EXPLORATION OF FOUR SOCIAL PSYCHOLOGICAL FACTORS AFFECTING
THE SELF-ESTEEM LEVEL OF THE SLAVIC IMMIGRANTS IN THE
SACRAMENTO REGION

A Thesis

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Pavel (Paul) Matsyuk

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Department of Sociology
Abstract

of

EXPLORATION OF FOUR SOCIAL PSYCHOLOGICAL FACTORS AFFECTING
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by

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This study explores the self-esteem among Slavic immigrants in the Greater Sacramento area. It examines the influences of ethnic identity, living arrangements, English fluency, and employment status on his/her self-esteem level. Self-esteem is affected by various internal and external processes and factors. This quantitative study analyzed general information about Slavic immigrants, and identified challenges in a host country and their self-esteem level from late 1980’s to present. A 30-question survey was given to 94 participants, and four research hypotheses were tested regarding potential factors that influence a person’s self-esteem. The variation in Slavs self-esteem levels was mediated by four social psychological factors informed by Social Identity Theory.

______________________________
Committee Chair

Manuel Barajas, Ph.D.

______________________________
Date
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Chapter 1

INTRODUCTION

Statement of the Problem

This study examines the social-psychological well-being of immigrants from Eastern Europe in the United States. More specifically, this thesis explores the experiences of incorporation of Slavic communities (primarily from former Soviet Union republics) in the Sacramento region. According to the data of the Ukrainian Embassy in the US, the very first Slavic immigrants, from present-day Ukraine, came to the United States in 17th century (Miziuk 2000). Referring to American historical records, Miziuk states that the first immigrants came to “New World” with Captain John Smith as early as in 1608. Three centuries later, in 1930, the US Census estimated that about 1,154,000 immigrants were from the territory of Soviet Union. Within just 50 years, this number dropped to 406,000 (US Census 1980), and dropped even more the following decade to about 334,000 Slavs (US Census 1990). However, from 1990 to 2000, the trend reversed and the numbers almost doubled to about 624,000 immigrants from former Soviet Union. More recently, approximately four million people identify themselves as Russian, Belarusian, or Ukrainian (US Census 2012). This number constitutes about 1.3% of total US population.

Significance of the Study

In this Social psychological study, I examined the most recent wave of Slavic Immigration (from late 1980’s to present, primarily from Russian, Ukraine, and Belarus) to the United States. The first immigrants from the countries of former Soviet Union were
not just fortune seekers. Most were political asylees, religious refugees, or other social minorities; some of them were permitted by USSR’s government to leave Soviet Union. Many of the immigrants were some type of dissidents to the Soviet regime, and because of their political and/or religious views had to search safety for their families’ outside of their motherlands. While choosing an option to emigrate, they could not predict whether they would ever get a chance to return or at least visit their homeland. Thus, majority of them sold out their properties, homes, livestock, hoping to gather at least some money in order to start a new life in Western Europe, Australia, Canada, or United States.

Many of the Slavic peoples, prior to emigration, lived in rural, agricultural societies or small towns. Such common backgrounds presented challenges in adapting to one of the most technologically advanced nations in the world, the US (Singer and Wilson 2007). The lack of higher education, technical skills, as well as very limited or no English, often made them dependent on the government-assistance programs, such as subsidized housing, Aid to Families with Dependent Children (AFDC), Food Stamps, Medic-Aid, Social Security Income (SSI), and others. Since early years of the post-Soviet’s emigration, many of them were able to reach a level of self-sufficiency in the host countries by adapting to the new environment, assimilating into a new culture, learning the language, obtaining education and new skills, but many are still struggling with various barriers and problems in the new country. This study attempted to examine Slavic immigrants with various social psychological experiences in the United States.

According to the Director of the Slavic Community Center in Sacramento, Roman Romaso (Interview, July 12, 2014), there are more than 150,000 people from former
Soviet republics who live in the Greater Sacramento area, and that makes Sacramento the second largest Slavic community in the United States following New York city. As a result of such a large population, there are many urgent needs in the Slavic Community and among individuals in particular. As a Sacramento County case worker, I also have direct work experience with this population, and have substantial observations and direct contacts with the most disadvantageous members of Slavic community, who request Government's assistance. I worked primarily with needy, below 100% Federal Poverty Level (FPL) Russian/Ukrainian speaking immigrants. Most of the time they were first generation immigrants, and less often they were the so called, one-and-a-half (came to US as children) or the second-generation immigrants. And so, in this study, besides economic shortcomings, I evaluated the effects of Slav’s sociodemographic statuses on their experiences in Greater Sacramento area.

This study specifically seeks to determine how four social factors – ethnicity, living arrangements (homeownership status), English fluency, and employment – influence the Slavic immigrant’s self-esteem. This study investigates how those specific social factors affect self-esteem of the first generation of Slavic immigrants and their adjustment to the life in the Sacramento Region. By examining these four factors, I explored the following research questions. First, how is the recent wave of Slavic Immigrants adjusting to the new country, specifically in Sacramento Region? Second, how are socio-demographic factors of Ethnicity, leaving arrangements, English fluency and employment affecting immigrant’s self-esteem level?
What is self-esteem? The Longman Online dictionary defines self-esteem, as “the feeling of being satisfied with your own abilities, and that you deserve to be liked or respected” (2012: 728). Oxford Dictionary of Sports, Health and Science provides the following definition, “One's attitude towards oneself or one's opinion or evaluation of oneself, which may be positive (favorable or high), neutral, or negative (unfavorable or low)” (2007). Social psychology, however, is even more specific, since it differentiates between types of self-esteem. The global self-esteem is mostly related to a person’s psychological well-being, while specific self-esteem is most relevant to behavior or performance (Rosenberg, Schooler, Schoenbach, and Rosenberg 1995).

**Theoretical Framework**

Focusing on “self-esteem” and Slavic immigrants’ backgrounds — heavily influenced by pseudo-communism and collectivism —, I use Turner’s Social Identity theory (1985, 1987) and Tajfel and Turner’s (1986) identity studies to define self-esteem. Social Identity theory focuses on the causes and consequences of a person identifying his or herself with a social group or category. The Social Identity theory depicts self as a reflexive entity that, “…can take itself as an object and can categorize, classify, or name itself in particular ways in relation to other social categories or classifications” (Stets and Burke 2000: 224). The theory argues that through the cognitive process of self-categorization, one’s motivational development of self-esteem and identity is formed. Consequently, people belonging to any particular group behave similarly to others from the group they identify with: “for example, individual who use the group label to describe themselves are more likely than not to participate in the group’s culture, to distinguish
themselves from the out-group, and to show attraction to the group in their behavior” (2000: 226). Per Slavic Community Center (Sacramento) data, Slavic immigrants in Sacramento area reside in compact clusters (Romaso 2009; 2014), even more compactly residing in Northern and Eastern parts of Greater Sacramento Area. Thus, based on Slavic Community center’s data and Social Identity theory, I hypothesize that one’s living arrangements (e.g., renter or home owner), as well as ethnicity, English fluency, and employment affect immigrant’s level of self-esteem. Moreover, social in-groups and out-groups (often guided by SES, ethnicity/ethnic identity, and language preferences) that Slavs might identify or interact with, such as churches, clubs, work places, and neighborhoods will reduce or increase the self-concept effects. According to the Social Identity theory, membership and performance characteristics, in any social category, such as social class, ethnicity, gender, group memberships, and social roles are the main components. The strength of connection between an individual and a social group would depend on the amount and quality of interaction between them, and this interaction will affect a person’s self-esteem (Burke and Stets 2000). If a person is becoming distant from the group, for example, the group effects will become lower on his/her self-esteem. However, a minority person (by race, ethnicity, and/or gender) may hold a very tight connection with a specific group or community since the group might offer some protection against the dominant group’s devaluation of a minority status. The effects of the in-group on the individual’s well-being and self-esteem will decrease if the person becomes less connected to it, on the other hand, the person’s self-esteem level going to be more influenced by personal characteristics/ achievements and out-groups. Therefore,
this study evaluates the effects of ethnicity/ethnic identity, living arrangements, English fluency, and employment status on the first generation of Slavic Immigrants’ self-esteem, with relation to the persons’ involvement into a Slavic community.
Chapter 2

LITERATURE REVIEW

History of Slavic Immigration

Mass emigration followed the collapse of the Union of Soviet Socialist Republics (USSR) in the late 1980s and into the 1990s. An estimated two million people emigrated from the countries of post-Soviet region to Western Europe and the Northern America (Shultz, Corbell and Allen 2008). The last two decades of the 20th century were so politically and economically stressful in the Eastern Europe, and marked mass migration of Slavic people from their homelands. Hundreds of thousands people immigrated all over the globe (Singer and Wilson 2007). High percentage of the families with children, as well as single men and women, came to the United States and Canada in search of ‘Life, Liberty and the pursuit of Happiness.’

