my family we have slava. We have two slava. One is sveti Nicola St. Nicola, both the summer and winter ones. We we, invite people, and my village get together and we have music and food and a celebrate here but in my house the priest comes in and cuts the bread with wine across. we keep the traditions at home. This to we must and ah then plus the Easter and the Christmas . . . we do that . . . and other holidays ah Illenden, you know what then?

Researcher: Oh yes.

We celebrate that . . . and others ya know that this country you have to adjust yourself to a busy schedule and a calendar ya know everything . . . like today (Holiday was St Mary) is a working day. I have the restaurants; if I can get away I get away. Sometimes you can’t.

Researcher: But you do try.
But we do celebrate those things.

Researcher: How important are Macedonian religious traditions to you?

I wish that there were more people that get into the religion. So the church . . . we survive for centuries . . . ya know . . . and the only way . . . if we follow the, especially in this country . . . you preserve your ethnicity and everything else you gotta go to church. And this is very important to me that . . . and that is the only way here. And I’m starting to come to the church as often as I can, and I am a true believer and I just don’t come here to show off. I believe that first of all we are Bible people, you know that?

Researcher: Hmm.

And ah . . . we are the fourth language the Bible recognizes . . . Macedonian. I don’t think . . . people can deny us until tomorrow but that is a fact ya know. I am a true believer that I wish the younger generation and just the younger and the older generation they come from a . . . I remember in Macedonian in school that they didn’t teach us anything . . . it was a socialist communist system. And it’s gonna take a long time . . . they were brainwashed over there. So the younger generation ya know. More pleased about their older adults, it plays a big role. I’ll tell why I say that. I want to give you an example . . . All my kids I’ve baptized them here at the other church the smaller . . . and I give them to all Macedonian names. So that I can do and at least they will know that a name is a name and it can continue to . . . that’s very important . . . if I baptized them a different how you gonna recognize them . . . I have Vlatoko, Goran, Mirjana, and Jordana. People ask them questions and make fun of them . . . this is what I did. Religion is a big part and this the only way you can preserve your culture and ethnicity to the church.

Researcher: What nationalities are most of your friends?

I . . . ah . . . learned something in this country . . . it’s a country with diversity. I respect everybody as long as they respect me. I have Afro-American friends, Mexicans, Arabs, Italians you name I got them. And I dealt with . . . I got good Jewish friends. We had a convention 2 weeks ago on the 31 the best organized convention. In the New York area and we had from the Jewish community, Arab, other ethnicities Blacks . . . Afro-Americans. I know one thing the Macedonians . . . even with no formal education where they come from . . . our ancestors were shepherds ok . . . and they know how to get along with people. And it would shame for us with now with education and travel not to get along with the rest of the people ya know. We show respect . . . We are not better than everybody, but I like to be better than everybody.

Researcher: How do you identify yourself, ethnically?

Macedonian, there is no . . . we have a lot of problems with this and what not . . . but nothing is fair in this world. And if it is it is ya know there is nothing I can do about it.

Researcher: Are their times when you perceive yourself as being ethnically different?
Not really, its funny if you look at this country they have our culture. I don’t see no Americans different from me. Americans live our culture . . . we are not Indians, Indians were different . . . Americans . . . the way they look, eat, their family structure you know what not . . . I don’t see anything different . . . I believe that if you become a 100% American . . . I think you don’t gain anything . . . if you figure oh I’m Macedonian now but I have more American traditions oh I want to be better. I don’t see anything there. Being Macedonian . . . we have an advantage there because the family structure is more tighter it as a unit. The Americans have a tendency at 18 years old to put you out, your mom and dad. You got to learn on your own. I don’t agree with everything . . . I pick the good stuff and I am blessed. You keep the Macedonian culture and pick what is appropriate for me.

Researcher: When did you become aware of your ethnic identity and the role it plays I your life?

As soon as I came over . . . I didn’t speak one word of English. I was completely different and I felt that way. I didn’t speak the language.

Researcher: How does ethnicity impact your family?

Very much. I think about it a lot of times, especially me, I get frustrated a lot of time they do unjust things to Macedonians, not to me personally . . . like is not fair . . . over there to my native country to my people over there. It really bother me how can anybody do to other people . . . but not over here. I use to it . . . we have to work a little harder but we accomplish the same thing.

Researcher: How about your kids, how does ethnicity play a role in your family?

I’ll give you an example . . . I told them that you will respect yourself and marry your own kind . . . and I got married in Macedonian myself. So I told them that I don’t want to explain myself to anybody all of life. Marry your own kind . . . 20 years ago more than 20 years in 1980. They said to me in Macedonian why are you here . . . I told them I want to marry a Macedonian girl. I would rather marry any Macedonian girl I would be better off than not marry one. And I did and I married in Skopje, and my kids they understand that. They are really aware of that. It is the . . . I think our culture is more family oriented. My oldest son is engaged she is half and half . . . half Macedonian half Serbian, but ah . . . most of 99% she grew up with us and she speaks Macedonian and that very important. She Serbian, but she Macedonian too and obviously English. And she worked for me for a long time. My daughter is gonna get engaged pretty soon and the kid is half and half. Actually he is 90% Macedonian, his father is Serbian. But where he from is Macedonian and speaks Macedonian and his mother is Macedonian. It is very important that my kids marry their own kind. You’re much better off when it comes to that . . . You don’t have to worry about for some reason that someone is going to divorce you and split the marriage. I’m not saying we don’t that . . . if someone is misbehaving that is the way . . . but not for just no reason.

Researcher: Has being an immigrant affected your educational goals?

Ya. My dad wanted me to be a doctor in Macedonia. And I knew we were coming over and I knew I would 35 years when I finished school and because of that I stopped my education
when we came over. Then it took me a long time like a couple of years to get my life straight . . . it was a shock with . . . with the language barrier and then I figure I have to support myself, and to go to school you have to quit working, to do what you have to do. And I needed that support, and I didn’t have that support. So I had to learn a lot of things on my own the hard way.

Researcher: And for your career?

Ya, even if I didn’t get through the school process, I manage to get by on my own.

Researcher: So, do you feel it affected your career goals?

No, I am a restaurant owner, in real-estate. I am a developer.

Researcher: Do you work with Macedonians?

I work with Bulgarians . . . Greeks . . . ah

Researcher: Do you employ many Macedonians?

Oh yes.

Researcher: When you were going through these issues about your school, who helped you address your concerns?

For a while I was a laborer, and then I knew that this was not me. So I set different goals in my life. Then what is good about this country us everything is a specialized. You need a good attorney you pay for one, you need a good doctor you pay for one, you need an engineer. I knew was good at organizing this so that is how I ended up in the restaurant, real-estate, developing. And now I manage all that stuff.

Researcher: But who helped you along the way?

It was very hard, our people were not to the upper level there. Most of them were making a living, working for a living. Now the younger generation have more opportunities, they are lawyers, doctors, they do other machine jobs. But for me it was very hard. There is no role models, in other words, and when I explained to other people what I was doing . . . development . . . most of them didn’t know what I was talking about. Or somebody behind you would say he doesn’t know what he is talking about. It was a long road. I got there.

Researcher: Do you have anybody?

No.

Researcher: So you had to a lot by yourself.

Yes.
Researcher: How would describe help-seeking? What is your definition of help seeking?

How much I ask for help?

Researcher: No . . . what does help seeking mean to you?

Asking for some kind of help. Your either asking for someone to help you find a job, pay your rent, give you money, or for someone to just to help you. Physically or momentary. When you’re asking for health it is very obvious. I would never a help seeking. I am very proud man. That is the last thing I would do is to ask for help.

Researcher: Do you ever think about moving back to Macedonia?

Ya. Before 911, before this destruction. I’ll tell you everything is disconnected over there. When you US bomb Serbia I knew . . . the Albanians are spoiled brats over there . . . I knew we were going to be next. 2001 during the war and after the war I was in Macedonian, and we had big demonstrations over there. I did something for the church . . . I visit all the military stations in the western part of Macedonia. We were fighting with the US embassy.

Researcher: Overall, how do you feel that you have adjusted here in the United States?

I’ll never be adjusted 100%.

Researcher: OK.

It’s not this country’s fault, if this country can’t make me comfortable no other can . . . I can’t blame this country . . . it’s me from inside . . . something is missing . . . it’s not the freedom, economics. I have a large family here . . . I can’t explain this . . . what is this? I don’t know it’s something. I still think home is over there in Macedonia. And I don’t understand why, and I can’t explain why. And I love this country and I’m loyal to this country, but I refer to Macedonia as Home. I think that it is my mother is Macedonia, my stepmother is the United States.

Researcher: Oh. The following questions were developed to address attitudes mental health. What is your definition of depression?

Depression is when . . . it is a sickness an illness. I am aware of this . . . it is a disease. If you are depressed you need to go see professional help. There is no joke,

Researcher: What is your definition of anxiety?

I think it is a disease?

Researcher: Have you experienced unexplained aches or pains?

No, not really.
Researcher: How about crying spells?

Yeah.

Researcher: You have? Would you like to talk about that more?

Well I did, when I went to Macedonian and see what happened . . . I was supposed to make speeches over there. And I don’t think anybody is more tougher than me and each time I get I say I’m not gonna cry and I did cry and that is what I meant. I was mad as to what they were doing to my people. Throwing them out of the house and this and that . . . of course I am like anyone else . . . if I see happy people I am happy

Researcher: Have you ever noticed any significant changes in your mood?

I’m really a straight person . . . really straight person . . . I get mad . . . but nothing significant.

Researcher: Have you ever had a loss of interest or pleasure in activities.

I don’t want to waste my time, I focus on doing what is positive.

Researcher: Have you experienced a sad mood everyday for 2 or more weeks consecutively?

No.

Researcher: Have you ever experienced sleep difficulties everyday for 2 or more weeks consecutively?

No.

Researcher: Any significant changes in appetite or weight?

No.

Researcher: Any difficulty thinking or concentrating everyday for 2 or more weeks consecutively?

No.

Researcher: Feelings of worthlessness or inappropriate guilt everyday for 2 or more weeks consecutively?

No.

Researcher: Any fatigue or low energy everyday for 2 or more weeks consecutively?
Researcher: Now, for these issues we just talked about... who you would go to, to get help if you experienced something like this?

I got a lot of good friends that are doctors.

Researcher: What kind of doctor would you see?

He’s a medical doctor. He’s got his own clinic... and if I need a specialist for a referral... But I would see him first.

Researcher: What are your thoughts about counseling, going to see a counselor.

I don’t believe in that stuff... I’m stronger than any psychologist, psychiatrist... not that I don’t believe in that but personally no for me.

Researcher: Would be opposed to completely in your life?

No... not really... maybe because I am ok... so if there is a lack of something you gotta listen... but for me a lot of times... like when my brother got killed I was told to go to counseling but I did not.

Researcher: So if you wouldn’t go to counseling, maybe you’re feeling depressed.

If you depressed you go to a medical doctor... so you gotta go. So far I am 52 years old. I don’t need that. I am a very, very strong man. So I have never needed that.

Researcher: OK thank you

Thank you.

TAPE ENDS
APPENDIX M

INTERVIEW THREE
Interview One

Researcher: OK. How and what reasons brought you to America here?

I . . . I . . . came to America because before that I was in the army, in the navy. And when I returned from the army in September ‘70, I lost my job since I lived in Belgrade. My father lived there for 40 years. The first reason was that I got married. Apart from being alone, I now got a second member of the family and I had to seek out better conditions. Financial conditions. For financial reasons, not other reasons.

Researcher: How would you describe your experience with moving to America?

Experience you mean before coming or after coming?

Researcher: After.

Well, I, as a . . .

Researcher: Before and after.

Since I had lived in Belgrade, a city of million inhabitants, when I came here, I thought that America was one of the most democratic countries in the world. But, in comparison with Yugoslavia, as a communist, actually semi-communist country, I think it was even more democratic than America at that time. We were in fact an independent state that was between the two blocs – East and West, and I think that the politics of our country at the time was very clean and democratic in respect to the other communist states in Eastern Europe.

