# IDENTITY FORMATION AND ACCULTURATION IN SECOND GENERATION INDO-CANADIAN YOUTH AND YOUNG ADULTS

by

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# ABSTRACT

Extending from the work of Erikson (1968), this project examines identity formation in youth growing up in a bicultural setting. In doing so, it explores the inter-relationships between two largely independent domains of research. These are the domains of ego-identity formation, as outlined by Marcia (1980), and acculturative attitudes, as outlined by Berry (1987). The ego-identity research is characterized by a classification of persons into one of four identity statuses based upon their search and/or commitment of/to identities. Similarly, Berry's work on acculturation provides four alternatives for dealing with culture and cultural identity. These four alternatives are generated through the consideration of an individual's desire for maintenance of traditional culture, and contact with other (host) culture(s).

Ego-identity statuses were assessed through the Extended Objective Measure of Ego Identity Status (EOMEIS-2), providing independent scores for each of the four statuses. Acculturative attitudes were assessed by an Acculturative Attitude Survey (AAS) which was adapted from a scale of Berry's. In addition, a measure of Ethnic Identity Development (EID), constructed by Phinney (1989), was used to provide concurrent validation of both of the other instruments. Lastly, a measure of stress was included, as it was expected to enhance understanding of these two domains.

It was expected that the Integrative acculturative attitude would correlate positively with Identity Achievement, and that the Marginalized acculturative attitude would correlate positively with Identity Diffusion. Beyond these two relationships, it was largely unclear how the remaining EOMEIS-2 and AAS scores would align. MANOVA of the AAS, stress, and demographic variables were performed based upon a classification of ego-identity statuses as the independent

variable. Lastly, a common factor analysis was performed in exploration of the relationships between all variables.

Sixty-five male, and sixty-five female second generation Indo-Canadians from age 14 to 29 were surveyed.

Acculturative attitudes were found to be more closely aligned with the lower identity statuses than with the higher statuses. Secondly, support was found for Phinney's (1989) model of ethnic identity development with MANOVA showing the identity statuses to differ only in terms of EID. Finally, factor analysis reveals three factors representing: i) Identity Diffusion, ii) Separation, iii) Identity Achievement / Integration.

# DEDICATION

I would like to dedicate this work to my parents Shirley and Mike for their tremendous support over the years. Had they not given me the opportunity and support to explore my own identity, I would never have come to write this thesis. Thank-you.

# ACKNOWLEDGEMENTS

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# CHAPTER I

## INTRODUCTION

This study deals with the issue of identity formation within a bicultural context. Because it brings to bear two largely independent lines of research, it will be necessary (in addition to a description of earlier empirical work) to elaborate on the theoretical perspectives behind each of these lines. As such, the general theory of Erik Erikson is considered prior to a discussion of James Marcia's (1966, 1980) empirical investigation of "Eriksonian identity". Likewise, general theoretical perspectives on ethnicity will also be considered prior to elaborating upon acculturation and John Berry's (1980, 1987) empirical investigation of it.

## Erikson's Identity Scheme

Erikson (1959, 1968, 1982) has presented a theoretical framework for understanding identity as a part of a general development of ego-strengths which emerge throughout an individual's lifetime. Erikson's (1982) psycho-social perspective considers

> the assumption that a human being's existence depends at every moment on three processes of organization that must complement each other. . . . the biological process of the hierarchic organization of organ systems constituting a body (*soma*);  . . . the psychic process organizing individual experience by ego synthesis (*psyche*); and  . . . the communal process of the cultural organization of the interdependence of persons (*ethos*).   (pp. 25-26, emphasis original)

These three processes operate with each other through the *epigenetic principle* which postulates that each of the ego strengths (such as fidelity to an ideology) has its own time of ascendency, although its elements are present before and persist afterwards. Erikson divides the individual's lifespan into eight "critical periods" or "stages", each with a characteristic "crisis" to face and ego-strength to gain. As a consequence, the

eight stages of Erikson's scheme are characterized by the interaction of the processes of *soma, psyche,* and *ethos* which combine to form "a sequence of turning points that are 'critical' because they decide the progression or regression of strength and health of personality" (Paranjpe, 1975, p. 29). Erikson (1982) identifies the stages or turning points as being characterized by the dialectics of: 1. basic trust vs. mistrust; 2. autonomy vs. shame or doubt; 3. initiative vs. guilt; 4. industry vs. inferiority; 5. identity vs. identity confusion; 6. intimacy vs. isolation; 7. generativity vs. stagnation; 8. wisdom vs. despair or disgust. According to Erikson (1982), these pairs of dialectics can be resolved with the avoidance of ritualisms or "ritual-like behavior patterns marked by stereotyped repetition and illusory pretenses that obliterate the integrative value or communal organization" (p. 46). To be resolved, these dialectics also require the development of ritualizations or the "certain kind of informal yet prescribed interplay between persons... [which] furthers and guides, from the beginning of existence, that stage-wise instinctual investment in the social process" (p. 43). If these two conditions are met, the ego strengths of hope, will, purpose, competence, fidelity, love, care, and wisdom will emerge for each of the respective stages.

Elaborating further on this scheme, it should be clear that at each of these eight points of time, an individual will be confronted by different principal problems or possible crises. Just as the infant is primarily confronted by the biological need to obtain nurturance and protection and the psychological need of *hope;* the adolescent is primarily confronted by the need for unity of identity and establishing an ideology, and ultimately *fidelity.* Furthermore, the young adult parent is primarily concerned with a psychological need for nurturing and caring or *generativity* for her or his child. Once again, however, although identity is the prime focus during adolescence, it is by no means restricted solely to that period, and in fact is present as a concern throughout all eight stages.

Paranjpe (1975) elaborates on Erikson's primary focus, upon the adolescent *search for identity*. During adolescence, many individuals become torn by the many choices of careers, relationships, values and ideologies which may be open to them. For these individuals, "identity" becomes a source of conflict with a seemingly never ending quest for finding one's place in society. Upon successful completion of, or by merely passing, this *stage* of development, a psychosocial identity is formed. With this formation the individual may then be ready to face the next turning point in development. Although identity or at least a good sense of it tends to arise during adolescence, one must take caution against assuming an identity is "formed" per se, as Erikson (1968) explicitly states that "identity is never 'established' as an 'achievement' in the form of a personality armor, or of anything static and unchangeable" (1968, p. 24). One may then ask "what exactly does Erikson mean when he speaks of 'forming' identity?". To answer this, Erikson (1959) provides the following description:

> At one time, then, it [identity] will appear to refer to a conscious *sense of individual identity*; at another to an unconscious striving for a *continuity of personal character*; at a third, as a criterion for the silent doings of *ego-synthesis*; and, finally, as a maintenance of an inner *solidarity* with a group's ideals and identity. (p. 102, emphasis original).

In an attempt to clarify much of the recent confusion that has arisen over what the nature of identity is according to Erikson, Blasi (1988) identifies several central features. Those features involve (amongst other things) the adolescent becoming concerned with the problem of definition of self through a questioning of her or his culture and cultural ideology, as well as the integration of her or his roles into a unified identity centered around the fundamental areas of future occupation, religious and political ideologies, and sexuality. To further exemplify Erikson's own view of identity (as outlined by the three principal processes) he indicates that

> we deal with a process "located" *in the core of the individual* and yet also *in the core of his communal culture*, a process which establishes,

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in fact, the identity of those two identities. (1968, p. 22, emphasis original)

It should be clear that here identity is a dialectical process which is both psychological and social. Erikson also states that

. . . in psychological terms, identity formation employs a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning, by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a typology significant to them; while he judges their way of judging him in the light of how he perceives himself in comparison to them and to types that have become relevant to him.

. . . And finally, in discussing identity, as we now see, we cannot separate personal growth and communal change, nor can we separate (as I tried to demonstrate in *Young Man Luther*) the identity crisis in historical development because the two help to define each other and are truly relative to each other.     (1968, pp. 22,23, emphasis original)

Against this backdrop, it is clear that the study of ego-identity within a cultural context is not only important, but imperative. For Erikson, because identity is imbedded within both the psyche and ethos (as well as soma), it is crucial that any account of identity development involves the assessment of etho-cultural influences. In addition, when there are changes in one, or many (possibly conflicting) ethos, one would expect there to be a more complex (and possibly more difficult) process of establishing identity. An example of this may be the concurrent identity struggles on the one hand for the Canadian people as a nation, and on the other as individual persons growing up in Canada under the uncertainty of a unified or separated nation.

Making the bridge between theory and its empirical validation, one must consider the relationship between Erikson's theoretical work and the paradigm of ego identity status research (Marcia, 1966, 1980). It is clear that despite the fact that Erikson does not agree with the "fixing" of identity into a static armor, he does specify the dialectic between identity *(formation)* and identity (role) confusion (Erikson, 1968, 1982). To more precisely place Erikson's theory into an empirical framework, Marcia (1966, 1980; Marcia & Archer, 1987) has developed an interview

for assessing ego-identity statuses which are characteristic "styles" or strategies of the adolescent search for identity. In discussing the merits of his scheme, Marcia (1980) indicates "they [the statuses] provide a greater variety of styles in dealing with the identity issue than does Erikson's simple dichotomy of identity versus identity confusion . . . [and] there are *both* healthy and pathological aspects to each of the statuses, save perhaps the Identity Achievement status." (p. 161, emphasis original). In Marcia's paradigm the four identity statuses (Diffusion, Foreclosure, Moratorium and Achievement) were originally distributed along an identity continuum, representing various levels of developmental maturity ranging from Diffusion to Foreclosure through Moratorium to Achievement (Marcia, 1966; 1976).

Figure 1

Marcia's Identity Status Classification Scheme

**Is there identity commitment ?**

|  | | Yes | No |
|---|---|---|---|
| **Is there identity search ?** | Yes | Achievement | Moratorium |
|  | No | Foreclosure | Diffusion |

These four statuses are distinguished from one another in terms of the presence or absence of exploration (crisis) and commitment (fidelity) of identity (see Figure 1).

Marcia's paradigm assesses ego-identity in the domains of occupation, religious and political ideologies, sex roles and sexual intimacy[1]; as these domains demonstrate construct validity to Erikson's (1950, 1968) concept.

In their recent publications, Cote and Levine (1987, 1988) have criticized Marcia and others (e.g., Waterman, 1982) who have empirically investigated ego-identity. One of the primary focuses of these criticisms are that these researchers have developed constructs which are not "Eriksonian" and in doing so have failed to acknowledge that "for Erikson, ego identity is not 'achieved' and is subject to continued changes and fluctuations." (Cote & Levine, 1988, p. 159). Marcia (1980) does however, state that ego-identity

> [and formal operations and post-conventional reasoning] are inferred, underlying, and fairly stable structures whose referents are observable sets of problem-solving responses. These organizations, or structures change gradually. The material to which they give form, the forms evolved, and the responses that proceed from them change with age and experience (pp. 159-160).

Furthermore, Marcia (1989), quoting his earlier (1980) work states that

> The identity process neither begins nor ends with adolescence. . . . Resolution of the identity issue at adolescence guarantees only that one will be faced with subsequent identity 'crises'. A well-developed identity structure, like a well-developed superego, is flexible. It is open to changes in society and in relationships. This openness assures numerous reorganizations of identity *contents* throughout the 'identity achieved' person's life. . . . (p. 406)

Marcia does not conceive of identity as being "fixed in armor" and he does have a truly "Eriksonian" foundation to his work, despite the fact that he may have extended beyond Erikson's original contributions. Reflecting upon these quotations, it appears that Marcia's view of "identity structure" is more like a process or set of functions which develop and can act upon different contents or constituents of itself.

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1 There exist other forms for the assessment of ego-identity, such as Marcia and Archer (1989) which includes the domains of spouse, parent, and the priority of family versus career. Also Adams, Bennion, Huh (1987), which will be described in more detail in the methods section. Marcia (1980) and Adams et al. (1987) provide reviews of various scales that have been developed for the assessment of ego-identity.

Based on this perspective, Cote and Levine's (1988) criticism of the construct validity of Marcia's scheme seem unfounded.

## Marcia's Ego-Identity Statuses

To provide a more detailed examination of the characteristics of the four identity statuses based upon recent articles (primarily Marcia, 1980, Marcia & Archer, 1987, and Waterman, 1988), I will start with Identity Achievement (IA), and move through Identity Moratorium (IM), Identity Foreclosure (IF) and Identity Diffusion (ID).

### Identity Achievement

This status is characterized by a subjective sense of "wholeness" which is, as previously mentioned, not defined by "achieving" some static content-dependent structure, but is alternatively, characterized by the outcome of a *process* of acquiring a subjective feeling of having found particular goals values or beliefs which are not ordinarily expected to change. Although the actual content of these goals or beliefs may change, the feeling of security, or self-sureness, in a belief structure and the *process* of obtaining that structure (including the development of ego-functions) is what makes the IA status achieved. As Marcia (1980) indicates identity is "an internal, self-constructed, dynamic organization of drives, abilities, beliefs, and individual history." (p. 159). This includes a sense of awareness or self reflection which is characteristic of the symbolic interactionist school's requirement for the emergence of "self" (Mead, 1934). The heightened self awareness and self-scrutiny present in the IA individual appears to coincide with the development of higher cognitive abilities such as formal operations and postconventional moral reasoning. This is typical of the emergence of not only a "generalized other" perspective (as seen

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in the Meadian "self"), but the emergence of social perspective beyond a single cultural or social domain, towards that of the "humanist". This same self reflection and self scrutiny is also found in the Identity Moratorium status which, incidentally, is considered to be a prerequisite to Identity Achievement.

*Identity Moratorium*

Identity Moratorium (IM) is characterized by an active searching or exploring of possible alternative identities; however, the IM individual is without a keen sense of commitment or fidelity as is seen in the IA individual. This individual is often quite knowledgeable of one or "several possible alternatives" to conclude the search for identity; and is frequently plagued by a tension and a struggling for crisis resolution (Marcia & Archer, 1987). As was mentioned, with respect to the IA status, IM is partially characterized by self reflection, which is clearly seen in the search for an adequate fit of identity (roles or ideologies) with expectations from significant others. What characteristically differentiates IM from IA is the fact that the IA individual has established a sense of sameness and continuity across roles (and the corresponding ego-strengths), while the former has not accomplished this.

For some individuals, adolescent "moratorium" is an exciting period for the exploration of many new roles; whereas for others, the freedom to search becomes a period of distress because of difficulties of finding a suitable identity. This variance in the Moratorium status provides the grey area for characterizing Moratoriums and Diffusions. As Marcia (1988) has indicated, there may be several types of Diffusion, one of which is this type who, while searching, cannot overcome the problem of finding a suitable identity. As the inability to find a suitable identity can be frustrating and disillusioning, this Moratorium individual may give up on the search and simply "opt out" of identity for some period of time.

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To sum up the moratorium status, Waterman (1988) states: "among other qualities, individuals in the moratorium status are high on measures of anxiety, are high on autonomy, are likely to employ postconventional moral reasoning, show ambivalence in a prisoner's dilemma game, and tend to be in the high intimate category regarding interpersonal relationships." (p. 191)

*Identity Foreclosure*

Identity Foreclosure is characterized by an (often) strong sense of commitment without any real period of crisis or exploration. The Foreclosure usually has accepted parental values, attitudes and (ultimately) identity without careful consideration of alternatives. The knowledge of the Foreclosure is often limited to those aspects of identity which have been given to him or her without the critical examination of some external alternative. The Foreclosure may demonstrate an inflexible self-righteousness and often the "black vs. white thinking" which is characteristic of dogmatism. Individuals who predominantly make use of this stage, on the average, demonstrate "authoritarianism, difficulties in problem-solving under stress, conventional moral reasoning, and stereotypic/pseudointimate relationships, but they also show *on average* other behaviors deemed quite favorable, e.g., low anxiety, good relationships with their parental family, satisfaction with their education, and opposition to drug use" (Waterman, 1988, pp. 191-192, emphasis original).

*Identity Diffusion*

Formally, Identity Diffusion individuals are judged to lack firm commitments with respect to goals, values and beliefs and are neither actively exploring or considering alternatives, nor are they concerned with establishing any such commitments. Such individuals usually do not have good knowledge of an identity that they may acknowledge, and essentially, they do not demonstrate carefully

thought-out identities, but rather they may simply latch on to one or another merely for the sake of having something. Furthermore, the Diffusions also do not demonstrate activity towards finding a solution to identity issues and often appear to be "fooling around". For the most part, these individuals may be said to have "opted out" of the identity game for one reason or another.

Marcia (1988) presents an update on his scheme which provides a greater differentiation of sub-types within the Diffusion status. He draws a parallel between a diffuse state of identity and borderline personality because of the "lack of consistent self-definition". Marcia (1988) also compares these two *syndromes* with Kohut's characterization of "self-fragmentation" in which

> [Kohut] refers to a developmental delay in the formation of a[n] integrated self as the result of the inadequate response of self-objects. This does leave the individual with feelings typical of some forms of identity diffusion (..'feelings that one is not real, that one is not cohesive, that one has no continuity in time, that one is not whole.'p. 33).; but self-fragmentation suggests an earlier and more severe deficit than identity diffusion necessarily does. (p. 4, emphasis original).

To elaborate, Marcia describes four sub-types of identity diffusion where the first of which is essentially what Erikson (1959) describes in terms of his pathography. This type would be "disturbed" in the sense that he or she would appear as a loner, or even a little schizoid. This type "might seek solace in fantasies of greatness or of having been greatly injured." (p. 5); but would, however, not be so seriously deficient in reality testing as would the borderline personality.

The second type that Marcia (1988) describes is the "counterpole to the 'disturbed'" (p. 5) type, which is characterized by the "carefree" or "playboy / playgirl" approach as described by Marcia and Archer (1987). A person demonstrating this type of diffusion usually has developed interpersonal skills quite well, however, she/he is unable to make a commitment to an occupation ideology. Furthermore, this type may have more ego strength than the "disturbed" diffusion

and a "stronger" exterior, which is believed to be created through the interpersonal skills. However, like the "disturbed" type, the "carefree" type will almost always become aware of his or her hollow nature and weakness having lost the superficial exterior.

The third type of diffusion that Marcia (1988) identifies is indicated as being "culturally adaptive" whereby the economic conditions of the social environment present a situation which is difficult to predict. In such circumstances, it is adaptive to be diffuse in identity, especially in the domain of occupation. Marcia indicates that "many of these 'culturally adaptive' Diffusions have the requisite psychological developmental potential to be Identity Achievements were they in an environment encouraging commitment and providing a number of viable occupational and ideological alternatives." (p. 7).

The fourth type of Identity Diffusion is the "developmental Diffusion". Marcia indicates that this individual has "both the personality structure and values that preface Identity Achievement, but is currently, deliberately, keeping him/herself in a state of suspended development." (pp. 7,8). These individuals may be said to have put identity on hold, and are often difficult to differentiate from Moratoriums, as they may be "giving themselves a significant chance to *think and to explore* alternatives" (p. 8, emphasis added) but they are not *actively* exploring as are Moratoriums. These persons differentiate themselves from the other "Diffusions" by not being "care-free", and by having existential rather than instrumental valuing; and furthermore, by demonstrating high dialectical reasoning. This unusual type of Diffusion, which actually appears to be suspended between Moratorium and Achievement, is actually quite rare.

The ego-identity status paradigm has generated a wealth of research over the past twenty-four years despite arguments over the construct validity of this research. However, because the primary concern of this paradigm is with the developmental

*process*, investigation of the *content* of identity has been avoided. Although the statuses are generally seen as "outcomes", it may be noted that "the identity statuses are intended to be solely process-based and content-free" (Marcia, 1987, p. 49). As James (1890/1950) outlines, a general approach to the concept of identity can be understood in terms of both process and content. Keeping this in mind, if one desires to have a full and comprehensive understanding of identity (either nomothetically or ideographically), the ego-identity status paradigm alone is insufficient. Although there are several areas of content which could be considered to supplement this paradigm, the content of ethnic identity, or the systems of values and social ethos which generally encompass people, will presently be pursued. This specific area has been chosen also because of the psycho-*social* nature of identity. Since the cultural context within which a person grows may vary considerably, his or her identity may take a drastically different form depending upon the specific psycho-social circumstance. Consequently, to bolster the understanding of identity acquired through the ego-identity status paradigm, the addition of John Berry's work focussing upon ethnicity and ethnic identity within the domain of acculturation will be made.