The high percentage of Slavic emigrants along with many others has settled on the West of the US. As a result, California contains more than one-fourth of US total foreign-born population, and its population has been consistently growing, while new immigrants were coming here from all over the world (US Census Bureau 2000, 2010). The foreign-born minority groups account for about 27% of the 37,691,912 Californians. Among the largest ethnic populations, not necessarily immigrant, are Hispanic or Latino (37.6%), Asian origin (13.0%), and Black (6.2%) populations (US Bureau of the Census 2012). The number of Slavic immigrants approximates 1.2 million or about 3.2% of the total California population. This includes peoples from the former Soviet Union and other Slavic countries, such as Poland, Slovakia, Slovenia, Bulgaria, and Serbia (Census 2012).
The experience of incorporation for Slavic immigrants within the United States has not been easy and reflects a complex process. In the study on Polish immigration, Pula (1996) states that at the beginning of the 20th century, negative, abusive, and prejudiced perception of Polish communities prevailed in the nation. As the result, Polish immigrants, for a few decades, were not able to integrate into the mainstream US society (Pula 1996). Pula’s study documents the pretext of pseudo-scientific racist theory that “… gained wide popularity among the American public and greatly influenced Federal immigration legislation” (1996:83). He refers to the federal court system’s documents revealing that the US Government sponsored studies that legalized the prosecution of people based on their national origin, and allowed the mainstream Anglo society to marginalize other cultural and racial groups. Pula concluded that abusive and prejudiced politics deprived Polish-Americans from the establishing a strong American-based heritage. At the personal level, prolonged and aggressive stigmas marginalized Polish Americans’ self-esteem at the individual and group levels, which contributed to a “degradation of individual status” lowering self-esteem (Pula 1996:85). Portes and Rumbaut (2014), also note that many eastern Europeans coming from Poland and Russia brought a radical labor tradition that the more hegemonic northern Europeans (in the US) feared, and thus advanced restrictive immigration policies directed to southern and eastern Europeans, especially after the Russian revolution in 1917.

In a historical study similar to Pula’s, Bodnar (1976) examined the Slavic immigrants’ adaptation during the 19th century modernization period in the US. Bodnar argues that the unwillingness of working-class Slavs to endorse modernization was not a
result of just the old-fashioned lifestyle that was predominant in the counties of Slavs’ origins, but reflected complex ethnic and cultural values. For instance, one of the causes was historical background of many immigrants from Ukraine, Croatia, Bosnia, Poland, Slovakia and Serbia. The variations in family values (collectivism) and structures, income and religiousness (Eastern Orthodoxy) slowed immigrants from quick assimilation into mainstream society. Bodnar notes that wide range of social opportunities such as letting children attend school and technological innovations were not appreciated or accepted by Slavs until much later times (1976).

At the end of the Soviet-era, the Slavic immigration to the US increased to notable numbers. The newcomers were primarily from former USSR where they have been stigmatized based on their economic, religious, national backgrounds (Van Tassel and Grabowski 1996). There are over seven hundred thousand of Slavs-refugees alone, not including other immigrants from former Soviet Union, Poland, former Yugoslavia and other Slavic East-European countries, have immigrated to the US in the period from 1987 to 2004 (Singer and Wilson 2006). A Slavic Community Center in Sacramento estimates that there are more than 150,000 Slavic immigrants from former USSR that reside in the Greater Sacramento area (Romaso 2009). Similarly to the Slavic immigrants who settled in the United States during the late 19th century, the latest wave of Slavs strive to preserve their ways of living and value system, especially those immigrants who came from rural areas or immigrated in older ages.
Social Mobility and Availability of Social Resources

There are different types of resources that a person or a group may or may not have access to or use for personal survival and well-being. The availability or lack of social networks and resources (i.e., social capital) affect upward mobility and self-esteem (Seligman 1993). Deficits in social and material capital contribute to downward mobility and decline of self-esteem (1993). The Social Mobility perspective focuses on the movement of individuals or groups in social standing and/or social stratification (Encyclopedia of Sociology 2000). Social mobility applies to the broad range of social categories such as class, race, economic well-being, education and political power. The social mobility implies changes in socio-economic status.

The economic, educational, and symbolic capitals (resources) are also viewed as the tools of mobility. Lin (1981) hypothesized that social/personal resources are important to obtain a well-rewarding employment. Personal resources or human capital are those which individual has learned, gained, or obtained in some other way, such as education, work experience, and language skills. These can also include age, religion, education, occupation, and income. Accessibility to Social capital is oftentimes heavily dependent on the first set of personal resources, since the social networks of the individual are often formed in specific sphere of person’s characteristics or interests. Lin identifies that resources rooted in social connections play huge role in the interaction between dominant social structures and individuals and/or groups. The social resources may be mobilized, accessed or utilized in different situations to achieve even higher, or more meaningful, success (1981). In addition, social groups and societies differ in the
extent to which resources are available, or whether social mobility is permitted among their members. For instance, in some societies, organized along closed class systems, the movement from one social class to another is hardly ever possible. For instance, in aristocracy mobility is restricted to the circumstances of a person’s birth. On contrary, there are social systems more open to mobility. For instance in the US, theoretically (because empirically, it isn’t as open as it could be, particularly for racial minorities) an individual can move from a low to a very high class. However to achieve this type of mobility, a person’s intellectual, professional or physical achievement have to be very significant, and even so, the context of reception—US policies, labor market opportunities, and social capital—has a significant impact immigrants’ ‘making it in the US’ (Portes and Rumbaut 2006, 2014). Thus, social mobility doesn’t depend solely on one’s aspiration and human capital, though it affects person’s self-esteem. However, chances for immigrants to experience social mobility are not guaranteed even in the US, but these chances are significantly higher in the US than in societies where such mobility is “prohibited” (Menjivar 1997). Slavic community members often share testimonies, ‘We all came here [US] with two bags in our hands, now many of us have cars, houses, and well-paying jobs, personal and family businesses.’ Thus, social mobility for the immigrants of post-Soviet countries is something that is practically achievable to some degree at least. Lin (1981) also states that various types of resources identify with the person’s social class and socio-economic status; personal and social resources, most of the time, determine a person’s class and status. Judge and Bono (2001) found strong, positive correlation between availability of resources and self-esteem. Networks and
personal connections, as resources, play very important roles for the individuals, as well as, social groups. They help to promote person’s/group’s interest in the social structure (Lin 1981). For the Slavic immigrants, this access is available through shared characteristics, as Lin notes: they are racially white, highly educated in the STEM field, and religiously Christians (Protestants). Religion, as a personal/group characteristic, also helps immigrants to establish a connection with US power elite who also, in their majority, define themselves as Christians (Protestants, Orthodox or Catholics).

Should Immigrants Simply Assimilate

According to Skerry (2000), there are various views about immigrants, their subcultures, and the ways immigrants adjust to the life in a host country. Assimilation, according to Alba and Nee (2007), is a forceful process imposed and patronized by majority-group on minority groups to maintain mainstream language and culture and minimize a minority group attempts to keep its cultural and ethnic integrity. Glazer (1993) observes that assimilation is not a popular term; and per his observations, the large majority of the students in the “Race and Ethnicity” course had a negative attitude to this term. Although assimilation is one of the prevailing theories in the US, American society does not have a clear concept of assimilation in the context of American history (Skerry 2000). Skerry also argues that there are concepts which are more reasonable than assimilation, among them are multi-dimensional incorporation and rational processes that clarify immigrants’ integration in the American society. For instance, according to the rational theory, groups who reside in cluster ethnic groups combine their own cultures and languages with the mainstream ones. Along similar understandings, Lieske (1993)—
who based his theory on the 45 different parameters that included religiousness, social structure, racial origin, and ethnic ancestry—suggests that there are up to 10 homogeneous clusters, or subcultures formed based on various people ethnic backgrounds in the US. He proposes that those subcultures are a product of, “…historical interactions between the cultural preferences of different ethno-religious settler groups and nationally centripetal and regionally centrifugal demands of their environments” (Lieske 1993:910). Lieske suggests region-based methodology to measure American subcultures on a local level. This analytical methodology could be applicable to study the Slavic community of the Greater Sacramento area to help identify the variability in collective acculturation among them.

Factors Effecting Immigrants/Minorities Self-esteem Level

Employment effects

The importance of employment for immigrants is extremely high. In most of the cases, employment is the only a source of income for recent immigrants; however, a number of factors need to be addressed to get a well-paying job. In several studies (Hergenrather, Rhodes and Clark 2006; Tolman and Wang 2005; Yeh et al. 2008), “self-esteem” is viewed as an entity affected by various internal (human) and external (societal) factors. For instance, a person’s ability to find and keep a job increases self-esteem level (Hergenrather et al. 2006). Researchers support this argument and quote a typical participant’s response, “With a job I’d have the self-esteem to pursue the American dream of buying a house, providing security for me and my family, and get a feeling of accomplishment” (2006: 249). In 2005, Tolman and Wang conducted a study
on domestic violence and female employment. The results of their study point out that a woman’s self-esteem increased when the woman got an opportunity to expand her social network, and/or when she spent less time with her abusive partner. Working outside the home, in effect, helps a woman’s self-esteem, including immigrants.

*Race and ethnic-identity effects*

Some studies have found a correlation between self-esteem and race and/or self-esteem and ethnicity. Yeh and associates (2008) report that Chinese immigrant’s high school status—outlined in one’s inability to fluently speak English—becomes a source of stress and a threat to the person’s self-esteem. Conversely, immigrant’s ability to read, write and understand English on a proficient level eliminates many difficulties in terms of communication and boosts up one’s self-esteem level (Yeh et al. 2008). A study conducted by Porter and Washington (1993), revealed different levels of self-esteem among Hispanic, African-American and Asian-American minority groups in the United States. Porter and Washington concluded that each minority group differs from the others by the level of cultural and structural pluralism, competition with other ethnicities and the strengths of its attachments to the country of origin. Those differences strongly influence level of group status and individual self-esteem levels (1993:157). Thus, assimilation level and ethnicity are strongly correlated with ethnic or racial levels of self-esteem (Yeh et al. 2008). On the other hand, Portes and Rumbaut (2005) found that assimilation is not the most helpful form of acculturation leading to social mobility or psychological wellbeing. Rather, individuals who learned the host society’s language, traditions, and retained their parents’ culture did better. They point out that those who are able to
navigate both the host and home cultures do better than those who simply remain bound to their home-culture or become distant from their own cultures. Barajas (2009) case study of Mexican-origin migrants documented similar trends, whereby migrants who were transnational appear to be better off materially and socially than co-nationals that were more nation-based. Another unique finding is that later generations moved from resembling the sending-community’s culture but also remained socially distinct from the dominant society, what he called *nepantla* (an emergent in-between racial-ethnic formation) that was not defective as implied by Portes and Rumbaut’s segmented assimilation’s theory of downward assimilation (Barajas 2009, 2014). Race, class, and gender remain powerful contextual factors that shape social mobility in the US, particularly for those groups with colonial histories to the US.