Researcher: Mhm . . . So . . . How is the experience for you to be an immigrant here in America . . . that process. How do you feel?

Well, at first it was very hard for me, the first year, I intended to go back. What I had in mind was to just get an apartment and a car and then take my wife by the hand and return to where I came from. But actually, after 3 months, my first child was born, Petre, on the 16th of October 1971. After the birth of my first child, later I became closer to the foreign country. As time went on, I got my daughter in 1975, and so with the two kids I was very tied and as time went on America at that time became as close to me as a second native land, and as the years went by, I became closer to here.

Researcher: Good. How has immigrating to America affected your life today?
I think as an immigrant here even today I am not a citizen. I don’t have an American citizenship; I need to pass the exam on December 6. I think I have never had any problems, whether I was an immigrant, citizen, or not citizen. Because I’ve lived here as a sportsman, I’ve never had any problems with the government or the police, and I think that from that point of view, it’s been positive.

Researcher: Good. Do you have any special expectations before your move here to America?

I have had. Yes, that means, have I been to other states?

Researcher: No, no.

Or did I come here directly?

Researcher: Before you came here to America?

Yes, I was in Vienna, in Austria. I had a relative there that let me stay in his apartment, so he left for America and the same day I came to Vienna, I moved into his apartment where I lived for four . . .

Researcher: Maybe we didn’t understand each other exactly. This here, do you see . . .

Did you have any special expectations before your move to . . . ? Do you mean if I imagined America to be something different than it was?

Researcher: Yes.

No, I was so interested in newspapers and media at home, especially sports, that there was nothing unclear the first days when I came here.

Researcher: You knew . . .

I knew what kind of country and where I was coming to. That New York was one of the main centers of the car industry.

Researcher: Can you tell me how important is the church in your life now, the Macedonian church?

Yes, the Macedonian church shouldn’t be just for me, because I’ve been a member since 1975 . . . I was the youngest activist in New York, and in 1975, when the first space was bought on 14th street, I didn’t understand, between Ryan and Mall. The church . . . At that time I was the leader of Vardar, a club, I assume. At this time I want to mention my best friend who joined me after 5 years, Blagoja Ilievski, the former soccer player of Pelister from Bitola, and at the same time he was the best skier,
who was competing in the third sport, 30km running, in Macedonia. Simply, he was for me as Bobic <not sure of the name> was in Serbia, that’s what he was in Macedonia.

Researcher: Mhm.

Yeah <English word>. And so the church, for me, after sports, was a saint. Even though I was young, 22-23 years old, at that time I was coming to the first of our priest here, Gregorica <not sure of the name>, who used to be the secretary of the orthodox church of Macedonia, and as the youngest activist, even then I was encouraging the young players who were coming as kids from Macedonia, 18-19 years old, for them to join with me, and in any way to help financially for what we have here today.

Researcher: Good. Ah . . . now I’m going to ask you <informal> . . . ah . . . ah . . . different questions.

Good.

Researcher: Ah . . . what ah . . . language do you <informal> speak at home with your <informal> family?

I speak only Macedonian at home.

Researcher: And with your friends?

With my friends, yes, I mean, with our friends - Macedonian, and when I speak to English people, I speak English.

Researcher: Good, and . . . You <informal> are retired, right?

Yeah. <English word>

Researcher: You <informal> don’t work.

No. <English word>

Researcher: When you <informal> were working, were you <informal> working with Macedonians?

No, I worked with people from the entire world.

Researcher: OK.

Because the factories here are international <English word>.

Researcher: Yeah, yeah.

There are people from the entire world.
Researcher: Ah . . . What language is easier for you <informal> . . . or What language do you feel . . . feel more comfortable speaking . . .

I feel better, you wanna say?

Researcher: Yes, better, to speak <informal>.

Well, now, my mother tongue is Macedonian, I understand it as my first language, so no one can change me . . . After Macedonian, normally, I live in an environment where I'm using the English language. I also studied French in primary school (grades 1-8) at home.

Researcher: Oh?

Since at the time, I mean, in the 60s, they had introduced three languages, English, French, German, and actually Russian, too, so four languages. Every week, we had two hours of foreign language. I mean, in grades 1-8.

Researcher: Good. What kind of food do you <informal> eat more?

I am more . . . When I was working, I was eating a lot of fruit. Fruits and vegetables. I mean, in the morning, a banana, pear, apple . . .

Researcher: No, you <informal> eat more Macedonian food?

I . . . Since I came to America, I eat more natural, home made food, whatever my wife prepares.

Researcher: Good. Literature . . . what kind of literature do you read <informal>?

Macedonian literature, and also . . . I also read Serbian newspapers, mostly news, sports. Mostly sports sections from the entire world.

Researcher: The whole world.

Yeah <English word>, I am a member here of Sports Interview <I’m assuming the name of a sports magazine?>, I’ve been paying for it from one of the first . . . I mean . . . since the first publications in America, that means, from about 35 years ago. I have been a member, that is.

Researcher: Wow. <English word>.

Yeah. <English word>

Researcher: What kind of movies do you <informal> watch?

Ah . . . Mostly . . . I spend my time more on sports, more than . . .
Researcher: Sports?

. . . because every Tuesday and Wednesday there are these international European competitions and from Latin America, you know. I’ve received . . . I have at home tapes from the last 36 world championships, and I’ve participated in 6 world championships, which I have attended personally.

Researcher: What holidays do you <informal> celebrate?

My holiday slava <a religious holiday in honor of a saint, traditionally celebrated in a family, passed on from generation to generation> I inherited from my father when he was sick 11 years ago, St. Petka.

Researcher: St. Petka?

Yeah <English word>.

Researcher: And Christmas . . .

Well, those are normal. I especially pointed out our house celebration, St. Petka. And Christmas, Vasilica, Vodici, Easter, of course, those are our greatest holidays.

Researcher: American ones . . .

The American holiday we also celebrate is Christmas.

Researcher: Good.

Yeah. <English word>

Researcher: Ah . . . how imp . . . important are Macedonian religious traditions to you <formal>?

Macedonian traditions for us . . . Firstly, it’s the house slava, St. Petka, and as a church, the biggest holiday is ah . . . the patriotic holiday that we celebrated last Saturday, Little Bogorodica.

Researcher: How important is this for you <informal>?

Well, that holiday is important because on that holiday, which we have once a year, we celebrate the godfather of the church. And for us, that’s the most important holiday, I mean, Bogorodica every year. And here . . . these last few years we’ve always had Grandpa Cyril, the metropolit <a religious title in the orthodox church> from Skopje, present, and in many cases we had Grandpa Stephen, and the former one, Grandpa Michael. <I’ve never heard these religious leaders addressed as ‘Grandpa’, by the way, I don’t believe that is done in Macedonia . . .>
Researcher: What . . . what nationalities are most of your informal friends?

My friends are . . . I mean my closer friends are Macedonians.

Researcher: Good. And how do you formal identify yourself?

You mean, in contrast to them?

Researcher: No, you informal, let’s say, what nation . . .

I don’t think I recognize dividing in nations, countries. For me, whatever you are – I accept you.

Researcher: Let’s say, if a person asked you informal what are you informal?

Of course, I’d say I was Macedonian. I don’t hide that what I am.

Researcher: No, I want to ask you informal, because some others now in America will say, of course, Macedon . . . ”Italian-American” <English words>, let’s say . . .

Well, then, I will also say Macedonian first, and then I’ll say also “Macedonian-American” <English words>.

Researcher: Good. Do you informal sometimes feel ethnically different from other people?

No. <English word>

Researcher: No? Ah. When did you informal learn that your ethnic identification is important in your life?

Well, that, I think, you formal are still young. That comes with time itself.

Researcher: . . . when . . .

I mean, in the first years when you informal are here, you informal have problems, first a house, then children, then school, then college <English word>. . . I mean, the ripest years begin after 45 years old.


I started to feel then that I am more attached to the church and towards . . . The early years . . . the young years are mostly . . . then . . . I see now, after my example, I see how young people react to my time here now. I can’t . . . we now . . . the church in the last 10 years has mostly been trying to include more and more young people, in all areas, not just in church, and I see that young people now have a lot more difficulties, now you’ve gotten married, house, children, and they can’t find the time for church things.
Researcher: How does ethnicity impact your <formal> family?

**What do you <formal> mean?**

Researcher: Let’s say in your family . . . how . . . with your <informal> wife, kids . . . since you are Macedonian . . .

Now I . . . Depends when and how. I had a different system of raising my children. I mean, each person has a different system in one’s own house. In my house, pure Macedonian has been spoken, even until now, I mean. And I’ve never had problems during . . . during these years because my children with their mother tongue gained a lot of experience. They will . . . will never have a problem when I return from the fatherland with . . . I mean from the other fatherland . . . because I know my own language. Firstly, I don’t need an interpreter when I go to Macedonia. And my two children, which were born here, when they go there they feel just as if they were here.

Researcher: Good.

**Because they go home . . . oh . . . every 2-3 years.**

Researcher: Has being an immigrant affect . . . affected your education?

**Well . . .**

Researcher: In your . . . For example, how old were you when . . .

I . . . when I came here . . . In ‘71. In ‘71, I was then 22-23 . . . 22-23 years old. To tell you truthfully, I’ve never had any problems as an immigrant, but I’ve noticed, that if you go to the end of a principle, you will feel at the end . . . I’ve felt that in sports, since my son played for the American team for 20 years, and then I felt a little that besides sports there was also a little politics.

Researcher: So you didn’t have, let’s say, any problems with education . . .

**I didn’t have any problems.**

Researcher: Good. Ah . . . Did you have any problems as an immigrant with your career . . .

**I have not had any problems.**

Researcher: Good. Ah . . . Can you tell me, now, ah . . . about your asking for help. What does that mean for you, if a person said to you, what does that mean, asking for help.

**If they said that to me?**

Researcher: Mhm . . .
Well, let me tell you. Now, I am getting on in years . . . In my lifetime, I have never asked for help. I left my parents as a child of 16 years old, and everything I’ve achieved in my life, I’ve achieved on my own, without any support. That’s why I think that if on time . . . if on time you leave like that alone . . . later on you are more resolute about the life waiting for you in the future years, I mean. Because if you are ‘mommy’s or daddy’s pet’, then you will feel that more when the key years arrive, let’s say in college <English word>, or . . . and that kind of time I experienced when I was 16-18 years old. I washed my clothes by myself, I did what was needed by myself . . . That means I spent my years almost without parents . . . My mother lived in the village in Macedonia, and I was with my father, he worked all day long, and so on.

Researcher: Thanks. Then, you said, when you came here you didn’t have any problems. Who did you have here when you came?

Well, I . . . like this. I’m actually from that region, from which there was no one here from my surroundings. I came from Belgrade to Macedonia and after a month, I headed for Austria. After four months in Austria I came here, my wife had a sister and a brother here.

Researcher: Mhm.

For two weeks we were at <don’t understand the word> . . . for two weeks, he accepted us, then we got an apartment, we moved away, my son was born, and after not even a full year, I pulled my mother and father and my brother from Macedonia, and at the same time after a year and a half I bought a house. Because I had to, since the family grew; the landlord was from Tetovo and told me to look for a bigger apartment or a house. And he helped me, we found a house here with three apartments. In one apartment I lived with my mother, father, and my wife; we gave the other one to my brother, and we rented out the third. The problem was only that during the first six months I didn’t like the work that I was doing.

Researcher: Aha.

After that I entered [automobile business], and I stayed here for 30 years.

Researcher: How did you feel with the language when you first came here? Did you have any problems with that?

Well, fine, problems, that’s normal when you don’t know the language. But, New York is a very particular city in America, since we are most numerous here, in New York, almost 30 thousand Macedonians. That means, in every factory, there has to be some of our people, some Macedonians.

Researcher: Good, good. Do you think about going back to Macedonia some day?

I don’t think I’ll ever go back to Macedonia for good.