## Ethnic Identity and Acculturation

In trying to extend the research on identity formation with the more content-focused work on acculturation, it would be useful to briefly review the theoretical background to acculturation. This review will begin with a general examination of ethnicity and ethnic identity prior to embarking upon a description of Berry's acculturative framework.

*Ethnic Identity*    ᵖʰⁱⁿⁿᵉʸ

The phenomena of ethnic identity, ethnicity, and ethnic group have been researched on by a number of sociologists and psychologists, providing a wealth of definitions and descriptions. Royce (1982), for example, delineates ethnic identity as "the sum total of feelings on the part of group members about those values, symbols, and common histories that identify them as a distinct group" (p. 18). She also indicates that ethnicity may be considered as "simply ethnic based action" (p. 18). On the definition of ethnic group, Royce cites the seminal work of Isajiw (1974), who identifies the following five characteristics as most prevalent: ". . . in descending order of frequency, common ancestral origin, same culture or customs, religion, race, or physical characteristics, and language" (Royce, 1982, p. 19). In addition to accepting these five, Royce suggests that additional attributes may be generally characterized by *Gemeinshaft* relations, such as common values, sense of peoplehood, and related feeling states.

Phinney (in press) has reviewed 68 articles on ethnic identity primarily from journals in psychology, but also from sociology, anthropology, social work, and education which have been published since 1972. She cites the following ways of defining ethnic identity: 1) as a part of social identity, including self-identification, belonging and commitment, and shared attitudes and values; 2) as a cultural phenomenon, based upon various aspects, including language and behaviour; and finally, 3) as something achieved and not given. The main point suggested here is that there is little if any consensus as to what ethnic identity involves. As such it will be useful to examine the roots to these definitions, since all three of these aspects to ethnic identity have some theoretical history to them. The first two of Phinney's groupings speak to the distinction made between subjective and objective definitions. Royce (1982) clearly identifies this as one problem with definitions of ethnic identity. The third group that Phinney identifies addresses both the issue of ethnic identity

being ascribed vs. being achieved, as well as the issue of the maintenance of ethnic identity. Royce also addresses these problems as she provides some background to them.

Objective definitions rely upon the creation of boundaries based on cultural or racial features such as language, customs and physical characteristics. A problem arises with these types of definitions. As LeVine and Campbell (1972) indicate, there is a problem of loyalty and labelling, both of which may vary. This means that there may occur changes in the "objective" characteristics which define a group as such (i.e., inter-racial marriages and the proliferation of mixed-racial offspring). Furthermore, there is the question of ascribing loyalty to one or another group, ascription which may clearly be difficult or constantly changing as would be expected in the example of individuals having mixed racial, linguistic or cultural backgrounds. When looking at ethnicity in a pluralistic society like Canada, the problem of relying upon objective criteria becomes even more difficult. As Burnet (1981) indicates:

> Ethnic groups are frequently thought of as the bearers of cultures, but ethnic groups unless territorially isolated do not have totally distinct systems of institutions, beliefs, and values, but rather, *partial or truncated cultures*; they do [however] have symbols of their ethnic identity or peoplehood, such as the Scot's kilt and bagpipes, the German's sauerkraut and oktoberfest, the Pole's polka and the Ukranian's decorated Easter eggs. ( p. 20, emphasis added).

Here Burnet is drawing attention to the fact that various "ethnic groups" have symbols of their identities, yet they do not have distinct cultural identities as may be assumed by the labelling of one as an "ethnic". And, as such, although it may be possible to assign someone to this or that ethnic group, he or she may have a "truncated culture" to such a degree that the label is wholly inappropriate. Further on this point, Weber (1987) provides a classic example of the subjective approach to defining ethnic groups, while also discarding the objective criteria as follows:

> We shall call 'ethnic groups' those groups that entertain a subjective belief in their common descent because of similarities of physical type or customs or both, or because of memories of colonization and migration; this belief must be important for the propagation of group

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formation; conversely, it does not matter whether or not an objective blood relationship exists. Ethnic membership (*Gemeinsamkeit*) differs from kinship group precisely by being a presumed identity not a group with concrete social action, like the latter. (p. 18, emphasis original)

In consideration of these perspectives, one must take care when embarking upon research dealing with people from one or another "ethnic" group. As a researcher it is easy to make some objective decision as to who is appropriate for participation, yet those people may or may not share a "subjective" feeling of belongingness. Furthermore, it is clearly a part of the identity framework outlined in the first part of this paper that both "subjective" and "objective" factors play a role in the development of identity[2]. Based upon this concern, the examination of ethnic identity (or acculturative attitudes) as a part of identity formation will also have to consider these perspectives. Lastly, this delineation of ethnic identity may br summarized in the following words of De Vos (1975) quoted by Royce (1982) to close her chapter on definitions of ethnicity and ethnic identity:

Ethnic identity, like any form of identity, is not only a question of knowing who one is subjectively, but also of how one is seen from the outside. Ethnic identity requires the maintenance of sufficiently consistent behavior to enable others to place an individual or a group in some category, thus permitting appropriate interactive behavior. (De Vos, 1975, p. 374)

The second important concept regarding definitions of ethnic identity which is closely related to the subjective/objective dichotomy involves the idea of dual boundaries. The dual nature comes in when it is understood that some boundaries are defined or maintained from within, and some are perceived and maintained from outside. This closely parallels the notion of ascribed versus achieved (or performed) boundaries or identities. Allport (1958), while discussing the formation of in-groups, describes this distinction as "some in-group memberships have to be fought for. But many are conferred automatically by birth and by family tradition. In terms of modern social science the former memberships reflect *achieved* status; the latter,

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2 See the quotations from Erikson (1968) on page 4 of this document.

*ascribed* status." (p. 31, emphasis original). As such, it is noted that in-group membership can be ascribed at birth, or achieved at some time later; and furthermore that ethnic group membership can be seen simply as a special case of the in-group, which usually is ascribed but may also be achieved. It is achieved in the sense that there is an active *choice* to display ethnic insignia, or to devote time, money or effort to the ethnic cause. This of course refers to the subjective membership with an ethnic group that Weber refers to, as opposed to the clearly ascribed membership that is seen in membership to a race. Once again this is an important point for the examination of acculturation and the development of identity, since there must be some possibility for changes in group membership (if only tentative and subjective) for there to be changes in identity.

Finally, when speaking of these subjective identifications to ethnic groups, whether ascribed or achieved, their maintenance becomes an important issue. Spicer (1971) presents a framework entitled "persistent identity systems" which describes the maintenance of ethnic groups and ethnic identities. These systems involve such features as common dances, musics, languages, histories, and heros, and virtually encompass all that can be considered to be a part of any particular ethnic identity. Royce (1982) reports that these cultural features may be maintained through one of the three following areas: communication through language, sharing moral values, and political organization for achieving the objective(s) of the group. From a similar perspective, Berry's work on acculturation empirically investigates features of ethnic identity maintenance and change. This will be elaborated upon in the next section, as the discussion moves from a focus on theoretical issues of ethnic identity, to a focus on empirical work.

*Acculturation*

Acculturation refers to the results of the coming into contact of two (or more) distinct cultural groups. Redfield, Linton and Herskovits (1936) state that acculturation entails all "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." (p. 149). Berry (1987) indicates that, in addition to inter-group acculturation, there also occurs *psychological acculturation* which "may involve [change in] personal values and habits (dress, eating), beliefs (religion, political ideology), social relationships (marriage, clubs), and identity (as belonging to one's heritage group or to the new society)." (p. 224). Essentially, acculturation can be understood to refer to changes in an individual's and/or group's sense of ethnic identity and cultural heritage. It is important to remember, as Berry points out, that although a group may proceed through acculturation in a particular fashion, each and every member of that group may not also proceed in the same way. That is the reason for emphasizing the individual (psychological) acculturation in addition to the group acculturation.

Berry (1980, 1987), Berry, Kim, Minde and Mok (1987), and Berry, Kim, Power, Young and Bujaki (1989) outline a theoretical perspective on acculturative attitudes. Their analysis of acculturative attitudes is partially adopted from Gordon's (1964) scheme which deals with patterns or strategies for assimilation or acculturation. In Berry's framework four alternative attitude styles are formed from a two by two classification of central issues. The two central issues are (1) "Is it considered to be of value to maintain cultural identity and characteristics?" and (2) "Is it considered to be of value to maintain relationships with other groups?" By answering yes or no to these two questions a person can be placed into the resulting four fold classification scheme (see Figure 2).

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Firstly, by answering yes to both questions the individual or group is said to have adopted an *Integrative* approach to acculturation. Berry (1987) notes that "Such an arrangement may occur where there is some degree of structural assimilation but little cultural and behavioral assimilation, to use Gordon's terms." (p. 226). By structural assimilation, Gordon (1964) refers to the process where the non-dominant group becomes more enmeshed into the dominant group's social and economic systems. On the other hand, behavioral or cultural assimilation is referred to as the process of the (usually) non-dominant group's behavior becoming culturally more similar to the dominant group's behavior. As a result, those who adopt an integrationist approach to acculturation will maintain certain ties to their ethno-cultural heritage, while, at the same time, integrate into the fabric of the host society.

Figure 2

Berry's Acculturative Attitude Scheme

**Is it considered to be of value to maintain cultural identity and characteristics ?**

|  |  | Yes | No |
|---|---|---|---|
| **Is it considered to be of value to** | Yes | Integration | Assimilation |
| **maintain contact with other groups ?** | No | Separation | Marginalization |

The second alternative occurs when the first question is answered yes and the second question is answered no. This is the case of *Separation* or Segregation; which

depends upon the group's relative dominance. If the group occupies the dominant position (in terms of social and economic systems), the choice of group members to maintain their own cultural ties and to not maintain contact with other groups would be referred to as segregationistic. Alternatively, if the group occupies a non-dominant position, the analogous acculturative attitude would be deemed to be separationistic. For persons adhering to this attitude, neither structural nor behavioural assimilation would be considered acceptable.

The third acculturative attitude which is generated from Berry's conceptual framework is *Marginalization*. This attitude occurs when both of the two definitive questions are answered no. This alternative, as Berry points out, "is difficult to define precisely, possibly because it is accompanied by a good deal of collective and individual confusion and anxiety. It is characterized by striking out against the larger society and by feelings of alienation, loss of identity, and what has been termed *acculturative stress*" (1989, p. 4, emphasis original). In earlier work (Berry, Kalin & Taylor, 1977) on "multicultural ideology", Berry referred to this alternative as "Deculturation", which appears equivalent to Marginalization. The Deculturation option may, however, be differentiated from Marginalization. Since the original depiction of this acculturative strategy, the emphasis has gone from Deculturation, or a loss of concern with ethnicity and culture per se, to Marginalization where there is clearly an element of stress and strain. Although this distinction has not been elaborated by Berry and his colleagues, it will become an important distinction for the present project. It does appear that individuals can "opt-out" of having any cultural ties, as defined above by Royce and Isajiw, yet not be plagued by the stress of not having a cultural reference group. Thus the alternative proposed is *Deculturation*. For those who may be considered to be "deculturated", there would be no ties to past orientation of the ethnic group, nor to the socio-cultural distinctiveness that arises from adopting some form of cultural identity. These

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persons, it is theorized, have no concern for cultural maintenance nor contact with cultural groups per se.; however, they may form their non-stressed identity out of a "deculturated" reference to the world of commerce, science, or technology. It is assumed that this strategy for acculturation simply overlooks the entire domain of ethnicity and ethnic relations and attempts to "survive" in a modern "deculturated" world where it is possible to overlook ethno-cultural distinctiveness in the name of survival.

The final acculturative attitude is the *Assimilation* option. This occurs when the first question is answered no and the second one is answered yes. Assimilation refers to the classic "melting-pot" outcome of acculturation whereby groups and individuals forego the maintenance of their ethno-cultural heritages and take on the cultural ways of the host society. This would, in Gordon's (1964) terms entail both structural and behavioral assimilation.

*Ethnic Identity Development*

The present project is designed to investigate the interrelations between ego-identity formation and ethnicity, or acculturation. There has been some research in the interface between these two domains of identity which is reported by Phinney (1989, in press). This research has largely focused on young children, and is reviewed by Aboud (1987). On the other hand, as Phinney (in press), in her review, states that only a few researchers have begun investigating adolescent ethnic identity development (e.g., Arce, 1981; Atkinson, Morten, & Sue, 1979). The models used by these researchers have primarily assumed that there are little or no ethnic ties present for the "ethnics" studied, and have consequently assumed that "minority group members begin with an acceptance of the values and attitudes of the majority culture, including, often, internalized negative views of their own group that are held by the majority." (Phinney, 1989, p. 6). Phinney's own research, using an ethnic

identity interview, has provided support for a three stage model based on Marcia's four status paradigm. The first stage of Phinney's scheme is roughly parallel to Marcia's Foreclosure status. This stage is characterized by the accepting of values and attitudes pertaining to ethnic identity by individuals which they have been exposed to, not specifying whether they are negative or positive. In addition, many young persons will not have been exposed to issues or attitudes pertaining to their own "ethnic" identity, and "would be expected to have little to say on the subject and to consider ethnicity of little importance." (Phinney, 1989, p. 7). This "diffused" approach to ethnic identity has been considered to be closely related the "foreclosed" option because of the lack of exploration of ethnic identity. Based upon her empirical findings, Phinney has collapsed these two options into one category labeled Diffusion/Foreclosure.

The second stage of Phinney's model is parallel to Marcia's Moratorium status. This stage involves the searching for a better understanding of one's ethnic origin and culture, whereby there is an "immersion" into clarification of the values and personal implications of one's ethnicity. This arises out of the assumption that the individual's ethnic identity has been dominated by assimilation to the Euro-American (Canadian) perspectives.

The third stage is considered to be the optimum outcome of the identity process, Identity Achievement. As Phinney states, "In the area of ethnicity, identity achievement corresponds to acceptance and internalization of one's ethnicity." (1989, p. 8). Like IA in Marcia's scheme, there is a sense of positive self-concept, a release from tension and anxiety, and a general sense of comfort with being a member of the ethnic group (often of having an dual identity; i.e., Asian *and* American).

<u>Present Research Project</u>

*General Discussion*

The present project has been designed to investigate the formation of identity in persons who have grown up between the influences of <u>two distinct cultural</u> backgrounds. Second generation Indo-Canadian youth were chosen for this study in part because of expressions of concern from community members over issues of this nature. In addition, this group was chosen because the two cultures in question (Indian and Canadian) were believed to be different enough that meaningful results would accrue. Assuming the psycho-social framework of Erikson, this bicultural situation may be understandable in terms of a large number of alternative outcomes that the theory allows us to conceptualize. This potential diversity of outcomes results from the interplay of the complexities of ethos (socio-cultural context) and the psychological processes of personal identity development. The major thrust of this project is the investigation of the relationship between the ego-identity status and acculturative attitude frameworks. In light of the preceding theoretical discussion, different acculturative attitudes may be expected to be more or less closely aligned with the various styles of ego-identity. To help understand the relationship between identity statuses and acculturative attitudes, the various facets of identity will be assessed with four principal measures or questionnaires. These measures are: the Extended Objective Measure of Ego Identity status (EOMEIS-2), the Acculturative Attitude Survey (AAS), the Phinney Ethnic Identity Measure (PEIM) and the Cawte Stress Test.

The investigation of the relationships between the various measures used in this study can be done at three levels of analysis. Firstly, specific hypotheses of relationships between variables across the questionnaires can be made. This can be done through an examination of the *correlations* between specific pairs of variables.

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Secondly, such relationships can be examined through the use of Multivariate Analysis Of VAriance (MANOVA). By categorizing people according to cutoff points on the scales of the EOMEIS-2, identity statuses can be used as independent categories, becoming a variable whose "effects" (as measured by the other variables) can be tested for significance. This analysis will show upon which of the acculturative and demographic variables the identity statuses can be differentiated.

Thirdly, there is a general, simple structure seeking, exploratory analysis that can be done through a common factoring of all the variables used in this study. This analysis is a natural extension from the multivariate analysis of variance, since it examines the relationships between all variables simultaneously. This common factoring will reveal communalities between all variables across the four questionnaires and the selection of demographic variables. Maximum likelihood estimation of these communalities will provide underlying factors of the covariances between all variables examined. These factors will represent the common dimensions upon which identity for these second generation individuals (as measured by the entire set of variables) can be understood.

*Expected Specific Relationships*

The first set of relationships that will be examined will be the mapping of ego-identity statuses (as measured by the EOMEIS-2) upon the acculturative attitude strategies (as measured by the AAS). Secondly, ethnic identity development (as measured by the PEIM) will be mapped upon the ego-identity statuses and the acculturative attitudes.

As a note on the nature of the relationships about to be stated, the identity statuses will be described as though they are somewhat independent and homogeneous. This gives the illusion that persons are necessarily categorized into being of this or that status type. In actual fact, these are simply variables which are

not entirely independent of each other, and consequently often make the act of categorization difficult, and sometimes simply futile. However, for the purposes of MANOVA it is necessary to make a categorization, which is done according to the guidelines specified in Adams, Bennion and Huh (1987). These criteria are outlined in the following section on methods. It may be noted that when each of the identity statuses is described it does not mean that it is the only characteristic present in any given individual, but rather one of a collection characteristics that are conceived of as belonging to a category or theoretical construct. Although this "dimensioning" of identity may not be consistent with the underlying theory; I believe that it is fully consistent with the scoring of Marcia's Identity status Interview, whereby a person can be classified differently across domains leading to a multiple categorization (e.g., major and minor status).

*Ego-Identity and Acculturative Attitudes*

Identity Achievement (IA) has been empirically established as a theoretical construct which characterizes a person as having proceeded through a period of exploration of identity alternatives, followed by a firm commitment to an identity orientation. Because of the exploration, persons exhibiting IA status can tolerate ambiguities, demonstrate high dialectical reasoning, and also demonstrate high levels of functioning while under stress (Marcia, 1987). It is expected that these individuals would also demonstrate a preference for the Integration approach to acculturation since its establishment appears to require the cognitive complexity (dialecticism) and self-assuredness within ambiguous and possibly stressful conditions that persons within the IA status have been known to show.

It should be pointed out that the IA status will not necessarily be limited to just the Integration option, as it is possible that an individual scoring high in IA might *choose* to identify with only the majority group, or the minority ethnic group

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exclusively. It is also possible that individuals demonstrating IA characteristics will consider the Deculturated option, having accepted an ethnically neutral stance typical of the worlds of commerce or science. If this is the case, there should be a negative correlation between the Ethnic Identity Development (EID, as measured by the PEIM) and the standard Ego-Identity Achievement (IA) status. Although it is conceivable that people in the IA category may hold such varied ethnic attitudes, it is expected that IA will demonstrate the most strongly positive correlation with the Integration option, and the most strongly negative correlation with the Marginalization option.

Identity Moratorium (IM), poses the greatest difficulty when it comes to predicting support for one or another acculturative attitude. Because of the lack of commitment of those demonstrating Moratorium status, and the fluid state of these searching youth, it seems most probable that these individuals will be supportive of any or all of the acculturative attitudes. It is plausible that someone who is just entering the Moratorium stage will have made a radical change away from foreclosing upon parentally held attitudes --whatever they might be-- and may have tentatively adopted any set of attitudes. On the other hand, someone who has been exploring for a considerable period of time might have the cognitive complexity and insight into alternatives which is characteristic of IA (but without the conviction of commitment) and would consequently be expected to weakly support an Integrationist attitude. A third alternative would be the case for the person demonstrating Moratorium / Developmental-Diffusion characteristics who may be more likely to support a Marginalization attitude towards acculturation. However, since the Developmental Diffusion type has been noted to be very rare in occurrence, this is not expected to result in significant correlations.

The matching of Identity Foreclosure (IF) with acculturative attitudes is not quite as difficult as with Identity Moratorium. Because of the strength of

commitment and the lower levels of cognitive complexity expected to be common in this category, persons demonstrating IF status would also be expected to exhibit a preference for Assimilation, Separation, or Deculturation (depending upon the attitudes common to the mileux of their upbringings) . These three options share the characteristic of demanding a limited degree of complexity of ethnic identity, but, at the same time, they provide a secure and relatively well defined choice. The Identity Foreclosure option would not be expected to correlate highly with Integration because it implies having to maintain and balance a complex identity involving the choice and integration of diverse elements. Identity Foreclosure would also not be expected to be associated with Marginalization because of the absence of an ethnic identity in Marginalization. This absence of an ethnic identity would not provide a target for commitment which is essential for the Foreclosure status.