According to Omni and Winant (1994), Ethnicity and Race are important factors that may promote mobility in the US or obstruct it. They found that race was/is not only an issue for an African American people, but for many other racial and ethnic minorities in the US such as Native Americans, Asian-Americans, and Latin Americans. They argue that most of the Americans are not able to differentiate between various groups categorized as Asian-American. Omni and Winant state that, “They are racially identified – their identities are racially constructed – by processes far more profound than mere state policy formation (1994: 23). Both, Barajas (2009) and Omni and Winant (2009) agree that racial systems have persistently marginalized specific minority group members in the US.
Similarly to Barajas (2009) study, Connell (2007) has also added notable input in the development of the theory of colonization. Connell provided interpretation on the principle of internal colonization, to specific minority groups, which often include immigrants, where they become exploited by the dominant group. Connell provided her insights on colonization from the point of view, as she claims, of the colonized. Connell’s notion between metropole and colonization explains how one population holds a position of a disadvantage. Connell argues that the globalization phenomenon is rooted and continues to reflect colonial practices (e.g., appropriation/exploitation of land, resources, and labor) (see also Barajas 2009, 2012). She argues that society must understand the historically, socially significant consequences of colonization, “… complex dialectic of place and power, of which the history of colonization and the consequent land rights struggles of indigenous people are key parts” (2007: 209). Along Connell’s and Barajas arguments, the first generation of Slavic immigrants face similar struggles of past European ethnicities who were discriminated, marginalized, and exploited, but over time a racialized nation is more open to them than to groups that were historically colonized by the US. Consequently, the first generation of Slavic immigrants, most of the time due to the language identifier, is treated as an outsider group. It is not always treated equally, even though they have white skin pigmentation and European facial features. It is for this reason, that my study is guided by Social Identity Theory and emphasizes the human and social capital theories as appropriate for this recent immigrant group.
**Slavic immigrants - ethnicity and assimilation**

Zimmermann, Zimmermann and Constant (2007) measured effects of ethnic identity and of established connections to the host country on the level of immigrant’s life satisfaction and self-worth (similar meaning to self-esteem). When measuring the ethnic self-identification, it was assumed that the immigrant’s strong self-identification with a host country positively correlates with self-worth. The authors differentiate between three ways of adjustment to the new culture and society—“assimilation, integration, or marginalization”—as having diverse effects on one’s self-worth. According to their findings, immigrants who remain persistent and loyal to their inherited ethnicity are often more satisfied with their lives. Those who assimilate to the new ethnic environment of the host country did not demonstrate as high level of self-worth as those who integrated. Some earlier immigration-related studies reveal similar trends. Portes (1989) states that by 1980 number of foreign-born has grown to 14.1 millions in the US, and most of the 20th century, the US received over half a million legal permanent residents each year. The immigration from the post-Soviet Union countries was one of more than 150 different ethnic groups that came to the US for refuge, asylums, economic and other reasons. Portes notes that majority of immigrants usually enter the US with a low socio-economic status. Strive for better social mobility, immigrants acculturate, assimilate or adapt. The Assimilation Theory suggests that newcomers are being influenced by and influencing the new for them society, and overtime groups become part of a “melting pot.” On the contrary, Portes argues that American mainstream society should not be worrying about transformational potential of migration since it is limited, and that putting
too much attention towards changing immigrants beliefs, cultural and value system is not the best way for immigrants to adjust in the new society (Portes and Rumbaut 2006; Portes 2008). For Slavs, the process of assimilation is the most clearly expressed in speaking English. While most of immigrants from the Post-Soviet countries have comparable education in science, math, history, literature and geography, most of the newcomers have none or very limited English; even though a lot of Soviet’s Middle and High school, as well as, colleges and universities have offered English courses on a regular basis.

Age, gender, and marital status effects

Zimmermann, Zimmermann and Constant (2007) found that gender and age of immigrants played a significant role on ethnic self-identification and self-worth. The Tsytsarev and Krichmar’s (2000) study also supports the strong effects of age and marital status on the immigrant’s self-esteem level. Tsytsarev and Krichmanr analyzed the length of elderly Russian-speaking immigrants’ residence in the US in relationship to their self-esteem level. Researchers controlled for the demographic characteristics, such as age, English fluency, participation in cultural events, number of children and marital status. They found that the level of self-esteem was higher among people who were married in comparison to those who were divorced or widowed. Among men and women no difference in self-esteem was found. Schwalbe and Staples (1991) suggest that male and a female are alike in terms of self-esteem, which is formed by self-perception through the use of reflective appraisals and social comparison. Orth, Trzesniewski and Robins (2010) find that self-esteem follows parabola, going up from adolescence to middle age, with a
peak around age of 60, and then declining when person gets older. Self-esteem in relation
to age and ethnicity demonstrates an interesting trajectory. For example, African-
Americans demonstrated higher self-esteem levels in younger ages, while Whites self-
esteem levels were balancing with African-Americans in adulthood and getting higher in
old age (Twenge and Crocker 2002).

Effects of education

There are mixed findings about the relationship between self-esteem and
education, however. Burns (1982) suggests that there is general agreement amongst
researchers that lower achieving students at school are more likely to have lower self-
esteem than high achievers. Nesteruck and Markus (2011) were examining the
experiences of the highly educated, first generation immigrants in the host country, based
on 50 qualitative interviews, and they noted several tendencies. First, the greater ethnic
differences between the cultures of the home and host countries correlated negatively
with self-esteem level. Second, the highly-educated immigrants often realized the clear
necessity to adapt and acculturate to the host country’s life-styles, and for that reason
they actively sought after the opportunities that would help them successfully accomplish
these goals and build high personal self-esteem level as well as their children’s.

Summary of Findings

Although there is a lot of research on self-esteem, it was difficult to find empirical
qualitative or quantitative studies that explore factors that affect the self-esteem level of
Slavic first-generation immigrants as they adapt to the life in a host society. The studies
reviewed here examine a number of factors such as employment, gender, age, language
fluency, education level, race and ethnic identity among immigrants in general and society as a whole. According to these findings, various factors either increase or reduce the level of person’s self-esteem. Reviewing the extant body of literature, which to some degree mentions Slavic immigrants and their life satisfaction or self-esteem level, a couple of common themes were observed. Some studies demonstrated that language barrier and difficulties with finding employment have negative effects on the well-being of the first-generation Slavic immigrants. For example, Vinockurov, Birman and Trickett (2000) found that those immigrants who were able to find employment in the same or very similar spheres of business (duties they performed before immigrating to US) have demonstrated higher level of life satisfaction and lower level of alienation. Sharlin and Moin (2001) examined immigrants’ perceptions and found that those who positively perceive life in the new society have higher life satisfaction than those who perceive it negatively. According Connell (2007), Barajas (2009), Omni and Winant (2009) there are still strong ethnic and race-related obstacles in the way of minorities and immigrants’ adaptation in the US, which potentially create hardships and reduce persons’ self-esteem level. Thus, social and personal factors affect immigrants’ lives in a host country, and the strength and direction of these effects shapes a person’s and his group’s self-esteem level.

Theoretical Approach

My study is guided by Turner’s (1982) Social Identity theory that was later modified and expanded (Turner 1985, Turner, Hogg, Oakcs, Reicher, and Wetherell 1987, Stets and Burke 2000). Social Identity theory explains a concept of person’s social identity in terms of in-group and out-group distinctiveness, self-categorization, and intra-
group comparison. The theory provides distinction between interpersonal and intergroup social comparison as a basis for self-evaluation. According to Stets and Burke (2000), the Social Identity theory portrays “self” as a reflexive being that may perceive itself as an object and then self-classifies or categorizes with respect to perceived relations to surrounding social categories. According to Social Identity theory, personal motivational development and self-esteem are formed through a cognitive process of self-categorization. Therefore, people who associate with any particular group, “…individuals who use the group label to describe themselves…”(2000: 226) demonstrate similar behavior to the other members of that group, and there are more chances that they will participate in the group culture in order to demonstrate attraction to their in-group members and distance or repulsion from out-group elements (2000). The process of self-categorization determines the direction and level of self-esteem (Rosenberg 1965). Rosenberg characterizes this process as a personal feeling of self-confidence or self-worth. Thus, self-esteem correlates with a person’s life-satisfaction (Diner 1984). According to Crocker and Luhtanen (1990) and Crocker, Luhtanen, Blaine, and Broadax (1994), a person’s self-esteem is significantly related to their social group. Crocker et al. (1994) proposed to measure self-esteem with a four categorical system: group membership, private regard, importance, and public regard. These concepts reflect one’s perception of his/her worth as a social group member, one’s personal beliefs about his/her social group’s values, centrality of the group to person’s self-concept, and understanding of others’ perception about his/her social group. Accordingly, Slavic Immigrants’ self-esteem will be examined using the four points-scales above. If for instance, Slavs in
Greater Sacramento Area believe that their cultural values, skills, physical characteristics, or education levels are better than the comparable qualities of some other in-group members of immigrants – the Slav’ self-worth would be higher, and vise-versa. Thus, in order for an in-group member to maintain high levels of self-esteem, it would be important to maintain high self-perception in terms of English fluency, employment, housing arrangement, or ethnicity.

