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ADOLESCENT CULTURAL IDENTITY AND SELF-ESTEEM

IN A

MULTICULTURAL SOCIETY

By

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ADOLESCENT CULTURAL IDENTITY AND SELF-ESTEEM

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ABSTRACT

This study examined the relationship between cultural identity and self-esteem of adolescents living in a multicultural context. The sample of 550 respondents participating in the study came from four secondary schools in the Hamilton-Wentworth Region, located in the Province of Ontario. The study had a cross-sectional design and used the survey method. Multiple instruments were used in the measurement of cultural identity and self-esteem levels. The Current Self-Esteem scale was introduced as an instrument to measure current self-esteem levels and, through its open-ended items, to identify the promoters and challengers of self-esteem, as defined by the respondents.

The relationship between cultural identity and self-esteem was found to evolve out of a context that was influenced by the adolescents' individual (age, gender) and environmental (cultural background, acculturating group, family circumstances, perception of support) attributes. In addition, the emerging complex relationship between cultural identity and self-esteem levels was concluded to be influenced by the contextual nature of cultural identity, the multiple influences on self-esteem, and, possibly, the contextual nature of self-esteem as well. The concepts of neighbourhood concordance and global valuation were introduced among the explanations for the emerging patterns of cultural identification.

The findings reinforced the thesis' conception of cultural identity as a dynamic, context-dependent process, which, as an aspect of identity, manifests itself in the presence of culturally-different other(s). The use of the term multiculturation was proposed in future conceptual and empirical work on adolescent cultural identity and self-esteem in Canada. As a concept, the term multiculturation recognizes that the development of cultural identity in a multicultural context can follow many paths, which are not limited to specific cultural and migrant groups, thus contributing toward a society which embraces cultural differences and recognizes such differences as a normal part of human development.

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LIST OF ABBREVIATIONS

CSE	Current Self-Esteem
G-SE	Global Self-Esteem
OAC	Ontario Academic Credit
RSE	Rosenberg Self-Esteem Scale
SES	Socioeconomic status
S-SE	Specific Self-Esteem
TST	Twenty Statement Test
TenST	Ten Statement Test
VAS	Visual Analogue Scale

CHAPTER 1

INTRODUCTION

Adolescence is recognized as a critical period in human development and identity

formation. This study examined the relationship between cultural identity and self-

esteem, two aspects of adolescent self-concept. The arrival at the thesis question was a

culmination of the author's research interests and individual experiences. From the

outset, as a mental health professional with a background in psychiatric nursing, the

author was interested in conducting research that dealt with the psychosocial aspect of

mental health. As a multilingual female living between several cultures, the author was

interested in the contribution of culture to mental health promotion. The focus on the

adolescent period of development was the result of a pilot study with a group of East

Indian-Canadian female adolescents (Khanlou & Hajdukowski-Ahmed, 1997).

The pilot study found that, in addition to recognizing the influence of culture and

gender on their self-concept, the group of female adolescents participating in the study

had a positive sense of self (a summary of the study's technical report is provided in

Appendix 1: Pilot study among East Indian-Canadian adolescents). The emerging picture

of these adolescents, as youth with the ability to balance the cultural expectations of their

family and community with the cultural expectations of their peers, school and society,

was one of awareness, strength and flexibility. These findings reinforced the author's

growing belief that more research was needed which highlighted the strengths of

adolescents. Such research would be an important complement to prevailing health research which considered the risk factors faced by adolescents and would contribute to a more comprehensive understanding of the adolescent period in a multicultural society.

1.1   ADOLESCENT CULTURAL IDENTITY AND SELF-ESTEEM

Among adolescents who live in a multicultural context, such as those living in and attending school in a multicultural city, cultural identity can be an important aspect of identity and may be related to self-esteem levels. While there is a growing body of research in cultural identity and another in self-esteem, studies that have considered the association between the two are scarce. In her extensive review of research on ethnic identity in adolescents and adults, Phinney (1990) found only 11 studies which measured "self-esteem or a related construct and examined its relationship to some measure of ethnic identity" (p. 507), the findings of which were conflicting. Phinney observed that empirical work addressing issues such as "does a strong identification with one's ethnic group promote a positive self-concept or self-esteem?" has "almost entirely" been restricted to studies with children, with "little extension of the work to adolescence and adulthood" (p. 507). She suggested that future research should consider the self-esteem of those who are at different stages of ethnic identification.

An example of this type of research is the work of Oetting and Beauvais (1991) who looked at cultural identification among Native-American and Mexican-American youth. Applying their orthogonal cultural identification theory to their empirical work, the researchers found that the stronger the identification of Indian youth with Indian or Anglo culture, the higher their self-esteem. In their study, those who were strongly bicultural,

had the highest self-esteem and socialization links to family and school. Oetting and

Beauvais have proposed that "it is essential to assess identification with any culture

independently of identification with any other culture" and that "identification with *any*

culture may serve as a source of personal and social strength" (p. 678, italics in original).

Section 2.2.3 (Orthogonal model of cultural identification) of Chapter 2 describes Oetting

and Beauvais' model of cultural identification.

The thesis study examined the relationship between cultural identity and self-esteem

levels among a sample of adolescents who live in Hamilton, Ontario. It considered the

relationship between cultural identity and self-esteem in a context that is influenced by

individual and environmental attributes. The sample for the study came from four

secondary schools, three of which are recognized to have students from diverse cultural

and migrant backgrounds. The study was cross-sectional in design and used the survey

method.

1.2   RESEARCH QUESTION

The overall research question the thesis addressed was: *What is the relationship*

between adolescent cultural identity and self-esteem among adolescents who live within a

multicultural context?

The review of literature, which is presented in Chapter 2 (Adolescent cultural

identity and self-esteem: Theoretical and empirical aspects), indicated that in order to

examine the relationship between adolescent cultural identity and self-esteem the

following hypotheses required consideration:

Cultural identity hypotheses

H.1.1 Cultural identity levels will vary by individual (age, gender) attributes.

H.1.2 Cultural identity levels will vary by environmental (cultural background, acculturating group) attributes.

Self-esteem hypotheses

H.2.1 Self-esteem levels will vary by individual (age, gender) attributes.

H.2.2 Self-esteem levels will vary by environmental (cultural background, acculturating group, family circumstances, perception of support) attributes.

Cultural identity and self-esteem hypothesis

H.3.1 Adolescents with higher cultural identity levels will have higher self-esteem levels.

Chapter 3 (Methodology) presents the thesis conceptual framework and the corresponding subsidiary hypotheses for each of the general hypotheses.

1.2.1 Definition of thesis terms

For the purposes of the thesis study, the following definitions were used:

Adolescence was defined as the period in the youths' development which corresponds to attending secondary school. The criteria for inclusion in the study was based on attendance at the secondary school level instead of a chronological delineation so as to capture the developmental tasks associated with this period. It was believed that limiting the sample selection to secondary school students would control for some of the differences in contextual influences. Defining the adolescent period solely along age lines would make eligible for the study some adolescents in the higher grades at the

elementary school level and others at the college or university level, youth who were at differing stages of development. For the same reason, the maximum age for inclusion in the study was set at 25 years of age, as it was believed that those in the latter half of their twenties, despite their attendance at a secondary school, would be at a different developmental phase. The sample for the study included adolescents who were 15 to 16 years of age (42.9%), 17 to 18 years of age (37.2%), and 19 to 23 years of age (15.6%).

Cultural identity was defined as a component of the identity of an individual who through living in a multicultural context, where as a member of a major or a minor group, and through daily contact with other cultures, is aware of the cultural component of the self. This is a contextual conception of cultural identity and implies that cultural identity manifests itself in the presence of a culturally-different other(s). Therefore, the relationship between cultural identity and identity is considered to be relative to context, making the separation of the two difficult.

This conceptualization differs from that proposed by Rotheram and Phinney (1987) who consider ethnic identity as "conceptually and functionally separate from one's personal identity as an individual, even though the two may reciprocally influence each other" (p. 13). The definition is closer to Rosenthal and Feldman's (1992) conceptualization of ethnic identity as the self defined in cultural terms (p. 214) and to Rumbaut's (1994) observation that context determines the selection of those ethnic self-identities that are protective of the adolescents' self-esteem. Therefore, cultural identity was viewed as a dynamic aspect of the identity of adolescents who come into contact with multiple cultures in the society in which they live.

The term cultural identity instead of ethnic identity was used because, in a multicultural context, it is more inclusive of the diversity of identities through which adolescents can define themselves, including ancestral, national, hyphenated, racial, and migrant identities.

Self-esteem was defined as the evaluative component of the self, consisting of a general attitude toward the worth of oneself. This is a unidimensional conceptualization of the construct and, therefore, describes global self-esteem.

Individual attributes were defined to be related to the individual person and included age and gender.

Environmental attributes were defined to be related to the individual's context and included one's cultural background, acculturating group, family circumstances (socioeconomic status), and perception of family and peer support.

Chapter 3 (Methodology) and Chapter 4 (Analyses and results) describe how the cultural identity, self-esteem, and individual and environmental attributes of the adolescents participating in the thesis study were measured and analysed.

1.3   STUDY RATIONALE

1.3.1   Rationale for research question

The study of the cultural identity and self-esteem of adolescents living in a multicultural society poses important conceptual and empirical challenges, and its findings can have practical applications. The findings from this study will advance research in the field of adolescent cultural identity and self-esteem in Canada. Its findings can also contribute to mental health promotion strategies aimed at youth from diverse

cultural and migrant backgrounds. Educators teaching in multicultural settings may find

the thesis findings relevant as they teach students from eclectic backgrounds.

1.3.2 Rationale for choice of study population

Ontario is recognized as a "multicultural centre" with more than 60 cultures living in

the province (Ontario, 1997). According to Statistics Canada (1997c), 26% of Ontario's

population in 1996 consisted of immigrants, "the largest proportion for any province and

the highest for Ontario this century". Following Toronto and Vancouver, Hamilton has

been reported to have the largest percentage of immigrants (Dickson, Heale & Chambers,

1995). The multicultural attributes of Hamilton's population was evident in the

demographic characteristics of the sample.

1.3.3 Rationale for choice of methodology

The thesis study had a cross-sectional design and used the survey method. Due to its

cross-sectional design, findings from the study point toward trends but cannot be used to

draw cause and effect conclusions. However, given the limited number of studies that

have considered the multiple sources of influence, including individual and

environmental attributes, on adolescent cultural identity and self-esteem in a multicultural

context, the findings from this study can lead others in conducting research with designs

that are more amenable for prediction. Section 5.2 (Study limitations and suggestions for

future research) of Chapter 5 discusses the methodological and theoretical limitations of

the thesis study and provides suggestions for future research.

Using *the survey method*, the study findings were gathered through a self-

administered questionnaire and were based on self-reports by the participating

adolescents. The survey method is an efficient form of gathering data from a large number of adolescents. Several measurement instruments were used in constructing the questionnaire, which allowed for 1) using open-ended and close-ended questionnaire items, thus allowing for both a numerical analysis and a content analysis of the corresponding data, 2) using more than one instrument to gather data on cultural identity and self-esteem, and 3) comparing findings from a previously validated self-esteem scale with a new self-esteem scale. Specifically, in terms of measurement instruments, the thesis study has contributed to research on adolescent cultural identity and self-esteem by a) using a revised version of Oetting and Beauvais' (1991) cultural identification instrument in Canada, b) concurrently comparing the findings from the Rosenberg Self-Esteem scale and the Current Self-Esteem scale, c) administering a shorter version of the Twenty Statement Test and conducting gender-based analysis on the self-concept findings, and d) using the open-ended items of the Current Self-Esteem scale to identify the promoters or challengers of adolescent self-esteem and self-esteem promoting strategies, as defined by the adolescents themselves.

1.4   THESIS OUTLINE

Following Chapter 1 (Introduction), the literature review is presented in Chapter 2 (Adolescent cultural identity and self-esteem: Theoretical and empirical aspects). Section 2.1 (Adolescent identity) considers Erikson's influential work on adolescent identity development. Linear, multidimensional, and orthogonal models of cultural identification are considered in Section 2.2 (Models of cultural identification). Section 2.3 (Self-esteem) examines the concepts and definitions related to self-esteem. Empirical

work on adolescent cultural identity and self-esteem is considered in Section 2.4 (Cultural identity and self-esteem).

Chapter 3 (Methodology) describes the research methodology used in the thesis. The conceptual framework guiding the thesis methodology is presented in Section 3.1 (Conceptual framework). The research question, hypotheses, and subsidiary hypotheses are stated in Section 3.2 (Research question and hypotheses). Section 3.3 (Research design) describes the study population, study procedure, and measurement instruments used in the thesis questionnaire. The questionnaire consisted of five sections and contained the Rosenberg Self-Esteem scale, the Ten Statement Test, cultural identity items, the Current Self-Esteem visual analogue scale and open-ended items, and demographic items. The analysis of the data is described in Section 3.4 (Analysis).