Lastly, Identity Diffusion (ID) appears to most closely parallel the Marginalization option. It is, however, possible that those scoring high on Diffusion would support other attitude options; since they may be of one or another sub-type of ID. Because of the tension, anxiety, stress, and lack of identity which appears in the "classical" Diffusion status, the Marginalization option is naturally (by definition) expected to correlate positively. With respect to other options that would be supported by those demonstrating Diffusion characteristics, Deculturation may be expected. This is because persons demonstrating diffusion status tend to avoid commitment, which is also a characteristic of this alternative in terms of culture and ethnic identity. It is not expected that persons exhibiting high Diffusion status scores would opt for Separation, Assimilation or Integration because of the necessary commitment assumed to be required for these choices.

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*PEIM*

*Ethnic Identity Development*

Phinney (1989) has provided an additional domain to the standard Identity Status Interview (ISI) and is now attempting to construct a questionnaire form, the Phinney Ethnic Identity Measure (PEIM). The measurement of Ethnic Identity Development (EID) can provide a cross validation of (and be cross validated by) both the identity status scores and the acculturative *AAS* attitude scores. Firstly, in *EOMEIS-2* comparison to the Extended Objective Measure of Ego Identity Status (EOMEIS-2) it is expected that the PEIM score for EID will be more strongly positively correlated with the higher statuses (Achievement & Moratorium) than with the lower ones (Foreclosure & Diffusion). These relationships are expected because, according to Phinney, the first stage of EID is characterized by either Foreclosure or Diffusion. The second stage is characterized by Moratorium, and the third stage by Achievement.

In terms of acculturative attitudes, the measure of Ethnic *EID* Identity Development should be positively correlated with Integration and Separation, based upon the underlying factor of commitment to the ethnic group. Secondly, it should have a negative correlation with Assimilation, and Deculturation (an alternative form of assimilation into a non-ethnic technological *culture?*); because these represent, in Phinney's (1989) model, ethnic identity prior to exploration. Lastly, EID should be negatively correlated with Marginalization because of the lack of commitment present in this attitude; and also because Marginalization may represent the early to middle stages of exploration of ethnic identity.

*Acculturative Stress*

The Cawte measure of stress (Health Related Questions) which has been widely used in studies of acculturative stress, provides a measure of stress based primarily upon psychosomatic symptomology. Because Identity Diffusion and

Marginalization involve raised levels of stress, scores on this stress measure are expected to be positively correlated with these theoretical constructs. Stress scores may also be expected to have positive correlations with other acculturative attitude strategies since stress indicated by the symptoms may be caused by a wide variety of conditions. Because of the great variation in predictors of acculturative stress in previous studies, it is difficult to project which of these alternatives will be most strongly correlated with the measure of stress[3]. At any rate, the Cawte measure should also demonstrate a positive correlation with the measure of Identity Moratorium since persons exhibiting Moratorium status often are characterized by anxiety and discomfort. The inclusion of this measure will, for the most part, provide a profile of degree of stress (symptomology) for the variables in this sample group.

*Hypotheses*

As mentioned above, the theoretical basis for specifying relationships for all of the variables to be used in this study indicates that there are several possible outcomes. To clearly specify hypotheses to be examined for all possible relationships would be tenuous. As a result, the following summary of hypotheses is restricted only to those that can be asserted with some confidence is provided:

1. Identity Achievement will demonstrate;

    a) a positive correlation with Integration.

    b) a negative correlation with Marginalization.

2. Identity Foreclosure will demonstrate a negative correlation with Integration.

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3 Kim (1984) found that high stress was present for young Korean-Canadians without the ability to speak fluent Korean. He also found that high stress was present for old Korean-Canadians without the ability to speak fluent English.

3. Identity Diffusion will demonstrate positive correlations with:

    a) Marginalization

    b) Deculturation

and negative correlations with:

    c) Integration

    d) Assimilation

    e) Separation.

4. Ethnic Identity Development <ins>E I D</ins> will demonstrate positive correlations with:

    a) Identity Achievement  I A

    b) Identity Moratorium   I M

    c) Integration

    d) Separation.

5. Ethnic Identity Development EID. will demonstrate negative correlations with:

    a) Identity Diffusion   I A

    b) Identity Foreclosure  I M

    c) Assimilation

    d) Marginalization

    e) Deculturation.

6. Stress will demonstrate a positive correlation with:

    a) Identity Diffusion

    b) Marginalization

    c) Identity Moratorium.

# CHAPTER II

# METHOD

<u>Subjects</u>

The subjects were 65 female and 65 male second generation Indo-Canadians between the ages of 14 and 29. The mean age of these persons was 20.1 years, and their mean length of residence in Canada was 15.9 years. This sample can be broken down into subgroups in terms of they way in which the people were approached. In effect, there were seven sample groups for this study. The first group (A) was mixed, as its members were solicited through newspaper and poster advertisement (see Appendix A) at Simon Fraser University and through an Indo-Canadian community newspaper (published in English). The next four groups (B - E) were contacted through social networks. These networks were established through contact with principal persons who were able to recruit other willing participants. All of these principal persons were associated with groups or subgroups within the Vancouver Indo-Canadian community. Two of these groups (C & E) were centered around religious studies, and two (B & D) around various cultural and community concerns. The last two groups (F & G) were contacted through the assistance of a teacher at one of Vancouver's suburban senior secondary schools. Group F consisted of males who were called to one of two sittings for the completion of the questionnaire. Group G consisted of females who were also solicited through the same teacher. The reasons for acquiring this composition of the sample will be explained in the procedure section.

<u>Measures</u>

*EOMEIS-2*

The Extended Objective Measure of Ego Identity status in its second version (see Appendix F) was developed by Bennion and Adams (1986). This provides a pencil-and-paper means to measure ego-identity status in the paradigm set out by Marcia (1966). This measure has advantages over the ego-Identity status Interview (ISI) (Marcia & Archer, 1987) insofar as it is much quicker and easier to administer and score than the lengthy interview. The ISI requires prolonged training both to administer and to score, which adds considerably to the time and effort needed for completing a study. In addition, inter-rater reliability checks on the scoring of the interview further extend the time and effort required to assess any given individual. The EOMEIS-2 can expand the sample size because of its ease of administration and scoring. As well, the EOMEIS-2 provides the possibility of obtaining either a continuous score for each of the identity statuses or a classification of individuals into one or another category (explained below) as the ISI is limited in doing. The EOMEIS-2 does, however, fall prey to inaccuracies of categorization in scoring where the interview could provide a means for probing an ambiguous area.

Adams, Bennion, and Huh (1987) have reported on the construct, convergent and predictive validities of the EOMEIS. It is evident from their report that the interview may be able to provide a better classification than the EOMEIS through more in-depth questioning. One area where this is clear, is in the difficulty for the EOMEIS to distinguish between Moratorium and Diffusion. This is demonstrated in the fact that a factor analysis by Bennion and Adams (1986) resulted in only three, not four factors for the EOMEIS; with Diffusion and Moratorium loading on the same factor. As Adams, Bennion, and Huh (1987) report, this may be "due to the fact that few pure diffusion status types are observed among healthy adolescent

populations" (p. 19). In many other studies on the validity of the EOMEIS reported by Adams et al. (1987), it appears that the EOMEIS shows moderate to strong agreement with Marcia's interview. For example, Adams and Montemayor (1987) found this agreement to range from 73% to 80% for the four statuses, while Adams, Ryan, Hoffman, Dobson and Neilsen (1985) found the agreements to range from 70% to 100%.

The EOMEIS-2 makes use of the same four classificatory categories as does the Marcia (1966) interview. Crossing these four categories are two domains: ideology and interpersonal. The ideology domain is comprised of sub-scales for occupation, religion, politics, and philosophy. Each of these four sub-scales have two questions for each of the four categories: Achievement, Moratorium, Diffusion, and Foreclosure. The interpersonal domain is comprised of the friendship, dating, sex roles and recreation sub-scales, each of which also have two questions for each of the four identity status categories.

The scoring of the EOMEIS-2 is made by summing the eight items for each of the domain-by-status cells, providing an independent score for each of the four ideology status categories and each of the four interpersonal status categories. Because each item is responded to with a likert score from 1 to 6, the scores for each of the eight domain-status categories will fall between 8 and 48 (having eight items each). The two domains (interpersonal and ideological) for each of the four statuses can also be combined to achieve a single score for each of the statuses. These scores fall between 16 and 96. It is also possible to categorize an individual into one or another of the identity statuses by making use of standard criteria. These criteria are based upon means and standard deviations of numerous previous samples. The suggested cutoff points are one standard deviation above the mean for each of the four scales. Persons meeting these criteria on just one status scale are classified as "pure" types. Those who exceed the cutoff on two of the scales are deemed to be

"transitional" types and are placed into the (developmentally) lowest of the two statuses. The developmental sequence follows Marcia's (1966) original scheme, with Diffusion being lowest, then Foreclosure, Moratorium and finally Achievement. Thirdly, protocols are discarded if they demonstrate a score above the cutoff for both Achievement and Diffusion. They are also discarded if the protocol reveals scores above the cutoff for three or more statuses subscales. This is because it is believed that the people who completed these protocols are not being very discriminate with their responses. Finally, persons who do not exceed the cutoff on any of the scales are classified as "Low-Profile" Moratorium. The cutoff points that Adams et al. (1987) report for each of the four scales are: Achievement 73, Moratorium 63, Foreclosure 53, and Diffusion 53.

*Acculturative Attitude Survey (AAS)*

Berry, Kim, Power, Young, and Bujaki (1989) have provided an outline for the development of their acculturative attitude survey. With permission from John Berry, a prototype questionnaire for Indo-Canadians was modified for use in the present study (see Appendix E). The prototype acculturative attitude questionnaire received from John Berry included 72 items representing the four acculturative attitudes from his theoretical framework: Integration, Separation, Marginalization, and Assimilation. This was modified by adding a fifth category of Deculturation; as discussed in the introduction. The modified scale involves 100 items of which there are 20 questions representing each of the five alternative attitudes. These 20 questions also fall into separate domains (such as friendship or values; as seen in Appendix J); so that each of the five attitude types are assessing similar content. Consequently, each item in this survey is a statement representing one of the five acculturative attitudes and one of the 20 domains. The subjects are asked to indicate their agreement with these items by responding on a five point likert scale. Scoring of

the survey is through a summation of the corresponding 20 items providing a value for each of the five sub-scales which will fall between 20 and 100.

The items for the present scale were generated, using the 72 prototype questions plus 37 new ones; making modifications to fit the sample population. These questions were then judged for face validity by five trained raters, who classified them into each of the five categories. Those items which were correctly classified by all five judges were retained, while those that were judged correctly by four of the five judges were altered to provide better content validity. Items which were classified correctly by three of the five judges were either thrown out or re-written. Any item that was correctly identified by less than three judges was thrown out. In total, 9 items were thrown out, and 7 were re-written. Finally, the 100 items kept for the survey were sorted into their five categories, then half of the items in each category were randomly selected to be put into the negative form to avoid response bias.

*Phinney Ethnic Identity Measure (PEIM)*

The PEIM is a self-report questionnaire which has recently been created to assess the development of ethnic identity (Phinney, 1989). This measure (see Appendix G) is comprised of 26 items which are statements representing various aspects of ethnic identity including: Ethnic Identity Development (EID) measuring the *degree* of ethnic identity achievement; Ethnic Group Identification (EGI); and Other Group Attitudes (OGA). The Ethnic Identity Development (EID) is determined by eight items which are evenly divided into two types: ethnic identity search and ethnic identity commitment. Ethnic Group Identification (EGI) can further be broken down into four sub-categories, each consisting of three items. The four categories are: sense of belonging, positive attitudes (affirmation), negative attitudes (denial), and own group behaviors. Lastly, attitudes and orientation toward other groups (OGA) is determined by six items from three sub-categories. These sub-

categories are: positive attitudes (multiculturalism), negative attitudes (separatism), and other group behaviors. The three measures derived from the PEIM (EID, EGI, OGA) are scored with a value from 1 to 6 as the item scores, arising from a six point likert scale. These are collapsed into one score (ranging 1 to 6) for each of the measures. However, only EID scores will be used in this study. Currently there are no reliability or validity statistics for this measure; and this study will, in fact, contribute to the establishment of these indices.

*Stress Inventory*

Cawte's (1972) questionnaire for the measurement of stress (see Appendix H) has been used in the studying of acculturative stress by John Berry. Berry, Kim, Minde, and Mok (1987) present studies in which it has been used, demonstrating a variety of results. This scale consists of twenty questions related to general health. Of these 20 questions, the first 10 are directed towards the assessment of psychosomatic symptomology; 6 items (11, 12, 15, 16, 19, 20) are directed towards anxiety; 2 items (13 & 14) towards depression; and 2 items ( 17 & 18) towards irritability. A simple yes or no response is generated from each of these questions which contribute to a composite score from 0 to 20. Higher scores indicate higher levels of reported stress. Berry et al. (1987) have reported that this index of stress has "correlated consistently with the number (r=.42), frequency (r=.51), and severity (r=.49) of physical health problems. [and that] . . . subjective report[s] of general health status also correlated significantly with the Cawte stress measure (r=.37)" (p. 508).

In order to obtain as broad a sample as possible, several methods for the recruitment of participants were used. The search for participants initially was done both through acquaintances of the experimenter, and through poster advertisement. These methods were also augmented by accessing high-school students after having received permission from a suburban school board.

Participants were sought through these various channels for two major reasons. Firstly, this was done to acquire a sample that was more broadly reflective of the community in general. Since acquiring participants only through the social networks may lead to a sample biased towards people who share specific concerns in common that may have helped link them in networks, restricting the search to only networks was avoided. To get some people from a different age groups and hence different levels in their identity formation, students from high-schools were targeted. These people were also to provide a sample that was more heterogeneous in attachment to community concerns. Since people were considered for participation only if they were of Indian origin and if they were either born here as second generation Canadians or if they had come to Canada during their childhood or youth, a broad enough sample could not have been obtained from among university student volunteers. Furthermore, because the factor analytic techniques that were intended to be used in this study required a large number of participants, and because willing participants were difficult to find, it was necessary to cast our net at various source groups.

Through these methods, participants were contacted either directly or indirectly (leading to additional participants). Those who were contacted directly by the experimenter were either met in person, or were talked with over the telephone. These persons were then given a questionnaire booklet in person or through the mail.

Persons who were contacted indirectly, were done so through a (principal) contact person. Many of the contact persons themselves were participants in this study, however, not all of them were. For those subjects recruited indirectly, they each received a questionnaire from a contact person who was given (in person or through the mail) a number of questionnaires to distribute. These participants were expected to return their completed questionnaires to the person from whom they received them. Of the seven source groups cited earlier, people in groups A through C were contacted through both means, people in groups D, E and G were contacted only indirectly, and people in group F were contacted directly.

The questionnaire booklets contained the four measures outlined in the last section, in addition to a cover/consent form (Appendix B), and a set of questions pertaining to demographics and background information (Appendix D). For those persons under the age of 19, a parental consent form (Appendix C) was also included. The other four measures followed these introductory sheets in the order of Acculturative Attitude Survey (Appendix E), EOMEIS-2 (Appendix F), Phinney Ethnic Identity Measure (Appendix G) and Cawte Stress Test (Appendix H). At the end of every questionnaire there was a follow-up sheet (Appendix I) for persons to keep and contact the experimenter for results.

The questionnaire forms were retrieved through the mail or in person by the experimenter. In most cases a request for the completed forms was initiated about two weeks after distribution, and continued until the completed forms were received or deemed to be unretrievable.

Approximately 350 questionnaires were distributed by the experimenter. It is unclear, due to the distribution procedure, how many of these were actually received by prospective subjects. It is assumed that somewhere between 250 and 300 questionnaires actually were received by persons intending upon completing them.

There were 146 questionnaires returned, of which 8 were not used because of insufficient data. An additional 8 were also not used because the respondents were of age 30 to 37 and were deemed to be too old for this study. Data from the remaining forms was run through BMDP-PAM to estimate the cases with some missing data.

# CHAPTER III

## RESULTS

This chapter on results will be divided into four sections. These sections will deal first with the validity and reliability of scales, then with characteristics of the sample, followed by specific relationships between ego-identity and acculturation, and finally factor analysis and general underlying features of ego-identity and acculturation.

## Validity and Reliability of Scales

*Acculturative Attitude Survey*

Correlations and internal reliability statistics were calculated for the five acculturative attitude scales. Figure 3 presents the inter-correlations for the Acculturative Attitude Survey.

As should be expected, both of the cross diagonals are strongly negative. The square perimeter correlations (Integration - Assimilation - Marginalization - Separation) are quite low, indicating independence of the scales from their neighbours. Deculturation, however, occupies an interesting position, whereby it demonstrates moderately positive correlations with both Marginalization and Assimilation, and a moderately negative correlation with Integration. Ethnic Identity Development shows to be negatively correlated with Assimilation, Marginalization, and Deculturation. Conversely, it demonstrates a positive correlation with both Integration and Separation. Insofar as these correlations appear to have the kind of quantitative relationships among them as would be expected on theoretical grounds, they give support for the convergent validity of these scales as measures of the acculturative attitudes they were designed to assess.

Figure 3

Inter-Scale Correlations for AAS Attitude Scales and Ethnic Identity Development
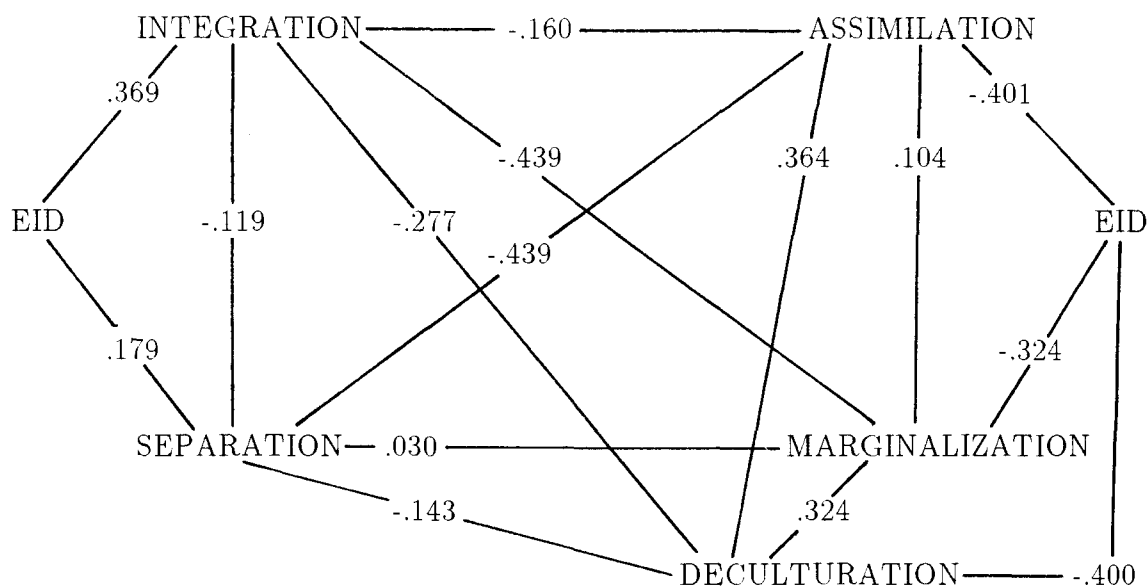


The reliability coefficients for the five acculturative attitude scales are found in Table 1. The reliability coefficients for three of the five scales are quite low, indicating a diversity of items within each scale. These results are just slightly lower than reliabilities for new scales reported by Berry, Kim, Power, Young and Bujaki (1989). It has been reported by these researchers, however, that refined scales for all four acculturative attitudes can have Cronbach's alphas in the range of .70 to .90 .

## Table 1

## Internal Reliability Coefficients (Cronbach's alpha)

## for Acculturative Attitude Survey Scales

| Scale | Cronbach's alpha |
|---|---|
| Integration | .7039 |
| Assimilation | .6168 |
| Marginalization | .4031 |
| Deculturation | .5034 |
| Separation | .4903 |

*EOMEIS-2*

Inter-scale correlations between the four identity status scores are reported in Figure 4. Correlations between those scales and the measure of ethnic identity development are also reported.