Researcher: But for a holiday <English word>?
Yeah. I think, since my mother still lives there, and we have quite a bit of land, and a house, so I’m going more often. I have a sister in Belgrade, I go visit her too, so actually, every parent, not just me, wherever the kids are, that’s where you are. Now we have grandchildren, too, and I don’t think for a long time . . . I don’t think, actually, I’ll return to Macedonia for good.

Researcher: So . . . ah . . . how do you feel about how you adjusted to America? How . . . Do you feel good?

Well, I . . . If I were to create a scale between bad and great, I would find some middle ground, that I am satisfied.

Researcher: Satisfied, good. Now I have some other questions that I will ask you that are different. What is your definition of depression?

Depression, in what way depression . . . the disease depression, or . . . depression because you can be depressed because of some reason. I have not had that depression.

Researcher: Let’s say . . . Do you acknowledge the disease?

Well, you can be depressed due to some . . . Well, maybe I’ve had a first depression. The break-up of Yugoslavia, there. For me that was a big blow, from a political aspect. As a person who spent his childhood years in the world and in big cities, I felt that Yugoslavia would never break up. For so long we lived well, united, you know. And I said at the beginning, the biggest democracy in the world was in old Yugoslavia. And that was such a big blow for me, that for months and years I still couldn’t believe that really someone could break us up. That I understand as the biggest depression during my life.

Researcher: And what is your <informal> definition of anxiety?

Where is that . . . AN-XI-E-TY.

Researcher: Anxiety. Ha . . . I this . . . I analyze anxiety, from a different aspect, that I am worthy of that . . . what I’ve done in life, whether it’s in sports, in the church, and first and foremost in my family, of course. Everything that I’ve done, I think everything was on the right track, you <informal> understand. As . . . today, as a parent, a grandfather, you know. Everyone has downs, ups and downs in their life, I have always thought that I’ve been, let’s say, a normal person <in the sense of good caretaker of the home, good host to guests, husband, father, grandfather etc.>, who thought that everything I did, I did so that it would be positive, in all aspects, as in the family, in sport, in the church, St. Bogorodica.

Researcher: Have you <informal>, have you <formal> experienced ah . . . unexplained pains or aches?

Suffering.
Researcher: SUF-FER-ING.

Where is that? Some pains or suffering? Well, pain, I’ve experienced once in my lifetime, a broken left leg, my knee, and I spent three months in bed. Naturally, as a kid, that’s a tragedy, since I couldn’t participate in sports, because it was a break, and they didn’t excuse the time from school, when I was going . . .

Researcher: Have you survived inexplicable crying?

Have you survived inexplicable crying? I don’t think so.

Researcher: Have you . . . noticed . . . Have you noticed any significant changes in mood? More irritable, angry, or agitated?

Good. This question for me is very . . . In my view, this means something very positive, but on the other hand, it means something very negative. I’ll give you some information on this question. I have been . . . in many meetings <English word with Macedonian plural ending> . . . banquets . . . negotiations, or agreements, many people have perceived me from the outside as negative, whereas everyone who was closer to me, very quickly would understand that it is really 100% untrue. And now I’ll explain why.

Researcher: OK.

Because for so many years I was involved with these sports events, competitions, and I’ve always been under the pressure that you have to win. And so I’ve gotten negative reactions, in some aspects, when we’ve had church meetings <English word with Macedonian plural ending>, or social meetings <English word with Macedonian plural ending>, because that’s how it was in sports, everything, it looked as if I was frowning, being negative, whereas on the inside I felt much better.

Researcher: Have you <formal> experienced problems with . . . No, have you experienced a sad mood nearly every day for two or more weeks?

Sad . . . sadness I’ve had, I mean, like this . . . I had a sad moment, the saddest moment was in ‘97, when there were three deaths on three Wednesdays . . . three Wednesdays in a row. That was one of the hardest moments in my career. That happened in ‘77 <I think he misspoke, meant to say ‘97>, in January, on the 23rd, my father died, Wednesday, the next Wednesday, the daughter of one of my relatives died, a college student, 20 years old, and the third Wednesday, my brother-in-law got hurt at work, and the doctor, Urosevic, <I think that’s the doctor’s name> at the hospital for heart patients told me that he wouldn’t survive the night. But with a lot of trouble and effort, we took him to <somewhere I didn’t understand>, and the man is still living today, he’s retired. I mean, those three Wednesdays were the hardest cases in my career, because that happened, when the girl died, before the wedding of my son. My sister’s . . . that was really hard for me. That fall I went to Belgrade, my sister’s <male> child was getting married, and then I became a little more relaxed. I
went to Macedonia, and those three weeks I experienced as a turn-around, away from those sad days.

Researcher: Good. Have you experienced trouble sleeping for two weeks or more in a row?

Well, of course, with sleeping, sometimes it happened, I used to go to a lot of other countries, such as Macedonia, I traveled to many countries in the world: Switzerland, Holland, Germany, Austria, Spain, Mexico... where I’ve been seven times... the Dominican Republic, let me not name other countries. So, when you’re going to a different country, with its height above sea level, there’s a disturbance in your sleep patterns.

Researcher: Good. Have you experienced significant changes in appetite?

I have never had a problem with appetite.

Researcher: or weight? weight?

I had problems in the beginning, when I was young, I smoked a lot, but 20 years ago I quit tobacco, and I think I did myself a great service.

Researcher: Good, and problems with thinking? Concentration?

My concentration and thinking are working 100%.

Researcher: Good. Ah... Do you feel... ah... where am I now... here...

Do you <formal> have feelings of worthlessness or inappropriate guilt nearly every day for two or more weeks in a row? Guilt <same word in Macedonian as ‘wines’>? That can only mean drinking wine? That can’t be anything else...

Researcher: No, guilt, as in feeling...

Ah, OK, guilt... worthlessness or inappropriate guilt nearly every day for two or more weeks in a row... No <English word>, I’m not...

Researcher: Good, let’s say, when you <informal> felt... when the people died, at that time, who helped you <informal> then?

Well, fine, then, that was a big blow to the family, to both families... Ah... I think what helped me most that I left for Belgrade.

Researcher: A friend?

No, to see my sister, I went to Belgrade, she had a wedding, her son got married to a girl who was also born in Belgrade, but her family came in two busses from Tetovo. And, the mood from our region, from Macedonia, together with the families that were in Belgrade...
it received a little bit of a positive meaning. And from there I went to Macedonia, to my
mother’s, and there, a little, my feeling of sadness changed by 30%, so to say.

Researcher: little tapes . . .

. . . three months . . .

Researcher: What do you <informal> think about getting advice?

What do you think about getting advice? I can say that in all aspects, in school, in church, in
sports, never can one say that he knows everything. Every day I am in all those meetings
<English word with Macedonian plural>, whether in sports, church, politics, culture, a
person should never say that they know everything. A person learns until the last day of
their life.

Researcher: What are your <informal> thoughts about . . . let’s say, if a person has a
psychological, mental problem, where is that person going to go to get help, what do you
<informal> think?

I’ve had cases like that, we’ve had a lot of cases through the church, here and in Macedonia,
where a person can’t pay, or . . .

Researcher: the person himself, where should he go?

Psychologically, if the person is psychologically unstable, we are still not equipped, as the
Ukraine, as Poles are here, because they have their own associations, personal offices here,
for gathering people like that, that are psychologically unstable, unemployed, they have
special doctors to help. While we are not developed to that degree, but I think our
community in New York, with time, will . . .

Researcher: We’ll have Macedonian psychiatrists . . .

Well, we have our doctors here that help, for example, I don’t want this to be recorded,
there is everything . . . What we do to help is when a person comes, is sick, and we help
them in any way we can . . .

Researcher: through the church . . .

Through the church, or through an association, when I was in Vardar <a club, I assume>,
there were times when I would pick up a child from the airport and the next day take him
straight to work, to help him/her with work, with school, with friends. That’s how it used to
be before, but now I think it’s not like that any more.

Researcher: But I’m interested, let’s say, where can a person go who has problems, let’s say
mental . . . let’s say mental problems?
Actually, here, we don’t have a separate office, that person can only report it at the church, with us, but we should have some associations that are oriented only toward those cases, for people who are coming from home, or who are here but unable to financially . . . We are going for that, and we think soon, since it’s in our plan for the 10 year anniversary, we should build a sports building, we have 4 hectares down there, and we need to buy about 4 more, and we want to make a hall upstairs; downstairs there’ll be a club, a retiree’s club; let’s say, there’ll be an association, that will be separate from the business hall; there’ll be a classroom, so we’ll transfer the school there; and upstairs we’re planning two apartments that we’ll use for delegations and similar cases, so that we don’t have to pay for hotels etc, but so that they can directly come to our surroundings.

Researcher: And that was it. Thanks.

TAPE ENDS
Researcher: First question – how and what reason brought you here to America?

Ah . . . I came to America . . . Most of the people on my father’s side of the family were here . . . My father’s brother . . . and . . . in order to be close to your family, you have to be in one place. That was the reason.

Researcher: Good. And how would you describe your experience of moving here?

The first, the first, I can say 5 years, were not easy. But that wasn’t just for me, it was for all the people who came here, Macedonians. I managed very quickly . . . the school . . . the education I finished in Macedonia helped me. I finished industrial-technical high school and I was very interested to continue here. And I continued the same here as a machine-worker and <something-maker; uses English words> and of course, there were problems at the beginning, but the problems change, every beginning is hard. If a person has a . . . patience for what he wants to achieve, everything is possible. And my whole life I did that, and I even achieved a small . . . a small title as Americans say, to be a leader at that job for many years. I never had a problem working with people and I didn’t have a problem understanding people. Many times I had to resolve bigger problems, because each job has its own obligations and my job had its own obligations. The obligations of my job were that for every ‘down time’, I was supposed to give a time within which repairs would be made and time within which the manufacturing would begin again. I reached those decisions more or less very accurately, I didn’t have any complaints about it, and sometimes it boiled down to the fact that the technical process of working could never correspond to the way that the factory worked. Those were small mistakes, but not on my part, but because of what the job naturally allowed.

Researcher: Did you work mostly with Macedonians or Americans where you worked?

I worked more with Americans, in my department where I was, there weren’t any Macedonians. And in other departments I met as maintenance people who sustained the manufacturing in other . . . I mean . . . things that were supposed to be done for example, as automation, things that were supposed to be done, repairing machines. I was in charge only of repairing the quality of work and . . . the quality itself that exited from our job, the <some incomprehensible to me English word with Macedonian definite article> as Americans call it, that was my job. I cooperated more with Americans, yes.

Researcher: With the language, at the beginning, let’s say, how did you manage that?
The language at the beginning . . . I took the obligation of studying language in order to finish what I was studying in Macedonia; I studied the language more through reading. And I was a little aided . . . I watched beginning language of Americans on . . . on . . . on TV . . . and that helped me, and I took that basis as an example how I could swim to the top.

Researcher: Mhm . . . OK. How has immigrating to America influenced your life today?

I don’t have any kind of problems with immigration in my life.

Researcher: Mhm.

Actually, I’m really glad that, having lived 42 years in America, I’ve become interested in the American everyday life. I didn’t have any problems with immigration to America.

Researcher: Did you have any special expectations before moving here?

I have one special thing, that I’m so pleased with, I will emphasize, I have to emphasize this because . . . my marriage. After 7 years of marriage, my wife got sick, she got a difficult and horrible disease and she lost both kidneys. She lost both kidneys, you know that the dialysis, that dialysis and all those things are so difficult, but somehow, American people understand that very well, and accept it. I’m grateful that I was given a certain amount of time in order to finish these things to the end. I mean almost exactly after seven years of . . . of marriage, I was . . . but I never left work, I never left my family, and I’m so grateful for the American . . . American preparedness for my wife to live, to be given a transplant and for 25 years with that kidney she lived, I can’t say . . . how shall I put it . . . ah . . . some . . . that she lived a very strong life, but she lived a life on this earth.

Researcher: Of good quality.