Chapter 4 (Analysis and results) presents the findings of the thesis study. Section 4.1 (Questionnaire response rates) presents the response rates to the thesis questionnaire across the four participating schools. A total of 550 completed questionnaires were used in the analyses. Section 4.2 (Study sample demographics) describes the sample's demographic characteristics, including age, gender, cultural background, and acculturating group. The cultural identity hypotheses are examined in Section 4.3 (Cultural identity). The section starts with a description of the findings from the Ten Statement Test and the emerging cultural identity sub-themes. The influence of individual attributes (age and gender) and environmental attributes (cultural background and acculturating group) on cultural identity are considered. Section 4.4 (Self-esteem) addresses the self-esteem hypotheses. The influence of individual attributes (age and

gender) and environmental attributes (cultural background, acculturating group, family circumstances, and perception of support) on self-esteem are considered. Findings from the open-ended items of the Current Self-Esteem scale are described under current self-esteem promoting or challenging influences and self-esteem promoting strategies. The cultural identity and self-esteem hypothesis is considered in Section 4.5 (Cultural identity and self-esteem).

Chapter 5 (Emerging concepts and future directions) draws from the thesis study's findings to address the thesis research question. Section 5.1 (Adolescent cultural identity and self-esteem in a multicultural society) considers the multicultural context of the adolescents participating in the study in terms of their cultural and migrant background and that of Hamilton's cultural diversity. The thesis findings on cultural identity and self-esteem are considered in light of findings from other studies. Emerging concepts regarding the relationship between cultural identity and self-esteem are described. The concepts of neighbourhood concordance and global valuation are introduced. Section 5.2 (Study limitations and suggestions for future research) discusses the limitations of the thesis study and presents suggestions for future research. The use of the term multiculturation is proposed. Section 5.3 (Study contributions) concludes the chapter with a summary of the contributions of the thesis study to conceptual and empirical knowledge on adolescent cultural identity and self-esteem development in a multicultural society.

CHAPTER 2

ADOLESCENT CULTURAL IDENTITY AND SELF-ESTEEM:

THEORETICAL AND EMPIRICAL ASPECTS

Chapter 2 presents the literature review. Theoretical background on adolescent

identity formation, cultural identification, and self-esteem is considered first. Erikson's

influential work on adolescent identity development is the starting point. Empirical work

on adolescent cultural identity and self-esteem is examined next. As the focus of the

thesis is on adolescent cultural identity and its relationship to self-esteem in a

multicultural society, conceptual and empirical work conducted from a developmental

and cross-cultural perspective are referred to in the review.

2.1   ADOLESCENT IDENTITY

Identity and self-esteem are both aspects of self-concept. Self-concept is a global

construct and entails "our ideas about who we actually are" (Sanford & Donovan, 1984, p.

8). It is "who and what we consciously and subconsciously think we are - our physical

and psychological traits, our assets and liabilities, possibilities and limitations, strengths

and weaknesses" (Branden, 1994, p. 15). While it is easy to recognize self-esteem as part

of the self-concept, the component that evaluates the self, the differentiation between

identity and self-concept is more challenging. However, when a specific identity, such as

cultural identity, is considered it is possible to discern identity as related to, yet also a

component of, self-concept.

Erikson (1968) believed that self-identity "emerges from experiences in which

temporarily confused selves are successfully reintegrated in an ensemble of roles which

also secure social recognition" (p. 211). Under his developmental model of identity

formation, adolescents undergo the *identity versus identity confusion* stage of

psychosocial development.[1] In the industrialized context in which Erikson was situated,

he conceived of adolescence as a period between childhood and adulthood,

> "As technological advances put more and more time between early school
> life and the young person's final access to specialized work, the stage of
> adolescing becomes an even more marked and conscious period and, as it
> has always been in some cultures and in some periods, almost a way of life
> between childhood and adulthood." (p. 128).

During this period, the individual's task is to develop a sense of personal identity,

that is, a "meaningful self-concept in which the past, present, and future are linked

together" (Muuss, 1975, p. 63). Failure to form an identity leads to role diffusion and

identity confusion in which the individual may become immersed in self-destructive

preoccupation. One may continue to be "morbidly preoccupied" with what others think of

one, or one may withdraw, no longer caring about oneself and others (p. 66).

Marcia extended Erikson's work and suggested that an adolescent may experience

one of four identity statuses (Marcia, 1966; Marcia, 1967). Each status consists of a

combination of *crisis* in (choosing among alternatives) and *commitment* to (degree of

personal investment) occupation and ideology, the latter consisting of religion and

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[1] Erikson's (1963) psychosocial conception of the life cycle consisted of eight stages each with its corresponding critical turning points. The stages along with their series of conflicts or crises consisted of: Oral sensory (*basic trust versus mistrust*), muscular-anal (*autonomy versus shame and doubt*), locomotor-genital (*initiative versus guilt*), latency (*industry versus inferiority*), puberty and adolescence (*identity versus role confusion*), young adulthood (*intimacy versus isolation*), adulthood (*generativity versus stagnation*), and maturity (*ego integrity versus despair*).

political ideology. Commitment following crisis results in *identity achievement.*

Commitment without crisis results in the *foreclosure* status. Current crisis without any

commitment is identified as the *moratorium* status. No commitment with or without

crisis results in *identity diffusion.* Marcia (1967) conceived of a relationship between the

continuum of ego identity and each of the statuses, with the possibility of movement

between the statuses for each subject (*S*):

> "A moratorium *S*, by virtue of his active concern with psychosocial issues,
> is probably closer to identity achievement than a foreclosure *S* who may be
> somewhat solidified in a position of close parental identification that
> makes movement difficult. Identity diffusion *S*s lack even the appearance
> of identity achievement often found in foreclosures." (p. 120, italics in
> original)

Erikson's (1963) conception of the adolescent period was closer to the moratorium

status, "the adolescent mind is essentially a mind of the *moratorium*, a psychosocial stage

between childhood and adulthood" (p. 262-263, italics in original). The difference

between Erikson's and Marcia's conception may be attributed to the latter's empirical

work on the four identity statuses with late adolescents and consisting of college and

university students (Marcia, 1966; Marcia, 1967; Marcia & Friedman, 1970). As

suggested in Section 1.2.1 (Definition of thesis terms) of Chapter 1, context, more so that

chronological age, can influence the individual's developmental stage. While the

chronological age of some college and university students places them within the teenage

years, there are differences between their developmental tasks and those of secondary

school students. The latter have a different time span in relation to commitment to

occupation and ideology, influencing which of Marcia's identity statuses they would be

eligible for.

Pointing to the limitations of the "psychoanalytic view of womanhood", Erikson

(1968) offered a bio-morphological interpretation of gender differences in a chapter

entitled *Womanhood and the inner space*:

> "I submit that in psychoanalysis we have not ascribed due importance to
> the procreative patterns intrinsic to sexual morphology, and I will try to
> formulate the assumption that procreative patterns, in varying intensity,
> pervade every state of excitement and inspiration and, *if integrated*, lend
> power to all experience and to its communication." (p. 279, italics in
> original)

Despite his awareness of unequal societal powers between the two genders and the

political and historical forces contributing to the imbalance, Erikson's (1968)

interpretation of gender differences in identity, as emerging from anatomical differences,

was a limited one. Referring to the paucity of scientific work conducted on female ego

identity development, Marcia (1970) studied the ego identity statuses of college women.

To measure identity statuses among university females, in addition to assessing the

participants' crisis in and commitment to occupation, religion and political ideology,

Marcia assessed their attitudes toward premarital intercourse. It is of note that Marcia's

extension of empirical work on the identity of college women was still related to the

"inner space" emphasized in Erikson's work. Attitudes toward premarital intercourse

remain connected, perhaps in a less direct manner than Erikson's conception, to the role

of the female reproductive system in identity development.

Other scholars have suggested that identity development in adolescents is associated

with distinct identity issues for the two genders. Douvan and Adelson (1966) observed

that while for males identity may be associated with occupation selection and

achievement, for females relationships play an important role. Thus, for adolescent

females the psychosocial crisis of intimacy (Erikson's *intimacy versus isolation* stage)

may occur concurrently with the psychosocial crisis of ego identity (Erikson's *identity*

versus identity confusion stage):

> "We have seen that the boy with a clearly developed view of his future
> role, who sees channels from his present status to some future goal, also
> shows a high degree of ego development and ego integration in his current
> attitudes and activities. [NP] This is not true of the adolescent girl....We
> have seen signs of ambiguity and paradox in girls' posture toward work,
> and have concluded that the occupational area is often used by girls as an
> acceptable, nonthreatening sphere in which to express predominantly
> feminine goals." (p. 230)

It is not clear how and to what degree the gender distinctions observed by Douvan

and Adelson (1966) hold in present society, over three decades after the publication of

their book entitled *The adolescent experience*. With increasing females in the workforce,

resulting in new gender roles for females and males, adolescents of both genders have

more options in *deciding* on (Marcia's crisis) and making *personal investment* in

(Marcia's commitment) their occupation. Section 5.1.3 (Self-esteem) of Chapter 5

addresses the diversity of influences on the self-concept and self-esteem of both genders

which were found in the thesis study.

2.2   MODELS OF CULTURAL IDENTIFICATION

Phinney and Alipuria (1990) have suggested that "ethnic identity is an important

component of identity development" (p. 179). This thesis uses the term cultural identity

instead of ethnic identity. As discussed in Section 1.2.1 (Definition of thesis terms) of

Chapter 1, the term is more inclusive of the diversity of culture related experiences with which an adolescent in a multicultural society may come in contact.

Sayegh and Lasry (1993) have provided a useful classification of cultural identification models, bringing together a diverse range of models and including linear, bidimensional, and orthogonal models. *Linear models* depict "cultural change on a linear bipolar continuum, going from the heritage culture to the host culture" (p. 98). Under *bidimensional* models "two independent dimensions of cultural change are crossed at right angles to each other, resulting in four adaptation styles" (p. 13). Under *orthogonal models* the change on each dimension takes place independently of other dimensions.

In addition to distinguishing the types of models used in the study of cultural identification, Oetting and Beauvais' (1991) distinction between cultural content theories and cultural process theories helps further in the classification of conceptual and empirical approaches toward the subject. *Cultural content theories* "focus on specific culture linked behaviors, attitudes, or beliefs" (p. 656). Their major limitation is related to generalizability. Because within the same ethnic group cultural content can differ significantly, "findings from one subgroup will not generalize to all people of that ethnicity" (p. 657). *Cultural process theories* "focus on the general types of changes that occur in cultural transitions" (p. 656). Because these theories do not focus on specific cultural content, they are more generalizable and applicable across multiple cultural contacts. The limitation of the cultural process approach, which was the approach used in the thesis study, is discussed in Section 5.2 (Study limitations and suggestions for future research) of Chapter 5.

The three categories of cultural identification models described by Sayegh and Lasry (1993) relate to cultural process theories. Oetting and Beauvais (1991) have identified six process models of cultural adaptation which are described in the following sections.

2.2.1 Linear models of cultural identification

Three of the process models of cultural adaptation referred to by Oetting and Beauvais (1991) have embedded in them the notion of movement from the heritage culture to the host culture. The *dominant majority models* of cultural adaptation were more prevalent in the earlier part of this century and considered the majority culture as superior. These theories tended to be "unabashedly ethnocentric, prejudiced, and value laden (although in recent years they may reflect more subtle ethnocentric values)" (p. 660, brackets in original). Oetting and Beauvais refer to the legislation leading to the establishment of the Bureau of Indian Affairs schools for Indian youth in the United States as an example of this type of thinking.

The parallel approach in Canada was the establishment of residential schools for First Nations peoples. The *Residential School Update*, published by the Assembly of First Nations Health Secretariat (1998), describes the assimilation goal of the Canadian government:

> "Quite simply, from 1845 to 1969, the Canadian government sought to assimilate Aboriginal people - by giving their children Christian education, teaching them English (or French), taking them from their family environments and replacing their values with European ones." (p. 4)

The *transitional model* values the minority culture however it too assumes "movement toward the majority culture must and will take place" and will be

accompanied by problems (Oetting & Beauvais, 1991, p. 660). As an example of this type of thinking, Oetting and Beauvais refer to acculturation stress theory. The individual caught between the two cultures is to thought to experience stress.

Under the *alienation model*, as well, movement is considered inevitable, however options exist for the course of this movement. Successful coping occurs when minority group members feel they have "the means to achieve the goals valued by the majority culture" (p. 661). When there is a "significant means/goals disjunction", they become "anomic, alienated from both cultures" (p. 661).

The *dominant majority, transitional,* and *alienation models* of cultural adaptation described by Oetting and Beauvais fit well into the definition of linear models offered by Sayegh and Lasry (1993). However, the latter part of their definition, movement from heritage to host culture, is not supported by Phinney's (1990) model on ethnic identity development. While this model is linear, it does not assume that the end of the movement always culminates in an abandonment of one's own culture and immersion in the majority culture. Phinney's model, as described below, may be more relevant for those who are already situated in the majority culture and have had extensive contact with it, such as children of immigrants. The three cultural adaptation process theories described in the previous section consider the consequences of a contact and are more relevant for such groups as immigrants and refugees.

