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Exploring the Meaning of Hope in the Experiences of Pakistani

Immigrants

By

Shabana Kausar ©

A thesis Submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Doctor of Philosophy

Department of Educational Psychology

Edmonton, Alberta

Spring, 2000

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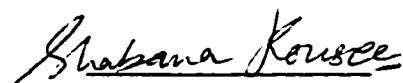
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The sky is not always
A clear, bright blue
Sometime dark shadows
And black clouds break through
But back of the shadows
The sun is a gleam
And with its return
A new hope will beam.

(Jon Gilbert)

University of Alberta

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled **Exploring the Meaning of Hope in the Experiences of Pakistani Immigrants** submitted by Shabana Kausar in partial fulfillment of the requirements for the degree of **Doctor of Philosophy.**

Dr. Ronna F. Jevne

Dr. Dick Sobsey

Dr. Dianne Kieren

Dr. Fern D. Snart

Dr. Jeanette Boman

Dr. Nancy Arthur

Date: February 28, 2000

DEDICATION

To the memories of my beloved parents, who taught me to
believe in myself.

My mother
whose hopeful perspective is the beckoning light in my life.

My father
whose love for learning is a continuous sourceof
inspiration for me.

.

ABSTRACT

The purpose of this study was to unveil the meaning of hope in the experiences of first generation Pakistani immigrants living in Edmonton, Canada. A qualitative descriptive interpretive approach and a purposeful sampling technique were used due to the exploratory nature of the study. Seven participants were selected through other community members and advertisement in a community newsletter. The constant comparative method was applied to analyze the data. The study findings were interpreted within five categories: the conceptual meaning of hope, the contextual meaning of hope, hope challenges, hope uplifters, and hope representations.

Hope as an integral part of life and as an experience of transformation has been identified as two significant broad themes within the conceptual and contextual meaning of hope respectively. Different sub-themes within broad themes emerged in the study. The dilemma of the second generation, non-recognition of academic credentials, and the dilemma of going back are identified as hope challenges. Acceptance of alternative routes, the beachhead community, and the host community emerged as hope uplifters. Hope representations have been identified as important means of making the concept of hope visible and easy to grasp.

The study participants reported significant changes at the personal, familial, social, and professional levels as their experience of hope. These collective experiences have been integrated within a conceptual model of the transformational process of hope. The model suggests that the relationship of life

experiences, hope, and transformation is critical to human development and

growth. The transformational process of hope occurs in a sequence of three

phases: discovering loss, exploring resources, and recognizing possibilities. The

findings provide an understanding to the reader not only of the experiential selves

of seven study participants but an understanding of the journey of their psycho-

socio-educational selves from their land of departure to their land of destination.

The study has implications for immigrant education, counselling, and policy

making as well.

ACKNOWLEDGEMENTS

First of all I bow my head before Almighty God who gave me the strength and perseverance to complete this task.

I would like to thank my supervisory committee. The knowledge and insight of each member of the committee combined to nurture the direction of the study.

I wish to convey my genuine thanks to my thesis supervisor, Dr. Ronna Jevne, for her inspiration, acceptance, and continuous support. She taught me to be a qualitative researcher and to explore new horizons of hope in research. Her encouragement and support especially during my difficult times filled my academic and research journey with hope and joy.

I owe a great deal of gratitude to the sincere and constant support of Dr. Dick Sobsey, who gave me a chance to work as a graduate assistant with him. It was a great learning experience to work under his insightful guidance and expertise. My work with Dr. Sobsey enabled me to apply the research skills I obtained from his projects to my own research work.

My sincere thanks to Dr. Dianne Kieren for her invaluable suggestions, and guidance throughout my work. Her editorial help and feedback was a positive learning experience for me that helped in polishing and clarifying my own ideas. I am grateful to Dr. Fern Snart and Dr. Jeanette Boman for being part of my examining committee.

I also acknowledge the Hope Foundation of Alberta for supporting my dissertation work.

I have a never-ending gratitude to my study participants for trusting me and sharing their stories of hope. You are all wonderful persons who made this project successful and worthwhile.

I am grateful to my friends, Julia and Neelum for their concern and encouragement during my research.

I cannot forget to acknowledge my family and friends in Pakistan, who have been missed a lot during my stay in Canada.

I am grateful to my loving twin daughters, Maham and Shazim, for their loving and caring support during my study hours and preparation of this work.

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CHAPTER 1

INTRODUCTION

"You come with so many dreams. Then as time goes by the dreams change. They fade. You learn to find contentment in reality. But sometimes, just sometimes, the dreams really do come true" (Montero, 1977, p. 79).

Studies have confirmed the importance and benefits of hope in human life. Hope is a unique phenomenon that brings meaning and purpose to one's existence. It is the power of perspective that allows a person to live his or her dreams in spite of heart breaking adversity. It gives the courage to explore the possibilities, which haven't been tried before, to look for new solutions to old problems, and to celebrate enduring human values in society-at-large.

Increased international migration and cultural diversity has increased the need of culturally sensitive research. Hope is a phenomenon that is constituted differently across cultures (Averill, Catlin, & Chon, 1990) and is a unique and complex experience that is shaped profoundly by cultural values, attitudes, and beliefs. Despite increasing interest in the concept of hope, there is not even a single study to explore the meaning and experiences of hope with immigrant populations in a multicultural society like Canada. Cross-cultural and intra-cultural studies are definitely needed to get a better understanding of hope in a rapidly changing society.

Immigrants, an important asset to Canada, have made the overall environment more stimulating (Allen, 1978). They have played a commendable role in development and prosperity of their new homelands. Each immigrant group has brought with it a wealth of notions, novelty of experiences, and

diversity of customs and traditions. For each migrating individual, the decision to migrate is unique, wrought out of the special dreams, reasons, feelings, and circumstances of a particular life. Each individual's story reflects the journey to the land of ones dreams and hopes. I have tried to walk with my study participants using a first-person stance in this journey. My goal is to get an understanding of the dreams and hopes they had prior to leaving their homeland and realities they faced in their adopted land.

Migration from one country to another presents many challenges. During the process of migration, immigrants face the loss of their personal identities and have the experience of coping with the challenges of the new society. In this time of uncertainty, expectations and hopes for a bright future give them courage to go on (De Fantino, 1982). This study is intended to address those expectations and subjective experiences including insights, thoughts, feelings, hopes, and fears that are not often addressed in the literature and previous studies. It has been noted that "we always talk *about* immigrants" (Montero, 1977) from some scholarly and theoretical distance. The immigrants' perspective, their hopes, perception, stories, humiliations, tears, disappointments, and dreams are rarely presented in the literature. The need to explore immigrants' hope from their individual perspective and a dearth of hope research with immigrant populations became a reason for this study. Linking hope, migration, and the individuals' perspective provides a solid foundation for this study.

A descriptive interpretive qualitative research approach has been used for this study. The study is exploratory in nature and the research question in the

study is, *"What is the meaning of hope in the experiences of first generation*

Pakistani immigrants in Canada?" The focus of this question is to explore the

conceptual and contextual meaning of hope as experienced by the study

participants. Studying people who are first generation immigrants and have had to

bridge the gap between their culture and the host country illuminates their

struggles, hopes and fears during the process of building bridges between their old

and new world. Special emphasis is given to *hope representations* of the

participants. The purpose of using the hope representations is to make the concept

of hope more visible, and easier to grasp (Jevne, personal communication, Jan. 27,

1997) through participants' images, metaphors, and rituals. In short, this study is

an attempt to grasp the conceptual and experiential world of my participants in

order to understand how and what meaning they construct around events and

experiences in their lives.

Purpose of the Study

The purpose of this study is to identify the nature of the phenomenon of

hope in the experiences of Pakistani immigrants in Canada. The objectives of the

study are as follows:

1. To foster a better understanding of hope among first generation Pakistani adult

immigrants living in Edmonton, a large city in Western Canada.

2. To give voice to the immigrants' views about hope and to give them an

opportunity to reveal their feelings and thoughts.

3. To make the concept of hope visible and easy to grasp through the

descriptions of the participants.

4. To elaborate the phenomena of hope as lived and experienced by the
immigrants so that educators, researchers, psychologists, and persons in other
helping professions can understand the value of hopefulness in immigrants' lives
and seek new directions to solve their adjustment problems.

Beginnings and Belongings

Beginnings are the journeys to new explorations with some reasons and
motives for going. Belongings are the personal baggage an individual carries to
undertake the journey. Beginnings and belongings are thus an integral part of a
study. My intent of doing research with *real individuals* and *living in* the social
setting over time and my passion to swim in the ocean of their experience led me
towards the beginning of this study. This study is qualitative in nature and in
qualitative work the researcher cannot be separated from the research topic. He or
she has to become a research instrument that stays in the setting over time. It is
important for the integrity and credibility of a work to uncover the researcher's
presuppositions, personal and professional belongings at the beginning of a study.
My purpose here is to incorporate my beginnings and belongings in my work by
telling my own story of the journey that brings me to my current work.

The selection of the topic of hope and a qualitative paradigm for the
dissertation was the most difficult part of my academic program and was the result
of many sleepless nights. I had to go through many upheavals of life due to my
physical health and familial problems during this period. I had to make many
changes, modifications, and refinements to the initial idea of the study to make my
research question manageable and practical. This experience prolonged the phase

of uncertainty and frustration but my interest and motivation always gave me confidence that "I am doing something that *moves me inside*". During this phase, my research supervisor's words that a delay in the beginning is better than later difficulties in the research project boosted my hope. Now I can easily visualize my own hope for my research area, which has served to promote my personal growth and has enlarged the boundaries of possibilities in my academic field.

Why Hope?

Hope has been a fascinating topic for me to explore and understand. As a teacher and researcher I have worked with the hope-challenged people such as those from broken families, refugees, childless, deprived, and persons with physical and mental disabilities in my country. I sensed their enthusiasm for life. I found that adversity creates the crisis but cannot destroy the joy and cheerfulness in life, while they were experiencing difficulties. I sensed the pain and suffering of my loving mother's traumatic illness, swinging between the continuum of hope and hopelessness. I suffered the loss of my father during the process of writing my research proposal. These painful but inevitable realities of life helped me to find meaning in my own experiences and that meaning became an important factor for this study. It was my power of perspective, my hope that gave me courage to go on.

Joining the course *Hope and the Helping Relationship* taught by Dr. Ronna Jevne broadened my vision and helped me to explore and sustain the hopeful part of my own life. The paper, *The hope model and my life story* (Kausar, 1996), which I wrote to fulfill the requirements of the course, helped me

to visualize my own experiences of hope. Literature reviewed in an independent

reading course, *Hope and Physical Disability: A Multicultural Perspective*

(Kausar, 1997), increased my understanding of human sufferings and the role of

hope in the healing process. My past accomplishments and present struggles gave

me hope for the future. I am hopeful that this exploration of my own hopes will

lead me towards a better understanding of the hopes of my study participants.

Why Qualitative Research?

My academic experience included both quantitative and qualitative

research work. After joining my doctoral program, I felt that the subjective

experience and an individual's perspective became lost in figures and numbers.

After enrolling in a qualitative research method course, the ideas presented in the

qualitative paradigm fascinated me. Human subjective experience gives more

meaning to me than statistical data. I like qualitative research due to its

commitment to a naturalistic interpretive approach to its subject matter, and its

emphasis on processes and meanings that cannot be measured quantitatively. I

feel that hope is a subjective experience, which cannot be fully quantified. Hope

is a mystery, not a problem, and we risk making it the object of the conceptual and

empirical study (Marcel, 1962). Thus, the qualitative paradigm was the most

compatible with my research question.

Another reason for my inclination toward qualitative research is its

intimate relationship between the researcher, participants, and the phenomenon

studied. I wanted to dwell within the study as I feel that there is no fun doing

research from a distance. I wanted to be the part and parcel of my study. I wanted

to experience and share the joy and pleasure of crying and laughing with my study participants. I had no predictions and hypotheses to test for my study. I didn't want to put together a puzzle whose picture I already knew (Bogdan & Bilken, 1992). I wanted to construct a picture that took shape as I sought and scrambled the individual parts.

Though I have not been a qualitative researcher prior to begin my dissertation research, I am equipped with interviewing skills due to my one year experience in an extensive UNICEF research project as a researcher and interviewer in my country. Being a student of psychology, I have some understanding of developing rapport. My graduate work on a qualitative research project in the Department of Educational Psychology at University of Alberta developed confidence and shaped my skills as a qualitative researcher.

According to Meloy (1994) research groups and study circles provide an ongoing opportunity to get feedback on each phase of a qualitative research as it progresses. Joining two research groups, The Hope Research Group and The Grad Writing Group at the University of Alberta supported my ongoing research work. The sharing of hope work in the Hope Research Group and my qualitative writing in the Grad Writing Group was one of the most gratifying aspects of the study. I hope that after completing my study program I will be in a better position to introduce the area of qualitative research methods in the educational institution of which I am affiliated in my country.

Why Immigrants?

My interest in this topic has also been generated because of my previous research work with refugees (Kausar, Ahmad, & Kausar, 1999). I decided to work with the immigrants within my own ethnic group due to our commonality of experiences and cultural heritage. Feelings of my earlier days in Canada were like being a *stranger in a strange land.* Culture, climate, language, taste, food, everything was different. As an international student in Canada, I had to run fast just to walk with the other students to achieve my academic goals. I had a strong desire to hide that part of myself that was different or foreign from my host country. But with the passage of time and as I entered the system, I felt myself becoming stronger and more confident and I thought that I could be more open about my language, values and culture. I sensed my hopes to integrate in the new society with the cultural heritage I brought and the realities I faced in the local cultural landscape.

To make the study purposeful my challenge was to explore, describe, and interpret my participants' struggles as they wrestled with the changes and challenges of their lives. My role as a researcher was like an artist who finds the suitable texture and brush and blends these to make a piece of immigrants' hope.

Definition of Terms

<u>Immigrant Population</u>: Refers to people who are, or have been, landed immigrants in Canada. A landed immigrant is a person who has been granted the right to live

in Canada permanently by immigration authorities (Statistics Canada, 1996, p. 674).

First Generation Immigrants: The first generation immigrant is conceptualized as an adult who was born and socialized in his or her own country and then relocated to another country. Participants in this study were born in Pakistan and migrated to Canada as adults at different points in their lives.

Transformation: Transformation can be identified as a process of change in individuals' physical body, thinking, imagination, feelings, and emotions as a result of natural process of development, everyday life experiences, unexpected trauma, grief, or loss.

Beachhead Community: Person or persons who belong to the same community. In this study, person or persons who belong to the Pakistani community and have migrated previously are considered the beachhead community.

Host Group Community: Person or persons who belong to the host community. In this study, person or persons who belong to the Canadian community are considered the host group community.

Acculturation: It is learning to adapt and adjust to a new culture that allows the individual to become part of the mainstream culture without discarding past meaningful traditions and values.

Cultural Integration: Cultural integration refers to the accommodation that comes about when different groups maintain their respective core cultural identities, while at the same time merging into a super ordinate group in other, equally important respects (Furnham & Bochner, 1986).

Culture Shock: Culture shock is the initial psychological and emotional reaction to a novel and unfamiliar environment and cultural stimuli.

Hope Challenge: A condition or thing that inhibits the possibilities for maintaining hope.

Hope Uplifter: A condition or thing that sustains the possibilities for maintaining hope.

Hope Representation: Hope representation may be any thing that an individual represents as one's hope. It could be real or imagined like: a quote, a symbol, an image, a metaphor, a hope ritual, or an artwork. It could be a sensory experience like: the sight of a sun set, the rainbow, the softness of a puppy, birds singing, fragrance of a flower, or the taste of a favourite food.

Evidence of Hope: It is a feeling, a belief, a relation, an ability, or anything that may provide an example of the presence of hope in one's life.

Hope Metaphor: Hope metaphor is an image or symbol used to enrich and illuminate our understanding of the phenomenon of hope.

Hope Ritual: An act that a person practices on a regular or irregular basis to strengthen one's hope.

Hope Kit: A real or imagined set of objects a person likes to carry with something concrete or abstract in it for sustaining hope.

Organization of the Study

Chapter one includes the presentation of an introduction and purpose of the study, definition of terms, as well as the beginnings and belongings of the investigator. Chapter two consists of a literature review focusing the topics of

hope, models and theoretical perspectives of hope, cultural and religious contexts of hope, and immigrants and hope. A brief introduction of the Pakistani community in Canada has been provided at the end of the chapter two. Chapter three explains the methodology and perspective used to collect and analyze data. Chapter four introduces the individual voices and stories of the seven study participants. Chapter five comprises an understanding and interpretation of the themes and sub-themes commonly identified by the majority of the participants. The evidence from the previous literature has been incorporated in the chapter to validate the existing themes and findings. Chapter six integrates the findings within a conceptual model of the transformational process of hope. Three phases of the process are described. Finally, chapter seven provides a summary and discussion of the paradoxes and findings of the study. The remainder of the final chapter depicts the significance, implications, and questions for future research.

CHAPTER 2

LITERATURE REVIEW

Hope

To live means for all of us to cope with whatever life dishes out. Hope is our secret weapon and coping strategy for challenges of life. It is viewed as the "most indispensable virtue inherent in the state of being alive" (Erikson, 1964, p. 115). It is a human experience whose study is not restricted to a specific discipline. Hope has its root in a variety of humanistic disciplines, such as philosophy (Marcel, 1962), theology (Schweitzer, 1959), nursing (Miller, 1985), psychiatry (Menninger, 1959), occupational therapy (Neuhaus, 1996), sociology (Murphy, 1990) and psychology (Stotland, 1969). It has been identified as an essential feature of human nature, a vital human phenomenon, a fantastic dimension of life, an inner readiness, a creative drive, a complex intangible in the healing and coping process, a life instinct, a gift of transcendence, and an energizing force that sustains adaptive coping during times of suffering, loss, and uncertainty (Averill et al., 1990; Dufault & Martocchio, 1985; Fromm, 1968; Hickey, 1986; Jevne, 1991; McGee, 1984; Menninger, 1959; Miller, 1985; Nowotny, 1991; Stephenson, 1991). However, there is no agreed upon definition of hope.

Over the past several years researchers have attempted to capture the phenomenon of hope through qualitative and quantitative research methods. The sample for their studies have included individuals with chronic illness (Dufault & Martocchio, 1985; Nekolaichuk, 1990), terminal illness (Ersek, 1992; Herth,

1990), healthy and ill children and adolescents (Danielsen, 1995; Hinds, 1988; Hinton, Roberts, & Snyder, 1996), older adults (Farran, Herth, & Popovich, 1992; Herth, 1993), people with disability and their families (Elliot, Witty, & Herrick, 1991; Korner, 1970; Sobsey, 1996; Wright & Shontz, 1968), HIV patients (Keen, 1995; Wong-Wylie & Jevne, 1997), and homeless families (Herth, 1996).

These studies emphasize that hope is an integral part of human life in health or illness. Despite all these studies with a few exceptions (Averill et al., 1990; Parkins, 1997), the role of hope in different ethnic groups in a multicultural society remains a poorly understood topic. The cross-cultural meaning of hope has not been explored. This study has been planned to provide insight into hope as it is experienced and given meaning by immigrants during the process of adjustment in a new and different society.

Models of Hope

There is a diversity of models and frameworks for hope in different disciplines that describe it as unidimensional (Snyder, 1994; Stotland, 1969), multidimensional (Dufault & Martocchio, 1985; Farran et al., 1995), shared experience (Jevne, 1993), and as a state or trait (Averill et al., 1990; Menninger, 1959). Some of these models are briefly discussed here.

Stotland's Unidimensional Model

Stotland is one of the first psychologists to represent the subjective concept of hope within a *theoretical* and *unidimensional* framework in his classical book, The Psychology of Hope (1969). He defines the degree of hopefulness as the level of expectation greater than zero of achieving a goal or the

person's subjective probability of attaining a particular goal or set of goals. He also assumes that some minimum level of goal importance is necessary for hope to be operative. The underlying assumptions of Stotland's model are that hope is unidimensional and primarily a cognitive process, closely linked to goal attainment. Hopefulness is linked to goal attainment through action. Action is associated with goal attainment and hopefulness is a necessary condition for action.

Snyder's Cognitive Model

The *cognitive model of hope* by Snyder is influenced by Stotland's work and emphasizes the person's cognitive analysis of goal-related outcomes. According to this model hope is the sum of the mental willpower and waypower for the attainment of a goal. "Willpower is the driving force or mental energy in hopeful thinking. Waypower is the mental plans or road maps that guide hopeful thought" (Snyder, 1994, p. 6,8). In other words, one needs both the will and the way to get somewhere, and higher hope, therefore reflects an elevated sense of mental energy and pathways for goals. The underlying assumption of Snyder's model is similar to Stotland that hope is a cognitive process linked to goal attainment and action is associated with this goal attainment.

McGee's Action-oriented Model

McGee's (1984) *theoretical driven model of hope* is based on the view that hope and hopelessness are at the opposite ends of a continuum. She describes that extreme hopefulness and hopelessness is unrealistic because persons who experience unrealistically high levels of hope may be immobilized in the face of

crises. According to her model, hope has both a state and a trait variable.

Perceived internal and external resources and support are important in hope as a

state variable and an individual predisposition toward a hopeful or pessimistic

approach to life is important in hope as a trait variable. She describes hope as

futuristic, motivating, action-oriented and *involving expectancy.*

Korner's Hope as Coping Strategy

Korner (1970) attempts a theoretical formulation of hope and, like McGee,

suggests that hope is energizing. In addition to offering some methods of

activating and using hope as a coping device in persons under acute stress, he

describes three components of hope. These included: (a) *the affective component*,

i.e., an emotional experience representing a victory of faith over doubt; (b) *the*

rationalizing chain, i.e., the construction of a chain formed from bits of reality

accompanied by and held together by logic and reasoning; and (c) *the hope*

equation, i.e., a dynamic relationship between the affective component, the

rationalizing chain, and external stresses. The underlying assumption of Korner's

model is that hope is a coping strategy that can assist an individual to avoid

stressful or unpleasant situations.

Dufault's Multidimensional Model

The first empirical *multidimensional* model of hope is derived from a

sample of elderly cancer patients by Dufault and Martocchio (1985) in the

discipline of nursing. The most distinguishing property of this model is its two

spheres of hope: generalized hope and particularized hope. *Generalized hope* is

not limited to any particular object of hope but is a general sense of future

beneficial, indeterminate development, and is broader in scope. *Particularized hope* is concerned with a particularly valued outcome, good, goal, state of being, or hope object for oneself or others. The six dimensions of hope that are identified in the model are *affective, cognitive, behavioural, affiliative, temporal,* and *contextual.* The process of hoping is characterized by changes within and among these dimensions of hope. These are common to each sphere of hope and structure the experience of hope. This model expands our understanding of hope as *multidimensional, dynamic, process-oriented,* and *shared experience.*

Jevne's Hope as Shared Experience

In her multidimensional model of hope Jevne (1991, 1993) stresses hope as a useful alternative response to stress and a crucial antidote to fear. Her hope work is the result of many years of close interaction with cancer patients. She shares the stories of patients, caregivers, individuals, and families in her book, It All Begins With Hope (1991). She describes hope as, "a complex intangible, without which the best medicine and best health care professionals are powerless to restore health in the chronically ill or to instill comfort and peace in the terminally ill" (p.123, 1993). Hope has been identified as a shared experience embedded in human interaction, communication, caring, and belief system. A framework for hope-focused counselling has been introduced under the umbrella of The Hope Foundation of Alberta which focuses on hope in broadening the perspective of clients having diminished hope (Edey, Jevne, & Westra, 1998). They emphasize the role of hope in the helping relationship specifically, in the intentional application of hope within a framework of counseling.

Cross-cultural Model of Hope

The only *cross-cultural model of hope* is presented by Averill et al. (1990) in a series of four descriptive studies with Korean and American college students. They characterize the anatomy of hope, compare and contrast hope with other concepts, explore metaphoric expressions, and differentiate cross-cultural meanings of hope. They state that hope is an emotion that has cognitive rules governing it. The four principles of hope are proposed as: *prudential rules, moralistic rules, priority rules,* and *action rules.* Their model is primarily based upon a social constructionist underpinning in which the focus is on the norms and guide lines that are established in a given social context. Cross-cultural views of hope explored by Averill and his colleagues have been discussed in another section of this chapter.

Farran and Colleagues' Empirical Model

Four principles of Averill et al. (1990) are supported by the four attributes given in the *multidimentional model* proposed by Farran et al. (1992) in the nursing discipline. Farran and her colleagues advanced a comprehensive view of hope. It is a guiding framework for the assessment of hope that evolves around the four central attributes of hope and hopelessness. These attributes are described as an *experiential process* (pain of hope), a *spiritual or transcendent process* (soul of hope), a *rational thought process* (mind of hope), and a *relational process* (heart of hope). This framework is based on older adults and can be used by researchers and clinicians for direct or indirect interview methods and observations.

On one hand, these models show a great variability in how different researchers deal with the concept of hope in human life. The alternative views of hope emphasize its richness and diversity, and our evolving understanding of the construct. On the other hand, it is difficult to apply the models across populations because not only do the variables within the models differ, but the relationship of hope to other variables is different from one model to the next (Farran et al., 1995). It is important to note that theoretically derived models such as Korner (1970), Stotland (1969), and McGee (1984) have not been empirically validated.

All other empirically validated models except Averill's are based on research connected with either European or American populations. To date no effort has been made to explore cross-cultural, minority groups, or immigrants' perspectives of hope. Thus, it is unclear whether one can adopt or apply the Western concept of hope to persons of different cultural orientations. This question about cultural relativity indicates that a great deal of work has yet to be done to explore the cross-cultural meaning of hope.

Hope and its Theoretical Perspective

Though the concept of hope has not been directly addressed in different theories of personality and development there are some sources that provide theoretical support for the construct of hope and its attributes.

Existentialism

The existential paradigm, that views human beings as having unlimited possibilities of growing through crisis, provides support to the construct of hope. It asserts the experiential, spiritual, relational, and rational aspect of hope in its

psychological, theological, and philosophical literature (Frankl, 1963; Marcel, 1962; Pruyser, 1986; Van Kaam, 1966). Marcel (1962), who was a Christian existentialist, presents hope as interpersonal, action-oriented, a mystery, and an experience of time.

Existential phenomenology suggests that events cannot be considered outside of their ever-changing context (Yalom, 1980) and so hope needs to be viewed in context. Pruyser (1986) was interested in the conditions of hoping and how it works from a phenomenological approach. He determined that, "hoping presupposes a tragic situation: it is a response to felt tragedy, and is the positive outgrowth of a tragic sense of life" (p. 122). Van Kaam (1966) suggested that hope, faith, and love form a fundamental triad that is rooted in the mother-child relationship. Hope has been viewed as a curative factor in psychotherapy by existentialists (Frank, 1968; Frankl, 1963; Yalom, 1980). Frankl's (1963) focus on freedom of choice, responsibility, and consequences of actions in his logo therapy supports the rational aspect of hope. He stresses the fundamental importance of transcendence of self in the discovery of meaning and hope.

Erikson's Theory of Development

The theoretical perspective provided by Erikson (1982) supports the relational or affiliative attribute of hope. He suggests that hope is a virtue that is based upon early trusting relationships and cumulative experiences of society. In his theory of development, Erikson describes basic trust vs. mistrust as the most general stage of development. The child interacts with the parent or caretaker and finds some consistency, predictability, and reliability in his or her action. As a

result, he or she develops a sense of basic trust in the parent. Along with basic trust, a child also experiences mistrust to make a balance in later life. This favorable balance between trust and mistrust is the ego strength of this period, which could be called hope. Hope enables the child to move forward into the world and take up new challenges. The ability to trust gives way to the experience of hope. In the view of Erikson the issue of trust vs. mistrust and hope are with us throughout our lives.

Social Learning Theory

Bandura (1977) supports the rational aspect of hope in his social learning theory. Hope represents the aspect of personal motivation in the theory. Self-motivation is best maintained when we try to attain the goals that are proximate and explicit, but far-reaching goals can make one more prone to hopelessness. The theory emphasizes the reciprocal interaction between the individual's behavior, personal factors, and the environment.

Bowlby's Theory of Development

Bowlby's (1988) work supports the relational attribute of hope. He suggests that early maternal deprivation hinders children from deep attachments later in life. Children use the caretaker as a secure base from which to explore. If they fail to establish this secure base, they may experience hopelessness in adulthood.

This brief description of psychological theories depicts that the concept of hope has not been directly addressed in all of the theories but it always has been a strong underlying factor in personality growth and development.

Hope in a Cultural Context

Maintaining hope in adversity is not only a way of being but a way of being in the world (Toombs, Barnard, & Carson, 1995). The attitudes of a society shape the personality of the people living in that specific society. In a more caring and sharing community, individuals' hope flourishes gradually because open caring relationships have been identified as crucial to the mobilization, support, or maintenance of hope (Hinds, 1988; Hinds & Martin, 1988).

Cultural concepts play an important role in understanding and mediating the process of hoping. The need to explore the cross-cultural meaning of hope and the importance of hope in individual and social behavior has been emphasized by Carter, Mische, & Schwartz (1993) in Aspects of Hope. Schwartz (1993) writes:

> Hope powerfully influences individual and social behavior. Because the stimulation of hope is sensitive to images attached to language and to non-verbal conditioning, the dynamics of hope should vary significantly among different cultures. And because it is a universal and basic human property, understanding hope better could provide guiding insights valuable in the global world that humankind appears to be moving toward (p. xv).

The minimal data that is available also suggests that hope is influenced by its cultural interpretation (Averill et al., 1990; Chung, 1990; Parkins, 1997; Wake & Miller, 1992). The question remaining unanswered is how does hope function in communities of people within different cultures (Herth, 1999)? Cross-cultural and intra-cultural studies are needed in order to better understand a cultural interpretation of hope.

In their cross-cultural research Averill et al. (1990) have asked how might hope be experienced differently in different cultures. In order to answer this question, they explored the relation of hope to the social system and to individual behavior. Their study sample consisted of 100 American and 100 Korean university students. They found that Americans linked hope to faith, reliance on God's will and individual effort, and to a more emotional state influenced by the situation. On the other hand, the Korean students perceived hope as moralistic, voluntary, controllable, intellectual, and a permanent part of one's personality. Both Koreans as well as Americans associated hope with action. It was concluded in the study that hope would require comparisons not only between Americans and Koreans but also among different Western and Eastern societies because hope would not be understood apart from the sociocultural context of which it is a part.

Parkins (1997) explored hope with adolescents in an educational setting in Tanzania. She found in a series of three different studies that hope was closely related to community and education. Positive contact with the members of their community appeared to instill hope in the Tanzanian students, which in turn enhanced personal development. No significant differences in hope scores based on gender, race and religion were found. Teachers, family members, and friends were acknowledged the facilitators of hope in educational setting. She pressed the need for further research in school settings and cross-cultural settings.

Hines (1998) discussed the importance and the role of hope in cross-cultural counseling saying: "the ability to genuinely convey and encourage hope is key to retaining clients in the helping process and to motivating them to make

behavioral and cognitive shifts that can enhance their functioning and improve the quality of their lives" (p. 79). As an African American counselor, he asserted, "as we approach the 21st century, the issue of 'keeping our hope alive' remains central to the well-being and literal survival of African Americans, collectively and individually" (p. 80). He highlighted the importance of the counselors being able to tap readily into their own reservoirs of hope, when it is lacking in their work.

A recent study on the lived experience of hope in nine countries with 130 participants yielded fascinating findings (Parse, 1999). The findings showed that the lived experience of hope is a universal phenomenon arising in personal uniqueness and understood similarly by people of different heritages. Participants from various countries (Australia, Canada, Finland, Italy, Japan, Sweden, Taiwan, United Kingdom, and United States) spoke of experiences that were arduous, adverse, anguishing, and despairing, but they added a contentment, vitality, and inspiration simultaneously in their lives. Linguistic and procedural differences were described a big challenge for studying hope with different cultural groups.

Some similarities have been found in different cultural groups, i.e., the meaning of hope in Koreans, Americans, and Chinese patients experiencing critical illness, but there are some intriguing differences between these groups that are worthy of further research (Chung, 1990). These studies further suggest that ethnic origin, community, patterns of social support, family structure, and religious beliefs have a strong influence on the hoping process of individuals and these variables have not been addressed in the hope research (Farran et al., 1995;

Herth, 1999; Parkins, 1997). Continued work and replication studies are needed to apply the findings across different research populations.

Hope in the Religious Context

The phenomenon of hope has been recognized, described, and portrayed for centuries differently in different religions and cultures. Greek and Roman attributes toward hope are by and large negative. Nietzsche (1878/1986) claimed that hope is the worst of all evils because it protracts the torment of man. On one hand, the ancient Greek literature considers hope as an evil, an illusion, and curse. On the other hand, most religions treat hope as a highly valued condition for life and hereafter and central to an active religious faith.

Hope is a fundamental part of Christianity and Judeo-Christian tradition treats hope as a highly valued condition. In Christianity hope has been evaluated positively and is considered a theological and philosophical category. Moltmann, a Christian theologist, argues that, "hope is a command and obeying it means life, survival, endurance, standing up to life until death is swallowed up in victory" (1980, p. 20). Marcel, another Christian theologist, states in Homo Viator (1962) that hoping occurs when a person is under stress and visited by a calamity. From St. Paul's perspective, hope should stand with faith and love. It motivates individual to live and bear the hardships of life to the conviction that God cares for ones world. It stimulates an individual to find meaning in life, to carry out daily responsibilities before God and fellow community members for a better future.

The impact of hope on Judeo-Christian tradition is illustrated by Fackenheim (1970) in *The Future of Hope* as he speaks of hope as a "Jewish duty" and writes, "I think merely to survive, to exist as a Jew after Auschwitz, is to be committed to hope: to hope because you are commanded to hope, because to despair would be a sin" (p. 91). He further maintains that Jews are still around after thousands of years just due to hope. In short, hope is recognized as one of the three theological virtues along with faith and love in Judeo-Christianity.

In Islam, hope is a source of relief and incentive. The importance of hope has been revealed in several verses of Muslim's holy book, Quran, and is often the subject of Hadith (sayings of the Prophet). Quran declares God as "Forgiving and Compassionate" and asserts divine mercy, justice, and man's privilege to mercy and forgiveness. The believers have high hopes for the best from God and the rewards of paradise for their repentance and good deeds. The hope of reward on the Day of Judgment is a source of solace for the pious in times of trouble and an impetus to live better lives before God and with their fellow human beings.

Al-Ghazali (1058-1111) a Muslim scholar and theologian, states that hope is commendable thing because it is a source of incentive and despair is reprehensible and is the antithesis of hope. Ghazali discourages hope where a proper basis for it does not exist, however, he describes it as a therapy, which can be applied to two kinds of persons: those overcome by fear, and those paralysed by depression (McKane, 1965). The message of hope and ease has been provided in the following verses of Quran, "indeed hardship will bring ease, and thus, indeed hardship will bring ease, when you have finished, still toil on and strive to

please your Lord" (94: 5-8). In short hope in Islam encourages an individual to be optimistic about one's prospects with God and to fasten one's thoughts on His pardon and mercy.

This cursory overview of the concept of hope in a religious context suffices to illustrate that hope is not only relative to culture, its religious importance cannot be denied either.

Immigrants

"The early experiences you have as an immigrant are like experiences in the war. They are not all pleasant while you go through them, but afterwards you wouldn't change a thing. What's more, they give you a kind of strength" (Montero, 1977, p. 7).

Immigration has become a prime topic of discussion in multicultural societies. Canada has become one of the largest immigrant receiving countries of the world due to a dramatic shift in the new wave of immigration in the past few decades. The history of Canada actually is the history of immigration. Immigration is considered a major force accelerating social and cultural change in a multicultural society like Canada. It is a two-way street in which the country gains as much as the individual who comes here (Montero, 1977).

Whenever a large group of immigrants from a specific country of origin enters a receiving society this will affect both the group and the society. Immigrants have played a substantial role in building and shaping Canadian history. They are considered the agents of hope and change in both their lands of departure and reception as described by Shik:

> [They] keep their attachments alive to the land they leave if they are
> forgotten ... [They] bring a new wave of diligence and vitality to the land

where they arrive even if they are segregated and persecuted. Being caught in the two edged of negative human responses they strive to survive and to prove their human dignity. They are the ones, taking the bridge between the two lands. They are the ones drawing terms of meeting points with new perspectives between two or more peoples and culture.... (1993, p. 19).

During the process of taking the bridge between the land of departure and arrival, some changes in "the soul" do seem to take place. These changes and crucial factors that facilitate or inhibit the process of hoping and reshaping the immigrant's personality have been addressed in the next section of this chapter.

Immigrants and Hope

"The feelings of loneliness, helplessness, not knowing what to do and where to go, the feelings of being alien, are hard to surmount, but not impossible. One must come prepared for the worst and hope for the best and remember that the grass is not always greener on the other side. However, with some struggle, hard work and perseverance, one can achieve what one came here for. After all, at the end of a long, harsh winter is a beautiful summer" (Khadijah, 1998).

It is assumed that every migratory movement is motivated by the immigrants' feelings of some kind of insecurity and inadequacy in their original social setting. They leave their homelands for the hope of a better future life for themselves and the next generation. When they leave their country and its familiar language, culture, community, and social system, they experience a variety of social, psychological and emotional problems of adjustment to the reality of life in a new country.

In immigrant studies, the emphasis has often been on problematic outcomes rather than normative experiences or processes that lead to differential outcomes (Coll & Magnuson, 1997). Different studies have identified a range of problems for immigrants. Social and psychological problems like depression,

culture shock, alienation, and drug addiction have been identified for immigrants and the need for counseling is emphasized (Epp, 1985; Ivy, Ivy, & Simek-Morgan, 1993). Exemplars of the focus in other studies include psychosocial and mental disorders in immigrants (Bhatt, Thomas, & Benjamin, 1989), psychological development of ethnic children and adolescents (Driedger, 1978; Igoa, 1995), experiences of immigrant women (Freund & Quilici, 1995), and attitudes of Canadians towards immigrants (Friedenberg, 1978).

Immigration from one country to another is a complex and multifaceted psychosocial process with significant lasting effects on an individual's identity (Akhtar, 1995). The process of immigration is a disruptive force in immigrants' lives - particularly in how they perceive themselves in a challenging situation. They need to engage the challenges of a new society more creatively, compassionately, and effectively. Immigrants tend to develop certain expectations and hopes of resolving some of their frustrations in the new country (Eisenstadt, 1954). One never gets used to these frustrations and challenges in a strange land but learns to live with these with the help of different coping and adaptation skills.