Figure 4

Inter-Scale Correlations for EOMEIS-2 Scales and Ethnic Identity Development
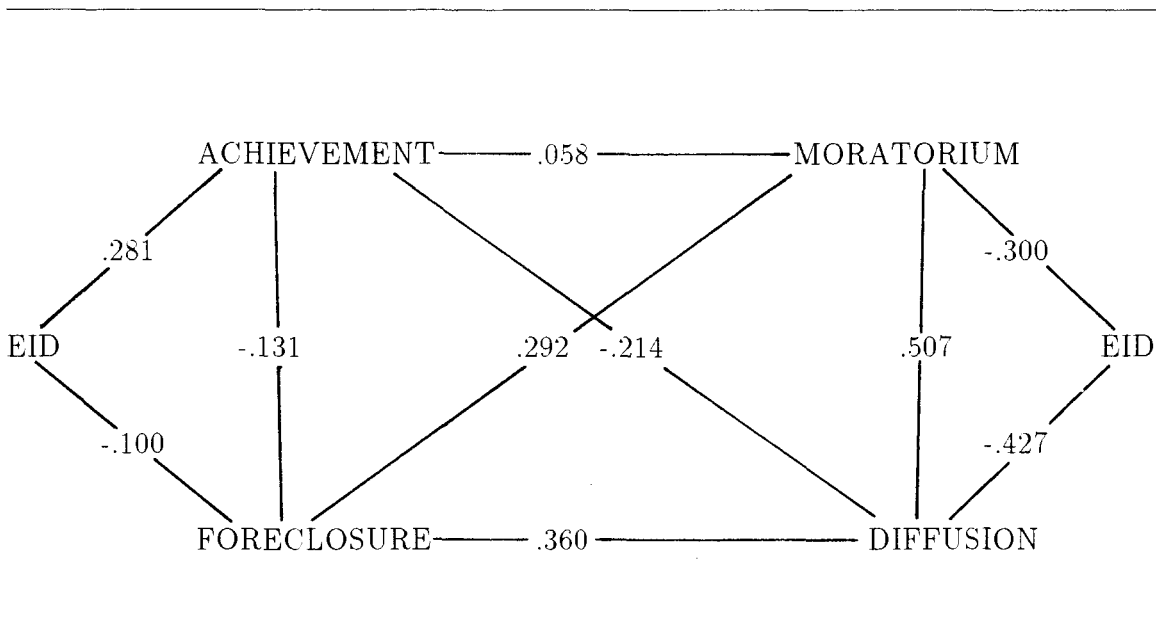


Consistent with the report in Adams, Bennion and Huh (1987), Achievement is relatively uncorrelated with Foreclosure and Moratorium, and negatively correlated with Diffusion. Also consistent with their findings, Moratorium is positively correlated with Diffusion. Foreclosure, however, provides an interesting case insofar as it demonstrates positive correlations with both Diffusion and with Moratorium. According to Adams et al. (1987) Foreclosure is usually uncorrelated with Diffusion, and theoretically should not be positively correlated with Moratorium. To further understand these relationships, partial correlations were examined. The partial correlations for Diffusion with both Foreclosure (r=.247) and Moratorium (r=.463)

remain close to the full correlations. However, the partial correlation between Foreclosure and Moratorium drops to near zero (r=.087). This indicates that the observed correlation between Foreclosure and Moratorium is likely to be due to their common correlations with Diffusion. Adams, Bennion, and Huh (1987) discuss similar results; stating that pure status types may not be very common, and that apparently mixed types are the norm.

Ethnic Identity Development demonstrates a positive correlation with Achievement and virtually no correlation with Foreclosure. It also demonstrates negative correlations with both Diffusion and Moratorium. Against these data, the convergent validity of the identity status scales appears to be good, although this needs to be discussed in more detail in the next chapter.

Reliability coefficients for the four identity status scales from EOMEIS-2 are reported in Table 2. These data indicate high internal reliability for the four scales, which are comparable to those reported by Adams et al. (1987).

Table 2

Internal Reliability Coefficients (Cronbach's alpha)

for EOMEIS-2 Identity Status Scales

| Scale | Cronbach's Alpha |
|---|---|
| Achievement | .7922 |
| Moratorium | .7573 |
| Foreclosure | .9034 |
| Diffusion | .7329 |

## Characteristics of the Sample

*Summary Statistics*

General summary statistics including means, standard deviations and ranges for all variables are presented in Table 3.

Table 3

Summary Statistics for All Variables

| Variable | Mean | Standard Deviation | Range |
|---|---|---|---|
| Integration | 79.99 | 7.42 | 62 - 94 |
| Assimilation | 58.96 | 6.68 | 40 - 77 |
| Marginalization | 51.19 | 5.69 | 40 - 70 |
| Deculturation | 59.13 | 6.80 | 43 - 85 |
| Separation | 57.46 | 6.18 | 42 - 74 |
| Achievement | 63.83 | 9.80 | 43 - 91 |
| Moratorium | 52.48 | 10.21 | 27 - 76 |
| Foreclosure | 37.89 | 13.20 | 16 - 91 |
| Diffusion | 47.55 | 9.95 | 16 - 82 |
| Stress | 3.28 | 3.13 | 0 - 15 |
| E I D | 4.11 | 0.74 | 2.3 - 6.0 |
| Parental Comm. | 4.39 | 1.56 | 2 - 9 |
| Age | 20.09 | 3.64 | 14 - 29 |
| Length of Res. | 15.91 | 5.37 | 1 - 29 |

These results indicate that, on the whole, this sample is favorable to Integration, and neutral on the other acculturative attitudes. In addition, they appear to be slightly below the means reported by Adams et al. (1987) on Achievement, Moratorium and Foreclosure; and slightly above the mean on Diffusion. Compared to the same standard group, this sample's standard deviations for the four statuses are slightly higher, and the ranges for Achievement and Moratorium are nearly identical. The ranges for this sample for Foreclosure and Diffusion are, however, larger than those reported by Adams et al. . In terms of Ethnic Identity Development, this sample is, on the whole, middle in range. Finally, parental communication was a composite score achieved from adding the ratings on questions 18 and 19 from Appendix D. According to the scales (with 'never' scored as 1 and 'daily' as 5) their overall mean of 4.39/10 indicates that they appear to 'seldom' engage in communication with their parents about ethnicity and general issues about growing up. Despite these generalizations about this sample, further analysis can be (and was) made according to the various groups used as sources. These results are presented below.

*Sample Sub-groups*

Although this sample was generated to acquire an idea about the formation of identity in second generation Indo-Canadians in general, the seven sample sub-groups were tested for differences across all variables. Initially it appeared as though significant differences were found across these groups for: Integration, Marginalization, Separation, Moratorium, Foreclosure, Diffusion, age, length of residence, and gender. However, when correction was made for family-wise error rates[4], only Integration, Separation, Foreclosure, age, length of residence in Canada,

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4 Because a large number of post-hoc tests were made, family-wise (or experiment-wise) error correction was performed. There are a total of 74 significance tests performed in this study, indicating that for family-wise significance at the $p \leq .05$ level an individual test must exceed the .0006757 level of significance. Likewise, for family-wise $p \leq .01$, $p \leq .001$ and $p \leq .0001$ individual tests must respectively exceed .0001351, .0000135, and .0000014 levels. The p-values listed in all of the tables are the actual

and gender were found to differ significantly. Table 4 summarizes the cell means for the seven groups, and Table 5 summarizes the MANOVA results. According to these data, the groups can be evaluated relative to each other.

Group A was comprised of about 60% females who were high in Integration and low in Separation. They also tended to be moderate with respect to the other groups on all other variables; and have lived in Canada for most of their lives. Group B was comprised of about 60% males who appeared moderately low in Separation. They were moderate on all other variables including age and length of residence. Group C was comprised of about 66% females, and appeared to be moderate on all variables including age. On the average, they seem to have spent most of their lives living in Canada. Group D was comprised of about 75% females who appear to be very low in Foreclosure and low in Separation. They are high in Integration, and tend to be older than the people in the other groups. They also appear to have lived in Canada for most of their lives. Group E was comprised of about 80% males who appear to be moderate with respect to the other groups on all variables except age and length of residence. These persons are slightly older than those in most of the other groups and have lived in Canada, on the average, for about half of their lives. Group F was comprised of all males who are young in age and have spent about two-thirds of their lives in Canada. The people in this group appear to be very high in Foreclosure, high in Separation, and low in Integration. Incidentally, a significant proportion of protocols from this group had to be discarded during categorization for identity statuses due to indiscriminate responses. Finally, Group G was comprised of all females who were young in age, and had spent most of their lives in Canada. The people in this group appear to be moderately high in Integration while remaining moderate on all other variables.

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ones obtained, however, the notation of significant or not significant is based upon the family-wise levels.

Table 4

Cell Means and Standard Deviations for Sources of Sampling

## Means

| | | | Group | | | | |
|---|---|---|---|---|---|---|---|
| Variable | A | B | C | D | E | F | G |
| Integration | 84.37 | 78.94 | 80.71 | 82.76 | 80.33 | 73.12 | 81.20 |
| Assimilation | 57.79 | 61.06 | 57.42 | 59.38 | 59.33 | 60.08 | 58.10 |
| Marginalization | 49.29 | 48.37 | 52.21 | 50.52 | 50.89 | 54.08 | 52.00 |
| Deculturation | 58.42 | 56.87 | 57.42 | 58.52 | 61.11 | 62.04 | 60.50 |
| Separation | 54.96 | 59.25 | 57.08 | 54.38 | 58.44 | 61.50 | 56.60 |
| Achievement | 63.79 | 62.69 | 63.33 | 66.81 | 61.67 | 51.15 | 69.60 |
| Moratorium | 51.17 | 52.81 | 51.67 | 51.10 | 42.44 | 57.15 | 56.80 |
| Foreclosure | 33.37 | 36.56 | 36.83 | 33.10 | 36.11 | 49.58 | 34.70 |
| Diffusion | 46.12 | 47.62 | 45.33 | 47.29 | 41.11 | 52.69 | 49.20 |
| E I D | 4.31 | 4.08 | 4.30 | 3.95 | 4.44 | 3.83 | 3.92 |
| Stress | 4.33 | 2.38 | 2.58 | 2.91 | 2.89 | 3.69 | 3.90 |
| Parental Comm. | 4.75 | 4.31 | 4.96 | 4.10 | 3.78 | 3.89 | 4.80 |
| Age | 20.67 | 19.69 | 20.79 | 23.52 | 22.56 | 16.81 | 16.80 |
| Length of Res. | 17.79 | 14.87 | 17.96 | 19.38 | 12.67 | 10.96 | 16.60 |
| Gender | 1.63 | 1.38 | 1.67 | 1.76 | 1.22 | 1.00 | 2.00 |

## Standard Deviations

| | | | Group | | | | |
|---|---|---|---|---|---|---|---|
| Variable | A | B | C | D | E | F | G |
| Integration | 5.57 | 5.10 | 7.77 | 6.11 | 6.21 | 7.30 | 5.90 |
| Assimilation | 6.45 | 5.37 | 7.99 | 6.69 | 6.08 | 6.12 | 7.87 |
| Marginalization | 5.65 | 4.52 | 5.37 | 5.74 | 4.99 | 6.09 | 4.97 |
| Deculturation | 8.65 | 4.11 | 6.38 | 7.39 | 5.37 | 5.73 | 7.22 |
| Separation | 5.47 | 4.28 | 5.66 | 6.16 | 5.29 | 6.46 | 6.42 |
| Achievement | 11.05 | 6.81 | 9.69 | 9.24 | 9.58 | 10.26 | 9.87 |
| Moratorium | 9.55 | 8.39 | 10.33 | 10.37 | 10.43 | 9.61 | 9.07 |
| Foreclosure | 9.59 | 8.23 | 12.76 | 11.95 | 12.70 | 14.87 | 11.59 |
| Diffusion | 10.42 | 7.07 | 7.89 | 8.59 | 8.80 | 13.06 | 7.33 |
| E I D | 0.83 | 0.52 | 0.66 | 0.85 | 0.67 | 0.57 | 0.93 |
| Stress | 3.64 | 1.59 | 2.36 | 3.71 | 2.98 | 3.11 | 3.96 |
| Parental Comm. | 1.75 | 1.19 | 1.65 | 1.30 | 1.30 | 1.66 | 1.48 |
| Age | 3.98 | 3.36 | 3.04 | 2.87 | 2.56 | 1.10 | 0.79 |
| Length of Res. | 5.29 | 4.21 | 3.14 | 4.67 | 5.05 | 5.44 | 0.97 |
| Gender | 0.49 | 0.50 | 0.48 | 0.44 | 0.44 | 0.00 | 0.00 |
| Number | 24 | 16 | 24 | 21 | 9 | 26 | 10 |

## Table 5

### One-way Analysis of Variance of the Effects of Sampling Source

|  | Source | SS | df | MS | F | P |
|---|---|---|---|---|---|---|
| Integration | Group | 1897 | 6 | 316.2 | 7.48 | .0000*** |
|  | Error | 5197 | 123 | 42.26 |  |  |
| Assimilation | Group | 205.5 | 6 | 34.24 | 0.76 | .6026 NS |
|  | Error | 5540 | 123 | 45.04 |  |  |
| Marginalization | Group | 471.6 | 6 | 78.59 | 2.61 | .0206 NS |
|  | Error | 3711 | 123 | 30.17 |  |  |
| Deculturation | Group | 445.8 | 6 | 74.30 | 1.65 | .1378 NS |
|  | Error | 5523 | 123 | 44.90 |  |  |
| Separation | Group | 844.4 | 6 | 140.7 | 4.23 | .0007* |
|  | Error | 4093 | 123 | 33.28 |  |  |
| Achievement | Group | 774.5 | 6 | 129.1 | 1.37 | .2328 NS |
|  | Error | 11607 | 123 | 94.37 |  |  |
| Moratorium | Group | 1760 | 6 | 293.4 | 3.09 | .0075 NS |
|  | Error | 11676 | 123 | 94.93 |  |  |
| Foreclosure | Group | 4708 | 6 | 784.7 | 5.43 | .0001*** |
|  | Error | 17760 | 123 | 144.4 |  |  |
| Diffusion | Group | 1256 | 6 | 209.4 | 2.23 | .0441 NS |
|  | Error | 11522 | 123 | 93.67 |  |  |
| E I D | Group | 5.778 | 6 | 0.963 | 1.85 | .0953 NS |
|  | Error | 64.12 | 123 | 0.521 |  |  |
| Stress | Group | 63.98 | 6 | 10.66 | 1.09 | .3704 NS |
|  | Error | 1200 | 123 | 9.76 |  |  |
| Parental Comm. | Group | 24.48 | 6 | 4.08 | 1.73 | .1201 NS |
|  | Error | 290.5 | 123 | 2.36 |  |  |
| Age | Group | 713.1 | 6 | 118.8 | 14.62 | .0000*** |
|  | Error | 999.8 | 123 | 8.128 |  |  |
| Length of Res. | Group | 1192 | 6 | 198.7 | 9.68 | .0000*** |
|  | Error | 2524 | 123 | 20.53 |  |  |
| Gender | Group | 12.43 | 6 | 2.07 | 12.69 | .0000*** |
|  | Error | 20.07 | 123 | 0.163 |  |  |

* p$\leq$.05; **p$\leq$.01; ***p$\leq$.001 (Family-wise)

## Ego-Identity and Acculturation

Several hypotheses were put forth in expectation of the relationships between ego-identity statuses and acculturative attitudes. The relationships between these various scales were expected to be demonstrated through interscale-correlations and analyses of variance. Consequently, the hypotheses can be tested through an examination of the appropriate correlations and analyses of variance. All of the correlations reported are Pearson's correlations, and all significant tests are two-tailed.

### Correlations Between Scales

Table 6 provides inter-scales correlations between the two major domains of ego-identity and acculturative attitudes.

### Table 6

#### Cross-Correlations Between Ego-Identity Statuses and Acculturative Attitudes

| Identity Status | Acculturative Attitude | | | | |
|---|---|---|---|---|---|
| | Integ | Assim | Separ | Margin | Decult |
| Achievement | .217 | .077 | -.068 | -.207 | .049 |
| Moratorium | -.212 | .191 | .083 | .256 | .233 |
| Foreclosure | -.381[***] | -.142 | .465[****] | .241 | .094 |
| Diffusion | -.246 | .223 | -.016 | .436[****] | .437[****] |

*** $p \leq .001$
***** $p \leq .0001$
(Family-wise)

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Due to family-wise correction, Hypothesis 1a is not supported, although Achievement and Integration demonstrated a positive correlation (r=.217, p=.0122). Hypothesis 1b also does not find support for the same reasons, although Achievement and Marginalization correlate negatively (r=-.207, p=.0168).

Prior to analysis it was unclear as to which acculturative attitude Foreclosure would be associated with; as it was thought that it would correlate positively with Assimilation, Separation, or Deculturation. This data indicates that Foreclosure demonstrates a significant positive correlation with Separation (r=.465, p<.0000001). Providing support for Hypothesis 2, Foreclosure also demonstrated a significant negative correlation with Integration (r=-.381, p=.0000057).

Hypotheses 3a and 3b were also supported by the fact that Diffusion demonstrated a highly significant positive correlation with Marginalization (r=.436, p<.0000001), and with Deculturation (r=.437, p<.0000001) respectively.

Contrary to Hypotheses 3e and 3d, Diffusion was uncorrelated with Separation, and actually positively correlated (but with family-wise correction not significantly) with Assimilation (r=.223, p=.0099). Finally, Hypothesis 3c was not supported due to family-wise correction, even though Diffusion and Integration correlated negatively (r=-.246, p=.0044).


*Analysis of Variance*

BMDP statistical package was used to perform Multivariate ANalysis Of VAriance (MANOVA). As with the analysis of the sources of sampling, the p4v program was used to analyze the independent variable of ego-identity statuses using Adams' standard scoring criteria. The means and standard deviations for the statuses are found in Table 7, and the ANOVA summaries are in Table 8. In addition to testing for differences in acculturative attitudes across the identity statuses, differences in Ethnic Identity Development, stress, parental communication, age,

length of residence in Canada, and gender were also examined. For gender, males were scored as 1 and females were scored as 2.

The statuses demonstrated to be significantly different only in Ethnic Identity Development ($F(4,112)=7.23$, $p \leq .01$). Overall, the Achievement status scored highest (relative to the other statuses) on EID. In addition to this, Achievement also was highest on Integration, and parental communication but not significantly according to family-wise correction.

The Moratorium status demonstrated to be highest on Assimilation, and slightly low on Integration, but not significantly so. As for the other variables, including EID, those people being classified as "pure" Moratoriums appear to be moderate.

Those people being classified as Foreclosure were highest on Separation, and relatively low on Assimilation, Deculturation, and Marginalization; but again, not significantly with family-wise correction.

The people classified as Diffusion also demonstrated to be lowest in EID. In addition, the Diffusion status demonstrated the highest average scores (but not significant family-wise) for both Marginalization, and Deculturation.

Finally, those people classified as Low-profile Moratorium demonstrated to be moderate across all dependent variables except, perhaps, Integration. On this variable they scored moderately high.