The application of Social Identity theory on the group level towards one’s self-esteem involves analysis of how the individual in a group compares self with someone who’s perceived to be superior or inferior to him/her. Social Identity Theory can assist understand how the Slavic immigrants that perceive themselves in-group compare with other in-group and out-group immigrants or community members.

**Hypotheses**

This study examined the level of four social effects on the first generation of Slavic immigrants’ self-esteem. It was guided by Social Identity theory, which emphasizes comparisons by in-group members of their own group to the out-groups. Depending on their perceived in-group standing, the less of more favorable characteristics assigned to the own group their lower their self-esteem will be. The level of satisfaction by own group will affect a self-esteem level of the partaker. Also based on reviewed literature, factors as homeownership, employment status, and English fluency were among the factors that had influence on the person's self-esteem. Thus, the following hypotheses were examined.
Hypothesis

Hypothesis 1. Slavic immigrants with higher ethnic proximity to their own group will express a higher level of self-esteem.

Hypothesis 2. The homeowner immigrants will have higher level of self-esteem than those without their own homes.

Hypothesis 3. Slavic immigrants who are proficiently bilingual have higher self-esteem than monolingual ones (speak only Slavic or English).

Hypothesis 4. Employed Slavs will have higher self-esteem level than those currently unemployed.
Chapter 3

METHODS

Participants

The target-research population for this quantitative study included Russian, Ukrainian, Belarusian and English-speaking immigrants, members of Slavic community in Greater Sacramento area of California. The minimum age required to participate was 18 or older. Participants were recruited from various geographical places in Sacramento, Placer and Yolo counties. The participants did come from a wide variety of sub-ethnic, religious, economic, and cultural backgrounds. The researcher had a goal to recruit at least 100 participants for a self-administered survey that was translated into Ukrainian, Russian, and English versions (see Appendix B). Participant selected the language of preference. A total of 112 surveys were administered in places of mass gathering of Slavic people, such as Slavic Community centers, churches of different denominations, Slavic bookstores, grocery stores, and various businesses. The surveys were distributed during the second half of February and the first half of March 2015. The sample of churches, businesses, stores, or Slavic centers were selected from annually published in Sacramento “Russian Yellow Pages” catalog. After the selection of places, researcher has contacted offices/owners of those organizations with explanations of the study purpose and requested permission to recruit participants from their clients, members, or participants. All contacted places allowed to survey in or next to their facilities.

A convenience sample was recruited during the survey collection period. Based on the recruiter visual estimation only about every 6th or 7th person that was offered a
survey agreed to participate. From the targeted number of participants not all were expected to agree to participate and not all who took a survey returned a survey. In addition 6 returned surveys were rejected by various objective reasons, such as reported being younger than 18, were born in the USA, or returned a completely blank questioner. Therefore 112 questionnaires were administered to approximate one hundred of fully completed surveys, which at the final count was only 94.

The survey participation were voluntary and confidential, thus participants’ names, addresses, or other personal information were not collected in the survey. Participants were informed that they might stop the survey at any time, skip any question, and that their responses would not be shared with anyone. Selection of participants was as follows: starting from the time when the selected organization opened up, the researcher approached every adult entering the door, and asked whether a particular person was willing to participate in the study. Choosing only adult-appearing people were a part of the survey curriculum. If a person agreed to participate, he/she was provided with further explanations about the survey, was offered a survey at preferred language and guided to the place where participants could safely and confidentially complete the survey. The participants were informed that in order to be eligible to participate in the study they should be able to read and write either in Ukrainian, Russian, or English languages. The volunteer participants were informed about the purpose of the study and their right of privacy. Every participant was assured that only aggregate information such as averages and frequencies of age, gender, nationality, length of living in the United States, and self-evaluating responses would be collected.
In all locations where permission to survey was granted, a researcher designated the survey area, put the table with the three stacks of the Ukrainian, Russian, and English surveys; a sign at front of each stack was identify the survey-language of that particular pile. Those who agreed to participate were offered to pick a survey in their preferred language. They were provided with a pencil and offered place/room where they were able to answer questions in privacy. Participants were also instructed to deposit completed surveys into a closed and locked box that was placed by the room/place where participants were completing the surveys. The researcher ensured that the locked box was always in a secure location where he was able to constantly oversee it. The objective of this study was to explore theoretical questions, and not necessarily generalize on all Slavic immigrants in the area. This study had a purpose to serve as guide for more inferential research in the future.

Research Question

This exploratory study was aiming to answer following research question “What is the influence of one’s ethnicity, place of living/living arrangements, English fluency, and employment on the Slavic immigrant’s self-esteem?” From the immigrants’ personal perspective, how was the first generation of Russian/Ukrainian/Belorussian or other Slavic immigrants, primarily from former Soviet Union, adapting to their new life in the United States, and how different factors affected their self-esteem level. The goal was to evaluate how the selected variables affect first-generation Slavic immigrants. This study and collected data may provide additional provision for future social-psychological researches among Slavic community.
A self-administered questionnaire that was approved by the institutional review board (IRB) was used as an assessment tool. Every participant was asked to select the best answer that most accurately described his/her characteristics, life situations and evaluated own self-esteem. The list of closed-ended questions was provided by the researcher. The 30 survey questions (with 15 sub-questions) were divided into three major parts: 13 items concerned life-experiences in the US and measured self-esteem; 1 item (including 12 sub-items MEIM scale) measured strength of ethnic identity and 16 items (including 3 sub-items) gathered basic demographic information. The collected data was analyzed by the SPSS 22 software program.

Research Design

This study was cross-sectional and exploratory in its nature. The unit of analysis was Russian/Ukrainian/English speaking Slavic immigrant. The research has utilized non-probability convenience sampling methodology, thus the research participants were selected in non-random manner. The collected data has been analyzed statistically. The researcher has aimed to make the collected data as representative to the Slavic population of Sacramento region as possible. The surveys were distributed in seven different locations and in different settings. Using independent variables (IV), such as employment status, English fluency, living arrangements, and ethnicity; controlling (CV) for age, gender, educational level, the researcher attempted to investigate in what way these factors affected the Slavs self-esteem. There were very limited empirical data available regarding the self-esteem level, the dependent variable (DV), of Slavic immigrants in general, so the exploratory design was acceptable type for the conceptualization and
recognition of studied subject and its relationship to various variables. Utilization of quantitative survey questions is useful to describe the association of language, employment, place of living, and ethnicity with the one’s self-esteem level.

*Ethnic identity scale*

The strength of ethnic identity was measured based on modified Multigroup Ethnic Identity Measure (MEIM) (Phinney 1992, Roberts et. al. 1999). The MEIM scale consists of 12 questions that explore person's ethnic identity awareness and the strength of belonging to that specific ethnic group. Every question has offered 5 choices (5-point scale with 0 indicating strongly disagree; 1 - disagree; 2 - neutral; 3 - agree; and 4 - strongly agree). The MEIM scale showed high reliability with a Chronbach's alpha of 0.80 or higher across explored ethnic groups (Roberts et. al, 1999). In this study, the Chronbach's alpha for the combine MEIM was 0.83.

*Self-esteem scale*

The level of self-esteem was measured based on the modified Rosenberg Self-Esteem Scale (RSES) (Schmitt and Allik 2005). The 5-point-scale-coding was following: strongly agree = 4, agree = 3, neutral = 2, disagree = 1, strongly disagree = 0. For conceptual accuracy the questions 23, 25, 28, 29 and 30 were reverse coded where (0 = 4, 1 = 3, 2=2, 3 = 1, 4 = 0). According to Rosenberg Scale, the total scores could range from 0-30 (0 representing the lowest self-esteem possible and 30, the highest). In this study, the Chronbach's alpha for the combine RSES was 0.68.
Chapter 4

FINDINGS

Descriptive Statistics

The findings show how various social and personal factors contribute to Slavic immigrant’s experiences in a host country and their effects on self-esteem in Sacramento region. The study examined immigrant’s self-esteem levels in relation to employment status, strength of ethnic identity, housing arrangements and English fluency. In what follows, I first provide descriptive overview of some of the demographic characteristics of the sample: gender, age, nativity/generation, time living in the US, religiosity and several others. I then test the aforementioned hypotheses using correlation and bi-variate analyses.

Demographic Analysis

A total of 94 participants took the survey, and among these included 42 males and 51 females, and 1 person did not answer a gender question (Table 1). The average age of participants was 41, and the age-distribution was following: 25% were under 30, 43% between 30 and 50, 25% were beaten 50 and 64, and 7% included respondents over 65. All the respondents stated that they were born outside the US, and a vast majority, 97%, stated that they were born in one of the Slavic countries. The most of the respondents immigrated to the US between 1988 and 2013 and on average resided in the US for 16 years, though the range had some considerable variation from 2 to 27 years. About the 1/3 of the respondents were children (under 18 years old) when they immigrated.
Majority of the respondents, 73%, stated that they are employed; 17% worked in past; and about 10% were not employed. The median household income was in the $3,001 - $5,000 category per month. The average family-size is 3.5 members. The vast majority of participants associated themselves with Christianity, while less than 7% stated that they do not associate with any belief system. In regards to church attendance, a majority (51%) stated that they always attend church, about 34% of respondents visit church at least sometimes, and about 14% rarely or never attend church.