Leaving ones homeland and moving from one location to another involves many losses as the old country has an enormous pull. One has to face the loss of friends of childhood, homes, customs, familiar food, sounds, smells, and feel of the land itself. The new land presents strange tasting food, different customs, native music, unfamiliar sounds, unknown heroes, and visually unfamiliar landscape. This change and culture shock challenges the newcomer's psychosocial process of adaptation. However, alongside the various losses of

loving memories of the lost paradise, there is a renewed opportunity for personal growth and transformation in the new land. New channels of self-expression, personal and emotional stability, and spiritual growth become available.

Differences of family structure, cultural background, language, dress, and friendship patterns can be traumatic but may have some positive features too which De Fantino (1982) describes as the honeymoon stage. This honeymoon stage is characterized by a positive evaluation of the new environment, a renewal of expectations and hopes, and an optimistic view of the future.

Listening to an individual's perspective and reflection on the novelty of new experiences is highly valuable in immigrant studies (Igoa, 1995; Montero, 1977; Richardson, 1967; Suh, 1980) as well as in hope research (Farran et al., 1995; Jevne, 1991; Menninger, 1959). It gives voice to people who are often studied but not listened to. It is hoped that some missing links in immigrant studies may be found and understood through the immigrants' perspectives in the present study. This study will be a step towards understanding hope in a broader multicultural society.

The Adaptation Process of Migration

"The process of migration can be heart wrenching. It means leaving your home behind, your identity, your culture, your family and everything that you called "mine" and starting from scratch. It is a continuous struggle to try and adjust oneself to the new lifestyle and that does not come easy" (Khadijah, 1998).

Migration frequently requires an individual to adapt new patterns on interaction and coping that may differ with the familiar patterns of the homeland. Rumbaut (1997) states migration and adaptation as highly complex social

processes that grasp not only the first years after arrival but its impact spread across generations. Studies have confirmed the multitude of factors that determine the adaptation and adjustment process of immigration (Akhtar, 1995; Booth, Crouter, & Landale, 1997; Copelman, 1993; Volkan, 1993; Waters, 1990, Zheng, & Berry, 1991). These factors are summarized below:

1. Length of stay in host country.

2. The degree of choice in leaving one's country.

3. The possibility of revisiting the home country.

4. The age at which immigration occurs.

5. The reasons for leaving one's country.

6. The emotions with which the host culture receives the migrant.

7. The magnitude of cultural differences between the adopted and the home country.

8. The extent to which one's original role, especially one's vocation, can be resumed upon immigration.

These factors suggest that no two immigrants are the same. Each and every immigrant has ones own unique conditions to leave the native land and to live in the host country.

Studies have been done to describe the experiences and perception of immigrants' assimilation (adoption of dominant group culture, values, and life-style), amalgamation or the melting pot (merging of the superior traits of the various ethnic groups), identity issues, acculturation, adaptation and integration in

a new land (Benmayor & Skotnes, 1994; Berry, 1997; Dunn, 1992; Einsenstadt, 1954; Fitzpatrick, 1966; Fleras & Elliot, 1992; Gordon, 1964).

Richardson (1967) specifies the characteristic sequence of psychological changes through which an immigrant may pass. Three major aspects of change are described as follow.

1. *Satisfaction vs. Dissatisfaction:* This stage is characterized by two patterns: the elation pattern and the depression pattern. The *elation pattern* symbolizes the hopeful state of mind in which an immigrant experiences novelty, social freedom, and self-justification by maintaining a favorable picture of the new community and his experience within it. The *depression pattern* symbolizes a less hopeful state of mind in which an immigrant experiences culture shock, nostalgia, and reactive non-acceptance due to prejudice and discrimination of the host community.

2. *Identification:* Immigrants who are satisfied and who intend to settle permanently are likely to report that they are contented and that they get along with the host group members. They identify themselves with their new community. However, an immigrant who is satisfied with his adopted community but knows that he has the emotional and economic resources to return to his country is less likely to become identified; his roots remain in his homeland and these roots have not been severed.

3. *Acculturation:* It refers to the adoption, by the members of one group, of the attitudes, beliefs, and behaviours of another group. The newcomer finds some changes obligatory, advantageous, or optional to satisfy the basic physical and

social requirements of living in the host country. As a result acculturation occurs and immigrant actually becomes more like relevant members of the host group.

Richardson's theory is a valuable tool to understand the sequence of change during the process of migration. He emphasizes the need for approaching the problems of immigrants from their individual perspective as well as from the perspective of the societies of departure and arrival.

Suh (1980) discusses immigration as an interruption and frustration of natural life expectations, with all the related anxieties, depression, loneliness, intellectual and emotional stress and potential damage to self-concept. She also stresses the need for research with immigrant populations:

> Although immigration has played a central role in the history of civilization and in the development of nations and continents, the social-psychological dynamics of the process of immigration and resettlement have received little attention" (p. 207).

Along with the need for research with immigrants' experiences as expressed by researchers, the importance of sharing memories and sensory experiences of immigrants supports further research (Richardson, 1967). Listening to the meaning the immigrants ascribe to their work and their ethnic, immigrant and gender identities, allows us to glimpse how they deal with the constraints imposed on their quest for their immigrant dreams, hopes and expectations and how within the constraints of their situation, they invent new meaning for their identities.

Pakistani Immigrants in Canada

"Coming to Canada in the midst of winter was a shock for me. This is actually an understatement, considering that I was transported from +27 degree to -27 degree overnight! I too landed in Toronto, as does every other immigrant. No amount of orientation could have prepared me for the chilly winters of Canada. The thought of going out and building a snowman, based on the lovely images of books and movies, seemed very romantic .. In reality, I had to be coaxed to venture out" (A Pakistani-Canadian).

Pakistan is situated along the great Indus River in South Asia with India, Iran, Afghanistan, and Russia in its neighborhood. The civilization in this region is a blending of ancient Persian, Hindu, Buddhist, and Islamic cultures and traditions. Pakistan got independence from the British Empire in 1947. It consists of four provinces and several tribal territories with their local languages and traditions. The state religion of Pakistan is Islam. Approximately 95% of the Pakistani population is Muslim and the remaining 5% is a combination of Christians, Hindus, and other religions.

The national language of Pakistan is Urdu. In Urdu, the word "ummid" (اُمید) stands for hope and the word "pur-ummid" (پُراُمید) stands for hopeful. "Ummid" and "pur-ummid," both are commonly used words that can be used as verbs, nouns, and adjectives. The word "ummid" is used in Urdu as a verb (feel hope, we hope that he will come) and a noun (desire with expectation, there is a hope for success). The word "pur-ummid" is used as an adjective (I am hopeful for her recovery).

Political and economic upheavals in the country for the last thirty years and a Canadian open immigration policy forced Pakistanis to seek opportunities in the new land. Pakistani-Canadians are the people who have migrated to Canada in

search of better education, professional development, and higher standards of life. They have made Canada their homeland during the past thirty or forty years. This "promised land" has been working its magic on the highly educated professional Pakistanis for the last twenty years. A flexible immigration policy and the point system of the Canadian government has opened the doors for qualified Pakistanis to utilize their potential in the multicultural society of Canada.

The figure depicted in the Census Canada (1996) reveals that the total number of Pakistani immigrants living in Canada is 38,655. The total number for this immigrant community in Alberta and Edmonton is 3,470 and 1,445 respectively. This demographic information shows the total of single and multiple ethnic origin responses of the six different age groups of Pakistani immigrants. It is estimated, however, that the figure given in the Census Canada (1996) has almost being doubled during the last 3 years.

Pakistani-Canadians have to face a lot of challenges of different traditions, culture, climate, and education system at the initial stage of settlement. Pakistani immigrants with higher educational and professional qualifications experience difficulties in entering their profession due to the restrictive policies of Canadian professional associations (Awan, 1989). Many people waste their talent and training in unskilled or unrelated occupations in the first years in Canada. However, they are willing to take advantage of the positive things the Canadian life style offers and they are willing to make what contributions they can to the Canadian society, they take additional training and courses at Canadian universities and obtain practical Canadian experience to enter in their profession.

In short, Pakistani-Canadians are able to contribute to the best of their ability for

the development and prosperity of Canada. Kilgor (1999), the secretary of the

state (Latin American and African affaires), has paid tribute to the Pakistani

community and said that the Pakistani community in Canada has played a

commendable role in the fields of science and technology in their new homeland.

I am closing this chapter with the remarks of the Former Ambassador of

Canada to Pakistan.

> Immigrants from Pakistan can be proud of the customs and values they
> bring with them to Canada, including their traditional respect for the
> integrity of the individual, for close family ties and for hard work (Stone,
> 1989).

CHAPTER 3

METHODOLOGY

"The major advantage of a multicultural society is that in accepting the basic philosophy of multiculturalism we postulate a society that listens to, and accepts, the identity that is being projected by each individual, we are far more likely to come to a better understanding of a society if we listen to what its members have to say about themselves than if we arbitrarily decide their identity" (Mavalwala, 1980).

The rationale for choosing a qualitative methodology has been provided briefly in chapter one. The rationale for using a descriptive interpretive perspective within a qualitative paradigm is provided in this chapter. Identification of the study participants, data collection and analysis are described along with the ethical concerns and issues of trustworthiness in this study.

Perspective

Hope is a relatively unexplored topic with immigrants/ethnic groups and qualitative research methods are advisable when researching a fairly unexplored topic or experience (Bryman, 1984; Farran et al., 1995; Field & Morse, 1985). My aim in this study is to share, understand, describe, and interpret rather than to develop a theory. I believe that sharing leads to understanding and this is why I want to adhere to a qualitative paradigm. My intent in this study is to study the phenomenon of hope in depth and detail. A qualitative paradigm permits the investigator to do this. The strength of qualitative research derives primarily from its inductive approach, focus on specific situations or people, and its emphasis on words rather than numbers (Maxwell, 1996). As far as the study participants are concerned, I need to *know* and *understand* their perspective. A qualitative

research design is an important source through which I can get as close to *knowing* and *understanding* as possible.

Interrelatedness and compatibility of different components of a qualitative research design promote efficient and successful functioning and are the key factors to making a study worthwhile. I have therefore, tried to present an approach to qualitative research with all components working harmoniously.

Qualitative research is the "naturalistic, interpretive approach to its subject matter" (Denzin & Lincoln, 1998, p. 8). The purpose of various types of qualitative research involves description and interpretation of human experience in ways that promote understanding and provide insight into social situations and human experience. It is difficult to adhere to one particular method of a qualitative paradigm. One attempts to achieve a fit between the research question, the methods and the exploratory nature of the study. This study may be described as a *descriptive interpretive* inquiry due to its focus on the descriptions and interpretation of the descriptive accounts of hope. A descriptive approach expands our understanding of the meaning of experience for different people in different circumstances. Descriptions and interpretation allow us to walk the path of understanding another person's experience. Descriptions provide the grounds for the investigator's and the reader's interpretation of the events and meaning that have been captured (Denzin, 1989). My study design is very close to Denzin's (1989) interpretivist approach in which he celebrates the permanence and priority of the real world of the first-person's subjective experience.

The purpose of interpretation is to bring meaning and insight to the words and experiences of the participants. Description addresses the question, "what is going on here?" Interpretation addresses the questions of meaning and context: "what does it all mean?" "What is to be made of it all?" (Wolcott, 1994, p. 12). I want to know in my descriptive interpretive study what is going on with my study participants and how things come to have particular meaning in a particular context. Thick descriptions and interpretations have been generated out of participants' accounts to answer these questions in this study.

Huberman & Miles' (1994) interactive model supports the descriptive interpretive inquiry as they write; "there is a need not only for an explanatory structure, but also for a careful descriptive account of each particular configuration. This is one reason we and others have tilted toward more descriptive yet also more inductive methods of study" (p. 429). Ferguson, Ferguson, and Taylor (1992) have launched a series of studies based on informants' descriptions and interpretations. They wrote, "instead of describe, predict, and control, the goal of interpretivist research might better be described as *describe, interpret, and understand.* Moreover, the understanding sought is a kind of empathic process whereby one tries to approximate the perspective of others" (p. 6). I have tried to approximate my co-researchers' feelings, experiences, and perspectives through regular contacts in interviewing, describing, and interpreting.

Though a descriptive and interpretive approach is associated with the work of a number of different scholars, including Heideggar, Derrida, Husserl, Sartre, and Merleau-Ponty, the present research design cannot not be categorized under

their work due to the focus of the study. This study is more structured in nature and cannot be categorized under any of the classification of known qualitative research methods. The inclusion of an interview guide, focus on specific hope representations, lack of participant observation, and lack of theory generation exclude this design from the phenomenology, hermeneutics, ethnography, and grounded theory approaches respectively. It is through interpretation that I have tried to shape the meaning of an individual's experience, which is the goal of this study.

Participants

Selecting individuals that can provide the information that is needed to answer the research question is the most important consideration in qualitative sampling decisions (Maxwell, 1996). A theoretical or purposeful sampling technique was used to get "information rich cases" for the study (Patton, 1990, p. 169). My study participants were selected from my own ethnic group, Pakistani immigrants living in Edmonton, Canada. Being a member of the same ethnic group as my participants, and sharing the same language, cultural heritage, and values helped me to establish rapport with them. It has been argued that this is an essential requirement for the immigrant research and qualitative study (Johnston, 1965; Patton, 1990). Since it has been suggested that children and adolescents may have a different, less mature perspective on hope, as compared to adults (Wright & Shontz, 1968) only adults aged 21 and older were asked to participate in the study. In addition, adult participants were chosen due to the nature of the

interview questions. I felt that these questions would be too difficult for younger age groups.

Maximum variation sampling is the process of deliberately selecting a heterogeneous sample and observing commonalities in their experiences. It is a useful method of sampling when exploring abstract concepts, such as hope (Morse, 1994). A maximum variation sample was selected with respect to age, gender, education, occupation, when, why, and with whom they migrated and length of stay in Canada. Though a heterogeneous sample has its own problems, like difficulty in the selection process and difficulty in the process of identification of common themes, it provides more diversity and richness of experience (Maxwell, 1996).

The study participants were restricted to the first generation male and female Pakistani adult immigrants presently living in Edmonton. Since they have been raised in a different culture, they may lack the resources and network to cope easily with the adjustment of a new country with different life style and climate. All had migrated to Canada at different stages of their lives. Seven participants (4 males, 3 females) were selected for the study. Six were Canadian citizens and one was a landed immigrant at the time of the interviews. All of them were married except one who was divorced. The average age of participants was 44 (range 32-56). Their minimum stay in Canada was 2 years and the maximum, 30 years. The academic qualifications of the study participants varied from high school diploma to masters and professional degrees. The religion of all study participants was Islam.

Identifying participants

To identify participants for the study an advertisement (Appendix A) was placed in the Pakistan-Canada Association newsletter that is circulated among the Pakistani community in Edmonton. The same advertisement was displayed at the Pakistan Day Celebration at Lee Field Hall, Edmonton on August 17, 1997. A large number of community members were present at the celebration. Many community members showed interest in the study and I provided them with the brief summary (Appendix B) to explain the nature and purpose of my work. Copies of the consent form (Appendix C) and interview schedule (Appendix D) were handed to the interested individuals after setting the date and time for the interviews.

The president of Pakistan-Canada Association was contacted to get further assistance in identifying participants. She invited me to the monthly meeting of senior citizens of Pakistan-Canada Association at Mill Creek Room in South Edmonton where I presented my research proposal and objectives of the study. I got a very encouraging response and valuable feedback from the senior citizens of Pakistani community. Two of them readily agreed to participate in the study.

Ten participants were contacted and interviewed in total. All of the interviews were transcribed but only seven participants' interviews were analyzed due to the point of saturation during data analysis. Out of these seven participants, four volunteered for the study and three were contacted via other community members in view of their diversity of experiences as first generation Pakistani immigrants. Follow-up interviews with three participants were

conducted at different points in the study. All of these interviews were conducted at different times during the study. The details of the date and time of interviews are provided in the audit trail (Appendix G).

Data Collection

Interview

Open-ended, semi-structured, in-depth interviews were conducted to get detailed descriptions of participants' experiences. In-depth interviewing has been described as an important technique of data collection in hope studies (Farran et al., 1995) as well as in those desiring to understand ethnic groups (Driedger, 1978). Qualitative interviews help to explore "what is in and on someone else's mind" and provide their "own understanding in their own terms" (Patton, 1990, p. 278, 290). Through this technique, I got closer to knowing and understanding immigrants' hopes as a result of hearing them.

An interview guide (Appendix D) was used as a conceptual framework within the interview process. Informal pilot interviews were conducted with three immigrants to refine the interview guide. Small changes were made in the interview questions in view of their feedback after consulting with the supervisor. The guide was divided into three parts to facilitate the interview process: the conceptual meaning of hope, the contextual meaning of hope, and hope representations. The conceptual and contextual part of the guide helped me to increase the focus and comprehensiveness during interviews. Within this framework, sometimes I developed further questions, sequenced those questions,

and made decisions about which information to follow in greater depth to illuminate the concept of hope.

Metaphors enrich our understanding of a phenomenon and are a powerful mode of expression and illumination (Averill et al., 1990; Denzin, 1978; Johnson, 1987; Patton, 1990). Hope representations and metaphors were used as a tool for communicating thoughts and feelings. Within the hope representations, participants' descriptions of hope rituals, their hope kit, and the use of hope symbols, images, metaphors and quotes helped me to understand and elaborate the broad meaning of hope.

Interviews were recorded with the prior consent of participants. As one participant was not comfortable with the idea of keeping her recorded interview in my possession I returned the cassette after transcribing the interview.

Participants were given the option to record the interview in English or Urdu (the common language of researcher and participants). All of them had a preference for recording interviews in English except one. Some of the participants used phrases or verses in Urdu that were translated by the researcher with the assistance of one graduate student and one community member having knowledge of both languages. Translations were later verified with participants.

The Critical Incident Technique

I used a critical incident technique along with the interview for validating the findings obtained through interview questions. The critical incident technique, developed by Flanagan in 1954, is descriptive in nature and can be used for foundational and exploratory work (Woolsey, 1986). It was developed in order to

collect information from people about their direct observations of their own or other's behaviour during World War II. Later on, it was used for exploring, documenting, and understanding work motivation, human experience and interaction in industry, and research in education, nursing and psychology (Herzberg, Manseur, & Snyderman, 1959; Jacobs, 1986; Parker, Webb, & D'Souza, 1994; Rimon, 1979; Sawatzky, Jevne, & Clark, 1994; Wong-Wylie & Jevne, 1997). Critical incident studies are particularly useful in the early stages of exploratory research because they help in opening and clarifying a new domain for further research (Woolsey, 1986).

During the informal pilot interviews, three Pakistani immigrants had a strong desire to describe and represent their hopes with a story, a life event or an incident. One of them said that "our life is full of events that are especially significant and we want to relate those events with our hope". Because of this, the critical incident technique was very useful and compatible with the descriptive and exploratory nature of this study.

Hope is a dynamic process which is shaped during pivotal life events and experiences. In order for data collection to be useful and purposeful, participants were asked to relate and represent their hopes with one or more incidents in their lives which particularly contributed in strengthening their hopes. They were asked to describe what they "saw, heard, or felt that brought on the experience" (Flanagan, 1954, p. 329). They were encouraged to evaluate what the incident/s personally meant to them-that is, what was the meaning they derived from them. I felt that participants found it easy to identify their lived experiences in the form of

an event or story. These stories helped in getting an accurate account of events, documenting and understanding immigrants' experience and validating the pattern and themes obtained from the interviews.

Biographical Information

Biographical information (Appendix E) such as age, education, marital status, occupation, and religion were obtained from the participants to ascertain the heterogeneity of the sample. Additional biographical information regarding when, how, in what circumstances, why, and with whom immigrated were also obtained to understand and validate the data collected through interviews and critical incidents. Participants were assured that their identities would be kept anonymous in the dissertation. Detailed biographical information has not been provided in the dissertation to maintain anonymity. A pseudonym was given to each participant to maintain the spirit of confidentiality.

Field Notes

I recorded the field notes during or soon after every interview, following no specific procedure or format. These notes consisted of recording such observations as the discomfort of the participants with certain questions, their tone of the voice, and their non-verbal behaviour as well as focus on further questions and probing. Field notes helped me in analyzing the data as I had recorded the commonalties of circumstances or events and any insights that came to me during data collection.

Memo writing

Memos refer to any writing that a researcher does in relationship to the research other than the actual field notes, transcription, or coding (Maxwell, 1996). Memo writing gives the investigator a tool for engaging in an extended on-going dialog with self (Becker, 1986). I recorded memos (thoughts, reflections, and understandings) from the beginning to the end of the study. My purpose for recording memos was to record my pre-understandings, develop further ideas, document my own perceptions of the participants, depict preliminary themes, and facilitate my reflection and insight in the study. I used an informal, free-floating style to write memos as described by Bogdan & Bilken (1992). I found later that my informal written memos helped me a lot for the formal analysis of the data as I had plenty of preliminary themes and ideas in the form of memos.

Data Analysis

The primary sources for data analysis were the written transcriptions of audiotaped interviews and critical incidents. Other sources of data were biographical information obtained from the participants, field notes and memos recorded by the researcher. The constant comparative method (Glaser & Strauss, 1967) was used to analyze the data. Glaser & Strauss (1967) described this method as a process of constant interaction between data gathering and data analysis that is applicable to any kind of data. Data collection occurred in a way that the final analysis began early in the study and was nearly completed by the end of data collection.

The process of data analysis began with several readings of the interview transcripts. At the initial stage, participants' accounts were coded by underlining and highlighting. At the second stage, codes were clustered into broad categories. Finally, themes and sub-themes were formed from the data contained within the categories. As constant comparative method involves an interaction between data gathering and analysis, I worked back and forth within the data throughout the study. Exploration of a new theme led me to go back to the previously coded and categorized data to confirm the presence or absence of the theme. Analysis was completed by creating categories, themes and sub-themes extracted from the data and at the point of saturation as well.

The two-fold purpose of the constant comparative method was to identify and describe individual narratives of hope through within-case analysis, and to interpret the invariant themes and patterns of hope through cross-case analyses (Huberman & Miles, 1994). Within-case analysis and cross-case analysis provided a fit between the descriptive question, *what is going on* and interpretive question, *what does it all mean*? This analytical approach helped in reconciling the individual case's uniqueness with the need to understand generic processes at work across cases.

Listening and re-listening to recorded interviews and then reading and re-reading the interview transcripts made me familiar with my study participants' feelings, emotions, and thoughts. I felt myself more involved and closer to their life experiences. Sometimes, I reflected upon my own thoughts and feelings while analyzing my participants' interviews. These reflections have been included at

different points in the thesis. The goal of data analysis was to identify and describe individual themes and then interpret common themes in a way to make the concept of hope visible for the readers. At the completion of my data analysis I realized the genuineness of Bogdan & Bilken's words that, "the process of data analysis is like a funnel: things are open at the beginning (or top) and more directed and specific at the bottom" (p. 32, 1992).

Ethical Concerns

Ethical concern is an inseparable component of qualitative research, and the everyday interaction with research participants and the data. It is concerned with the ethical issues and moral obligations governing conduct in the field and writing up accounts of fieldwork and study findings. I took the following steps to fulfill the ethical responsibility to respect my study participants.

In the first or second meeting with the participants the purpose, benefits, and the risks associated with the study were explained. They were assured that their participation in the study in no way would affect their immigrant status in Canada. The voluntary_nature of participation and nature and the purpose of the study (Appendix B) was explained to the participants. They were asked to sign an informed consent form (Appendix C) prior to the interview. Being a member of the same community I did not face any difficulty in establishing rapport with the participants. However, interviews were not conducted in the very first meeting with the participants. The first meeting was used to establish a comfort level with the participants.

Having fictitious names on each demographic information form and anywhere else in the research report provided anonymity of the interviewees. Anyone working with the data was asked to sign an oath of confidentiality (Appendix F).

After getting consent of the participants, the date, time, and place for the interview was decided. All interviews were conducted in a mutually acceptable location, chosen on the basis of comfort, convenience, and freedom from distraction. Three participants preferred to be interviewed at their place whereas four were interviewed at my house. Interviews were tape-recorded with the prior consent of the participants. They were assured that recorded and transcribed interviews would be retained for 5 years after the study and then destroyed. As one participant was not comfortable with the idea of keeping the audiocassette in my possession her cassette was returned soon after transcribing the interview. Participants were given the freedom to withdraw from the study at any time and to refuse to answer any specific question if they want. Results and a summary of the findings were shared with interested participants. They were informed of the possibility of more than one interview if required. It was also explained to them that if at any stage they prefer that something they shared not be included in the transcript, it would be excluded.

The approval of the Ethical Review Committee of the Department of Educational Psychology was obtained by submitting the proposal for this study prior to data collection.

Trustworthiness

Trustworthiness can be described as the degree of confidence which can be placed in the research findings, or the extent to which results derived from the subjects and contexts of inquiry are free from investigator bias or influence (Lincoln & Guba, 1985). A variety of methods as described by Guba & Lincoln (1992), Lincoln & Guba (1985), Maxwell (1996), and Patton (1990) were employed to establish trustworthiness of data collection as well as the data analysis.

1. Triangulation is an important way to strengthen a qualitative study design. It can be achieved by combining different kinds of qualitative methods in one study (Patton, 1990). Interview, critical incident technique, researcher's memos, and field notes were used to triangulate and validate the findings and descriptions of the participants during the process of data analysis. The hope representations (metaphors, rituals, and hope kit) also helped in triangulation of the data.

2. Theoretical triangulation was achieved through the integration and support of the related literature within the interpretation of the final results. The supporting evidence in the literature supported the data analysis and findings.

3. Pilot testing of interview questions was done to determine if the questions work as intended, how people would understand them and what revisions I would need to make (Maxwell, 1996). Some modifications and additions were made in the interview guide in the light of pilot testing.

4. Members' checks or participants' feedback is an essential part of the data analysis and an important way of ruling out the possibility of misinterpretation on the

meaning of what they said and the perspective they have on what is going on

(Guba & Lincoln, 1992; Maxwell, 1996). Study participants were contacted

(Appendix H) during and after the data analysis to ensure that themes and

descriptions were accurate and valid as described by them during data collection.

It served to verify the credibility of emerging themes in the study.

5. Richness of data was derived from the detailed accounts of the study participants.

   Thick descriptions and critical incident/s of each participant were included to

   provide the foundation for explanation, interpretation, and understanding during

   the process of data analysis.

6. Prolonged engagement with the participants is a key of trustworthiness in

   qualitative research (Guba & Lincoln, 1992). About 24 months regular contact

   with my study participants helped me to facilitate mutual trust and confidence

7. An audit trail (Appendix G) was maintained to keep records of dates, times,

   meetings, activities, and the work plan before and during the entire process of the

   study.

8. The investigator's technical knowledge, beliefs, values, and genesis of the study

   have been described in chapter one to maintain the credibility and spirit of the

   study.

9. The ability to put aside personal feelings and preconceptions is more a function of

   how reflexive one is rather than how objective one is because it is not possible for

   researchers to set aside things about which they are not aware (Ahern, 1999).

   Starting a reflexive journal in which one can write down the issues that will

   enhance one's reflexivity and ability to bracket is important at the stage of

preparation of a qualitative study. The hope and my life story has served as a reflexive journal at the stage of preparation that I have been referring throughout the process of analysis and interpretation.

10. A maximum variation sample was used to increase the representativeness of the study findings.

11. Data collection was finalized at the point of saturation when no further categories or themes were identified. To validate the study findings from unanalyzed data increase the trustworthiness of the study and validate the point of saturation as well (Jevne, 1999, personal communication). I compared the study findings with the two unanalyzed interview transcripts and could not find any additional or new theme other than discussed in the thesis. These helped to achieve the transferability or generalizability of the research findings (Lincoln & Guba, 1985).

12. To be consistent with the philosophy underlying triangulation (Maxwell, 1996, p. 94) I got feedback from a variety of people (community members, friends, teachers) regarding my research findings. Some of these people were familiar and some were stranger to my study setting. I found their feedback affirmative and extremely useful in shaping my final report.

13. The research committee for this study consisted of experienced teachers and researchers of the University of Alberta. They provided guidance and discussed the pros and cons of the study from the very beginning to the end to enhance the trustworthiness of the work.

CHAPTER 4

DESCRIPTIONS AND CRITICAL INCIDENTS

"These personal stories allow some sense of how individual migrants, in situations of extreme and sometimes unpredictable flux, make sense of their experiences and thereby continually construct and reconstruct understandings of themselves and their larger social circumstances. In all of this, of course, the individual experience is broadly representative of group experiences. But it is more than this, for the individual experience is always richer, more contradictory, more paradoxical than that which we represent as the experience of a group" (Benmayor & Skotnes, 1994, p. 14).

This chapter consisted of individual descriptions and critical incident/s narrated by the study participants. Each participant's transcripts have been analyzed separately to identify individual themes of hope. Since each participant has a unique subjective experience I have tried to capture this uniqueness through individual descriptive accounts. Rendering descriptive accounts enrich and confirm the researcher's understanding in qualitative research. The underlying assumption of descriptive accounts of participants is that the data "speak for themselves" (Wolcott, 1994, p. 10).

My goal in this chapter is to make sense of my study participants' experiences of hope and the immigration experience. I have tried to tell the individuals' stories in a descriptive text-like style because it is not only the *description* or *event* that is important but the *telling* of the description that is important for the reader of qualitative work. Each description though has a common format that represents the uniqueness of individual experience. Each description begins with a critical incident that significantly affected the strengthening or diminishing of the participants' hope. Biographical information

about each participant has been briefly provided at the beginning part of each participant's description followed by individual categories and themes.

Hana

Hana, in her mid 50's has been living in Canada with her husband and four children for the last seventeen years. She has a master's degree from Pakistan and is working as a business management consultant in Edmonton. She belonged to an educated family and had worked as a teacher prior to leaving Pakistan. She came to Canada in hopes of continuing her teaching profession. Her friendly manner, positive attitude, and enthusiasm for life added a pleasing touch to her personality. She was an articulate, open minded and positive woman. Her future plans were to enjoy retired life and travel around the world.

I first met with her in a senior citizen's meeting of the Pakistan-Canada Association where I presented a brief summary of my research proposal. She showed her interest and willingness to participate in my study. I gave her a copy of the consent form and interview schedule. An interview was scheduled at a later date at my place. During the interview she described her husband's progressive disease as a critical incident of her life. It started at a point when the whole family was struggling with the initial stage of settling down in Canada. She narrated how her hope stumbled but she inspired herself to enter in the realm of hope again.

> I'll give you a particular example of when my husband got Parkinson and when we realized that. The doctor told us that it is a slow progressive disease, no cure, and all these different things about the disease then ... we were really depressed. What was going to happen, like as if the whole world is just closing on us but ... but I thought that if I sit on the nail and cry and not do anything it is not going to help it. I arranged an interview with the counselor and the whole family. We all went there and we talked

about it and my husband was with us too and .. that helped a lot and what happened was ... we accepted the facts that he has the disease and we have to deal with that and this is something that is a test from God to us that how we help him getting through that. So this is actually we were put on a test that how we are going to cope with that. Then that counselor helped us a lot and gave us names of some places where we went and visited like people with the Alzheimer and different kinds and I volunteered with them and I saw there people worse than my husband. I went to Cross-Cancer Institute then I thanked God that this is nothing to compare to what other people are going through so I accepted it and when I accepted it then again hope came into the picture and we started hoping that cure will be there some day. Then we recovered from that big shock. Usually people go through different phases of this kind of tragedy happen to the family. Our kids were young and going through the important phases of life, education and this and that and we were here only for five six years and I knew that everything is supposed to be done by me and if I lose hope and I will sit down and keep whining and crying about the whole thing, *one,* my kids will not get anywhere because they will be depressed, their whole mental attitude will be changed and *two,* my husband will give up hope and he ... instead of improving he will go back towards depression and these kinds of things and *three,* I'll get nothing by whining and just telling people about what happened to the family so I took it as my turn and I became very strong and said let's face it and it's our problem and we have to do that. Most of the time I do not discuss these things with my children because after all he is their father and that will distract then from their studies. We lived our life, very happy life and now it's their turn so I took responsibility and my attitude was very positive. I have hopes and I gave hope to my husband, I gave hope to my children and we went through that. We had a mixed kind of situation in the beginning. It's not guaranteed that everything will come out according to your own expectations but your attitude is very healthy ... you do not bother others ... people like your company because nobody wants to hear everyday you go to them and tell them Oh look! what is happening with me ... oh ... what can I do. This kind of thing does not help ... it hurts ... it hurts ... so do something about it and that's what I did. I volunteered and I saw worst people and I got from there that this is nothing as compared to that ... and then my husband and I became really strong and faced it. Another thing that really bothered me during the whole process was that I had a very ... very good job but I had to give time to my husband so I had to quit that job and I had to start my own because I had to work on his (husband's) schedule. He did so much for us and now it is his turn and I am still hoping for the best that some day cure will come out.

Hana's story moves around her personal effort for the wellness of her immediate family. She took the challenge of adversity and her positive attitude served as an agent of hope during adverse circumstances. She has been contributing in the form of time, effort and money for the treatment and ongoing research for her husband's disease and is hoping for the cure of his disease.

The Conceptual Meaning of hope

Hope as an Integral Part of Life

Hope as an integral part of life emerged as a single broad theme within the conceptual meaning of hope from Hana's interview. She described hope as an indispensable part of her life that directed her energies towards success and ways of dealing with the threatening situation.

> To me hope is a kind of rope that you can hold on to and it takes you towards success that you want to focus on and ... without hope there is no way you can achieve the goal you are focused on.

For her, hope has been a kind of motivating force that helps her to bounce back in face of adversity.

> There are actually mixed feelings about hope. Sometimes you are very depressed and you say oh my God! I hoped for that and this is what I got? But your personal attitude plays a lot ... you do not give up hope. Once you lose something and don't work according to what you thought then work again and hope for another success. So without hope actually ... it's kind of a mixed thing when you are not successful ... you give up ... you are depressed but you bounce back because of hope. And if there is no hope you will not bounce back.

The following are the three sub themes that emerged as integral to her hope.

1. Hope as a Dynamic and Multidimensional Process

The dynamic and multidimensional nature of hope was reflected in Hana's life story. She illuminated the dynamic nature of her hope as it fluctuated with the circumstances. She sustained her hope during crisis and her *spiritual and relational self* served as hope facilitators. Two sources of hope, internal and external were identified in her descriptive accounts.

> It comes from our religion and it comes from external influences too. You move around people and you see some people more successful and when you analyze these people and when you compare yourself ... there is a very positive hope in mind ... they are not losers ... they are winners because they think positive and why do they think positive because they have strong hope that whatever they want ... they may not be successful in the beginning but later on they will. So it comes from the external influence too but basically for me ... my religion gives me hope.

She also acknowledged hope as *action-oriented*, a key to goal achievement that inspired her to the way to success.

> When there is a hope you feel like a winner and you can get anything because you are hoping to get things so only hope is not the only thing that works for you but it is the key. So when you are hoping a positive thing then you work towards that goal and you are successful.

2. Hope as an Experience of Visualization

Visualization is the formation of mental images. It involves a process of making mental pictures surrounded by past, present, and future. Revisiting, reflecting, and envisioning all are the experiences of visualization that help one to develop a sense of ones own competence. The experience of visualization helped Hana to find clarity of her hope. She had a routine of revisiting her past to learn from the past experiences. She tried to dwell in the present as well and envisioned a positive future to make sense of tomorrow's world.

- Revisiting (past)

    Revisiting is a mental visit to the memorable moments of life. Sometimes revisiting of the past is associated with the feelings of sadness but the process of remembering seems to offer contentment. Hana's past work experience helped her to acknowledge the positive gains of her present profession.

    > I used to sit in the lab and just look at the results like: what cause the diarrhea and what cause typhoid ... studying the micro-organisms and all that. I didn't know what is going around the world but now ... I am a very aware person ... I know every thing. I go in seminars and meetings and fashion shows and I am so much in touch with the whole economy and all that and I feel very good ... like ... I love to do that.

- Reflecting (present)

    Reflecting is a form of wistfulness that is experienced in creating mental images in the present context. She reflected upon the new immigrants' strict attitude towards jobs in the light of her successful career change. She thought that they should accept the present realities of job trends to be successful in Canada.

    > I feel that new immigrants suffer when they want to stick to what they were doing in their own countries. On the other hand, in Canada, if you go through the statistics, people change their jobs and lines four times ... four times in their lives. It seems unbelievable for us because in back home ... when you are once employed you are stick to that and you have very strong values and standards and this and that but you can't live like that here. I also change my profession here and I am very happy with this change. I feel that I am now in the right field.

- Envisioning (future)

    Envisioning is speculation of a bright future through the window of imagination. Hana had heard about a new experimental drug to cure Parkinson and she started hoping for a positive future with successful treatment of her

husband. She has been involved in volunteer work to raise money for the ongoing research work that became a sign of hope for the cure.

> I try for and I think about it. That is that one day .. very soon .. they will come up with the cure for Parkinson. I am reading those scientific journals in my lab and they are going through the research part of this process and I have strong hope that some day ... in near future they will come up with the cure. Lots of volunteer work is involved and I have promised my cost every month and money is not a big problem for me. My children are now raised nicely and they get their jobs and when they will marry I will volunteer and will give at least 60% of my time to raise money for research and one day they will come up with the cure.

3. Hope as Universal Goodness

Hope as a universal goodness emerged as the third theme within the contextual meaning of hope. Hana showed passion to provide help and guidelines to the newcomers in Canada. Her hope for the wellness of society was universal as she explained how she has been involved in helping out and exploring jobs for the newcomers from various countries.

> I would be more than happy to give them directions because there was nobody here to give me directions when I came in here and I had to go through different routes to figure out what I should do. I have come across with the people who just came in. These were people from different communities. If they were skilled, I found part time jobs for them. I absorbed them there and then they go with their own career. This is my focus of hope .. to help and guide them.

The Contextual Meaning of Hope

Hope as a Process of Transformation

Hope as a process of transformation emerged as a second broad theme within the contextual meaning of hope portrayed in Hana's experiences as a first generation Pakistani immigrant in Canada. Three sub-themes are identified within this vast theme revealing how hope can emerge from a process of

transformation. From shock to integration, professional decline to development, and loss to gain, hope is involved in that change.