## Table 7

### Cell Means and Standard Deviations for EOMEIS-2 Ego Identity Statuses

**Means**

Status

| Variable | Achievement | Moratorium | Foreclosure | Diffusion | LPMor |
|---|---|---|---|---|---|
| Integration | 86.58 | 77.00 | 78.20 | 78.00 | 80.95 |
| Assimilation | 57.67 | 63.75 | 51.00 | 59.58 | 58.34 |
| Marginalization | 48.08 | 49.87 | 48.80 | 53.71 | 50.61 |
| Deculturation | 57.42 | 61.00 | 54.60 | 62.03 | 57.10 |
| Separation | 58.08 | 57.50 | 66.20 | 56.23 | 56.97 |
| E I D | 4.92 | 3.81 | 4.48 | 3.77 | 4.20 |
| Stress | 2.25 | 1.50 | 3.00 | 3.81 | 2.97 |
| Parental Comm. | 5.42 | 4.88 | 3.40 | 4.07 | 4.49 |
| Age | 21.42 | 18.87 | 20.20 | 19.74 | 20.39 |
| Length of Res. | 18.33 | 14.37 | 13.20 | 16.45 | 16.03 |
| Gender | 1.75 | 1.75 | 1.40 | 1.29 | 1.57 |

**Standard Deviations**

Status

| Variable | Achievement | Moratorium | Foreclosure | Diffusion | LPMor |
|---|---|---|---|---|---|
| Integration | 3.20 | 10.07 | 4.76 | 7.86 | 6.31 |
| Assimilation | 8.12 | 5.12 | 8.25 | 5.80 | 6.26 |
| Marginalization | 4.19 | 5.59 | 2.95 | 4.86 | 5.93 |
| Deculturation | 7.09 | 10.45 | 5.98 | 5.67 | 5.32 |
| Separation | 5.14 | 7.65 | 3.83 | 5.05 | 6.23 |
| E I D | 0.72 | 0.64 | 0.79 | 0.73 | 0.62 |
| Stress | 1.71 | 1.41 | 2.55 | 3.41 | 2.66 |
| Parental Comm. | 1.98 | 0.99 | 1.67 | 1.34 | 1.57 |
| Age | 3.32 | 4.55 | 4.32 | 3.77 | 3.60 |
| Length of Res. | 2.84 | 5.81 | 3.11 | 5.56 | 5.53 |
| Gender | 0.45 | 0.46 | 0.55 | 0.46 | 0.50 |
| Number | 12 | 8 | 5 | 31 | 61 |

## Table 8

## One-way Analysis of Variance of the Effects of EOMEIS-2 Ego-Identity Statuses

|  | Source | SS | df | MS | F | P |
|---|---|---|---|---|---|---|
| Integration | Status | 772.4 | 4 | 193.1 | 4.19 | .0033 NS |
|  | Error | 5156 | 112 | 46.04 |  |  |
| Assimilation | Status | 544.8 | 4 | 136.2 | 3.36 | .0122 NS |
|  | Error | 4535 | 112 | 40.50 |  |  |
| Marginalization | Status | 373.3 | 4 | 93.31 | 3.20 | .0157 NS |
|  | Error | 3266 | 112 | 29.16 |  |  |
| Deculturation | Status | 645.6 | 4 | 161.4 | 4.38 | .0025 NS |
|  | Error | 4124 | 112 | 36.83 |  |  |
| Separation | Status | 446.2 | 4 | 111.5 | 3.24 | .0147 NS |
|  | Error | 3851 | 112 | 34.38 |  |  |
| E I D | Status | 12.97 | 4 | 3.24 | 7.23 | .0000** |
|  | Error | 50.24 | 112 | 0.449 |  |  |
| Stress | Status | 44.94 | 4 | 11.24 | 1.49 | .2102 NS |
|  | Error | 845 | 112 | 7.54 |  |  |
| Parental Comm. | Status | 22.88 | 4 | 5.72 | 2.44 | .0506 NS |
|  | Error | 262.1 | 112 | 2.34 |  |  |
| Age | Status | 40.57 | 4 | 10.14 | 0.74 | .5692 NS |
|  | Error | 1543 | 112 | 13.77 |  |  |
| Length of Res. | Status | 129.6 | 4 | 32.39 | 1.16 | .3319 NS |
|  | Error | 3124 | 112 | 27.90 |  |  |
| Gender | Status | 2.94 | 4 | 0.74 | 3.14 | .0174 NS |
|  | Error | 26.25 | 112 | 0.234 |  |  |

** $p < .01$
(Family-wise)

As a check on the classification of persons as Low-Profile Moratorium, a contrast analysis of variance was performed. Table 9 presents these ANOVA summary results. As can be seen there is a near significant difference between these two statuses on Assimilation, however, with the family-wise correction no significant differences are seen between Low-Profile and Pure Moratorium statuses.

*Ethnic Identity Development*

The correlations between Ethnic Identity Development and both the EOMEIS-2 and AAS sub-scales are found in Table 10. These results demonstrate support for Hypothesis 4c, since EID correlates positively with Integration (r=.369, p=.000011). EID correlates significantly with Moratorium (r=-.300, p=.00044), however this is opposite in direction to Hypothesis 4b. Hypotheses 4a and 4d are also not supported as EID does not correlate significantly with either Achievement (r=.2810, p=.0010) or Separation (r=.179, p=.0397). Because EID correlates negatively with Diffusion (r=-.427, p<.0000001), Assimilation (r=-.401, p=.0000019), Marginalization (r=-.324, p=.00014) and Deculturation (r=-.400, p=.0000019) there is support for hypotheses 5a, 5c, 5d, and 5e. Hypothesis 5b is not supported since Ethnic Identity Development demonstrated virtually no correlation with Foreclosure (r=-.100, p=.2526).

*Stress*

Correlations between scores for stress and both EOMEIS status scores and AAS attitude scores are found in Table 11. Although the correlation between Diffusion and stress approaches significance (r=.278, p=.0012), with the family-wise correction neither this one nor the correlations of stress with Marginalization (r=.159, p=.0689) and Moratorium (r=.034, p=.7019) are significant. This indicates a lack of support for Hypotheses 6a, 6b and 6c respectively.

## Table 9

### Contrast Analysis of Variance Between Ego-Identity Statuses of Low-Profile and Pure Moratorium

|  | Source | SS | df | MS | F | P |  |
|---|---|---|---|---|---|---|---|
| Integration | Status | 110.4 | 1 | 110.4 | 2.40 | .1243 | NS |
|  | Error | 5156 | 112 | 46.04 |  |  |  |
| Assimilation | Status | 206.7 | 1 | 206.7 | 5.10 | .0258 | NS |
|  | Error | 4535 | 112 | 40.50 |  |  |  |
| Marginalization | Status | 3.785 | 1 | 3.785 | 0.13 | .7193 | NS |
|  | Error | 3265 | 112 | 29.16 |  |  |  |
| Deculturation | Status | 107.7 | 1 | 107.7 | 2.92 | .0901 | NS |
|  | Error | 4124 | 112 | 36.83 |  |  |  |
| Separation | Status | 2.008 | 1 | 2.008 | 0.06 | .8095 | NS |
|  | Error | 3851 | 112 | 34.38 |  |  |  |
| E I D | Status | 1.071 | 1 | 1.071 | 2.39 | .1251 | NS |
|  | Error | 50.24 | 112 | 0.449 |  |  |  |
| Stress | Status | 15.23 | 1 | 15.23 | 2.02 | .1582 | NS |
|  | Error | 845.0 | 112 | 7.54 |  |  |  |
| Parental Comm. | Status | 1.039 | 1 | 1.039 | 0.44 | .5067 | NS |
|  | Error | 262.1 | 112 | 2.34 |  |  |  |
| Age | Status | 16.31 | 1 | 16.31 | 1.18 | .2790 | NS |
|  | Error | 1543 | 112 | 13.78 |  |  |  |
| Length of Res. | Status | 19.44 | 1 | 19.44 | 0.70 | .4057 | NS |
|  | Error | 3124 | 112 | 27.90 |  |  |  |
| Gender | Status | 0.220 | 1 | 0.220 | 0.94 | .3351 | NS |
|  | Error | 26.26 | 112 | 0.234 |  |  |  |

# Table 10

Correlations Between Ethnic Identity Development and EOMEIS-2 and AAS Sub-

scales

| | | Scale | Correlation (r) | P |
|---|---|---|---|---|
| EID | & | Achievement | .281 | .0010 NS |
| EID | & | Moratorium | -.300 | .00044 * |
| EID | & | Foreclosure | -.100 | .2526 NS |
| EID | & | Diffusion | -.427 | .0000000 **** |
| EID | & | Integration | .369 | .000011 *** |
| EID | & | Assimilation | -.401 | .0000019 **** |
| EID | & | Marginalization | -.324 | .00014 ** |
| EID | & | Deculturation | -.400 | .0000019 **** |
| EID | & | Separation | .179 | .0397 NS |

\*     $p \leq .05$
\*\*    $p \leq .01$
\*\*\*   $p \leq .001$
\*\*\*\*   $p \leq .0001$
(Family-wise)

## Table 11

Correlations Between Scores on Cawte Stress Test and

EOMEIS-2 and AAS Attitude Sub-scales

|  | Scale | Correlation (r) | P |
|---|---|---|---|
| Stress & | Achievement | -.045 | .6093 NS |
| Stress & | Moratorium | .034 | .7019 NS |
| Stress & | Foreclosure | .177 | .0418 NS |
| Stress & | Diffusion | .278 | .0012 NS |
| Stress & | Integration | -.072 | .4103 NS |
| Stress & | Assimilation | .047 | .5919 NS |
| Stress & | Marginalization | .159 | .0689 NS |
| Stress & | Deculturation | .123 | .1597 NS |
| Stress & | Separation | -.024 | .7864 NS |

## Factor Analysis

Maximum-likelihood factor analysis was performed on the five acculturation variables, four identity status variables, stress, Ethnic Identity Development, age, and parental communication. Other variables, including length of residence, gender and Ethnic Group Identification (EGI) were also considered for analysis. However, because of the large correlation between EGI and EID ($r=.602$, $p<.0000001$), EGI was not used. The reasoning for this is to avoid these two variables loading on one specific factor with no other variables (known as a doublet). Length of residence and age were not used together for the same reason. Gender was not used in part because of the dichotomous scoring of it, and also because it was found to be confounded with length of residence (see sample characteristics above).

Examination of the residuals covariances (Figure 5) indicates that a three factor solution provides a reasonably good account of the common variance. In consideration of other "rules of thumb", which are actually more appropriate for principle components analysis (Gorsuch, 1983), four factors have roots $\geq 1$, and three factors seem appropriate according a Scree test. A four factor solution, however, results in a doublet between Achievement and parental communication on the fourth factor.

Although these four and three factor solutions respectively account for 45% and 40% of the total observed variance, our concern is with the common components only. The sum of the squared multiple correlations (SMCs) were used as estimates of the total common variance in an examination of the percent of common variance extracted. The four factor solution appears to extract 120% of the total common variance while the three factor solution appears to extract 108% of the total common variance. The fact that these percentages are very high may be due to the fact that the SMCs are conservative estimates of the communalities. It may also be due to the

condition whereby more than just common variance (unique variance) is being extracted by these solutions. If the latter is the case here, the three factor solution is most appropriate since it appears to extract less unique variance than the four factor solution.

Figure 5

Plot of Residual Covariances for a Three Factor Maximum-Likelihood Solution Using EOMEIS-2 Statuses, AAS Attitudes, Stress, EID, Parental Communication and Age

```
      20———+
           —
           —
           —
           —                    X  X
      15   —                    X  X
 F         —                    X  X
 r         —                    X  X  X
 e         —                    X  X  X
 q         —              X     X  X  X
 u    10———+              X     X  X  X     X
 e         —              X     X  X  X     X
 n         —              X     X  X  X     X
 c         —              X     X  X  X     X
 y         —              X     X  X  X     X
       5   —              X     X  X  X     X     X
           —              X     X  X  X     X     X
           —              X     X  X  X     X     X    X
           —              X     X  X  X     X     X    X
           —     X  X  X  X     X  X  X     X     X    X    X
     ———————+—  —  —  —  —  —  —  — +—  —  —  —  —  —  —  —
            |  |  |  |  |  |  |  | |  |  |  |  |  |
          -.18-.15-.12-.09-.06-.03 |.03 .06 .09 .12 .15 .18
                                   0
```

Residual Covariance

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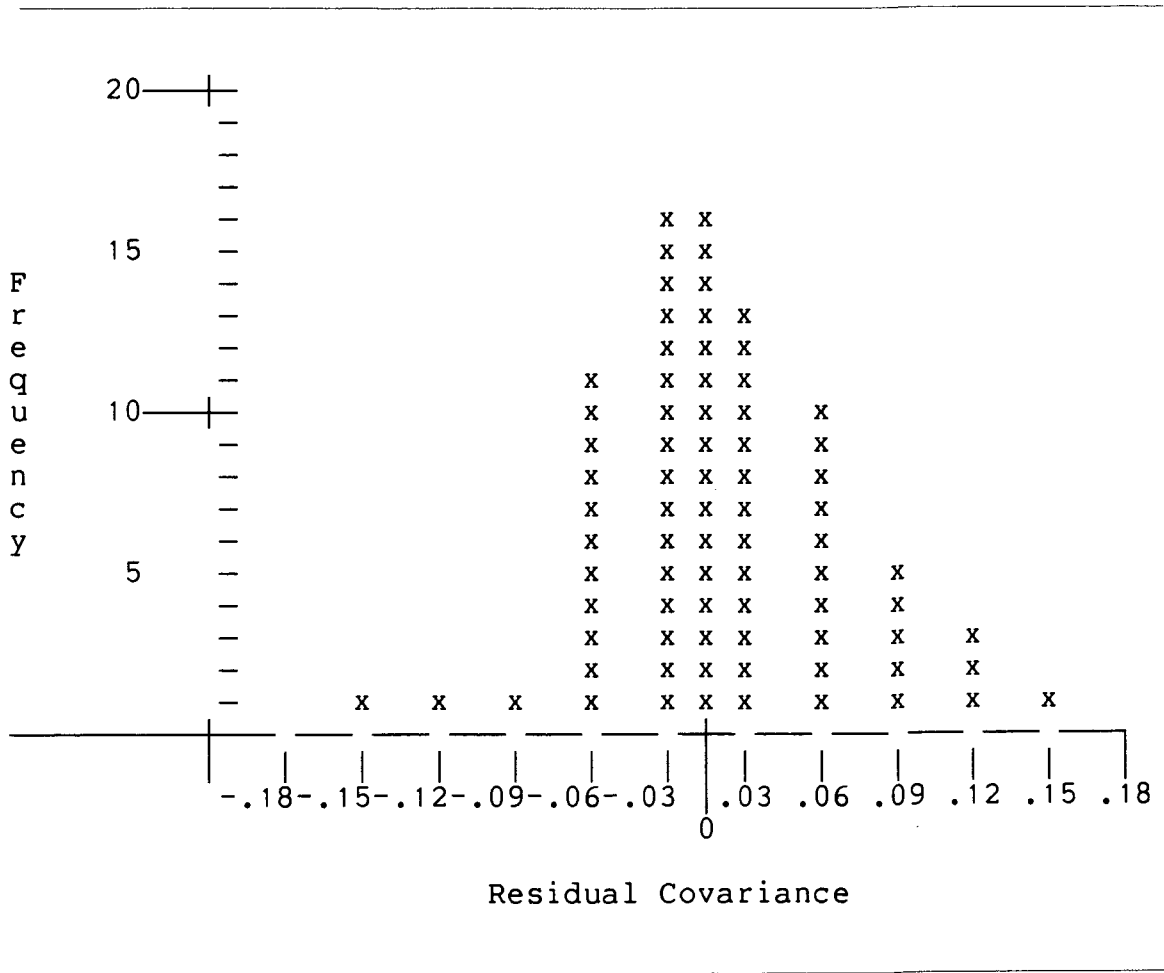
An orthogonal rotation using varimax was also performed to seek simple structure in the covariances of the various scores. Table 12 displays the rotated factor loadings.

Table 12

Factor Loadings After Varimax Rotation for a Three Factor Maximum-Likelihood Solution Using EOMEIS-2 Statuses, AAS Attitudes, Stress, EID, Parental Communication, and Age.

| Variable | Factor 1 | Factor 2 | Factor 3 |
|---|---|---|---|
| Integration | **-0.454** | -0.011 | **0.330** |
| Assimilation | 0.213 | **-0.641** | -0.049 |
| Marginalization | **0.473** | -0.090 | -0.242 |
| Deculturation | **0.428** | **-0.371** | -0.142 |
| Separation | 0.211 | **0.740** | -0.051 |
| Achievement | -0.043 | -0.061 | **0.533** |
| Moratorium | **0.724** | -0.085 | 0.180 |
| Diffusion | **0.640** | -0.186 | **-0.299** |
| Foreclosure | **0.540** | **0.458** | -0.244 |
| E I D | **-0.429** | **0.419** | **0.417** |
| Age | **-0.445** | -0.127 | -0.015 |
| Parental Comm. | 0.032 | 0.034 | **0.634** |
| Stress | 0.179 | -0.042 | **-0.272** |
| *Eigenvalues* | 2.344 | 1.555 | 1.307 |

This pattern of factor loadings indicates that the first factor is representative of Identity Diffusion and Moratorium. The second factor appears to represent Separation. The third factor appears to represent Identity Achievement (and Integration).

Age, parental communication and Ethnic Identity Development were used in this analysis since it was expected that these variables would contribute to common variance pertaining to identity development. The alternative to this set is to use the length of residence variable in place of age. This set is expected to provide an answer

to the question of acculturation more so than the question of the development of identity. Figure 6 is a plot of the residual covariances for a three factor maximum-likelihood solution using length of residence in place of age. As can be seen, this plot resembles the one in Figure 5, showing that this too is a reasonably good account of the covariances. Table 13 presents the factor loadings for the same three factor solution after varimax rotation.

<u>Figure 6</u>

<u>Plot of Residual Covariances for a Three Factor Maximum Likelihood</u>

<u>Solution Using EOMEIS-2 Statuses, AAS Attitudes, Stress, EID,</u>

<u>Parental Communication and Length of Residence</u>



Residual Covariance
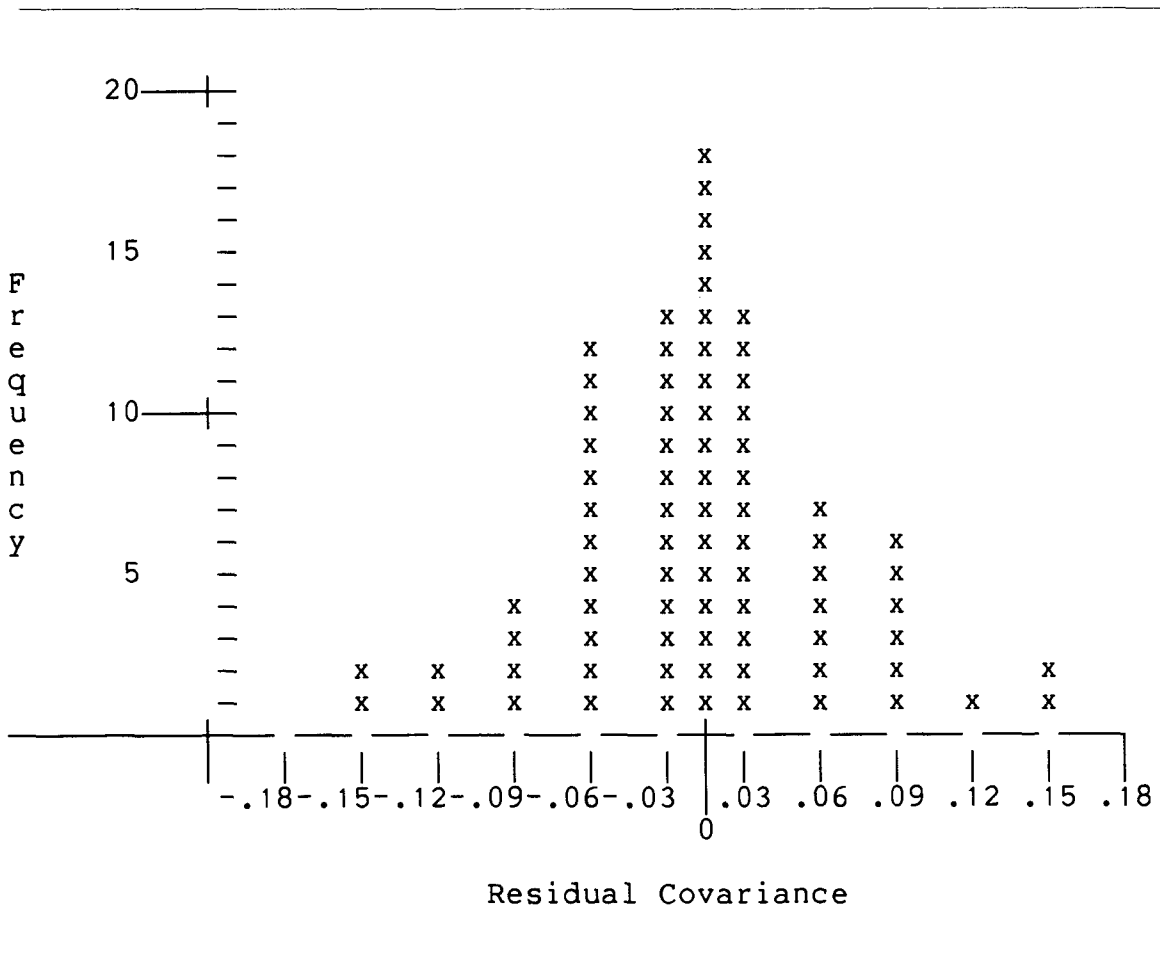
This solution accounts for 40% of the total observed variance and 107% of the estimated total common variance. Judging by the factor loadings, the first factor represents Identity Diffusion. The second factor clearly represents Separation, and the third factor represents Achievement.

