

Chronic stress, a cardiovascular risk factor, linked to societal integration in teenage immigrants of African descent



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Required Information

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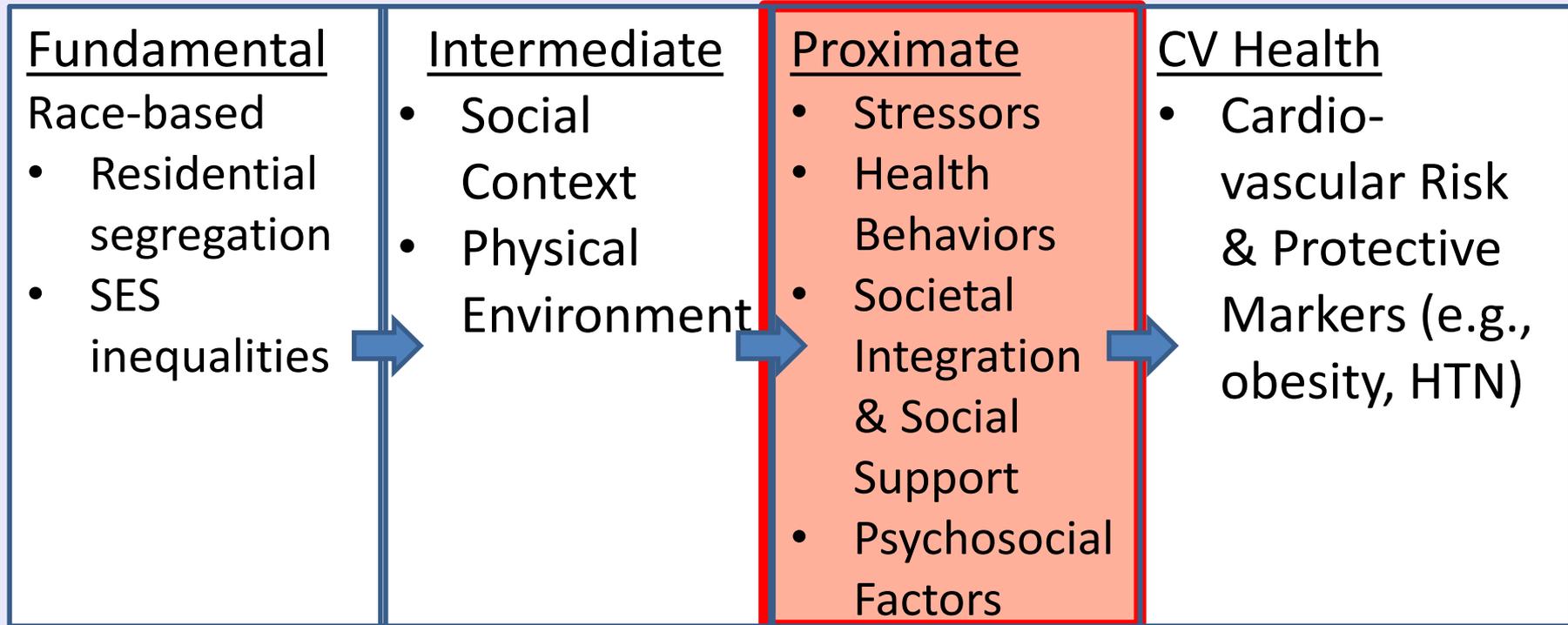
Learning Objectives-

- Describe the nature of cardiovascular risk factors among youth.
- Identify at least two cultural acquisition models that are not possible for youth of color.
- Distinguish between the cardiovascular risk factors that are unique to youth immigrants from a low income country to an industrialized society in a high income country.

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Framework: Healthy Environments Partnership



Social and Physical Environments and Disparities in Risk for Cardiovascular Disease: The Healthy Environments Partnership Conceptual Model

Amy J. Schulz,¹ Srimathi Kannan,² J. Timothy Dvorchak,² Barbara A. Israel,¹ Alex Allen III,³ Sherman A. James,⁴ James S. House,⁵ and James Lepkowski⁶

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Schulz AJ, Kanna S, Dvorchak JT, Israel BA, Allen III A, James SA, House JS, Lepkowski J: Social and physical environments and disparities in risk for cardiovascular disease: the healthy environments partnerships conceptual model. *Environmental Health Perspectives* 2005, 113(12):1817-1825.

Proximate Component

Chronic stress is the accumulation of a persistent and continuous exposure to a source of stress...