Of good quality, of course. Despite all that, I had two girls. Of course, I let them go, and I supported them while they went to college, one and the other, on top of all these pains and difficulties that I had, but I never gave up. It all came out successfully, both children finished college, finished and are working. That I can say about the American government, a big support that I will never forget.

Researcher: Then we can say that everything is possible.

Everything is possible, yes.

Researcher: Good. Ah . . . can you tell me about the church . . . How is the church in your life . . . what does the church mean to you in your life?

The church in the first days gave me so much, how shall I put it, ah . . . a spiritual love inside me. It’s not that I denied it in the first year, but not having time, according to the conditions that I had in my house, for a particular period of time, it wasn’t that I forgot it,
but I didn’t go for excused reasons. Afterwards and since, after I had a little bit of free time, I have always been active in the church, I’ve always loved the church and believed in it, and the church is an experience that . . . I can’t wait the whole week to pass so that I can get to the church.

Researcher: Good. I’m going to change the questions a little bit now.

Yes.

Researcher: Ah . . . how do you <informal> speak at home with your family? What language?

Ah . . . while my wife was alive, she preferred the Macedonian . . . excuse <English word> me <English word>, the Macedonian language. But I have some moments when I speak with my grandchildren, when I speak English. When I speak to my son-in-law, I speak English.

Researcher: Your son-in-law is . . .

American, yes.

Researcher: Does he speak Macedonian?

No.

Researcher: No, OK.

No. And the two daughters still speak Macedonian perfect <English word>.  

Researcher: Good. And with friends?

With friends, with American friends I speak Am . . . American, and with ours, Macedonian.

Researcher: OK. Ah . . . what . . . you said earlier that it is easier . . . dearer to you to speak Macedonian.

Of course, yes.

Researcher: Yes. What food do you mostly eat at home?

For food, I’m not so picky <English word> . . .

Researcher: OK.

. . . OK? Ah . . . And I’m not even a big <English word> eater <English word>. Most of what I eat is . . . let’s say, if I was eating beans, I would eat it. Ah . . .

Researcher: Is it Macedonian food that’s more . . .
Macedonian, yes.

Researcher: Good. What literature do you read more?

The literature that I read is more American, let me say it straight. The Macedonian literature . . . I haven’t found some literature that I would need a lot of time to read.

Researcher: Good. And movies?

Movies . . . I like to watch something that can serve me in life, let me say candidly, I watch a lot of science in movies. The last . . . Today’s technique is very interesting to me.

Researcher: Mhm . . .

And movies . . . if in the movie there isn’t any family love, or any kind of love in the movie, I don’t watch it.

Researcher: Even if it’s Macedonian or American?

Regardless, yes.

Researcher: Good. What holidays do you <informal> celebrate more?

I celebrate all the religious holidays in my soul, you understand? While my wife was alive, we celebrated two of our holidays that no one could take away from us, those were Easter <English word> and Thanksgiving <English word>.

Researcher: Thanksgiving <English word>?

Yes.

Researcher: Ah . . . OK.

Yes, that was our day.

Researcher: Why Thanksgiving<English word>?

Thanksgiving <English word> is a family day, that there is nothing better than having your family at Thanksgiving <English word>.

Researcher: Good.

Yes.

Researcher: What holidays, let’s say, are very important for you <informal>. Let’s say, religious ones.
Religious . . . OK.

Researcher: holidays . . .

I had . . . OK. I have like this, two. One of them is a village holiday, the summer St. Atanasij. And the home holiday was, my father’s name was Stephen, and that was St. Stephen.

Researcher: Ah . . . we have a Stephen at home too . . .

Yes.

Researcher: Good. What nationality are most of your friends?

Ah . . . Look, let me tell you, I can say that they are Macedonians. Yes, but if we take into consideration . . . most of them are Macedonians. Americans, of course, you have neighbors, you’ll go out, you have friends, you’ve worked with some people. I don’t see them as much now as I used to see them. My job was an obligation, and of course I worked with Americans, so they were my friends, yes, but Macedonians, yes, most of them are Macedonians.

Researcher: Good. How do you identify yourself <formal>?

Macedonian.

Researcher: Good. Do you sometimes feel ethnically different than other people?

No. <English word>

Researcher: No.<English word> Ah . . . when did you . . . when did . . .

Look, I don’t want you to misunderstand me. Look, Americans, if you speak to an American, if you haven’t gone to school and you don’t have that basis for speaking American, as much as you want to speak, the American will sense that you are not an American . . .

Researcher: Good.

Do you understand me?

Researcher: Yes.

So, <English word> I don’t want to say that . . . to say that I don’t have some big mistakes in my speaking, but I don’t have any, how shall I put it, major <English word> problems <English word> in my speaking.
Researcher: Mhm, but you <informal> yourself don’t feel . . .

I <English word> mean <English word> Macedonian, definitely <English word>.

Researcher: The next question after that, when did you identify yourself with the ethn . . . identification and the role it has in your life.

Look, this has many . . . this point has many . . . it’s not a single point that you can answer . . . there’s . . . depends on which, how shall I put it, branch you take. My . . . <laughing, mumbling>

Researcher: I know – difficult question . . .

No <English word>, no <English word>, it’s not exactly difficult, but you know what . . . In comparison to Americans, our identification will always be different. With Macedonians, of course, the Macedonian lifestyle, how shall I put it, it’s easier for me to live it. The other branch for the American, English, oh <English word> my <English word> gosh <English word> how do you pronounce <English word with Macedonian verb ending> it . . .

Researcher: identification . . . identity . . .

Identity <English word>, yeah <English word>

Researcher: More the Macedonian.

More the Macedonian, yes.

Researcher: For example, let’s say, I . . . when I was a little girl, and my teachers couldn’t say my name, Ljubica, then I told myself, as a little girl of 6-7 years old, then I told myself, “ahhh . . . I’m a little different, and that’s how I know that I’m Macedonian.”

Yes, that happens to everyone. My name is Deme, and many Americans can’t say Deme. Some said Demi, and some . . . I never . . . how should I say, I never faulted them for it, but I have to tell you I had a friend, doctor, he had come from Ljubojno, Petre, here, in the first years when I came to America. He was here for a while. He had such a love towards his country and towards his language, of Macedonia, that he wrote his name Petre, in Macedonian, Petre. Many people and many doctors, and many nurses <English word with Macedonian plural ending> and many other, let’s say, workers or professionals that worked with him told him “why don’t you put down the name Pete, that would be much easier to say for us.” And he took it, not only did he take his name, Petre Bubarovski, but he also put his father’s name in the middle . . .

Researcher: Aha.

And he said this “if I was able to learn an entire English language, you should be able to learn to say my name.”
Researcher: Yes.

To answer all that, that’s what I always use.

Researcher: Yes, good. Then, how important is this in your <informal> family then . . . in your <informal> family . . . this . . . ethnicity? <English word>

In my family . . . I’ll tell you . . . My daughters are not so young any more so that I can keep them in the Macedonian ethnic <English word>.

Researcher: Mhm.

They have already put . . . ah . . . put together their everyday life or believe their own faith according to the fact that they were born here. In order for me to be able to tell my daughters to respect me ethnically, they don’t mind, but I don’t have the right to tell them not to respect what they respect. From that point of view, I leave for each person to decide what is best for them.

Researcher: Good. Ah . . . At the beginning you <informal> told me that you <informal> continued your <informal> education here in America, right?

Education helped me.

Researcher: Helped you . . . did you go to college? Did you continue . . . ?

No, I didn’t continue, but I didn’t miss a single exam that I needed to take.

Researcher: So <English word> you <informal> didn’t feel like . . . if you <informal> had wanted to continue did you <informal> feel like you <informal> would have had a problem?

The home . . . home, how shall I put it, home needs didn’t allow me to do it. Now, if I were to say “had I gone, I would have succeeded in that,” perhaps I would have also done that. But the family needs, of the family, didn’t allow me to have that.

Researcher: You <informal> got married here, in America, right?

Yes.

Researcher: Good. And you said that you were successful in your job, you didn’t have . . .

Yes, yes.

Researcher: Good. Ah . . . then you <informal> didn’t find yourself in any big dilemmas or problems with work or school.

The school . . . how shall I put it, the school here I didn’t study as school, but the needs of my job, the title <English word> I had, I had to pass exams. I took those exams.
Researcher: Good. Who helped you <informal> with that, let’s say?

By myself.

Researcher: By yourself, everything? How did you find your <informal> job?

I found my job . . . I found my job almost, how shall I put it . . . When I came, it was still the time of Yugoslavia. And in one place there was a Croatian club <English word> and it was a place to go out, how shall I put it, a place I knew, where I could go out, sometimes, when I had the time. And I met a Croat there, and he happened to work exactly at . . . at a place that corresponded to my education and I asked him and he said I could come work with him, yes.

Researcher: Good.

That’s how I found the job by myself.

Researcher: Ah . . . as an immigrant, do you <informal> feel that you have big problems, ah . . . ?

You mean problems with the state?

Researcher: No, more, let’s say, problems with your thoughts . . .

No . . .

Researcher: No, you <informal> didn’t feel . . . Good . . . Ah . . .

The only problems I had were regarding the incident with my wife . . .

Researcher: Let’s say, who helped you <informal> with some things, you <informal> said . . .

My family was closest here, yes, I had a mother here, father, and brother.

Researcher: Ah . . . how would you <informal> tell about asking for help, what does that mean to you <informal>? Asking for help from one’s own, if you’re close to your own, everyone knows what your most essential needs are, only they know, in the family . . . I didn’t need to ask for any help; they knew by themselves what I needed in those moments.

Researcher: And you <informal> didn’t have the need to ask other people?

No, <English word> never.

Researcher: Good, ah . . .
And I’ve never said no to anyone who wanted to help me during those difficult moments. That was the only, the biggest difficulty in my life.

Researcher: But you didn’t want to ask them . . .

No, no.

Researcher: Good. Do you want to return to Macedonia?

Yes, I want to, I hope to go next year.

Researcher: Good, to live there?

No, I can’t say to live there, but I’d like to go first, I haven’t been since ‘72.

Researcher: Good. What is your definition of depression?

Oh . . . ha . . . ha . . .

Researcher: These are the mental health questions . . .

Yes, for depression . . . Depression occurs the fastest due to circumstances in the family. I had a depression like that recently. My wife died 8 months ago, and immediately after my wife, my mother died 3 months later. That came to me as a big difficulty, let me tell you straight, and then . . . I’m not the kind of person that will say everyone has luck in their life . . . Some people have luck in life until the end and some don’t. Because the difficulty came to me so suddenly . . . for the wife, somehow, this way or that, with the kids, they gave me good advice, I endured that for three months, but when mother died, I didn’t have any help from anyone, because the mother and the wife have two different places in your heart. When mother died, immediately . . . immediately after the funeral, I . . . the same night at 3am I got up and went to the emergency and felt that something was wrong with me. And that was the depression that I got for my mother.

Researcher: That’s what the doctors told you then?

According . . . according to all the . . . According to all the checking that they did on me, they couldn’t find anything else, except one doctor came and started asking me about the whole history of my life, and he came to the conclusion that I was depressed.

Researcher: you were depressed . . . And what did you think then when he told you that you have depression?

I pretty much knew that was it. He didn’t have to tell me. But, I couldn’t tell the other doctors anything, everyone has the job they do, and when he came, I talked to him, and I was really glad to tell him about all the characteristics of my life. And when I
explained all that to him, he knew it himself, he said “You are ... you have fallen into a depression.”

Researcher: Then at that time, these are the other questions that I wanted to ask you <informal>.

Yes.

Researcher: Did you <informal> have aches that you <informal> didn’t know where they were coming from? Let’s say . . .

Look . . .

Researcher: Not physical pains but did you <informal> feel pain?

Look . . . If I were to take all the pains my life, perhaps they would never be cured.

Researcher: Aha.