1. Shock to Integration

Culture shock was the first psychological reaction of Hana to the novel and unfamiliar environment in Canada. She had to face many stresses and family challenges in her journey from shock to integration. She narrated the story how the different family structure and lifestyle frightened her during her initial days in Canada. She got her daughter engaged to a man back home. She did it with a good faith, just to keep her family away from the different cultural values of Canadian society but that did not turn out to be very good.

> When I came here, I was new here and culture, life style, everything was new. I got scared ... and my daughter was only 17 at that time. I went back home, got her engaged to be married with the guy who she never saw or met. She was only 17 year old and in the first time, she said to me, "Mom! if you really buy a car for me, you will take me with you and you will ask me what kind of a car do you want"? And now I admit that it was my mistake but ... I was new here and I got scared with the things that were happening here.

As the time moved ahead, she learned to live with the values she brought from her country of origin and the values that her host country gave her. The process of integration and adaptation began with this learning. She started hoping that her trust and training would lead her children towards the right path in accordance with their traditions.

> Trust your child, you raise them in an environment where drinking is not allowed and they lived it so just don't put so much strangle around them ... just leave them alone, give them values. It's their decision ... take it or leave it ... you just trust them. It is in their mind from the childhood and they know the desirable values. They dress-up like ... my children dress-up and go to their college as all other people go and they go to movies ...

they do all kinds of clean fun. I insist on *clean fun* because I have certain rules ... they understand it. For my daughters ... no boys friends ... not *boy friend ... no boy ... friends.* They can mingle with girls, they can go with them but I do not appreciate any boy calling at home. No matter .. its their home work, for thesis, or studies because it starts that way. So this is a rule for my boy too.

As the process of transformation reached the stage of integration, Hana began to realize that the acceptance of cultural similarities and differences is the key to hopeful survival in a new culture.

> You are in this country and the requirement for the job is different ... it is just like changing the uniform in the army. You want to wear shalwar kameez [Pakistani dress] in the army and go in a parade with them? No! I am not saying that you wear short or tank top ... no .. we will not but we need to gracefully blend in kind of such things. You have to blend in the things especially for business so that we can present the image for that business ... cause in business you reflect that you are the employee and this kind of stuff you sell and if you are not reflecting the required image ... they will not hire you. So you try to blend nicely having your own traditions.

Hana's descriptive accounts reveal her hopes of integrating into Canadian society while keeping her own cultural identities alive. She had to pass through the stages of shock, non-familiarity, and adaptation to touch the point of integration.

2. Professional Decline to Development

Hana told in the very beginning that she had a strong desire to continue her teaching profession in Canada but she could not get a chance to enter in her profession. As she analyzed the situation she thought it might be due to her heavy accent in English so she decided to try another career.

> I decided that I might as well just change my career altogether so to improve my accent and my English. I thought maybe I should go in business and retail then I have to talk to people a lot and it helped.

She described her first hand experience in business that served as an impetus in her professional growth.

> I told them that I don't have any experience in retail .. usually people come and write different resumes that I was working in a store and this and that but ... I never lied and said that I have no experience what-so-ever but I am a very good person to train people because when you teach you are a very good trainee. I told them that I don't know ABC of business so you have to train me from a scratch and that was a very good company so they sent me to the head office in Toronto and I was trained for six weeks.

Though she joined a new career she worked hard to compensate for her strangeness of being in a new set up. As a result she earned a higher position in the same company.

> Once I made that million-dollar store they were very happy with me and they trained me further and further and then I became the supervisor.

This professional transformation did not happen in one or two days but it took many years of training and work experience.

> I did courses in business administration. I did a fashion & merchandise course from Alberta Fashion College & I just kept on training myself in that field and because company used to pay so I had no problem at all.

3. Loss to Gain

Feelings of restoration and recovery from loss were dominant in Hana's accounts. She described her career change as an experience that led her from ignorance to enlightenment. She discovered her hidden qualities as a public person that she never explored before.

> I am very happy about that because I never realized that I was a public person. I was always a public person and I never realized that and now I am in public and I had that aptitude.

Hope Challenges

As defined in the first chapter, a hope challenge is a condition that inhibits the possibilities for maintaining hope. Four sub-themes have been identified as hope challenges from Hana's lived experiences.

1. The Dilemma of the Second Generation

The dilemma of the second generation came out as a big hope challenge for her. She was worried about the changing values of her children as they were getting contradictory messages from home and society. According to her Pakistan has more community-based approach to living compared to the Canadian individualistic approach. She worried that the clash of these two different approaches could have negative impact on the second generation.

> The only thing I really am very sticky about is ... changing values... because when you raise children here and you have your own values and they [children] are exposed to different influences and its very hard for them to get two messages. One at home and one outside ... so they are very confused people because when they are young ... they can't decide that what is right.

Hana expressed her hope to find a partner for her children within the community as out of community marriages have become a big hope threat for the Pakistani parents.

> I want my children to get settled here and I hope they marry with our own people because the second generation moves around the community just once in a while and when I see that the younger generation is going more into other communities [getting married] I feel that the third generation will have nothing left. So this is my hope that they get married with their own people. Its not that I hate other people but just to carry on with our own culture.

She told how sometimes her cultural values collided with the local traditions. For

instance, her children who were raised in Canada have a different focus and they

wanted to enjoy sleep over parties with the friends. She didn't allow her daughter

to join such parties.

> Then she [daughter] said, "Mom! tell me one thing, why don't you let us go? Don't you trust us?" I said I trust you 110% but I can't trust others. The reason I don't let you go is that other people drink and when you drink ... you can lose ... you don't recognize what you are doing so I don't like even to touch it. So she never asked me to go again.

2. Non-recognition of Academic Credentials

Non-recognition of academic credentials was extremely frustrating for her

in the initial days in Canada. It was a big challenge to find a job related to her

professional degree. She hoped that she would get a good job to continue her

teaching profession but she was asked everywhere to have Canadian experience

and to improve her qualification.

> When I came here I thought I would be in my field. I will go to Canada and will get a nice job and I will be teaching there as I was doing in Pakistan. I hoped that I will be in the same profession but when I came here I did get a job but it was entirely different from my country back home. Number one, it was not a full time job ... it was just a part time position. Number two; because of the union I would never get a job unless I improve my qualification, which will take me another ten years to do that.

3. Discrimination

She expressed her initial feelings at her workplace where her boss

maltreated her. In the following incident she explained that they [family] moved

here to hope for a bright future but they suffered in the middle of an alien land

with diminishing hope due to the racial discrimination of others.

I was very ... very disappointed when I came in here ... everywhere I went for a job ... they said you don't have any experience so we can't give you a job. Once I got a job and my boss ... a lady ... was a British lady over there and she would ask one to do things that she didn't ask others to do. She used to look down me ... because I had brown skin and I was non-white. She was so mean and racist. One day she treated me very badly and asked me to do things that nobody was doing and ... I was very upset and that day I decided that no matter what, I want to go in her shoes and want to do the same as she did. That was my anger I did and believe me I am in those shoes these days. I do high ... I do fine ... I do training ... I do everything but I never did the last part I promised myself. I didn't treat them bad. But I was so hopeful and I tried really hard for that and now ... I am brown and I am high ... I am training them ... I am giving them turns to run the business whatever ... I got accomplishments but I dropped the last part ... which was due to the anger that I will pay them for their maltreatment. I never did that and I am hopeful ... I am happy that I never did that and my God gave me reward for my patience.

At the end of the incident she revealed that this act of discrimination served in her growth. She took it as a challenge and tried her best to be in the same shoes as her boss. The lesson she learned was not to pay others back for their maltreatment.

Hope Uplifters

A hope uplifter is a condition, or thing that sustains the possibility for maintaining hope. The following hope uplifters were identified in Hana's story.

1. Personal Characteristics

Her personal characteristics proved to be a hope uplifter in upheavals of life. She felt that the end of hope would be the end of life for her.

I never lost hope - never. In the worst situations, I never lost hope and I pray to God that I never ever lose it because that could be the end of my life and I can feel that if I stick to the attitude believing in me that my hopes will come out true then God will reward me.

Because I am a very positive person and I have no hang ups for learning from anybody so I kept on doing things because I thought if I am in business I had to know everything about it.

She kept herself busy coping with the stress of her husband's traumatic disease.

Her involvement in community events, parties, and picnics gave her energy to see

the positive side of the gloomy picture.

> My positive attitude helped me coping with my husband's disease. That is the best part of this process. That I get out... I meet people and I am happy for a while then I come back home in the same situation... and my attitude is very positive.

2. *Acceptance of Alternative Routes*

As a result of her experiences in a new land she learned to have no hang

ups for lowering or changing the goals that are not easy to achieve. Her hopes

then transformed, characterized by flexibility, acceptance of reality, and openness

to accept change.

> I used to think that back home I am this and that ...royal treatment that was frustrating for me too. When I am not successful I try to look very strongly the points where I did wrong .... something wrong and then ... may be I hope for something that was out of my reach and that was not right for me so I do not blame that all for anyone else but my attitude is like ... if something doesn't work and I try to figure out what did I do wrong that this thing didn't work out. Sometimes it is my fault sometimes it is not. Sometimes the culture, the environment, different country we are living in, our own background and then I analyze the whole situation and I focus a little bit lower goal for myself because I do not give up so hope is something that you hang on it ... you do not give up.

3. *Beachhead Community*

Hana believed that close community ties and within community interaction

was a big support for her while living in a different culture. It helped her children

to be in touch with the own religious and cultural values. She preferred to live

near by the mosque so that the children could get religious education there.

> The best thing when they [children] are growing here as kids or living here when they are 6-7 years old ... involvement in your own community is a

must because young mind accepts things better so my personal experience is that. My work was very far from my place where I live but my place was very close to mosque [place of worship] so I prefer to live very close to mosque rather than going in -30 (temperature in winter) far away further because my children's career was more important for me and that helped because they went to Islamic school and they learned everything right away over there.

She believed that the availability of a formal and informal support network in her own community was the crucial factor for a positive or negative experience of new immigrants. At the moment she was in a position to provide a guideline and support to the new comers. She has a desire to provide it to them so that they can grasp the possibilities and options available for them in their new place of destination.

> Sometimes people come from there [Pakistan], they have high hopes like I did but they don't even grope the other options and then ... they become very depressed and go down to the point where they can't go ahead. So I want to help them. I want to give them direction also I want to direct them towards the sources from where they can get help.

4. Host Community

She found it worth learning positive values from the host community. She loved and appreciated the positive ethical values of her fellow Canadians.

> There is nothing wrong learning from the other society ... like people say ... don't learn anything from white people because they are white. But I do believe whatever is good in there is good and is worth learning. They have good values they are honest as Islam teaches us ... they never lie as our religion teaches us ... so learn that. I was very honest about everything and that is the thing I learned here that you are honest you can get anything you want.

Hope Quote

At the end, Hana shared her personal hope quote that was an essence of her lived experience.

Live on hope for the best and leave rest to God. That's what I do. It is my ritual too because that way I am very safe - I am expecting high hopes and I am hopeful that God is there to help me and I did everything in my power and it will turn out to be the best. If not, then it's God's will. May be something wasn't right that I did.

Shawn

Shawn, a young man of 32 and the youngest participant of the study has been in Canada for three years. He has a master's degree from Pakistan. The quest for a higher education and a bright future led him to Canada. An only child, Shawn lived a lonely childhood as his mother was murdered when he was three. His father brought him up and never married again. He passed away with cancer when Shawn was finishing his graduate studies in Pakistan. Shawn learned his lesson of hope from these upheavals in his life.

To quench his thirst for knowledge, he applied for admission at different Canadian universities and suffered the dilemma of needing to do odd jobs to earn his living in Canada. His future plan is to earn a Ph.D. degree in his area of interest. He volunteered for my study due to his personal interest in the topic. He shared two incidents, which centered around his family. He believed that both of the incidents have played a crucial role in shaping his life.

In the first incident, Shawn described the unique experience of hope in his childhood when he had to stand in a witness box during a court trial after his young mother's murder.

> My experience is unique like everybody else in the world but ... I have some real traumatic experiences in my life. My mother was murdered when I was about three years old ... the only child of the parents and I ...didn't know anything but .. I remember every thing when I was put in the witness box and I .... I remember the crystal clear image that's still in

my mind and I remember the way the judge asked me the question how many paisas are in a rupee ... it's in Pakistani currency .... the paisas in rupee are the same as cents in a dollar. So I maybe so confused at the time I didn't answer that question. I was one of those unlucky fellows that had to go through all that traumatic events. I was the unlucky one who had to go through all those circumstances but I am still on the positive side and never tried to abuse the system. I never tried to let down the system ... the people ... judiciary ... police and the society. Like a child ... if you snatch away some toys from the child he expresses his or her resentment ... maybe by crying, maybe by giving a bad look and that's the natural reaction of the child. But somehow I was lucky. I took things positively ... and such things shaped my life. I could have ended up in a very hopeless phase .... maybe in form of a criminal that the society gave me, but fortunately .... maybe by nature ... it is a gift of nature that I took it positively. Since my childhood, the suppressions, the trauma I went through is that source of energy in me that kept me going.

In the second incident he recalled his father's dedication and affection

after the death of his mom. He was the only blood relation to him in the whole

world and he got cancer when Shawn was at the final stage of completing his

education.

In those days my father had a cancer and he was the only blood relation to me in this whole world and ... doctors never told me that he had cancer and three days before his death they told me that he has cancer which has damaged his liver, intestines, lungs and so many things. So I was the most helpless person on this planet because I was all by myself. No brother, no sister, no mother so I had to take that. And that day ... I still remember ... at 7:30 in the morning, 26 February 1991 ... I went to the CMH [combined military hospital] my father was in ICU. It was a military hospital ... very disciplined so I waited my turn. Then I went to the ward and turned to my father's bed ... it was clean with a new bed sheet on it and I thought they have taken him for a blood test and I went to that counter ... the staff counter, and they told me that he expired at 6:30 a.m. It was the biggest news for me ... devastating ... I have never been so helpless in my life as I was on that day. I just got confused ... I didn't know what to do ... what to say. I came out of that unit and stood with the wall blanketed myself ... it took me about 5-10 minutes and then I absorbed that reality. I sensed it. It's been done ... it's there and I have to face it. And I walked into that ward again and I thanked everybody, attendants, nursing staff and the doctor. Because they did their best and it was me who had to go through all this pain. It was the most hopeless time in my life. I was very helpless

at that time. I had mixed kind of feelings. I badly missed if I could have a brother, he could share with me but ... I had to take it all by myself. I called my friends and my cousins ... they came and that's it.

The Conceptual Meaning of hope

Hope as an Integral Part of Life

Shawn learned his lesson of hope from his deprived childhood and lonely youth. Somehow, he took all things positively and perceived hope as an integral part of his life.

> If there is no hope, it is just like stagnant water, which stinks. You have to have hope to have something in your life.

> Well, because ... if I don't have hope then there is no question of being in this world for me. Because if you lose hope, then there is no point to live in this world.

1. Hope as a Dynamic and Multidimensional Process

Shawn revealed the multidimensional and dynamic nature of hope in the following descriptions. He affirmed that his resources of hope were his inner and outer world. His perception, cognition, and thought process served as inner motivating force and everyday life experiences, role models, and socialization process served as outer stimulants to flourish hope.

> It [hope] has basis from our surroundings which is based on our perception .. for me ... and because we get stimulants for hope from the surroundings so we get hope from our surroundings. We sense our surroundings, we follow role models, and set our goals that's the source of hope for me. The external stimulus, the stimulus from the surroundings, from our socialization process ... from our experience ... from our cognition and from our sensation.

He described the affective dimension of his hope as a feeling of contentment and being energized.

> The emotional response to hope is that you feel satisfied, you feel contentment. There are certain psychological phenomena that I used to

have with hopeful events, contented, you feel that your dreams have
become true or about to become true ... you feel energetic. It is satisfying.

He showed his belief in the truthfulness of dreams. A dream that became reality

represented his spiritual experience of hope.

> I don't know what was that but it was 27th of Ramadan [sacred month] ...
> one of the holiest nights in our religion. I had a dream in the morning and
> the dream that comes around dawn is considered true. So when I came to
> Canada, it turned true. It was a visual experience and I never knew that I
> am gonna get Canadian immigration and I never applied at that time for
> Canadian immigration and now I am here and the things seem that way I
> saw them two years back ... almost three years.

2. Hope as an Experience of Visualization

Shawn's descriptions revealed the visual experience as well as temporal

nature of hope. He created a visual image of a desired outcome of his hope for

universal goodness, peace and freedom.

> My visual experience of hope is the UN symbol. It is the dove and this
> bird is the symbol of hope for me ... for the humanity. The sound of hope
> is soldiers marching on the road with the band ...fully dressed but they are
> not to fight people or any other nation but they are to protect people. They
> are the torchbearers of freedom not to protect any specific country but to
> take care of anybody who is in a bad shape, who is poor, deprived.

- *Revisiting (past)*

The experience of hope for Shawn was connected to his past memories.

His father's lonely times after his mother's death, his father's desire to see him

successful in his life, and his broken love affair were the challenges of his past

that served toward his emotional stability, and growth.

> When I have a flash back in all those years and days my father never got
> married again when my mother was killed ..... murdered. I was the only
> hope for him and he worked in lonely nights and bad times just hoping for
> me that I could make something out of my life but unfortunately I could
> not do anything during his life. Then my broken love affair after the death

of my father. I loved that girl badly but it .. I mean it was a wrong call. I was running after a shadow and I realized it later. I took that frustration ... I learned my lessons.. all these things gave me patience, insight, sensitivity ... and ... the true essence of life perhaps if there is one.

- Reflecting (present)

While reflecting upon his life experiences, Shawn explained that even in the most difficult moments he tried to act rationally. He learned to find meaning in his experiences. He tried to relieve tension focusing on the transcendence of the present moment.

> I look into myself. I try to find solutions of problems. I try to find ways to get to my goal. I try to find things which can be helpful to my goal. I analyze and think more rationally .. in a more appropriate manner to give meaning to it.

- Envisioning (future)

Shawn's ability to visualize did not stop him from envisioning a bright future despite the hardships of his life. He had chosen to focus on what he could do in his life rather than on his limitations.

> I applied to the graduate program at a couple of universities and it's not a very hopeful situation for me regarding my education. Probably this is a phase of frustration for me for a while but I am sure these minute things and these minor hurdles cannot stop me to pursue my goals. I have a hope for my future ... and I know I have to make it.

3. Hope as Universal Goodness

Shawn's concept of hope is more global in nature. His passion for the universal goodness remained dominant throughout the interview. His passion to contribute for the society empowered him through all stages of life.

> Actually I want to be in a position where I am able to give ... to contribute to the society ... hope is like this for me. My ultimate goal is to go through all these stages and contribute something.

He conceptualized hope as personal wellness as well as universal goodness. He

expressed his desire to contribute and make a difference in others' lives.

> General hope to me is to stop the acts of cruelty or atrocities in the world
> and to give them [repressed people] all due freedom ... freedom of choice.
> Repressed people of the whole world should be given a chance to have
> their political rights, right to education, right to have a peaceful life, right
> to raise a family, right to live like .. peacefully anywhere in the world.

Humanity was the universal faith for Shawn that crossed the boundaries of land,

cast and creed.

> I have one belief that although I am a Muslim and born in a Muslim family
> and practice Islam as an individual but I guess humanity is the universal
> religion. And all those religions Islam, Christianity, Judaism, Hinduism
> all these religions they teach us to make this place a better place to live ...
> for everybody. No religion teaches us to fight with each other ... its our
> own interpretation of our circumstances ... political and economic things
> which make us think that way... makes us fight with each other. So
> humanity is a universal religion irrespective of someone's religious
> practice, caste, color, creed, level of education, geographical terrain he or
> she belongs to ... that's what I think.

The Contextual Meaning of Hope

Hope as a Process of Transformation

1. Shock to Integration

He found differences between Canadian and Pakistani cultural and social

life style. However, he recognized that these differences enabled him to better

understand, accept, and integrate the host community.

> Well .. there are certain cultural differences because we are from a
> different social system and we have different level of interaction ...
> different socialization process and different environment. These are nice
> people ... the Canadians ... they are nice and friendly but we have our
> own values and limitations that are not easy to cross.

The acceptance and understanding of the differences between the two cultures

encouraged him to involve and participate in local cultural activities and

celebrations.

> In fact I would prefer to participate in cultural ... Canadian cultural
> activities rather than my own ... own country celebrations because that's
> what I have been doing all my life. Now, I am in a different culture and I
> need to know the way the people who live here ... they think ... the
> Canadian way of thinking and I need to be more concerned about the
> norms ... the values and the socialization process of the Canadian life.

2. Loss to Gain

His hope has been revealed dialectically in the following accounts. He felt

lost in the traumatic event of his childhood. However, he took this event as a

challenge that turned into a transformational and enlightening experience for him.

He learned when he was standing in the witness box at four.

> The source of my energies is the critical incident that took place when I
> was three or four years of age. That was in fact a very hopeless life for me,
> but somehow it turned to be a challenge. It showed me light to be
> persistent, not to get frustrated and I achieved recognition for my life, to
> pursue my goals, to work hard for my goals and I achieved the recognition,
> honor, money too.

He learned when he did not get a job in Canada. He even grew when the

Canadian universities to which he applied did not accept him.

> You think why have you made this decision to come to this country but ..
> at other times you think that it is part of life so I am still hopeful like
> everybody else ... that maybe it took people centuries and decades and
> years to .. to explore the life ... to make their fortunes and to get what they
> wanted to. It's the tradition of this soil ... it is full of resources .. full of
> opportunities. Perhaps it is more demanding ... more hard work
> orientated ... to be part of the main stream, to be a part of this society in
> the actual terms ... to actualize your goals ... to materialize your goals.

Hope Challenges

1. The Dilemma of the First Generation/ Identity Crisis

He had to leave behind many things he cared about. He suffered through

an identity crisis and feelings of uprootedness within an unfamiliar soil.

> I left that culture ... familiar taste, smells, sounds, sensory experiences,
> geography, terrain, climate, food, culture and aspirations, socialization
> process. I left that behind and I came into this culture. I was experiencing
> as you uproot something from the very familiar soil and plant that tiny
> thing into another soil ... in a different climate.

Shawn belonged to the first generation immigrant group and he reflected upon the

overall condition of all first generation immigrants in the light of his experience.

Having entered into a new place, they, the first-generation immigrants, feel lost in

a world where they have no history.

> When you come here in this country you come with a certain image. But
> then you really come here physically certain things are not the way that
> you had imagined ... they are different. There is a different culture,
> different society, different values, different language ... different
> geography ...different climate. You feel that you are not a part of the
> society because you have come from somewhere else ... you belong to
> somewhere else ... you feel yourself lost.

2. Non-recognition of Academic Credential

Shawn showed frustration, as he was not recognized for the education and

work experience he had before. He had to face challenges in getting into an

educational program to pursue higher education. He had to face challenges in

finding a suitable job to earn his living. He had to pass through a "status crisis"

due to low paying labor jobs despite educational degrees.

> If you really try to make your way out in your profession you get frustrated
> because ... there are certain limitations ... certain hurdles you have to over
> come. And sometimes you get frustrated and you get hopeless ... because

> you ... you think that you can never make it. You start your job ...
> immigrants really start their jobs at $7 an hour... at 7 Eleven, gas stations
> ... all kinds of odd jobs ... and me ... like I never had such kind of work
> in my country because of the qualification I have and the background I
> have. So it was a shock to me that there is not much for me in this
> country.

He complained that he was asked everywhere to have Canadian experience and to

improve his qualifications. He generalized his experience to other immigrant

communities since their previous qualifications were not recognized in Canada as

well.

> I found certain things, which I never imagined in my country. To enter the
> system here we need to have a training experience, to have a job we need
> to have a certificate of Canadian education, to get into any department any
> job we need to get training, specific training from Canadian institutes. It
> seems very odd because the people who are qualified, they have some
> work experience in their home country, they are skilled persons, they have
> potential but still they are not recognized here.

3. The Dilemma of Going Back

The dilemma of going back became a challenge for Shawn. He went

through a process of going back and forth between two countries during the phase

of shock and distress in Canada.

> Obviously life is tough here ... its harder ... different than the way I
> perceived and imagined. Because if there are no jobs for the people who
> are highly qualified and they don't have access to the educational
> institutions either, so they [Canadian officials] probably should not offer
> them immigration. It's better for these people to live in their home
> country than to get uprooted here.

Hope Uplifters

1. Personal Characteristics

Shawn showed the glimmer of his personal hopefulness and positive

attitude throughout the interview and in connection with the study. He asserted

that it was the power of perspective that could help one to make life a tragedy or triumph. He reflected his power of perspective as a driving force and energy that always motivated him to look at the brighter aspect of a situation.

> My experiences are unique because I think those can lead someone to help. A man can make life heaven in this world and the world beyond this world. Somehow I took all these things positively so far and I got mission in my life and I started pursuing ... I always tried to pursue my missions, my goals and the driving force and energy behind this struggle is my hopeful attitude towards life.

> Every time someone said to me something bad I took notice of that thing because I was very sensitive and I was supposed to be sensitive and I am sensitive. But I am not sensitive to the feelings only. I am sensitive to the knowledge as well. I am sensitive for myself and for other people too. What other people aim, what they need and how can I contribute my share for their well being and give them power to go further positively in their lives.

2. Acceptance of Alternative Routes

The process of evaluation and modification of strategies allowed him to give an open response to the distress of failures in his life. He revised his goals after his broken love affair. He re-evaluated his goals after facing failure to get into the Pakistan army due to his colorblindness. His focus was now to play hockey at the national level and he achieved that goal.

> Every time in my life ... like my broken affair, my inability to join Pakistan army because I couldn't pass their medical and was declared color blind ... my color perception of red and green was not accurate enough to be inducted in army or in armed forces. It was sheer frustration .. the height of depression ... but I didn't lose heart ... I kept on going, I started playing. I was playing hockey at that time and tried to make the best thing out of me and my goal was to be ... to be an Olympian.

He affirmed that life is filled with possibilities that challenge us everyday. Visioning the potential for possibilities became a hope uplifting experience for him.

Sometimes I find that it will be difficult to pursue my academic goals and future I visualize for myself. But at other times I think that everybody who came to this land somehow he has made his fortune. Hard work and perhaps the patience are the basic things.

3. Beachhead Community

The Pakistani community in Canada was like the beachhead for Shawn, especially, at the initial stage of his arrival. He developed special friendships with the young members of Pakistani community. He was single in those days so his friends and their families provided a warm and homely atmosphere to him. Within this community interaction he felt that he was an essential part of that group.

While you are in your own community your level of interaction is different ... you feel more close, more homey and you feel that you are a part of them and they are an essential part of you.

He had strong ties with people from Indo-Pakistan origins due to the commonality of values and traditions.

Most of my friends are Canadians: Indo-Canadians or Canadians. They are born and raised here and their parents are from Indo-Pak. They could be second generation-Pakistani-Canadians. I know a lot of people who are originally from Pakistan but they had moved to Africa and from Africa they have moved to Canada. They are very nice people, very friendly people ... like a family ... they treat me like a family member.

4. Host Community

Shawn first landed in Vancouver as a Canadian immigrant. He had no friend or acquaintance there and he wanted to enjoy the first hand experience alone. According to his description, he found Canadians to be very helpful, friendly, and cooperative. Though he was mentally prepared for the strangeness of the new society, to his surprize, this strangeness turned into pleasantness after

having positive interaction with the local community. Acceptance,

encouragement, and recognition from the host community boosted his hope. A

new sense of competence and confidence was the reward of this experience.

> The first 10 days I lived in a youth hostel downtown and went through certain newspapers to find out a place ... to rent a place. That's what my plan of action was and that's what I did. I acted according to my plans and I found the Canadians very friendly people. I had an accent. I still have a different accent because I have been brought up in a different country but people were very friendly, especially in downtown ... they used to say good luck, welcome to Canada; and told me whatever I needed, whatever I asked them. This is nice country to live ... very friendly people.

5. Situational Analysis

A realistic assessment of the hurdles to get into the desired career helped

him not to dwell in a phase of distress. He was prepared for such practical

obstacles before coming to this "land of opportunities". His internal resources

and will power helped him exploring external resources available to him.

> The hurdles to get into the right kind of profession, educational field and to get a suitable job. These are the realities that someone has to face and go through when someone has to experience such a major change. These are not really very disturbing things whatsoever because I was mentally prepared ... and I knew that its gonna' happen and that's the way things are and I have to take the things the way they are.

Hope Quote

Shawn concluded his interview with his personal hope quote that reflected

his determination and perseverance.

> I cannot change the direction of the wind but I can adjust my sails to always reach my destination.

Raza

Raza came in Canada in 1967 at the age of 25. He married just 10 days before leaving Pakistan. His wife joined him eight months later. His first place of destination in Canada was Calgary and he started his journey as a student. As he came to pursue his education he had no plan to settle here on permanent basis. After getting immigration status he decided to stay here but for at least ten years he suffered from the strange desire to go back to Pakistan. The quest for knowledge kept him changing his profession. He had a bachelor's degree in engineering from Pakistan. He did a masters degree at Calgary and took a turn toward business administration. He completed an MBA and an LLB as well. He changed many jobs during this period. Currently, he is working as management consultant in Edmonton.

Raza showed an interest in my work when one of my Pakistani friends talked to him about the study. I called him to provide the details of the study and gave him a copy of the consent form, summary of the study, and interview schedule. He agreed to participate in the project after reading and discussing the nature and purpose of the study. He identified a critical incident of his life during his government job in Canada.

> I have been lucky except for this little instant I had two three years ago when I got difficulty with a minister [a government officer] and the government. I was in the government I was doing very well then I had difficulties with the minister here and that was the first time I ever had in my life, difficulty with somebody. I was the [designation] in the government, which is like associate secretary in Pakistan, and I was doing very well. I was considered to be a good civil servant ... a good person. I did well. People saw me as the only Brown who had risen to this position in the government. It was really nice. Then, there was this minister, this lady, she just didn't like me. For what reason, I really don't know. So I

had to quit. So when I left I hadn't thought about this profession which I am currently in so ... this is in many ways a unique experience for me ... because all the time I made moves and this time I was passive and then the move happened and I found that very, very painful. I have changed my career many times but *this change* was not done by me positively. So I went into a shock phase for a while. It was difficult ... emotionally very difficult. So its interesting that I went through the same rituals that I always do ... a lot of prayers ... a lot of self talking ... sort of creating focus and not giving up. So it was quite tough to break into a new career altogether actually. Things happened and it worked out. Actually ... the incidents, which have happened in my life more, have reinforced my feelings for hope than diminished actually. I find that whenever I was in a jam in my life somehow I came out okay in the end. I guess everybody comes out okay in the end. That increased my hope, for example, the latest thing that I told you about losing a job ... it was quite tough on me ... quite tough actually. Then I came out. So that was one incidence otherwise, my experience has been very good in Canada. I have been lucky except of this little incident. I can't say that it was discrimination. There may have been many factors. Now when I look back actually ... when anything now happens again ... I feel good about being able to see and breaking through.

Being a successful professional, Raza's experiences of hope centered around his professional life. However, he talked about his childhood experiences, family and social life, and belief system as well.

The Conceptual Meaning of Hope

Hope as an Integral Part of Life

Hope as an integral part of life was a significant broad theme in Raza's

conceptual meaning of hope. He defined his concept of hope as an essential

ingredient of human development. Initially it was a little harder for him to

conceptualize the meaning of hope due to its elusive nature, and then he

symbolized hope as a motivating force that propelled him toward growth.

I never thought ... in terms of the definition of hope really; but I do believe it did play and it does play a very important part in my life as always. I never really sat down to say what is hope but ... when I look back I don't believe my life was ever planned or anything. It evolved by really .. but in small chunks ... and in that way, hope has always played a very strong motivation for me.

The following three sub themes were found within Raza's broad theme of hope.

1. Hope as a Dynamic and Multidimensional Process

He elaborated on the dynamic nature of hope in his life and explained how it fluctuated with the circumstances. He discussed the effects of geographical and environmental ups and downs on human hope. He referred to the social situation in Canada, Pakistan, and Rwanda to explain his views.

> I think one of the key factors that would be also [important] when I am looking at the external environment. If, for example, I have never lived in an environment like that if it is very oppressive, I have the sense that people would lose hope. And I cannot place myself in a situation in Pakistan but what I watch in Pakistan now is that people have more and more short-term thinking. To me it is a corollary that the hope is less for future. So in an environment ... in my opinion, if this is where people really think long term or short term as a society I think has some relationship with external factor ... whether or not there is a hope. And I'll translate for you a businessman in Pakistan invests money so that he can get out tomorrow as fast and what's .. for example here [in Canada] it may be they will invest money to take out in 5 years. Here the environment allows them the possibility and a hope that how much is the risk. If you are in Rwanda, for example, what was happening there, I personally think that the hope will be pretty diminished, isn't it?

Having discussed the external factors, Raza conceptualized the internal factors of hope.

> And then your own personality, actually your own person, your own value set. Your make up of ... your concepts about life ... all of those are I think the internal factors and the mashing of the two results into the hope.

He delineated a clear picture of his hope as a triangle of culture or environment, religion, and the inner self. He described that these three things always helped him to move ahead. He explained his personality as the sum of his life experiences from childhood to the present.

Any challenge is possible ... at least that's how I felt ...most of my period in 30 years in Canada, most of my period growing up in Pakistan too. So there is one factor of environment. The other factor although I am not very religious at all .. actually, I must tell you this. But I think it must be cultural and religious. Both has very strong ingredients ... that ... sort of help me again. So I have a great reliance ... I cannot say on religion; but something that is cultural and religious both I think. And the third thing I think for me is really my own personality. I guess my own determination my own experience. So these three things allow me to always look ahead into achieving whatever I wish to get and achieve whatever is the matter.

He spoke of his hope as being mental as well as physical energy.

A lot of it is mental but it does transfer into physical because then you are energetic to do things. I really cannot generalize any of this. This is absolutely personal. I find it quite energetic, very positive. There are periods when I lose hope but they are very few actually because I have conditioned personally myself to always look at what are the possibilities.

While discussing hope Raza proclaimed that he is not a practical follower of his religion. However, he accepted that religious practice and spirituality have been an important source of solace and comfort for him during a difficult time.

I am not very religious. I am not a great Muslim. I don't go to the mosque very often. I know a little, I shouldn't say a little because I have read a lot but I am not a practicing Muslim. But still to me saying a prayer on my own gives me tremendous strength. So the time when I am less hopeful, I do say my prayers.

2. Hope as an Experience of Visualization

Raza shared his hope as an experience of visualization that provided clarity to his goals in life. He narrated that after having set a goal, he used to create a mental picture of how he would act to achieve that goal. This goal could be at any level, a new job, a change in oneself, or a change in career. The clarity of the picture clarified the goal and the clarity of the goal inflated hope.

I have never done this that I quietly sit in a corner and think about things. I want to do that actually. I don't do very often that thing. What I do by the way is I run scenarios through my mind. I like doing that. I pretend

that I am sleeping but I run through the whole scene through my mind. How things will happen, how I'll tackle this.

Raza's conceptual accounts reveal that an individual is bestowed with an ability to visualize things.

- Revisiting (past)

Raza felt contentment in the process of remembering his past. He felt good to be able to revisit and recall his happy past moments. His past memories were satisfying as well as strengthening.

> The earlier 23 years I spent in Pakistan were absolutely fabulous like a dream. I had a beautiful childhood, I had a fantastic college life ... and I had excellent jobs and friends. So for me Pakistan always was a very good place. I worked three and a half years. I changed three jobs. I would just change jobs like this. Things were good.

His basic trust was developed in an accepting and caring parent-child relationship and his hopes flourished in an open and friendly home environment.

> I was fortunate I think to be in an environment where I didn't find a little repression. There was always a realm to doability. I think that may have something to do with the way I grew up too. My both parents never really said to me you can't do that. I think in our house the environment [was favourable] ... my both parents were teachers and it was always there that things are doable. So I think something of that has become a part of it [hope].

- Reflecting (present)

Raza created mental images and reflected on the role of hope in his current business affairs. It helped him to create a focus and strengthened his belief on the existence of new possibilities and options in life.

> You know when I have a hope in my current business you know it is like ... you are constantly selling for contracts.... you see the consulting business I have got to get clients. No one comes to you, you got to go there. So I mean hope plays a role and when there is a hope I find personally a great motivation ... a high actually ... and sometimes things

don't work out. You go through minor lows but then you create another possibility another hopefulness that you got to go.

- Envisioning (future)

Envisioning a bright future created a focus for Raza, and actions and

energies made it happen.

> I created this thing for myself ... picture.... visualization of a possibility ... that allows me a greater hope ... and then I focused my energies and that's all I believe possible.

3. Hope as Universal Goodness

Raza conceptualized hope as a universal goodness in the form of a triangle

with bilateral relationships with environment, culture, and religion. He was very

much concerned with the socio-political aspect of hope. His hope was around the

well-being of the repressed class of the world.

> When I see people ... extremely poor people who are constantly caught into adversity, in my opinion the hope is so diminished. If I were really in the camps in Rwanda for example you know Rwanda in Africa where hundreds of millions of people were killed, or if I was one of the peasants in a jhuggy [a mud house] in a poor area of Pakistan ... in Sindh [a province in Pakistan], what would be my concept of hope. So my whole life would be around finding a meal and really that diminishes the difference of a man and not a man .. animal for example who are pre-occupied with the nest.

The Contextual Meaning of Hope

Hope as a Process of Transformation

Hope as a process of transformation has been portrayed in Raza's

experiences. The following three sub-themes were identified within this broad

category of hope.

1. Shock to Integration

Raza and his family had a close network and social circle within the

Canadian community. Nevertheless, he showed discomfort with the idea of

reinforcing Canadian values in his children.

> Now children here have a bigger circle they move maybe they reinforce
> those values. So maybe we have lost that [own culture and values], maybe
> that for bridging the gap I have done, because I am lazy really.

At the same time the mutual respect of each other's culturally influenced values

and beliefs eased the process of integration for him.

> I don't know how much I have changed but I must. I have bridged that
> gap ... maybe I did change in my values ... I do believe but we are always
> changing. I am quite comfortable in Canadian culture. I am very
> comfortable with my Canadian friends. I understand, I appreciate, and I
> respect them. Good thing is that most of them respect too, for example, I
> don't eat pork and they respect my custom, eating habits, my values and I
> do respect theirs too.