Table 13

Factor Loadings After Varimax Rotation for a Three Factor Maximum Likelihood

Solution Using EOMEIS-2 Statuses, AAS Attitudes, Stress, EID,

Parental Communication, and Length of Residence

| Variable | Factor 1 | Factor 2 | Factor 3 |
|---|---|---|---|
| Integration | **-0.410** | -0.228 | **0.298** |
| Assimilation | **0.448** | **-0.418** | -0.085 |
| Marginalization | **0.497** | 0.146 | -0.188 |
| Deculturation | **0.554** | -0.083 | -0.114 |
| Separation | -0.158 | **0.880** | 0.011 |
| Achievement | -0.073 | -0.119 | **0.520** |
| Moratorium | **0.669** | 0.209 | **0.280** |
| Diffusion | **0.715** | 0.127 | -0.181 |
| Foreclosure | **0.299** | **0.593** | -0.125 |
| E I D | **-0.588** | 0.112 | **0.389** |
| Parental Comm. | -0.058 | -0.037 | **0.602** |
| Length of Res. | -0.136 | **-0.423** | 0.173 |
| Stress | 0.200 | 0.028 | -0.245 |
| *Eigenvalues* | 2.409 | 1.649 | 1.146 |

# CHAPTER IV

# DISCUSSION

The results indicate that there are relatively clear relationships between the lower ego-identity statuses and acculturative attitudes. Similarly, EID also demonstrated a clear set of relationships with both ego-identity and acculturation.

Review of Measures

*Acculturative Attitude Survey*

The Acculturative Attitude Survey (AAS) that was designed for this study appears to be a valid measure. The five scales of this measure demonstrate inter-correlations which signify the validity of their measurement. Although the reliability is low for some of the scales, their correlations with Phinney's measure of Ethnic Identity Development (EID) further establishes the convergent validity of these scales. The creation of Deculturation as a category has resulted in a measure that falls between Marginalization and Assimilation. This makes good conceptual sense, because in adhering to science and commerce, and not being concerned with maintaining cultures, one is in effect assimilating to a "mainstream" which is marginalized to *culture.*

*EOMEIS-2*

The EOMEIS-2 has demonstrated high reliability across all four sub-scales. The validity of these scales may, however, be questioned. This is because there is a positive correlation between Foreclosure and Moratorium. As discussed in the results section, this anomalous case may be due to the common variance these subscales

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share with Diffusion. An examination of the factor loadings in Table 12 indicates that these three variables all load on factor 1. This can be compared to the loadings in Table 13, where Foreclosure shifted over to more strongly load with Separation; while Diffusion and Moratorium remain on the first factor. This particular pattern of loadings resembles those found by Bennion and Adams (1986), whereby Moratorium and Diffusion loaded on one factor, and Foreclosure and Achievement each load on separate ones.

To summarize, the EOMEIS-2 seems to have demonstrated an inability to clearly distinguish Moratorium from Diffusion. An apparent consequence of this is the further positive correlation between Moratorium and Foreclosure, since the latter also has been shown to be related to Diffusion. The Achievement sub-scale, on the other hand, has demonstrated clear independence from these other sub-scales. The inability of the EOMEIS-2 to distinguish Moratorium from Diffusion may indicate that it is not clearly assessing the differences in search that should exist between these statuses. As a result, this measure seems to be picking the lack of commitment that these two statuses share, but it appears that the Moratorium items are not addressing search well enough. For example, does the statement "I'm still trying to decide how capable I am as a person and what jobs are right for me" clearly assess occupational search? I think not. There is another explanation for this, as Adams et al. (1987) indicate. This inability to differentiate Moratorium from Diffusion may be due to the actual coexistence of these constructs, although our inability to ascertain which of these interpretations is correct will certainly place limitations upon the conclusions that can be drawn from this study.

*Phinney's Ethnic Identity Measure*

In addition to demonstrating concurrent validity with the AAS, Jean Phinney's Ethnic Identity Development scale also (to some degree) does with the

EOMEIS-2. As just mentioned, however, the limitations of the EOMEIS-2 to differentiate Moratorium from Diffusion makes this comparison difficult. This will be addressed in more detail below as it appears that the extreme statuses (Diffusion and Achievement) correlated with EID in a manner which roughly supports the validity of this measure.

## Review of the Data

### Ego-Identity and Acculturation

As reported above some of the hypotheses were supported by the data. Despite the fact that many of the correlations and ANOVAs did not demonstrate significance at the conservative family-wise level, the general pattern of results provides the impetus for interesting discussion. To begin with, as expected, there was a moderately positive correlation exhibited between Achievement and Integration (Hypothesis 1a -- Achievement and Integration will demonstrate a positive correlation). However, due to family-wise correction, this was not significant. Furthermore, for the cell means in Table 7 for ego-identity statuses indicates that the mean for Integration was highest (but not significantly) for Identity Achievement. The factor analyses in Tables 12 and 13 also indicate that Integration and Achievement share common variance as they load together. Although none of these relationships are statistically significant, one can see a consistent relationship between Identity Achievement and Integration. It is apparent from these four sources of data (Tables 6, 7, 12, & 13) that persons high in Integration are also high in Achievement. Although it was not presently tested, it may be that Identity Achievement is a necessary condition for a person to become fully Integrated. This relationship is, however, not bi-directional. In other words, for a person to be Identity Achieved, she or he does not have to be Integrated. To support this idea, it appears that there may

be a reasonable relationship between Achievement and Deculturation, as they exhibited a partial correlation of r=.232. Furthermore, the factor analyses also seem to have missed some of the covariance between these two variables, since they demonstrate one of the larger residual covariances.

Identity Achievement was also expected to be negatively correlated with Marginalization. These two scales demonstrated a moderately negative (but not significant) correlation, and the cell means in Table 7 for the identity statuses indicate that Achievement scored lowest (but not significantly) for Marginalization. Lastly, and most compelling, the factor analysis in Table 12 indicates that Marginalization loads negatively on the "Achievement" factor. Once again, although these results are not statistically significant, Identity Achievement, as expected, appears to covary negatively with Marginalization.

Although it was unclear as to how Foreclosure would align with the acculturative attitudes (because the parents' orientations to acculturation were unknown), Identity Foreclosure demonstrated a significantly positive correlation with Separation (Table 6). In addition, and consistent with Hypothesis 2 (Foreclosure will demonstrate a negative correlation with Integration), Foreclosure demonstrated a moderate yet significant negative correlation with Integration. The MANOVA cell means in Table 7 also corroborate these results, as the people classified as being of Foreclosure status scored the highest (but not significantly) on Separation, and together with Diffusion, showed the lowest mean score on Integration. The factor analyses indicate that Foreclosure loads strongly on the Separation factor. The loadings for Foreclosure on the first and third factors of Table 12 indicate (as already mentioned) that Foreclosure also shares variance with Diffusion. This may also be seen in the common variance that Foreclosure and Diffusion appear to share with Marginalization. This is evident in both the correlations of Table 6 and the loadings in Table 12. In summary, it appears that Foreclosure and Separation covary strongly.

One could then guess that the parents of those scoring high on Foreclosure are more traditional, and themselves support a Separationist acculturative attitude. It is interesting to note here that this profile may parallel that of majority group members who score high on Foreclosure, and may express authoritarian (Segregationistic) attitudes.

As was expected, Diffusion correlated positively with both Marginalization and Deculturation. These results are also corroborated by the MANOVA cell means (Table 7), showing that those persons categorized as being of Diffusion status scored highest (not significantly) on both Marginalization and Deculturation. The factor analyses also show that Diffusion shares common variance with these two acculturative attitudes, as seen in the loadings on factor 1 of Tables 12 and 13.

As seen in Table 6, Identity Diffusion also demonstrated a negative (but not significant) correlation with Integration. The MANOVA cell means demonstrate that persons categorized as Diffusion scored lowest, along with Foreclosure, on Integration (Table 7). Finally, as seen in the loadings in Table 12, Integration loaded negatively on the "Diffusion" factor, and Diffusion loaded negatively on the "Achievement/Integration" factor. These results indicate that the Diffusions may be truly scattered with respect to identity issues in general, and with ethnic identity in particular.

Lastly, the positive (but not significant) correlation between Assimilation and Diffusion in Table 6 requires some discussion. It suggests that under conditions of diffusion, which implies unwillingness (or incapacity) to explore alternatives, it is easy to "go with the flow" of Canadian culture and endorse the attitudes of the majority without much reflection. Many of the items for Diffusion from the EOMEIS-2 seem to capture this carefree nature, and in fact, item 25 includes "I just seem to flow with what is available." For those people who are categorized as Diffusion, the mean score for Assimilation (Table 7) falls about the middle of the "undecided" pack

(between Pure and Low-Profile Moratoriums). In sum, reflecting back on the first factor of both Tables 12 and 13, the Diffusion/Moratorium persons appear to endorse several distinct acculturative attitudes, but they most strongly support Marginalization and Deculturation. There will be more on this in the section on Phinney's ethnic identity development model.

There were no specific hypotheses conjectured about the relationship between Moratorium and the acculturative attitudes. Judging by the correlations in Table 6, Moratorium shows a moderately positive correlation with Marginalization, Deculturation and Assimilation. There is also a moderately negative correlation with Integration. However, as just mentioned, none of these correlations are statistically significant. The cell means in Table 7 for the MANOVA indicate that both categorizations of Moratorium are relatively high on Assimilation, and Moderately high on Deculturation. The factor analyses indicate that Moratorium, along with Diffusion, loads highly with Marginalization, Deculturation and Assimilation. Judging by these results, those persons in Moratorium are not committed to a cultural identity, especially not traditional culture. These persons do, however, appear to endorse Assimilation, but this may only be superficial and tentative.

By way of a summary the following points may be made regarding the relationships between the ego-identity statuses and the acculturative attitudes, there are several important points. Firstly, the acculturative attitudes appear to be most closely tied to the lower statuses (Diffusion and Foreclosure). This makes clear sense since the Diffusions appear to be clearly scattered in ethnic identity as they tend to endorse Marginalization and Deculturation most strongly. On the other hand, the Foreclosed individuals seem to be foreclosed upon traditional identity, perhaps the separated traditional identity of their parents. Opposed to these lower statuses are Moratorium and Achievement. Logically it can be asserted that there will be no systematic relationship between these two statuses and the content-laden

acculturative attitudes. This is because these higher identity statuses (by definition) have components of identity search to them, suggesting that the outcome of these searches could be nearly any combination of traditional and/or host culture. It does seem to be, however, that of these alternatives, people demonstrating Identity Achievement tend to support an Integrationistic acculturative attitude. There will be more discussion of this in the next section on Phinney's model, however, it appears that being a member of an ethnic minority group may enhance commitment making identity formation easier for some people, while it exacerbates the "crisis" making choices more difficult for others. These conclusions are seen in the relationships between Foreclosure and Separation on the one hand; and between Diffusion and Moratorium, and Marginalization and Deculturation on the other.

*Phinney's Model of Ethnic Identity Development*

In addition to examining the relationships between the EOMEIS-2 and AAS scales, it has also been of interest to examine how both of these measures relate to Jean Phinney's measure of Ethnic Identity Development. This measure has been designed to assess development according to the model outlined by Phinney (1989, in press). This model proposes three stages for the development of ethnic identity. The first stage is represented by either Foreclosure or Diffusion of identity. In this stage, persons are expected to be low in exploration of ethnic identity, and may or may not be committed to it. The second stage in this scheme corresponds to Moratorium. Furthermore, it is expected that this second stage is characterized by exploration of one's *own* (traditional) ethnic culture. Finally, the third stage of development is characterized by Achievement of ethnic identity. Although it appears that this would mean consolidation of a unicultural identity, Phinney (in press) indicates that this identity may be bicultural in form. This means that persons could achieve a sense of ethnic identity and endorse either Separation or Integration.

First examination of the factor loadings in Table 12 indicates that EID loads negatively on the "Diffusion" factor, and positively on the "Separation" and "Achievement" factors. Factor loadings in Table 13 indicate, however, that EID loads negatively on Diffusion, positively on Achievement, and not at all on Separation. This appears to be due to the negative covariance that EID shares with Deculturation and Assimilation, and the negative covariance that these two acculturative attitudes in turn share with Separation. In a general sense, however, it appears that ethnic identity does follow the trend outlined by Phinney (1989, in press).

A more detailed look at this sample in Table 10 reveals that individuals who were low in ego-identity (score high on Diffusion) also score low in EID. These people also tend to adopt an acculturative attitude of Marginalization or Deculturation as seen in both the correlations of Table 6, and the MANOVA cell means in Table 7. It also appears that these persons have neither searched nor committed themselves to an identity and may passively or uncritically accept the mainstream cultural identity as their own. This is evidenced by the fact that these persons tend to be young and also tend support the Assimilation attitude in addition to Deculturation and Marginalization. Consequently, those scoring low on EID also seem to score high on Diffusion, Marginalization, and Deculturation, and moderately on Assimilation.

According to Phinney (1989) some theorists (e.g., Atkinson, Morten & Sue, 1979; Cross, 1978; whom she mentions) believe that there is a common tendency among Foreclosures to align with the dominant cultural group. Our data indicate that this is not the case. The model proposed by Atkinson et al. is based primarily on the experience of Blacks and other "oppressed people" in America; indicating a possible bias towards persons of third and subsequent generations who had already assimilated into the mainstream and had had mainstream values conveyed to them from their parents. In contrast, there are people in this sample whose parents, being

first generation immigrants, appear to maintain their traditional culture so that many of our participants foreclosed to this minority culture. It may also be noted that many of the persons in our sample who scored high on Foreclosure may be young and have spent several years of their lives in India prior to emigrating to Canada with their parents. This is seen in the factor scores in Table 13 which indicate that Separation and Foreclosure may share in common a short length of residence in Canada. However, an examination of those persons *classified* as Foreclosure indicates otherwise. The MANOVA shows that persons *classified* as Foreclosure endorse Separation and Marginalization, and are of *moderate* length of residence in Canada. This disparity seen between the MANOVA and the factor scores with respect to the relationship between Foreclosure and length of residence in Canada, is due to the fact that the MANOVA used a reduced sample (n=117) as compared to the other analyses (N=130). In addition, many of the persons scoring high on Foreclosure were either not used in the MANOVA (due to what looked like indiscriminate responses) and most were classified as Diffusion or Low-Profile Moratorium. This is consistent with the correlations of Table 6, which demonstrates that individuals who score high on Foreclosure also tend to endorse Separation, and *Marginalization.* Moreover, in consideration of these data, it appears that there are persons who are representative of both Foreclosure status and Diffusion status who fit consistently with the first stage of Phinney's model. Alternatively, since the correlation between Foreclosure and EID is low and not significant, and that Foreclosure Classification shows moderate EID scores, it may be that Foreclosure does not fit with Diffusion in the first stage of Phinney's model.

As Table 10 shows, Moratorium status scores correlate negatively with EID, and positively with Marginalization, Deculturation and Assimilation. This appears to run contrary to Phinney's model. However, considering that many of the young persons in this study (who are evidently high in Moratorium and Diffusion) came to

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Canada relatively recently, they are just now being given these Canadian cultural alternatives to search, explore, and assimilate. For Phinney's model this could be seen as support, if one is to consider Integration as the final outcome of ethnic identity to be achieved. For persons who were diffused, or possibly foreclosed to the "dominant" culture of their parents' homeland (and separated community in Canada), the only place to search would be the "Canadian *ethnic* identity". If these persons eventually move on to achieve an Integrated ethnic identity, this can clearly be seen as support for Phinney's model. If this is the case then Canadian culture would ultimately become part of their "ethnic identities". Coming back to Burnet's (1981) statement on ethnic groups having partial or truncated cultures, there appears to be an "Indo-Canadian" ethnic identity which is neither Indian nor Canadian. Consequently, the exploration of "Canadian culture" by persons formerly weakly foreclosed to "Indian culture" may be seen as the exploration of their (soon to be) "Indo-Canadian" ethnic identities.

Finally, EID has correlated positively with Achievement and Integration. Although the correlation between Achievement and EID (Table 10) is marginally not significant; as seen in Tables 7 and 8, those people classified as being of Achievement status scored (significantly) highest on EID. In addition, EID loads positively on the Achievement factor of Tables 12 and 13. These findings appear to closely fit Phinney's model.

In summary of all of these findings, it appears that Phinney's model holds at the extremes, but that the middle stage is not clearly supported by these data. This means that EID is aligned with both Diffusion and Achievement in a manner that is consistent with the theory and the previous data. Based upon this sample, however, because there is considerable opportunity and community support for the maintenance of traditional culture and identity in young people, those people exhibiting Foreclosure appear to be identified solely with the traditional culture. Also

because of these opportunities to foreclose upon traditional culture (or diffusely accept it), those people exhibiting Moratorium of identity should be expected to explore Canadian "ethnic" culture, and not their traditional Indian one. It might also be expected that this exploration will lead to an Achieved Integrated identity, but not necessarily so. As such, it appears that Phinney's measure of EID is valid, as it shows to be with respect to the AAS scales, but, because of the questionable psychometric properties the EOMEIS-2 and because of the initial opportunities for Foreclosure to the minority culture, it is not possible to presently make this assessment.

## Implications and Projections for Future Work

While trying to provide a global analysis of the implications of this study it is important to keep in mind the specific nature of the sample studied and the measures used. Prior to making a final statement on the implications of this study, a review of the characteristics of sample and measures will be made. In addition, suggestions for future directions will also be made.

*Sample*

The results of the analysis of variance of the subsamples indicate that this study has hit upon several distinct populations. Because of the differences across the sample groups, the results from this study may not be generalizable to a wider population and also may be confounded by other characteristics of those people surveyed. Some such characteristics might be socio-economic status and education of parents. Although it would be purely speculative to comment on these characteristics of the sample used in this study, they should be kept in mind considering the diverse nature of the subgroups. Furthermore, because of the sampling procedure used for

most of the participants, the results my be relevant only to those persons. These are persons who are interested in the issues surrounding their bicultural identities, and are also interested in giving up the time and energy to participate. However, For this reason it would be of great worth to extend the present sample to other sources who may not have been such eager participants. To remedy this difficulty, one can only attempt to gain broader recognition by community members as a credible researcher who does not want to exploit or take advantage of the community and its members. In conjunction with community support, it also would be of advantage to acquire similar recognition by school boards and other such institutions to gain access to a broader range of persons.

Further on the issue of self-selection, in this study it appeared that females were more willing to spontaneously participate as seen in groups F and G. Group F consists of high-school males who were "strongly encouraged" to participate, where group G were females from the same school who were more willing participants. This may possibly be due to the fact that the females are more likely to be concerned with these issues. As many participants and community members have indicated, traditional Indian families tend to place much more stringent control over the lives of their female children as opposed to their male children. Because of this differential treatment, the females may be more likely to question their identities as they can observer their "disadvantaged" positions relative to both their male siblings and their non-Indian female peers. Consequently, they may be expected to have spent more time considering the identity options potentially available to them. Although one may expect this situation to lead to mass Marginalization, there appear to be support networks available (at least to those sampled here) which can lead to a better understanding and a more secure and Integrated identity formation for these individuals. In addition, there appears to be a gender difference in identity development (see Tables 4 & 5); however, as mentioned with respect to the factor

analyses, gender and length of residence were highly correlated which may lead to the appearance of a real gender difference which may actually be due to acculturation. To consider groups F and G, there are large differences in Integration, Separation, Achievement and Foreclosure but not Age. This appears to show a gender difference; however, there is a large difference in length of residence which may be responsible for for the observed differences in these mean identity scores. Despite the exact nature of the relationships between the developmental aspects of identity and gender, there does appear to be a difference between willingness to participate (concern about these issues) and gender.

As a final note on sample biases, it may be that due to the self-selection of participants the stress levels reported were low. It makes sense that those people who feel stressed in conjunction with these issues would be unwilling to participate in a study like this. Alternatively, the reason for low scores on the stress measure may be due to the limited validity of the Cawte measure.