I could remove the thought . . . the thought in . . . in . . . in my head because I didn’t have something that you could go to the doctor today and cure it tomorrow. With me, the thought was constantly, I <English word> mean <English word>, openly, I can say, one day was better, another worse, but . . . but . . . it didn’t come to what I could call a depression, and always I . . . always . . . I’ll always be “so that my wife can have a better day one day” but depression never overcame me. Until that day came, when my mother died, too.

Researcher: Mhm . . . Let me ask you <informal> . . . Did you <informal> at that time . . . If you <informal> needed let’s say, a psychological help, would you <informal> go without thinking about it, or what would you <informal> think if a person went to get help, to get . . .

Look . . .

Researcher: What . . . I’m interested in your <informal> thoughts about that . . .

Look, at this time . . . Now, if you’re asking me whether I need psychological help . . .

Researcher: No, no, no, I mean, what . . . what do you <informal> think about that profession?

What do I think about the profession; about the profession, I think it’s useful for everyone.

Researcher: How?

Ah . . . All the problems people have are not the same, but all the problems which are not the same create one problem. That problem many people understand incorrectly, talk about it as “oh it did this to me, today it’s like this . . .” You <English word> know <English word>, it <English word>, how shall I put it, you can never compare the problem with the problem that you have. The external problem with your problem. That, how shall I put it . . . With me it wasn’t as if I could say . . . ah . . . earlier I needed . . . do you understand me?
Because I knew what my <problem> was, I knew I had to swim through it, and no one else
could do it, but me.

Researcher: Yes. Do you <informal> think for a person at some point in their life it is useful?

Oh, <English word> definitely, <English word> yes <English word>.

Researcher: So <English word> you are not against it?

No, <English word> I’m not against it, no <English word>.

Researcher: No <English word>. Do you <informal> know anyone who has gone?

About that, let me tell you, that’s something intimate that not everyone speaks about.

Researcher: Yes, yes, yes. Ah . . .

Nor do I want to ask.

Researcher: I understand you <informal>, fine, then. Those are my questions. One more: what do
you <informal> think, let’s say, what I’m looking at in my topic is for Macedonians . . . how we
can help them with some things when they come here, let’s say, as immigrants, the children when
they have problems to go to therapy . . .

Yes, and they themselves have problems, while they figure out how to manage in life, every
beginning is hard.

Researcher: Yes, and many times about this time, everything is going very fast, many people are
depressed . . . We, as Macedonians, how can we help other people more, other Macedonians,
what do you <informal> think?

Everyone that asks me that, you know . . . I’ll tell you candidly, I’ve accepted many
Macedonians at . . . at . . . at my job with us. The factory was pleased with many of the
Macedonians that I hired, but it was not pleased with others, do you understand me? I
helped everyone, I didn’t turn anyone down, as much as I was allowed by the factory . . .
factory . . . factory, let’s say, the conditions at the factory, I <English word> should
<English word> say <English word>. I couldn’t do anything above that. I helped many
people, yes.

Researcher: So <English word>, help each other amongst ourselves, as people.

Oh, <English word> definitely, <English word> yeah.<English word>

Researcher: Good.

But <English word> I can never help someone until they ask, let’s say. That’s something
that I’ve taken as an American system of work. I want to help anyone at any time, but I
want to be asked. I don’t want to on my own . . . to volunte . . . <English word>, do you understand?

Researcher: I understand.

Voluntary <English word> job <English word> is voluntary <English word> job <English word> when anyone asks, for anyone, I don’t miss the opportunity <to help>, of course, if I have the time, but if someone has some need for something, until they ask, I don’t enter their dilemma.

Researcher: Good.

And . . . it doesn’t let me . . . how shall I put it . . . the image itself of my . . .

TAPE 4, SIDE 2 (blank) TAPE ENDS
Researcher: OK. How and what reason brought you here to America?

For me personally, it was my wife that brought me here. She came to Macedonia, we got married, we lived there for one year, and she pulled me this way.

Researcher: Good. And how would you describe your experience with moving here?

It was interesting for me during my first arrival here because I thought I was coming to New York, to a city, and I came north of New York, where there were only houses, there were no buildings. That was interesting to me, and what was most interesting to me, I always say this, was that the mail boxes were outside of the houses, the postman puts the mail outside, and no one takes it. That made the most impact on me here.

Researcher: OK. Was it hard for you to move here because of the language and things like that?

It wasn’t hard because I lived an orphan’s life; I’ve been without parents since ‘76.

Researcher: Mhm.

And I moved from there and wanted to be a priest here because my uncle, my father’s brother, was in New York from ‘76 to ‘81, and my wish was to also be here. And I succeeded in that later, in ‘87.

Researcher: So your family was here, so it was a little easier to . . .

My family . . .

Researcher: your wife . . .

My wife’s family, yes. I mean, I had help only from her personally, and least of all from her family.

Researcher: Good. And what effect has immigration to America in your life today?

What effect does immigration have? For me it’s hard, because the Macedonian people is leaving Macedonia, coming to America . . .

Researcher: Mhm.
The houses are being emptied there. When I see that some family has come here, I’m not happy, I feel bad. Because the people are multiplying here, they get married, baptized here, no one is going back. I feel bad . . .

Researcher: Good. Did you have special expectations . . . expectations . . .

Researcher: . . . before . . .

. . . before moving. As I said, I expected to live in a city like the ones I saw in movies, but that didn’t come true.

Researcher: Did it come true?

Not according to my expectations.

Researcher: Ah . . . Was there anything bigger? Did the wishes you <informal> had come true, let’s say?

Well, they didn’t come true. Every person comes, leaves the homeland for a better future, to make more money, and to return. I still have not done that.

Researcher: Good. We will change them a little bit . . . Because this question now . . . I know that the church is very important . . . because you are . . .

No, there’s no problem.

Researcher: I won’t ask you that. Language . . . what language do you <informal> usually speak at home with your family?

At home with the family I speak Macedonian, and sometimes some English words sneak in.

Researcher: English? And with friends?

With Macedonians, always Macedonian; if they speak English, then me too.

Researcher: You <informal> don’t have any problems switching.

No, no.

Researcher: Good. What language is dearer to you <informal>?

The Macedonian, my mother tongue.

Researcher: Good. Food . . . what kind do you <informal> eat more?
I have not changed the food I eat at all in America. I’m 90% vegetarian. . . . I don’t have . . . I mean, that’s something that’s unique about me, I have an aversion towards meat because I see the animals and I feel sorry for them, and to eat them, that’s incomprehensible to me. Which means, I eat more pasta.

Researcher: Good. Macedonian?

The only Macedonian thing here . . . I’ve gotten used to pizza and some Italian specialties. Otherwise, everything else is Macedonian.

Researcher: And literature, what do you <informal> read more?

Literature . . . if I can get my hands on some novels, and church literature, since I’m a priest.

Researcher: Good. And movies?

Movies—always if they have interesting content. If they have content. I’m not especially interested . . . When I was younger, I watched action movies, now if they have content, I watch to the end, and with as old as I am, if it’s late at night, I can sometimes fall asleep. <laughing>

Researcher: <laughing> Now these questions about you <informal>, about holidays, do you <informal> want to answer them, let’s say . . . because . . . ?

How much meaning do Macedonian traditions have?

Researcher: Yes.

Well here . . . The Macedonian settled New York at the beginning of the ‘70s, and everything that there was in Macedonia, he brought here, which means . . . . Most of all to New York he brought the Macedonian slava, which he celebrated . . . especially from the Western part of Macedonia, Tetovo and other regions in the Western part, everyone has a home slava, everyone has their own saint, for example, St. Dimitrija, St. Nicholas, St. Petka, and every year on that date, they celebrate it, the priest visits them, and the custom is observed, the water is blessed, the cake is cut, guests are invited, and almost everyone from the Western part of Macedonia observes it . . . Then the people regularly go, at least for Christmas, Easter, and the big holidays, to a holy church service; they bring their children, I mean, I am satisfied for the most part with the religiousness of the Macedonian here in America.

Researcher: Good, you <informal> mean our people here still . . .

Our people here still go to church and associate together, because about 10 families come to New York from Macedonia yearly and that is preserved, the people is not Americanized yet.

Researcher: Good. Ah . . . most . . .
What nationality are your <formal> friends? My friends, if they are Macedonian, of course they are of Macedonian nationality, but I don’t differentiate, I only avoid Muslims.

Researcher: Good. Then how do you <formal> . . . identify yourself

Researcher: yes, yourself.

I always identify myself as a Macedonian, originally from Antique Macedonia, of Alexander and Phillip.

Researcher: Good. Do you <informal> ever feel ethnically different?

Of course, when I am in the company of people who were born here, Americans, who belong to a different nation and faith, that difference is felt a little bit, and I feel it, of course.

Researcher: Good . . . When . . . here . . .

<mumbling> I differentiate myself in regards to my ethnic identification because I am an orthodox priest and wherever I go, I mean, people see that I am a priest, and when they ask me what I belong to, I tell them that I am an orthodox priest.

Researcher: Good . . . When . . . here . . .

Yes, with that, I identify myself as a Macedonian orthodox priest.

Researcher: Good, then . . . And how is this in your <informal> family, let’s say?

There is no problem. My child is happy that I am . . . that he is the son of a Macedonian priest, he says that in school in front of the kids, when I visit him in school he doesn’t speak English to me, but Macedonian - I don’t know why, I haven’t asked him.

Researcher: Really?

Yes.

Researcher: It would be interesting to ask him.

I mean, because I tell him about the history of the Macedonian people, how it lived, and he’s proud to be a Macedonian.

Researcher: Good. When you <informal> came to America, you <informal> were a priest, right?

No.

Researcher: No?
I was ordained here in ‘87.

Researcher: OK. Then you went back . . .

No, no, here, the two bishops came and ordained me. I’m the only ordained priest from Macedonia in America, who was ordained in America.

Researcher: And . . . when you came to America . . .

I wasn’t a priest, I worked in a factory, I mean, I had the education for a priest at home, but in order to become a priest you have to first get married. And I got married and came; and if I had stayed there, surely I would have been a priest in Skopje, I wanted to be one in America, and that’s why I came here. I waited, two priests cycled through, had their mandates, and then I was the third priest, ordained in ‘87.

Researcher: Good. So <English word> you <informal> don’t feel that you <informal> had any problems when . . . that you <informal> were an immigrant in America - with your <informal> job, or with your <informal> education. I’m here, with these . . .

No, I don’t feel like an immigrant in America because America consists of various nations, all of them arrived here. The Indians are few, and we are all “arrivals.” And the only thing is that I wasn’t born here, but . . . I don’t feel at all like an immigrant. And this is my second fatherland, and the first is there, where I was born, in Macedonia.

Researcher: Good, then if you <informal> had any kind of . . . if you <informal> needed help with work, school, who helped you <informal>? Who helped you, for example, to find work at the beginning and . . .

During the first years, of course, our people, Macedonians, helped me, because I didn’t know the language and I worked in a factory. And as time goes by, you make friends, Americans too, and life becomes easier.

Researcher: Good. And you <informal> said that you <informal> didn’t feel big problems in the sense of . . .

Well, every person has problems. His thoughts are in the homeland, his heart is there, his body here, but for life itself here, my biggest help and support was from my wife.

Researcher: OK.

Because she had come eight years before me, and it was the same as living with an American.

Researcher: OK. So you <informal> found help there. But, you <informal> yourself <informal> didn’t feel much trouble because you <informal> were, let’s say, an immigrant. Because many
people, you <informal> know, come here, they don’t know the language, they don’t have a family, they don’t have . . .

Yes, for those people that come and don’t have a family here, it’s truly very hard. Especially now when they come . . . if they come from the Tetovo and Prespa areas, they have some friends and relatives, and if they come from Skopje, they have no one.

Researcher: Mhm.

And then . . .

Researcher: Do you <informal> think it’s easy for a person from Skopje, let’s say, to come to here, let’s say, to New York, what do you <informal> think, will the Macedonians help that person?

It depends on what the economy is like in America. That person can turn to the church and the people, but if there are really no jobs, it will be very hard.