2. Professional Decline to Development

Raza had an engineering degree from Pakistan. He came here to earn a

higher degree in the same field but he went into business and law afterward. He

changed many jobs during this period. Sometimes he quit one job due to his own

interest and at other times he had to quit the job due to unfavorable circumstances.

However, in this process of change he gained professional development and

growth.

> All other incidents in my life are more positive, for example, reinforcing
> my job after my MBA I went for teaching. I taught before that. I used to
> be at [name of the university] for a number of years. Then again I left
> from there and came back to Alberta. So every time I changed things in
> my life, even before that, hope has been reinforcing ... rather than
> diminishing.

This experience of professional development led him to private consultancy from a government job.

> We have a firm. We are partners. We do our things. It's exciting. I work very hard actually. This weekend, Saturday, I worked. Today I got up at 4 o'clock and worked till 10. So I work quite hard but its enjoyable really. But at my age I find really after all this I have done I don't want to go into a set up in Pakistan whereby I am answering [work under someone's authority] to some guy ... making my living. I don't want to make my living [to work under someone's authority]. It just doesn't work that way.

3. Loss to Gain

Referring to an incident of discrimination during a government job, Raza accepted that he was very hardworking but his work required more than hard work. It required a wisdom that he lacked at that time.

> You see all my life I had one theory that you work hard it will pay off. It is not totally true. Pure work hard doesn't pay off. You have to be smart about your work and I wasn't. For a time period I had become silly actually. This wasn't a very .. very instructive experience but things became okay .. they were rough for a while.

Hope Challenges

The following two hope challenges were found in Raza's accounts that inhibited the possibilities for sustaining hope.

1. The Dilemma of the Second Generation

Raza showed concern for his own generation and the second generation in the host culture. Though they, as a family, granted due respect to different local traditions, they did not force their children to adopt those. On the other hand, their children moved away from their parents' cultural traditions due to sustained contacts with the dominant culture. He proclaimed a distinct difference between

the youth raised over here and in Pakistan and feared that these differences can

have a negative impact on their future adjustment.

> A person like me and my next generation will fizzle out ... the thought, the value I have, I think my children will not have. I'm quite sure now it depends where they get married again. But I think if I were to get a man from Pakistan to marry my older daughter for example she is quite old, 18 ... I think the marriage won't last more than a month. It will be very tough.

He further added.

> They don't think the ways about Islam ... as much as I think ... they think lesser. So that's the thing I think we have lost so the next generation to come I think it will be an interesting issue because they are far away from the Pakistani culture. I believe my daughters will have a great difficulty in adjusting.

He felt that they (husband and wife) are responsible for the changed values of

their children. They did not do any conscious effort to ground their religious and

cultural values deep into their children.

> I think in my method of operation in Pakistan and here, there would be very little difference. The group of people I used to move with in Pakistan ... they are still here. Some of my friends are still here. So nothing there I have lost and everything that I may have lost is that my children are not inheriting this. For example ... we do get Moulvi [a religious teacher] my elder daughter has finished Quran [the holy book] a number of times. I don't think she has gotten any meaning out of it. Now we haven't done anything more in that respect .... now my younger daughter is reading Quran but I don't think she is getting anything or it is a ritual of reading Quran.

2. The Dilemma of Going Back/ Uncertainty

The dilemma of going back has always been an obstacle in his way to go

ahead in the initial years in Canada. He had a short-term view in his early days in

Canada that he would return to serve his country.

> One draw back compared to other immigrants I think is that in the first at least 10 years, or even 12 years, I suffered from this strange desire to go

back. So I never settled here, we always had this short-term view that I am doing this and I am going back. I am doing this and I am going back. I really never did anything to go back but just a dream that I had.

He went through a cognitive process of going back and forth between Pakistan

and Canada though he did not make any practical effort to do so in this regard.

To be honest I do want to go back and do something in my home but this is really wishful thinking because ... I have never taken a step to do although I even have a project now actually from (name of the institution) to do in Pakistan ... but unfortunately I am unable to go. You know I have still some sort of affection for Pakistan. I'd like to go. I'd like to do things but I don't know what. I have no contacts. I have no friends. I knew some people but you know thirty years [have passed], you lose that.

Hope Uplifters

The following four hope uplifters emerged within his interview that

sustained the possibilities of maintaining hope for him.

1. Personal Characteristics

The desire to try new careers has been a motivation for him to go forward

in life. The capacity to take measured risks is his personality trait and his weapon

to fight the hardships of everyday life.

The desire to do new things has always been a great motivation for me. It's a bit risky. You can fail but it is a measured risk. I have never taken I can say a risk which is really very risky. I am not a very risky person it seems to me.

2. Acceptance of Alternative Routes

Changing careers, trying new options, and exploring new possibilities with

a fresh perspective were the strong features of his dynamic personality that always

uplifted his hope.

Many opportunities ... I told you starting from Pakistan. You see I didn't even apply anywhere ... I said I am going now. I didn't have money and didn't know where I am going and I knew that I had to get money from

some place. So I ... I created this and I started work. I wrote five applications and I was accepted in two places ... they had to give me money. So I got a grant from [name of the institution] in Calgary and I decided to come to Calgary. So .. that was one I created ... that was a hope. The environment was positive. There was really nothing negative and there were difficulties for me to come out but they all were sorted out because the focus was there.

3. Beachhead Community

Though Raza did not show his close link with the Pakistani community in the past but he accepted the fact that a close knit connection with his own community would be a milestone in the survival of one's values and religion. Lately, he started attending community celebrations and fund raising events and developed friendships within the community.

> I am in a dominant culture ...okay and people develop different responses. The immigrants who come and use it for a long time, they have their very close knit group and maintaining that there is a sense of security too. And people work with their back in there they are able to maintain their language, they are able to maintain their rituals, they are able to maintain their customs. But the time I came there wasn't a thing like that. There were not many Pakistanis those who were there they used to work in a different set up in Calgary. So my wife and I never really became a part of the close-knit group of people and now I think Pakistanis have developed that too. The only time you do not change values is if you create a very close knit with your own community. That's why I think they have been able to survive a thousand of years.

4. Host Community

He has discussed his close ties with the members of the host group. He described here how Canadian officials' offered immigration to him and his wife and how supportive their attitude was.

> We are not very religious people but at the same time I'm very comfortable in the right culture. I have no difficulty with my Canadian friends.

He appreciated local officials attitudes as they offered him to come and get immigration.

> They [Canadian officials] gave me the immigration in those days, now it is difficult. In those days they just ... they offered me actually because when my wife came and I called them to give me working visa for my wife and he asked me on telephone what do you do and I said I do this, he said come and have immigration quickly.

Hope Quote

He closed the interview with a small hope quote that indicated the indispensable role of hope in human life.

> It [hope] is an essential ingredient for a human spirit to head on.

Uzma

Uzma, a young woman of 38 belonged to an educated family. She graduated in medicine from Pakistan and came to Canada ten years ago to accompany her husband. She had high aspirations for entering her career before coming to Canada. She planned to enter the medical profession and had passed a qualified medical licensing exam. Her feelings of depression heightened when she could not enter a residency program in Canada despite an excellent academic background and a good command of English. Her hopes were challenged as she could not consider herself a physician and had to work as a childcare provider. However, she did not surrender and kept trying to enter into her profession.

She was the first one to consent to participate in this study. The interview, however, was at a later time due to unavoidable circumstances in her family. Throughout her interview, Uzma connected her subjective experience of hope

with her family and career. She described the incident of her father's traumatic

death soon after her arrival in Canada. This incident shook her life.

> I am the youngest sibling with one brother and sister. My father's traumatic death is the critical incident of our life and we all were significantly affected after his death because he always played the role of mother and father for us. The heart-breaking thing was that I just came here [in Canada] six months prior to his death and it was not possible to arrange back home travel due to many factors. It always pinched me because it was the greatest loss of my life but you know it was just God and ... my religious beliefs that gave me courage to bear the loss. I prayed a lot for him and got ease of heart with the passage of time. The most shocking part of this incident was that he was planning to visit us in Canada. I talked to him ... about his travel ... just ten days prior to his death. His visa was ready ... it was in his brief case ... he was just leaving after getting visa from Canadian High Commission, Islamabad (the capital city of Pakistan). He was driving back to Lahore (a big city of Pakistan) when he got a sudden heart attack and his car became out of control and hit the tree. This tragic incident shakes up my life. Now I just remember his ways of doing things ... his hopeful attitude toward life ... his rituals ... his memories are my asset. His teaching ... his motive of life ... his dedication for our upbringing ... his sacrifice ... all these are milestones of my life. I always try to manage my life according to his wish. He did not get married after our mother's death. It was a long way to go but he walked the journey alone only for his three kids. His loneliness was always painful for us. Then I just prayed for him and decided to visit my country at some happy time. Then finally I went at my brother's wedding and got relief when I saw his grave. Then I realized that he really has gone. My parents' death is the tragic part of my life but ... the main thing is the strength that I feel inside me after their sad demise. I feel that if God threw us in some difficult time ... that is the test of our endurance and forbearance. I always tackled it very hopefully. Our father never married after our mother's death. This was the time when my love and respect for my father culminated very deep-rooted. I always sensed positive attitude in his affection and care and we all grew with these feelings. His love and sacrifice broadened our vision ... our thinking ... our hearts.

The Conceptual Meaning of Hope

Hope as an Integral Part of Life

Uzma associated success and achievement with hope. She spoke about hope as the primary need of life that helps to maintain a balance of mental and physical energies.

> Hope means success. It is success to me. Where there is hope, there is success. I think about it in a very positive way. I think it is very important for life, for even every aspect of life. Definitely worries and anxieties are there and they play their role in life too but my feelings associated with my hope are very strengthening. Hope and life both go together ... if there is no hope in life ... we can't achieve any thing. If there is no hope ... there will be no achievement .. our thinking will turn into negative direction. You become depressed, you might become like a sick person .. full of negative thinking that will certainly affect on every aspect of your life ... physical and mental.

1. Hope as a Dynamic and Multidimensional Process

Hope for her has not been a static thing but growing and changing with circumstances. She acknowledged her hope as a combination of inner and outer resources. She believed that inner resources of hope give way to the outer resources and then inspire one to take risks in life.

> It comes from within ... comes mostly from inside. If there is hope within yourself then you can see the external aspects too. If you don't have hope within yourself, you don't take any risk in your life ... no struggle to move ahead. It is a sort of learned experience too like .. if you have some success then that success leads to more hope. It depends on the outer aspect too. If you are getting success in your outer life it will help to sustain your inner hope, your inner-self ... but ... mostly ... I think that it is related to our inner-self. Some persons have optimistic personalities and I think hope develops with personality and definitely our outer success helps it to build up, to maintain, to flourish hope.

Her belief in the struggle and personal hard work always led her to take control over the situation and to strengthen her hope. She believed in action as a prerequisite for hope.

> I think that my own hard work and struggle helped me to go ahead in my life. I think always in this way. Definitely we are working towards a target and ... unless you don't work hard for the achievement of that target you can't find your goal. I think that for hope we need hard work. Unless you don't struggle you can't get some thing. It is based on our struggle ... our action. Hope is action oriented for me. If there is no action ... no hope.

Her religion and faith has been an impetus in sustaining hope. She believed in the ultimate power and guidance of God. She experienced peace and contentment with the presence of that power in life.

> For me, the sketch that comes into my mind ...in that sketch, the spiritual aspect counts much ... means you believe on a power and you feel good in your life due to that power. You can call it spiritual power and our life depends on that spiritual power. I think in this way about it [hope].

2. Hope as an Experience of Visualization

- Revisiting (past)

The past memories flew into her mind as she evoked emotional responses while reflecting her past. Her memories involved her mother's untimely death and her father's passion and love for his children. She found meaning in her father's affection and sacrifice.

> My mother passed away when I was quite young ... just a grade 9 student. I am the youngest sibling with one brother and sister. Our father's moral and loving support was always with me ... with all of us. It helped us a lot and we started looking our lives in totally different angle like ... the sacrifice of the male member for his kids.

- Reflecting (present)

While reflecting on her present attitude toward life, she acknowledged that her hopefulness and optimistic approach was the result of her father's impact on her life. She wanted to pass on this positive trait to her children.

> The motto of my life is not to form negative attitude towards anyone without meeting the person. I believe that every individual has a unique condition in life ... unique circumstances and you never know that the specific person has some negative thing due to those circumstances or due to his own context. This is my hope that I acquired from my father and I wish the same hope run in my kids.

- Envisioning (future)

As mentioned earlier, Uzma's hopes surround her family. She experienced a sense of hope with the ides that she has done and is still doing a lot for the present and future well-being of her family.

> You are providing protection ... every possible protection to your kids. Your dedication of everyday hard work is for the kids. That is the thing, which gives us hope ... that's the thing, which helps us to survive. My full dedication is to my hard work to my kids and my husband's full dedication is towards earning money. These things provide us a balance that we may survive here with a better future. We always look forward, towards bright and sunny days of the future in its [hope] presence.

The Contextual Meaning of Hope

<u>Hope as a Process of Transformation</u>

The process of transformation was inevitable for her to survive in a land of different culture and traditions. The change was extremely difficult at some points as she said.

> ... as far as the matter of covering this gap [cultural] is concerned, the gap how much I covered ... I am not happy for that.

However, it brought feelings of satisfaction at other points when she compared her overall living conditions with back home.

> When we think about our family conditions then .. like, if we think about our children ... the kids ... you know ... they are safer ... that is one of the important things that goes towards positive side of being immigrant in Canada.

Three sub themes were identified within her descriptions of contextual meaning of hope as a process of transformation.

1. Shock to Integration

Uzma was burdened by the idea of losing her children in the flow of a more liberal and individualistic trend in Canada. She said that she didn't want her children experience the same culture shock as she did.

> I will just say about it that ... while being in Canada ... as an immigrant ... hope definitely moved towards low side. Everything is culturally different. One can only be successful if he or she does everything according to their culture. If one stick to ones own ways, one can never find success. In such situation ... my hope fluctuates a lot ... I become so confused that choices become too difficult for me and I think due to such situation ... our success rate moves down and down.

She presented endless issues to be resolved in a different culture. She tried hard to keep her culture and values intact. She started home schooling her three children in an effort to keep the children away from the Western culture. She tried to blend into the culture hesitantly while keeping her cultural heritage alive.

> There is no warranty actually ... but ... like ... the maximum you can give to your kids and then leave things upon them but I think ... at the level of university ... their thinking will be mature enough and they will be able to differentiate between "their" values and "Canadian" values. Our decision [of home schooling] is based upon the same wishful thinking.

2. *Professional Decline to Development*

Uzma had to face the challenge of writing a medical evaluating or

licensing exam to get her professional degrees recognized in North America. She

proved that her educational background was up to the local standards of

education.

> Regarding my educational background and career development, hope has always been very important in my life. I can tell you regarding my academic career that was always unique ... prominent. I was ready to take the challenge for my academic career and that thing was unique in my life. As I did O-level in Pakistan, that was very unique for me because I was the only one in the family who did that. The unique and special experience for me was that being an immigrant in Canada I would compete their graduates and I proved it. I was satisfied with this ability ... to compete with North American standards of education. I feel proud of it that I have the potential to compete with their education system and I can utilize my potential whenever I get opportunity.

3. *Loss to Gain*

Uzma was very much concerned about the future of her children in

Canada. On one hand, she suspected that her children would not be successful in

the job market if they stayed with their own traditions and culture. On the other

hand, she recognized the positive gains of being immigrant in Canada. These

positive gains softened the sting of what she might lose here. Her transition from

losing to gaining allowed her to get comfort from the security and systemic

stability of the host country. Eventually, she grew to enjoy the peacefulness and

stability of life.

> When you see the job conditions in your own country ... you are less satisfied with that too ... then you say that the struggle, which you are doing here, that is good enough for your life and family. This is the only reason of being and happy living in this country.

Hope Challenges

1. The Dilemma of the Second Generation

She reacted with fear and suspicion that her children could grow out of her control after being part of the mainstream. She was caught between cultures and was so scared of the idea of losing her children in the flow of the mainstream. The precedents of other Pakistani families who have lost their children in Canadian society increased her insecurity.

> I am the witness of the suffering and torture of some Pakistani families, who lost all of their children. They have blended into Canadian culture and forgotten their religious values, prayers and even their parents. All these things are very shocking. We saw the parents in this turmoil. It happened to about ten families of our close friends and due to this we had to give protection to our kids.

The home schooling served to protect her children from the unwanted effects of the larger Canadian society.

2. Non-recognition of Academic Credentials

The career crisis that she faced in her new homeland became a major threat to her high hopes. She did not identify any specific incident of discrimination that became an obstacle to get into her profession. However, she believed that she could not get a place in the medical profession being a foreign medical graduate in Canada.

> I never thought too much prior to leaving my country. I was totally ignorant about experiences and life style here like, you had no information ... like ... how you will live there as immigrant and how you will be treated there. I had no idea at all about such things [difficulty in entering one's profession].

She further explained.

As an immigrant in Canada, my hopes always fluctuated a lot during this time period. The most important thing is that my hopes found and faced prejudice and I believe that our success was affected due to this prejudice ... as an immigrant. It is my very close look, close experience as an immigrant in Canada ... very close. You enter in a different system and you find prejudice everywhere ... certainly at every level and my hope definitely affected and it moved from high to low side ... and here are the limitations in our success because of such discrimination.

3. The Dilemma of Going Back

She described her husband's dedication to his research job at the

university for about ten years but he could not get a teaching position due to his

brown skin. These uncertain job conditions and the possibility of discrimination

sometimes forced her to think about the option of going back to secure the

children's future.

After having such experiences in my life, now I just have one main wish that I want to go back to my country because I don't want my children to be in the same cultural shock as I did ... and I don't want them to adapt in this cultural system. Actually sometimes I think in this way but you know ... right now ... it is difficult to say something beforehand. It depends ... depends on the circumstances ... here is a great confusion. Actually we are not too much hopeful regarding our children and their future.

4. The Dilemma of the First Generation/ Identity Crisis

In addition to her dilemma of losing her children in the Canadian society,

Uzma showed fear of losing her own values and traditions in her new homeland.

This identity crisis occurred when she thought of the possibility of blending into

the local culture. She once asserted that blending into *their* culture is not a

possibility at any cost for her.

You become torn apart between two cultures ... and ... this is a big negative point. If you completely neglect your cultural heritage, beliefs, your spiritual thoughts ...only then you can be successful as an immigrant. It is my very close and personal experience that due to such differences my hopes ... my ambitions ... went down and down.

Hope Uplifters

1. Personal Characteristics

She felt confident of what has worked for her in the past and believed that

she has the personal qualities and skills to maintain a sense of hope for the future.

> Now I think the risk I took in my life were very positive and it is a unique
> ability in me that I was always ready to take the hardest risk for my
> academic career. This is my attitude towards life and this is unique ability
> in me that at any time, in any age, in any circumstances, I am ready to take
> the difficult step in my life.

2. Acceptance of Alternative Routes

Uzma stated that she was always ready to take alternative routes to

achieve her goals. She could not enter the medical profession due to her own

conditions and/or systemic variations but her flexibility and adaptive qualities

gave her a renewed sense of well-being. Consequently, she didn't withdraw or

quit her struggle for professional competence.

> I have read somewhere that failure actually is not failure in itself; failure
> comes if you avoid taking risk or trying new flights in your life. Yes ...
> this thing always gives courage to me. I think this is a unique ability that I
> am always ready to try new flights in my life, ready to take different
> routes to reach my destination.

She accepted the alternative education program, home schooling, for her children

to avoid the more liberal atmosphere of Canadian schools.

> My decision [of home schooling] is based on these experiences because
> you don't want to lose your children in this culture and that was the main
> point for my decision and then I gave up my own priorities and focused
> my energies and hopes only upon my kids.

3. Beachhead Community

Relationships and the socialization within the Pakistani immigrant

community has also been identified by Uzma as an important factor in sustaining

her hopes. As she preferred home schooling for her children to keep them away from the social effects of Canadian culture, within-community interaction was essential for the healthy growth of the children.

> As far as my own experience is concerned, in the last ten years ... I am not that much involved with the community. However, I have a small group of close friends from our own community who are always there for me. I believe that involvement with the own community is very important for the socialization of the kids. When they grow up they need company of their own people because we cannot mingle with the people from other communities due to difference of values and culture.

4. Host Community

Her husband used to work in the university so they lived in a university residence for families for about ten years. During that period, she got a chance to work closely with the Canadian community as she got a position in the community association. Interaction with individuals from the local community proved to be an uplifting experience for her.

> No doubt, I always have a hope to have good relationships with others but I don't like too much involvement. I feel that too much involvement can create problems. I like to be have good relationships with other communities because they don't overrule the things. As I have been working in this area for the last many years and am involved in community affairs, I have friendly relations with Canadians and people from other communities as well. They have always been very nice and helping.

5. Family/ Friends

She invested much of herself in her children's home schooling and training. Subsequently, their educational and extra-curricular achievements became a delightful experience for her.

> Whenever I see the success of my kids that makes me very unique as a mother. When I see my kids receiving awards that makes me very special

that I have given my input into them. They can compete with the other children and they have every potential for that.

A state of contradiction, confusion, and perplexity was found in Uzma's descriptions throughout the interview. On one hand, she showed her wish to enter in her desired career. On the other hand, she wanted her children to keep away from the effects of the local culture. In the later context, she sacrificed her career in order to manage her children's home schooling. This approach-avoidance conflict (desire to approach career and avoidance of the local culture) created an illusion or a sense of being caught between two worlds (career and family). She admitted this confusion in her thoughts and explained that her "hopes always fluctuated a lot during this time period".

Hope Quote

She has strong religious beliefs, and faith in struggle and hard work in life so she cited her hope quote as follow.

I would say that if you strive hard for something, it would come to you. If not, it was not meant for you but keep striving and leave the outcome to God.

Haris

Haris came to Canada in 1971 to get a higher education and achieve financial gains. He had a bachelor's degree from Pakistan and his aim was to return back home after getting his education. Overall job conditions were very good in Canada in those days so he decided to stay here permanently. He got married and then got his Canadian citizenship. He developed a severe health problem a couple of years after marriage and spent most of his time in the hospital getting chemotherapy. It was a difficult time for the whole family. He could not

continue his work any more and got a disability allowance from the government.

During his remission period he had a peaceful life with his wife and two children.

The family planned to visit Pakistan in the summer of 1996 where a tragic

incident ruined their visit.

I read about the incident in the Edmonton Journal (the local newspaper)

and was moved by the family's tragedy. I contacted Haris and his wife to console

them. I asked Haris if he could participate in my study. Though it was a difficult

time for the whole family he generously agreed to participate in my project. We

had two sittings for the interviews, one at his residence and the other at my place.

He wanted his wife to be there during both interview sessions and I respected that.

His wife participated in the discussion occasionally and reminded him where he

forgot the details. I didn't carry a tape-recorder during my first visit at his place

as it was just an informal visit to explain the interview questions and objectives of

the study but he started sharing the incident that happened during their visit in

Pakistan. I took notes during the session and wrote down the complete incident

soon after the session.

> Last year we planned to visit our country. It was my brother-in-law's
> wedding in July 1996. We visited them six years ago and in view of the
> whole family's wish, we all decided to attend the marriage ... my wife,
> both of our sons and I. Ali, my younger son was very much excited
> because last time when we visited there, he was too young. Now he
> planned to shop a lot from there.
> We left Edmonton on June 9, 1996 with the hope of having a great time
> there and we did ... parties ... functions ... shopping. One day before the
> mehndi [a traditional ceremony before wedding day], my brother-in-law
> asked me to go to Peshawar [a big city of Pakistan] to buy some jewelry
> and some other stuff for the ceremony. I was not feeling well on that day
> ... I had some strange feelings ... I didn't know why .. and I said to my
> brother-in-law to go by himself. I explained that I want to stay home but
> he convinced me that it would be a nice time for all of us. My wife and

both of the boys were ready to go so I agreed though unwillingly. Before leaving, my wife asked other family members to start celebrations like "Dholak" (a traditional musical drum for wedding celebrations) ... with the rhythm and beat of music, we danced ... my sons and I and then we left for Peshawar in a good spirit. Everything was going on smoothly ... after picking jewelry from the jeweler's shop we went for other shopping. It was a congested area of the inner city ... very old shops of firecrackers ... connected with each other. My wife and some other people went out of the street to buy some other stuff and my elder son said to me to buy some fire crackers, you know these are used in our area at weddings to show joy and excitement ... so we went inside the street to buy fire crackers. My elder son was standing just behind Ali and me; my younger son was just at this much distance [showing with hand] at us. We were buying firecrackers and suddenly I felt that people around us were looking towards a shop behind us. I saw behind me and my elder son followed me. We saw a string of golden wire caught fire in the shop behind us. I thought it a display of fireworks .. the shopkeeper is demonstrating to some customer but within seconds a huge crowd gathered at the scene. However, as the sparks spread to the other firecrackers, the crowd realized the danger and started fleeing. The crowd was panicked in that narrow street. I saw Ali, who was thirteen at that time, running with the crowd and I thought he will go out of the street and will be safe. I called my other boy and we tried to go out of the street. Meanwhile, the fire broke out at the roof of the shops and while running .. a large wooden pole with sharp nails fell on my elder son's head and he got injured. I saw blood coming out at his face and I started providing first aid to him. We delayed on that scene and meanwhile shopkeepers started coming back at the scene to check their merchandise and to close the shops. We thought that Ali will also come back to the street to check us and will be embarrassed not to see us there so we decided to stay there to make sure his return. I don't remember how long we remained on the scene ... perhaps 30 minutes ... but it seemed too long for me. By the time police and fire brigade surrounded the area and we were asked to leave the area as the fire had spread all around.

We did not see Ali returning to the scene. We went toward our car and we thought he will be there but he wasn't and my wife was almost hysteric due to our absence and fire in the area. I consoled her and asked her to take the elder son to the hospital and told her that Ali is missing and I will go find him. I checked him in the each and every corner of the market ... shops ... I asked people around the street but no way. A man told me that he saw a boy asking two men about something in English and then he went with those two men. My heart was going down and down because I was aware of the fact that my son can't speak the local language and only can speak English. Soon after that a wall collapsed due to the fire causing the roof to fall onto the nine shopkeepers and they all died. Those all were identified later by their relatives later. Ali has not been found after that. I

stayed at the scene for the three days and three nights ... to identify each dead body but my Ali was not among them.

All of my friends and relatives came there to help me. We tried our best ... I don't know what happened with my son but my sixth sense says that some criminal's group has kidnapped him. I don't know what is happening with him ... how are they treating him? If they kidnapped him for money then why didn't they contact us for the ransom? I have thousands of possibilities in my mind. Maybe he has been used for smuggling ... child labor. Where is my child? Why it happened to me ... with my family? My wife is in an extreme phase of shock ... very upset ... sick. I myself am not too strong physically ... due to a severe health condition but I did whatever I could do and I will do and go as far as I could go to search him ... to find him. No one can imagine what is going on with us. How devastating experience we have. I experience living and dying many times in a day then again I boost up myself. It is the greatest turmoil of our life ...devastating ... unbearable.

My wife goes to bed with his photograph with her and just looks towards me and I don't know what to do. I stayed in Pakistan for one year and I searched him at each and every corner of the area. I even went to the tribal areas that are extremely dangerous. My family stopped me to go there because those areas are notorious for smugglers and criminals. There is no law or order over there. How could I stop? I have no worry for my own life! My life is my son ... my Ali. How can I stop searching him? I went to the police and begged them to help me. We reported his disappearance to Canadian High Commission in Pakistan. Everyone promised to help us but no one could do any thing. Now I have spent all of my saving ... each penny and ... you know ... you can't go on without money. When I came back to Canada in June 1997, I had just two dollars and a few pennies in my pocket. My wife did not want to come back to Canada and so did I but I had nothing left to spend for his search. Now we are seeking help of our fellow Canadians. We are telling them that this child is Canadian national and ask them to help us for his revival.

Now we want to go back again as soon as possible to start our search from the beginning. We are just looking for our community and government agencies for funds. We are approaching international agencies to help us. We need donations, volunteers, expertise, and suggestions for his search. We have put our house .. our last asset ... for sale. We will sell every thing and will spend our each and every penny for his search. We will spend ourselves for his search. Our God will help us and will give us reward of our struggle ... somehow we have hope that we will meet him ... sooner or later. We are incomplete without him. He was meant life for us. We even can't eat when we think about him, how is he, where is he, how people are treating him ... whether he ate something or not. He was too young to bear the hardships of life. Sometimes I think about the kidnappers, why did they do that? There are millions of possibilities in my mind ... some people do business of human organs. It is illegal but

people earn millions from such business ... they sell eyes ... they sell kidneys for transplant ... they trade human blood. When we think these possibilities, it becomes hard for us to even take a single breath. I don't know why I think like that but I am forced to think in this way. I never thought such things before in my life. I had no awareness of such horrible facts of life before but my experience gave me awareness and knowledge of such things. On the other side of the same picture ... sometimes I think that he may be living with good conditions ... happily. Sometimes these thoughts give us a sort of relief ... hope ... but you never know what is happening with him.

The experience of Haris was so overwhelming and devastating that challenged his will to live. The story was so moving and gloomy that we had to stop many times during the interview, as we all could not control our grief and emotions. The second interview was conducted at a later date.

The Conceptual Meaning of Hope

Hope as an Integral Part of Life

Haris was going through a devastating experience of life in those days so whatever he shared was centered mostly around that experience. During those moments of sadness and days of struggle, hope was a sort of life energy for him.

It is found everywhere just like the fresh air that is extremely important for our survival. It cleans our weary souls of sadness as these days we are moving ahead just due to hope. Our life is just nothing without it. I cannot quit hope as long as I am breathing. It is in my soul ... my life energy.

1. Hope as a Dynamic and Multidimensional Process

The recollection of the past days revealed how his hope fluctuated with the circumstances. There were valleys and peaks in emotions that sometimes choked the hope out of him.

When we were there in search of our child, we had sort of ... great fluctuations in our hopes .. continuous ups and downs. Whenever we read some news of the revival of any child, we went there ... either in the

police station or to the family to see the child. At that time our hope level was always too high and ... we went there, to identify the child, with prayers and wishes for the revival of our son. We prayed that the revived child were our own child but at our return we were so very depressed ... the height of depression and hopelessness. Next few days used to pass with the same feelings of emptiness and depression and then ... we used to get another news ... the news of another child ... we had same excitement and hopefulness ... and then nothing. So these were our feelings during that time and still have the same ... like a roller coaster ... up and down ... up and down.

Telling and retelling of the story brought ambiguous feelings for him. At one time, it lightened the burden and increased the hope and at other time, it increased the burden and made him less hopeful.

Sometimes it happens that sharing my feelings with others seems to lift the load but on the other hand it becomes difficult to tell them again and again ... the whole story.

He talked about his hopeful moments that captured action and energy to achieve the goal. His energizing moments were those specific times when the sadness and grief was forgotten and he just focused on strategies for action.

Generally ... I think first there is some sort of excitement ... that makes me happy ... gives feelings of hopefulness ... energy ... helps me go ahead to find my goal. You don't like to sit in the corner as far as hope is there ... you become energetic ... no more sad or gloomy. The same thing happens with me.

He also referred to his spiritual beliefs as hope for the reward. His reliance and faith on God's help provided him a sense of well-being and feelings of success in his struggle to find his son.

Our faith ...our belief system is our only hope that sooner or later our God will reward us and will listen our prayers.

2. Hope as an Experience of Visualization

His imagination and visualization focused around his dream of a happy

and reunited family.

> Sometimes I lay down at the bed with my eyes closed and make an image
> of my family ... reunited and happy.

- Revisiting (past)

Haris recalled the past days when he lost his son during his visit back

home. Feelings of regret were associated with the memories of those days.

> When we were there [in Pakistan] we were so restless and under stress.
> She [wife] was continuously in a phase of shock ... overwhelmed with the
> grief. We had no time to sit together ... to talk and console each other.
> Whenever I came back home after a weary, tired and useless search, she
> forced me to go back again ... to look for him ... to search him.

He was overwhelmed by the feelings of regret.

> I always think about my child ... I had lots of things in my mind before
> visiting our country but now ... they all have gone. I had lots of future
> plans about my family ... my dad, my brothers ... my sisters but you
> know ... this incident happened with us and everything became reverse ...
> Now I always have regret feelings .. if .. if we were not there, this would
> not have happened with us. Everything went wrong. I still feel as if it was
> a nightmare and my child is all right with us.

- Reflecting (present)

He realized that looking back and regret would not help so he tried to

dwell in the moment. The present struggle gave him a sense of purpose and

fulfillment.

> Now we are here for the last four months. We both are involved in fund
> raising ... in and out ... busy in establishing committee and other matters
> but still we have a feeling ... a feeling that we are doing all this for him.

He reflected his current activities that became a source of hope for the family.

> Sometimes it happens that ... all of a sudden things become changing ... positively ... a positive transformation ... ease takes place of hardship. So I have feelings that it could happen now. Just like at this moment. Our struggle is giving us hope that we are doing all just for him ... for his revival. We spent these four months in all these activities together whereas we had not a single setting together over there. Other people are also involved in doing things. I am hopeful now that I have enough information and I can handle the situation better than before.

- Envisioning (future)

Accomplishing near future goals like selling the house and getting money were the signs of hope for far reaching goals. He tried to focus on achieving step-by-step goals. He envisioned a future time that allowed him the transcendence of the present trauma.

> I am hopeful that I will be able to sell my house to get money for my child's survival. I am getting success in fund raising ... things are going towards positive direction and ... these are good omens for me.

He was dreaming of his child's revival with open eyes.

> It seems that I will be able to revive my son very soon. It seems to me as someone has put a lid on a big pot and as this lid is removed all issues will be settled down and we will be successful in out combat .. in search of our child, by the grace of God.

The Contextual Meaning of Hope

Hope as a Process of Transformation

1. Shock to Integration

Haris recalled the joyous and exciting memories of his initial time in Canada. He adapted to the host culture quickly but not at the expense of his values and customs. His limitations were always there which he never crossed.

> I come here in 1971 and at that time overall life conditions like ... job and family were so good. We had a club of about eight friends and we all used to go together. We enjoyed music, dance, and sort of potluck ... we enjoyed a lot. In spite of all these things, we all were so clean minded ...

we all ... boys and girls ... we all used to meet with good feelings ... it was like crystal friendship. We all had our own families and their obligations and we never deceived them ... even my wife never ever thought negatively about our circle.

He affirmed that it was his belief system grounded in his parents' training that

always inspired him to maintain his value set at a new land.

So this is the parent's training that is important in a different culture not the culture in it. We give due respect to the local traditions but at the same time we don't want to lose our own cultural heritage.

2. *Professional Decline to Development*

As mentioned by Haris, he and his brother came here for the better

prospects. He got a very good job so he abandoned the idea of further education.

Though he didn't grow professionally he got satisfaction in a better-paying work.

He and his brother worked so hard and paid the debt of their mother back home

and provided financial security to the whole family.

We all had plans of higher education ... better standards of life. When we came here, the overall job conditions were very good. We stayed here for two years and then my brother and I ... we both thought that our mother has suffered a lot for our upbringing so ... now it is the time for us to do something for her. Then we both decided to quit the education and started work here. We had four sisters and they all were back home ... we thought that it is now our duty to do something for their wedding. We both worked a lot after that and in the next two years we earned so much money that it was sufficient for their marriage. Then we paid the debt of our mother that she got during our upbringing.

At a crucial stage of his life he got a traumatic disease and had to quit his work.

He could not work any more but got the reward of his services in the form of a

reasonable monthly amount for his living.

Actually in the very beginning we all brothers just came for the sake of education ... to get better education ... for better prospects. I worked a lot here but now I can't work any more due to my disease. I have such kind of a disease that they [employers] can't force me to work but on the other

hand, they are paying me for my service to this country and I am having a peaceful life.

Hope Challenges

1. The Dilemma of the Second Generation

Haris manifested uneasiness with the different social trends in Canada. He was not happy with the changing social trends and extreme individualistic approach of growing children in modern Canada. He had a special pull for the family oriented eastern values that he inherited from his parents and he wanted to transfer those values to his next generation. He talked about his conscious efforts for his children's training to keep them away from the liberal social trends in Canada.

> The most important thing here is to give special attention to the kids ... either boys or girls. We people need to be as careful for boys as for girls because it is the demand of the present social conditions that we need to be extremely careful about the training of boys and girls. Social trends are totally different here as compared to our country. We gave our kids sufficient freedom ... they do whatever they want to ... but it is the part of our training that they do everything under our supervision ... with our consent and permission. We always have a check of their friends ... their company. Now we became more cautious when my elder son joined university.

2. Non-recognition of Academic Credentials

He spoke of his wife's inability to enter into her profession as her degree was from Pakistan and local authorities did not recognize it. Despite having a professional degree in nursing, she had to work as a childcare provider.

> My wife did nursing there and she wanted to serve the community ... especially the poor people but could not do that because she came here after marriage ... and here ... she could not continue her profession ... she just did baby sitting or some other work at home to earn living.

3. The Dilemma of Going Back/ Uncertainty

Haris described his and his wife's feelings of being emotionally caught between the two countries. They had a permanent set up in Canada whereas they had lost their son in their native land. Their decreasing financial resources were pushing them to Canada and their emotional ties were pulling them back to Pakistan.

> My wife did not want to come back [to Canada] but I convinced her that we will go back and request our fellow Canadians and Pakistani community to help us and then we will come back to search him again, Insha-Allah [by the will of God] but you know ... when I left from Pakistan, it seemed that my feet refused to leave that ground. That was really an unexplainable experience ... it seemed that I was leaving my son alone at that ground. I did not want to come back either but I had nothing left to spend for his search.

Hope Uplifters

1. Acceptance of Alternative Routes

Accepting new possibilities in search of his son eased the voyage of hope. He evaluated and modified strategies to reach the goal via new channels.

> We surveyed the whole area by ourselves. 80% of the people present during the incident said that they did not see any dead body of any young boy like him ... neither we did ... so it is extremely important to search for him ... we can't sit quietly without getting any proof. I got many evidences that encouraged me. I went to remote tribal areas where no one could dare to go but I did. I did and could not find my child over there ... but this thing gave me the idea ... the possibility of my son living in such labor camp and we changed the direction of our search toward that option. Why can't I hope on the basis of such evidence!

2. Beachhead Community

When the couple (Haris and his wife) came back from Pakistan after losing their child, no one knew the details of that tragic incident. But when the

community became aware of the fact, they organized different events to support the family. Fund-raising dinners and special prayers were held for the support of the bereaved family.