2.2.1.1 Ethnic identity

Drawing from developmental theory, Phinney (1990) has proposed a three stage *ethnic identity development model*. The stages have similarities to the four statuses of

identity formation proposed by Marcia, described in Section 2.1 (Adolescent identity) of

this chapter. The first stage consists of *unexamined ethnic identity*, which corresponds to

Marcia's identity diffusion and identity foreclosure statuses. This stage relates to "early

adolescents and perhaps adults who have not been exposed to ethnic identity issues" (p.

502) and is characterized by lack of exploration of one's ethnicity. Those who are not

interested in ethnicity are believed to have *diffused ethnic identity*. Those who base their

views of ethnicity upon the views of others, such as their parents', are believed to have

foreclosed ethnic identity.

The second stage consists of *ethnic identity search*, which corresponds to Marcia's

moratorium status, and during which an exploration of one's own ethnicity is engaged in;

> "It involves an often intense process of immersion in one's own culture
> through activities such as reading, talking to people, going to ethnic
> museums, and participating actively in cultural events. For some people it
> may involve rejecting the values of the dominant culture." (p. 502-503)

The final stage consists of *achieved ethnic identity*, which corresponds to Marcia's

identity achievement, and entails an understanding of and confidence in one's ethnicity.

> "However, achievement does not necessarily imply a high degree of ethnic
> involvement; one could presumably be clear about and confident of one's
> ethnicity without wanting to maintain one's ethnic language or customs."
> (p. 503)

The older East Indian-Canadian adolescents participating in the pilot study had

experienced Phinney's ethnic identity search stage and were well on their way to the

achieved identity stage (Khanlou & Hajdukowski-Ahmed, 1999). In addition to

demonstrating a flexibility in their engagement in both the East Indian and Canadian

cultures, the older adolescents were aware of the influence of gender in a cultural context;

"As the more vocal group throughout the focus groups, the older participants relayed their deep respect for their culture and traditions, while at the same time describing their perceptions of gender differences directed towards them both from the majority culture and their own culture." (p. 165)

Aboud (1987) has defined mature ethnic identification as "describing oneself in terms of common group attributes that are distinctive from others and are constant" (p. 51). She has proposed three criteria, included in her definition, for ethnic self-identification (p. 33): 1) a critical ethnic attribute is used in the description of oneself; this attribute "defines rather than merely describes the ethnic group", 2) the attribute distinguishes the individual from members of other ethnic groups, and 3) the attribute is perceived to be constant across different contexts and continuous over time.

It is important to distinguish the term ethnic identity from its components. Rotheram and Phinney (1987) note that there is little consistency in the definition of terms in ethnic research. Their introductory chapter to *Children's ethnic socialization: Pluralism and development* (Phinney & Rotheram, 1987) is an attempt to provide some clarity. According to their conceptualization, *ethnic identity* relates to "one's sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behavior that is due to ethnic group membership" (p. 13). While *ethnicity* relates to group patterns, ethnic identity relates to "the individual's acquisition of group patterns" (p. 13). Ethnic identity entails such components as *ethnic awareness*, defined as "the understanding of one's own and other groups", *ethnic attitudes*, defined as "feelings about own and other groups", *ethnic behaviours*, defined as "behavior patterns specific to an ethnic group", and *ethnic self-identification*, defined as "the label used for one's own group" (p. 13).

Although from an empirical perspective it is useful to delineate the components of a concept such as ethnic identity, singular focus on components can provide a static, disconnected view of cultural identity. As described in Section 1.2.1 (Definition of thesis terms) of Chapter 1 and elaborated in Section 5.1.4.1 (Emerging concepts) of Chapter 5, the conception of cultural identity proposed in the thesis study is one of a dynamic and contextual process. This conception is in concordance with Rosenthal's (1987) observation that the aspects of a culture an ethnic group will emphasize is dependent on "their cultural history or place in the broader society" (p. 164). Both society and the ethnic group influence the individual's ethnic identity; that is, ethnic identity is "a product not only of the individual and his or her relation to the ethnic group but of the relation between that group and the wider social setting" (Rosenthal & Feldman, 1992, p. 215). The conception of cultural identity as emerging from the relationship between an individual, ethnic group, and social setting recognizes that individual cultural identity develops within a context, such as a multicultural society, and is in relation to others.

2.2.2 Multidimensional models of cultural identification

In this thesis review, the term multidimensional instead of the term bidimensional will be used as it is considered to be more inclusive than the definition provided by Sayegh and Lasry (1993) for bidimensional models. Multidimensional theories can include dimensions of cultural change that cross at right angles to each other (Sayegh and Lasry's definition of bidemensional). However, they also refer to change that is considered along more than one dimension, regardless of their position to each other. The multidimensional and bicultural models of cultural adaptation described by Oetting and

Beauvais (1991) fit this definition of multidimensionality better than that of

bidimensional models offered by Sayegh and Lasry.

Oetting and Beauvais (1991) refer to two process models of cultural adaptation that

consider change along more than one dimension. They identify *multidimensional models*

as models which still entail the notion of transition yet consider change on several

different dimensions, such as language and ethnic loyalty. They refer to *bicultural models*

or *transcultural models* as models which do not consider that adapting to one culture

implies losing contact with another and assume that a high level of involvement is

possible in both cultures. The integration mode, under Berry's acculturation model

(described below), is an example of involvement in one's original culture and that of the

larger society.

2.2.2.1 Acculturation

Berry's (1990) *acculturation framework* makes a helpful distinction between cultural

change, acculturation, and psychological acculturation. While all three are considered to

be processes, their antecedents and consequences vary. The antecedents for *cultural*

change are internal (through dynamic internal events such as inventions, creativity,

insight) and its consequences are changes at the population level in the cultural and social

system. Therefore, cultural change is "the process that results in population-level changes

that are due to dynamic internal events" (p. 204). The antecedents for *acculturation* are

external (through cultural contacts resulting in innovation diffusion, industrialization, for

example) and its consequences are similar to cultural change. Therefore, acculturation is

"the process that results in population-level changes that are due to contact with other

cultures" (p. 205).

The antecedents for *psychological acculturation* are the individual's traditional psychological characteristics and lead to a change in the individual's psychological characteristics. Psychological acculturation is also influenced by external antecedents (the same ones as influencing the acculturation process) and by population level changes (as a result of cultural change and acculturation). Therefore, psychological acculturation is "the process by which individuals change, both by being influenced by contact with another culture and by being participants in the general acculturative changes under way in their own culture" (p. 204). Among the individual level changes are those related to identity, values, attitudes, and behaviour.

Berry has proposed a two dimensional model of acculturation, with four modes of acculturation, for individuals and groups living in culturally plural societies (Berry, Kim, Power, Young, & Bukaji, 1989; Berry, 1990). The model addresses the issue of cultural maintenance (Issue 1) and the issue of intergroup relations (Issue 2). As depicted in Figure 2.1 (Berry's Acculturation Model), a yes or no response to the two issues results in a mode of acculturation (from Berry et al., 1989, p. 187). The dichotomous response is "for purposes of conceptual presentation" and response for each issue can be on a continuous scale (Berry, 1990, p. 216). Acculturation can vary across the different areas of life; "for example, one may seek economic assimilation (in work), linguistic integration (by way of bilingualism), and marital separation (by endogamy)" (p. 217).

FIGURE 2.1   Berry's Acculturation Model
(Berry et al., 1989, p. 187)

		Issue 1: Is it considered to be of value to maintain cultural identity and characteristics?	
		YES	NO
Issue 2: Is it considered to be of value to maintain relationships with other groups?	YES	Integration	Assimilation
	NO	Separation	Marginalisation

The *integration* mode "implies the maintenance of the cultural integrity of the group,

as well as the movement by the group to become an integral part of a larger societal

framework" (Berry et al., 1989, p. 188). When maintenance of cultural identity is

abandoned and relationships with the larger society are deemed important *assimilation*

has taken place. Assimilation can occur "by way of absorption of a non-dominant group

into an established dominant group, or it can be by way of the merging of many groups to

form a new society, as in the 'melting pot' concept" (p. 187). When cultural identity is

maintained with no relationship with the society *separation* occurs. If this situation is

imposed by the dominant group, it is identified as segregation. This is a case of "classic

segregation to keep people in 'their place'" (p. 188). If it is based on the desire of the

group itself to maintain independence, it is identified as separation. When there is no

contact with both the traditional culture and the society, *marginalisation* has taken place,

a situation which is "accompanied by a good deal of collective and individual confusion

and anxiety" (p. 188).

The acculturation modes are a function of time and degree of cultural and

behavioural change, which Berry has presented as a framework with two axis (Berry,

1990). The horizontal axis depicts the phase or time of acculturation, each period corresponding to an acculturative stress phenomena. Going from left to right are the precontact (low stress), contact (stressors appear), conflict (tension increases), crisis (high stress), and adaptations (variable stress) phases. The vertical axis depicts the relative degree of cultural and behavioural change, from low (lower part of axis) to high (top of axis). Under this framework the assimilation, integration, and separation modes are all considered as adaptations on the horizontal axis. On the vertical axis, assimilation has the higher degree of change and is followed by integration, and finally separation. According to this framewrok, the marginalisation mode is considered to be in the conflict phase with a mid-position on the vertical axis of change.

Berry's (1990) classification of groups based on their mobility, voluntariness of contact, and permanence of contact "represents a view from Canada, where in principle all people are thought to be attached in some way to a particular cultural heritage" (p. 214). This classification results in four acculturating groups, as depicted below (from Berry, 1990, p. 215). *Ethnic groups* have voluntary contact with the acculturation process and refer to those "who identify with, and exhibit, a common heritage in the second or subsequent generations after immigration" (p. 214). *Native peoples* refer to "indigenous or aboriginal groups that were resident before European colonization and who remain as nations (in the cultural sense) within the larger society" (p. 214). *Immigrants* and *sojourners* are both migrant groups and have voluntary contact but differ on the permanence of this contact. Sojourners "are temporary immigrants who reside for a specific purpose and time period and intend to return eventually to their country of origin"

(p. 214). *Refugees* are also migrant groups and share with immigrants the attribute that

they are "first-generation arrivals into the population" (p 214).

FIGURE 2.2   Berry's Acculturating Groups
                (Berry, 1990, p. 215)

	VOLUNTARINESS OF CONTACT	
MOBILITY	Voluntary	Involuntary
Sedentary	Ethnic groups	Native peoples
Migrant	Immigrants, Sojourners	Refugees

While an improvement over the earlier prevalent term "assimilation", the term

"acculturation", as well, carries with it embedded assumptions. In contrast to the term

assimilation which implies a unidirectional process of change, the term acculturation

implies a bidirectional process (Sayegh & Lasry, 1993). In this regard, therefore, the term

acculturation is an improvement over the term assimilation, recognizing that change can

occur in more than one group. However, as discussed in Section 5.2 (Study limitations

and suggestions for future research) of Chapter 5, it is argued that the term still carries

with it the notion that the cultural exchange occurs in reference to a majority culture and

that the acculturating individual while acquiring aspects of the mainstream culture

foregoes parts of her or his original culture. The term does not sufficiently capture the

diversity of cultural identity development processes that are possible in a multicultural

context. According to Oetting and Beauvais (1991), bicultural models do not "usually

leave room for low cultural identification nor show that there is a continuum of

identification with any culture or that there may be levels and subtypes of bicultural

identification" (p. 661).

2.2.3 Orthogonal model of cultural identification

The definition of cultural identity proposed in the thesis corresponds to an orthogonal approach toward the study of cultural identification. The *orthogonal cultural identification model* proposed by Oetting and Beauvais (1991) fits well with the definition of orthogonal models provided by Sayegh and Lasry (1993). Such a model assumes that changes on one dimension take place independently of other dimensions. Under Oetting and Beauvais' model, cultural identification with one culture is independent of identification with other cultures. As with bidimensional models, the dimensions cross at right angles to each other. Labelled as cultural anomie or alienation, the origin of these angles relates to a situation of no cultural identification.

Oetting and Beauvais (1991) believe that their model allows for a variety of identification options for people living in a multicultural society:

> "The change from the previous models may appear to be minor, but the differences are profound....The orthogonal identification model indicates that any pattern, any combination of cultural identification, can exist and that any movement or change is possible. There can be highly bicultural people, unicultural identification, high identification with one culture and medium identification with another, or even low identification with either culture." (p. 662)

In societies which value multiculturalism, change can also take place in the dominant culture, "majorities might learn that they too are free to involve themselves in minority cultures, thus enriching their lives" (p. 679). The response patterns of adolescents from diverse cultural and migrant backgrounds and in relation to cultural identity items can indicate whether the above premises hold among youth. Section 5.1.2 (Cultural identity) of Chapter 5 discusses the thesis findings in this regard.

