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Inman, A. G., Altman, A., Kaduvettoor-Davidson, A., Carr, A., & Walker, J. A. (2011). Cultural intersections: A qualitative inquiry into the experiences of Asian Indian-White interracial couples. *Family Process*, 50 (2), 248-266.

**Analytic Research Article Review:
Sample Paragraphs as a Guide and for Reference**

Please note this is NOT a complete paper. These sample paragraphs are excerpts from a qualitative article review. They intend to give you a general sense of how to organize, summarize and critique.

Sample Paragraph: Introduction Section

An intercultural relationship is a relationship between two individuals who share different cultural backgrounds and histories. Sometimes they are called interracial relationships, as the relationship often involves two people from different ethnicities and racial groups (Inman, Kaduvettoor- Davidson, Carr and Walker, 2011). In this paper, I will review an article on intercultural relationships between people of Asian Indian and White descent, in an attempt to explore and analyze one research approach to understanding the experiences and various challenges of those involved in such relationships. Recent data indicates that interracial marriages have increased over the last few decades from 6.8% in 1980 to 14.6% in 2008 (Passel, 2010 as cited by Inman, et al., 2011).

Sample Paragraph: Overview Section

Inman, Kaduvettoor- Davidson, Carr and Walker (2011) sought to examine the lived experiences of Asian Indian (AI) and White couples in interracial marriages. The greatest increase in interracial marriages in the United States over recent years has occurred between Whites and Asian Americans (31%), with United States-raised Asians twice as likely to marry interracially (Passel, 2010, as reported in Inman, et al., 2011). Inman, et al., (2011) conducted semi-structured phone interviews with a small sample of ten AI and

White intercultural couples. The areas of inquiry focused on the couples' subjective experience of being in an intercultural marriage, the challenges and strengths of their marriage, and the potential role of culture in their marriages. They analyzed the data by relying on Consensual Qualitative Research (CQR) methodology, and found that "couples' marital experiences were influenced by a complex intersection of ecosystemic factors with significant psychological impacts" (Inman et al., 2011, p. 249). In order to understand the experience of being in an intercultural marriage, the authors coded the interviews and divided the findings along the domains of reactions to marriage, participants' views of marital relationship, anticipated versus experienced challenges in interracial marriage, strategies for negotiating challenges, strength of marriage, and the role of culture in marital satisfaction.

Sample Paragraphs: Discussing of Findings

Inman et. al (2011) found that the participants received support from members outside of their immediate families (such as in-laws, community members, and friends), and that their families of origin were clearly outspoken in their disapproval, which was based upon concerns for protecting future generations, differences in cultural/family values, and keeping religious traditions alive. An underlying concern for the parents may have been the "cultural disconnect that grandparents may experience with their grandchildren" (Inman et al., 2011, p. 259). Families were concerned about cultural continuity. Parents of AI participants also expressed concern over their partner's social status and its impact on their social standing in the community (Inman et al., 2011). Despite the families' initial disapproval, more than half of the couples reported a shift in their families' perception, which occurred after major events focused on family as vital

(such as the death of a family member), and was associated with the “perception that AI’s are a ‘safe minority’” (Inman et al., 2011, p. 260).

The participants’ views of their marital relationships involved an emphasis on similarities than on differences. While the participants’ acknowledged the differences in cultural values (such as the importance of extended family, notions of privacy, gender role expectations, and food), family upbringing (such as individualistic vs. collectivist culture and parenting styles), religion (individual vs. communal level practice and core religious beliefs), and activities and interests (e.g. travel and professions), they were more apt to recognize the similarities in these categories. Similarities included importance of education, openness to diversity, and strong family ties (cultural values); socioeconomic status, parental support, pressures, and stable marriages (family upbringing); amount of religious participation, holidays celebrated, and spiritual outlook (religion).

Sample Paragraph: Strengths and Critiques

Given the meaningful constructs and areas of inquiry, I believe the qualitative interview method was a valid and valuable approach to this area of family research. I would like to have had access to even more details and specifics with regard to the subjects’ specific backgrounds and identities. Also a study design with a careful recruitment of a larger research sample that included other intercultural couple dyads, would lend to broader discussion of these findings. A larger sample would also potentially provide an opportunity for comparative analysis and would further emphasize the need for caution in any generalizability of findings. The examination of this article on AI and White intercultural relationships provided a wide range of concepts and questions for further consideration of this relevant topic.



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