**Table 1. Demographic Characteristics of Sample Population**

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Proportion</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>45.2</td>
<td>54.8</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Age</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>40.59</td>
<td>13.83</td>
</tr>
<tr>
<td>Born in Slavic Country</td>
<td>-</td>
<td>-</td>
<td>96.8</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Years in the US</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>16.28</td>
<td>5.79</td>
</tr>
<tr>
<td>Attending church “often” or “always” %</td>
<td>-</td>
<td>-</td>
<td>72.0</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Education (at least HS)</td>
<td>-</td>
<td>-</td>
<td>96.7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Married</td>
<td>-</td>
<td>-</td>
<td>59.6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>House Owner</td>
<td>-</td>
<td>-</td>
<td>52.7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Currently employed</td>
<td>-</td>
<td>-</td>
<td>73.4</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ethnically identified as Slavs</td>
<td>-</td>
<td>-</td>
<td>79.6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>English Fluent</td>
<td>-</td>
<td>-</td>
<td>58.7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Slavic Language Fluent</td>
<td>-</td>
<td>-</td>
<td>91.4</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>High self-esteem level (3.0 +)</td>
<td>-</td>
<td>-</td>
<td>74.4</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>High Ethnic-identity level (2.5 +)</td>
<td>-</td>
<td>-</td>
<td>59.9</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Families w/ income over $5K/month</td>
<td>-</td>
<td>-</td>
<td>32.9</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Rate of own Health as &quot;good or excellent&quot;</td>
<td>-</td>
<td>-</td>
<td>74.5</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
In terms of education the response fall into following groups: about 44% of all respondents had at least a AA degree, 36% obtained some college, 17% completed at least a High School, and only about 3% had not HS diploma. From all of the participants, there were 52% who live in their own house, 40% stated that they are renting/leasing, and 7% reside in some other arrangements. In terms Ethnic identity, 79% of survey participates identified themselves as Slavs, 15% identify as Slavic-American, 3% self-identify as "Other", and 2% identified as Americans.

The participants’ English fluency was distributed into 5 categories: 21% are proficient, 38% fluent, 25% somewhat fluent, 13% little fluent, and 3% not at all fluent in English. Fifty-six percent of the same respondents stated that they always utilize English at work; 21%, sometimes; and 23%, rarely or not at all. However, only 15% of survey-takers utilize English at home, while 41% utilize Ukrainian, 39% Russian, and 5% use some other languages.

A variable measuring person's self-esteem were compute out of 10 survey questions (Rosenberg scale), the survey-responses were manually categorized in two groups: 1) weak self-esteem level - 23.6%, and 2) strong self-esteem level - 74.4% r.

A strength of ethnic identity was measured based on modified Phinney's scale (Phinney, 1992), a set of 12 survey questions; Strength of Ethnic identity average - a compute variable was established (Table 1). The level of ethnic identity was established based on participants’ response to survey questions and then manually divided into two categories: 1) weak ethnic identity, and 2) strong ethnic identity. About 40% of the respondents fall into the first category and other 60% into the second (Table 1).
Correlation Analysis

Tables 2 through 5 represent correlations analysis between independent and dependent variables of the four research hypothesis. The hypothesis 1 states that Slavic immigrants with higher Ethnic identity to their own group will express a higher level of self-esteem. The hypothesis was not supported by current findings in given study. The table 2 shows no significant associations between self-esteem level (combine/ variable based on MEIM scale) and ethnic identity (combine/ variable based on Rosenberg scale) (r = 0.068, p > 0.05).

Table 2. Correlations of Self-esteem by Ethnic Identity

<table>
<thead>
<tr>
<th>Ethnic Identity</th>
<th>Pearson Correlation</th>
<th>Sig. (2-tailed)</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Esteem</td>
<td>.068</td>
<td>.519</td>
<td>92</td>
</tr>
<tr>
<td>ETHN3</td>
<td>1</td>
<td></td>
<td>92</td>
</tr>
<tr>
<td>ETHN8</td>
<td>0.254</td>
<td>p &lt; 0.05</td>
<td>92</td>
</tr>
</tbody>
</table>

However, when running supplemental bivariate analysis for ethnic identity and self-esteem such as variable as ETHN3 (I have clear sense of my ethnic background and what it means for me), and ETHN8 (In order to learn more about my ethnic background, I have often talked to other people about my ethnic group) (see Table 2.a) reveal a significant association between self-esteem level and ethnicity on 0.05 and 0.10 levels respectively. For the ETHN3 item, there was a positive, moderate correlation (r = 0.254, p < 0.05), which demonstrate that person who has clear sense of ethnic background have more chances to have higher self-esteem level. In contrast, the ETHN8 item was negatively correlated with self-esteem level (r = 0.184, p < 0.10). The correlation may
anticipate that persons who lack information about personal ethnic background and talk
to others about it would demonstrate lower self-esteem.

**Table 2.a Bivariate analysis of Self-esteem by Ethnic Identity (Supplement)**

<table>
<thead>
<tr>
<th>Combined self-esteem variable</th>
<th>Pearson Correlation</th>
<th>Sig. (2-tailed)</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have spent time trying to find out more about my Ethnic group, such as its history, traditions, and customs</td>
<td>0.081</td>
<td>0.442</td>
<td>92</td>
</tr>
<tr>
<td>I am active in organizations or social groups that include mostly members of my own ethnic group</td>
<td>0.062</td>
<td>0.564</td>
<td>90</td>
</tr>
<tr>
<td>I have clear sense of my ethnic background and what it means for me</td>
<td>0.254*</td>
<td>0.016</td>
<td>90</td>
</tr>
<tr>
<td>I think a lot about how my life will be affected by my ethnic group membership</td>
<td>0.112</td>
<td>0.297</td>
<td>89</td>
</tr>
<tr>
<td>I am happy that I am a member of the group I belong to</td>
<td>0.115</td>
<td>0.283</td>
<td>89</td>
</tr>
<tr>
<td>I have a strong sense of belonging to my own ethnic group</td>
<td>0.064</td>
<td>0.549</td>
<td>89</td>
</tr>
<tr>
<td>I understand pretty well what my ethnic group membership means to me</td>
<td>0.11</td>
<td>0.31</td>
<td>88</td>
</tr>
<tr>
<td>In order to learn more about my ethnic background, I have often talked to other people about my ethnic group</td>
<td>-0.184</td>
<td>0.087</td>
<td>88</td>
</tr>
<tr>
<td>I have a lot of pride in my ethnic group</td>
<td>-0.033</td>
<td>0.762</td>
<td>87</td>
</tr>
<tr>
<td>I participate in cultural practices of my own group, such as special food, music, or customs</td>
<td>0.004</td>
<td>0.967</td>
<td>89</td>
</tr>
<tr>
<td>I feel a strong attachment towards my own ethnic group</td>
<td>-0.049</td>
<td>0.646</td>
<td>89</td>
</tr>
<tr>
<td>I feel good about my cultural or ethnic background</td>
<td>-0.043</td>
<td>0.687</td>
<td>89</td>
</tr>
</tbody>
</table>
The Hypothesis 2 stated that the homeowner immigrants would have higher level of self-esteem than immigrants who do not own homes. The mean difference in self-esteem between homeowners and non-homeowners was statistically significant (\( t = 1.93, p < 0.10 \)). More specifically the homeowners reported higher self-esteem (\( M = 30.96 \)) than non-homeowners (\( M = 29.07 \)). This finding supported hypothesis two.

**Table 3. Self-esteem and Homeownership (t-test)**

<table>
<thead>
<tr>
<th></th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
<td>t</td>
</tr>
<tr>
<td>Self-esteem</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equal variances</td>
<td>.970</td>
<td>.327</td>
<td>1.931</td>
</tr>
<tr>
<td>assumed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equal variances</td>
<td>1.903</td>
<td>80.127</td>
<td>.061</td>
</tr>
<tr>
<td>not assumed</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The hypothesis 3 states that Slavic immigrants, who are English-fluent, would have a higher self-esteem. The SPPS analysis (Table 4) demonstrates a significant relationship between English-fluency and self-esteem at p-value 0.10 level. The correlation analysis showed that there was positive association between English proficiency and self-esteem. This means that the higher the English proficiency, the higher the self-esteem. The hypothesis number three was supported with 90% confidence.
Table 4. Correlations analysis for Self-Esteem by English Fluency

<table>
<thead>
<tr>
<th></th>
<th>English Fluency</th>
<th>Self-Esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Fluency</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.053</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>92</td>
</tr>
<tr>
<td>Self-esteem</td>
<td>Pearson Correlation</td>
<td>.204</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.053</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>91</td>
</tr>
</tbody>
</table>

Hypothesis 4 stated that employed Slavs would demonstrate higher self-esteem level than those not currently employed. In Table 5, there was found no significant difference between the employed and not currently employed individuals (t = 1.09, p > 0.10). In other words, employment status didn’t have impact on the Slavic immigrants' self-esteem.

Table 5. Self-esteem and Employment Status (t-test)

<table>
<thead>
<tr>
<th></th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t</td>
<td>df</td>
<td>Sig. (2-tailed)</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>Equal variances assumed</td>
<td>.244</td>
<td>.623</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>1.176</td>
<td>50.132</td>
</tr>
</tbody>
</table>
Chapter 5

DISCUSSION

The goal of this exploratory, social-psychological study was to evaluate the four social factors that hypothetically associated with Slavic Immigrant’s self-esteem level. The study was conducted in the Greater Sacramento region, due to the fact that it is the second largest Slavic community in the USA (Romaso 2014). Since the beginning of the latest wave of Slavic immigration (late 1980’s to present) there were not much data available about these immigrants, about their adaptation, success and/ difficulties in a host county. Four hypotheses were tested regarding the Slavic immigrants' self-esteem level and it potential association with various social factors. The hypotheses were guided by Social Identity theory, as well as reviewed literature and author's own interests. In addition, lack of scientific studies about adaptation of Slavic Immigrants in Greater Sacramento region and role of self-esteem in personal and societal lives were the central motivators to conduct this exploratory study. For that reason, the main goal of this study was to provide additional data about Slavs and association of their self-esteem with various social factors, such as Ethnicity, English fluency, homeownership and employment.