*Measures*

Although the AAS developed in this study appears to be a valid measure, it would be advantageous to develop a revised measure with higher internal reliability. In addition, many of the participants in this study indicated chagrin at both the length of the questionnaire and at the "double nature" of many of the questions. These "double-barreled" questions were primarily ones from the AAS. Because of the desire to capture both underlying orientations (to traditional and host cultures) it was necessary to have two parts to each question. One way around this may be to develop more clear statements. According to C. Sabatier (personal communication, June 2, 1990), she and John Berry are experimenting with the assessment of acculturative attitudes through statements which independently ascertain orientation to traditional and host cultures. Through a mathematical combination of responses

to these statements they expect to be able to construct scores for the corresponding acculturative attitudes. One difficulty I see with this approach is that it may not be clear which orientation has more or less influence upon the emerging acculturative attitude score. This approach does not consider the simultaneous comparison of the two cultural alternatives which may be closer to the real-life conflict between cultural choices. Another way to assess acculturative attitudes may be to develop and interview in which the bicultural nature of these questions could be more effectively pursued. This alternative would be able to delve more deeply into the exact nature of the choices between cultures despite the fact that it would be much more time and energy consuming. Although I believe this to be the case, I also believe it would provide a more accurate assessment of acculturative attitudes. Finally, for the sake of economy, the creation of a shorter and more precise questionnaire would consequently be of great value.

*Implications*

Coming back to the central concern of this study, it appears that there are some relatively clear relationships between ego-identity and acculturative attitudes. The implications of this are threefold. Firstly, to understand someone's ego-identity status it is of great value to know more about his or her ethnic identity. Growing up between two cultures poses added challenges to the process of identity formation, which is rather complex even within a relatively homogeneous cultural setting. It was expected that the ego-identity status paradigm and the acculturative attitude paradigm, which were designed to help understand identity issues in mono-cultural and bicultural settings respectively, could converge to help deepen our understanding of the identity formation process in second generation bicultural persons. The present sample indicates that for some people ethnicity makes the search and choice (crisis) for a unified identity more complex. These are the people who may experience

Marginalization in conjunction with Diffusion or Moratorium. If they are able to be successful in their searches and reach Identity Achievement, they then may experience a richer identity which integrates the best from both Indian and Canadian cultures. For others, however, ethnicity seems to have the effect of providing a "pre-packaged" ideology and set of values which is clear and distinct from all others. For these people, foreclosure to parental identity provides an ethno-cultural identity meaningful enough to dispense with an exploration of alternatives. Future research in this area should examine, in more detail than the present project, which content areas of acculturation are involved in the various styles of ego-identity for the persons in these groups. In addition, as with previous studies (Rotheram, 1988), another avenue for research dealing with etho-cultural aspects of ego-identity formation can be to focus on the differences in ego-identity amongst various ethnic groups. In sum it appears that this work can lead to the establishment of the domain of ethnicity to be added to the standard set in the assessment of ego-identity, which itself can contribute to further understanding of identity in general.

Secondly, as it seems, on the whole, focus on the ethnic aspect of identity should help deepen our understanding of the ego-identity formation process. Reciprocally, understanding of the ego-identity formation process in general would provide a stronger theoretical foundation for research on acculturation. Because persons in some of the statuses (Moratorium & Diffusion) are not strongly committed to their identities, it could be expected that they are also uncommitted to their attitudes regarding ethnicity. Consequently an understanding of someone's ego-identity status should shed light upon the stability of assessed acculturative attitudes.

Thirdly, bridging both of these first two implications is the one of identity development. Because both of these domains of research deal with aspects of identity which are dynamic, it can be of great practical and theoretical value to understand

the developmental sequence (if any) that is present for these two domains. The data from this study implies that there is a developmental line following something like that outlined by Phinney (1989, in press). The sequence goes from a lack of search and commitment of both ego- and ethnic identity to an Achieved and Integrated bicultural identity. Although, as has been mentioned already, the present study has simply provided more questions than answers to the developmental sequence outlined by Phinney. This study has made it clear that more work is needed to understand the complexities of this process; especially in young persons who are the children of immigrants. Further understanding of the developmental sequence of these aspects of identity can then be used to assist mental health professionals and social workers for dealing with related cases of pathology and maladjustment. In addition, this information can (and should) be fed back to the members of the community whence it came, to assist and support them in providing models of healthy and satisfied identity formation in a bicultural setting.

*New Directions*

In keeping with the above concern with the developmental sequence of identity formation in a bicultural setting, I feel it would be of tremendous value to perform a longitudinal study. This kind of study would be most effective if it takes into consideration not just age, but also the role of cohorts, specific ethnic groups, and parenting effects. In conjunction with this it would also be of great value to investigate the generativity aspects of first generation Canadians upon the identity formation of their children. From such an approach it would be useful to examine both the acculturative attitudes of the parents, as well as their styles for dealing with their children. This type of a study can lead to an understanding of identity in a clearly Eriksonian fashion. As it has been noted, for Erikson, the understanding of individual identity formation cannot be separated from historical change in the

community. In this light, a more detailed examination of the identity formation of Canadian youth and young adults will certainly require a simultaneous examination of identity with etho-cultural change or acculturation.

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# APPENDIX A

Poster for Solicitation

# Second Generation Indo-Canadians

## Wanted for an

## Attitude Survey

Are you a Canadian whose parents are of (East) Indian Origin? If so I would like to have your assistance in completing a questionnaire of your attitudes.

This questionnaire is part of a project investigating how people feel and think about themselves and various aspects of life in Canada.

If you are interested in helping out in this study, and your ancestors are from India or your parents are from a country other than India but are of Indian Origin, please call Randy at 436-2712. You can also leave a message for me at the Simon Fraser University Department of Psychology at 291-3354. Otherwise, if you are on campus at SFU, please stop by CC4307, and I will give you a questionnaire to fill-out.

*Thank-you !*

# APPENDIX B

Cover letter - Consent Form

## Participant Information Sheet

This is a study of attitudes about yourself and those around you. It requests the completion of the attached questionnaire which will take about 60 minutes.

There are five parts to this questionnaire, the first of which is some background information. This is followed by three sections of similar questions on your attitudes about your ideas and your preferences with respect to various cultural issues. Please answer all questions, even though it may, at times, seem like you have already answered a similar question. The last section asks you to answer some health related questions.

Please remember, **DO NOT write your name anywhere on the questionnaire booklet**, for we wish to retain the anonymity of the respondents of this study. Please write your name only on the consent form on the reverse side of this page.

While answering questions please do not go back to previous questions, unless to are asked to do so. Also, please do not consult with other persons while answering these questions, as it is your opinions that I am interested in. Lastly, when answering questions with two parts to them, try to answer the question as-a-whole, taking both parts into consideration. Remember that completing this questionnaire is purely voluntary, and that you can withdraw from answering all or any of the questions should you choose to do so. Should you have any complaints about this questionnaire, you may express them to Dr. R. Blackman, Chairman of the Department of Psychology at Simon Fraser University.

Answers to this questionnaire have been requested by Randy Tonks, who is conducting research towards his master's degree under the direction of Dr. A. C. Paranjpe, professor of psychology, Simon Fraser University.

--------------------------------------------------------------------------------

*Please turn to reverse side for consent form*

# CONSENT FORM

I _____ have read the procedures in the subject information sheet (on the flip side of this page) and I understand the procedures to be used in this study. I also understand that answering this questionnaire may be terminated at any time upon my request.

My signature belows certifies that I consent to answering the questionnaire described above.

Date _____

_____ (signature)

** When you have completed the entire questionnaire, please remove this sheet from the rest of the questionnaire, fold it and place both it and the questionnaire into the envelope provided. **

# APPENDIX C

Parental Consent Form

## Parental Information Sheet

The participation of your son or daughter has been requested for the completion of a questionnaire on his or her attitudes towards life in Canada as a member of the Indo-Canadian community.

The information from this questionnaire is to be used only by Randy Tonks, who is conducting research towards his master's degree under the direction of Dr. A. C. Paranjpe, professor of psychology, Simon Fraser University. This thesis is looking at the attitudes of Indo-Canadian youths about themselves and how they feel about both Canadian and Indian cultures.

Your child's **participation is purely voluntary**, and strict confidentiality is to be maintained throughout. This means that your child does not have to participate, but will do so only if both you and your child express consent by signing the bottom of this form. Also, upon participation, your child's identity will be kept confidential, as his or her answers will not be recorded with his or her name.

Should you have any questions about this questionnaire, feel free to contact Randy Tonks at 436-2712 or 291-3354, who will also inform you of the results upon completion of this project. Also, if you have any complaints about the questionnaire you may express them to Dr. Roger Blackman, Chairman of the Department of Psychology at Simon Fraser University.

---------------------------------------------------------------------------------------------------

## Parental Consent Form

I_____ have read the procedures in the information sheet (above) and I understand the procedures to be used in this study, and have explained them fully to my child. I also understand, and have explained to my daughter or son, that answering this questionnaire may be terminated at any time upon her or his request.

My signature below certifies that I consent to the participation of

_____ (participant's name) by answering the

questionnaire described above.

Date _____

_____ (Parent's Signature)

# APPENDIX D

Demographic Questions

**Part 1**

**BACKGROUND INFORMATION**

1. Your Age_____

      b) Your Place of birth *Province*_____ *Country*_____

      c) Parents' places of birth:
            Mother *Province* _____ *Country*_____

            Father *Province* _____ *Country*_____

2. Sex: Male____ Female ____

3. Marital Status: Single_____ Married_____ Other_____

4. Length of residence in Canada: _____ years

5. Citizenship: Canadian_____ Immigrant_____ Temporary/Visa _____

6. Do you plan to live in Canada in the future? Y___ N___

7. What is your highest level of education completed? Grade/Year ___

8. What is your religious preference? _____

      b)How often do you attend services at the Church/Masjid/Temple?

      ___ 1. more than once a week
      ___ 2. once a week
      ___ 3. once a month
      ___ 4. few times a year
      ___ 5. never

9. Do you participate in any Indo-Canadian organization outside of religious institutions?
                                                 Y___ N___

10. Do you participate in any Canadian organization? Y___ N___

11. How often do you read Indian (Indo-Canadian) magazines?

      a) daily___ b) weekly___ c) occasionally___ d) never___

12. How often do you read Indian (Indo-Canadian) newspapers?

      a) daily___ b) weekly___ c) occasionally___ d) never___

13. How often do you read Canadian magazines?

      a) daily___ b) weekly___ c) occasionally___ d) never___

14. How often do you read Canadian newspapers?

     a) daily___ b) weekly___ c) occasionally___ d) never___

15. I would like you to think about your <u>3</u> closest friends in Canada.

     Now, of these how many are Indo-Canadian? _____

16. Do you eat Indian food

a) for Breakfast?        b) for Lunch?        c) for Dinner?

| | | |
|---|---|---|
| 1) always___ | 1) always___ | 1) always___ |
| 2) usually___ | 2) usually___ | 2) usually___ |
| 3) sometimes___ | 3) sometimes___ | 3) sometimes___ |
| 4) rarely___ | 4) rarely___ | 4) rarely___ |
| 5) never___ | 5) never___ | 5) never___ |

17. Do you eat Canadian food

a) for Breakfast?        b) for Lunch?        c) for Dinner?

| | | |
|---|---|---|
| 1) always___ | 1) always___ | 1) always___ |
| 2) usually___ | 2) usually___ | 2) usually___ |
| 3) sometimes___ | 3) sometimes___ | 3) sometimes___ |
| 4) rarely___ | 4) rarely___ | 4) rarely___ |
| 5) never___ | 5) never___ | 5) never___ |

18. How often do you now, or did you in the near past, discuss with your parents any problems you have with ethnicity?

Never____ Seldom ____ Occasionally ____ Weekly ____ Daily ____

19. How often do you now, or did you in the near past, discuss with your parents any general problems you have with growing up?

Never____ Seldom ____ Occasionally ____ Weekly ____ Daily ____

20. Do you identify yourself as

a) Canadian___        b) Indian___        c) Indo-Canadian___

# APPENDIX E

Acculturative Attitude Survey and Score Sheet

# Part 2

## Instruction

In the following pages you will find a list of statements. After reading each statement please <u>circle</u> a number that fits closest to your view on the following five point scale. Read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement <u>as a whole</u>. Please answer <u>all</u> questions. ***Thank-you!***

Note that the terms Indo-Canadian, Indian and Canadian are used throughout the questionnaire, and are not meant to assume that all individuals in any of these groups are the same. Please respond to these terms as they mean to you.

| Strongly Disagree (SD) | Disagree (D) | Neutral (N) | Agree (A) | Strongly Agree (SA) |
|---|---|---|---|---|
| <u>1</u> | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> |

---

1. Most of my friends are Indo-Canadian because I feel very comfortable around them, but I don't feel as comfortable around other Canadians.

|  SD | D | N | A | SA |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

2. If a parent adopts the Canadian way of child rearing the children will become spoiled and disobedient. I would adopt the traditional way of India by teaching them the virtues of obedience and respect.

|  SD | D | N | A | SA |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

3. These days it's not hard to find someone you can really relate to and share your inner feelings and thoughts.

|  SD | D | N | A | SA |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

4. If I had a choice between Canadian and Indian food, I would definitely not choose Indian food because only it can not satisfy my taste buds.

|  SD | D | N | A | SA |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

5. I would teach children mainly Indo-Canadian values and customs so that they will not become assimilated, but remain like children of Indian culture.

|  SD | D | N | A | SA |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

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6. The only magazines that are not worth reading are those that have no culture, like computer magazines and scientific journals.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

7. Canadian society will look after the interests of Indo-Canadians, so Indo-Canadians must not stick together and help each other to develop their own society.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

8. I don't particularly like to wear western clothes nor do I particularly like to wear traditional clothes from India.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

9. Dance of India is an aspect of Indo-Canadian culture that we should be proud of and introduce to other Canadians.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

10. The only good music is new and keeps changing, so it's crazy to listen to old-fashioned Canadian or Indian music.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

11. If I were a parent, I would not adopt the Canadian way of child rearing by encouraging independence and individuality, and instead encourage the Indian way of child rearing.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

12. Marriage is an out-dated custom, so no one should ever get married.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

13. When it comes to furnishing a room, if possible, I would not want to fill the room with furnitures from India, because Canadian furnitures are so attractive.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

14. I find the quality of music nowadays is so bad that it's hard to find any music worth listening to.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

15. I like going on dates because it's always worth the effort.

|     SD | D | N | A | SA |
|--------|---|---|---|----|
|     1  | 2 | 3 | 4 | 5  |

16. Because we live in Canada, we are always pressured to assimilate to Canadian lifestyle. Thus, we must not emphasize our distinct Indo-Canadian identity nor restrict our association with mainstream Canadian society.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

17. I don't want to live near ethnics or mainstream Canadians. I want to live away from them all.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

18. Indo-Canadians should go on dates with other Canadians, even though sometimes their parents and culture disagree.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

19. It is necessary to have Indo-Canadian magazines. We should not learn to assimilate to the general Canadian environment by learning to appreciate only mainstream Canadian magazines.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

20. Encouraging Indo-Canadians to stay as a separate society only hinders our assimilation into society with other Canadians.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

21. As a parent, I would not adopt the Canadian way of child rearing by encouraging independence and individuality, while also teaching my children the Indo-Canadian virtues of obedience and respect.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

22. Taking a course in Indian or Canadian history is not a waste of time since I feel much of a connection to the people in these histories.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

23. Because we live in Canada we do not need to know Indian languages. We should focus our attention on speaking English fluently.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

24. Events such as the Festival of India or Canada Day are examples of events supported by governments to keep the people quiet.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

25. I find classical and folk music from India pleasurable. It does not cause the boredom given by listening to Canadian music.

|    SD | D | N | A | SA |
|-------|---|---|---|----|
|    1  | 2 | 3 | 4 | 5  |

26. Ethnic and Canadian newspapers are not too concerned with culture and people, and the only bad thing about them is the advertisements.

       SD      D      N      A      SA
       1       2      3      4      5

27. When I have to furnish a room, I would buy any furniture from India because they look so beautiful, and also because there is so much Canadian furniture that looks out-of-place.

       SD      D      N      A      SA
       1       2      3      4      5

28. I'd rather be colorless with respect to culture than choose between ethnic and majority cultures.

       SD      D      N      A      SA
       1       2      3      4      5

29. To be successful we must participate fully in various aspects of Canadian society, while maintaining our traditional Indian culture and heritage.

       SD      D      N      A      SA
       1       2      3      4      5

30. If I had a choice between Canadian and Indian food, I would choose to eat Canadian food because I enjoy it much more.

       SD      D      N      A      SA
       1       2      3      4      5

31. It doesn't make sense to study the history of people because it cannot offer a better future as study of technology can.

       SD      D      N      A      SA
       1       2      3      4      5

32. It is not better to cultivate art and entertainment that appeals to the masses, but rather just to the ethnics or the classes of the majority culture.

       SD      D      N      A      SA
       1       2      3      4      5

33. Other Canadians cannot appreciate or understand our Indo-Canadian culture such as our fine Indian dance, so it is best to keep our culture to ourselves.

       SD      D      N      A      SA
       1       2      3      4      5

34. Newspapers never distort reality and they should always be trusted.

       SD      D      N      A      SA
       1       2      3      4      5

35. Cultural events like Festival of India and Christmas or Easter are not only important because they give a holiday from work.

       SD      D      N      A      SA
       1       2      3      4      5

36. While living in Canada, we can retain our Indo-Canadian cultural heritage and lifestyle, and yet participate fully in various aspects of Canadian lifestyle which come from other cultures.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

37. Teaching our children the traditional values and customs of India doesn't create a barrier with other Canadians. Therefore, I would not bother to encourage them to adopt the values that most Canadians have.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

38. Living in Canada as an Indo-Canadian, I would not want to know how to speak both English and my parental language from India.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

39. Food is eaten for survival, not because it comes from some culture or has a special kind of flavor.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

40. We should not bother to focus our attention in developing better Indo-Canadian magazines so that we can reduce our need to read other Canadian magazines.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

41. Having an Festival of India only emphasizes our difference, and it hinders our acceptability to other Canadians.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

42. To be successful in Canada, we must not give up our traditional ways of India and become like workers in Canada.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

43. I think it's okay to date like other Canadians and still not have to abandon your Indo-Canadian heritage.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

44. I don't think that it is a good idea to encourage children to learn Canadian values and to participate fully in various aspects of mainstream Canadian society, *while also* teaching them the Indo-Canadian values and traditional customs of India.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

45. Realistically speaking, Indo-Canadians must not stick together and help each other to be successful rather than trying to gain success with other Canadians.

|  | SD | D | N | A | SA |
|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 5 |

46. If I had a choice, I would marry someone who was brought up in India, who knows the values and customs of our traditional lifestyle.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

47. Listening to music is pleasurable, but the only music that I find to be noisy and unintelligible is music from India.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

48. For students who are raised in Canada, I would encourage them to take a course in Canadian history, but not in history of India since it has no utility or value in Canada.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

49. If I had to name a child, I would give only a name from India because it is important that the child maintains his/her Indian identity.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

50. I feel that Indo-Canadians should not have arranged marriages like many people in India do, but that they should choose who they are going to marry like many other Canadians.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

51. What matters in life the most is making a good living and being happy, and one need not belong to any culture to attain that.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

52. Currently, magazines reflect society's sickness. None of them are worth reading.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

53. I wouldn't say that the enjoyment of food is a luxury that I can't afford since I have so many other problems.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

54. If I had to name a child, I would choose only a Canadian name because having a name from India would only emphasize his/her difference with other Canadians.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

55. Indo-Canadians should live together in a cluster to avoid the influence of other Canadians.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1  | 2 | 3 | 4 | 5  |

56. You shouldn't worry about ethnic or majority ways of child-rearing, because all that matters is getting ahead.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

57. I can't worry about something as trivial as furniture when I have so many problems.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

58. We're living in Canada and that does not mean giving up our traditional way of life and adopting a Canadian lifestyle, thinking and acting like most Canadians.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

59. The relationships that I have with Indo-Canadians are not valuable, while neither are the ones I have with other Canadians.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

60. It is not natural for a young person to marry a partner who offers the most personal satisfaction, rather than to marry with the proper ethnic or Canadian cultural background.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

61. I would encourage students raised in Canada not to take both Canadian and Indian history, because it's not important for them to know the histories of both countries.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

62. Festival of India is an important event where Indo-Canadians can share their rich cultural heritage with Canadians from other backgrounds.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

63. Although present society everywhere is changing so fast, it's not hard to teach children how to live and be happy.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

64. Indo-Canadians should go out on dates with other Canadians even though that represents giving up your cultural heritage.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

65. Reading an Indo-Canadian newspaper can provide both news of India and of the world and it makes reading other Canadian newspapers unnecessary.

| SD | D | N | A | SA |
|----|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 |

66. If I had to name a child, I would give him/her both a name from India and a Canadian name.
         SD     D      N      A      SA
         1      2      3      4      5

67. I'd decorate my home with artifacts that have a particular cultural stamp, either from my ethnic background or from the majority culture.
         SD     D      N      A      SA
         1      2      3      4      5

68. Modern society has lost its values; thus it doesn't make sense to teach children anything about values.
         SD     D      N      A      SA
         1      2      3      4      5

69. A secure economic future is less important than the comfort of belongingness to a culture of either an ethnic minority or majority group.
         SD     D      N      A      SA
         1      2      3      4      5

70. People wear clothes because they have to, so it doesn't matter where they are made.
         SD     D      N      A      SA
         1      2      3      4      5

71. Since it's not important to know what's happening in India and in Canada, both Indian and Canadian newspapers need not be read.
         SD     D      N      A      SA
         1      2      3      4      5

72. It was not an important step for Indo-Canadians to have our magazines; who cares that we can now read magazines about both Canada and India?
         SD     D      N      A      SA
         1      2      3      4      5

73. I wish we didn't have to worry about names because they all have cultural or ethnic ties to them.
         SD     D      N      A      SA
         1      2      3      4      5

74. Indian classical and folk dance is not worth learning when there are so many other acceptable Canadian classical and folk dances.
         SD     D      N      A      SA
         1      2      3      4      5

75. In the age of science and technology it is not meaningless to talk about pride in belonging to a particular ethnic or national culture.
         SD     D      N      A      SA
         1      2      3      4      5

76. We Indo-Canadians should join together and participate in organizations which represent our interests in Canada, but we also should actively participate in other Canadian organizations.