> When people came to interview us ... we were not expecting them. We were so emotional at that time, we could not control our grief, our emotions. After those interviews, our community's support and sympathy is giving us hope. General public had no idea about what happened with us and ... when they found the truth ... they became aware of the facts ... and they helped us a lot ... their moral and financial support is giving us courage and energy to go ahead in search of our child.

3. Host Community

Haris appreciated the contribution of the local community and officials in making his dreams a reality during the initial stage of settling down in Canada. He gave the example of constitutional changes to secure immigrants' culture and traditions. Respect and freedom of cultural and religious practice was very much appreciated and was a major source of satisfaction for the new settlers.

> I just want to say that I did all these things while I was here [in Canada]. It was almost impossible for me to do these all if I were not here. So I can say that this country has a big contribution in making my dreams a reality ... in flourishing my hopes. They [Canadians] accepted us with open heart ... gave us due respect ... gave us our rights ... respect and freedom for our customs and religious beliefs. We have many examples that they even made changes in their constitution to give people freedom to act upon their religious beliefs.

Hope Quote

At the end Haris gave his hope quote that truly represented his present life.

> I have read somewhere that hope for the best but prepare for the worst. This quote is a true representation of our lives these days as we are hoping for the best but are preparing ourselves for the worst.

Somi

Somi grew up in an educated family in Pakistan and has an outstanding academic background. She obtained a masters degree with distinction from a known university of Pakistan. Her interest in debate and poetry made her prominent in literary and social circles. She, now in her late 40's, has been in Canada for the last 28 years. Before coming to Canada, she was in the teaching profession in Pakistan. She came to Edmonton after her marriage to her husband who was working here. She came with the hope of a happy family life and to earn higher education. Her dreams shattered when her marriage ended in divorce. She struggled to support her children and dedicated her life for their well-being.

I approached her through a community member and told her about my study. She agreed to participate in my research project and we planned an interview at her place. She discussed the first incident that was concerned with her physical sickness. During the struggle to keep her family life intact, an experience of a traumatic illness jolted her life.

> I can identify the incident of my health condition ten years back that helped me a lot to handle the adverse circumstances of life. I had some health related problems and I was getting down and down. Then I went to see the doctor and told him about my sickness. He advised me some investigations. The day I went to get the results ... I was alone. I went in the doctor's clinic. He just saw me and kept quiet. After a little while he told me that my test results are not good and I have cancer. I cannot describe my feelings of that moment in words. It was just devastating ... shocking. Doctor asked me who else came with me. I nodded my head and then he consoled me and said that you can cry at my shoulder. I had no one to share with my emotions ... my feelings of grief. I wasn't worried about me ... but for my kids ... I was thinking of their future ... who will take care of them after me. They are too young to live alone. I felt myself very lonely in this big world. Then I came back and called my brother. He and his wife came at once to my home and took me with them. Then I stayed with them for a whole year till my recovery. Lucky

me that my disease was diagnosed at an early stage. I got intensive
treatment and now is my remission period. But that one year was just like
a nightmare for me. I took my disease as a challenge and faced it with
courage. My close friends always appreciate my strong nerves and
patience ... how I faced that hard time. I am thankful to my God who
gave me health and gave me courage to bear that difficult phase of my life.
It was just my hopeful attitude towards life ... that helped me in that
phase.

In the second incident she shared the circumstances she had to face after

marriage. She became aware of the bitter realities of life and transformed as a

result of this incident.

When I was in Pakistan I lived with my parents. We didn't know the
bitter realities of life, always busy in studies, enjoying life. I was very
much involved in extracurricular activities, at radio station, at TV station,
in debates, in dramas. I used to think that its all what life is ... easy going,
problem free. I was taking life really easy. When I got married, I took it
very easy too. When my parents arranged the marriage, I readily agreed.
Everyone asked me to at least talk to the person. I just replied that he is an
educated man and going to Canada ... so he must be fine. I had an
arranged marriage and I was very hopeful that I am marrying an educated
man ... and I would do a lot after coming here. But after my arrival I
realized that my hopes were baseless. I followed my husband later
because we thought my husband should go first, arrange for a house, then
I will go. When I came here I realized that the person I had married he
was a beast of his kind. He used to drink a lot and go after girls. At times
I used to feel that I am having a dream ... a nightmare. I couldn't believe
it till 10 years. I struggled on the hope that he would change. Some day
he would realize that whatever he is doing is wrong. All of my hopes had
gone. Nothing would have turned out if I were not confident. Either I
would have burdened my siblings after going back to Pakistan ... had I
thought that I can't live my life myself. But I became more confident to
see my dreams come true. At this stage of life all of my hopes are
associated with my children. I feel satisfaction for my children's success.

The Conceptual Meaning of Hope

Hope as an Integral Part of Life

Somi defined her concept of hope as an inherent capacity of human life that lives within oneself. She viewed hope to be embedded in the parent-child relationship.

> Every person has it within oneself. Like when a child is born the very instant parents associate high hopes with the baby. They think that he/she would grow up ... attain education .. accomplish everything in life and bring honor to the parents. So at every step in life ... every moment in life one has hopes, aspirations, and expectations ...and these are the true essence of life.

She used the metaphor of a desert to explain life without hope. She believed that there is no sign of activity in life without hope.

> Life without hope is a desert. Even in our religion it is that hopelessness is blasphemy. If one thinks that this is the end of the world ... and nothing can be done and nothing is there to expect from life; then such people like .. you know in psychology .. and as I work in social services; one is prone to suicide. Hope is absolutely necessary otherwise nothing can be done.

1. Hope as a Dynamic and Multidimensional Process

Somi spoke about many sources of hope in her life. She associated her hope with her children, career, self, and spiritual beliefs. She explained that hope elevated from different sources at different times. It kept changing its orbit.

> There are a few things ... you have hopes from your kids; if you have a job your hopes are associated with your professional accomplishments. Similarly at different points in life there are different sources.

She valued self-confidence as an important ingredient to germinate hope.

> At times you are confident of yourself, your capabilities, your qualifications ... at times you feel that once you use your virtues you can improve your situation. So if you are confident you can do a lot. If you are not then you can't do any thing. Its being hopeless.

Her affirming spiritual beliefs gave meaning to her life through a sense of

resurrection and connectedness with the ultimate authority of God.

> First of all our religion gives us a lot of hope. When I look back I think
> that some miracle helped me in going on with my life surmounting all the
> problems. Religion gives me hopes that God will never leave me alone in
> desperation. At times of hopelessness I revert to God and it lets me feel
> that I have submitted my problems to someone great who can sort them
> out.

2. Hope as an Experience of Visualization

- Revisiting (past)

Her subjective experience of hope was connected with the past memories.

She had tried to sustain her hope of higher education in Canada with her past

academic attainments in Pakistan. Her teachers, colleagues, and friends

complimentary remarks flow into her.

> I had one thing in my mind that after coming here I would go for a Ph.D. I
> was so much involved in my education that soon after finishing my
> masters I had even written a book. Everyone used to be amazed that
> whatever I had to do I would do that right away. So all of my professors
> were very encouraging, telling me that none of those who have gone
> abroad have done anything but we expect a lot from you; you have much
> more potential and you can do something.

- Reflecting (present)

Somi's imagination allowed her to connect with the past memories by

reflecting on the present life. She reflected her current desire to unload the

responsibilities of the present life and to have a time off for herself.

> I'd like to travel, see the world, meet people. I have struggled so much
> now I want to enjoy it. I have asked my son to finish his education this
> year cause I want to take some time for myself. Now I want to sell this
> house and keep myself free from all responsibilities. So that I am free to
> go to Pakistan, to US, anywhere whenever I want to.

- Envisioning (future)

The contents of the past memories were satisfying for her. Nevertheless,

these recollections were sometimes sad and gloomy like, her unsuccessful marital

life and health crisis. She believed that one could relieve the past tension by

expecting a positive tomorrow.

> It is what we expect from life and what you want to see in our future. Of
> course everyone wants to see a bright future and only this hope leads one
> to do struggle ... to gain later in the life ... to have a better life. You may
> hope to improve present too but you think that if we have a problem today
> might be better tomorrow; you have to be optimistic about future.

She attributed her hope as future goodness.

> Mostly it is related to future. Like for your research you hope to conclude
> this successfully, you'd go back to your country, you will achieve things
> in your profession. That's all for the future so hope for me is a bright
> future or a better tomorrow. I hope that my health is okay in future.

The Contextual Meaning of Hope

<u>Hope as a Process of Transformation</u>

1. Shock to Integration

Somi remembered the feelings of culture shock during her early days in

Canada. These were due to the loss of familiar life style. Difference of values

and the socialization process were extremely stressful for her. She struggled to

maintain her value set. Having increased interaction with the host group was a

major impetus toward growth. It was the time when she found her integration

process less difficult than she imagined.

> In the beginning I was very upset. Because for us it is really difficult to
> adjust here and adopt these values. Seeing what was here I used to think
> that I am misfit here and I won't be able to do anything. In the beginning I
> had a couple of jobs and these were not very good jobs. And of course
> what we had back home our ethics, our cultural heritage. It was very

different. After job, they used to go for drinking for socialization; I wondered how could I do that. Then I went to government job and by that time I had realized how to set the limits while having *your* own traditions and respecting *their* values.

2. Professional Decline to Development

Somi had the feelings of professional down grading when she could not continue her job as a teacher in Canada. She developed the feelings of competence when she went back to school after 30 years. This mid-life back to school experience brought a sense of value and professional well-being for her.

> Financially I was okay but it was difficult for me to stay at home so I went back to school again and I studied computer programming. What I am trying to tell you is that after 30 years I went back to school ... my kids were laughing at me. I thought how would I adapt to this system. I was required to take exams of a lot of subjects to take even admission. Then I asked for some option and I had to have my degree evaluated. Finally I got admission. It was not easy in the beginning but finally I made it. I had to work for 5 weeks in one of the requirements of a course. I went back to my office. My graduation is now on June 5. This was for one year. Now I feel more competent.

3. Loss to Gain

She had to withdraw her dream of academic excellence due to unfavorable circumstances. On the other hand, she gained better job opportunities that compensated the feelings of loss.

> As I have told you I thought I would do my Ph.D. but all of my dreams shattered after my family breakup. I lose in a sense because I could not concentrate on my own achievements. At times you are satisfied and at times you are not. Then I got a job in provincial government and I improved in that. It was time of self-actualization. I thought it was better to keep on with this job rather further studies.

Hope Challenges

1. The Dilemma of the Second Generation

Changing values of the new generation in a changing society were a hope challenge for Somi. Though she had done a lot for her children's training, the generational conflict was pronounced in her children because they were socialized into different culture.

> I have done everything for my kids in the past. In my office, my colleagues ask me you have done so much for your kids ... do they pay you for living with you? I have no answer. I am not sure whether I will be paid back or not. The dilemma of the second generation is the dilemma ... a challenge of this society. You use your maximum potential to induce your values in them but you never know how and what they are going to be?

2. The Dilemma of Going Back

She thought of going back many times after her marriage breakdown. But her ego didn't allow her to do so as it was not easy for her to gain her previous status in Pakistan again. The social conditions back home were not favorable either. She had no other choice except to stay here and look after her children. Though she chose to stay here, she could not bring out the desire to go back to her homeland from her mind.

> I had a reputation there ... I used to be very prominent. My colleagues back home are at very high position. I had actually thought that after getting more education I'd go back and continue my profession. But what I went through after coming here? I had to be at a war with this person [ex husband] and when I lost hope I thought that nothing would improve ... I took my kids and ... I didn't go back to Pakistan. I thought it is a disgrace for me to go back now. In these conditions ... I thought that I could manage better here. I stayed in Edmonton and brought up my children alone.

Hope Uplifters

1. Personal Characteristics

Her road to recovery from adversities of life was largely a personal one.

She shared that her father's words kept on echoing in her mind in difficult times,

"the way I have brought you up and educated you, you should be confident and it

will pull through your troubles". It was due to her hopeful attitude and self-

confidence that she faced her health and marital crisis head on.

> She [name of the friend] used to say that you have very strong nerves.
> Anyone else wouldn't have sustained that. I have seen quite a number of
> women here who in such conditions waited till their husbands left them
> and they themselves lingered on with welfare ... what kind of life is this?
> One should do things oneself and I'm proud of myself that whatever the
> reality is I faced that with hope and courage.

2. Acceptance of Alternative Routes

She refocused her goals in view of the changed circumstances. Realistic

understanding of the situation made her choose an alternative goal. She preferred

her children to her own dreams.

> I wanted to go back to serve my own country. But all my dreams were
> shattered. At times fate ... we call it circumstantial fate; I realized that I
> would have to prefer my kids to my own plans. Time passed and I
> couldn't go back neither could I study in my field. I got a job in
> provincial government and I improved in that.

3. Beachhead Community

She had been actively involved in Pakistani community functions and

programs. Her passion and volunteer work for the community was a soul lifting

experience that appeased her desire to serve her country. She had a special

affection for the elderly and youth of the community.

I would like to do something good for the young generation of Pakistanis here. We have an association [name of the association) and I want to teach to the kids and we will take up some projects. One project I liked very much I was discussing with people in community about the senior citizens who live in old homes. They don't have a life of their own ... we can make a senior citizen's house. We are also approaching the same age now. I know a few people who had to be left in such houses. I hope to do something for youth ... for seniors ... before passing away.

4. Host Community

Somi showed a sense of respect for her Canadian fellows and officials.

She appreciated host officials' respect for the multiculturalism as she got a grant

for a community-based project. She talked about her positive interaction with

local colleagues.

I worked in university for a year and I saw that the educated people were good and considerate. They used to encourage and appreciate my values.

5. Family/ Friends

Her friends' company has been a delightful experience that always backed

her hope.

Friends' company is like enjoying life for a while. I have been involved in many social activities ... I enjoy that. There have been stages in my life where I felt that everything's gone now, but its like I stumbled and recovered again. I would say that I did well in my life. I would say that some friends also kept my hopes high.

Hope Quote

As her egotism and self-confidence had been her weapon to fight the

adversities of life she recited an Urdu verse of the national poet of Pakistan

(Allama Iqbal) as her motto of life. The verse is cited here to maintain the flavour

of the language.

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Develop your self so that before every decree,
God will ask you: "What is your wish?"

Zaid

Zaid, a middle aged man immigrated to Canada as a young man in 1974. He did not come directly from Pakistan. He worked in Europe and the United States and then landed in Canada. He came here to explore ease and different ways of life. He has worked as a (name of the profession) in Edmonton for the past many years. His confidence on human relationships was shaken when he suffered a crisis of marital life a couple of years ago. He has experienced racial discrimination during his work as well. Both experiences have induced an element of bitterness and hopelessness in his life.

He contacted me after reading an advertisement for my study in the newsletter of the Pakistan-Canada Association. He was going through a difficult time in those days and there was not much hope left for him, he told me later. He volunteered for the study, as he wanted to explore his hope, which was shadowed by the despair of gloomy days. It took us a long time to schedule an interview because he was quite overwhelmed in those days due to family matters. However, we had regular contact during that period and finally we scheduled an interview at my place.

The critical incident of his life was the legal battle with his wife and children that ended up in reconciliation.

I had sponsored my parents-in-law in the hope that we will have a greater family and it would be good for the kids and later on it turned out to be that their values and my values had no match. I considered myself outgoing and trying to describe myself as a go getter. I will find myself doing things that are necessary to achieve something a goal. It takes labor but I'll go and do it. I would not feel myself ashamed. For example, if I have to live in a certain house or a certain way of living inspires me and it needs house to build a certain way, I'll go for it. I'll build it. If I don't have money I'll borrow but I would not burden myself with too much of a loan that I can't pay off. I'll rather introduce my own labor in doing it whereas some people including my in-laws didn't agree with it. They came from where they were all provided for. People did work for them so their values are different and that caused friction and it introduced different feelings between me and my wife. Our marital problems had come to the point where the litigation had taken place and that situation choked that hope out of me. We went into a legal battle and it ended up in mediation and reconciliation. And we have after a year or year and a half same thing happened. I just finished a legal battle, which has financial consequences on me and the family as a whole. So those were the experiences that I could have done without; but had no choice in choosing either of them .... they just came and I had to deal with it. And I only thank my creator that it could have been worst but we have managed and it's in the past right now. Right now going back to my wife's acceptance after the bitter embattlement legal and otherwise ... she has come forward to give us a chance and by no other means but to understand that there was something not right in her doings ... fighting me over matters that were not the kind of issues that she thought that they were. And realizing it comes to grip with the reality it gives me comfort.

He told about an incident of discrimination in Canada that jolted his hope

for the time being but he learned his lesson from that experience.

There was an incident in my life that has made me very cautious, very untrusting and it has given me a feeling of hopelessness. I don't want to describe it in full because it will take too much of the time and it is not an extraordinary thing which will have an educational value for you; but here it goes. It involved the incident when an individual persecuting me with prejudice and had me charged with the charges of false pretense and assault and I had to fight. The effect of that incident was that it made me bitter and the bitterness was evident in my daily behavior. It affected my attitude and it taught me some techniques that how to defend myself and how to be on guard for yourself.

The Conceptual Meaning of Hope

<u>Hope as an Integral Part of Life</u>

Despite the fact that Zaid went through negative experiences that

introduced an element of bitterness and despair in his life, he conceptualized hope

as an essential part of his life to meet goals and success.

> Hope in general sense means to me is being able to fulfill obligations and
> to meet the goals in life in a respectful and respectable manner and ...
> entertain the life and its stages relatively easily and ... fulfill the
> obligations of life in all aspects of it with relatively ease and also gain the
> ... gain the feeling of being successful in life.

Hope had given him ambition and strength to goal attainment.

> I am going through life and right now I am half way of my expected life.
> Hope did give me ambition and give me strength to live on to fulfill and to
> continue on living to achieve that goal that is called hope.

1. Hope as a Dynamic and Multidimensional process

He saw hope as a composite of cognitive, affective, behavioral, and

spiritual components that work individually or collectively to entertain different

stages of life.

> It is probably the composite of the feelings and ... senses through your
> sensory receptors and your way of thinking and also some sense of
> achievement ... all those criteria when they are met, it gives you hope and
> makes you kind of successful in life. You are charged with some degree
> of emotions and you have got lot of sentiments and those sentiments are
> relieved. And you discharge your emotions in a satisfying way and then
> you ... then it feels good because your hopes have to some degree met
> success. Without actually working really hard he may or may not meet
> success in life.

All these components enabled him to fulfill social and religious obligations of

life. He viewed his religious practice and a desire to contribute to the society as an

important part of his life.

Different religions have different ideas and different concepts about that ... to reward one that subscribe to those religions. I didn't have a sense of being successful other than this life. But later on in my life I gained certain values and I thought that there was a need that I should be successful in hereafter ... the life after death. And I worked periodically not as good as I should have and of course I regret that but it became an essential part of my life about 15 years ago and I wanted to move in that direction to fulfill the religious obligations and do a general good to the society that has given me and made me a bit successful in life.

2. Hope as an Experience of Visualization

Zaid visualized the delightful experience of his early days in Canada. He had high feelings in the profound beauty of mixed seasons.

When I came in Canada ... the early winter or fall ... there is a mixed departure of summer and arrival of winter that creates an environment that I feel comfortable with and ... and I do enjoy that ... the feel of air and temperature are different than they usually are and that feeling lasts quite depends upon what kind of winter that we are having early or late ... it does give me some special feelings.

- Revisiting (past), Reflecting (present), and Envisioning (future)

Zaid has associated his past and present goals with a potential future. He peeked through the window of his past remembering his initial hopes in Canada.

When I embraced Canada I had many positive points in my mind. I thought that my English and my knowledge in English were good. I thought that Pakistan has been a part of the British Commonwealth ... and being a part of that English trend I thought that I will have a better chance of being successful in life ... economically and socially. I hoped that I could entertain my goal in life with relative ease. That's why I immigrated to that great land of ours called Canada.

3. Hope as Universal Goodness

His concept of hope was more universal in nature. His universal or generalized concept of hope restored the meaningfulness of life in varied circumstances in past, present, and future. He believed that everyone has

obligations from the society that one should return in the form of good deeds, better-trained children, and good values.

> I feel that a purpose of human being to come in a society and I feel that if society gives an individual something before he or she meets its maker then ... he or she should be obliged to return some deeds to the society and give something back. By way of good deeds, bringing up of children armed with a set of values, which would include the fear of God and also the difference of good and bad, and the effects of good and bad. Now this individual who is hopeful is going away but continuing his or her legacy and passing that on to young shoulders and giving those young ones to the society is a gift that can be better than this individual that is just going away, because of the time restrain or the age or life span.

The Contextual Meaning of Hope

Hope as a Process of Transformation

Zaid described his contextual meaning of hope as an immigrant in Canada. He believed that hope for him was a journey of transformation, a gradual positive change in self that proceeded him toward growth.

> I have experienced different things here that have changed me and I can only say that it may have influenced my ideas, my life or someone ... some people that I was in contact with to some degree; for better or worse; I would say for better.

1. Shock to Integration

The magnitude of cultural differences between the homeland and the adopted land turned him to a hopeless state of mind. He tried to induce his inherited values to his kids to protect them from the evil of cultural freedom. He endeavored to give them insight for good and bad. However, he found his hopes diminishing due to the culture shock that might engulf his children.

> I found helpless in trying to deal with things and tried to prepare my children to be, at least have some degree of defense so that they can judge for themselves ... they should know what the good values are before they can ... before the effects of so enormous pressure engulf them that they

wouldn't know the difference of good and bad. Those were the time that I felt that its like swimming against the current so to speak, that your minor and minute efforts might not be successful ... that's when I felt that my hopes are diminishing.

He used different strategies to manage the dilemma of culture shock. He thought about the people who relocated and got settled in new lands without losing their cultural heritage. He focused on people who integrated into a new society while introducing some of their values and adopting some of others values. This example served as a renewed opportunity for growth and integration.

It did serve some sense of belonging that there are things that you belong to certain group and you can bring your values here and being if they are accepted and with the freedom of expression in mind you can actually influence the masses with your cultural values; if they are deemed to be good for this society here. I certainly believe that majority of values of immigrants whether they are from Europe or Asia or Africa or where ever they come from they do have a good values that they can introduce in different ways like food, ethnic way of celebration or the expression by art or expression of some ritual ... religious or not.

2. Professional Decline to Development

The initial period in Canada was difficult for Zaid due to his professional decline as he had no experience from any of the local educational institutions. Ambition to gain financial stability and ease in life inspired him to maintain his professional identity. He got Canadian experience and training for a desired career.

Landing into a job ... a better job was wonderful. It was time that I was more hopeful because it opened up doors and gave me financial strength so to speak.

3. Loss to Gain

Zaid felt that life in Canada was not as glowing as he imagined. The process of losing and gaining was heart wrenching for him. However, he took it

as an experience of enlightenment to adjust oneself into the new life styles with a

little bit lowered goals.

> There is material success to some degree. Although cost of living and to maintain standard of life you have to earn and at times it feels that you are losing a battle. But its an ambitious circle and you are hopeful that you are trying to get to a point to satisfy your hope but you are exhausted doing so. In the end you feel you didn't gain as much as you are set out to gain but so you just satisfy for second or third best ... just lower our expectation ... that's all.

Hope Challenges

1. The Dilemma of the Second Generation

Negative effects of the Western culture were the biggest hope challenge

for raising his young children in Canada. He reacted with fear and shock to the

influence of a totally different culture that has surrounded his children.

> That was also the time when I thought that the hope ... my hope were a grinding halt and went downhill from there. I felt confused that how can I protect my children and what do I do to defend the ideas and values of life that I was accustomed to? It was generally good from any standard of life and any point of view although it was very vulnerable to society in general that surrounded me and children because it was so overwhelming. If I were not clear I will give you an example: the drug abuse and the open disobedience of teachers in schools and .. general and the vulgar language that was used by the youth and ... open use of addictive drugs like cigarette that can easily motivate young kids like my children and ... other sexually motivated material and activities that was a negative thing.

2. The Dilemma of Going Back

As a result of the crisis in his family life he thought of going back to his

country many times. Although he had lived in Canada for many years, he always

thought of his country of origin as his final shelter.

> I have thought in 75 ... I thought of going back because I had immigrated just a few years ago. Later in the life in 80s when I had my first child we thought that going back and living life with relatives will be nice.

3. Discrimination

Zaid mentioned his experiences of discrimination at a personal and

professional level. This discrimination was the biggest hope challenge for him.

He was charged with a false assault by an individual and he had to defend himself

against a crime that he never committed. He didn't describe the details of the

incident however; he admitted that this experience has left a very negative impact

on his life.

> Yeah well ... there were incidents in my life which were laced with racial
> motives by some individuals that has marred my name and gave me less
> hope at that time and threw me in a deep depression. I had some bitter
> experiences here and ... I had to shrug off some misconceptions and fight
> myself to believe in Canada as a new land for my family and me. I mean
> the unique experience I had had to do with racism ... in this great land of
> ours. Ranging from every day life to a place of employment or in place of
> business and elsewhere. And I have taken a kind of hope ... instead of
> being afraid of those experiences ... hope of a better life and a normal life.
> I chose to fight ... and I have taken people who were so called red necks
> and the ones that have subjected me to somehow a racial behavior tried to
> induce in me an inferiority complex.

Hope Uplifters

1. Acceptance of Alternative Routes

Some degree of fluctuation in goal attainment always sustained his

hopefulness. His ability to compromise rather than cling to an unattainable goal

proved to be a hope uplifting experience in life.

> Looking at my own personality, I would say that circumstances do
> influence my hope. Hope to me if I can achieve something in life that I
> am hopeful of and the circumstances dictate that I should may not be
> hopeful of ... what I was hopeful of then ... I have tendency that I will
> deviate from hoping for that set of goals that I was hoping for initially or I
> will slightly modify it because if it were practicable.

He suggested accepting the limitations before striving for a difficult goal.

The general hope, I'd say that some degree of fluctuation and variation is there and one should entertain it. If you don't have hope or you feel your hope is set too high to begin with accept that fact and make an educational decision about it rather than working yourself in grave trying to meet that point in life.

2. Beachhead Community

Zaid has been involved in Pakistani community celebrations and cultural programs to satisfy his desire to have close ties with his own community. He gained a sense of belonging from community interactions. It was within this community that he felt secure, hopeful and accepted. Family and friend's company was an essential part of his hope especially during his difficult times.

It turned out to be that friends [from own community] here are very close friends and turn out to be friends for life. On the other hand government had opened the immigration policy whereby you could gather your family; for example I was able to sponsor my parents. They came here. But unfortunately only my sister and brother-in-law chose to live here. My parents did not prefer to stay here because of the severity of weather and they went back. And those were good changes in the immigration policy of the country, which let me change my mind for going back.

3. Host Community

Social and religious activities have been always important for Zaid to develop feelings of belongingness with the host community. An open policy of the Canadian government, respect for multiculturalism, and religious freedom revealed a favorable picture of the host country that he always appreciated.

I found that religious freedom did play a part in it. And freedom of opinion and freedom of speech and the rights and the respect of life ... respect of rights of individuals in the society did give me an inspiration and provided me sporadic dozes of hope if you say.

<u>Hope Quote</u>

Zaid was fascinated by the message of hope conveyed in the poetry of

Iqbal (the national poet of Pakistan). He also cited a verse of Iqbal to represent

his hope.

تُندیٔ بادِ مخالف سے نہ گھبرا اے عقاب
یہ تو چلتی ہے تجھے اونچا اُڑانے کے لیے

O' Hawk!
Don't be scared of the swiftness of the opposing wind,
It blows only to fly you high.

Chapter Summary

The purpose of this chapter was to capture the unique subjective

experience of each study participant. Each description began with a critical

incident that significantly strengthened or diminished each participant's hope.

Each description had a common format while each presented the uniqueness of

the individual experience. The individuals' stories were illustrated in a

descriptive text style with the brief biographical information in the beginning. I

have tried to minimize my own interpretation in this chapter to celebrate the

permanence and priority of the real world of the first person's subjective

experience. The common findings of the study have been provided in the next

chapter.

CHAPTER 5

INTERPRETATION

A good interpretation of anything - a poem, a person, a history, a ritual, an institution, a society - takes us to the heart of that of which it is the interpretation (The interpretive anthropologist, Clifford Geertz, 1973).

This chapter consists of the researcher's understanding and interpretation of the study participants' descriptive accounts and recollections of particular incidents of their lives. The chapter addresses the questions of meaning and context: "What does it all mean?" "What is to be made of it all?" (Wolcott, 1994, p. 12). I have tried to interpret what is going on with my study participants and how things came to have particular meaning in a particular context. Themes and patterns in this chapter have been commonly identified by most of the participants. My participants' accounts, however, are filtered through my own perceptions and understandings. To see whether these perceptions and understandings fit within the context of the literature, the findings have been validated from the evidence incorporated within previous research work.

As personal influences are expected in interpretation of qualitative research I have tried to connect things with my personal reflections in this chapter. My pre-understandings and personal reflections have been provided in the form of excerpts from *Hope and my life story* (Kausar, 1996). My participants' descriptions have served as colorful threads to weave into this fabric of interpretation. My own understanding served as a sharp needle without which it was not possible to make even a single stitch.

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Cross-case Analysis of Themes

Emerged Themes	Hana	Shawn	Raza	Uzma	Haris	Somi	Zaid
The Conceptual Meaning of Hope							
Hope as an Integral Part of Life							
Dynamic and multidimensional	X	X	X	X	X	X	X
Experience of visualization	X	X	X	X	X	X	X
Universal goodness	X	X	X				X
The Contextual Meaning of Hope							
Hope as a Process of Transformation							
Shock to integration	X	X	X	X	X	X	X
Professional decline to development	X		X		X	X	X
Loss to gain	X	X	X	X		X	X
Hope Challenges							
Dilemma of the second generation	X		X	X	X	X	X
Non-recognition of academic credentials	X	X		X	X	X	
Dilemma of going back		X	X	X	X	X	X
General life challenges	X	X	X	X	X	X	X
Hope Uplifters							
Acceptance of alternative routes	X	X	X	X	X	X	X
Beachhead community	X	X	X	X	X	X	X
Host community	X	X	X	X	X	X	X

The Conceptual Meaning of Hope
Hope as an Integral Part of Life
A dynamic and multidimensional process An experience of visualization Universal goodness

The Contextual Meaning of Hope
Hope as a Process of Transformation
Shock to integration Professional decline to development Loss to gain

Hope Challenges
The dilemma of the second generation Non-recognition of academic credentials The dilemma of going back General life challenges

Hope Uplifters
Acceptance of alternative routes Beachhead community Host community

Hope Representations

Evidence of Hope
Family/ Community Personal attributes Career

Hope Rituals
Religious practice Intellectual stimulation Others

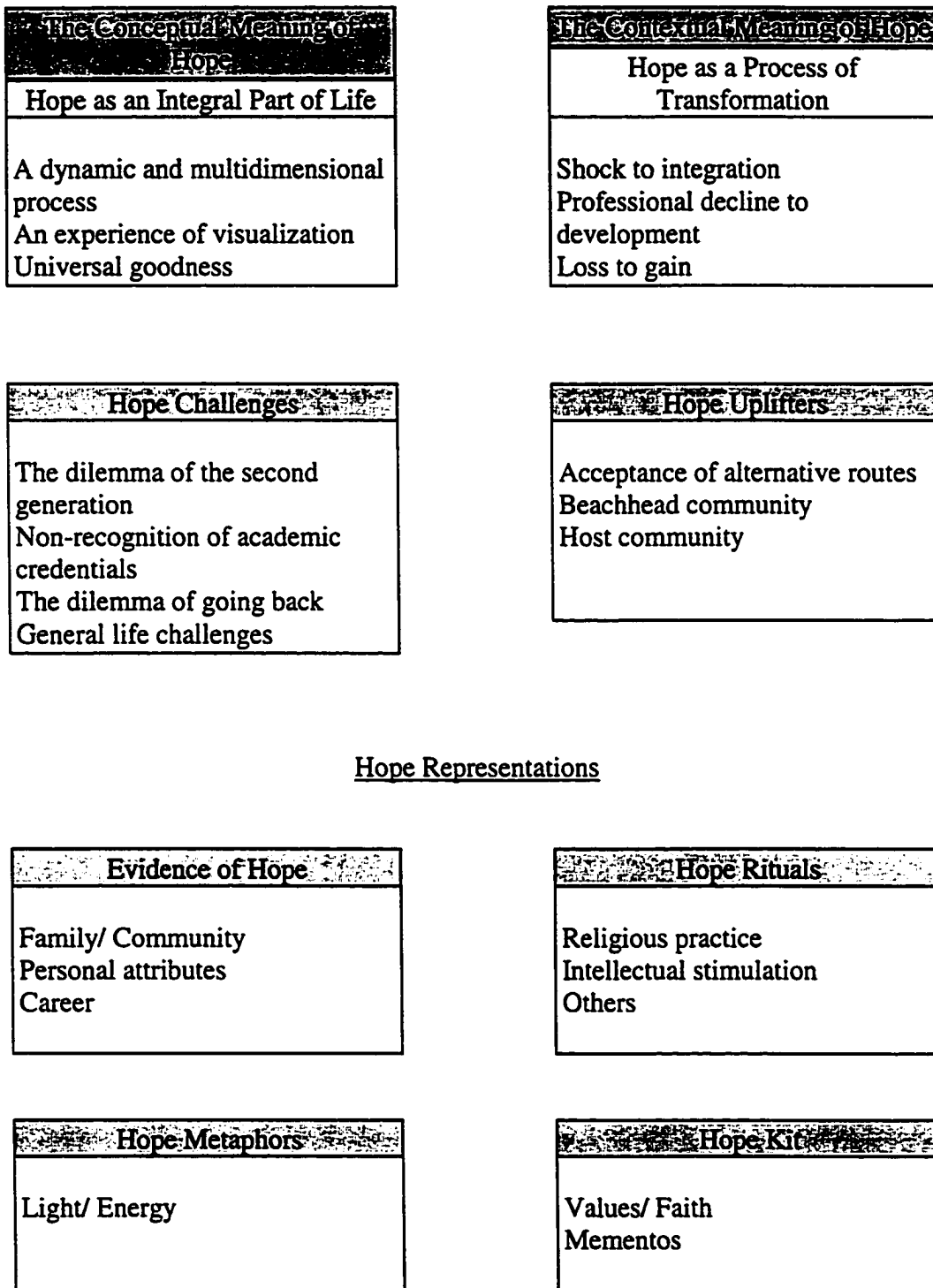| Hope Metaphors |
|---|
| Light/ Energy |

Hope Kit
Values/ Faith Mementos

Figure 1: An overview of Cluster of Theme

The within-case and cross-case analysis in view of emerging themes has been displayed in Table 1. It delineates the presence of different themes in each individual's accounts and a point of saturation as well. I will not repeat individual descriptions that have already been presented in chapter 4. However, individual accounts that have not been provided in the previous chapter will be presented in this chapter to illustrate the participants' feelings and thoughts.

Five clusters of themes were identified in the process of cross-case analysis. The primary source of these themes were the interviews and critical incidents shared by participants. These consisted of hope as an integral part of life (conceptual meaning of hope), hope as a process of transformation (contextual meaning of hope), hope uplifters, hope challenges, and hope representations. These clusters of themes encompassed numerous sub-themes and will be discussed individually in this chapter. A brief summary of each cluster of themes will be provided at the end of each category. For an overview of the categories, emerged themes and sub-themes see Figure 1. Most of the themes were consistent among the study participants' descriptions regardless of their, age, gender, education, social status, and background.

The study participants' desire to pursue higher education, to secure a good job, to establish a prosperous future for oneself and family, and to provide financial assistance to those back home were the motivations for coming to Canada. Uncertain social, political, and economic conditions in Pakistan were the "push" factors that uprooted them. Thus, the higher standard of education, social

and economic stability, and attractive employment opportunity in Canada became

the "pull" factors for these immigrants. Shawn shared his hope to be in Canada.

> I came here to pursue my Ph.D. Of course to live in this country and to pursue my education, to take the highest qualification in my subject, to earn a respectable living, and then ... to earn for my family.

Uzma portrayed her hope for academic excellence in Canada.

> When you come here, you come with hope of a good future, excellence of your academic career.

The motivation for Zaid to come here was to fulfill family and social obligations

and live his life with ease.

> I can say that my aim in life or hope was that I would have a sufficient income that I will bring home ... and have a job which will be socially acceptable ... and be helpful to sustain my life and others that are close to me. And also a part of me wanted to help give back to my parents and brothers and sisters who had contributed and given me love and warmth throughout my life in at least until I was out and away from them.

Did their hopes and dreams come true or not? To what extent was their

quest of knowledge satiated? What challenges did they face in their way to

professional excellence? Which bridges did they cross to enter into the cultural

mosaic of Canada? What did they lose and gain to be the part of the mainstream?

These issues are addressed according to the five theme clusters identified in this

study.

Theme Cluster 1: The Conceptual Meaning of Hope

My hope is peace, prosperity, and happiness in the world. For me, hope is the pillar that is holding and strengthening my life structure. It always gives me courage to open and accept alternative routes to achieve my goals. My generalized hope is based on the following four attributes.
H= Happiness (for all)
O= Openness (to accept reality)
P= Peacefulness (for the whole world)
E= Encouragement (to and from others)   *(Kausar, 1996)*

Participants were encouraged to define and describe their conceptual meaning of hope. Conceptually driven questions like, "what does hope mean to you?", "where does it come from?", "what does it feel like to be hopeful?", and "in what way do you think/sense hope is important for life?", were posed to them. Unlike my expectations, most of the participants were quite comfortable with the elusive and abstract nature of these questions. Hope as an integral part of life was identified as a primary and broad theme within this category by all of the study participants.

Hope as an Integral Part of Life

The study participants have conceptualized hope as an integral part of life indispensable for the healthy physical and mental growth. It was described as "life energy", "fresh air", "fulfillment of obligations", and "true essence of life." Participants symbolized a life without hope as, "a desert", "stagnant water that stints", and "a blasphemy." Raza asserted that, "a life without hope diminishes the difference of man and not a man." He further added.

I believe that hope is the only essential ingredient for man, a key ingredient for development ... for growth ... and life. If the hope diminishes it has a very regressive impact on one's behavior.

Three sub-themes emerged from this broad theme.

1. Hope as a Dynamic and Multidimensional Process

It seemed that my feelings and emotional responses were experiences within the hoping process though there were differences as to which were dominant or present at any particular time. I found that my object of hope changes with time or after the fulfillment and attainment of a goal. I found that I rely on hope on a daily basis (Kausar, 1996).