In concordance with Berry's prediction of negative psychological consequences for those experiencing the marginalisation mode, Oetting and Beauvais believe that weak cultural identification can be problematic: "It is not mixed cultural identification but weak cultural identification that creates problems" (p. 679). If self-esteem is conceptualized as an indicator of psychological health, a relationship between cultural identity and self-esteem can be predicted. Oetting and Beauvais' (1991) research in this area indicates a positive association between cultural identification and self-esteem. Section 5.1.4 (Cultural identity and self-esteem) discusses the thesis findings on the relationship between cultural identity and self-esteem levels.

2.3   SELF-ESTEEM

A "desired outcome of the developmental process" is high self-esteem (Klein, 1995). Erikson's conception of self-esteem recognized the interplay between developmental stage, physical environment, and social and cultural context. Referring to self-esteem in the child's development, he observed that,

> "To be 'one who can walk' becomes one of the many steps in child development which through the coincidence of physical mastery and cultural meaning, of functional pleasure and social recognition, contribute to a realistic *self-esteem.*" (Erikson, 1968, p. 49, italics in original)

Academic interest in self-esteem, as an important concept in social psychology, spans over the past four decades (Rosenberg, Schooler, Schoenbach, & Rosenberg, 1995). More recently, a growing popular interest in self-esteem has extended the applicability of the construct to various facets of life. Self-esteem is viewed as a vital psychological attribute, necessary for functioning well in modern life. This sentiment is depicted in

Branden's (1994) belief that, "Of all the judgments we pass in life, none is as important as the one we pass on ourselves" (p. XV).

Interest in self-esteem has also entered the public policy arena. The Task Force to Promote Self-Esteem was created in 1986 by California's legislature to identify ways of promoting self-esteem among Californians (Battle, 1990; Steinem, 1992). While an increasing number of United States cities have chapters of The National Council for Self-Esteem, more countries are being represented in The International Council on Self-Esteem, which was developed following the First International Conference on Self-Esteem in 1990 (Branden, 1994). Individual self-esteem is considered to have societal repercussions. Describing the agenda of the Task Force to Promote Self-Esteem, Smelser (1989) observes, "many, if not most, of the major problems plaguing society have roots in the low self-esteem of the many of the people who make up society" (p. 1).

Self-esteem is recognized to be the self-evaluative aspect of the self-concept. The earliest definition of self-esteem is attributed to William James author of *Principles of Psychology* which was published in 1890 (Branden, 1994). James considered self-esteem to be the ratio of one's success to one's pretensions, a conception which recognized the interplay between the social and the individual factors leading to self-esteem,

> "James proposed that the degree of self-esteem enjoyed by any one
> individual can be represented by the ratio of success (the objective social
> factor), to pretensions (the subjective factor). A person with few
> pretensions and great successes will enjoy high self-esteem. On the other
> hand, a person with many pretensions but little success will experience
> little self-esteem (1890:310)." (Meltzer, Petras, & Reynolds, 1975, p. 6-7)

The notion of "value" is embedded in the various definitions of self-esteem. Driever (1984) defines self-esteem as the "pervasive aspect of the self-concept which relates to the worth or value the person holds of the self" (p. 395). Block and Robins (1993) define self-esteem as "*the extent to which one perceives oneself as relatively close to being the person one wants to be and/or as relatively distant from being the kind of person one does not want to be, with respect to person-qualities one positively and negatively values*" (p. 911, italics in original). While the preceding two definitions place the emphasis on the self, Koenig's (1997) definition recognizes the influence of the self and the influence of others on one's self-esteem. She defines self-esteem as "the sense of pride we experience when we evaluate ourselves positively. We might also experience this pride when we believe others view us the same way, and this too could be a part of self-esteem" (p. 65).

Branden (1994) defines self-esteem as "*the disposition to experience oneself as competent to cope with the basic challenges of life and as worthy of happiness*" (p. 27, italics in original). The first part of this definition addresses self-efficacy, confidence in one's ability to "think, understand, learn, choose, and make decisions", while the second part addresses self-respect, a value for one's "right to live and be happy" (p. 26). However, Rosenberg (1979) has distinguished self-confidence from self-esteem. Referring to both as important aspects of self-concept and the close connection between self-confidence and self-esteem, he observes,

"a good deal of confusion has arisen as a result of failure to recognize that a distinction exists. Self-confidence essentially refers to the anticipation of successfully mastering challenges or overcoming obstacles or, more generally, to the belief that one can make things happen in accord with inner wishes. Self-esteem, on the other hand, implies self-acceptance, self-respect, feelings of self-worth. A person with high self-esteem is fundamentally satisfied with the type of person he is, yet he may acknowledge his faults while hoping to overcome them." (p. 31)

Rosenberg has also emphasized the necessity to distinguish between global and specific self-esteem. The various definitions of self-esteem portray either a unidimensional or a multidimensional approach toward the construct. Unidimensional definitions appear to be describing global self-esteem (G-SE) while multidimensional definitions deal with specific self-esteem (S-SE). Both approaches are relevant, depending on the area of inquiry, and exist concurrently. Sanford and Donovan (1984) describe G-SE as "the measure of how much we like and approve of our perceived self as a whole", and S-SE as "the measure of how much we like and approve of a certain part of ourself" (p. 9).

Recognizing self-esteem as an attitude toward the self, Rosenberg et al. (1995) also distinguish between G-SE and S-SE. They identify G-SE as a general attitude toward the self and S-SE as attitudes toward specific aspects of the self. They argue that while G-SE is more relevant to psychological well-being, S-SE is more relevant to behaviour. As support for their argument that the two are different concepts, that "may be dynamically interrelated phenomena, but they are not directly interchangeable", Rosenberg et al. point to research on race and self-esteem (p. 143). They criticize studies which have equated racial self-esteem (a form of S-SE) with G-SE. Similarly, educational programs aimed at

improving disprivileged children's academic performance, through increasing their G-SE,

suffer from generalizing from one type of self-esteem to another: "The assessment of

one's academic ability and the view of one's general self-worth are two separate attitudes

whose relationships must be investigated, not assumed" (Rosenberg, 1979, p. 21).

Academic, popular, and more recently public policy interest in self-esteem have

developed in a North American context that is thought to have become increasingly pre-

occupied with the self.[2] This may explain why, as observed in the preceding

formulations, various conceptions of self-esteem often place the emphasis on the

individual's own valuation and place less emphasis on the societal context out of which

self-esteem evolves. Such emphasis may lead one to assume that the relationship

between self-esteem and society is in a linear direction originating from the individual

with behavioural manifestations in society, with little recognition of the role of context in

the development of self-esteem. A non-contextual view of self-esteem development can

result in mental health promotion strategies and policy initiatives that place a singular

focus on the role of the individual in promoting one's self-esteem and carries with it the

potential for condemning those who are not judged by the prevailing standards to have

high self-esteem. Section 5.1.4.1 (Emerging concepts) of Chapter 5 discusses a

contextual view of self-esteem.

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[2] In an article entitled "Self-image is suffering from lack of esteem" in The New York Times (1998, May 5), Kirk Johnson observed that despite the mixed findings on the relationship between self-esteem and success, the concept will continue to endure; "The United States's deep tradition of individualism guarantees that self-esteem or one of its many variants - from positive thinking to self-efficacy - will persist. What has changed is that self-esteem as an idea and a societal force has lost its unified champions and to a greater degree its ability to be succinctly defined" (p. B12).

2.4 CULTURAL IDENTITY AND SELF-ESTEEM

Empirical work on the association between cultural identity and self-esteem is considered below. Due to the limited number of studies that have specifically considered the relationship between adolescent cultural identity and self-esteem levels, research conducted on one of the two components, i.e. cultural identity or self-esteem, and research conducted in different countries and with various cultural groups will be considered. In most cases, the studies referred to have been conducted in the United States, where most studies of adolescent self-esteem and ethnic minority status have taken place (Verkuyten, 1990).

2.4.1 Age, gender and cultural identity

Through essay analysis, Ying and Lee (1999) studied ethnic identity status and outcome among 342 Asian-American adolescents (average age was 16.3 years). Phinney's four identity statuses (diffuse, foreclosed, in moratorium, and achieved) were used to assess ethnic identity status. Berry's four ethnic identity outcomes (separation, assimilation, integration, and marginal) and an additional "unintegrated" category were used to assess ethnic identity outcome. Foreclosed adolescents were younger than in moratorium or achieved adolescents which, according to the authors, supported Phinney's developmental model of ethnic identity status. A higher proportion of females were achieved while a higher proportion of males were foreclosed. Age and gender differences were also found in the ethnic status outcome. Integrated adolescents were older than separated and unintegrated adolescents. A higher proportion of females were integrated and a higher proportion of males were separated. The females appeared to progress more

rapidly through ethnic identity statuses and outcomes.

Vertkuyten and Kwa (1994) examined ethnic self-identification among 122 Turkish and 119 Chinese adolescents (ages 12 to 17 years) in the Netherlands. Among the Turkish sample 57% and among the Chinese sample 92% were born in the Netherlands or had immigrated before two years of age. No age or gender differences in self-identification were found in the cross-sectional study. In a later cross-sectional study of 291 Dutch and 199 Turkish youth (ages 10 to 13 years), Kinket and Verkuyten (1997) found that "boys more often described themselves in ethnic terms and reported more positive evaluation of their ethnic identity" (p. 351).

In a large scale study of 5,127 children (ages 12 to 17 years) of Asian, Latin American, and Caribbean immigrants in the United States, Rumbaut (1994) found segmented paths to identity formation (half of the sample was born in the United States). In response to the question "How do you identify, that is, what do you call yourself?" (p. 764), four types of ethnic self-identities were identified among the sample of eight and ninth grade students:

> "(1) an ancestral, immigrant, or national-origin identity (*e.g.*, Jamaican, Nicaraguan, Hmong); (2) an additive, syncretic, or hyphenated identity (*e.g.*, Cuban-American, Filipino-American, Vietnamese-American); (3) an assimilative or American national identity, without the hyphen; and (4) a dissimilative racial or panethnic identity (*e.g.*, Hispanic, Latino, Chicano, Black, Asian)." (p. 763, italics in original)

Gender was found to influence the selection of ethnic-identification; females were more likely to choose a hyphenated identity and males were more likely to choose an unhyphenated identity such as American or national origin.

In a review of research on ethnic identity in adolescents and adults, Phinney (1990) considered the relationship between ethnic identity and gender and found that "the very little research that addresses this issue suggests a greater involvement in ethnicity by women than by men" (p. 509). Phinney surmised that the fragmentary findings did not allow for a clear conclusion. As evident from the preceding studies, in the case of age and cultural identity, as well, no definite trend emerges.

2.4.2 Cultural background, acculturating group and cultural identity

Phinney and Alipuria (1990) examined ethnic identity among 196 undergraduate students (ages 17 to 23 years) who were members of four ethnic groups (Asian-American, Black or Afro-American, Mexican-American or Hispanic of Mexican origin, White or Caucasian). Their cross-sectional study found that minority group members ascribed more importance to ethnicity, "especially Blacks and Mexican-Americans, show greater ethnic identity search than White subjects" (p. 180).

In a nationwide and cross-sectional study, Verkuyten (1990) examined ethnic identity among 237 Turkish and 2,710 Dutch adolescents (ages 13 to 16 years) in the Netherlands. More Turkish respondents referred to their ethnic identity spontaneously, indicating that for this group of adolescents ethnic identity was more salient than it was for the Dutch adolescents.

Rumbaut (1994) found differences in the identification of youth who were born in the United States and those who were not. Being born in the United States was the strongest indicator of selecting an American identity and positively related to selecting a hyphenated-American identity. Parents' nativity, particularly mothers' ethnic identity,

had a strong influence on the ethnic identification of the respondents. For example, respondents were more likely to identify themselves as American if they perceived their mother identified herself as American.

In a study of 82 Italian-Australian adolescents in grade 11 (average age 16.3 years) in Australia, Rosenthal and Cichello (1986) found "*Parental Italianness* was associated positively and *Parental Australianness* negatively with the adolescent's sense of Italian identity. The retention of parental cultural links was thus important for the ethnic identification of the adolescent" (p. 496), suggesting "that perceptions of parents' involvement in the Italian culture and community may influence ethnic identity rather than vice versa" (p. 498).

In the Vertkuyten and Kwa (1994) study, the influence of acculturation on ethnic self-identification was examined among Turkish and Chinese adolescents in the Netherlands. Ethnic self-identification was measured by responses to the question, "If someone asked you how you really feel deep down inside, what would you say?" (p. 24). A 'predominately Turkish/ Chinese' response was considered a dissociative identity, a 'Turkish/ Chinese and Dutch' response was considered an acculturative identity, a 'predominately Dutch' response was considered an assimilative identity, and 'not really Turkish and not really Dutch' was considered a marginal identity. All four types of identification were found in varying frequencies, with most participants having a dissociative or acculturative identification.