SD D N A SA
1 2 3 4 5

77. I would never think that any classical or folk dance is just another example which reveals the decadent nature of human beings.

SD D N A SA
1 2 3 4 5

78. I enjoy listening to both Indian and Canadian music.

SD D N A SA
1 2 3 4 5

79. To maintain our Indian heritage in Canada, we must concentrate our efforts in maintaining and teaching our Indian languages rather than English.

SD D N A SA
1 2 3 4 5

80. I find it easy to make friends with both ethnic and majority people because they never make me feel alienated.

SD D N A SA
1 2 3 4 5

81. What is more important for majority and minority cultures is to share scientific knowledge and master technology, rather than try to preserve their own cultures.

SD D N A SA
1 2 3 4 5

82. I am disturbed by having to worry about lifestyle and whether we are like Indians or Canadians.

SD D N A SA
1 2 3 4 5

83. I want to wear western clothes, because I prefer not to wear the more traditional clothes of India and show my ethnic background.

SD D N A SA
1 2 3 4 5

84. Canadians are not genuinely interested in traditional Indian culture, so we should promote Indian culture only amongst ourselves.

SD D N A SA
1 2 3 4 5

85. It does not matter if Indo-Canadians live together in a cluster, since it does not hinder our adaptation in Canada.

SD D N A SA
1 2 3 4 5

86. It's never hard to work with other people since most people are interested in something more than their own selfish gain.
        SD     D     N     A     SA
        1       2      3      4      5

87. I don't feel that a good coordination of Indian and Canadian furniture can make my home look very attractive.
        SD     D     N     A     SA
        1       2      3      4      5

88. I don't find it hard to get involved in organizations because they never make me feel so alienated.
        SD     D     N     A     SA
        1       2      3      4      5

89. Politicians very rarely use national pride to exploit and to deceive the public.
        SD     D     N     A     SA
        1       2      3      4      5

90. It is not ridiculous for Indo-Canadians to live together in a cluster; we shouldn't live in amongst and like other Canadians.
        SD     D     N     A     SA
        1       2      3      4      5

91. I would rather that people use the language of science and technology than the languages of their ancestral cultures.
        SD     D     N     A     SA
        1       2      3      4      5

92. Reading Canadian newspapers can provide all the relevant news, and it makes reading Indian newspapers unnecessary.
        SD     D     N     A     SA
        1       2      3      4      5

93. Eating *both* Canadian and Indian food is something that should be avoided.
        SD     D     N     A     SA
        1       2      3      4      5

94. Most of my friends are not Indo-Canadians because they are not as enjoyable as other Canadians.
        SD     D     N     A     SA
        1       2      3      4      5

95. I often feel helpless because I can't seem to express my feelings and thoughts into words.
        SD     D     N     A     SA
        1       2      3      4      5

96. For students who were raised in Canada, I would not encourage them to take a course in Indian history, but in Canadian history since there isn't much worth learning about India.
        SD     D     N     A     SA
        1       2      3      4      5

97. I would rather wear traditional Indian clothes and not have to wear western clothes just because I am in Canada.

| SD | D | N | A | SA |
|----|---|---|---|-----|
| 1  | 2 | 3 | 4 | 5  |

98. My energies will be better spent finding my cultural identity rather than worrying about a career path.

| SD | D | N | A | SA |
|----|---|---|---|-----|
| 1  | 2 | 3 | 4 | 5  |

99. What people everywhere should be most concerned about is survival in a world of international trade and developing technology, not a sense of belonging to a particular culture.

| SD | D | N | A | SA |
|----|---|---|---|-----|
| 1  | 2 | 3 | 4 | 5  |

100. I think that it's okay for families to arrange marriages, but the people getting married should agree to the choice of their partners.

| SD | D | N | A | SA |
|----|---|---|---|-----|
| 1  | 2 | 3 | 4 | 5  |

# Score Sheet for Acculturative Attitude Survey

Person # _____

1 S__ |11A*_ |21 I*_ |31D__ |41A__ |51D__ |61 I*_ | 71 I*_ |81D__ |91D__

2 S__ |12M__ |22M*_ |32D*_ |42A*_ |52M__ |62 I__ |72 I*_ |82M__ |92A_

3 M*_ |13S*_ |23A__ |33S__ |43 I__ |53M*_ |63M*_ |73M__ |83S*_ |93 I*_

4 S*_ |14M__ |24M__ |34M*_ |44 I*_ | 54A*_ |64S*_ |74A__ |84S__ |94A__

5 S__ |15M*_ |25A*_ | 35D*_ |45S*_ |55S__ |65S__ |75D*_ |85 I__ |95M__

6 D*_ |16S*_ | 26D*_ |36 I__ |46S__ |56D__ |66 I__ |76 I__ |86M*_ |96S__

7 S*_ |17M__ |27A*_ | 37A*_ |47S*_ |57M__ |67D*_ | 77M*_ |87 I*_ |97A*_

8 I*_ |18A__ |28D__ |38 I*_ |48A__ |58A*_ |68M__ |78 I__ |88M*_ |98D*_

9 I__ |19A*_ |29 I__ |39D__ |49S__ |59 I*_ |69D*_ |79S__ | 89M*_ |99D__

10D__ |20A__ |30A__ |40S*_ |50A__ |60D*_ |70D__ |80D*_ |90A*_ |100 I_

Assimilation:_____

Integration:_____

Marginalization:_____

Separation:_____

Deculturation:_____

* Denotes negative items -- to be scored in reverse
------------------------------------------------------------------

EOMEIS-2 and Score Sheet

## Part 3
### Instructions

Read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement as a whole.

In the following pages you will find a list of statements. After reading each statement please circle a number that fits closest to your view on the following six point scale. Please answer all questions.  *Thank-you!*

| Strongly Agree (SA) | Moderately Agree (MA) | Agree (A) | Disagree (D) | Moderately Disagree (MD) | Strongly Disagree (SD) |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

----------------------------------------------------------------------------------------

1. I haven't chosen the occupation I really want to get into, and I'm just working at whatever is available until something better comes along.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

2. When it comes to religion I just haven't found anything that appeals to me and I don't really feel the need to look.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

3. My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

4. There's no single "life style" which appeals to me more than any other.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

5. There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

7. I haven't really thought about a "dating style." I'm not too concerned whether I date or not.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

107

8. Politics is something that I can never be too sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

9. I'm still trying to decide how capable I am as a person and what jobs will be right for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

10. I don't give religion much thought and it doesn't bother me one way or another.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

11. There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

12. I'm looking for an acceptable perspective for my own "life style" view, but haven't really found it yet.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

13. There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've decided on.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

14. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

15. Based on past experiences, I've chosen the type of dating relationship I want now.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

16. I haven't really considered politics. it just doesn't excite me much.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

17. I might have thought about a lot of different jobs, but there's never really been any question since my parents said what they wanted.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

19. I've really seriously considered men's and women's roles in marriage but it just doesn't seem to concern me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

20. After considerable thought I've developed my own individual viewpoint of what is for me an ideal "lifestyle" and don't believe anyone will be likely to change my perspective.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

21. My parents know what's best for me in terms of how to choose my friends.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

23. I don't think about dating much. I just kind of take it as it comes.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

24. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

25. I'm really not interested in finding the right job, any job will do. I just seem to flow with what is available.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

26. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

27. My ideas about men's and women's roles have come right from my parents and family. I haven't seen any need to look any further.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

28. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

29. I don't have any real close friends, and I don't think I'm looking for one right now.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

33. It took me a while to figure it out, but now I really know what I want for a career.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

34. Religion is confusing to me right now. I keep changing my views on what is right for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

37. I only pick friends my parents would approve of.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

39. I only go out with the type of people my parents expect me to date.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

41. My parents decided a long time ago what I should go into for employment and I'm following through their plans.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

44. My parents' views on life are good enough for me, I don't need anything else.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

45. I've had many different friendships and now I have a clear idea of what I look for in a friend.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

47. My preferences about dating are still in the process of developing, I haven't fully decided yet.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

49. It took me a long time to decide but now I know for sure what direction to move in for a career.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

50. I attend the same church as my family has always attended. I've never really questioned why.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and now I know exactly how I want it to happen for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

53. I don't have any close friends. I just like to hang around with the crowd.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

54. I've been experiencing a variety of recreational activities in hopes of finding one or more I can really enjoy for some time now.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

55. I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

56. I really have never been involved in politics enough to have made a firm stand one way or the other.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

57. I just can't decide what to do for an occupation. There are so many that have possibilities.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

58. I've never really questioned my religion. If it's right for my parents it must be right for me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

59. Opinions on men's and women's roles seem so varied that I don't think much about it.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

60 After a lot of self-examination I have established a very definite view on what my own life style will be.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

62. All of my recreational preferences I got from my parents and I haven't really tried anything else.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

63. I date only people my parents would approve of.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

64. My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone accepting what they have.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

## Score Sheet for EOMEIS-2

Person # _____

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1I D__ | 9I M__ | 17I F__ | 25I D__ | 33I A__ | 41I F__ | 49I A__ | 57I M__ |
| 2I D__ | 10I D__ | 18I A__ | 26I M__ | 34I M__ | 42I A__ | 50I F__ | 58I F__ |
| 3PF__ | 11PM__ | 19PD__ | 27PF__ | 35PA__ | 43PM__ | 51PA__ | 59PD__ |
| 4I D__ | 12I M__ | 20I A__ | 28I F__ | 36I M__ | 44I F__ | 52I D__ | 60I A__ |
| 5PM__ | 13PA__ | 21PF__ | 29PD__ | 37PF__ | 45PA__ | 53PD__ | 61PM__ |
| 6PD__ | 14PM__ | 22PA__ | 30PD__ | 38PF__ | 46PA__ | 54PM__ | 62PF__ |
| 7PD__ | 15PA__ | 23PD__ | 31PM__ | 39PF__ | 47PM__ | 55PA__ | 63PF__ |
| 8I A__ | 16I D__ | 24I F__ | 32I M__ | 40I A__ | 48I M__ | 56I D__ | 64I F__ |

Ideology Achievement:_____          interPersonal Achievement:_____

Ideology Moratorium:_____          interPersonal Moratorium:_____

Ideology Diffusion:_____          interPersonal Diffusion:_____

Ideology Foreclosure:_____          interPersonal Foreclosure:_____

--------------------------------------------------------------------

# APPENDIX G

PEIM and Scoring Sheet

## Part 4
### Instructions

Read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement <u>as a whole</u>.

In the following pages you will find a list of statements. After reading each statement please <u>circle</u> a number that fits closest to your view on the following six point scale. Please answer <u>all</u> questions. ***Thank-you!***

| Strongly Agree (SA) | Moderately Agree (MA) | Agree (A) | Disagree (D) | Moderately Disagree (MD) | Strongly Disagree (SD) |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

-----------------------------------------------------------------------------------------------

1. I really have not spent much time trying to learn more about my ethnic background.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

(

2. I am active in organizations or social groups that include primarily members of my own ethnic group.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

3. I am not very clear about the meaning of my ethnicity in a society like ours, where there are so many different ethnic cultures as well as Canadian culture.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

4. I like meeting and getting to know people from ethnic groups other than my own.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

5. I have often found myself thinking about the meaning of being a member of my ethnic group, for example, how it may affect my life now or in the future.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

6. I feel very comfortable about my ethnicity and am happy that I am a member of my own group.

| SA | MA | A | D | MD | SD |
|---|---|---|---|---|---|
| 6 | 5 | 4 | 3 | 2 | 1 |

7. I often feel it would be better if different ethnic groups kept to themselves and didn't try to mix.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

8. I have a clear sense of my ethnic background, and I incorporate this knowledge into my daily living.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

9. There are things about my ethnic group that sometimes make me feel uncomfortable.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

10. Most of the friends that I spend time with are from my own ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

11. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

12. I often spend time with people from ethnic groups other than my own.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

13. I have a strong sense of belongingness to my own ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

14. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to members of my own group and other groups.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

15. In order to learn more about my ethnic background, I have often talked to other people (friends, parents, other adults) about my ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

16. I have sometimes wished that I could "quit" my ethnic group in the same way that people can quit a job or an organization that they don't much like.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

17. I have a sense of pride in my ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

18. When I see people from another ethnic group, I often feel like avoiding them.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

19. If I were to be born all over again, I would want to be born into a different ethnic group from the one I belong to.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

20. Because of all the different choices about how to behave as a member of a particular ethnic group, I find my ethnic group membership a pretty confusing issue.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

21. I am involved in activities with people from other ethnic groups.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

22. I sometimes feel that I don't belong with any ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

23. I participate in cultural practices of my own group, such as special food, music, or customs.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

24. I feel a strong attachment towards my own ethnic group.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

25. I enjoy being around people from other ethnic groups and learning about their culture.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

26. I feel good about my cultural or ethnic background.

| SA | MA | A | D | MD | SD |
|----|----|---|---|----|----|
| 6  | 5  | 4 | 3 | 2  | 1  |

## Score Sheet for PEIM

Person # _____

1ESCH*__ | 8ECOM___ |15ESCH___ |22EBEL*__ |

2EBEH___ | 9EDEN___ |16EDEN___ |23EBEH___ |

3ECOM*__ |10EBEH___ |17EAFF___ |24EBEL___ |

4OPOS___ |11ESCH___ |18ONEG___ |25OPOS___ |

5ESCH___ |12OBEH___ |19EDEN___ |26EAFF___ |

6EAFF___ |13EBEL___ |20ECOM*__ |

7ONEG___ |14ECOM___ |21OBEH___ |


Ethnic Identity Development:
 **ESCH** $(1^* + 5 + 11 + 15) / 4 =$ ____
 +
 **ECOM** $(3^* + 8 + 14 + 20^*) / 4 =$ ____  $=$  ____/2 = _____

. . . . . . . . . . . . . . . . . .

Ethnic Group Identification:
 **EBEL** $(13 + 22^* + 24) / 3 =$ ____
 +
 **EAFF** $(6 + 17 + 26) / 3 =$ ____
 +
 **EBEH** $(2 + 10 + 23) / 3 =$ ____
 -
 **EDEN** $(9 + 16 + 19) / 3 =$ ____  $=$  ____/4 = _____

. . . . . . . . . . . . . . . . . .

Other Group Attitudes:
 **OPOS** $(4 + 25) / 2 =$ ____
 +
 **OBEH** $(12 + 21) / 2 =$ ____
 -
 **ONEG** $(7 + 18) / 2 =$ ____  $=$  ____/3 = _____

\* Denotes item to be scored in reverse

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# APPENDIX H

Cawte Stress Test

## Part 5

## HEALTH-RELATED QUESTIONS

Please answer Yes or No to each of the following questions by circling the appropriate letter.

1. Do you have pains in the heart or chest?  Y  N

2. Do you usually belch a lot after eating?  Y  N

3. Do you constantly suffer from bad constipation?  Y  N

4. Do your muscles and joints constantly feel stiff?  Y  N

5. Is your skin very sensitive or tender?  Y  N

6. Do you suffer badly from severe headaches?  Y  N

7. Do you often have spells of severe dizziness?  Y  N

8. Do you usually get tired and exhausted in the morning?  Y  N

9. Do you wear yourself out worrying about your health?  Y  N

10. Do you usually have great difficulty in falling asleep or staying asleep?  Y  N

11. Do strange people or places make you afraid?  Y  N

12. Do you wish you always have someone at your side to advise you?  Y  N

13. Do you usually feel unhappy and depressed?  Y  N

14. Do you often wish you were dead and away from it all?  Y  N

15. Does worrying continually get you down?  Y  N

16. Are you extremely shy or sensitive?  Y  N

17. Does it make you angry to have anyone tell you what to do?  Y  N

18. Do people often annoy or irritate you?  Y  N

19. Do you often shake or tremble?  Y  N

20. Do you often break out in a cold sweat?  Y  N

# APPENDIX I

Follow-up Sheet

*Thank you !!!*    *for having participated in this survey,*

*as it can not be done without the support of people like you.*

*If you would like some more information on the goals and outcomes of this survey, please feel free to contact Randy Tonks, by leaving a message at 291-3354, and I will fill you in with all relevant information.*

*If you are not in the lower mainland area, you may write to me at the following address for more information on this study:*

Randy Tonks
Department of Psychology
Simon Fraser University
Burnaby, B C
V5A 1S6

*You may tear this page off and keep it if you wish*

# APPENDIX J

Coding Sheet for Acculturative Attitude Survey

## Domains of Acculturation

Child rearing: 2s; 11a; 21i; 63m; 56d.
Clothes: 8i; 70d; 83s; 97a.
Dance (entertainment): 9i; 32d; 33s; 74a; 77m.
Dating: 15m; 18a; 43i; 64s.
Food: 4s; 30a; 53m; 93i; 39d.
Friendship: 1s; 3m; 59i; 94a; 80d.
Furniture: 13s; 27a; 57m; 87i; 67d.
History: 22m; 48a; 61i; 96s; 31d.
Indian Festival(culture): 24m; 41a; 62i; 84s; 35d.
Language: 23a; 38i; 79s; 91d; 95m.
Lifestyle: 16s; 36i; 58a; 69d; 82m.
Living(clusters): 55s; 85i; 90a; 17m; 28d.
Magazines: 6d; 19a; 40s; 52m; 72i.
Marriage: 46s; 100i; 12m; 50a; 60d.
Music: 14m; 25a; 47s; 78i; 10d.
Names: 49s; 54a; 66i; 73m
Newspapers: 34m; 65s; 71i; 92a; 26d.
Organizations: 76i; 75d.
Society: 7s; 29i; 20a;89m; 81d.
Values: 5s; 37a; 44i; 51d; 68m.
Work: 42a; 45s; 86m; 98d; 99d.

| Assim: | | Integ: | | Margin: | | Separ: | | Decult: | |
|---|---|---|---|---|---|---|---|---|---|
| **P** | **N** | **P** | **N** | **P** | **N** | **P** | **N** | **P** | **N** |
| 18 | 11 | 9 | 8 | 12 | 3 | 1 | 4 | 10 | 6 |
| 20 | 19 | 29 | 21 | 14 | 15 | 2 | 7 | 31 | 26 |
| 23 | 25 | 36 | 38 | 17 | 22 | 5 | 13 | 28 | 32 |
| 30 | 27 | 43 | 44 | 24 | 34 | 33 | 16 | 39 | 35 |
| 41 | 37 | 62 | 59 | 52 | 53 | 46 | 40 | 51 | 60 |
| 48 | 42 | 66 | 61 | 57 | 63 | 49 | 45 | 56 | 67 |
| 50 | 54 | 76 | 71 | 68 | 77 | 55 | 47 | 70 | 69 |
| 74 | 58 | 78 | 72 | 73 | 86 | 65 | 64 | 81 | 75 |
| 92 | 90 | 85 | 87 | 82 | 88 | 79 | 83 | 91 | 80 |
| 94 | 97 | 100 | 93 | 95 | 89 | 84 | 96 | 99 | 98 |

**P** - positive wording
**N** - negative (reversed) wording