Proximate

- Stressors
- Health Behaviors
- Societal Integration and Social Support
- Psychosocial Factors

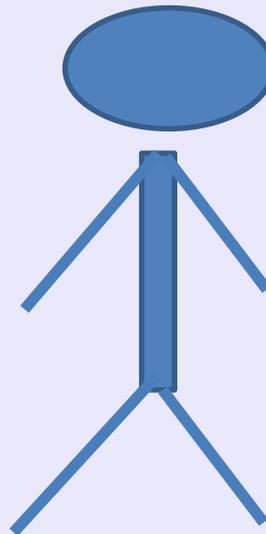
Nazroo JY: The structuring of ethnic inequalities in health: economic position, racial discrimination, and racism. *American Journal of Public Health* 2003, 93(2):277-284.

Chae DH, Lincoln KD, Adler NE, Syme L: Do experiences of racial discrimination predict cardiovascular disease among African American men? The moderating role of internalized negative racial group attitudes. *Social Science & Medicine* 2010, 71(6):1182 -1188.

Chronic Stressors

What are the chronic stressors for immigrants, particularly those with distinctive physical characteristics, from developing countries?

SOCIAL PARTICIPATION



Social Support



Cultural (Mis)understanding

Six Models of Culture Acquisition

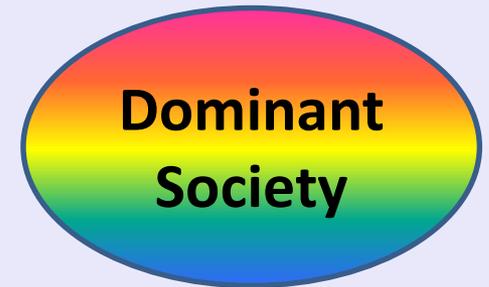
Marginalization



Assimilation



Acculturation



Alternation



Multicultural



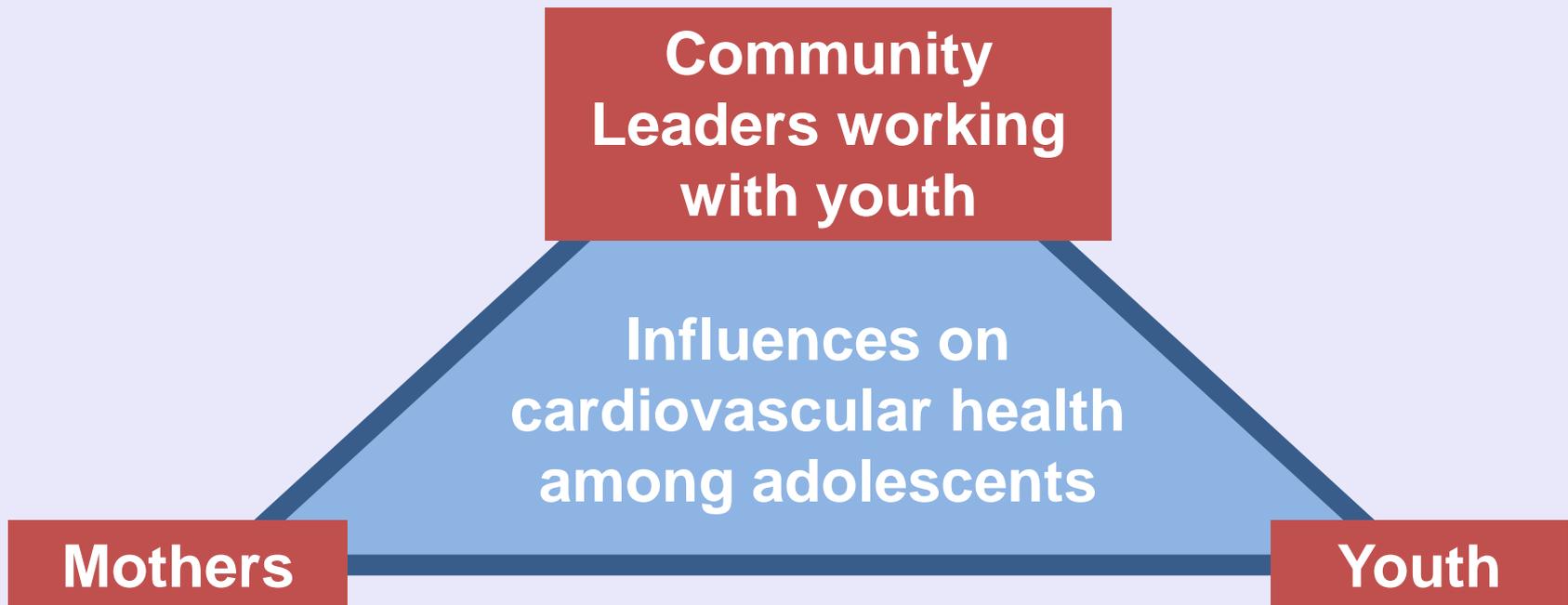
Fusion



LaFromboise T, Coleman HL, Gerton J: Psychological impact of biculturalism: evidence and theory. *Psychological Bulletin* 1993, 114(3):395-412

Study Objectives

- This study triangulates three sources of qualitative data to explore the health behaviors, social support, stressors and psychosocial factors influencing cardiovascular health among adolescent immigrants of African descent.