Hope has been identified as a dynamic and multidimensional process in which individuals responded to the changing life events. The dynamic and multidimensional nature of hope was reflected in the participants' thick descriptions of hope. These descriptions shed light on the ups and downs in the hoping process in changing circumstances.

The dynamic nature of hope was reflected in the fluctuation of hope that Haris experienced during the day-to-day search for his son. It kept changing as circumstances changed. Its dimensions were evident in the inner strength, belief system, and socialization process of Hana during her husband's traumatic illness. It could be seen in Zaid's passion to fulfill personal, religious, and social obligations.

Shawn portrayed the true essence of his hope as a complex combination of perception, cognition, experience, and action.

> We live in the world we see it, listen to it, feel it ... what happened and how it happened ... family, role models, all these things are exposed to perceptual phenomena and then our thought process. We evaluate things, then perception gives a clear picture to one's thought process ... then you plan and set goals on the basis of perception, cognition and experience. Then you try to achieve these goals and you try to figure out what should you do to pursue your goals in view of long term or short term nature of goals. You do certain things to achieve them.

Raza presented a verbal picture of the dynamic and multidimensional nature of hope as a triangle of environment, culture/religion, and inner self.

> ... a picture if I was to ever draw of hope would be the triangle. I was suggesting it would be merely a triangle with bilateral relationships with three things. I would put environment at one end, culture and religious values in the other, and then inner self and personality; and to me all three at the center become hope. I think all the three have a tremendous impact. And here's a constant balance you are finding; because your environment is dynamic, your culture and values are dynamic, and you are changing

too. So all things are dynamic at different stages of life, I guess at different phases of life, the center would go bigger or smaller but in my opinion it is constantly affected by that.

The spiritual or religious dimension of hope was dominant in the descriptions of the study participants. It could be due to a common religious background or religious denomination in their lives. Shawn related the religious and spiritual aspect of his life as a source of solace, comfort, and hope.

> Its religion ... the spiritual aspect of my life. Whatever religion someone has ... it is the true essence of religion, which is based on peace, harmony, honesty, hard work, and dedication.

Hana gained reassurance from her faith and religion that played an important role in strengthening her hope.

> To me ... from religion ... from my own religion because one of the basics of the religion is that hope ... you never ever forget about hope because no hope .. no life, and life is based on hope .. you know and there is a lot of hope in our religion too and .. suicide is not allowed and .. the reason is that if you have hope that in future you are going to get that you want to .. then you hang in there and you work accordingly.

A growing understanding of the dynamic and multidimensional nature of hope has been addressed in the hope literature (Dufault & Martocchio, 1985; Farran, et al., 1995; Herth, 1999; Jevne, 1991; Nekolaichuk, 1995; Stephenson, 1991). Dufault and Martocchio (1985) presented the first comprehensive model of hope with two spheres, generalized and particularized. They described the dimensions of hope as affective, cognitive, behavioral, affiliative, temporal, and contextual. Hoping was not conceptualized as a single act but a complex of many thoughts, feelings, and actions that change with time. Keen (1995) described hope as dynamic and multidimensional process, which incorporated multifaceted change overtime.

The findings of this study support the previous literature in that hope is a dynamic process not a static state (Marcel, 1962; Penrod & Morse, 1997; Pruyser, 1986). In this dynamic process the goals and expectations change during the changing circumstances or experiences. The participants in this study reflected the multidimensionality of hope as "mental and physical energy", "complex of perception, cognition, experience, and action", and "a triangle of self, environment, and religion" as well. Though they talked about different dimensions at different times, the spiritual and relational dimensions of hope (see individual descriptions) were predominant in their descriptions. The foundation of their hope has been found in their religion, belief in God, and involvement in a religious community. Religion provided them a consistent pattern for living with their values and beliefs, as well as a congregational support in times of crisis. Religious beliefs offered explanations about the event of adversity, beliefs in the efficacy of prayer, and beliefs about being given the strength to cope. In connecting with religious beliefs they connected themselves with the larger community of fellow humans. These two dimensions will be discussed later in this chapter.

2. Hope as an Experience of Visualization

Sometimes, I create an image of the desired outcome. Imagining a positive and peaceful future enables me to maintain hope through the period of uncertainty (Kausar, 1996).

Visualization is the formation of mental images that allows us to build on our past experiences, present reflections, and future occurrences. The process of visualization involves the conscious mental repetition of what happened in the

past, what is going on in the present, and what we wish to achieve in the future. The experience of visualization gives an assurance that we are actually capable of accomplishing our near or far distant goals.

Hope as an experience of visualization has been commonly identified by the study participants. Their hope was rooted in the experience of time in their lives. Revisiting, reflecting, and envisioning were the experiences of visualization that bestowed migrants a vision to make a picture of tomorrow with the texture of their past and present experiences. Their experience of hope was connected to their past memories, present realities, and future expectations. Visualization of the past centered upon memories of people and places. Sometimes, recollections of the past struggles were positively associated to the present gains. At other times, previous accomplishments were negatively associated with the present struggles. With the memories of past, however, a meaningful and enriched living in the present became possible.

The voices of the past spoke to Zaid of hope, energy, and daring. He felt that nothing could destroy hope if he kept holding his past successes that served as a strength and direction.

> I will describe certain times in my past when I met some ease in life and that induced new energy in me and I thought that I could do it and I was in a different stage of my life. I was more hopeful in those periods than normal. That initial success gave me a bit of ... degree of hope greater than what was normally expected.

Connecting with the past was vital for Shawn in order to move forward and to live life to its fullest.

> When I see backward ... I sense that I have been in these phases so many times and after each incidence in fact I rebounced back with more vigor

and energy. So these are small things for me I guess. Even the worst circumstances cannot lead you towards hopelessness .... until you wanted to get that hopelessness.

Raza had a routine to create images of a desired outcome, to get reassurance for the present, and to envision the potential for future possibilities. It was a kind of hope strategy or quiet activity for him to explore ways to come out of a crisis.

Suppose I want to really undertake a project, some actions if I am able to visualize that and I do in my mind. I create pictures. The clearer the picture becomes the greater the hope becomes ... greater my energies flow. The more confused I am about anything the less hopeful it becomes like things won't happen.

Raza, then found a way in future.

When I am able to visualize the future actions well. When I am able to visualize whatever I can't say, I can visualize my future.

The temporal dimension of hope has been the focus of diverse hope studies (Dufault, 1981; Fromm, 1968; Herth, 1993; Marcel, 1962; Miller, 1989). Affirming past times, talking to oneself in positive terms, and envisioning have been identified as hope strategies for the promotion of wellness (Herth, 1990; Herth, 1993; Penrod & Morse, 1997; Scanlon, 1989). Focus on past achievements forms the basis of one's hope and sense of confidence to solve future difficulties. Jevne (1991) affirmed that hope is always set in the context of time. It draws on the past, is experienced in the present, and is aimed at the future. Hope has been defined as a window on the future, the drive to survive, something to live for, or the balance between past, present, and future (Bruhn, 1984, p. 215).

Participants tried to build a sense of strength on past successes while highlighting the issues of temporality, hope, and nostalgia. They acknowledged

their past for the wellness of their present and future. Visualization was their way

of acknowledging hope for today and tomorrow. Consequently, their past

memories and future aspirations didn't replace today, they enriched it.

3. Hope as Universal Goodness

I have special hopes that are projected into far-distant future and eternity. My hopes are the betterment of the suppressed and poor class of my country. I hope for the equal distribution of health, wealth, and education for the people in my country and in the whole world (Kausar, 1996).

My study participant's conception of hope was to a certain extent, global

and universal. Their hopes were embedded in the social realities of their present

world. Perhaps it was their social, political, and historical context, or their status

of being an immigrant in Canada that has made them overly sensitive to the social

conditions of deprived and less fortune class or countries of the world. They were

genuinely concerned to improve worldwide systems. They tended to believe what

was vital to their own lives must be vital to others lives. In addition to their

country of origin, they belonged to a global community, a social system with

which they identified and derived their values. They portrayed a desire to serve

humanity in a broader perspective.

Shawn wanted to be productive and contribute something worthwhile to

society. He expressed his sense of belonging in the world as a visual sensory

experience.

> My visual sensory aspect of hope is ... the band ... the beat of the drum which stimulates which gives us the message to keep going ... keep going ... to keep marching towards attaining our goals. I see people of all the religions all the castes and creeds, dressed in their own dresses, with happy smiles, laughing in the same place, hand in hand and enjoying those moments of peace, happiness, and brotherhood ... a universal brotherhood.

Zaid considered hope an obligation of the individual to the society (see individual description, chapter 4). He wanted to fulfill the obligations and do general good for the society that has given him opportunity and made him successful in life. Raza imagined if he were an inhabitant of a mud house in a remote area of Pakistan how his hope would be. He showed passion for the wellness of the deprived class of the whole world. Hana had a strong desire to provide guidance and help to the new comers in Canada beyond geographical, cultural, and religious boundaries

Hope has played a prominent role in many socio-political movements (Averill et al., 1990). Socio-political upheavals of a society have made the individuals of that particular society sensitive to the pains and sufferings of deprived and repressed communities of the world. A hope of relating in the world and contributing something worthwhile to the good of human kind could be felt in the study findings.

Pakistani immigrants' concept of hope in this study portrayed their sensitivity to the global social issues. Their concept of hope was closer to a Korean perspective (Averill et al., 1990) as they tended to focus on broader personal and social ideas. This conceptual similarity could be due to the common Eastern or Asian traditions between Korean and Pakistanis. Asian's or Eastern concept of the individual self, familial self, and transcendental self emphasized the linkage between individuals, his/her family, and the infinite universe (Ross-Sheriff, 1992). In contrast, the Western concept of self as described by Ronald (1988) is highly individuated. The concept of hope as a universal goodness,

however, has not been explored in previous studies and awaits further development.

Summary

The first cluster of themes recognized hope as a basic human response essential in every facet of life. Hope appeared as an integral part of life that one breathed, tasted, and lived every day. If we go back to the literature, the importance of hope in human life has been recognized in different disciplines. Hope has been referred to as an essential ingredient, a fundamental knowledge and feeling, and a powerful coping mechanism that enables the individual to ward off despair and transcend current difficulties (Anthony, Cohen, & Farkas, 1990; Lynch, 1965; McGee, 1984). Jevne (1991) stated "the best medicine and best caregivers are powerless to restore health in the absence of hope" (p. 149).

The study participants did not conceptualize hope as a single dimension, thought, or action but recognized it as a combination of thoughts, feelings, and actions. It emerged as a dynamic and multidimensional phenomenon with personal, social, and spiritual dimensions. It has been experienced and visualized in the context of time. Immigrants visualized their past triumphs and tragedies to find meaning in their present. This meaning led them to look forward to a bright future except for Uzma. She did not have a hopeful sense for her children's future. It helped them determine how they lived their lives and how they could move forward to contribute in others' lives. This meaning helped them compare their lives with the less fortunate and repressed people around. Ultimately, this meaning gave birth to the concept of hope as a universal goodness that

transcended to their present. They expressed their desire to make their contribution to universal peace and prosperity.

Theme Cluster 2: The Contextual Meaning of Hope

Meaning and context are inextricably bound up with each other. Hope is context bound and is always experienced and given meaning in a context or a life situation (Jevne, 1993). Understanding the contexts in which individuals grow and develop is extremely important in immigrant research (Laosa, 1989). These contexts include psychological, social, political, educational, and economic circumstances of the sending and receiving communities, which play an active role in determining whether immigrants accrue more positive or more negative outcomes from their experience.

The experience as first generation Pakistani immigrants in Canada constituted the context of hope in this study. Participants were asked to describe their experience of hope in that context. Contextually driven questions like, "being a Pakistani immigrant in Canada, what does hope mean to you?", "what do you think is unique in your experience of hope?" and "what thoughts, feelings, and emotions do you associate with your experience?" were asked to the participants (see interview guide for the questions).

Hope as a process of transformation was commonly identified by all participants as a single broad theme within contextual meaning of hope.

Hope as a Process of Transformation

My experience as an immigrant gave me an excellent perspective from which to approach life in the late 20ᵗʰ century, and into the 21ˢᵗ - better than if I had had a sense of cultural unity, of national belonging (Copelman, 1993).

It has been recognized that human beings generally undergo periods of marked change and transition throughout the entire life span (Brim & Kagan, 1980). The terms transition and transformation have been used in a variety of ways and are given a varied interpretation in the literature. Some writers have defined transition by time periods in the life span, by role changes, by internal transformations in the individual, or by external events (Connell & Furman, 1984: Reese & Smyer, 1983). Transformation has been defined as a significant alteration in the form of something that has taken place - a moving across or beyond the old form to something unknown or unknowable (Schneider, 1994, p. 363). Transformation, after all, can start with one thing and ending up with something quite different.

The terms transition and transformation, however, have been used in this study to interpret the process of gradual change over time that took place in immigrants' internal and external lives. This process of change took place within individuals who had completed their primary socialization in their motherland and who now were exposed to a society with a fundamentally different culture. It was a difficult and painful experience for the immigrants for whom the new world seemed strange. It was not an accidental or sudden change but a gradual shift of change that was the result of many interacting factors and experiences.

It started the day when they left behind their land of origin and arrived at their adopted land. They passed through many breakdowns and adaptations in this process. They felt lost and challenged by the strangeness of a different culture. They suffered by the non-recognition of their professional experience from back home. They faced a sense of deprivation and feelings of loss in regard to friends, family, status, professions, and possessions. With the passage of time, their hoping self helped to cope with the strangeness of their lives. The hoping self represents the inner strength and the inner core of the self that brings hope into one's life. Participants' experiences of hope were also shaped by the everyday interaction with the larger society and the traditions they brought from back home. It helped them transform positively in different phases of their lives. These transforming experiences have taken shape in the form of three sub-themes: shock to integration, professional decline to development, and loss to gain.

1. Shock to Integration

When I came in Canada, I was embarrassed. Everything was different, people, culture, language, climate, and system. Things were not difficult, but different. This difference made all the difference. I had to run fast just to walk with others. Then I hoped this would not be a part of my future. But as I became familiar with the system I felt myself stronger and more confident. I felt that I could be more open about my language, values, and culture. I sensed my hopes to integrate into the new culture with the heritage I brought and the realities encountered in my host country (Kausar, 1996).

Culture shock is the initial psychological reaction to a novel and unfamiliar environment. Changes in the external world prompt drastic changes in the internal world of the individual. It may encompass feelings of alienation, hopelessness, helplessness, and irritability. It is primarily a set of emotional reactions to the loss of perceptual reinforcements from ones own culture to new

cultural stimuli, which have little or no meaning at the initial stage (Adler, 1975). Different phases of shock and the consequences of these experiences, however, suggest the attempt to comprehend, survive in, and grow in a strange culture. This comprehension and negotiation with the new environment help one to create meaning for situations and integrate into the society.

In view of this study, integration into the new culture did not imply that individuals gave up the values of their own culture. Rather, they attempted both to retain their cultural values and to maintain contact with the larger society that has been called integration. It demanded a high level of understanding, acceptance, and respect towards the new culture while maintaining their own cultural beliefs and values. It was a kind of mediation and synthesis of both cultures in which norms of both cultures were perceived as capable of being integrated. The journey from shock to integration resulted in cultural preservation and personal growth.

The study participants came to this country as immigrants with the hope for professional, social, and material well-being. Upon their arrival they faced the psychological challenge of loss of a familiar lifestyle. They were overwhelmed by the new environmental stimuli. Unfamiliar flavors, new aromas, strange gestures, different sounds impacted their sensations differently. Things were not unpleasant but different. The fear of differentness and unfamiliarity became shocking and threatening.

Uzma was overwhelmed by the dilemma of losing her cultural heritage to the local culture. She expressed her feelings of shock as being torn apart between

two cultures. She expressed the desire to keep her family away from the culture

shock that she faced. She preferred home schooling for her children to keep them

away from the strangeness of the new social and educational system. Similarly,

Shawn expressed his initial feelings of shock in an unfamiliar environment.

Shawn narrated his initial experience of being in Canada as shocking and

difficult.

> It's kind of difficult situation for us ... to absorb that kind of culture
> shock, the lingual shock, the climate, the norms, and the values.

As the time moved forward, the culture shock caused the participants to

reflect and their responses and reactions changed gradually. Some clarity came

when they started beginning to sense the demand of the situation. It was the time

for learning though reflection. This process provided the space for new thoughts

and new behavior patterns and their underlying norms and values. New hope

started stemming from this reflection process and the hopeful reflection initiated

the integration process. A wide spectrum of responses and reactions were shown

toward the new environment. Some thoughts about how to lessen the existing

culture shock, how to integrate into the new culture have been expressed by Hana.

> Go between bridging ... go between. We don't have to bend
> extraordinary towards *their* culture and we don't have to leave entirely *our*
> culture. We need to integrate ... some of *your* values ... some of *theirs*.
> You don't have to absorb like ... I don't like my children to impose
> things. They are very outgoing ... in a way ... if they are going for
> movies with a group ... fine .. go. I have to know what time they will be
> back ... I have to know who are the people they are going with and ... I
> have to know if there is an emergency, I can call them.

Hana shared the understanding of blending nicely in the local culture while

maintaining one's values and traditions (see individual description, Chapter 4).

She further shared her personal experience of training children in a way to allow them to realize that they were the part of the mainstream but with certain limitations imposed by their own values and beliefs.

> Another thing is that if you concentrate in raising your children in here and you stick to your values and you give them very strong messages about your own culture or religion, then my hope is even if they lose track for the time being ... they come around and they will back to the same.

Haris adapted in the local culture quite quickly but not at the expense of his value set and traditions.

> I never had any problem with the culture and cultural differences. I adapted the culture so quickly but I had some limitations and I never crossed those limits. I never drank [wine or beer]. I just like smoking which I still do. I like to be with my Canadian friends but after my marriage and especially after the birth of my sons ... I took "back gear".

There were times in Zaid's life when he had feelings of "swimming against the current" and he thought his hopes diminishing. He felt that his minor and minute efforts might not be successful in a society with a different set up. At this time of uncertainty, he was inspired by people who successfully integrated in new societies with a strong grip of their values and customs. Consequently, he found his integration process less difficult than he imagined.

> But again there were times that I was also inspired by people that had gone and left countries of their birth and met success and made a better living elsewhere and did not depart from the values in their lives .. they took their values with them. They introduced their values to the people whom they went to, and influenced their lives with the goodness of the values that they brought with them and that kept me going.

Different phases have been identified in the literature that occur in the processes of culture shock and integration (Adler, 1975; Ahmad, 1995; Bochner, 1982; Oberg, 1960). Culture shock results in frustration with the lack of deep

integration with the new culture (Malcolm, 1997). Culture shock and the ensuing

stages of adjustment have been described as "catalyst" to the acquisition of

intercultural knowledge, leading ultimately to a higher degree of self-awareness

and personal growth (Harris & Moran, 1979).

Igoa (1995) defined a well-integrated person as "grounded and well-

rounded" (p.45). Integration was defined as a stage where some degree of

cultural identity was maintained and the individual moved to participate as an

integral part of the larger social network (Berry, 1990). It was the process of

upward mobility in a new environment. The effects of an integrative attitude on

the individual, according to Bochner (1982), are personal growth and cultural

preservation and promotion of inter-group harmony. In addition, there was some

empirical evidence that maintaining both cultures affords the least stress and best

psychological outcomes (Berry, Kim, Mindy, & Mok, 1987). The integration

stage of my study participants represented the discovery of belonging to and

connecting with two worlds.

Adler's (1975) study provided evidence of culture shock as a transitional

experience, a movement from a state of low self and cultural awareness to a state

of high self and cultural awareness. It confirmed the experience of frustration as

well as growth and transition that were dominant in the stories of my study

participants. The five phases of the transitional experience discussed by Adler

(1975) delineated a progressive depth of experiential learning and growth.

Initially the individual was in a contact phase. The individual experienced

excitement and euphoria, the new culture was seen ethnocentrically. The second

phase was disintegration in which the cultural differences became increasingly noticeable, marked by confusion, alienation, and depression. In the third phase, the individual strongly rejected the second culture. The choice was made to either regress to earlier stages or to move on to a higher level of adaptation, this phase was known as reintegration. An increased understanding of the second culture marked the fourth step, known as autonomy. Finally, at the independence phase, the individual cherished one's hopes and trust, and had an increased self and cultural awareness. The same experience of transition where the individual was capable of exercising choice and responsibility and able to create meaning and hope for the situation has been shown in this study.

Studies carried out in the Canadian context were particularly important because they were based on one of the fundamental assumptions underlying Canada's multiculturalism policy, that heritage and cultural maintenance was desired by ethnic minorities (Berry, 1984). The findings of the present theme, shock to integration, are congruent with the studies and models mentioned above. However, the patterns of transformation from culture shock to integration found among the participants in this study supported their personal and conscious efforts to mediate or synthesize both cultures. During all phases, they had to consciously reorganize the delicate structure of their various sub identities - those related to their membership in their new home country and those involving their attachment to the values of their former culture.

When the person is able to own ones cultural roots, one can begin to "transplant" successfully without shutting off or destroying one's original cultural

self. One opens his or her windows for the fresh perspective of the other culture's winds but is careful to be blown off or gulped by them.

2. *Professional Decline to Development*

Professional decline can be defined as the downgrading or devaluation of ones profession whereas professional development is an acquisition of personal, educational, and professional well-being. As described earlier in this chapter, one of the participants' motives and hope for coming to Canada was the opportunity to get higher education, financial gain, and a better future. Most of them considered career and education as an essential goal in their immediate future. They were frustrated while facing the bitter realities of finding suitable jobs even after getting degrees from Canadian educational institutions.

Uzma, who had a professional degree in medicine, faced many upheavals in her professional life in Canada. She wrote and passed the professional licensing exam to enter her profession in North America. She proved that her educational background was up to the local standards of education but she was frustrated when she found the professional doors still closed to her. Although she was satisfied that she has the ability to compete with the North American standards of education, she was still waiting for the opportunity to practically enter medicine (see individual description, Chapter 4). As she moved from Edmonton a few months after my data collection, she shared her frustration and depression many times during our telephone talk.

Somi gained a sense of professional competence when she got her degrees evaluated, went back to school in mid-life after 30 years and earned a degree in

computer sciences. Raza shared his initial feelings of depression during the phase

of finding a job in his field.

> When I finished my masters in Calgary in engineering. I did in chemical
> engineering ... I changed field again. That was a bad time for engineers to
> get a job and I had great difficulty finding a job. A great, great difficulty
> actually. For example I had applied to 200 companies. I used to get up in
> the morning and go from company to company ... and that's a very
> depressing experience actually ... but I knew I would have a job and I did.

Eventually, he achieved his desired professional growth as a result of

achievements in the fields of law, engineering, and business. He described his

experience of professional growth as uplifting and transforming.

> I have never faced exclusively that things were not possible, reasonable
> things are reasonable. So that's why you see I used to teach business and I
> decided to do law and ... I just went and did law.

He started enjoying the freedom in his career.

> I want to enjoy what I do. I don't want to work for somebody I dislike.
> That's why what I do now I really enjoy because I don't work for
> anybody. Of course I work for clients but ... I work hard for myself and I
> don't work when I don't want.

Uncertain job conditions in Canada and the difficulties getting into their

professions forced educated Pakistani immigrants to redefine their professional

goals. Hana used to be a university teacher in Pakistan. She accepted the

professional challenge and started her career from scratch. She started work in

retail. She got further training, diplomas, and degrees in business along with her

job. Currently, she has been working as a business management consultant and is

quite happy with her professional accomplishments. She conveyed the view that

if the new immigrants cling to their attitude of their previous life then it would be

challenging for them. She stated that an acceptance of the reality in a new land

and a struggle to find a suitable place in a new society could be helpful for personal growth and career development.

> You can't say at work that I am a master's in science. I was the professor in university so I have to get this. No ... what's you are ... you are ... but whatever the requirements for this particular field are ... you are not that. So you have to try yourself and you have to start from anywhere just to have to get experience ... to adjust in the field. Even if you have to work in a store, go ahead ... 7 Eleven ... Mac's ... anywhere because without experience they do not give you a job. Even students ... those don't have volunteer experience they don't get a job. So I mean you have to start from somewhere and I want to convey that to them that ... for heaven's sake ... leave your attitude back home and go ahead ... work, wherever you have to work.

Social, psychological, and professional crises in their adopted land pushed the Pakistani immigrants towards professional growth. It has been demonstrated in their stories though that the journey of professional development was never easy. The road was bumpy due to the hurdles of an unfamiliar education system, financial limitations, and a different language. They invested their time, energies, and money to improve their qualifications and proved that they were as capable as the local group despite having experienced a different education system. Awan (1989) found that a significant number of Pakistani immigrants in Canada have stated that their knowledge and skills were being fully utilized after getting training in this country.

3. Loss to Gain

After the initial stage of migration, a life long process of adaptation and acculturation begins. Thus, the psychological impact of immigration is not limited to the immediate sources of stress. To understand the complexity and contradictions in the impact of immigration fully, it is necessary to focus on how migration can be simultaneously a stressful and growth-enhancing experience (Booth, Crouter, & Landale, 1997, p. 104).

The present theme shed light on the resilience of hope by transforming loss into positive gains. My study participants' descriptive accounts revealed how the experience of migration served to pull them from the phase of loss to restoration. It facilitated the acquisition of different skills and broadened their worldview. On one hand, they lost a familiar life style, old friendships, and a sense of belongingness to their culture. On the other hand, the fascination of a new world, a new circle of friends, and new channels of self-expression provided a renewed hope and opportunity for growth.

Shawn expressed his feelings of loss and gain in his new homeland. He explained that you get something at the cost of something else to make a balance in life. A process of loss and restoration was evident in his story.

> I was the unlucky one who had to go through all those circumstances but I am still on the positive side and never tried to abuse the system. I never tried to let down the system ... the people ... judiciary ... police and the society. Like a child ... if you snatch away some toys from the child he expresses his or her resentment ... maybe by crying, maybe by giving a bad look and that's the natural reaction of the child. But somehow I was lucky. I took things positively ... and such things shaped my life.

Uzma was overwhelmed by the dilemma of losing her cultural traditions in the mainstream culture. However, she felt herself stronger when she counted the positive gains of the local system.

> If you compare it with your own country, you will find a lot of positive things in their [Canadian] system. The main thing is security ... security is always there ... that's why you feel good while living here. The country in which you are living gives you these facilities so you have to ignore some things when you live there. Definitely, if you are losing something at one end then you are gaining something at the other end.

Raza quoted an incident of discrimination during a government job in Canada that gave him feelings of depression. As he dwelled deep into his

experience he found it positive and strengthening. He learned his lesson from the experience and became a successful business consultant. Likewise, Hana described her career change in Canada as an experience that guided her from ignorance to enlightenment. She became aware of her hidden potential as a public person that she never knew before.

Rumbaut and Rumbaut's (1976) metaphor of migration as an experience of both death and rebirth seemed compatible with the theme of loss to gain. Although created to describe refugees in particular, this metaphor suggested that all immigrants face a range of experiences in migration and subsequent adaptation. The metaphor recognized a certain amount of loss involved in the migration experience; it also recognized a certain amount of rebirth. Just as older ways of life and familiar people and places are often lost, new places, opportunities, people, and experiences culminated new hope. Here the participants sensed the possibility of a new hope beckoning to their journey towards transformation. They acknowledged this change as an inevitable part of their experience of dislocation.

<u>Summary</u>

Hope as a process of transformation was the strong message conveyed in the study participants' experiences in a particular context. This process was never easy. It was a re-evaluation of earlier life decisions. It portrayed their lives as they integrated into a new culture and gained personal and professional growth. It broadened their vision as a part of a multicultural society. It was an experience of transition from ignorance to enlightenment. The initial experience of shock was a

form of alienation in a strange land. However, the meaning of the ambiguity, dilemmas, upheavals, and conflicts in their lives was gradually captured as they accepted the differences of their native and adopted society. Yet these differences were the starting point of their transformation. Understanding and acceptance of the differences helped them to understand and accept themselves and their surroundings. They embarked on a journey of transformation as they started exploring the depth of their lives while moving with the changes surrounding them.

Although the concept of hope as a process of transformation has not been directly addressed in immigrant studies, different stages of culture shock, transition or transformation have been identified as experiences of learning, adjustment, adaptation, integration, and personal development and growth. Sheikh (1997) identified five stages of transformation in South Asian immigrant experiences as mind-quakes of discontinuity, grieving over the death of the old self, the twilight zone of self-reflection, the awakening, and re-birth of the multidimensional self. The optimism and hope seemed to be returning in the final stage. A new sense of well-being was the reward of this stage. There is a meager amount of literature on the transitional and transformational experiences of immigrants and further research is needed.

Theme Cluster 3: Hope Challenges

A hope challenge is defined as a condition or thing that inhibits the possibilities for maintaining hope. Hope challenges are experienced in ordinary life as well as immigration experiences. When people leave an original and

familiar landscape and enter a new one, they experience challenges. These

challenges multiply everyday and give rise to the struggle and potential to deal

with them. This struggle gives way to learning and growth, initiating different

hope strategies to deal with the challenges. My intent to use the word "challenge"

instead of threat or conflict is the positive connotation of the word that gives way

to motivation.

Hope challenges and hope uplifters were not pre-determined categories for

the study but came out as two important themes under the existing category of the

contextual meaning of hope and from the critical life incidents of participants.

The study participants have identified the following challenges as a result of their

general life experiences and their immigration experience as well.

1. The Dilemma of the Second Generation

There is a conflict of values between myself and my children as to modes of dress for most occasions. I disapprove of sloppy clothes and too much make-up for teenagers. I feel that there is an appropriate stage of adolescence when teenagers can simulate adult dress codes. I also feel that teenagers should have an early curfew; they are too young to be out of the house without adult supervision after dark. I like to know where they are, and what they are doing after school hours. I closely monitor their academic progress, much to their dismay and annoyance (Rosita Thorpe, An immigrant mother).

Second generation immigrants are the people born and raised in Canada.

These are the people who have less exposure to their original culture and

traditions as compared to their parents, the first generation immigrants in Canada.

It has been generally seen in immigrant families that the younger generation is

less oriented toward their own culture as compared to their parents.

Consequently, children's increased socialization with the local culture and their

changing values proved a severe blow for the Pakistani parents affiliated with the

old ways of life. They feel caught between two cultures and felt alienated from the Canadian culture, particularly patterns of friendship, dating, and the more independent life style of youth.

Uzma was disturbed with the idea that her children would be out of their [mother and father] control after being influenced by the local traditions. The precedent of some other Pakistani families who have lost their kids as a result of increased contact with the host group was threatening for her.

> When we talk about cultural adaptation we feel that you are losing ... you are losing your own values. This one thing is very threatening for me ... for the whole family ... because you think in this way that one day you are going to lose your kids in their cultural background ... right! In the Canadian cultural background ... that's pretty threatening.

Zaid portrayed his fears of vulnerability of his children to the negative effects of the local culture. It was very difficult and confusing for him to resolve the cultural conflicts while raising children in Canada.

> There were other times when I thought that my children would be introduced to the evil of the culture that surrounds us without being able to be successfully suppress the negative effects of that culture. I thought its so overwhelming pressure that I alone cannot handle, alone or few individuals or the ethnic circles that I belonged to or the religious circles that I belonged to help shelter my children who are more vulnerable to the effect of the culture and sexual freedom and other effects of the society namely drugs and the wide use of it. And in the name of openness and freedom of speech, the ideas, the introduction of evil literature and evil thoughts; and irresponsible material, educational or otherwise, where they influenced my kids.

Hana pointed out many times during the interview the dilemma she faced due to a clash between her culture from back home and her children's new culture in Canada. She expressed her desire to find a suitable match for her daughters from within the Pakistani community. On another occasion, however, she

expressed fear about how big a challenge it is for the parents whose children have

been raised here to find a marriage partner who has been raised in Pakistan.

> In Canada, it's very hard for girls who raised in here to accept people who
> come from Pakistan because they are raised in different ways and maybe I
> am wrong but it's my personal experience.

Raza affirmed the fears shared by Hana and explained that Canadian born

and raised children adopt a different value set as compared to Pakistani born and

raised children. The clash of these values and life style could be a big factor in

marital breakdown down between these two groups. This situation was very

stressful for the first generation Pakistani parents. Raza further discussed that the

dilemma of the second generation is embedded in the dual messages they

[children] receive within the home and the outside environment. They [parents]

gave due freedom of choice to their children but they did not feel comfortable

with the local traditions of friendship patterns, dating, and outing etc.

> I have sometimes double standards .... I believe my children tell me that
> but there is again that confusion that I have in my mind. I think all first
> generation immigrants face this ..... its out of their boundaries you know
> ... for example I don't feel comfortable my daughter dating; my older
> daughter for example doesn't date whereas my house set up hasn't been of
> a kind and so that's the boundary strangely artificial but it is there.

The discrepancies between their traditional values and the more liberal

Canadian-oriented values to which their children were exposed through social

contacts was a big concern to the Pakistani-Canadian parents (Awan, 1989). They

found themselves strangled under the influence of two contrasting sets of values.

They believed that bringing up children in Canadian ways might lead to certain

familial problems. Children's adoption of Western ways of assertiveness and

freedom of choice and speech was quite threatening for parents' values pertaining

to religion, family, and the marriage system. Friendship patterns, dating, and outside community marriages have become a big question mark for the first generation Pakistanis.

Previous research with immigrants has identified generational conflicts due to the dual frame of reference particularly in Asian families (Booth et al., 1997; Baptiste, 1993; Coll, & Magnuson, 1997; Cropely, 1983, Segal, 1991). These reported an increasing trend among the younger generation to adopt norms of the host group while an ongoing attempt among the first generation to preserve and promote pride in ones cultural traditions. Most children and their parents face generation conflict because the parents and the children are socialized into different worlds in a temporal sense. Parents' attempt to control exposure to the outer environment created a generation gap between the first and second generation. Despite the positive gains of the new society, parents react with fear and suspicion to signs that their children have grown out of their control and have become attracted to the aspects of the new culture.

2. Non-recognition of Academic Credentials

Newly arrived Pakistani immigrants have to face problems in seeking work in Canada due to their non-familiarity with the system and non-recognition of their academic credentials from back home. As new immigrants their identity was in danger. They were not recognized for whatever they have done before. As a result, Pakistani professionals have had to accept employment in semi-skilled, manual jobs or in unrelated fields.

Facing the dilemma of non-recognition of academic degrees, Hana and Somi expressed frustration in finding suitable and related jobs in Canada. They were asked to have Canadian experience everywhere they applied. They had to quit their teaching career as their credentials were not recognized in Canada.

Uzma was a fresh medical graduate from Pakistan upon her arrival in Canada. She had many hopes and dreams to work in her profession but they were shattered when she found that her degrees from Pakistan had no value in Canada. She explained her feelings of worthlessness, as she could not consider herself a physician. She had to abandon a career as a doctor to work as a childcare provider. She said:

> Mostly the thing which was in my mind .. it was like ... you will get opportunity in the new country ... of a good future but ... when I entered in the practical life here, it was a big shock for me that my education, my experience, everything was multiplied by zero.

Shawn's hope was decreased when his status was lowered because of the non-recognition of his qualification and experience. His previously held knowledge and experience were challenged. He had to work in restaurants, stores, and security firms to earn his living. This situation was extremely frustrating.

> Being an immigrant in Canada ... my experience of hope ...to be honest I am struggling. I'm still struggling. I'm on the queue like everybody else. I had a substantial amount of experience and background in my field of education.... relevant work experience. And I am on a certain level of maturity and ability to pursue research at a graduate level but still I am struggling. Some way I couldn't get into a program of my choice and it is quite hard for me to face the things the way they are.

Newcomers' fears and frustrations due to non-recognition of their academic credentials have been acknowledged in previous literature (Arne &

Henk, 1998; Lim, 1993). A report issued by Employment and Immigration

Canada (1993) showed that most of the Canadian employers recruit workers with

a recognizable Canadian qualification over someone with qualifications from

another country (Government of Canada, 1993). Alberta Career Development

and Employment (1986) has recognized the increasing levels of frustration and

lack of recognition of academic credentials of professional immigrants; ".... the

experience of downward mobility was found to be humiliating and painful, with

these feelings often growing into anger and depression...." (p. 3). The report of

the special committee on visible minorities in Canadian society (Government of

Canada, 1984: 40-41) stated that foreign credential evaluation, which is

"predominantly a provincial responsibility assisted by provincial associations and

other licensing bodies", is "haphazard, arbitrary, and inequitable" and the

"artificial restrictions posed by certain licensing practices present entry barriers to

various skilled trades, professions, and apprenticeships".

Having qualifications recognized and finding a related professional job

were the usual problems faced by the first generation Pakistani immigrants in

Canada (Awan, 1989). In most of the cases they spent a number of years to

upgrade their qualifications in Canadian universities. Some Pakistani graduates

found the demand for these additional qualifications annoying and humiliating,

while others accepted them as reasonable, challenging and worthwhile.

3. The Dilemma of Going Back

Immigrants' desire to return to their country of origin might be an escape

or an alternative to the dilemmas posed by depressing and stressful experiences in

a new society. They have to experience a process of going back and forth between their homeland and adopted land during difficult phases of relocation. They mourn the losses of life choices, identity, culture, and desired career. At this phase of depression and mourning, they show a strong desire to withdraw from the strange environment.

Zaid intended to go back to have a try again as he did not really feel he fit in the host country.

> There were times when I thought I might had been better if not migrating here. There were times that I felt very sad and didn't think that there were much hope to live on under the circumstances here specially in Canada. And the thoughts crossed my mind to return to the country where I had migrated from.

Haris's dilemma of going back and forth between two countries was based on his emotional chaos during the search for his child. The need to get financial support from the Canadian and Pakistani community was the pulling force for him to return to Canada, as he had nothing left to spend for his child's revival. On the other hand, the emotional ties and love for the child were pushing them back home as the child was lost there and the only possibility to find him was at that place.

During most of her early years, Uzma was suspended between staying in Canada and returning to Pakistan. The most difficult time came when her father died and she could not be there in time to either say goodbye or to attend the funeral. It was then that she really felt how much she had given up to move to Canada. Somi thought so many times of returning back.

> I also thought if I go back to Pakistan ... everything there would have been changed. It would have been difficult for me to adjust there.