Variations in the conception of cultural identity and its measurement across the above studies makes the comparison of the findings difficult. Differences in the cultural

groups included in the studies and the context in which they were conducted adds further to the challenge. Future use of similar measurement instruments, which have been altered to capture the cultural diversity of the context in which the studies are conducted, in cultural process oriented studies can help in controlling for some of the variations noted. The cultural process approach allows for generalization across cultural contacts. However, it too has a limitation which is discussed in Section 5.2 (Study limitations and suggestions for future research) of Chapter 5.

2.4.3 Age, gender and self-esteem

Research examining the influence of age on self-esteem has produced inconsistent results. In the Western context, the relationship between gender and self-esteem appears to be in favour of male adolescents, with female adolescents having lower self-esteem levels.

In a cross-sectional study of 202 students in grades 10 to senior year in college (ages 15 to 21) in the United States, using the Rosenberg Self-Esteem (RSE) scale, Yarcheski, Mahon, and Yarcheski (1997) found age to be significantly related to self-esteem. In their study, as age increased so did the participants' self-esteem. However, in a longitudinal study of 174 ninth grade students (average age 15 years at initial data gathering), who were surveyed for four consecutive years and up to twelfth grade in the United States, using the RSE scale, Chubb, Fertman, and Ross (1997) found no significant changes in self-esteem over time. Their study found significant gender differences with males having consistently higher self-esteem than females throughout high school. In another longitudinal study of 91 students in the United States, who were assessed at ages 14, 18,

and 23, Block and Robins (1993) found that over time self-esteem increased in males while in females it decreased.

Rumbaut's (1994) study of children of immigrants in the United States found gender to be the second strongest predictor of psychological well-being (after parent-child conflict). Using the RSE, females were found to have lower levels of self-esteem and higher levels of depressive symptoms.

In a cross-sectional study and using the RSE scale, Harper and Marshall (1991) examined the self-esteem of 201 grade 9 secondary school students (ages 14 to 16 years) in Australia. Adolescent females had lower self-esteem levels than adolescent males. In another cross-sectional study, Klein (1995) examined self-perception in late adolescence among a sample of 111 students (ages 17.5 to 23 years) in a United States university. Using Harter's Self-Perception Profile for College Students, she found males to have higher self-perceptions, viewing themselves "as more creative, higher in intellectual ability, more athletically competent, and more attractive in appearance" (p. 583).

Two studies conducted in a non-Western context have not found gender differences in self-esteem. A cross-sectional study examining gender differences among 97 black South African adolescents (ages 15 to 25 years) in the final year of high school found no significant differences in the self-esteem of the two genders (Mwamwenda, 1991). The author concluded, "The fact that the girls grew up in a culture where women are not considered equal with men appears to have no significant effect on their mean self-concept" (p. 193). Mwamwenda attributed the finding partly to the exposure of the males and females to education and parental and teacher expectations that they do well in school

(p. 193). Watkins and Yu's (1993) cross-sectional study of 189 undergraduate university students (average age 20 years) in China found "little evidence of a gender difference in the level of overall self-esteem", however, gender differences were observed among specific aspects of self-concept (p. 347).

A useful way to consider the effects of age and gender may be to distinguish early, middle, and late adolescence. The longitudinal design in Block and Robins' (1993) study allowed for analysis of changes in self-esteem across different intervals of time. Participants in Klein's (1995) study were late adolescents (average age of 19.7 years with a range of 17.5 to 23 years) while those in Harper and Marshall's (1991) study ranged in age from 14 to 16 years. If these two studies had included other adolescent age groups, a different configuration of gender differences may have been observed. In addition, Klein's sample consisted of university students. Although the average age of the group places them in the late adolescent range, university students are at a different developmental stage than secondary school students. The former have at least made a decision regarding their academic area of study and obtained successful admission to a post-secondary institution. In this arena, therefore, they are closer to Marcia's achieved identity status. The influence of gender differences on self-esteem at this developmental stage may operate differently than at an earlier stage. For this reason, the inclusion criteria for the thesis study was based on attendance at the secondary school level instead of a chronological delineation, so as to capture the developmental tasks associated with this period, and control for some of the differences in contextual influences. However, age related analyses were conducted to identify the emergence of any significant findings.

2.4.4   Cultural background, acculturating group and self-esteem

As with age and gender, research findings on the influence of culture and acculturating group on self-esteem are complex. Phinney and Alipuria (1990) considered the relationship between ethnic identity search and self-esteem (measured by the RSE scale) in their study of four ethnic groups. They found that, particularly among minority students, ethnic identity commitment and self-esteem were strongly associated. Among Blacks and Mexican-Americans, ethnic identity search and self-esteem were also related.

In a cross-sectional study of 18,612 students (age range or average not provided) attending all junior high and high schools in Colorado, Dukes and Martinez (1994) examined the influence of "ethgender" on self-esteem. The construct of ethgender was defined as the combination of race and gender. Using the RSE scale, they found gender had a stronger effect than ethnicity on self-esteem. Males of all ethnic groups and Black females had self-esteem levels above the grand mean. In an earlier study of Grade 7 to 12 students (age range or average not provided)[3] in Colorado, using the question "How satisfied are you with yourself?", Martinez and Dukes (1991) found that Black females and males, Chicanas and Chicanos, and White males had self-satisfaction levels above the grand mean. The researchers suggested that "the indigenous cultures of minorities generally tend to promote positive social identities and self-concepts among their members and, to certain degrees, counter the negative influences of the dominant culture" (p. 320) and that minority group members use "their own cultural standards of self-worth

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[3] Total sample size for the study was not provided. Based on information provided in Table 2 (Comparison of Cohorts for 1983 and 1986 Surveys) of the article, each of the four comparison groups had over 3000 cases.

rather than those of the dominant group" (p. 322). Thus, indigenous cultures can decrease the effect of racism and sexism on members of minority groups' self-esteem.

In a cross-sectional study of 195 eleventh grade students (average age 16.2 years) in the United States, Richman, Clark, and Brown (1985) examined the influence of gender, race, and social class on self-esteem and found females, whites, and lower social class adolescents to have lower self-esteem. Using the RSE scale, white females were found to have significantly lower self-esteem than white males and black females and males. In another United States study, Grossman, Wirt, and Davids (1985) examined ethnic identity and self-esteem among 328 grade 8 and 9 Anglo and Chicano students (age range or average not provided) in Texas. Using the RSE, their cross-sectional found Anglo adolescents to have higher self-esteem than Chicano adolescents.

Rumbaut's (1994) study of children of immigrants from Asian, Latin America, and the Caribbean examined the relationship between ethnic identity and self-esteem. Using the RSE scale to measure self-esteem, participants from Jamaica and other English-speaking West Indies had the highest self-esteem scores while the Indochinese and the Mexicans had the lowest scores. Black self-identity was positively related to higher self-esteem, which according to Rumbaut (1994) "debunks the enduring but erroneous folk wisdom that minority group or lower-SES children *ipso facto* must have lower self-esteem" (p. 785, italics in original).

In their study, referred to previously, Verkuyten and Kwa (1994) examined the relationship between ethnic self-identification and self-esteem. Global self-esteem in the Turkish sample was measured by Harter's Perceived Competence Scale and in the

Chinese sample it was measured by the RSE scale. Adolescents who predominately

identified with Turkish/ Chinese group (dissociative identity) or identified with both

Turkish/ Chinese and Dutch groups (acculturative identity) had similar and higher self-

esteem than adolescents who had a predominately Dutch (assimilative) identity or

identified with neither groups (marginal identity). Using the RSE, Verkuyten's (1990)

study of Turkish and Dutch adolescents found lower global self-esteem among the

Turkish adolescents. However, the difference was reported to explain a very small

amount of the variance in the findings.

As with the findings related to cultural identity in section 2.4.2 (Cultural

background, acculturating group and cultural identity), variations, for example, in the

sampling, context, and analyses across the studies create difficulties for meaningful

comparison of findings. Using the same self-esteem measurement instrument (such as the

Rosenberg Self-Esteem scale) across the studies helps to control for one of the variations.

However, the comparison of findings across the studies would be stronger if studies used

similar multiple instruments to measure adolescent cultural identity and self-esteem

levels.

2.4.5 Family circumstances, perception of support and self-esteem

The family environment has a paramount role in the well-being of adolescents. Two

aspects of family circumstances, family socioeconomic status (SES) and perception of

family support, will be considered.

In their study, referred to previously, Richman, Clark, and Brown (1985) examined

the relationship between social class and self-esteem. Using the RSE scale, they found

low SES students had lower self-esteem than those from middle and high SES

background. They defined social class in terms of parental education levels, which

consisted of low SES (less than 13 years of schooling), middle SES (12 years of

schooling), and high SES (more than 12 years of schooling). Rumbaut's (1994) study of

children of immigrants in the United States found that fathers' level of education was

positively related to the participants' self-esteem. In a chapter entitled *Social class and*

self-esteem among children and adults, Rosenberg (1979) addressed the relationship

between social class and self-esteem. Drawing from published and unpublished studies,

he found "virtually no association between social class and self-esteem among pre-

adolescents, a modest relationship among adolescents, and a moderate relationship among

adults" (p. 131).

Referring to the influence of parents on the self-esteem of their children, Battle

(1990) states, "the interaction between parent and child (the parent-child interactive

process) is the most important variable affecting children's self-esteem" (p. 17). A

community-based study of 801 grade 10 students (average age 17.1 years) in eleven high

schools in Hamilton found parenting style, and not family configuration, to be related to

family functioning and adolescent well-being (McFarlane, Bellisimo, & Norman, 1995a).

Supportive parents and siblings played a protective role against depression (McFarlane,

Bellissimo, Norman, & Lange, 1994).

The relationship between perceived parental acceptance and adolescent self-

competence was examined in 214 grade 6 and 7 students (average age 12.2 years) in the

United States (Ohannessian, Lerner, Lerner, & von Eye, 1998). Almost all (99%) of the

participants were European-American. Using the global self-worth subscale of Harter's Self-Perception Profile for Children, paternal acceptance predicted self-worth among males and maternal acceptance predicted self-worth among females. In the pilot study of East Indian-Canadian female adolescents, relationships with family members was identified as a source of support (Khanlou & Hajdukowski-Ahmed, 1997).

Friends play a significant part in the lives of adolescents. In the study among Hamilton high school students, social support from peers was more strongly related to social self-efficacy than support from parents (McFarlane, Bellisimo, & Norman, 1995b). The researchers used Connolly's Adolescent Social Self-Efficacy Scale, which they report correlates moderately with general self-worth and self-esteem. A Dutch study of 2,699 females and males in early adolescence (ages 12 to 14), middle adolescence (ages 15 to 17), late adolescence (ages 18 to 20), and post-adolescence (ages 21 to 24) found a stronger effect of peers than family on adolescent identity development, with females basing their self-definition more on personal relationships, such as relationships with family members and peers (Meeus & Dekovic, 1995).

Although neither of these studies examined the relationship between peer support and self-esteem levels, their findings indicate peers can have an important role during the adolescent developmental phase. The adolescents in the pilot study for this thesis identified relationships with peers as an important source of support (Khanlou & Hajdukowski-Ahmed, 1997). Talking to friends was among the activities through which participants reduced their stress. Friends were also, at times, considered to be positive role models.

2.4.6   Gaps in the literature

The review of literature suggests that in studying cultural identity and self-esteem, it is necessary to consider the individual and environmental attributes of adolescents. Individual factors associated with cultural identity and self-esteem relate to such attributes as the individual's age and gender. Environmental factors associated with cultural identity and self-esteem relate to such influences as the individual's cultural background and acculturating group. In addition, the influence of family circumstances and perception of support from family and peers on self-esteem levels are among the environmental attributes.

In almost all of the areas addressed, the studies found inconsistent findings. Variations in the demographic attributes of the samples, context, conceptualization of cultural identity, measurement instruments, and analyses contributed to the inconsistencies and continuing gaps in our understanding of the relationship between adolescent cultural identity and self-esteem. This thesis study will contribute to closing the gap by 1) using previously validated measurement instruments (consisting of the Rosenberg Self-Esteem scale and a revised version of the Twenty Statement Test), 2) using a revised version of Oetting and Beauvais' orthogonal cultural identification items, which correspond to the study region's cultural context, to measure adolescent cultural identity, 3) introducing the Current Self-Esteem scale and findings from its visual analogue component and open-ended items, and 4) advancing the study of adolescent cultural identity and self-esteem levels in a multicultural context in Canada by using a cultural process approach which, in comparison to a cultural content approach, is

generalizable.

Specifically, the thesis study will consider a) the influence of individual (age, gender) attributes on cultural identity levels, b) the influence of environmental (cultural background, acculturating group) attributes on cultural identity levels, c) the influence of individual (age, gender) attributes on self-esteem levels, d) the influence of environmental (cultural background, acculturating group, family circumstances, perception of support) on self-esteem levels) attributes on self-esteem levels, and e) the relationship between cultural identity levels and self-esteem levels. Chapter 3 (Methodology) presents the research question, the thesis hypotheses, and their corresponding subsidiary hypotheses which address the predicted influences on cultural identity and self-esteem levels.