The Population

Los Angeles Times

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IN THE NEWS

Operation Moses

WORLD

Organized immigration of Ethiopian Jews to Israel ends

August 28, 2013 | By Batsheva Sobelman

JERUSALEM -- A plane carrying 450 immigrants from Ethiopia on Wednesday marked the end of Israel's decades-long effort to bring Jews and their descendants from the African nation to the Jewish state. About 90,000 Ethiopians were brought to Israel in the organized immigration project that began with a dramatic airlift in 1984-85 dubbed "Operation Moses" and continued with the 36-hour "Operation Solomon" in 1991. Left behind at that time were thousands of the Falash Mura, the name given to the descendants of the ancient Jewish community who converted to Christianity in the 19th and 20th centuries, most often under pressure.

Operation Moses began on November 18, 1984, and ended six weeks later on January 5, 1985. In that time, just over 7,000 Ethiopian Jews were brought to Israel

Operation Solomon began in May 24, 1991 and continuing non-stop for 36 hours. A total of 14,324 Ethiopian Jews resettled in Israel.



Methods

Sample

A purposive sample of individuals who self-identify as being from the Israeli-Ethiopian community-
community leaders (n=4),
youth (n=10), and
a community advisory group comprised of mothers (n=6).

Instrument

In-depth semi-structured, audiotaped interviews with content areas: diet, exercise, smoking and alcohol, stressors

Results

(1) Between Ethiopian and Israeli Lifestyle

Youth participants indicated knowledge of good health habits including a diet with vegetables, fruits, low amounts of fried food, and regular exercise.

“...in Ethiopia, the lifestyle was active in that there was physical work, agricultural work... [and] there were no processed foods. The food there was natural. They [Ethiopian] ate the food that they grew themselves.”

(Leader: File 1, p2-3, 25-27, 1-5)

“Ethiopian youth are influenced by everything...cigarettes, alcohol, all that, [although the other Israeli youth] are more addicted to it.”

(Youth, M: File 5, p.16, 5-8)

Results

(2) Being like other Israeli youth

“It's important for me to invest in things related to life, the environment and society where I live. I always try to give, if I can... I have no [educational support or] background from home. So I've gathered information from school and from [other] people]...I've figured out how to act. . . [and how] to become integrated in Israeli society. I want to contribute to my society . . I immigrated at age 11. ..”

(Youth, M: File 10, p.3, 3-9)

“When I was in high school, I was hooked on the computer, TV, all, all these things...I would be on the computer four, five hours.”

(Youth, M: File 8, p.20, 12-14)

Results

(3) Living and Integrating in an Alienating Society

“With Ethiopians, it’s known there's racism ... Not everyone, I don't say that it's everyone, but there are lots of cases, there's no shortage of cases.”
(Youth, F: File 3, p. 22, 16-19)

“Today I am more Israeli than Ethiopian. I am busy with what I have here, not with the past. I try to move forward, even though there is racism, and there is discrimination. Still, I am moving [towards integrating] into the Israeli society rather than Ethiopian society. ...I do not give up. I came here for one reason, one goal: to become part of this nation.”
(Youth, M: File 5, p2-3, 21-27,1)

“[Some are adapting to the Israeli culture, but] on the other hand, [they have lost many of our customs and do not even] eat Injera.”
(Leader, F: File 4, p. 37, 20-26)

Results

(3) Living and Integrating in an Alienating Society

“I feel, alone...isolated. I think that Israelis and Ethiopians should be better integrated...I connect more to Ethiopians”

(Youth, M: File 6, p.10, 23-27)