Researcher: But do you <informal> think that person will have trouble, let’s say, for people to help him with enrolling kids in school . . .

No, for that, of course, our people will help him as much as they can.

Researcher: OK. Then, how . . . Can you tell me about what you <informal> think about what I will read to you <informal> . . . Asking for help – what do those words mean to you <informal>?

Asking for help here?

Researcher: Only that, asking for help, what does that mean to you <informal>?

Asking for help is when a person, to go into extremes, is in despair, doesn’t have an exit, needs help to exit a situation of some kind, whether to feed the family, or he’s punished for something and needs not to be punished as much, to have his punishment reduced, for anything . . . it’s part of human nature to ask for help, I mean. And if he’s too proud, he won’t ask for help. And if he doesn’t ask for help, he needs to suffer on his own, which means he’ll make his life more difficult, which means, if there are conditions to ask for help and if he knows that someone will help him, he needs to ask for help.

Researcher: Good.

And <he needs> to be grateful if that help is given to him.

Researcher: So from person to person.

Yes.
Researcher: Good. Ah . . . you <informal> said before we started that you <informal> wanted to go back to Macedonia one day, right?

Well, in New York, I want that most of everyone, there is no one who wants to go back more than me. It’s only because of my child. Because I want him to spend his life there, because although he was born here, his nation, his nationality is Macedonian, and I want the descendants to remain, because here the descendants will be lost after two or three generations. Because here, the faith and nations are mixed. There is no future for us as Macedonians to stay here after two or three generations. And only . . . many say “I want to go to America for the children” and they’re wrong – it’s the reverse. If they want that, they say that for themselves, because if you think realistically, every person lives life for himself, and the children, they’re born, and a person has to look after them because the law requires that he do that. Many times we justify ourselves “I did this or that for the sake of the children.” That’s not true, every person does things for himself, and the children are next to him, because when they grow up, the children have their own life, and we shouldn’t run after them and ask for them to return to us anything that we may have done for them.

Researcher: Mhm.

I only want that because I have one child. If I had more, I would think differently. That’s why – one child, and my brother has one there, to live together, and for the descendants to remain, from grandfather, great-grandfather, for the name to be carried on, for the inheritance there, the property we have, to be preserved . . . If my child stays here, and the grandchildren and great-grandchildren, then all of that will be watered down and none of that will remain.

Researcher: Do you think our church in America and Canada keeps Macedonians closer?

The church is trying to preserve Macedonianism, but there is great resistance from the people, especially those Macedonians who were born here and want, for example, the service to be in English also, to Americanize everything. And the church, that is its function, it’s Macedonian, to preserve the Macedonian person, because in America there are orthodox churches of many other nations and if someone doesn’t understand Macedonian, he can go to that orthodox church. And if he wants to stay Macedonian, preserve his language and faith, he shouldn’t ask for the priests or anyone else to have services in the English language. Of course, if there are mixed marriages, then the wedding is in English and in Macedonian, or the baptism, but the service itself and other things, that are performed in front of Macedonians, it should be in Macedonian.

Researcher: Good.

And the children, the parents should teach them, of course, they are the first teachers who should give them the Macedonian language.

Researcher: Mhm . . .
With that act itself, they have the advantage: they know two languages without going to college.

Researcher: Yes. Good. Now, about mental health . . . let me ask about your informal knowledge about this. What do you informal think, what is your informal definition of depression?

Well, depression, as I said, falling into despair. For example, not having the strength to exit through a way out, then the person falls into depression, gives up, gives up because he’s weak, gives in to something from which he cannot exit, cannot escape, and that often leads to alcoholism, he gives in to drinking because he’s depressed, becomes an alcoholic. Depression can ensue if going to the casino, gambling, losing lots of money, then there’s depression, no way out, he’ll borrow money, the family divorces. I mean, all those family problems that he has, if he can’t resolve them, and since no one can resolve them externally, he has to fight by himself to resolve them, then he falls into depression. That means, if a person is weak, he is depressed.

Researcher: Good. Then, did . . . these questions now . . . let me ask you informal these questions that have been made about that . . . what you informal can tell about these . . .

Have you formal experienced unexplained aches and suffering?

Researcher: Yes.

I haven’t experienced unexplained aches and suffering here, but I did when I was 16, when I lost my parents in a car accident. Then, I always asked myself, how is it possible that they are gone, why would that happen to me; that for me was unexplained, that was pain and suffering.

Researcher: And who helped you informal at that time?

Only God, because I was in an orphanage and I was studying to become a priest. I didn’t have any help from anyone else.

Researcher: Did you informal ask for help from anyone else?

There was no need, because I was 16, and I had many relatives who were financially well situated.

Researcher: Good.

Unexplained crying?

Researcher: Yes.

Well, I can say . . . unexplained crying because with the death of my parents I didn’t cry, because I couldn’t accept it. I was 16, and to this day I have not cried for them. I’m keeping
that within me, and that’s not good. And for some irrelevant things, like - I can watch a simple movie, and the tears flow by themselves, I mean, maybe because I’ve been repressing that within me for so many years and now it’s very easy for me . . . not to cry out loud, but for the tears to flow by themselves.

Researcher: Good. . . . Have you <formal> noticed any significant changes in your mood?

Well, I don’t know how to say it; every person has significant changes in his mood at any moment . . .

Researcher: Yes.

. . . with getting a piece of good news or bad news, the mood itself changes, I mean . . .

Researcher: Good. Ah . . .

Have you <formal> lost interest or pleasure in the activities that you <formal> once enjoyed?

Researcher: Mhm.

Since I have my service, I have not lost any interest, on the contrary, my interest has increased. I can only say in sports activities, with getting older . . .

Researcher: With getting older . . .

. . . where there are more physical activities . . .

Researcher: Good.

. . . with getting older, you lose interest.

Researcher: Good. These questions are more for people to think about what depression is. Because if someone can’t tell me about it, that’s why I was asking these . . . That’s why at the end now, I’ll ask you <informal>. A person who will find himself, let’s say, having these problems in his life, right? Where do you <informal> think he can go for help?

Here?

Researcher: Yes.

It depends what kind of help . . .

Researcher: Mental, let’s say, psychological help.

I think they need to go, it depends also what kind of mental help is needed, either to a psychiatrist or to church.
Researcher: Good. And you <informal> think . . . Psychiatrist, let’s say, for medicine <I think researcher means medication>?

No.

Researcher: No? How?

Am I?

Researcher: No, no, I want to say, a person, let’s say, you said a psychiatrist, do you think the person needs medicine . . . or something like that, or maybe needs to go . . .

No, of course, he needs medicine . . . there are many who live here with pills . . .

Researcher: What do you <informal> think about that?

. . . for calming down . . .

Researcher: . . . you <informal> . . .

Well, I personally, from my experience, I don’t know, but I’ve seen others who needed that and were helped by it.

Researcher: You <informal> are not against it?

No, no, I’m not against it, of course.

Researcher: Ah . . . yeah <English word> . . . Let’s say, many times in the literature, you <informal> know, I see this – there are many people who have come from various countries and they don’t believe in going to the doctor for depression and these things, when they have problems in life. Many times, as you <informal> were saying, they would turn to alcohol, to . . .

Yes, because he’s weak . . .

Researcher: Yes.

. . . he can’t fight for that help.

Researcher: Do you <informal> think, if we were able to give these people psychological help, it would be . . .

It’s very difficult here with this people . . .

Researcher: With our people?
With our people, it’s difficult because here, in New York, 90% of the people have come mostly from forest regions, I don’t mean to say from the forest, but from the villages, they’re not educated, 90%, especially in the 70s. Now at the end . . . in the 21st century, intellectuals are coming, and the story is different. But for the most part, this people, as I said, is uneducated, and he has come with the wish . . . Because he came during the best years for Macedonia, when no one wanted to leave there, they came here. Which means, they couldn’t manage there. And now, some, some were pulled here by family, and here they were given a job, whether it was physically difficult or easy, they didn’t choose, because there was work, where they weren’t required to think, to burden their brains very much, and that was most important for them. Just to work and get a salary, and of course, the conditions, the standard here was much higher, and when the people saw that, they were over-satisfied, and their only goal was to make as much money as possible, and to brag in front of others how they have and what they have. Otherwise, their life is very poor, I mean, in relation to culture, fun, going for vacation, and similar things. Their only goal is money.

Researcher: Mhm.

. . . for our people here. And that’s why they consider that you’re only worth the amount of money you have, regardless of your brain or anything else. If you didn’t have money, even if you had 10 degrees, they would be in vain . . .

Researcher: Then, how do you <informal> think people resolve problems like this, when they find themselves in problems like this, our people here . . .

Here, the only problem is money. If a person has money, everything will be solved, if he doesn’t have money, then people pity him. Until he’s standing on his own two feet . . . and then they turn their back because their envy is big, their jealousy.

Researcher: Have you <informal> . . . have people come to you <informal> that feel like this . . . that have depression or troubles . . .

There are some that have depression . . . the problem is not financial in nature, monetary, but other problems of their own . . . There are people, for example, that can’t go back home, they haven’t secured their status, they have problems in Macedonia, they have, for example, sick parents, they can’t see them . . .

Researcher: Do they come to you <informal> to talk to you <informal>, tell you <informal> their troubles?

Yes, yes, and they also ask for help for some surgeries, ask for collections in the church, because they don’t have the conditions, they don’t have the means, they live in apartments <English word with Macedonian ending>, I mean . . . Otherwise, personally, our people don’t dare share their own secrets, although we are priests.

Researcher: Mhm.
That exists in the catholic church, confession, and we have confession . . .

Researcher: Yes.

. . . only the difference is that in the catholic church, the confessor doesn’t see the priest, and in our church, you need to see and stand in front of the priest, and because of that, the person thinks that I will see him and will . . . he thinks that I will tell someone, although I can’t do that or else I’ll lose my service, so, he can tell me everything, even if he killed a man, I’m not allowed to say that, so that he can lighten his soul, but rarely do our people decide to come and confess, tell their problems, I mean . . .

Researcher: To whom do they tell their problems then? That’s it for me . . .

Our people would rather fall into ruins than have its problems known, have a solution found. It goes that far, into that extreme.

Researcher: And you <informal> think that . . . these . . . these people here . . .

The community . . .

Researcher: You <informal> think that it’s because of time . . .

They have come here only for financial security.

Researcher: No, I want to say, the people, because they haven’t finished college, they think of themselves . . .

As I said, in the ‘70s, everyone who came was uneducated, and their only goal was work, work, make money, make money, and go back one day. Only, the problem is, after two or three years, it’s hard for a person to go back. When he goes back for vacation there, everything bothers him, although he’s forgotten what it was like . . . After that come weddings, children, grandchildren, great-grandchildren, and they don’t want to be separated from them, although perhaps the old people bother the young people. They <the old people> don’t know that <they’re bothering the young people>, they <the old people> are nearby, they want only to be nearby, and probably in old age to have their children return what they <the old people> did for them <the young people>, which I do not justify. If you raise your child, raise it to help it, not so that it can return the favor later on.

Researcher: Yes. OK. Thanks.

TAPE 5, SIDE 2 (blank)

TAPE ENDS
APPENDIX P

INTERVIEW SIX
INTERVIEW SIX

TRANSCRIBER’S NOTES IN <>

Researcher: <mumbling> How and what reason brought you <formal> here to America?

As a young person?

Researcher: Yes.

Simply, without thinking, as an adventure, to see . . . to see the world.

Researcher: And that’s why you <informal> came to America.

That’s why I came to America. Not with any goal, not to make money, earn money, or to find a better life somewhere in the world; no, far from that, simply, to see the world.

Researcher: Good.

I was given the opportunity and I took advantage of it, and so I came to the conclusion that I needed to go to the United States of America.

Researcher: Good. Then, the second question: How would you <formal> describe . . . describe your experience with moving here, to America?

The beginning was hard.

Researcher: Why?