A surprising finding of this study was lack of significant association between Slavic immigrants' Self-esteem level and Ethnicity. Except, when running a supplemental analysis, 2 out of 12 items (MEIM scale)—i.e., "I have clear sense of my ethnic background and what it means for me" and " In order to learn more about my ethnic background, I have often talked to other people about my ethnic group "—were
significantly correlated at 0.10 level with Slavic self-esteem (Rosenberg scale). However, the second item was negatively correlated, which could be due to cultural specifics (Bodnar 1976) - expected that person knows culture and history own ethnic group, but keeps that knowledge for him/herself.

While all the survey-taking participants were the first-generation Slavic immigrants, who on average lived in the US for 16 years, they didn't demonstrate particular language preferences to take the survey (number of the surveys completed in English, Ukrainian, and Russian languages were about the same). The results of data-analysis also demonstrate that Slavic immigrants, about 75% of respondents, maintain a high level of self-esteem.

The first tested hypothesis was supported. Slavic immigrants, who are closely associate with Slavs ethnically had a higher level of self-esteem. The statistical analysis shows that Slavs who expressed association with Slavic Ethnicity in terms of having clear sense of own ethnic background and its meaning, have moderately higher self-esteem level. This association confirms with Social Identity theory’s expectation: members of a group who belong to specific group and use the group label to identify themselves would demonstrate attraction to the group in various ways and that will have positive influence on their self-esteem level. Based on the findings, it is possible that if the first-generation of Slavic immigrants teach their children or grandchildren about ethnic backgrounds, the following generations will also have positive levels of self-esteem.

The hypothesis number two was also supported. There was a significant association between living arrangements (homeownership status) and immigrants’ self-
esteem level. According to literature, many Slavic immigrants were homeowners and property owners in their countries of origin. Seligman (1993) documented a correlation between material resources and self-esteem level. Lin (1981) also found that availability of resources increases one's social mobility chances and could lead to higher self-esteem level. This study also found statistically significant association between person's self-esteem level and living arrangement (homeownership status) at 0.10 level. This finding also supported by demographic analysis which shows that majority of Slavic immigrants (53%), besides that on average they live in the US for about 16 years, were able to buy homes.

The third hypothesis stated that Slavic immigrants who are bilingual (English and one of the Slavic languages fluent) would demonstrate higher level of self-esteem. According to Yeh and associates (2008), the ability to fluently communicate in English is one of the important factors to maintain low stress level and enhance person's self-esteem. In my sample there was also found positive, significant association between English fluency and self-esteem. The finding anticipate that Slavic immigrants that are being able to learn new language have higher chances to boost own self-esteem.

The last hypothesis anticipated that employed Slavs would demonstrate higher self-esteem level than those who are not currently employed. Number of studies (Hergenrather et al. 2006, Tolman and Wang 2005, Yeh et al. 2008, Lin 1981) identified significant employment effects on a person's self-esteem, such as that employment may provide financial stability, access to American dream, and feeling of accomplishment and independence. This study found no correlation between employment and self-esteem.
Perhaps, employment is not a choice for vast majority of the Slavs immigrants, since they have to work in order to provide for themselves and their families. The major findings of this study were that participants who had a clear sense of their ethnic backgrounds, who spoke English, and who owned homes—irrespective of employment status—had higher self-esteem and thus quality of life.

**Conclusion**

The study examined whether the more closely Slavic immigrants identify with other Slaves, the higher self-esteem they had. Even though the first generation of Slavic immigrants generally demonstrates high self-esteem levels, no direct correlation was found between self-esteem and ethnic identity. Analyzing social psychological experiences, socio-demographic statuses, and economic barriers of the Slavic immigrants in Sacramento Region, the finding that self-esteem was not correlated with employment status was surprising. The Social identity theory suggests that self-esteem is based on social comparisons with in-group and out-group members and the in-group influence is usually stronger. Thus unemployed members of Slavic community, a minority about 25%, should have demonstrated lower self-esteem level than a majority of in-group members who are currently employed.

In reference to Slavic adjustments in the host country, I found that Slavic immigrants on average had resided in the US for sixteen years, and majority of them live with other family members and/or relatives. A lot of Slavs are involved in the community life and utilize services of Slavic businesses and organizations. More than half of the community attends Slavic churches/religious organization, which can offer community
members emotional and spiritual support. They interact with their own ethic group, which
minimizes the negative effects of new environment and language barriers on their self-
esteem level.

Similarly as Slavic immigrants of 18\textsuperscript{th} and 19\textsuperscript{th} centuries, the latest wave of
Slavic immigration (late 1980’s to present) is also facing number of challenges in the host
country. Among the most notable challenges are lack of technological skills and limited
English. In addition, Slavs often depend on government assistance programs, and for
extended period of time cannot reach a self-sufficiency level. This experience can
potentially have a negative effect on their emotional well-being. About in a 67\% of cases
the family income is below $5,000 a month, though 73\% of respondents are currently
employed; average family size is 3.5 family members. Consequently, about three-fourth
of Slavs are potentially eligible for some type of Government assistance. Nonetheless,
one-third of the Slavic immigrants have reached an economic self-sufficiency, and are
above 200\% of Federal Poverty Level (FPL) (according to Government standards).

Although the findings did not find a significant relation between reported levels of
ethnic identity and self-esteem, the respondents clearly showed a high level of ethnic
proximity and interaction in various social settings with family and church community
members. These quality interactions assist this recent immigrant group adjust to its new
American home. Though similarly to earlier waves of Slavic of immigration, the post-
soviet immigrants also face number of challenges in a host country that affect their
material and emotional well-being. In order to overcome those challenges and
successfully maintain high self-esteem in new environment, it would be essential for
immigrants to preserve their ethnic values, such as knowledge about their historical roots and experiences, as well as learning new skills and language to help them ‘make it’ in the United States.

Future Studies Recommendations

The given study was conducted based on the limited scientific literature about Slavic immigrants that was available for the researchers. Also, my personal interests as a Slavic immigrant motivated me to gather additional data about the first generation Slavs that have immigrated to the US, and more specifically to Sacramento region in California. A motivation for this study was lack of studies about Slavic immigrant-community in Sacramento Region, as well as researcher concerns about the most economically disadvantaged members of Slavic community. While there was not much scientific data about Slavs well-being, adaptation and/or challenges, I decided to conduct this snap-shot study about the immigrants’ self-esteem level and the potential influences on it. However, in order to get more objective picture of the community standing in terms of self-esteem further research is necessary. Specifically, additional studies have to be conducted for associations between ethnic, cultural specifics of Slavs and their self-esteem. I recommend attaining a representative sample that would include Slavic immigrants who stay mostly home, work during the date-time hours or simply don’t visit Slavic businesses, organizations or churches. Also future research needs to be more efficient in improving the participation rate of survey takers, an issue documented by other studies.
Appendix A

Consent Form
(Also available in Ukrainian and Russian)

My name is Paul Matsyuk, and I am a graduate student in the Sociology Program at California State University at Sacramento (CSUS). I am conducting a survey as part of my thesis-project on self-esteem. This survey will only be distributed within Slavic Population of Greater Sacramento Area. If you are at least 18 years old, and you are the first generation Slavic immigrant, meaning that you were born outside the U.S and then immigrated here, you are eligible to participate in the survey.

The survey involves answering some general demographics questions and some questions about your own evaluation of your life in the Greater Sacramento Area. The survey takes about 10-15 minutes to complete. The purpose of the survey is to learn more about the Slavic community self-evaluation in Sacramento. Your participation is completely voluntary, and your responses will be completely anonymous. The data collected by the surveys will be analyzed only by me and the surveys will be destroyed. Your responses will be completely confidential, and no identifying information will be presented in any report. Furthermore, you do not have to answer any question that you don’t feel comfortable answering and you can stop the survey at any time you want. There are no consequences if you decide not to complete the survey.

If you agree to complete the survey, please do NOT write your name on it. Please answer each question to the best of your knowledge. After you finish filling it out, please deposit a survey in the locked box by the room/place you will be completing your survey.

If you do not want to complete the survey, or want to stop at any point just place the blank/incomplete form in the same locked box by the room/place you will be completing your survey.

This thesis project is supervised by the thesis-chair, Dr. Manuel Barajas. If you have any questions about this project, you can call Dr. Barajas at (916) 278-7576. This project has been approved by the CSUS Human Subjects Review Committee. Dr. Barajas can answer questions about your rights as a volunteer participant in this project.

The results of my project will be available Fall 2015. If you would like a copy of the results of this project or have any questions, please contact my thesis-chair, or myself (916) xxxx-xxxx. The result of this study also will be available in CSUS library.

Returning the survey will be considered as your consent to participate.

Please keep copy of letter for your records.