Raza saw his migration to Canada as a sojourn of a few years. He had no long-term plan to settle down in Canada. An eager temptation to go home after completing his studies was always with him in the early years.

> I didn't come here to settle here ... so I came here for 5 years and I thought I would do this .. this .. this and then I am going back. I was on student visa. You see so it wasn't sort of a hope; my hope was to finish my masters and ... and then my hope was to do an MBA and then go back. For 5 years I had that thing.

Although he could not go back after completing his academic program, he remained tied to the old country and concerned with the fate of that country (see individual description).

The desire to return back has been a part of every person's life; a part of the human condition. No matter where a person has lived, one would look at what they viewed as the lost paradise, at lost moments, and at lost loves. The nostalgic memories of homeland, the fantasies of a lost paradise at times manifested themselves in the immigrants' fervent plans to "someday" return to their homeland. Often these fantasies coexist with nostalgia providing the "fuel for the hope of return" (Ahmad, 1995, p. 1065). A Chilean poet Gabriela Mistral (1889-1957, cited in Ahmad, 1995) has captured the essence of these feelings in the following lines of her poem, "The immigrant Jew":

> I am two. One looks back,
> The other turns to the sea.
> The nape of my neck seethes with good-byes
> And my breast with yearning.

4. The General Life Challenges

One group of the hope challenges that came through the stories of participants was the general life challenge. These were related to the ordinary life experiences of the study participants. These challenges were unique in nature and were not necessarily related to immigration experiences but a complexity was added to the loss of immigration experiences. These included the loss of the son on a trip back home for Haris, family breakdown of Somi and Zaid, the murder of Shawn's mother, the traumatic accidental death of Uzma's father, progressive disease of Hana's husband and the loss of job for Raza. These were the normal, natural troubles that happened along with the everyday life challenges. These could be called "circumstantial losses or challenges" that were not easy to cope with.

Mourning and grief were the initial natural responses to these challenges. Hana expressed her feelings when she came to know that her husband got a slow progressive disease with no cure. "It was as if the whole world is just closing on us."

Shawn portrayed the shocking experience of his mother's murder.

> I was the unlucky one who had to go through all that traumatic events. Like a child, if you snatch away some toys from the child, he expresses his or her resentment, maybe by crying, maybe by giving a bad look, and that's the natural reaction of the child.

Haris went through the devastating experience of losing his son in his own motherland that challenged his will to live. He illuminated his feelings as, "when we think about different possibilities, it becomes hard for us to take even a single breath".

Some individuals give up hope when facing a crisis. Sometimes a situational crisis results in a sense of entrapment and hopelessness that renders an individual inactive in response to the perceived challenge or threat. At other times, the same person demonstrates acceptance of the adverse circumstances and paves the way to hope by mourning and a realistic assessment of the loss. Hope, then predominates in the crisis situation. An individual explores ones internal and external resources to deal with the challenging circumstances. Hope works as a motivational force to come out of the crisis.

<u>Summary</u>

Losses and challenges have the potential for growth and retreat, movement and stagnation, and affirmation of life and resignation (Schneider, 1984). These challenges lead some people to use their physical, intellectual and spiritual capacities to prove that life is worth living. The same challenges and losses, on the other hand, lead some people to the height of depression to prove that the world is a lousy place.

The fears of the fizzling out of the next generation, dual standards of the first generation, loss of the cultural heritage, loss of relationships, loss of educational credentials, and the circumstantial losses were the significant hope challenges for the study participants. The socio-educational crisis was the biggest source of stress for the new comers. Although they were mentally prepared to face the challenges of a new society they had to go through the pangs of strangeness and the experience of downward mobility. The narratives emphasized that simple geographical and legal acceptance of immigrants was not

sufficient without social, economic, educational, and cultural acceptance. With the help of this acceptance and development of new skills and strategies they could turn these challenges into uplifters.

Theme Cluster 4: Hope Uplifters

Hope uplifters are the conditions or things that sustained the possibilities for maintaining hope. These were those personal, relational and environmental resources that served to support and foster hope of the first generation Pakistani immigrants in Canada by sustaining the hoping process in some way. Hope uplifters helped them not to let the challenges destroy their spirits during difficult times. The following four hope uplifters emerged from the data.

1. Acceptance of Alternative Routes

Acceptance of alternative routes was a significant personal resource that allowed situations to be perceived as less threatening and the self to be seen as more competent to deal with stresses. It was the energy and personal attributes within the self that facilitated the hoping process even in difficult circumstances. These attributes as described by the study participants were flexibility, ability to bounce back, capability to try new experiences, and exploration of unexplored possibilities. It allowed one to imagine and explore alternative routes for one's goal attainment. Reframing one's outlook in view of changing circumstances captured an optimistic touch to one's life. The study participants tried not to mourn the lost possibilities in their new homeland. Their resilience was the result of their enduring efforts for the discovery of fresh perspectives or alternative routes to their desired goals. The acceptance of limitations in their "way power"

(Snyder, 1994) helped them to revise and redirect their hope. Adaptability rather than inflexibility was the milestone to their destination.

Life seemed to be a chaos to Somi after the breakup of her marriage. She planned to go back to Pakistan with her two kids at that stage of crisis. Nevertheless, she explored future possibilities for herself and her children and then, in view of her changed circumstances, she chose to live in Canada for the wellness of herself and her kids. This changed route developed skills and helped her cope better with the situation. Haris changed the direction of his search for his lost child in an attempt to try untried possibilities. Raza changed his career many times to explore new routes and options in his career and eventually achieved his desired professional excellence.

Hana's challenge was to search out new possibilities to survive in a new country as she could not continue her previous career in Canada. She was the only earning member and she had to support the family after her husband's progressive disease. She took the challenge and tried new horizons for the well-being of the whole family. She completely changed her career in view of her changed circumstances. She found it a productive and hopeful experience in her professional as well as personal life.

> In a way it helped ... like... to change career that's I guess that if I was in my own university then maybe I was not that active and positive so it helped me.

She further added that her religious beliefs were the major source of hope during adversities.

> Look at my situation ... I have handful but still I am strong. I always thank God because in our religion we always hang on to hope and that's

what I am doing and that makes me strong. I can sense this hopefulness within me and I don't get discouraged if my hopes don't come out to be true. I take the other route and that's because of hope.

Hope was characterized by flexibility, adaptability, and openness to accept change in Shawn's experience. In view of his experience for taking alternative routes in life, he asserted that flexibility was the key to goal attainment.

You can always switch yourself to change your goals ... change your destinies ... change your route to get your destiny .. and we are gifted with all these basic things to carry out our plans ... to pursue your goals and there is nothing end of the world.

In a similar way, Zaid explained compromising not as downgrading or lowering goals but was rather acceptance of the second or third best option in view of the circumstances.

I'll say that don't keep your hopes too high because circumstances do change and may be they were set too high to begin with. So its nothing to be bad or nothing to be ashamed of to compromise your goals in life and hopes. But that would not mean that you constantly try to downgrade them you try to strive for the best. But if you are given second or third best take it.

The ability to imagine and explore alternative possibilities has been identified as one of the fundamental human capacities and one of the universal components of developing hope (Bronowski, 1978; Bruner, 1986; Pencord & Morse, 1997). The literature on creativity indicated that ability to depart from established ways of seeing things and to consider new alternatives has been a crucial precursor to making innovative possibilities happen in reality (Gardener, 1982). Snyder (1994) supported the ability to take alternative routes as a special advantage to high-hope people. He wrote.

In many instances in life, our paths are impeded by something or someone. In such times, high-hope people begin to think of alternative routes to their

goals and then apply themselves to the pathway that appears most likely to work. In other words, high-hope people channel their energy to an effective alternative pathway (p. 11).

Hope uplifters as a theme represents Adler's (1975) transitional stages of autonomy for the immigrants that are especially marked by the growth of personal flexibility and by the development of appropriate coping skills for the new situation. Pakistani immigrants attempted to try new routes for their well-being. The identification of alternative possibilities was facilitated by the realistic assessment of their present circumstances, acceptance of ones limitations, and probable potential for negative outcomes down the road. Their efforts and determination to persevere helped them to establish and attain goals that were crafted from reconciliation of what was subjectively desired and what was objectively possible.

2. Beachhead Community

The immigrant community has been defined the beachhead from which other community members or newcomers from the same community move with strength. Fitzpatrick (1966) presented the idea of beachhead community where immigrants feel at home, and find their psychological satisfaction and security, in order to move with confidence toward interaction with the larger society. It is within the community that an individual is comfortable and secure. It satisfies ones need for recognition and acceptance. Within it one can reevaluate, mold and integrate the values of the higher society.

A desire to support the community and involvement in community matters was an uplifting experience for my co-researchers. They enacted their

commitment through different kinds of volunteer work like: fund-raising events, baking sales, the Heritage Day festival, and other cultural and religious celebrations. Relationships and interaction with other community members has been identified as an important hope uplifter in the adjustment of most of the Pakistani-Canadians.

Haris received moral and financial support from the community for the search of his child. Fund-raising dinners within and outside community, special prayers in the mosques and the establishment of a committee for the search for the child fostered his hope during the emotional chaos.

Hana faced hard times at the initial period of settling down in Canada because she could not get proper guidance at the time of her arrival. She spoke of the importance of being able to help new immigrants. She showed a strong desire to provide guidance to the newcomers so that they could get the benefit of the already settled immigrants' experience. She herself wanted to get involved in the community matters, the senior citizen programs, welfare programs, and other community celebrations. Interaction with the community and her husband's enjoyment in different events has served as a source of satisfaction.

> We started attending our community meetings once a while. I accompany him [husband] in gatherings arranged by the community and he enjoys there. He cannot participate in discussions as others do but still he feels good and that thing gives me a sort of satisfaction.

Uzma was very much concerned about the "within community" interaction as her children were growing. She felt it extremely important for the fulfillment of social needs of children.

> I believe that involvement with the own community is very important for the socialization of the kids. When they grow up they need company of their own people because we cannot mingle with the people from other communities due to difference of values and culture.

Zaid indicated his strong ties with Pakistani community in Canada. He used to volunteer and participate in the community events. He had a group of sincere friends within his community and he attributed them as the "right people at right time".

> The act of kindness by other individuals and people [from own community] around me gave me strength and my friends that came forward and helped me in those difficult situations.

Somi had meaningful and long lasting friendships within the Pakistani community. Her active involvement in community matters gave her feelings of satisfaction that she was contributing to the welfare of the Pakistani community though far from the country. Her compassion to work for the well-being of the youth and elderly people was shown in her everyday life activities. She used to work with kids to teach them Urdu (national language of Pakistan). She planned to establish a community home for the elderly people of her community. Her participation in the literary circle of the community helped her to project the values and customs from back home.

> I was involved in community work and I wrote a drama based on hope. It focused on the hopes between parents and kids and especially in Canada. I had shown three families who had come from Pakistan. We staged that in provincial museum and I received a lot of appreciation for that.

Strangers in an unfamiliar land, the immigrants, turn to one another for support in meeting the problems of early adjustment. The result is usually the spread of an enormous variety of voluntary associations within which the

newcomers organize their communities. Most of the study participants were involved in some type of volunteer work in the Pakistani community. They found that their involvement and contribution to their community enriched their lives and cherished their hopes.

The importance of the beachhead community in the healthy adjustment of immigrants has been recognized in previous studies. Weinberg (1961) has suggested that primary groups are essential, and, for immigrants, this is generally the community of friends and kin. Sharing and connecting with the community in a positive and mutually beneficial ways opens the doors to a host of opportunities. Newcomers tend to stick together for the sake of support for their changed identity (Volkan, 1993). Emotionally healthy families of immigrants were those in which close family, kinship, and community ties had remained strong (Kluckhohn, 1958; Litwak, 1960). Several authors have stressed the supportive and protective function of communities of co-nationals (Beiser, 1988; Furnham & Bochner, 1986; Westermeyer, 1987).

The present theme evidenced the position that the immigrant community was the beachhead into the new society. The strong sense of community that people shared and the viable ethnic social support helped achieve quick adaptation (Ross-Sheriff, 1992). The within community network and support worked as protective and compensatory effects on the social and psychological well-being of immigrants. It was the basis of familiar relationships and interaction, which provided one with an identity and the security of living according to familiar patterns among familiar people.

3. Host Community

The study participants also accepted that they have gained an understanding of Canadian culture through personal interactions with Canadians. Social contacts between immigrants and members of the host group were a prerequisite for their adjustment. Recognition, acceptance, and encouragement from fellow Canadians were a valuable asset for Pakistani immigrants. Most of the study participants, either directly or indirectly, identified the host community or Canadians as potential hoping resources. Help and support found through the host community members enabled them to achieve satisfaction.

Raza described his feelings toward the local community with a candid honesty and conveyed his comfort with them.

> I find environment in Canada generally quite supportive. It's not that 100%, there are all kinds of people. There are bad people. There are good people .... people who dislike your color, people who dislike race, dislike your age.... things like this all of these are possibilities in a society. But then there are options, also more options. So in a Canadian context and with Canadian community, actually, I must say I have been more hopeful most of the time than less hopeful.

Haris always appreciated the local community for their positive attitude and help during his difficult times. His reliance on the moral and financial support of fellow Canadians contributed to his trust and hopeful interactions with them.

> The biggest hope for me ... for us ... now-a-days is to get moral and financial support from our fellow Canadians. We got help and cooperation of different agencies [name of agencies]. The information that we got here [in Canada] helped us a lot.

The experience of being in a new land enabled Shawn to view his language and culture as a bridge which could bring him closer to building meaningful relationships with the host community. He showed a tremendous

appreciation to the welcoming and friendly manners of Canadians. As he came in

Canada just two years ago he expressed the desire to learn more about Canadian

traditions like Halloween, and Thanksgiving etc. He mentioned his satisfaction

with the friendly manners of the host community.

> I came to Canada ... in an entirely different world, different language,
> different geography, different people, different norms, different values but
> there was not much of a thing that really disturbed me or was really
> striking for me because I was expecting these changes when I was in
> Pakistan. I knew that I will leave all these things behind me and when I
> came to Canada ... I knew that it is a different society but one thing I was
> sure that it was not a very hostile society ... it is a land of opportunity ...
> land of friendly souls that welcome immigrants from all over the world.
> And I found this society the same way I imagined apart from a few
> changes.

Along with the appreciation of the positive attitude of the host community,

my study participants acknowledged the advantages and social benefits they

accrued while living as Canadian citizens or immigrants. Facilities and benefits

provided by the government of Canada helped them to alleviate the cultural

stresses and differences. Uzma found the stability and security in the local system

as hope fostering experience.

> It is a positive point of being here. You are in a country where you are
> safe and you have a system in this country ... each and every system ...
> health system ... welfare system ... like you know ... when you see such
> facilities in your life it gives you a little bit of hope.

Zaid appreciated the government's policy of multiculturalism.

> I would say that the government's policy towards the ethnic groups and
> the encouragement to participate in the activities of different ethnic groups
> by way of different grants to them is appreciable. The organizations are
> flourishing because of this and trying to enjoy and introduce their ethnic
> values and cultural values to this society here.

It has been found that the degree of social interaction between the host national and newcomers is related to the latter's adjustment and a sense of belonging toward both cultural communities (Antler, 1970; Bochner, 1982; Richardson, 1974; Tropp, Ekrut, Alarcon, Garcia-Coll, & Vazquez, 1994; Zheng & Berry, 1991). Living closer with other fellow Canadians has been recognized a healthy sign of social and cultural adjustment for Pakistani-Canadians (Awan, 1989). In short, a positive attitude toward the host culture, feelings of acceptance, acquisition of culturally appropriate behavior and skills, and involvement with larger society all added to enrichment of hope.

Summary

Hope has its roots in intrapersonal, interpersonal, and environmental experiences (Farran et al., 1995). It is developed within an individual, between individuals, and among individuals in a community or a society. Intrapersonal, interpersonal, and environmental resources help an individual who faces a challenge to self or one's goals to be hopeful and to cope with this challenge.

These resources served as hope uplifters for the Pakistani immigrants in Canada. Their adaptability and flexibility to cope helped them to walk with the mainstream. The process of the reformulation of goals was found trustworthy, even if painful, and they established a new sense of identity that was less fixed and more adaptable. The beachhead community helped them to find comfort and solace with their own people. Appreciation and acceptance to and from the host community, and cultural and religious freedom were the powerful magnets for the subsequent sense of belonging toward their adopted land. Their hope coupled

with back home realities and ideologies and their new home's peacefulness, security, and benefits. Consequently, a reality assessment of their internal and external resources uplifted their hope and eased the process of living in an unfamiliar cultural mosaic.

Theme Cluster 5: Hope Representations

Hope representation has been defined as anything that an individual represents as one's hope. It could be real or imagined. It could be a quote, a symbol, an image, a metaphor, a ritual, or an artwork. The purpose of using hope representations was to make the concept of hope visible and easy to grasp (Jevne, personal communication, Jan. 27, 1997). The idea of hope representations has been presented in different ways in hope literature (Averill et al., 1990). Maximizing esthetic experiences, connectedness with nature; feeling the warmth of sunbeam, reading the Bible, and studying a favourite painting have been important hope strategies in health and illness (Miller, 1985). Pencord & Morse (1997) used the metaphor of daffodils emerging from the warm spring ground after the cold depths of winter as a powerful rebirth that has been linked to hope. Available resources, justice, equality, letters, photographs, were represented as concrete symbols of hope (Gaskins & Forte, 1995).

Participants were encouraged to use their sensory experiences, images, metaphors, evidences, quotes, and rituals to represent their hope. Individual responses were provided in the Tables 2-10 under the common themes emerged within hope representations. Four hope representations with their emerging sub themes have been provided below.

<u>Evidence of Hope</u>

Evidence of hope can be defined as a feeling, a belief, a relation, an ability, or anything that may provide an evidence of the presence of hope in one's life. Three evidences of hope (Tables 2-4) were identified by the majority of the participants as their hope representation. These were family/ community, personal attributes, and career accordingly.

Family/ Community

Authentic human relationship emerged as a significant evidence helpful in mobilization, support, and maintenance of hope. Hope has been identified a shared and relational experience that flourished with care and sharing of family and community (Farran et al., 1995; Herth, 1993; Jevne, 1991; Miller, 1989; Pruyser, 1963; Wake & Miller, 1992). Erikson (1982) suggested that hope is a developmental process based upon early relationships in which persons first learn to trust and then upon cumulative experiences in society. Friends and family might spark and radiate hope for an enriched life together.

Family and home life was highly valued by all participants (see Table 2). Findings in this study have confirmed previous literature that suggests strong family and community ties are highly valued in Asian and Pakistani communities as well (Chung, 1992; Najam & Kausar, 1992). Emotional support from family and friends was vital to their well-being. Their identities were rooted in family and their hope evidenced in the unified and cohesive family ties, and community relationships. The critical incident/s and interviews of the participants reflected a

predominance of family relationships. The family of origin was a source of support for them.

Uzma's experience with her father provided the foundation of her hope. Raza spoke of the positive role played by his wife at difficult moments. Zaid's hope was clouded due to an incident of family breakdown. Hana found strength in her spouse's company especially outdoor visits. Such outdoor activities were like a breath of fresh air for both of them. Somi was hopeful that her children would care for her in old age as she had done a lot for their upbringing. Having fulfilled their moral obligations of caring for their children and family, elders have traditionally been assured of receiving their children's care, devotion, and service in old age. Close family ties and a strong extended family system was often missed and cherished by Pakistani-Canadians.

Table 2: Evidence of Hope
(Family/ Community)

- *Though my husband's sickness has become chronic but still the new medicine is effective. We can see the signs of improvement. It is also an evidence of hope ... signs of recovery. Now he tries to wear his clothes and tries to do things by himself (Hana).*

- *I must give credit to my wife. I have been very fortunate that I was able to do a lots of these things because my wife was always quite supportive (Raza).*

- *There are some people who were very close to us but they still did not come to us for consolation ... they never asked us about the tragedy and on the other hand ... some people who were totally strangers for us before the onset of this tragedy. They gave us a big hand .. a big moral support. Such things are very amazing (Haris).*

- *I badly missed if I had a brother, he could share with me. I then called my friends and cousins and they came and shared with me (Shawn).*

- *It is itself an evidence of hope that people, your children, wife or friends or whom you are in contact will come to realize the strength of the truth (Zaid).*

- *We are happy that we are utilizing our maximum sources and potential and we are giving our whole attention to our kids ... and this thing is the evidence of hope in our lives (Uzma).*

- *The axis of my life is around my family. A happy, healthy, and enjoyable family life (Somi).*

Personal Attributes

Personal attributes were identified as evidence of hope by most

participants (see Table 3). These were described as those attributes within the self

that enabled uplifting feelings and thoughts to be found despite the circumstances

(Herth, 1990; Miller 1989). These included personal resources, determination,

adaptability, and positive attitude in response to life's vicissitudes. Personal

attributes were identified as, "energy to bounce back", "stood up on my own

feet", "sense of hopefulness within me", and " a positive force in me" by the

study participants.

Table 3: Evidence of Hope
(Personal Attributes)

- *There is always really a sort of a positive force in me to drive me to do things (Raza).*

- *I can sense this hopefulness within me and I don't get discouraged if my hopes don't come out to be true ... I take the other route and that's because of hope (Hana).*

- *The evidence of hope in my life is just quoted in my childhood when I was put into a witness box ... in about four years of age ... so it is the biggest evidence of hope of my life. I went through all that hard times and things and traumas and stood up on my own feet. I have my own standards of life, my own standards of morality, my faith, and I stick to those things. That's the way I am; I took things positively and I was hopeful even in the adverse circumstances. That's the thing that keeps me going even when I came to Canada as an immigrant ... I never knew even a single person in here (Shawn).*

- *I always think in a way and am hopeful that whenever I get opportunity in my life, I will be successful. This hope always lives in me (Uzma).*

- *My own achievements are the evidence of my hope (Somi).*

Career

Entering a desired career or pursing higher education both were

represented as evidence of hope (see Table 4). Individuals, who were gainfully

employed and actively carrying out their careers in a goal-oriented way were

aware of the gains of education and respectable jobs. They projected their career

gains and professional satisfaction as an evidence of hope in Canadian living.

Table 4: Evidence of Hope
(Career)

- *Education definitely helped everywhere. No matter you are educated from back home or from here so I went for a job as part time employee and they hired me as a manager (Hana).*

- *I had 10 years track faculty member I was associate professor for 10 years when I quit (Raza).*

- *They are paying me for my service to this country and I am having a peaceful life (Haris).*

- *My focus of hope is my profession, my academic career. Whenever I will get opportunity, I will definitely be successful in my academic career (Uzma).*

- *Then my own job was respectable. All these are evidence of hope in my life (Somi).*

In summary, a centrality of family relationship, personal attributes, and

career gains were perceived as evidence of hope by the participants in this study.

Hope Rituals

A hope ritual is defined as an act that a person practices on a regular or irregular basis to strengthen one's hope. Rituals are an important part of everyday life and help us understand an individual's worldview and belief system. The following two hope rituals were identified in the study.

Religious Practice

Religious and spiritual strengths have been identified as an important theme of hope and finding meaning in suffering (Carson, Soeken, & Grimm, 1988; Frankle, 1963; Lynch, 1965; Miller, 1989; Obayuwana & Carter, 1982; Stephenson, 1991). They help us to organize the barrage of stimuli, ideas, emotions, and memories that constitute our lives into systems of coherent meaning (Taggart, 1994). A person's religious beliefs and values help in promoting personal growth and fulfillment and providing a relief from stress. Beliefs are mostly acquired through life experiences, worship, and cultural exposure.

Religious practice and the presence of affirming spiritual beliefs were portrayed most frequently as a hope ritual by the participants (see Table 5). Activities and practice included regular prayers, recitation of the holy book, and charity. However, prayer has been commonly acknowledged as a hope ritual. All of the participants spoke of the important role religious training, practice, and spiritual beliefs in God played in strengthening their hope. Their hope focused on a life in the hereafter. A strong belief on the Day of Judgment and an eternal life was found a source of inspiration of good deeds in worldly life.

Religion played a big part in the lives of Pakistani-Canadians. Their common religious denomination has been a significant source of hope and comfort, a way of life, which helped them in coping with the hardships of life in a new land. Most of them declared that they are deeply rooted in their religion and their hope stemmed directly from it. All of them wanted their children to attend religious schools and some of them provided religious training to their children at home.

Individual descriptions have shown that religious and spiritual beliefs play an important role in the way Pakistani immigrants handle a variety of stress. Rituals and prayers offer them a sense of collective self. Congruence between their religious beliefs and practices yields a general sense of well-being.

Table 5: Hope Ritual
(Religious Practice)

- *My prayers ... all prayers .. on regular basis ... believing that I will not go into hell. I don't know but I hope (Hana).*

- *Saying prayers has always inspired me. I don't say regular prayers by the way but when I feel ... I do say it ... that inspires me. Even I pray in Tahajjud [morning prayer]. Tahajjud time I wouldn't say regularly and ..... I somehow have this faith it gets me out of the jam (Raza).*

- *I pray. I say my prayers. The second thing is charity ... doing something for fellow human beings (Shawn).*

- *I can't get peace of mind in any thing except of prayers. Prayers give me peace of mind generally and in these days particularly. Any source of spirituality ... like ... zikar [God's praise] and religious books give me special feelings of peacefulness (Haris).*

- *I go out for my religious practices that give me hope and sense of fulfillment (Zaid).*

- *We pray five times a day for that power and that power and belief gives us hope to go on in life (Uzma).*

- *I feel that I have shared my problems with God and He will help me out. At times you feel that the last resort is religion. When I get no hope from anywhere I get relief with religion (Somi).*

Intellectual Stimulation

Reading fiction, philosophy, and other literature on regular basis emerged

as a hope ritual of some of the participants (see Table 6). It was a time spent

quietly, often alone, reading inspirational and comforting literature or academic

journals. It could be their professional and literary circle they moved in or a

general interest and quest for knowledge that developed the ritual.

Table 6: Hope Rituals
(Intellectual Stimulation)

- *This is another ritual that I go through I often read actually on regular basis. Sort of semi philosophy and semi motivational books .... I read a combination of. So I have a good library and I quite often when I am not in a good mood I can pick up a book and I read portions which I have marked (Raza).*

- *Well there is one very good book. Its called Man's Search for Meaning. Its a beautiful book I read. Yes I read from time to time I read it ... and found meaning in my own existence. He [the writer] doesn't go back to what has happened in the past (Raza).*

- *Before going to bed ... I just study ... any book ... any type of reading ... it gives me relief (Haris).*

- *Whenever I feel blue in everyday life, I just read any article ... any good article (Uzma).*

- *I am attached with literature and reading gives me a sort of satisfaction. I enjoy in literary gatherings ... I can relate it to hope (Somi).*

Other rituals included a quality and peaceful family time, listening to

soothing music, physical activity, and humor. (see Table 7).

Table 7: Hope Rituals
(Others)

Others: Quality Family Time, Humor, Physical Activity, Music

- *I usually spend time with my husband ... I do it on regular basis like today I am planning to go out with him for his hair cut and then after we will go to some restaurant and have tea or coffee there. Such outdoor activities are just like a blow of fresh air for him and me too (Hana).*

- *Some times it happens that when you all sit together and share things and problems then ... this sharing gives you a sort of satisfaction (Uzma).*

- *I used to do jogging quite regularly. So I used to jog and that used to sort of help me (Raza).*

- *My sense of humor inspires me and it creates so many things that I do and inspire people to laugh with me (Zaid).*

- *Among other things music does inspire me weather its just a good local number on the radio preferably the song that are kind of the old musical note in them (Haris).*

- *My hope ritual as an individual is ... if I visit someone, I tend to mix with others; I tend to introduce laughter in conversation (Zaid).*

Hope Metaphors/ Images

Metaphors are a rhetorically powerful and artistically interesting mode of expression that are embodied in an individual's emotional, moral, and aesthetic experience (Clandanin, 1985; Denzine, 1978; Johnson, 1987). Lakoff & Johnson (1980) report a metaphor as pervasive in everyday life, not just in language but also in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature (p. 3). Metaphorical images provide an avenue for self-reflection and illuminate the connection between past experience and present action.

The purpose of using metaphors and images in this study was to make the concept of hope visible and easy to grasp. Each person's metaphor was different in some way and used in the manner that was most congruent with one's experience or personality. Metaphors facilitated their understanding of an abstract concept like hope. Most of the participants used the metaphor of light, brightness, and colors for their hope (see Table 8). Others represented it as energy and strength.

Light/ Energy

A great deal of meaning has been conveyed in a single phrase with a powerful metaphor by the participants (Patton, 1990, p. 402). The way metaphors were developed by them portrayed their underlying thought process. Shawn's metaphor of light of peace, harmony, happiness, and prosperity reflected his will of universal harmony and goodness. Hana's metaphor of hope as a strong fishing rope portrayed her underlying desire for personal strength and energy to

incorporate into her life during the health crisis of her husband beyond the boundaries of traditional medicines. Energy was used in the context of both physical and emotional strength. Raza used the symbol of a lighthouse to represent his positive perspective of life that facilitated strength in broken places.

Most of the study participants used natural objects for their hope metaphor like mountains, beauty, sunshine, air, seasons, and weather. These objects implied their connection with nature as a part of their spirituality and belief system that was found as an essential component of their hope. Creative images enabled them to develop new spiritual insights, overcome stress, and rejoice in a creative new hope.

Table 8: Hope Metaphors
(Light/ Energy)

- *Hope is beacon of light which I consume .... towards it (Raza).*

- *The picture I would draw would be something like a light house at a distance and a sort of ray of light coming to me that's the hope (Raza).*

- *Life seems to be pretty ... bright ... it seems that everything is in perfect harmony and sequence and the surrounding is full of colors (Shawn).*

- *Its a huge mountain ... a very huge mountain in the middle of the world perhaps like middle east. Anywhere whichever is the geographical center of the world. And it just has light that is exploding just like a Atish Fishan (volcano). Aatish Fishan is like a light is ... but its not harmful .... it lightens the whole world the light of peace ... the light of harmony ... the light of happiness ... the light of prosperity (Shawn).*

- *It gives color to the picture, which is usually black and white (Shawn).*

- *I have an image ... a hopeful image to lighten up the whole world after the successful search of my son (Haris).*

- *For me hope is like sunshine ... full of beauty and full of life. It comes in my mind as a light at the end of a tunnel (Uzma).*

- *It is a kind of very strong string like a fishing string that never breaks and if you hang on to that ... then ... your success is guaranteed (Hana).*

- *In early winter or fall, there is a mixed departure of summer and arrival of winter that creates an environment that I feel comfortable with and ... and I do enjoy that. The feel of air and temperature are different than they usually are and that feeling lasts quite depends upon what kind of winter that we are having. It does give me some special feeling (Zaid).*

- *To me it's a rope ... very strong rope ... and you hang on to it (Hana).*

Hope Kit

A hope kit can be defined as a real or imagined set of objects a person likes to carry with something concrete or abstract in it for sustaining hope. The concepts of a hope kit and of hope rituals are not found in the literature. These, however, are being used as hope fostering strategies at the Hope Foundation of Alberta (Jevne, 1999, personal communication). The study participants identified different hope objects that provide them with an incentive to work towards a goal and possess a significant positive meaning to them.

Values/ Faith

Values are the important ideas, which are part of every belief that one feels to be important, true, or worthy of respect. Participants' desire to carry their values and belief system in their hope kit was identified most frequently (see Table 9). Their values and faith portrayed their religious beliefs. Their reliance on values and faith helped them to maintain a positive view of a meaningful life. Their wish to carry personal attributes, love, friendship, and positive attitude instead of material objects was very thought provoking. It delineated their transcendent beliefs beyond self-boundaries to achieve broadened perspectives that help one find meaning in life and hereafter.

Table 9: Hope Kit
(Values/ Faith)

- *Open mind, my values, and my positive attitude ... that's what I will take with me. I love my values (Hana).*

- *I would also put it in my hope kit really I believe my inner determination (Raza).*

- *A copy of Quran ... my religious book, and a tasbi'h [rosary] (Shawn).*

- *I would emphasize religious book, Quran (Zaid).*

- *My books ... my religious books ... that I read and recite most of the time (Haris).*

- *I will put a great deal of love in it and I'll put my good values and the last but not the least I'll put the friendship in it. When I said good values I would say that religious beliefs and religious book (Zaid).*

- *My special belief is God and my own ambitions (Uzma).*

- *Among other things I would say that I would not take anything material because that tends to anchor you with something you have to care about you don't enjoy (Zaid).*

- *First of all the knowledge ... then laptop computer ... a way to communicate globally (Shawn).*

Mementos

Mementos seemed to renew and energize participants' hope (see Table

10). The desire to carry children's and family's photographs indicated strong

emotional and familial ties they have and their focus on the relational component

of hope.

Table 10: Hope Kit
(Mementos)

- *Pictures of my kids (Raza).*

- *Picture of my wife and family perhaps if there are any, memories of my past and aspiration of my future (Shawn).*

- *Pictures of my sons ... both of my sons. I want to have video cassettes of my children (Haris).*

- *I will keep my memorable photographs and books (Somi).*

- *I'll take Man's Search for Meaning and I often like reading it (Raza).*

Along with the hoping objects identified by the immigrants the dream of

returning someday to their motherland was a significant asset of their hope kit.

Chapter Summary

The findings of the study have been interpreted in the light of the critical

incidents and descriptive accounts of the study participants. These findings have

been discussed within five categories: the conceptual meaning of hope, the

contextual meaning of hope, hope challenges, hope uplifters, and hope

representations. Hope as an integral part of life and as an experience of

transformation were identified as two significant broad themes of the study.

Different sub-themes within broad themes emerged. Participants needed to be resilient, resourceful, and adaptable to survive in their new homeland. They developed skills, which helped to generate a sense of hopefulness and to open up new possibilities to make different choices. Flexibility, realism, integrity, and a positive attitude were identified as positive personal attributes. Many hope challenges and uplifters were identified and interpreted. Immigrants faced the challenges with their integrity and motivation. Gaining new skills after getting training and experience from the land of promise turned their fortunes. Hope representations were identified as important means of making the concept of hope visible and easy to grasp. These might relate to individual's values, beliefs, and behavior to enhance hope and could be used as hope strategies during a difficult time.

CHAPTER 6

INTEGRATION

TRANSFORMATIONAL PROCESS OF HOPE

Migration entails more often than not a radical, engulfing, transformative process
that profoundly affects and changes all who attempt it, including individuals,
families, and societies.
(Booth, 1997, p. 9)

Hope and transformation are fundamental human experiences. It is the

investigator's bias that the process of transformation is a process of hoping.

Depending on how difficult or remote the change, an opportunity to grow and

hope is provided. Hope as a process of transformation emerges as a central theme

of the study and serves as a bridge for positive adaptation. The participants

depicted significant changes at the personal, familial, social, and professional

level as their experience of hope. These collective transformational experiences

of hope have been integrated in this chapter. The purpose of this chapter is to

provide a conceptual model to illuminate the transformational process of hope.

The process represented in this conceptual model is a journey toward an

exploration and recognition of possibilities with new and fresh perspectives and

potentials. The process of hope and transformation enhanced and encouraged the

process of adaptation and growth in immigrants.

A sequence involving a discovery process of loss and restoration was

evident in immigrants' journey of hope. This sequence has been integrated and

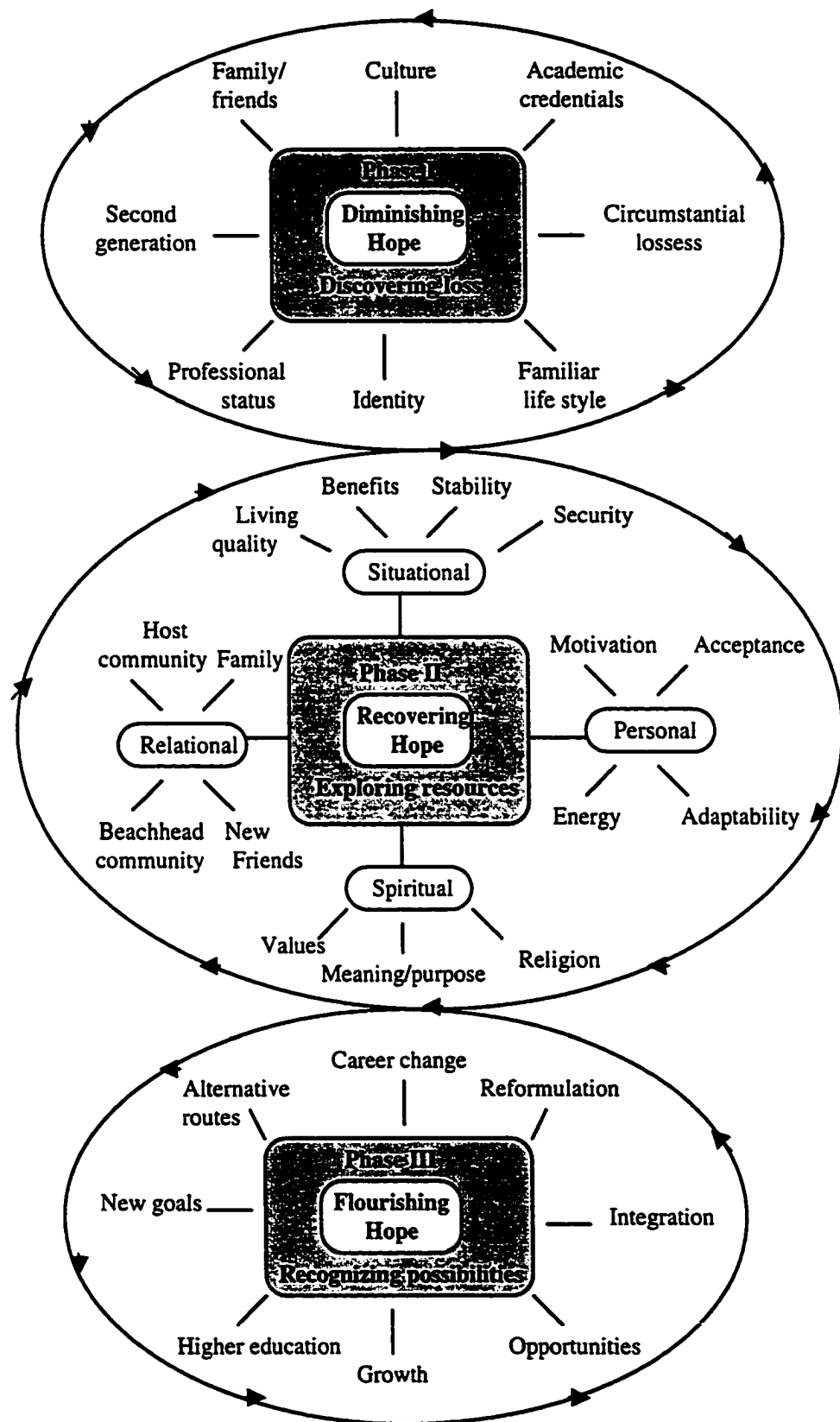synthesized into three phases. A visual portrayal of these phases has been

Figure 2: Transformational Process of Hope

illustrated in Figure 2. The sequence of the phases shown in the figure is not linear but back and forth and recursive. My choice to use the word "transformation" is to reflect the deep rootedness of hope. It is not only strengthening but also deepening throughout the process.