First, I was a mute. If you don’t know how to speak the language, you are automatically a mute. The way of life was different, the food was different, clothes were different, work was different. Everything was new. And when a person encounters all those new things, it’s really not simple, but difficult. It was very difficult. But, if you want something, anything is possible, and a person can succeed.

Researcher: Yes. OK. Now, the third question we talked about.

What effect does immigration have in your life today. Look, people, regardless of where they live, they will live in one way or another. Ah . . . A person living in Macedonia, that person can be happy in life, he can come to America, he will get used to it, live, and be happy with life, even in America. And he’ll adjust to the conditions. Every country is beautiful if it makes life possible for a person, for a people. In this country, I, now, see that it’s possible to live. There are jobs, the industry is working, trade is working, and like
others, so I too - live. But, the pain for one’s homeland will never be cured. Every day, it gets bigger and bigger and bigger.

Researcher: Good. Did you have any special expe . . . expectations before moving here?

No.

Researcher: No?

No, I didn’t have any special expectations, nor did I think I would gain some big riches nor shovel money with a shovel, no. On the contrary, we didn’t expect anything much, and what we got was not unforeseen and it was normal, and that’s normal even today.

Researcher: Good. Ah . . . Then your wishes . . . if you had wishes for what you wanted to accomplish in America came true, then . . .

In one sense, it came true, as a family - I’m happy, I have a family, I have children, I have a son-in-law, I have a daughter-in-law, I have six grandchildren, all of them are at school. So, on the one hand, you see, it really came true. On the other hand, again, as I said, the space I have for the homeland, I miss that. Which means, 50% has come true, and 50% has not come true.

Researcher: Yes. Ah . . . Can you <informal> tell me about the Macedonian church in your <informal> life today? What . . .

Do you <formal> mean this church or in general?


The Macedonian orthodox church is very successful. It provided a lot of help for us, immigrants, here in . . . we’re going to talk about America, since I’m specifically in America, I will talk about America, those who are in Australia, Canada, can talk about it there.

Researcher: Aha . . .

The church helped us a lot. Through the church, we . . . That church, actually, that pain that we really feel for our homeland, the church lessens that pain. Here, it’s through the church that we really know what holiday it is. If it weren’t for the church, we wouldn’t know when Easter was, when Christmas was, and . . . religious . . . but not just religious life, but also cultural life. Through the church we have sports clubs, folk dancing groups, ah . . . organize celebrations of holidays, and also we have baptisms, matrimony, weddings, all of that is part of our Macedonian culture. And so, the church helped us very, very much. And the church in the United States of America and Canada has . . . is older than me, more than 35 years old.; I don’t know when the first church was - much, much earlier, but, ah . . . the history of the Macedonian orthodox church in Canada and America is about 30, thirty-
something years long, and so that church helped us very, very much. The church helps us a lot.

Researcher: And for you <informal>?

It’s the same for me. For me, especially . . .

Researcher: Good . . .

. . . since I’ve always taken part in organizing those churches, here in these two churches, in Bogorodica and St. George of Kratovo; I have taken part in the organization of those churches, I was on the boards, and I always meet with people, meet our people, on Sunday, on holidays, and all those things. I am very pleased and happy with that.

Researcher: Good. Now, I’m going to change the questions a little, in another way. What language do you <informal> speak more with your family?

Macedonian.

Researcher: Good, and with friends?

With Macedonian – Macedonian, with American friends – American.

Researcher: Good. And more?

More Macedonian.

Researcher: Good. When you <informal> worked?

When I worked, one has to work here . . . to speak American.

Researcher: Where you <informal> worked, there were more Americans there or?

There were more Americans, 99% Americans. There were very few Macedonians.

Researcher: Good. And what is dearer to you <informal> to speak?

Excuse me?

Researcher: What is dearer to you to speak? What language?

Look, <another person interjects something to the extent of “Macedonian, of course”> I love and respect all the languages of the world. As a little kid, I loved the French language very much, and I studied it at school for about two years. I also appreciated the American language very much. Ah . . . there are many languages in the world that require real attention to be paid to them, for example, Chinese, Japanese, all of them are very beautiful. But the most beautiful of all is Macedonian.
Researcher: <laughing> Thanks. <same person as previously interjects “now, you’re talking!”> And what kind of food do you <informal> eat more here?

Everything nice.

Researcher: Everything nice?

<same person again interjects>

<laughing> . . . more Macedonian. The Macedonian food is very . . . peppers, beans, those things are the best.

Researcher: <laughing> And literature that you <informal> read?

Ah . . . I read American literature and Macedonian literature. More about the history of the Macedonian people.

Researcher: Movies that you <informal> watch . . .

Movies . . . I watch . . . American movies are very nice too. Unfortunately, there should be Macedonian movies too, but the Macedonian movies are not as good, and there really aren’t any, really . . . Really, there aren’t any.

Researcher: What holidays do you <informal> celebrate?

Easter, Christmas are holidays for the entire Macedonian people.

Researcher: Yes.

In our village, the general slava is Spasovden, and my house slava is St. Petka.

Researcher: Good. Ah . . . American holidays, do you <plural> celebrate at home?

We celebrate American ones too. For example, we celebrate Thanksgiving <English word>, we regard it as a good holiday, a family holiday; the family gets together; we regularly celebrate Thanksgiving <English word>. Holidays are nice to celebrate, regardless . . . Still, you have to keep in mind . . . For example, I can’t say about America in general, really . . . I raised my grandchildren in this country . . .

Researcher: Yes.

. . . and for me it’s a good country. As I said in the beginning, every country is good as long as it provides conditions for a people to live. And it would be wrong, a sin, to say something bad about the country where you have lived for 30 years already. Of course, Macedonia for me is the most beautiful; according to me, Macedonia is the strongest, the richest, the most beautiful. We have many beautiful rivers, mountains, lakes, fields; we have a beautiful
history, very beautiful history, and we are also very rich if we take into consideration how many peoples and states ravaged and stole from it and haven’t been able to steal all of it, there is still some left, and how many peoples wanted to conquer it, and it is still not conquered, which means, Macedonia is still rich and strong.

Researcher: Can you <informal> tell me how important are the Macedonian religious . . . religious traditions in your <informal> life?

They are very important.

Researcher: Good.

Because all . . . every religion . . . all . . . all churches, all faiths and customs are God’s. There’s no discussion. All religions are God’s. And everyone should respect one’s own religion. Especially . . . Our Macedonian one is different in that it is orthodox and in that everything it teaches you, it teaches you for the purpose to be good – to be honest, to be sincere, to be a good host, to have a family, to believe in your family as number one, and not have . . . Not according to the old testament, a hand for a hand, an eye for an eye, but that there is forgiveness, “forgive me God, I did that out of ignorance”, and that’s why I value our religion a lot, it’s very beautiful, the orthodox one . . .

Researcher: And what do you <informal> think about our customs?

Customs?

Researcher: Customs.

The customs are very nice. There’s nothing wrong with that. Work for six days, rest on the seventh. Holidays helped people a lot, to feel happy, more joyous during the holidays, to forget troubles that working yesterday in the factory, slaving over, or in the field or plowing, “tomorrow is our holiday, I will rest and be happy.” And those are beautiful things, they are very useful for the people.

Researcher: Good. Ah . . . Friends of yours, what nation are they mostly?

Most of them are of the Macedonian nation. Most of my friends . . . But, I have other friends from other nations also. Lately, I have had a lot of friends – Albanians, also. Lately . . . I had friends before that from Serbian origins and Bulgarian origins, fewer from Greek ones, but these last few years, somehow, the feeling has been lost towards the Serbs and Bulgarians. They have really turned out to be unfair towards us in the last 10-15 years. With that non-recognition, blackmailing, non-recognition as a nation . . . Non-recognition . . . Not . . . Non-recognition as a people, not recognizing the church etc. And so . . . My soul is really tortured . . . It’s hard for me to say these words, but I have to say them, that’s the truth, I’ve really lost my sympathy towards those peoples, especially towards those two peoples.

Researcher: Good.
That’s the truth.

Researcher: How do you identify yourself?

As a Macedonian. Proud. Proud Macedonian.

Researcher: Do you sometimes feel ethnically different?

I do feel that way, no doubt. All of this that I mentioned a little earlier, with their non-recognition, they belittle us, don’t recognize us as a people, don’t recognize . . . don’t recognize our state . . . especially lately with all of these events happening now. Indeed, I love all the peoples in the world, I appreciate and respect them all, every people, every nation, they have their own history, their turbulent history, and should be loved. I have nothing against that. But, now when I see, lately . . . I was just listening to the news today; take Struga for example, the Albanian population is becoming dominant, and what was orthodox. Macedonian is being lost. Maybe someone will feel that I am a Nazi and view things nationalistically - no, I don’t see them that way, but still, Struga is Macedonian, and Macedonia is too small to be torn apart or split up; those things are a shame. Today . . . In 35 years, I have never had anything against the government or against the president, regardless what system he belonged to, whether communist, capitalist, the democratic party or the republican, I’ve still respected that president, and while he is serving his mandate, let him. I’ve never wanted to stand . . . If I stand against him, automatically I am standing with the enemy, and every country has its enemies. But, today, when I see, really, that the government is very wrong, it made big mistakes and big damages; Macedonia has come to ruins: the industry disintegrated, trade disintegrated, traffic disintegrated, it started separating . . . Today they were looking for something for the representatives in Parliament, something they mentioned on A1 <Macedonian independent TV station>, when I was listening to the news, they said “in Yugoslavia it was like that and this and that.” Well, wait a minute, that Yugoslavia was a federation – do you want to create a federation out of Macedonia today?

Researcher: Yes.

And they support that. The government’s wrong, but what can you do, a government is a government, a law is a law, you have to respect it.

Researcher: Yes. Good. Ah . . . Now this question here . . . if you can . . .

The second one?

Researcher: Yes. Or no, the third one. When did you get the feeling about your identification?

I, as a Macedonian, believe me, even before I started, as a little kid, I was . . . even before I came to America . . . Many people will say “you came to America, you came to Australia, you went to Canada and started pretending to be patriots and started something . . .” No,
really I, even before I headed to America, I was a Macedonian, and it came from my family, my mother, my father, from my family, I knew that I was a Macedonian. My mother was illiterate. There’s a long history about my mother. I taught her to write and read. During that time, as a little kid, I read a big book, it was “Traveling to the Center of . . . of the Earth” and she made me read it twice, and from me . . . I was her teacher to teach her . . . So, illiterate woman, but still she knew, said “whether it was Bulgarian or Serbian, and now here we are Macedonian.” So, she, as an illiterate woman knew that . . . if she identified herself as a Macedonian, why shouldn’t I. So I got that from her.

Researcher: Yes. Good. Thanks so much for that, it was very nice that you related that.

No, really, that’s the way it is.

Researcher: No, really, it was really very nice. And with your <informal> family, let’s say, how do you <informal> iden . . . identi, I can’t say it, sorry <informal> . . .

The family, my wife, children, grandchildren, ah . . . are real Mace . . . Macedonians, love Macedonia, love their religion, love their nation, their Macedonian culture, but the only clash is that they avoid politics . . . I’m not a politician, I’ve never been, if I were a politician, I would be a minister, I would now be prime minister <can’t make out his last name> . . .

Researcher: <laughing>

. . . let them see that. But I am a worker in . . . in an industrial factory, an industrial worker . . . But I like to discuss politics, while my family avoids that, and don’t want . . .

Researcher: <laughing>

Otherwise they are real Macedonians, we are a Macedonian family, a good Macedonian . . . and harmonious Macedonian . . . I live with my son together, we live in one house.

Researcher: Good. Now I’m going to change the questions a little bit again. You <informal> said when you <informal> came to America, you <informal> wanted to come . . .

I didn’t think . . .

Researcher: . . . you <informal> didn’t have any plans . . .

I didn’t have any plans.

Researcher: Did you <informal> feel that when you <informal> came to America, you <informal> said that the language was hard, you <informal> didn’t know . . . Did you want to continue your education somehow when you came here to America?