CHAPTER 3

METHODOLOGY

Chapter 3 presents the conceptual framework guiding the thesis methodology. It describes the research question and hypotheses, the research design, and analysis.

3.1   CONCEPTUAL FRAMEWORK

The review of literature in the preceding chapter pointed toward the influence of multiple factors on adolescent cultural identity and self-esteem. In the thesis, these influences were recognized as individual or environmental attributes. As depicted in Figure 3.1 (Thesis conceptual framework: Cultural identity and self-esteem), it was predicted that in a multicultural context cultural identity levels may influence self-esteem levels. The relationship between cultural identity and self-esteem was conceived to take place in a context that was influenced by adolescents' individual and environmental attributes.

FIGURE 3.1   Thesis conceptual framework: Cultural identity and self-esteem
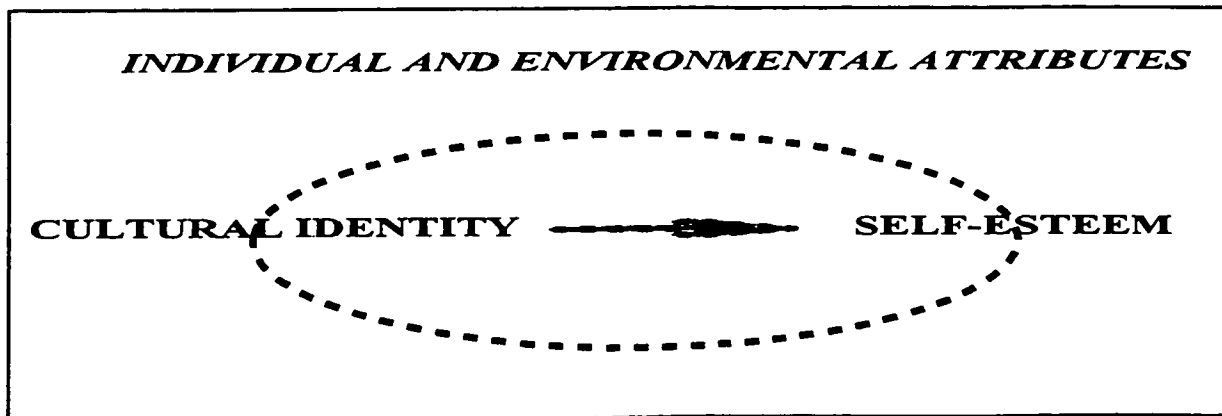
3.2 RESEARCH QUESTION AND HYPOTHESES

The overall research question the thesis addressed was *What is the relationship between adolescent cultural identity and self-esteem among adolescents who live within a multicultural context?* In order to examine this relationship, the following sets of hypotheses and their corresponding subsidiary hypotheses were considered.

3.2.1 Cultural identity hypotheses

H.1.1 Cultural identity levels will vary by individual (age, gender) attributes.
H.1.1.1 Older adolescents will have higher cultural identity levels.
H.1.1.2 Female adolescents will have higher cultural identity levels.

H.1.2 Cultural identity levels will vary by environmental (cultural background, acculturating group) attributes.
H.1.2.1 There will be no difference in cultural identity levels by cultural background.
H.1.2.2 Adolescents in the sedentary group (Canadian-born) will have higher cultural identity levels than adolescents in the migrant group (immigrants and visa students).

3.2.2 Self-esteem hypotheses

H.2.1 Self-esteem levels will vary by individual (age, gender) attributes.
H.2.1.1 Older adolescents will have higher self-esteem levels.
H.2.1.2 Female adolescents will have lower self-esteem levels.

H.2.2 Self-esteem levels will vary by environmental (cultural background, acculturating group, family circumstances, perception of support) attributes.
H.2.2.1 There will be no difference in self-esteem levels by cultural background.
H.2.2.2 Adolescents in the sedentary group (Canadian-born) will have higher self-esteem levels than adolescents in the migrant group (immigrants and visa students).
H.2.2.3 There will be no differences in self-esteem levels of adolescents from higher SES families compared to adolescents from lower SES families.
H.2.2.4 Adolescents who perceive their family to be supportive will have higher self-esteem levels than adolescents who perceive no support from their family.

H.2.2.5 Adolescents who perceive their friends to be supportive will have higher self-esteem levels than adolescents who perceive no support from their friends.

3.2.3 Cultural identity and self-esteem hypothesis

H.3.1 Adolescents with higher cultural identity levels will have higher self-esteem levels.

3.3 RESEARCH DESIGN

The thesis study had a cross-sectional design and used the survey method.

3.3.1 Study population

The study used purposive, nonrandom sampling to ensure the inclusion of adolescents from different cultural backgrounds and acculturating groups. The sample population consisted of students in Grades 9-13 who were attending four secondary schools in the Hamilton-Wentworth Region in 1998. Hereafter, these schools will be referred to as School 1, 2, 3, and 4. Two of the schools were located in the central part of the city of Hamilton, one was located in the eastern and the other in the western part of the Hamilton-Wentworth Region. At least three of the four schools were identified as having a culturally diverse population of students.

3.3.1.1 Study region

The Hamilton-Wentworth Regional Municipality is located in the province of Ontario's Central West region. The Hamilton Census Metropolitan Area consists of the Ancaster, Burlington, Dundas, Flamborough, Glanbrook, Grimsby, Hamilton, and Stoney Greek subdivisions (Statistics Canada, 1992). Table 3.1 (Study Region's Selected Demographic Characteristics) presents selected demographic information for the Hamilton Census Metropolitan Area for 1996.

TABLE 3.1   Study Region's Selected Demographic Characteristics

Characteristic	Specific information		Total
Total population			624,360
	Male: 304,030	Female: 320,330	
Average employment income			$29,455
	Male: $36,323	Female: $21,713	
Citizenship			
Canadian			585,120
Other			32,690
Place of birth			
Non-immigrant			469,295
Immigrant			145,660
	Immigrant Unites States (5,360); Central and South America (5,225); Caribbean and Bermuda (5,045); United Kingdom (34,465); Other Northern and Western Europe (16,585); Eastern Europe (18,050); Southern Europe (36,005); Africa (2,985); West Central and the Middle East (4,290); Eastern Asia (4,205); South East Asia (7,170); Southern Asia (5,670) Oceania and Other (600)		
Ethnic origin			
Single			368,495
Multiple			249,315
	Single British Isles (109,300); French (8,335); European (135,490); Arab (3,595); West Asian (1,985); South Asian (9,140); East and Southeast Asian (15,520); African (1,975); Pacific Islands (25); Latin, Central and South American (2,165); Caribbean (5,770); Aboriginal (2,105); Canadian (72,790), Other (300)		

Source. Statistics Canada (1997a, 1997b, 1998).

3.3.1.2 School system

There are two Boards of Education in the Regional Municipality of Hamilton-Wentworth. The Hamilton-Wentworth District School Board has 19 secondary schools. The Hamilton-Wentworth Roman Catholic Separate School Board has 6 secondary

schools. Two of the schools participating in the thesis study were with the Hamilton-

Wentworth District School Board and two were with the Hamilton-Wentworth Roman

Catholic Separate School Board. In 1998, the year during which the thesis questionnaire

was administered, the number of full-time equivalent students enrolled at the participating

schools ranged from 1287 to 1638 students.[1]

3.3.2 Study procedure

Ethical approval for the Study was received from the McMaster University and

Hamilton Health Sciences Centre Research Ethics Board, the Hamilton-Wentworth

District School Board, and the Hamilton-Wentworth Roman Catholic Separate School

Board. Contact was made with the Principals or Vice Principals of the four schools

through a letter describing the study. A sample of the questionnaire and consent form

was enclosed. Two of the schools requested a meeting for further details on the study.

The contacts with the Principals or Vice Principals, through telephone or electronic mail

or during the meetings, proved extremely helpful for the author in terms of gaining an

understanding of the cultural context of each school and the practical processes involved

in administering a questionnaire at the high school level. The Principals and/ or Vice

Principals communicated to their teachers, via memos or during Teachers' meetings,

regarding the study and their approval of the administration of the questionnaire. These

individuals were instrumental in the success of the questionnaire administration at each

location. For example, in one school, the Vice Principal had, in-person, described the

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[1] Source: 1) Hamilton-Wentworth District School Board (1998): *1998 October 31, Secondary school enrolments*. 2) Personal communication with Hamilton-Wentworth Roman Catholic Separate School Board on 8 June 1999: *1998 September 14, Secondary school enrolments.*

study to each class that would be participating in the study. In another, the Vice Principal, after the initial set had been sent, requested an additional set of questionnaires to ensure the inclusion of English as a Second Language students.

The number of questionnaires distributed at each school was left to the discretion of the contact persons. Table 4.1 (Response Rate 1) of Chapter 4 presents the number of questionnaires requested by each school. The same number of consent forms were sent along with each package of questionnaires. The consent forms were sent out via the schools to students and their parents and the questionnaires were administered after the completion of the consent forms. The questionnaires were completed over the months of May and June in 1998. They were administered on location at each school under teacher supervision. In one school, questionnaire administration took place during the same period and at the same location in the school. In others, questionnaire administration had been conducted over two or more days. The completed questionnaires and the empty questionnaires were returned to the author. Appendix 2 (Consent form) presents the consent form and Appendix 3 (Thesis questionnaire) presents the entire questionnaire, including the instructions on the first page of the questionnaire.

3.3.3 Measurement instruments

The thesis questionnaire consisted of five sections. Section 1 contained the Rosenberg Self-Esteem scale and two additional items assessing perception of family and peer support. Section 2 contained a shorter (ten statement) version of the Twenty Statement Test. Section 3 contained the cultural identity items. Section 4 contained the Current Self-Esteem items. Section 5 contained demographic items. Section 4 and items

from Section 5 were pilot tested among a group of East Indian-Canadian female adolescents in Canada (Khanlou & Hajdukowski-Ahmed, 1997). The entire questionnaire was pre-tested among 18 adolescents (8 females, 8 males, 2 gender not specified), ranging in age from 14 to 19 years, and in grades 8 to OAC (Ontario Academic Credit). Feedback from the pre-testing was incorporated in improving the wording and sequencing of the items.

3.3.3.1 Section 1: Global self-esteem (Rosenberg Self-Esteem Scale)

The first part of the questionnaire contained the Rosenberg Self-Esteem (RSE) scale. The RSE is a unidimensional scale which measures global self-esteem (Rosenberg, 1965). Rosenberg (1979) has reported a 92% coefficient of reproducibility and a 72% coefficient of scalability for this 10-item Guttman scale. The internal consistency, a measure of scale reliability, reported for the scale ranges from Cronbach alpha coefficients of .72 to .87 (Wylie, 1989). The scale has also been found to have convergent and discriminant validity (Wylie, 1989).

The RSE scale is presented in Appendix 3 (Thesis Questionnaire: Section One). As suggested by Rosenberg (1965), so to decrease the influence of respondent set, positive and negative statements were alternated.

3.3.3.1.1 Rationale for use of Rosenberg Self-Esteem Scale

The RSE has been used extensively to measure adolescent self-esteem. The scale is easy to use and takes only 3-5 minutes to complete. It is considered as one of "the best scales for measuring global self-esteem among adolescents" (Dukes & Martinez, 1994, p. 108). As indicated in Section 2.4.4 (Cultural background, acculturating group and self-

esteem) of Chapter 2, the RSE has been used in various studies to examine the

relationship between cultural background, acculturating group and self-esteem among

adolescents (Dukes & Martinez, 1994; Grossman, Wirt, & Davids, 1985; Phinney &

Alipuria, 1990; Richman, Clark, & Brown, 1985; Rumbaut,1994; Verkuyten, 1990;

Verkuyten & Kwa, 1994).

3.3.3.2 Section 2: Self-concept (Ten Statement Test)

Section 2 of the questionnaire contained a shortened (Ten Statement Test) version of

the Twenty Statement Test (TST). The TST was designed as a tool to measure self-

attitudes (Kuhn & McPartland, 1954). The TST can be analysed in several ways. For

example, a locus score can be calculated for each individual. This score is the number of

consensual references made by the respondent. According to Kuhn and McPartland

(1954) responses can be dichotomized into consensual or subconsensual references.

Consensual references are "statements which refer to groups and classes whose limits and

conditions of membership are matters of common knowledge," such as student, daughter,

Baptist (p. 69). Subconsensual statements are references "to groups, classes, attributes,

traits or any other matters which would require interpretation by the respondent to be

precise or to place him relative to other people," such as happy, too heavy, good student

(p. 69). The locus score is indicative of "anchorage or self-identification in a social

system" (p. 70).