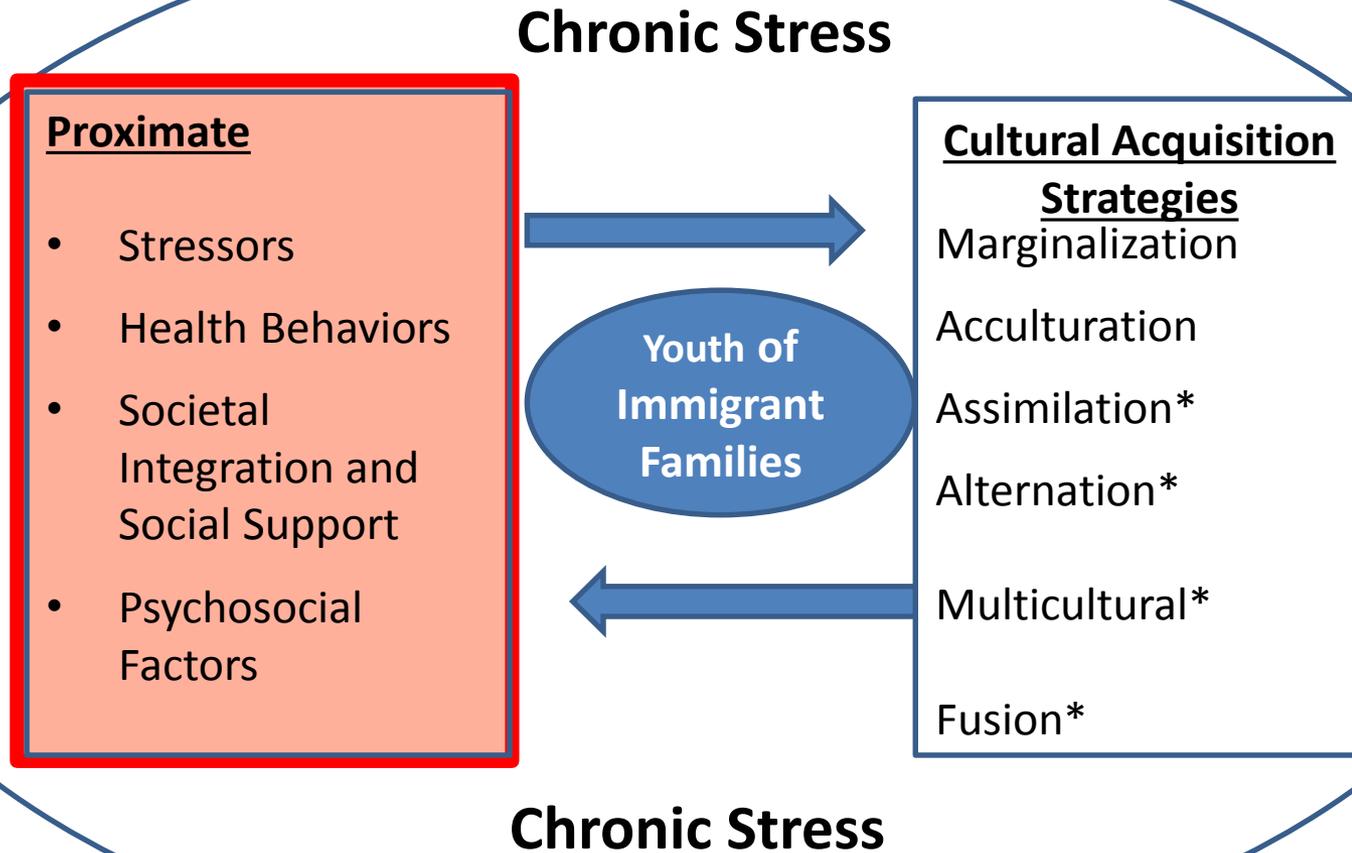
“[An Ethiopian-Israeli youth] tries to integrate into society and sometimes gets rejected. Every time he makes headway, always there is the stage that he gets grabbed and slapped, and grabbed and slapped, and then again has to return home”

(Youth, M: File 104, p. 14: 18-20)

“No, really, the [skin] color is the only thing that will remain [of our culture]. I say that I'm Ethiopian. Okay. But can I cook the food? Do I dress traditionally? [The language] I have at the tip of my tongue is Hebrew.”

(Leader, F: File 4, p. 45, 10-13)

Discussion



* Less likely for immigrants with physical features that differ from individuals of host society.

Public Health, Public Policy and the Public



תלום אפיל סלמן

מפגינים במרכז ירושלים, הערב

עימותים בירושלים בין המשטרה למפגינים מהקהילה האתיופית
מפגינה לברקת: "אני לא צריכה חיבוק, העמדה שלך פטרונית"

**Clashes between police and demonstrators
from the Ethiopian community in Jerusalem.**

01:49 01.05.2015 [ניר חסון](#)

A demonstrator, Barkat, says: "*I do not need a hug, your patronizing attitude.*"

SUNDAY, MAY 17, 2015 / IYYAR 28, 5775 / 3:43 PM IDT

THE TIMES OF ISRAEL

**Thousands block highway
in Tel Aviv at anti-racism protest**

By Adiv Sterman
and Marissa Neman

"We are Israelis just like everyone else..."





Thanks!



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