I wanted to, I wanted to continue, but I was too busy. That was a big problem, I was taking courses to study the language and then I don’t know, I went to something else . . .
Otherwise, at Ford, I finished as a warehouse worker, I worked in an office, as an office worker for the last 5-6 years. I was aided by the experience from Macedonia, where I was working for seven and a half years as a bookkeeper. But for the first few years, I didn’t have the conditions, I really did not have the conditions, in Macedonia I had the conditions, and I don’t come from a rich family, I come from a middle-class family, but in America, I really did not have time, although I wanted to continue my education.

Researcher: Do you think that because you were an immigrant in America . . . Was that, let’s say, ah . . .

First of all, it was financial, first – financial, because I came with a wife and two kids. I didn’t have anyone here, I had no one close. I didn’t know anyone, I had to seek out friends and acquaintances . . . to seek them out. Ah . . . I had to work, to pay for the apartment, to . . . to pay for electricity, to buy food for the children, so you can’t miss an hour of work. And you don’t have time, work is hard, in America you really work, it’s not like in Macedonia. We in Macedonia work a lot less, and I was truly very tired and didn’t have time, although I really wanted to continue my education. I wanted . . . I . . . even at the age of 65, as a retired person, from time to time, it’ll come to me and I’ll enroll and take a class, not for a diploma, but simply to study a particular subject.

Researcher: Why not? Ah . . . since you were an immigrant, you said with education, maybe not because you were an immigrant, for your finances you said . . . Good . . . was it with the job, this second question here . . . Ah . . . with . . . where am I . . .

Who helped me with these worries?

Researcher: No, did the fact that you were an immigrant play a role in the career?

Look . . . <another person interjects, tape is stopped> Look, in connection with that question, you said was there . . . what was the question?

Researcher: Did the fact that you are an immigrant play a role in . . . the goal of education . . .

. . . in the goal of education . . .

Researcher: not with education, with . . . the career . . .

. . . the career. Good, yes, there is, that’s true. Yes, there is. As an immigrant, you are a new person, the language, as I already ment . . . mentioned . . . the environment, the company of other people, the way, for me was unfamiliar, the system itself, the system of working, the system of education, the system of living in general, all of that was new, and the financial condition, you see that you have certain obligations, for food, for clothes, for an apartment, and all of that . . . Of course, that influenced the career. And that’s the hardest in Macedonia, that’s a Macedonian pain that is difficult to cure. It’s the worst thing, to look for your luck in a foreign country. The most difficult and the worst thing. It’s nice, I want
the Macedonians one day to be able to travel the whole world, but as tourists and not to look for a piece of bread in a foreign country.

Researcher: Mhm . . .

Because this is always a foreign country. I mentioned that I had heard on the news the day before yesterday, he said, it was a minister of some kind, I don’t know what kind, what department, culture, external . . . or what, he came from Switzerland to Macedonia and he mentioned, said “we have 56000 Macedonians working as immigrants in Switzerland, and only 56 Austrians <I think speaker means Swiss> have come on official business here in the Embassy.” If it was the reverse, then the Swiss would know what living in a foreign country is and what working as an immigrant is.

Researcher: Yes. During that time, let’s say, when you <informal> were feeling those difficulties, who helped you <informal>?

God.

Researcher: God?

God. No one else. I didn’t have help . . . I didn’t have an uncle on my mother’s side, I didn’t have an uncle on my father’s side, I didn’t have cousins, I didn’t have anyone here, I had to manage on my own . . .

Researcher: And other Macedonians that lived here?

In the beginning, you can’t find the person right away to help you, he doesn’t know you, you . . .

Researcher: Yes.

At that time, in those years, immigration was much smaller . . .

Researcher: Yes.

It wasn’t like today; it was difficult to find people, and still the people would see you for the first time and they might give you a cup of coffee but not, not feed your wife and children.

Researcher: Yes.

Yes, a person has to do it on his own, and with God.

Researcher: Good. Can you <informal> tell me . . . You <informal> already said . . . we’ll skip that, we don’t need to . . . this you’ve <informal> already answered . . . let’s say . . . or on your <informal> own, you <informal> did everything on your <informal> own at the beginning.

On my own.
Researcher: Good. Can you tell me what this means to you <informal>, what I’m going to read to you <informal>. Asking for help. What do you <informal> think when I say that to you <informal>?

Look, asking for help is something normal. And every person . . . a time will come when regardless of how much money he has, or how rich he is, a time may come, some day, when he too will need to ask. That’s a normal thing, to ask for help. And now, one needs to ask for help if you see the person is really unemployed, here, like . . . For example, like you, you are preparing, you are at school, you want to prepare this, maybe you’ll need help today, today, not tomorrow or the day after tomorrow; tomorrow or the day after tomorrow, you’ll get a job and you won’t need it, then you’ll be the one that will have to help someone.

Researcher: Yes.

But, if you’re asking for help, you may ask for it for one day, two, one month, but not longer, you can’t do it all your life. A person has to manage on his own, a person has to think, and if he needs to sleep 8 hours, he’ll sleep 4, if he has only 4, he’ll shorten it to 2, and he’ll think that he’s going to have to do it on his own. That’s why God gave him a brain, eyes, and hands, he needs to manage on his own.

Researcher: Good. So, as you <informal> said, you <informal> needed to do it at that time on your own, you <informal> didn’t have anyone to help you <informal>.

Believe me, I really didn’t have any person to help me.

Researcher: So <English word>, you <informal> had to on your own, without the language . . .

Alone, without the language, without anything . . . I even got a driver’s license on my own, a license, and all my papers, what I knew from Macedonia, when I once studied English, what I once knew, and . . . and . . . at the beginning, you see “date” <English word>, that means date, and you’ll put down the date, and so I, in life, really, I don’t want to brag, but I really managed on my own in life.

Researcher: Do you <informal> feel that everything you’ve <informal> done in America, you’ve <informal> done on your own? You <informal> have a family now, that . . . are you <informal> pleased with . . .

I’m pleased with everything I’ve done; and if I would start from the beginning again, I would do the same again. But, I don’t think I did that because I was in America. I think that maybe, hardly anyone would believe me, but I’m persuaded that if I were in Macedonia, I would still have this same things, and would have done the same. I think so. I think so. Regardless . . . I admit that this country is much richer, and really developed, and there’s work, but even though our Macedonia is small, you can live there, and you can manage . . . You just need a little . . . to know the laws, some laws really make no sense there . . . That’s it.
Researcher: Now I’m going to change the questions again.

That’s ok.

Researcher: Ah . . . What is your <informal> defi . . . definition of depression?

That’s a nice question. And I would really like to answer that question.

Researcher: Good.

Ah . . . Depression. Depression comes from many reasons. Ah . . . every person has to face that depression, some people more, some people less . . . Ah . . . all those faults that a person has . . . ah . . . the brain and heart want something, and he can’t have it, and he starts to think, to worry, and depression comes from those thoughts and worries, from a difficult life. Now that comes . . . I want to . . . I am, for example, qualified to be a bookkeeper, as I mentioned. I couldn’t . . . I could . . . had to go be a worker . . . At the beginning in America, I came with a little sports coat on, I put on my sports coat and went to Ford to work, and the people . . . my friends told me “Where were you – were you at a funeral <English word> today and did you come from a funeral <English word> directly to work?” I should have . . . . I didn’t know that I should have had at least a wind-breaker.

Researcher: Aha . . . <laughing>

A few days later I told my wife that I had to buy a wind-breaker, so that they don’t laugh at me . . . So, really I got depressed - why can’t I be what I’m qualified to be, I have to work . . . then depressed because there’s not enough money, you don’t have money, the kids are crying . . . Many things . . . depression . . . All those wishes and dreams in the heart and soul you can’t fulfill and you really want to have them, do them, and that exerts pressure and creates depression.

Researcher: Good. And what is your <informal> definition of an . . . anxiety?

Anxiety. Look, this . . . this question . . . Even a person in Macedonia can have anxiety, not just me as an immigrant. It can happen anywhere . . .

Researcher: Oh, yes, yes.

Especially . . . good . . . but with us . . . immigration . . . that anxiety is more because . . . especially in the beginning . . . especially the guest-workers <when you go to a foreign country to make money, you send money home, and eventually return home to live> that are coming . . . I call them guest-workers . . . only for a long period of time, because we went as guest-workers. Because the whole time, I went back, built a house in Macedonia, and took my children back, and brought them here when they were 5 and a half-6 and a half, then I took them back for education in Macedonia. She graduated there, my daughter graduated there from college, my son too. Anxiety is that, for example, you’re not calm, you go out on the street, you think someone will attack you, <something I can’t understand . . .>
all of that . . . However, with us as immigrants that anxiety appears more, but that also exists in Macedonia and everywhere . . . everywhere that anxiety is . . .

Researcher: Yes, yes. But I’m thinking, in my opinion, many times, immigrants maybe have some kinds of cases that are a little different. Starting with the language which they don’t know.

. . . they don’t know the language . . .

Researcher: . . . where your money is going, if you don’t know the system, sometimes those things can really sometimes stop a person in his life.

Yes, yes . . . In order for you to adjust to society, to a completely different system, another way of life . . . You understand? There’s a big difference between Macedonia and America.

Researcher: Yes.

And that thing . . . that moving from one to the other . . . to the other system, that can’t be accomplished by a person in a short time, in a year or two. That’s a long period, of 10-15 years, that period in order to get used to that system. And until you get used to it, that whole period, there’s anxiety, and insecurity in life, and that is created . . . those depressions appear, and those difficulties . . .

Researcher: Yes, good.

Come on . . .

Researcher: OK. <English word> The first . . . Have you <formal> experienced . . . ah . . .

Aches and pains. Yes.

Researcher: Have you <formal> experienced . . . un . . . I can’t say the word . . .

Unexplained crying.

Researcher: Crying . . .

Yes.

Researcher: Yes. And the third one, have you <formal> . . .

. . . noticed some . . . Yes.

Researcher: Good. Have you <formal> lost interest or plea . . . pleasure in . . .

. . . in activities. Yes.

Researcher: Yes, good.
It has even happened that I submitted . . . The day before yesterday I was submitting my resignation to . . . to these . . . I could see that there was nothing I could do and <mumbling, I'm assuming talking to someone else> to write . . . No, we’re not ready, give us a little bit more time . . . I’m explaining, now I’m responding and it's being recorded . . . I’m responding whether I have lost interest and pleasure in activities. Yes, I said, now, a couple of days ago I submitted my resignation. <I think the following is another person speaking> I lost hope, you see that there’s not anyone to work with . . . That’s the truth. <more mumbling>

Researcher: <laughing> OK <English word>, come on.

Have you <formal> experienced problems with sleeping? Yes, numerous. Especially, <someone interjects “Macedonia”> if someone . . . for Macedonia . . . and if someone . . . For example, with the priest, when I start talking to him, he’ll start annoying me, and ruin my sleep and I can’t fall asleep.

Researcher: Good. And appetite?

Regarding appetite, regarding appetite, I’ve always been, even as a young child, I’ve always lost my appetite. <someone interjects: “More liquid food”> Yes. Yes, cigarettes, alcohol, coffee . . . <someone interjects, mumbles, I think the following is in response to that> A little while longer, we haven’t finished yet. Let’s leave this, we’ll finish later . . . Where were we, with the appetite . . .

Researcher: For all the questions, the answer is yes.

Yes, the answer is yes.

Researcher: Good, good. Then, where we were talking here. Where would you <informal> go for help?

I would only go to God, I think.

Researcher: Good . . . Then what is your <formal> thought about getting help?

A person needs to think for himself, use his brain on his own. It’s not bad to consult with someone if he thinks . . . if there’s a person who’s an expert at that with whom to consult - why not, there’s nothing wrong with that . . .

Researcher: Would you <informal> go get advice for mental needs? You <informal> yourself?

I wouldn’t.

Researcher: You <informal> wouldn’t? If not, where would you <informal> go for things like that?
I would turn to God.

Researcher: ... to God. Good ... Thanks.

TAPE 6, SIDE 2 (blank)

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