Another method of analysing the TST, the method which was used in the thesis,

involves placing responses in one of five categories. The categories consist of social

groups and classifications, ideological beliefs, interests, ambitions, and self-evaluations

(Kuhn, 1960). The categorical analysis was used in the thesis in order to understand how the adolescents viewed their selves across various domains and to determine whether cultural identity would emerge as a component of the adolescents' self-concept.

The first cross-cultural validation of the TST was conducted by Driver (1969) in a study of adults in India and the United States. Both the locus score and five category form of analysis were applied. Using the five categories, a later study by Driver and Driver (1983) examined the relationship between gender, society, and self-conceptions among students in India, Iran, Trinidad-Tobago, and the United States. Dhawan, Roseman, Naidu, Thapa and Rettek (1995) applied the social identity, ideological beliefs, interests, ambitions, and self-evaluations categories in their cross-cultural study of the self-concepts of college students in India and the United States.

Bond and Cheung (1983) used the TST in their cross-cultural study of the self-concepts of university students in Hong Kong, Japan and the United States. The researchers considered meaning units, rather than statements, in their analysis of responses to the TST in order to address Kuhn and McPartland's failure "to take note of the fact that one statement may contain two or more meanings" (p. 158). A categorical and an evaluative connotation analysis was conducted. The categorical analysis involved the assignment of responses to social identity, personal attributes, and personal facts categories. The evaluative connotation analysis consisted of breaking the previous categories into positive, negative, and neutral subcategories based on the self-evaluation implied in the response. The respondent's self-esteem was measured by the proportion of all positive to all negative responses. Also, the categories of very positive, mildly

positive, neutral, conflicting, mildly negative, and very negative were assigned by the scorer as a global assessment of the respondent's self-esteem.

Bochner (1994) proposed a modified, shorter version, of the TST. Referring to the diminishing returns after the first 7 statements, he asked participants in a cross-cultural study of Australian, British and Malaysian adults to complete 10 sentences. Recognizing that the first statements provided may have more salience for the respondent, he also suggested ranking of the responses and thus avoiding assignment of equal weight to the all the statements. The ten statement version of the TST was used by Kinket and Verkuyten (1997) in their study of ethnic self-identification of Dutch and Turkish children in the Netherlands. The thesis study also used the Ten Statement Test (TenST), presented in Appendix 3 (Thesis Questionnaire: Section Two). In addition to using a shorter version of the TST, the instructions were shortened from the original version.[2] Both changes were carried out following feedback from the adolescents participating in the pre-testing of the thesis questionnaire.

3.3.3.2.1 Rationale for use of Ten Statement Test

The TST has been referred to as "the most widely used technique for studying self-conceptions" (Meltzer, Petras, & Reynolds, 1975, p. 59). It is linked to theory within the symbolic interactionist field (Driver & Driver, 1983). It has been validated in cross-cultural studies of adults. Using the TST, Bond and Cheung (1983) noted that "we

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[2]The instructions used by Kuhn and McPartland (1954, p. 69) were are follows: "There are twenty numbered blanks on the page below. Please write twenty answers to the simple question 'Who am I?' in the blanks. Just give twenty different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or 'importance.' Go along fairly fast, for time is limited."

contend that the free-response format is the ideal way to approach cross-culturally the question of how the self is described to others" (p 155). Others have referred to the TST as a less structured, more meaningful tool, often used in cross-cultural self-concept research (Dhawan et al., 1995).

3.3.3.3 Section 3: Cultural identity (Orthogonal cultural identification)

Section 3 of the questionnaire contained items on cultural identity. The format for the Likert scale items followed that used by Oetting and Beauvais (1991) to assess for orthogonal cultural identification among youth from diverse backgrounds in the United States. The orthogonal cultural identification theory necessitates "that the items allow the subject to *independently* express identification or lack of identification with each of the respective cultures" (Oetting & Beauvais, 1991, p. 663, italics in original). The researchers suggested that in large-scale studies of adults using surveys, the two items "Do you live in the...way of life?" and "Are you a success in the...way of life?" can be sufficient in assessing for cultural identification with one culture, as long as the cultural constructs included "make sense to the participants" (p. 664). They reported reliability in the .70s range for the two-item measure. In addition to the above two items, Oetting and Beauvais (1991) have used two family-related items in research with minority youth in the United States. They note that the addition of these items, while increasing internal consistency reliability, decreases the specificity of the scales, "the measure is now of 'personal/family' identification with each culture" (p. 664).

Oetting and Beauvais' one item general instrument consists of asking "Do you live by or follow..." (p. 663) in connection with various cultures. Referring to their general

instrument, Oetting and Beauvais (1991) observed that "essentially similar items can be used to assess cultural identification across a very wide range of cultures and cultural interactions, thereby allowing for contrasts, comparisons, and generalizability of results across cultural interactions" (p. 663).

The Likert scale cultural identity items are presented in Appendix 3 (Thesis Questionnaire: Section Three). The cultural groups included reflected Hamilton's cultural context (Statistics Canada, 1994) and that of the schools participating in the study. It was recognized that the list of 11 cultural groups could not be inclusive of all the cultural groups that the adolescents participating in the thesis study could potentially identify with. Therefore, two open-ended items were also added, resulting in a list of 13 cultural groups. Applying Oetting and Beauvais' two or four item measures to each of the 13 cultural groups would have posed practical completion challenges, possibly resulting in low response rates to this section of the questionnaire. Therefore, their one item instrument was applied to each of the 13 cultural groups in the thesis study.

3.3.3.3.1 Rationale for use of orthogonal cultural identification items

The orthogonal cultural identification basis of the Likert scale cultural items made them relevant for assessing the cultural identity levels of adolescents living in a multicultural society. Use of more than one cultural group provided the respondents with the opportunity to identify with various cultures as applicable.

3.3.3.4 Section 4: Current self-esteem and its influences (Current Self-Esteem items)

Section 4 of the questionnaire contained the Current Self-Esteem (CSE) visual analogue scale and three open-ended items assessing the influences on the CSE. The

visual analogue scale component asked for the respondents' assessment of their feelings toward the self over a fixed and proximate period of time, i.e. over the course of the past week. The first and second open-ended questions respectively assessed for the respondents' self-esteem promoting and self-esteem challenging influences. The last open-ended question assessed for self-esteem promoting strategies as suggested by the adolescents.

The CSE was first used among East Indian-Canadian female adolescents (Khanlou & Hajdukowski-Ahmed, 1997). The wording was changed minimally from the original version, with Questions 2 to 4 becoming shorter. For example, Question 2 was changed from "What were some of the things that made you feel good about yourself?" to its present format. The CSE items are presented in Appendix 3 (Thesis Questionnaire: Section Four).

3.3.3.4.1 Rationale for use of Current Self-Esteem items

The CSE combined a scale and three open-ended questions in assessing the respondents' attitude toward the self and factors that influenced their self-esteem over a specific period of time. It allowed the respondents to choose and describe positive and negative influences that arose from their individual context and to identify actions that could be taken to improve their self-esteem.

3.3.3.5 Section 5: Demographic characteristics and rationale for items

Section 5 of the questionnaire contained items requesting for information on the respondents' individual attributes and environmental attributes. The demographic items are presented in Appendix 3 (Thesis Questionnaire: Section Five). In order to examine

the influence of age and gender on cultural identity and self-esteem, two items requested

information on the participants' age and gender.

Information on the parents' immigration status and ethnic or cultural background

was requested in order to understand the cultural diversity of the sample. The most

frequently occurring ethnic or cultural backgrounds of the parents were used in the

analyses related to cultural background.

Information on the participants' acculturating group was assessed through their

immigration status. Two acculturating groups, consisting of a sedentary group

(Canadian-born) and a migrant group (immigrant and visa students) were used in the

analyses. Berry's (1990) criteria for mobility (sedentary and migrant) in his classification

of acculturation groups in Canada, presented in Figure 2.2 (Berry's Acculturating Groups)

of Chapter 2, was used in distinguishing the two groups for analysis.

Information on the parents' educational level and employment status was used in the

analyses related to socioeconomic status. Richman, Clark, and Brown (1985) used

parental educational level as a measure of social class in their study of gender, race, social

class and self-esteem among adolescents in the United States.

Two Likert scale items, attached to the end of Section One of the questionnaire,

assessed the participants' perception of family or peer support. The assumption

embedded in the use of these items was that being able to talk to one's family or friends

about important issues was a measure of perceived support. A six point version of the

scale was used in the pilot study with East Indian-Canadian adolescents (Khanlou &

Hajdukowski-Ahmed, 1997).

Included among other demographic items in Section Five of the questionnaire was an item on the language(s) spoken at home. Responses to the language item provided additional information on the cultural diversity of the sample, including the number of languages spoken and a ranking of the most frequently spoken languages.

3.4   ANALYSIS

Following the collection of the completed questionnaires, data coding and entry were conducted. Responses to the open-ended items of the questionnaire were content analysed on an iterative basis to identity themes and sub-themes. For the open-ended items of the TenST, a categorical analysis, as described in Section 3.3.3.2 (Section 2: Self-concept - Ten Statement Test) of this chapter, was applied. Inspiration for the sub-themes included under each category was influenced by Kuhn's (1960) examples for each category. However, additional sub-themes were created to better explain the range of responses provided by the adolescents in the thesis study. For the open-ended items of the CSE, the iterative content analysis resulted in six themes (Self, Relationships, School, Lifestyle, Achievements, and Experiences and events) and their respective sub-themes (ranging from 4 to 12 sub-themes).

In content analysing both the TSE and CSE responses, it is acknowledged that the emerging themes and sub-themes were likely influenced by the interpretations of the researcher. These interpretations were, in turn, influenced by the research topic and theoretical background. Miles and Huberman (1994) state that their preferred method of creating codes "is that of creating a provisional 'start list' of codes prior to fieldwork. That list comes from the conceptual framework, list of research questions, hypotheses,

problem areas, and/or key variables that the researcher brings to the study" (p. 58). Although in the thesis study no such list was created prior to data gathering, the open-ended items included in the questionnaire and the emerging themes and sub-themes were influenced by the factors referred to by Miles and Huberman.

Descriptive analysis was conducted to understand the study sample's demographic characteristics and their individual and environmental attributes. Chapter 4 (Analyses and Results) presents the findings from the thesis study and the details of classifying the cultural identity and self-esteem levels into high, medium, and low levels. The three group classification was used to examine the relationship between cultural identity and self-esteem. Hypothesis testing in the direction predicted by the thesis hypotheses were conducted. Chi-square analysis was conducted for categorical variables and Kruskal-Wallis One Way Analysis of Variance was conducted for categorical independent and continuous dependent variables. Alpha levels of 0.05 or less were considered statistically significant.

CHAPTER 4

ANALYSES AND RESULTS

Chapter 4 presents the findings from the thesis study. In order to examine *the relationship between adolescent cultural identity and self-esteem among adolescents who live within a multicultural context*, the cultural identity hypotheses, the self-esteem hypotheses, and the cultural identity and self-esteem hypothesis are examined. Information on the questionnaire response rates are presented first followed by the demographics of the sample. The *cultural identity hypotheses* are addressed in light of the findings from the sample's demographic characteristics and the respondents' cultural identity levels. The *self-esteem hypotheses* are considered next drawing from findings on the sample's demographic attributes and the respondents' self-esteem levels. The *cultural identity and self-esteem hypothesis* are examined through further analyses. Each section concludes with a summary of the findings.

4.1   QUESTIONNAIRE RESPONSE RATES

4.1.1   School population size and sample grade level distribution

In 1998 there was a total of 5723.5 full-time equivalent students enrolled at the four participating schools. The 550 respondents comprised 9.6% the total population at these schools. Almost all of the secondary grade levels were present in the returned questionnaires from the four schools. Among the 70 usable questionnaires from School 1, the number of respondents in the respective grades were as follows: 10th grade: 2,

11th grade: 21, 12th grade: 39, and 13th grade: 7 respondents. Among the 176 usable questionnaires from School 2, the number of respondents were: 9th grade:1, 10th grade: 95, 11th grade: 59, 12th grade: 8, and 13th grade: 11 respondents. Among the 181 usable questionnaires from School 3, the number of respondents were: 9th grade: 47, 10th grade: 44, 11th grade: 18, 12th grade: 30, and 13th grade: 42 respondents. Among the 123 usable questionnaires from School 4, the number of respondents were: 9th grade: 31, 10th grade: 33, 11th grade: 10, 12th grade: 35, and 13th grade: 14 respondents.

4.1.2 Unusable questionnaires

There was a total of 9 unusable questionnaires. Three of these were from School 1 and the remaining 6 questionnaires were from School 2. Three of the 73 questionnaires returned from School 1 were not usable because the respondents fell outside of the study's age range. All three were immigrant females who were older than 25 years of age, the study's predefined maximum age acceptable for inclusion.