Thank you for your participation.
Appendix A (Ukrainian)

Інформація про дане опитування
(також доступна англійською та російською мовами)

Мене звати Павло Мацюк, я аспірант соціологічного факультету в Університеті штату Каліфорнія, Сакраменто (CSUS). Дане опитування є частиною дипломного проекту на тему "Самоповага". Дослідження проводяться тільки серед слов'янського населення в околицях Сакраменто. Якщо вам хочете заповнювати анкету, вам потрібно бути більше 18 років і ви репрезентувати слов’янське покоління, тобто, ви народилися за межами США, а потім емігрували, ви можете взяти участь в опитуванні.

Анкета включає в себе загальні демографічні питання, а також питання про вашу самооцінку життя в околицях Сакраменто. Опитування займає близько 10-15 хвілин. Ми можемо працювати більше про самооцінку слов'янської громади в Сакраменто. Ваша участь є повною добровільною, а ваші відповіді будуть повністю анонімними. Зібрана в ході опитування інформація буде проаналізована - після цього анкети будуть знищені. Ваші відповіді є повною конфіденційні - жодна ідентифікуюча вас інформація опубліковуватись не буде. Крім того, ви не зобов'язані відповідати на будь-які питання, якщо ви відчуваєте себе незручно. Ви можете припинити відповідати на питання в будь-який момент, - рішення не брати участь в опитуванні нематиме жодних негативних наслідків для вас.

Якщо ви згодні брати участь в опитуванні, будь ласка, НЕ пишіть вашого імені на анкеті. Відповідайте на кожне питання на основі власного досвіду. Коли ви закінчили відповідати, будь ласка опустіть анкету в закритий ящик біля столу.

Якщо ви погодились - передумайте заповнювати анкету, або ви захочете зупинитись в будь-який момент - просто помістіть незавершену форму в цей закритий ящик.

Цей проект був схвалений Комітетом з Забезпечення Прав Людини, CSUS. Доктор соціологічних наук, професор Мануель Барахас є завідувачем цього дослідження. Якщо ви виникнуть які-небудь питання з приводу цього проекту, ви можете зголосити професора Барахаса - (916) 278-7576. Професор Барахас також може відповісти на питання про ваші права як учасника даного проекту.

Результати цього дослідження будуть опубліковані весною 2015 року. Якщо ви захочете отримати копію результатів даного дослідження або у вас є питання, будь ласка, зв'яжіться з завідувачем проекту або з ім'ям - (916) xxx-xxxx. Результати цього дослідження також будуть розміщені в бібліотеці CSUS.

Повернення анкети буде розглядатися як ваша згода брати участь в опитуванні.

Будь ласка залиште собі цього листа.

Дякуємо за Вашу участь в опитуванні!
Меня зовут Павел Матюк, я аспирант социологического факультета в Университете штата Калифорния, Сакраменто (CSUS). Данный опрос является частью дипломного проекта на тему "Самоуважение ". Исследование проводится только среди славянского населения в окрестностях Сакраменто. Если вам хотя бы 18 лет и вы представляете первое поколение Славянской иммиграции, то есть, вы родились за пределами США, а затем эмигрировали, вы можете принять участие в опросе.

Анкета включает в себя общие демографические вопросы, а также вопросы о вашей самооценке жизни в округе Сакраменто. Опрос займет около 10-15 минут. Цель исследования заключается в том, чтобы узнать больше о самооценке славянской общины в округе Сакраменто. Ваше участие в опросе есть полностью добровольным, а ваши ответы будут полностью анонимными. Собранная в ходе опроса информация будет проанализирована - после этого анкеты будут уничтожены. Ваши ответы есть полностью конфиденциальными - никакая идентифицирующая вас информация публиковаться не будет. Кроме того, вы не обязаны отвечать на любой из вопросов, если вы чувствуете себя неловко. Вы можете прекратить отвечать на вопросы в любой момент, - решение не участвовать в опросе не влечет за собой никаких негативных последствий.

Если вы согласны участвовать в опросе, пожалуйста, НЕ пишите вашего имени на анкете. Ответьте на каждый вопрос на основании личного опыта. Когда вы закончите отвечать, пожалуйста опустите анкету в закрытый ящик у стола.

Если вы согласившись - передумаете заполнять анкету, или вы захотите остановиться в любой момент - просто поместите незавершенную форму в этот же закрытый ящик.

Этот проект был одобрен Комитетом с Обеспечением прав человека, CSUS. Доктор социологических наук, профессор Мануэль Барахас является заведующим этого исследования. Если у вас возникнут какие-либо вопросы по поводу этого проекта, вы можете позвонить профессору Барахас - (916) 278-7576. Профессор Барахас также может ответить на вопрос о ваших правах как участника данного проекта.

Результаты этого исследования будут опубликованы осенью 2015 года. Если вы захотите получить копию результатов данного исследования или у вас есть вопросы, пожалуйста, свяжитесь с заведующим проекта или со мной - (916) xхх-xxxx. Результаты этого исследования также будут размещены в библиотеке CSUS.

Возвращение анкеты будет рассматриваться как ваше согласие участвовать в опросе.

Пожалуйста оставьте это информационное письмо себе.

Спасибо за Ваше участие в этом опросе!
Appendix B

Self Esteem Survey

(A survey is also available in Russian and Ukrainian)

Instructions: All responses will be kept confidential. Please answer every question to your best knowledge. If any of the questions does not apply to you, write N/A next to this question.

1. Are you employed?
   Yes ___; No___; I worked in the past___;

2a. If you are/were employed, are/were you required to use English while at work:
   Not at all___; Rarely ___; Sometimes___; All the time___;

2b. How fluent are you in English?
   Not all___; A little__; Somewhat___; Fluent___; Proficient___;

2c. How fluent are you in any Slavic language?
   Not all___; A little ___; Somewhat ___; Fluent ___; Proficient___;

3. What is the primary communication language at home? _____________________

4. If you speak more than one language, do you prefer to speak?
   English___; Russian___; Ukrainian___; Other___ (please specify ______________________)

5. What percent of your leisure time is spent with individuals speak your primary language?
   Less than 20% ___; from 21%-40%___; from 41%-60%___; from 61%-80%___; 81%-100%___;

6. How often do you attend any type of church?
   Not at all ____; Rarely ____; Sometimes ____; Often ____; Always ____;

7. If you attend church, what percentage of the church community are Slavic immigrants?
   Less than 20% ___; from 21%-40%___; from 41%-60% ___; from 61%-80%___; 81%-100%___;

8. How would you rate your health?
   Poor ___; Fair ___; Good ___; Excellent___; Hard to tell ___;

9. What is your family’s average monthly income?
   Under $1000 ___; $1,001-$3,000 ___; $3,001-$5,000 ___; $5,001-$7,000 ___; above $7,000___;

10. What is the size of your family? (number of persons) ___;

11. Do you live in own house?
    Yes, own house___; Leasing ___; Other__ (please specify) ______________________
12. I feel that I am a person of worth, at least on an equal plane with others.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

13. I feel that I have a number of good qualities.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

14. All in all, I am inclined to feel that I am a failure.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

15. I am able to do things as well as most people.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

16. I feel I do not have much to be proud of.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

17. I take a positive attitude toward myself.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

18. On the whole, I am satisfied with myself.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

19. I wish I could have more respect for myself.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

20. I certainly feel useless at times.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

21. At times I think that I am no good at all.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

22. Your Gender:  
   Male___; Female ___;

23. Your Ethnic identity:  
   Slavic___; Slavic-American___; American___; Other__ (please specify ___________________)

23a. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24b. I am active in organizations or social groups that include mostly members of my own ethnic group.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24c. I have a clear sense of my ethnic background and what it means for me.  
   Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;
24d. I think a lot about how my life will be affected by my ethnic group membership.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24e. I am happy that I am a member of the group I belong to.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24f. I have a strong sense of belonging to my own ethnic group.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24g. I understand pretty well what my ethnic group membership means to me.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24h. In order to learn more about my ethnic background, I have often talked to other people about
my ethnic group.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24i. I have a lot of pride in my ethnic group.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24j. I participate in cultural practices of my own group, such as special food, music, or customs.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24k. I feel a strong attachment towards my own ethnic group.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24l. I feel good about my cultural or ethnic background.
Strongly Agree___; Agree___; Not sure___; Disagree___; Strongly Disagree___;

24. Your age: _____ years old

25. Your marital status:
Single___; Married___; Divorced___; Widowed___; Other (please specify ________________)

26. Do you have any children? Yes ___; No ___;

26a. If yes, how many? ____

27. Your Religion/Believe system:
Christianity___; None___; Other (please specify __________________)

28. Your education level:
Less than High School___; High School___; Some College___; College Graduate___;
Graduate School___; Other (please specify __________________)

29. Where were you born?
Slavic Country___; US___; Other (please specify __________________)
30. If you were born outside the United States, how long have you been living in the US? ___ year/s

In conclusion, do you have any comments, ideas in regards to your immigrant experience in the Sacramento area that you don’t mind to share for this study?

_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
____________________________________
Appendix B (Ukrainian)

Опитування на тему "Самоповага"
*(анкета також перекладена англійською та російською мовами)*
**(для спрощення анкети більшість питань/відповідей подано в чоловічому роді)**

Будь ласка відповідайте на кожне питання на підставі особистого досвіду. Ваші відповіді є повністю конфіденційними - ніяка ідентифікуюча особисто вас інформація публікуватися не буде.