Phase I: Discovering Loss

Losses and changes are fundamental to human existence. Transformations usually begin with a sense of loss, grief, or shock and mourning is an important part of this sense of loss. At the phase of discovering loss, an immigrant discovers and assesses ones losses and mourns over these losses as a result of relocation from ones native land to a land of destination. This phase involves the need to recognize that something definitely has been lost. Discovery and recognition of losses gives way to healing the grief.

The study participants perceived and measured their losses as dilemmas and challenges in a new world. It was painful to find out the price they were paying for being in a developed country. They found themselves dangling between two worlds after the loss of familiar signs, gestures, sounds, and flavors. They felt estranged and displaced after losing familiar neighborhood, lands, and locations. They feared the fizzling out of their next generation after crossing linguistic, nationalistic, and cultural boundaries. They plunged into sheer depression after their experience of educational and professional downgrading. Longing for the former way of being pushed them to the valleys of despair and depression. In short, they commonly faced the loss of self worth, a familiar life

style, an extended family structure, a familiar landscape, an identity, and high status during the phase of dislocation from one land to another.

There were some losses, which did not happen to everyone and were not easy to cope with. These were circumstantial losses that included the sudden disappearance of Haris's son, the family breakdown of Somi, the murder of Shawn's mother, and the tragic accidental death of Uzma's father. Although these losses were not specific to being an immigrant, a complexity was added to the loss. Mourning and grief were the natural response to all of the losses. As the hoping process was the key element in all phases of transformation and adaptation, immigrants' hope was diminished at the phase of discovering loss.

During the phase of shock and grief, immigrants dived into the depth of their lives to grope and assess the weight of losses. After validating the extent of loss they gained a perspective of what they had lost and what they had left. It paved the road for transition and the transformational process of hope. Understanding and acceptance of loss along with mourning and grief gave way to growth potential. The growth potential initiated the healing and the initiative to find resources to resolve the loss.

Phase II: Exploring Resources

Schneider (1994) has stated that, "transformative potential is created when we can reassess what we have lost and discover an internal richness never appreciated before" (p. 14). Acceptance and acknowledgment of loss is the starting point of exploring resources. This exploration starts when an individual measures oneself against an obstacle to find out what one has left to live for.

Transformation occurs when one stops looking at life in terms of loss and limits. What is seen and explored are the opportunities, potential, and challenges to be managed. A realistic assessment of hope challenges, assessment of internal and external resources, and envisioning of alternative routes enable the remaining assets to be recognized. They peek inside to search out the candle of hope through the darkest time. They search around to inhale the breath of hope for their weary inner selves. To reintegrate themselves they need to keep their minds, bodies, and spirits alive. To strengthen their being they need to use all of our mental, physical, and spiritual senses working together.

This phase involves searching through past and present experiences for evidence that what is lost has gone and what is left is of significance for today. Here is a need to assure oneself that *all* has not been lost and that *something* still remains. New perspectives on the person's remaining resources assume primacy. New thinking may focus on the present. This is the outcome of the period of mourning over loss. Wright & Shontz (1968) describe this stage as "an interplay between hoping and reality surveillance" (p. 330). Through the surveillance of reality, ways of restoration and recovering hope may be found.

Brown (1999) has described the following sequence of tasks of mourning to restore the normal functions of life.

- Accepting the reality of loss;

- Experiencing the pain of grief;

- Adjusting to a new environment;

- Investing in new relationships.

In other words, conscious exploration of the internal and external resources prepares the individual for the task of re-appraising values and accepting substitutions.

In this phase, participants started acknowledging their limits and losses, and started discovering new horizons of hope. They focused on recognizing and remembering the meaningful aspects of their lives. Their focus on potential, abilities, and strengths reminded them of their personal, relational, situational, and spiritual resources. These resources deepened their hope during the process of transformation.

Immigrants' *personal resources* were those personal attributes within the self that promoted hopeful thoughts and feelings in response to life's vicissitudes and adversities. These included motivation, energy, acceptance, and adaptability. These personal resources allowed the immigrants to perceive the situational losses as less threatening and self as more competent to deal with these losses. It was their adaptability rather than inflexibility that facilitated the hoping process.

The *relational resources* included the circle of new friends at a new land, the beachhead and host communities from which cultural strangers, the immigrants, found support and strength. Interaction within the both communities worked as a potential hoping resource for the Pakistani immigrants. It brought them closer to building a constructive and meaningful relationship with the host and beachhead community. This meaningful relationship redirected their diminishing hope toward resilience and restoration.

The *situational resources* served as hope uplifters for the Pakistani immigrants who landed at a new land in search of better future prospects. The improved living quality, systemic stability, security, and benefits in their new land were the gifts of healing that helped them to cope with the dilemma of going back. Their hope recovered when the back home realities were compared with the new home's security and stability.

The *spiritual resources* and the belief system of my study participants served as a springboard for their hope into the ocean of life. Their hope stemmed directly from their belief system, meaning and purpose in life, and the promise of resurrection of life after death. Religious practice, prayers, and recitation of the holy book were portrayed as their hope rituals. Participants' religious and spiritual beliefs offered a way for them to interpret the events of adversity or redefine their goals. For example, certain beliefs allowed them to believe that they have been given a test from God and they would be rewarded in their life after death. Energies were then reinvested to find motivation for change and growth.

All these resources were combined as being at the heart of a positive transformation leading to the recovery of hope and a successful adaptation. Immigrants felt a need to accept the things they could not change. Their adaptability, and acceptance of reality were their personal assets upon which they could hope. Their ability to appreciate the differences between the two cultures became the starting point of learning to cope with the strangeness within and outside.

Phase III: Recognizing Possibilities

The discovery and acceptance of loss and the assessment of internal and external resources propel an individual toward envisioning possibilities and the reformulation of goals in a bigger society. Reformulation is the process of examining and recognizing possibilities. Possibilities and hope are interconnected with many facets of life. It has been argued that hope proves that we are unique human beings and have opportunities and possibilities for full growth (Cousins, 1989). Reformulation and a sense of possibility leads to a sense of freedom and renewed hope. An individual is then able to see alternatives, which can enhance his or her sense of personal power. The desire to feel, to know, and to master the world gives clues of the presence of hope and possibilities. The ability to explore or create possibilities contributes to the ability to remain hopeful to the changing circumstances.

Migration has been a conscious choice, a voluntary movement so immigrants believed that a positive attitude and human spirit was important to redirect their potential. Literature has supported the belief that the human spirit can make a difference affectively, cognitively, behaviorally (Cousins, 1989; Tedeschi & Calhoun, 1995). These feelings, attitudes, and behaviors give people a sense of control, help rekindle the spirit, create new energies, increase the quality of life, and set the stage for flourishing hope and new growth. The significance of these changes has been so great that this growth might be truly transformative. The belief to change hardship into ease was evidenced in participants' stories.

In view of the uniqueness of individual circumstances, the strategies and possibilities adopted by participants were quite individual. Unique and different avenues were open for each of them and they kept following their individual routes. While considering the currently available options, Uzma took the route of home schooling for her children to limit the negative effects of the Western society. Haris reformulated goals to manage the uncertainty of his situation. Somi found solace and comfort in a circle of family and friends during illness and life crisis. Zaid's spiritual beliefs gave new meanings to transcend hope. Shawn thought it better to join qualifying courses at university to enter into graduate studies instead of grieving over the non-recognition of his academic credentials. Raza supportively stated the enormous range of possibilities that spring from different sources for each person. His ritual of self-talk, and creating possibilities in his mind helped him to protect his hoping self. The knowledge of these possible sources provided a framework for selecting possible strategies to limit the stress. Raza found the possibility of a career change the most effective means of responding to the professional crisis. Hana followed the same route and achieved professional excellence.

The hope of multiple opportunities brought joy to individuals seeking meaning in their personal and professional experience. They struggled to adapt to new information and new technology. Joining educational institutions and training broadened their worldview. It gave them a sense of change and empowerment. They took the challenge as a motivating force and focused on their potential to find meaning in a crisis. These seemed to alleviate the pain or

helped in managing the dilemmas and doubts in a new land. With the development of skills and strategies, with the abilities to perceive and deal with differences, these challenges turned into hope uplifters.

The conceptual model of the transformational process of hope has been based on the critical incidents and the general life experiences of the first generation Pakistani immigrants in Canada. The model suggests that two parallel processes are going on within the transformational process of hope. First, the process of transformation is embedded in the phenomenon of hoping. Hope is the key element that allows immigrants to accomplish the different aspects of the transformational process of adaptation. It is the trigger for transformation from loss to gain, mourning to accomplishments. Yet it has also been suggested that hope itself is transforming and increases or decreases in different situations. The low level of hope is characterized at the first phase as diminishing hope in Figure I, whereas a high level of hope is attributed with the second and third phase as recovering and flourishing hope.

The relationship of life experiences, hope, and transformation is critical to human development and growth. These three are interconnected in different ways. Hope and transformation are complex and dynamic responses to life experiences. Life experiences are antecedents of hope whereas transformation is the outcome of hope. Lived experiences, either negative or positive, and critical incidents of life project a sense of energy, action, activity, and motivation for change. Returning and reformulation of goals opens the window of opportunity for change, wellness, and productivity. Transformation as an outcome of hope

leads to personal growth, an ability to transcend, and a general sense of well-being.

Wright's model of identity crisis (described in Harris & Moran, 1979) supports the present findings. He sheds light on the process and stages immigrants go through during the initial period of settling down in a new society. He has discussed the four stages, with descriptions of the behavior that an immigrant might experience in moving through each stage. The first stage, *awareness* was characterized by the feelings of no difference, gradual sense of dissatisfaction, and questioning of cultural identity. The second stage, *rage* was characterized by the feelings of inner conflict, bitterness, and hostility toward the host culture as well as toward own culture (these two stages confirm the first two stages of the present study). In the third stage, known as *introspection*, individual was sensitive to psycho-social differences and wanted to know and understand cultural differences. The final stage, *integration* identified as control, happiness, and acceptance supports the final phase of recognizing possibilities and an integrative attitude of immigrants.

Summary

Hope, a will to change and ones unique lived experience in ones land pulls an individual to find fortune in a strange land. This transitional phase is very often a combination of mourning, losses, frustrations, changes, and gains. One experiences challenges and losses at the initial phase of ones journey. Acknowledgment and acceptance of loss is the point where growth potential begins and one starts discovering new resources. The individual tries hard to

break the stress circle with ones internal and external resources. The process of transformation starts with a shift from a focus on limits to an exploration of possibilities. This process does not happen over night but takes many years to complete. However, significant turning points of life, simultaneous occurrences of expected or unexpected events expedite the changes. The dream survives after years of struggles. The pleasure of this survival deepens and enriches hope.

CHAPTER 7

SUMMARY AND DISCUSSION

The purpose of this chapter is to summarize and discuss the dissertation findings and to explain the paradoxes that appeared in the descriptive accounts of the study participants. This chapter is also meant to depict the significance, limitations/ delimitations, and implications of the study. Possible questions for the future research are suggested.

Paradoxes

Webster's dictionary (1976) defines paradox as, "a statement or sentiment that is seemingly contradictory or opposed to common sense and yet perhaps true in fact" (p. 1636). Paradox, in the context of this study, is the confusion and perplexity in the study findings based on participants' descriptive accounts and critical incident/s of their lives. The paradoxes revealed in the study findings appeared at different stages of the experience of migration. Perhaps it was the nature of the challenging situations that was paradoxical but it was hope that served as a bridge to move between the paradoxes. These paradoxes, discussed below, seem to be the result of the ongoing dilemmas and challenges that a number of people have to face during the process of migration.

Paradoxes are essential to the human change process and are an integral part of transformation. An individual faces the approach-approach and avoidance-avoidance conflict and a dilemma of whether to be or not to be in changing circumstances. As migrants' experience is characterized by uncertainty, dilemmas, changes, and challenges they are used to attribute different meanings to

the same experience at different points in time. Caught between two realities, these individuals attach multiple and contradictory meanings simultaneously to a single experience. This perplexity in ascribing meaning to the situational challenges appears as paradoxes at different points in the study. The following paradoxes have commonly appeared in participants' feelings, thoughts, and actions.

1. The paradox of the beachhead and the host community

Immigrants showed a strong desire to live and work closely within the beachhead community while avoiding close interactions with the local community. At the same time, they found positive interaction with the host community a very strengthening experience. The paradox of going close and running far from the host community could be explained by referring to the theme; shock to integration. This paradox might be the result of the individuals' striving to achieve a balance between the demands posed by their native cultural values and the demands of the new society. An integrative attitude seemed to fulfill the situational demands. A combination of adherence to one's own community and a clear orientation toward the host group was then associated with higher self-esteem and hope. Immigrants gradually felt more confident and comfortable in both cultures.

2. The paradox of professional decline and professional development

Two sub-themes of the study "non-recognition of academic credentials" and "professional development" were representative of a paradox as well. On one hand, participants expressed frustration due to the downward mobility of their

educational and professional status in Canada. On the other hand, they suggested that the non-recognition of their academic credentials has promoted professional development and career achievements in other ways. These two themes actually portrayed two different phases of settling down in Canada. At the initial stage, participants were frustrated as they were continually asked in the job market to get Canadian experience and qualifications. They blamed immigration officials, who they felt had kept them ignorant about the job conditions in Canada. However, with the passage of time, as they improved their qualifications, attained Canadian experience, and developed new skills, the ambiguities and confusion started changing shape and transformed into a sense of hope. Starting work in a new work environment developed a professional competence and a new attachment with the new country.

3. The paradox of looking forward and yearning backward

The complex view of the double vision of Pakistani immigrants - looking forward and yearning backward has been identified in the study. The justification for this paradox could be that each individual had contradictory feelings during the process of settling down in a new world. Challenges, negative or positive, were the essential part of this phase depending on the individual characteristics, familial and educational background, and the larger contextual forces that influenced individuals. Paradoxically, for some immigrants the experience of migration symbolized a wish of returning someday to their homeland. Horace, the Roman poet (cited in Richardson, 1967) portrayed immigrants' feelings of moving back and forth between two lands.

They change the skies,
But not the souls,
Who runs across the sea.

At this phase of perplexity, immigrants used to compare everything with the old

and the new country. Feelings of uprootedness, ambiguity, and not belonging

were frustrating at one end. Cultural and religious freedom, respect for human

rights, social services, a universal education system, security, and overall

improved quality of living were the positive gains on the other end. Hope filled

the space between these two situational paradoxes. Consequently, these

contradictory feelings turned into a positive state of mind, recognizing the

positive gains of a new society and resolved the dilemma of staying or returning.

Though they resolved the dilemma of staying or returning they still felt different

due to their immigrant status and living between the two countries.

The paradoxes discussed are the result of the ongoing hopes and

dilemmas, which a number of immigrants face who are trying to live their lives

within two worlds. These paradoxes shed light on how relocation provides the

study participants an opportunity to draw meaning as a valuable and hopeful

transformational experience.

Discussion

Pakistani immigrants comprise one of Canada's largest yet least

understood ethnic groups. Additionally, hope as experienced by immigrants and

ethnic minorities has not been explored in previous literature in a multicultural

society like Canada. The purpose of this study has been to understand the

meaning of hope in the experiences of the first generation Pakistani immigrants

living in Edmonton, Canada. This study has focused on the voices and experiences of these little understood individuals. The objective was to hear the uniqueness of each person's lived experience while searching for the commonalties inherent in the group experience.

A qualitative descriptive interpretive approach made it possible to identify the complexities, ambiguities, hope, and harmonies of the processes migrants went through in adapting to Canadian cultural mosaic while keeping their heritage alive. It is a broad inquiry that gives an understanding to the reader not only the experiential selves of seven study participants but also an understanding of the journey of their psycho-socio-educational selves from their land of departure to their land of destination.

The study participants detailed hope in a conceptual and a contextual sense. The conceptual understanding delineated hope as an integral and an inseparable part of life that is unique to each new situation. It was experienced and visualized in the context of time connected to past memories, present realities, and future aspirations. The findings have enriched the understanding of hope as a dynamic and multidimensional process that has been recognized as a combination of thoughts, feelings, and actions that inspired individuals toward change. It has been seen to more global than specific and emerged as a phenomenon with its unique personal, social, political, relational, and spiritual dimensions. Hope, as universal goodness has been presented as a unique theme that emerged within immigrants' descriptions. It has portrayed Pakistani immigrants' desire to contribute their share for the universal equality, peace, and prosperity.

The contextual understanding delineated hope as a process of transformation that gradually took place in immigrants' internal and external lives. On one hand, this process was ambiguous and painful with the revision and re-evaluation of earlier life decisions. On the other hand, this process served as a bridge to integrate in their new cultural mosaic. Individuals had to pass through the trauma of cultural strangeness, educational and vocational downgrading, and an identity crisis. The transformational process of hope portrayed their struggles as they reformulated their goals, integrated into a new culture, and gained personal and professional growth. Cultural integration broadened their vision as a part of a multicultural society. It was an experience of transition from the loss of familiarity to the gains of novelty. The initial experience of shock was a form of alienation in a strange land. However, the meaning of the ambiguity, dilemmas, upheavals, and conflicts in their lives was gradually captured as they recognized and appreciated the differences of their native and adopted society. The recognition and appreciation of both cultures paved the way to growth. Adaptability and flexibility of coping and the ability to belong in two worlds are the greatest assets of the transformational process of hope.

Krimer's (1986) work with the immigrant community, which focused on the lived experience of immigrants, supports the present findings. Her work suggested that immigration imposed a sequence of linked impacts that could be integrated and synthesized as an experience of change, loss, and gain. A stage theory was presented in her study to interpret the psychological impacts of the process of migration. After the immigrants arrived in the new world and

developed a new life, the stages and their impacts were uncovered and interpreted as the encounter stage - the encounter with the unknown world. The next stage was the beginning, which represented the initiation of a close and more realistic relationship with the new country. The beginning was followed by the mourning stage. The losses related to self, the old country, and the new country initiated the process of mourning. The change for gain was initiated in the accommodation stage, in which correction of illusions resulting in a true knowledge seemed to emerge. The change was seen as re-construction and re-establishment of continuity and thus a gain. Finally, the integration stage represented the discovery of belonging to two worlds.

The findings in my study also reveal that immigration was both a time of chaos and creativity, loss and gain. Immigrants felt pushed and pulled between the Pakistani and the Canadian landscape. Their experience of living between two cultures was intertwined as well as in collision. The fear of losing their children into the flow of the mainstream modern culture was challenging as well as traumatic. The dilemma of the second generation was manifested in a lessening of parental authority to discipline children and to select their children's mates. The dual messages children received within home and outside environment, the friendship and dating patterns, and the outside community marriages were a big question mark for the first generation Pakistani immigrant parents. They used unique strategies like home schooling, increased within community interaction, and religious training to protect the second generation from the influence of the second culture.

Pakistani immigrants' hopes were challenged when they found that the road to a successful career was not paved with silver or gold but with hard work and strong determination. These challenges and the experiences of downward mobility led them to use their physical, intellectual, and spiritual resources to find their fortunes and cherish their hopes. The process of education facilitated links with the larger society. Canadian education and training gave them skill and knowledge to succeed in this country. They, consequently, did not cry for having lost the sun just to avoid the tears that could keep them from seeing the light of hope. Through education, the immigrants have come to develop a qualitatively different and broad awareness of self and others.

The present findings delineated that immigrants' hope is closely related to a successful career and education. Immigrants had the firm commitment to insuring that they and their families would have better lives than they did - and the equally firm belief that the higher education and a successful career was the passport to the better lives. Education for them was assumed to be a gateway to opportunity. Their hope was increased by the possibility of higher education. Further research is needed to be done to explore the connection between hope, career, and education.

The study participants have taken a very long look back, across the whole span of their lives to know what they were seeking, what they found, and what kind of lives they have created in their new homeland. Pakistani- Canadians reconstructed and transformed their selves as they moved back and forth between two landscapes. They strongly believed that the struggle in the presence of hope

would provide access to a bright tomorrow. They have tried to locate themselves in the past and projected themselves in the future. They started at the bottom of the ladder and the possibilities began to take shape in front of their eyes. Their experience of hope was shaped by the interplay between their values and beliefs they brought from back home and realities they encountered in their new country. Hope allowed them to use crisis as an opportunity to growth.

Some of the study participants found discrimination to be a source of stress especially in the initial period in Canada. They indicated that they felt discriminated against and believed they were treated unfairly because they were from a different culture. However, they did not confirm discrimination as a significant theme. They rarely reported prejudice and discrimination. The individual descriptions recognized that immigrants have developed ethnic community organizations as mutual support networks while they participate in the various structures of the local society.

Political upheavals and social changes were an important part of Pakistani-Canadians' lives. They were repeatedly confronted with the issues of hope in their lives given the social, political, and economic times in which they lived in both countries, Pakistan and Canada. They saw the experience of migration more as an opportunity to grow and put things in proper perspective. The crisis of polarization was resolved when they developed their new identities as the combination of Eastern and Western values, Pakistani and Canadian values. Their desire to integrate in the local culture while keeping their heritage alive created a new place to stand for them.

Hope representations were identified as important means of making the concept of hope easy to grasp. These were related to the participants' values, beliefs, personal attributes, and support systems among a family and a community to enhance hopefulness. Participants' evidence of hope, the hope rituals, the hope kit, and the hopeful images were those resources that functioned to instill, support, or restore hope by facilitating the hoping process in different ways. Positive self-talk, purposeful activities, religious practices, and volunteer work within the beachhead community were the strategies used by the Participants.

A conceptual model of the transformational process of hope has been developed to integrate the study findings within participants' descriptive accounts. The model consisted of three phases of the transformational process of hope: discovering loss, exploring resources, and recognizing possibilities. The changing level of hope has been highlighted in each phase. Each phase gives meaning to the experience into which each participant traveled and was transformed. Mourning the loss of the previous lifestyle and culture was seen as a necessary step in genuinely adapting to the new environment, rather than making a quick and superficial adjustment. Hope was the key element in this process that served as a bridge for a positive adaptation.

I have used the metaphor of swimming an ocean to portray the phases of the transformational process of hope in a new land. At the first phase, the individual mourns over the multiple losses in a new society. Having the experience of coping with the challenges of the new society is like swimming the ocean half way across, where neither a return is possible nor are the lights on the

other shore are visible. The hope is diminishing at this phase. At the second phase, the individual tries to assess the distance he or she has covered. In this crisis, each individual needs to explore ones inner strength and motivation to reach the other end as well as the direction of the tides and winds to expedite the process of crossing the ocean. This phase included an acceptance of ones reality and the waves of potential help to restore hope and the mental and physical energies to find new shores. The third phase represents the beginning of a settlement and flourishing hope. It proceeds to reformulation and includes a revision of goals to capture the normal functions of life. Through the phase of rebuilding and recognizing possibilities, individuals find new harbours and horizons of hope.

The dissertation findings emphasize the significance of an integrative attitude of the new community for the successful completion of the transformational process of hope. It also reveals that simple geographical acceptance of immigrants is not sufficient without psychological, social, economic, educational, and cultural acceptance by the host community for the progression toward hope, integration, and growth.

I am concluding this chapter with the remarks of Khalid Bin Sayeed (1976) on the cultural perspective of Pakistanis in Canada.

Pakistani-Canadians don't want to seek shelter in a cultural island and minimize their cultural transactions. They want to contribute to each other's cultural richness by teaching and learning, by telling Canadians what they stand for and at the same time extending their arms and hearts to learn from Canada. This is what the civilization processes all about (p. 74).

And this is the key to the transformational process of hope.

Limitations / Delimitations

Since reality is context-dependent, it is accepted that the findings of one study with one particular group and context might vary in another group or setting. The purpose of this study is not to generalize the findings but to gain an insight into how individuals perceive and construct meaning into their own experiences. It leads to an understanding of immigrants' individual and common experience of hope. Knowing and understanding the uniqueness of a particular individual enhances our understanding and generalization about the group experience.

Though my study focuses on the experiences of immigrants from the Pakistani community, I hope that it is important not only for Pakistani immigrants in Canada. It may be important for everyone who leaves ones homeland to find his or her fortune in a strange land. Participants have unique stories and inner struggles as they wrestle with the changes and losses during a journey from strangeness to familiarity, from ignorance to enlightenment. The stories of migrants in this dissertation form a mosaic, representing those people who go through the phases of shock, change, and gain in quest of a better life.

Significance of the Study

The significance of the study has been discussed under the headings of personal, theoretical, and professional significance.

Personal Significance

The focus of this study was to explore the meaning of hope as experienced by the first generation Pakistani immigrants in Canada. My challenge as

researcher was to know, describe, and interpret my study participants' challenges and experience. The multifaceted process of knowing, describing, and interpreting strengthened my grasp of qualitative methodology. As a researcher and one of the community members of my co-researchers, I gained the most. Walking with my co-researchers' allowed me to bring together my own discoveries of hope while collaboratively exploring their experiences in a strangeland. My own experience was verified through attempting to understand my participants' experience. As a result, I learned to appreciate individual uniqueness. My study then became purposeful for me. Knowing and researching was an insightful and inspirational experience that made me more intentional about the role of hope in my life and in others lives as well.

Theoretical Significance

The study provides a conceptual model of three phases of a transformational process of hope. This model is based on immigrants' experience and helps to understand different phases of loss, change, and gain a migrant passes through. Mourning, shock, and grief represent the experience of change as loss. Integration and reformulation represent the experience of change as gain. Together they represent the process of hope. I believe that this study will provide an opportunity for gaining insight into a better understanding of hope and exploration in the interface among different cultures and different ethnic groups. I hope that this study will make a significant contribution to the understanding of the transformational process of hope as well as a valuable addition to hope and immigrant literature.

Professional Significance

The phenomena of hope has been elaborated as lived and experienced by the immigrants so that educators, researchers, psychologists, and persons in other helping professions can understand the value of hopefulness in immigrants' lives and seek new directions to assist them with their adjustment problems. I am hopeful that that this study will be one step towards developing hope strategies for immigrant and non-immigrant community as well.

Implications of the Study

How hope is conceptualized and contextualzed directly influences its implementation in practice. This study opens up possibilities to understand the complex experience of hope as an integral part of Pakistani immigrants' lives and as a process of transformation. The study participants' stories illuminate their challenges and fears during the process of becoming the part of the mainstream while having their own identity with them. Their conscious attempt to blend into the dominant culture along with their cultural heritage resolved the dilemma of living between two cultures. It implies how professionals in helping professions and community organizations can launch programs to encourage both cultural maintenance to increase the integrative attitude of the new comers. It has implications for immigrant education, counselling, and policy making as well.

The hope themes extracted from this study will help practitioners or counselors to become culturally competent as a result of knowing immigrants' reliance on religious beliefs, family, and community. They can envision theory and practice that will transform their field so that they can see themselves and

their clients more clearly, and can provide services that will be more healing and will offer a sense of hope and belonging for the immigrant clients (McGoldrick, 1998).

Participants' hope representations, values, beliefs, images, evidence, and rituals are the concrete and abstract symbols of hope, that make the concept of hope visible and easy to grasp. Participants' descriptions of hope rituals, their hope kit, and hope metaphors could be used as hope enhancing strategies by the individuals in helping roles to mobilize hope and utilize energies of newcomers in a new society. The long-range goal of these strategies could be the development of training by immigrant educators that prepare immigrants for an effective integration and adaptation into the host country.

Increasing number of immigrants and foreign students in local educational institutions has increased the need of a better understanding of their transitional experiences to enhance their learning and growth. The educators can promote the learning environment as a result of understanding the transitional experiences of immigrants in this study. The experience of the study participants will be conducive to a positive personal, educational, and social growth.

The study allows readers to understand the hopes and hardships immigrants face in their journey of settling down in a new land. It can educate the reader to recognize human diversity and human transitional phases as a result of understanding a group of people with origins different from ones own.

Future Research

The increasing number of multicultural societies in the world and the increasing international migration indicate a pressing need for culturally sensitive research within the human and social sciences. The cultural and ethnic heterogeneity presents a challenge to the researchers, educators, and counselors about the human adaptive and culturally sensitive behaviour and at the same time, a great opportunity for future research in this area. My dissertation work suggests the possibility of undertaking further inquiry into the area of hope in a multicultural perspective. Future research is required with various minority ethnic groups to understand their psych-socio-educational problems in a new cultural milieu. The following inquiries emerge from the study for the future research.

The study findings revealed that the Pakistani immigrants' hope was closely related to a successful career, a community interaction, and the religious practice. Their hope was increased by the possibility of the higher education, an increased interaction with the religious and beachhead community. Further research can be done to explore the connection between hope, career, religion, and community.

Hope representations have been used to explore immigrants' hope and to make the concept of hope visible and easy to grasp. The methodological question arises from this work is the use of hope representation as a methodology for future research. Can we use hope representations (evidence, rituals, metaphors, and hope kit) as an effective methodology to explore hope? The Pakistani immigrants

have also identified hope representations as hope strategies during a difficult time. The findings can be used for further inquiry of hope strategies as what strategies do individuals from different cultural backgrounds use to foster their hope.

A relationship between hope and ones cultural background needs to be explored in future research. What is the experience of hope for individuals living in a deprived society? How can we understand how hope functions in families, groups, and communities of people within different cultures? Can we understand hope across ethnic, cultural, and national boundaries?

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APPENDIX A

Advertisement

Research Participants Required

A researcher at the University of Alberta is looking for adult Pakistani first

generation immigrants who would be willing to talk about their experiences of

hope. The purpose of this study is to increase our understanding of hope for

Pakistani immigrants living in Edmonton. Interested individuals may please call

Shabana at 430-7961.

APPENDIX B

Nature and Purpose of the Study

Project Title: Exploring the Meaning of Hope in the Experiences of Pakistani Immigrants

Investigator: Shabana Kausar, Doctoral Candidate, Department of Educational Psychology, University of Alberta.

To fulfill the requirements for completion of the doctoral program, I have planned a research to explore the meaning of hope in the experiences of the first generation Pakistani adult immigrants living in Edmonton, Canada. The purpose of this study is to foster a better understanding of hope for immigrants. Studying first generation immigrants will illuminate their struggles, hopes, and fears during the process of building bridges between their old and new culture.

The study Participants will be asked to participate in one or more interviews. During the interview they will be required to discuss their experiences and relate their hopes with one or more incident/s in their lives which particularly contributed or strengthened their hope. Interviews can be conducted in a common language (Urdu) of participants and the investigator and/or in English at participants' convenience. All interviews will be tape-recorded with the prior consent of the participants. The data collected from the interview process will be analyzed for individual and invariant themes and study findings. The final report and findings of the study will be compiled in the form of a research report/dissertation.

The study will bring forward the possibility of listening those voices of immigrants that have been minimally represented in the previous literature.

Participants' descriptions will be helpful to get accurate account of their subjective experiences and understanding of hope. This study will be important for immigrants as well as educators, researchers, and helping professionals working in multicultural societies. The results will allow immigrants and professionals to become more intentional about the role of hope in human life in general and with immigrant population in particular.

APPENDIX C

Informed Consent Form

Project Title: Exploring the Meaning of Hope in the Experiences of Pakistani
Immigrants

Investigator: Shabana Kausar, Doctoral Candidate, Department of Educational
Psychology, University of Alberta.

The purpose of this research is to increase our understanding of hope for the first generation adult Pakistani immigrants living in Edmonton, Canada. To achieve this goal, you are being asked to participate in one interview of approximately one hour. If required, more than one interviews may be needed to discuss your experiences. These interviews will be tape-recorded so that I can transcribe it for further use in research. You have the right to withdraw from the study at any time and refuse to answer any specific question if you want.

I may use your quotes while writing the results of this study, for publishing a paper, or for academic discussion but your name will be replaced with a fictitious name. I will keep the audiotapes for a period of five years and will erase them after this period. I will be happy to discuss the results of this research with you. You can retain a copy of the results of the study. Any of your responses you wish to share will be of assistance to the study and are greatly appreciated. Thank you for your help.

THIS IS TO CERTIFY THAT I, _____ hereby agree to participate in this research project.

I understand that there will be no risk to me resulting from my participation in the research.

I hereby give permission to be interviewed and for these interviews to be tape-recorded. I understand my voluntary nature of participation in this research project. I have the right to refuse to answer any specific question or to withdraw from this research project at any time.

I understand that the data will be kept for a period of five years and then erased. I also understand that the information may be published but my name will not be associated with the research.

_____   _____
Participant   Date

_____
Researcher

APPENDIX D

Interview Guide

The Conceptual Meaning of Hope

1. What does hope mean to you?

2. Where does it come from?

3. What does it feel like to be hopeful?

4. What is your experience of hope in life?

5. What is unique in your experience of hope?

6. In what way do you think /sense hope is important for life?

The Contextual Meaning of Hope

1. What is your experience of hope as an immigrant in Canada?

2. Being a Pakistani immigrant in Canada, what do you think is unique in your experience of hope?

3. What thoughts, feelings and emotions do you associate with your experience?

4. What are the circumstances under which you feel the greatest hope?

5. What are the circumstances under which you feel that your hopes are diminishing or threatening?

6. What was your hope prior to leaving your country?

7. What is your focus of hope after settling down in Canada?

8. What change do you feel in your hopes during the process of bridging the gap between two cultures (Pakistani and Canadian).

9. What and who gives you hope to go on?

10. Do you have some special beliefs that are related to your hope?

Hope Representations

Please describe a particular incident or incidents of your life that significantly affected (strengthened or diminished) your hope.

How can you represent or visualize your hope?

- Evidence of hope

- Hope Ritual

- Hope Metaphor/ Image

- Hope kit

- Quote/ verse

APPENDIX E

Biographic Information

Name: _____

Gender: _____

Age: _____

Education: _____

Occupation: _____

Religion: _____

Marital Status: _____

Number of siblings/children: _____

When did you arrive here? _____

Why and how came? _____

Who did you arrive with? _____

Future plans: _____

_____

APPENDIX F

Oath of Confidentiality

Project Title: Exploring the Meaning of Hope in the Experiences of Pakistani
Immigrants

Investigator: Shabana Kausar, Doctoral Candidate, Department of Educational
Psychology, University of Alberta.

All persons involved with the study are being asked to sign an Oath of
Confidentiality. Interviews that you will transcribe or translate is of a personal
nature and confidential. By signing this Oath of Confidentiality you are indicating
your responsibility and commitment to the personal nature of the data collected
for this study. The purpose of this oath is to protect and respect the participants'
trust for this project. The investigator and you could be held legally responsible
for any damage due to disclosure of confidentiality.

I, _____, swear (or solemnly affirm) that I
will diligently, faithfully and to the best of my ability, execute the duties required
to me as an associate of the project known as Exploring the meaning of hope in
the experiences of Pakistan immigrants. I will not, without undue authorization,
disclose or make known any matter or thing which comes to my knowledge by
reasons of my involvement in the service of this project.

_____ (Signature)

Taken and subscribed before me at _____ this

_____ day of _____, A.D._____.   _____

(Witness)

APPENDIX G

Audit Trail

Project Title: Exploring the Meaning of Hope in the Experiences of Pakistani
Immigrants

Investigator: Shabana Kausar, Doctoral Candidate, Department of Educational
Psychology, University of Alberta

Phase I: Preparing for the Study

Jan - Apr. 1996   Completion of Qualitative Research Methods course work

May - Jun. 1996   Reading hope literature

Jul - Aug. 1996   Completion of coursework: Hope and the Helping

Relationship

Sep - Dec. 1996   Completion of a reading course: Hope and Physical

Disability: A Multicultural Perspective

Jan - Feb. 1997   Reading in the area of immigrant studies

Joining Hope Research Forum at Hope House

Phase II: Preparing for the Proposal

Mar - Apr. 1997   Development of the research question

Development and completion of the research proposal

May 1997   Submission of the proposal to the committee members

Jun. 17, 1997   Completion of the comprehensive exam

Jul. 1997   Approval of the Ethical Review Committee

Phase II: Field Entry

Aug. 1997 -
Apr. 1998   Pakistan Day Celebration at Lee Field Hall and display of

posters/advertisement for the study

Advertisement in Pakistan-Canada Association Newsletter

Proposal presentation at senior citizens' of Pakistan-Canada

Association

Consent of the study participants

Phase IV: Data Collection and Analysis

Sep. 1997 - Apr. 1998	Interviewing	
	Uzma	Sep. 12, 1997
		Feb. 16, 1998
	Haris	Oct. 19, 1997
		Nov. 22, 1997
	Raza	Dec. 14, 1997
	Shawn	Dec. 17, 1997
	Zaid	Mar. 10, 1998
	Somi	Apr. 12, 1998
	Hana	May 29, 1998

Oct. 1997 -
Mar. 1999   Translation and transcribing of recorded interviews

Data analysis and members' check

Memo writing and field notes continued throughout the

study

Preliminary themes and findings of the study

Oct. 1998   Joining Grad Writing Group at University of Alberta

Oct. 19, 1998   Supervisory Committee Meeting and discussion on

preliminary findings

Phase IV: Final Report Writing

Oct. 1999   Completion of the first draft

Nov-Dec.1999   Completion of the final draft

APPENDIX H

Member's Check

Project Title: Exploring the Meaning of Hope in the Experiences of Pakistani

immigrants

Investigator: Shabana Kausar, Doctor Candidate, Department of Educational
Psychology, University of Alberta.

Dear Study Participant!

Please find enclosed the preliminary findings/ emerging themes that I extracted

from your interview transcripts during the process of data analysis for my study. I

am sending it to you to ensure that the themes and descriptions I identified are

accurate as described by you during the interview. Your feedback is extremely

important in this regard. Please indicate your satisfaction or dissatisfaction for

any term used to represent your descriptions. Your feedback, comments, and

additional information for the study will be highly appreciated.

Thank You.

Shabana Kausar