1. Ви працюєте? Так ___; Ні ___; Я працював(ла) в минулому ___;

2a. Якщо ви працювали/працюєте, чи спілкуєтеесь ви англійською мовою на роботі:
Ніколи ___; Рідко ___; Іноді ___; Завжди ___;

2b. Наскільки вільно ви володієте англійською мовою?
Не володію ___; Слабо володію ___; Задовільно ___; Вільно ___; Професіонально ___;

2c. Наскільки вільно ви володієте будь-якою із слов'янських мов?
Не володію ___; Слабо володію ___; Задовільно ___; Вільно ___; Професіонально ___;

3. Яка основна мова спілкування у вас вдома? _____________________

4. Якщо ви володієте більше ніж однією мовою, - якій ви віддаєте перевагу?
Англійські ___; Російські ___; Українські ___; Інші (вкажіть ____________________);

5. Скільки вільного часу ви проводите з людьми, що розмовляють на ваші рідні мови?
Менше 20%___; Від 21%-40%___; Від 41%-60%___; Від 61%-80%___; Від 81%-100% ___;

6. Як часто ви відвідуєте будь-яку церкву чи релігійну організацію?
Ніколи ___; Рідко ___; Іноді ___; Часто ___; Завжди ___;

7. Якщо ви відвідуєте церкву або релігійну організацію, який відсоток церковної громади складають слов'янські іммігранти?
Менше 20%___; Від 21%-40%___; Від 41%-60%___; Від 61%-80%___; Від 81%-100% ___;

8. Як ви оцінюєте стан вашого здоров'я?
Погане ___; Нормальне ___; Добре ___; Відмінне ___; Важко сказати ___;

9. У середньому, який щомісячний дохід вашої сім'ї?
Менше $1000___; $1,001 - $3,000___; $3,001- $5,000___; $5,001- $7,000___; Більше $7,001__;

10. З скількох осіб складається ваша сім'я?
(вкажіть цифрою) ___

11. Ви проживаєте у власному домі?
Так у власному ___; В оренді ___; інший варіант (вкажіть ____________________)
12. Я є людиною з почувттям власної гідності, принаймні на однаковому рівні з іншими.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

13. Я відчуваю що у мене є багато хороших якостей.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

14. Загалом, я схильний думати про себе як про невдаху.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

15. Як і у більшості інших людей, - в мене також все виходить, .
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

16. Я відчуваю що мені нема чим пишатися.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

17. Я ставлюсь до себе позитивно.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

18. В цілому, я задоволений собою.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

19. Я хотів би поважати себе більше.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

20. Іноді, я відчуваю себе непотрібним.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

21. Часом, мені здається що я взагалі нінащо нездатний.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

22. Ваша стать:
Чоловіча __; Жіноча __;

23. Ваша етнічна ідентичність:
Слов'янин __; Слов'яно-Американець __; Американець __; Інша (вкажіть ____________)

23а. Я приділяю увагу, намагаючись дізнатися більше про моє етнічне походження, зокрема
про мою історію, традиції і звичаї.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23б. Я приймаю активну участь в організаціях, які в основному включають членів моєї
етнічної групи.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23с. У мене є чітке уявлення про моє етнічне походження і його значення для мене.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;
23d. Я часто задумуюсь над тим, як моє етнічна група впливає на моє життя.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23e. Я радий бути членом етнічної групи до якої належу.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23f. У мене є сильне почування принадлежності до моєї етнічної групи.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23g. Я добре розумію що моє етнічна група для мене значить.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23h. Щоб дізнатися більше про моє етнічне походження, я часто спілкуюсь на цю тему з іншими людьми.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23i. Я пишаюся моєю етнічною групою.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23j. Я приймаю участь у культурних заходах моєї етнічної групи включаючи національну кухню, музику та звичаї.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23k. Я відчуваю сильну прихильність до моєї етнічної групи.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

23l. Я задоволений моїм культурним та етнічним походженням.
Повністю згоден __; Згоден __; Не впевнений __; Не згоден __; Повністю не згоден __;

24. Скільки вам років (вкажіть вік цифрами): _____

25. Ваш сімейний стан: Неодружений(а) __; Одержуваний(Замужем) __; Розлучений(а) __;
Вдова (влівець) __; Інше __ (вкажіть __________________)

26. Чи є у вас діти? Так __; Ні __;
26a. Якщо так, то скільки? _____

27. Ваша релігія/віросповідання:
Християнство __; Немає ніякої __; Інша __ (вкажіть __________________);

28. Рівень вашої освіти:
Неповна середня __; Середня __; Неповна технічна __; Технічна __; Вища __;
Інше __ (вкажіть __________________)

29. Де ви народились?
Слов'янська країна __; США __; Інше __ (вкажіть __________________);
30. Якщо ви народилися за межами США, скільки років ви проживаєте в США?
_____ (вкажіть цифрами):

На закінчення, чи є у вас якісь додаткові коментарі, про життя іммігрантів в окрузі Сакренто, якими ви могли б поділитися для цього дослідження?

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
Appendix B (Russian)

Опрос на тему "Самоуважение"
* ( анкета также переведена на английский и украинский языки )
** ( для упрощения - большинство вопросов /ответов представлено в мужском роде )

Пожалуйста ответьте на каждый вопрос на основании личного опыта. Ваши ответы есть полностью конфиденциальными - никакая идентифицирующая конкретно Вас информация публиковаться не будет.

1. Вы работаете? Да ___; Нет ___; Я работал(а) в прошлом ___;

2a. Если вы работаете/работали, используете/использовали ли вы английский язык на работе?
   Никогда ___; Редко ___; Иногда ___; Всегда ___;

2b. Насколько свободно вы владеете английским языком?
   Не владею ___; Немного ___; Удовлетворительно ___; Свободно ___; Профессионально ___;

2c. Насколько свободно вы владеете любым из славянских языков?
   Не владею ___; Немного ___; Удовлетворительно ___; Свободно ___; Профессионально ___;

3. Какой основной язык общения у вас дома? _____________________

4. Если вы владеете более чем одним языком, на каком вы предпочитаете разговаривать?
   Английском ___; Русском ___; Украинском ___; Другом ___(укажите __________________);

5. Какой процент свободного времени вы проводите с людьми разговаривающими на вашем родном языке?
   Меньше 20% ___; От 21%-40% ___; От 41%-60% ___; От 61%-80% ___; От 81%-100% ___;

6. Как часто вы посещаете любую церковь или религиозную организацию?
   Никогда ___; Редко ___; Иногда ___; Часто ___; Всегда ___;

7. Если вы посещаете церковь или религиозную организацию, какой процент церковной обители составляют славянские иммигранты?
   Меньше 20% ___; От 21%-40% ___; От 41%-60% ___; От 61%-80% ___; От 81%-100% ___;

8. Как вы оцениваете состояния вашего здоровья?
   Трудно сказать ___; Плохое ___; Нормальное ___; Хорошее ___; Отличное ___;

9. В среднем, какой ежемесячный доход вашей семьи?
   Меньше $1000 ___; $1,001-$3,000 ___; $3,001-$5,000 ___; $5,001-$7,000 ___; Больше $ 7,001 ___;

10. Из скольки человек состоит ваша семья? (укажите цифрами) ___

11. Живете ли вы в собственном доме?
    Да, в собственном ___; В аренде ___; Другое ___(укажите пожалуйста __________________)
12. Я человек с чувством собственного достоинства, по крайней мере на одинаковом уровне с другими:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

13. Я чувствую что у меня есть много хороших качеств:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

14. В общем, я склонен думать о себе как о неудачнике:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

15. У меня получается всё также как у большинства других:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

16. Я чувствую что мне нечем гордиться:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

17. Я отношусь к себе положительно:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

18. В целом, я доволен собой:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

19. Я хотел бы иметь больше уважения к себе:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

20. Иногда, я чувствую себя бесполезным:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

21. Порой, мне кажется что я вообще ни на что не гожусь:  
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;  

22. Ваш пол: Мужской_; Женский_;  

23. Ваш этническая идентичность:  
Славянин_; Славяно-Американец_; Американец_; Другая_(пожалуйста укажите__________________)
23а. Я уделяю время, чтобы узнать больше о моей этнической группе, в частности о моей истории, традициях и обычаях.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23б. Я активно участвую в организациях которые в основном включают членов моей этнической группы.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23в. У меня есть четкое представление о моем этническом происхождении и его значении для меня.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23г. Я часто задумываюсь над тем как моя этническая группа влияет на мою жизнь.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23е. Я рад быть членом этнической группы к которой принадлежу.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23ж. Чтобы узнать больше о моем этническом происхождении, я часто обсуждаю это с другими людьми.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23з. Я горжусь моей этнической группой.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23д. Я участвую в культурных мероприятиях моей этнической группы включающая в себя национальную кухню, музыку и обычай.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;

23е. Я чувствую сильную привязанность к моей этнической группе.
Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_;
23. Я доволен моим культурным и этническим происхождением. Полностью согласен_; Согласен_; Не уверен_; Не согласен_; Полностью не согласен_; 

24. Сколько вам лет (укажите возраст цифрами): ____

25. Ваше семейное положение: Холостой(ая)_; Женат(Замужем)_; Разведен(ая)_; Вдова(ец)_; Другое_ (пожалуйста укажите____________)

26. Есть ли у вас дети? Да_; Нет_; 
26а. Если да, то сколько? ____

27. Ваша религия/вероисповедание: Христианство_; Нет никакой_; Другое_ (пожалуйста укажите__________________) 

28. Уровень вашего образования: Неполное среднее_; Среднее_; Неполное техническое_; Техническое_; Высшее_; Другое_ (пожалуйста укажите__________________) 

29. Где вы родились? Славянская страна_; США_; Другое_ (пожалуйста укажите__________________) 

30. Если Вы родились за пределами США, как долго вы проживаете в США?_ (укажите цифрами) 

В заключение, есть ли у вас какие-либо комментарии о жизни иммигрантов в окружности Сакраменто, которыми вы бы могли поделиться для этого исследования?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
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