Six of the 182 questionnaires returned from School 2 were not usable. Five of these had too many missing responses, or the answers, in general, appeared questionable in authenticity. Four of the respondents were female students in grades 10, 11, or 12, and one was a male student in grade 11. Two were born in Canada, one reported having immigrated to Canada, and one indicated being "brought to this earth by aliens as a spy." The fifth respondent had completed only section 1 of the questionnaire. The sixth respondent was a teacher.

4.1.3 Response rate 1

The overall number of completed questionnaires used in the analyses was N=550.

Two methods have been applied in the calculation of response rates to the questionnaire.

The first method, response rate 1, is based on the number of questionnaires requested by

each school and the number of usable questionnaires returned. The second method,

response rate 2, is based on an estimate of the number of questionnaires distributed at

each of the schools and the number of usable questionnaires returned.

Table 4.1 (Response Rate 1) presents the response rate for each of the four

participating schools. Column 1 (School) of the table lists the four schools. Chapter 3

(Methodology) described the study population and study procedure. Briefly, following a

description of the study's purpose by the researcher to the contact persons at the four

schools, each school requested the number of questionnaires presented in column 2

(Requested) of the table. This number was at the discretion of each school. Column 3

(Returned) presents the number of questionnaires returned. Column 4 (Usable) depicts

the number of returned questionnaires that were coded and entered as data. The

percentages of the usable questionnaires, as a proportion of the number requested by each

of the schools, are presented in column 5 (Response rate 1).

TABLE 4.1   Response Rate 1

| School | Questionnaires | | | Response rate 1 |
	Requested	Returned	Usable	
1	125	73	70	56%
2	500	182	176	35.2%
3	300	181	181	60.3%
4	250	123	123	49.2%
Total	1175	559	550	Unweighted: 46.8%[a] Weighted: 50.2%[b]

Note. Response rate 1 is the percentage of usable questionnaires from the number requested. The percentages have been rounded to the nearest decimal point.
[a] The unweighted response rate of 46.8% consists of the total number of usable questionnaires returned (550 questionnaires) from the total number requested by all four schools (1175 questionnaires).
[b] The weighted response rate of 50.2% consists of the sum of the four response rates 1 (column 5) and the division of this number by 4.

The number of questionnaires requested by the schools ranged from 125 to 500.

School 3 had the highest response rate 1 (60.3%), followed by School 1 (56%), School 4

(49.2%), and School 2 (35.2%). The unweighted response rate was 46.8% and the

weighted response rate was 50.2%. Whereas the unweighted response rate is based on the

total number of requested and usable questionnaires across the four schools, the weighted

response rate takes into account the different numbers of requested and usable

questionnaires within the four schools.

4.1.4   Response rate 2

In addition to returning the completed questionnaires to the investigator, the four

schools also returned empty questionnaires. Based on these questionnaires, an estimate of

the number of questionnaires distributed at each of the schools was made. The estimate is

a conservative one because 1) it assumes questionnaires were not distributed if at least 10

consecutively numbered questionnaires were returned, and 2) it is not evident how many of the undistributed questionnaires were returned to the investigator.

School 1 returned a total of 93 questionnaires (73 had responses and 20 were without responses). Among the 20 empty questionnaires, 10 were consecutively numbered. Based on this number the estimate was made that of the 125 questionnaires requested, 115 questionnaires were distributed at this school.

School 2 returned a total of 335 questionnaires (182 had responses and 153 were without responses). Among the 153 empty questionnaires, three sets had at least 10 consecutively numbered questionnaires. The first set consisted of 16, the second set of 14, and the third set of 100 questionnaires. When the total of these three sets (130 questionnaires) is deducted from the number of questionnaires requested (500 questionnaires), the estimate of 370 distributed questionnaires is attained.

School 3 returned a total of 280 questionnaires (181 had responses and 99 were without responses). Among the 99 empty questionnaires, three sets had at least 10 consecutively numbered questionnaires. The first set had 16, the second set had 15, and the third set had 22 questionnaires. When the total of these three sets (53 questionnaires) is deducted from the number of questionnaires requested (300 questionnaires), the estimate of 247 distributed questionnaires is attained.

School 4 returned a total of 212 questionnaires (123 had responses and 89 were without responses). Among the 89 empty questionnaires, three sets had at least 10 consecutively numbered questionnaires. The first set had 27, the second set had 11, and the third set had 23 questionnaires. When the total of these three sets (61 questionnaires)

is deducted from the number of questionnaires requested (250 questionnaires), the estimate of 189 distributed questionnaires is attained.

Using the above estimates, Table 4.2 (Response Rate 2) presents the response rates based on the number of distributed questionnaires. Column 1 (School) of the table lists the four participating schools. The number of questionnaires estimated to be distributed by each school is presented in column 2 (Distributed). Column 3 (Returned) depicts the number of questionnaires returned. Column 4 (Usable) presents the number of usable questionnaires. The percentages of the usable questionnaires, as a proportion of the number distributed by each of the schools, are presented in column 5 (Response rate 2).

TABLE 4.2   Response Rate 2

| School | Questionnaires | | | Response rate 2 |
	Distributed	Returned	Usable	
1	115	73	70	60.9%
2	370	182	176	47.6%
3	247	181	181	73.3%
4	189	123	123	65.1%
Total	921	559	550	Unweighted: 59.7%[a] Weighted: 61.7%[b]

Note. Response rate 2 is the percentage of usable questionnaires from the number distributed. The percentages have been rounded to the nearest decimal point.
[a] The unweighted response rate of 59.7% consists of the total number of usable questionnaires returned (550 questionnaires) from the total number estimated to be distributed by all four schools (921 questionnaires).
[b] The weighted response rate of 61.7% consists of the sum of the four response rates 2 (column 5) and the division of this number by 4.

The number of questionnaires estimated to have been distributed by the schools ranged from 115 to 370. Based on these estimates, School 3 had the highest response rate 2 (73.3%), followed by School 4 (65.1%), School 1 (60.9%), and School 2 (47.6%). The

unweighted response rate was 59.7% and the weighted response rate was 61.7%.

Whereas the unweighted response rate is based on the total number of distributed and

usable questionnaires across the four schools, the weighted response rate takes into

account the different numbers of distributed and usable questionnaires within the four

schools.

4.1.5 Summary of response rates

The overall number of returned questionnaires was 550. This comprised 9.6% of the

total 5723.5 full-time equivalent students enrolled at the four participating schools. The

study used purposive, nonrandom sampling to ensure the inclusion of adolescents from

diverse backgrounds. At least three of the four schools were identified to have a

culturally diverse population of students. The number of questionnaires distributed was

at the discretion of each school. Using the number of questionnaires requested by the

schools, the overall unweighted response rate was 46.8% and the overall weighted

response rate was 50.2%. Using the number of questionnaires estimated to have been

distributed by the schools, the overall unweighted response rate was 59.7% and the

overall weighted response rate was 61.7%.

4.2   STUDY SAMPLE DEMOGRAPHICS

The participants were asked to identify the location of their residence. Among the

total sample of 550 participants, 287 (52.2%) lived in Hamilton, 114 (20.7%) lived in

Ancaster and Dundas (the western part of the Hamilton-Wentworth Region), and 111

(20.2%) lived in Stoney Creek (the eastern part of the Hamilton-Wentworth Region). The

remaining 34 (6.2%) of the respondents lived in other neighbouring areas. Four

respondents (0.7%) did not answer this questionnaire item.

4.2.1 Age and gender

The sample of 550 participants consisted of 288 females (52.4%), 260 males

(47.3%), and two respondents (0.4%) who did not provide an answer to this questionnaire

item. Table 4.3 (Respondents' Age by Gender) presents a breakdown of the sample's age

by gender. The first row of the table consists of the age groups, starting from 14 years of

age and continuing to 23 years of age. The age groups 21 to 23 years old have been

combined due to the small number of respondents in this range. Missing values (MV) are

provided under the MV column. The number and percentage of female and male

respondents under each age group are provided respectively in the second and third rows

of the table. The fourth row of the table provides the overall numbers and percentages of

respondents in the study.

Note that one of the two respondents who had not specified her/his gender appears

under the 16 year old age group in the total sample breakdown (i.e. this respondent's age

had been provided but not her/his gender). The other respondent appears under the MV

column of the total sample (i.e. neither the age nor gender of this respondent had been

provided). It is for this reason that the overall numbers in these two columns each have

one more respondent than their combined female and male respondents.

TABLE 4.3   Respondents' Age by Gender

Gender	14	15	16	17	18	19	20	21-23	MV[a]	Total
Female		30 10.4%	87 30.2%	55 19.1%	61 21.2%	37 12.8%	7 2.4%	4 1.3%	7 2.4%	n=288[b] $\bar{x}$=17.1 SD=1.4 Mdn=17
Male	1 0.4%	48 18.5%	70 26.9%	37 14.2%	52 20%	28 10.8%	8 3.1%	2 0.8%	14 5.4%	n=260 $\bar{x}$=16.9 SD=1.5 Mdn=17
Total sample	1 0.2%	78 14.2%	158 28.7%	92 16.7%	113 20.5%	65 11.8%	15 2.7%	6 1.1%	22 4%	N=550[c] $\bar{x}$=17 SD=1.5 Mdn=17

Note. The number and percentage of respondents for each age group are provided. Percentages in the table and values in the last column of the table have been rounded to the nearest decimal point.
[a] MV is the abbreviation for missing values.
[b] The statistical abbreviations used are N=total sample size, n=gender specific sample size, $\bar{x}$=mean (average), SD=standard deviation, and Mdn=median. Missing values are not included in the $\bar{x}$, SD, and Mdn age calculations of the gender specific and total samples.
[c] Consists of 288 females (52.4%), 260 males (47.3%), and two respondents (0.4%) who had not indicated their gender.

As depicted in Table 4.3, 40.6% of the female respondents were between 15 to 16 years of age, 40.3% were between 17 to 18 years of age, and 16.5% were 19 years of age or older. The average age for the female respondents was 17.1 years with a standard deviation (SD) of 1.4 years and a median value of 17 years of age.

The youngest respondent was a male of 14 years of age. Among the male respondents, 45.4% were between 15 to 16 years of age, 34.2% were between 17 to 18 years of age, and 14.7% were 19 years of age or older. The average age for male respondents was 16.9 years with a SD of 1.5 years and a median value of 17 years of age. The number of males (14 respondents) who did not identify their age was twice that of

females.

The total sample breakdown of age indicates that 42.9% of all the respondents were between 15 to 16 years of age, 37.2% were between 17 to 18 years of age, and 15.6% were 19 years of age or older. The average age for the sample was 17 years with a SD of 1.5 years and a median value of 17 years of age. Kruskal-Wallis One Way Analysis of Variance (KW) found no statistically significant difference in age between females and males, KW=3.172, degrees of freedom (df)=1, p value (p)=0.07. Alpha levels of 0.05 or less are considered statistically significant in all subsequent statistical tests.

4.2.2 Cultural background and acculturating group

Demographic information on parental cultural background and the respondents' immigration status (acculturating group) was gathered in Section 5 of the questionnaire. The respondents were asked to identify their parents' original ethnic or cultural background. While most respondents identified one ethnic/ cultural background, others indicated 2 or more such backgrounds. A hyphenated background (such as French-Canadian, Irish-Canadian, Irish-Scottish, Scottish-English) was entered as two backgrounds. Table 4.4 (Number of Parents' ethnic or cultural backgrounds) presents the number of backgrounds listed for mothers and fathers. The first column of the table lists the number of backgrounds identified. The number and percentage of mothers and fathers in each of the categories are provided respectively in the second and third columns of the table. The last column of the table provides the numbers and percentages of all mothers and fathers under each category.

TABLE 4.4   Number of Parents' Ethnic or Cultural Backgrounds

	Parent		
Number	Mother	Father	Total
1	369 (67.1%)	394 (71.6%)	763 (69.4%)
2	123 (22.4%)	102 (18.5%)	225 (20.4%)
3	12 (2.2%)	10 (1.8%)	22 (2%)
4	4 (0.7%)	2 (0.4%)	6 (0.5%)
MV[a]	42 (7.6%)	42 (7.6%)	84 (7.6%)
Total	550 (100%)	550 (100%)	1100 (100%)

Note. The number and percentage of mothers and fathers for each category are provided. Percentages have been rounded to the nearest decimal point.
[a] MV is the abbreviation for missing values.

Over 69% of the parents (67.1% of the mothers and 71.6% of the fathers) were

identified to be from one ethnic or cultural background. This was followed by over 20%

of the parents (22.4% of the mothers and 18.5% of the fathers) who were from two

backgrounds. Two percent of the parents (2.2% of the mothers and 1.8% of the fathers)

were from three and 0.5% of the parents (0.7% of the mothers and 0.4% of the fathers)

were from 4 backgrounds. The missing value related to this questionnaire item was 7.6%

for both parents.

The parents' original ethnic or cultural backgrounds were coded and entered. The

backgrounds were entered following the order identified in the responses. For example, if

a response consisted of "Irish and Scottish", the number of backgrounds listed was

entered as two, Irish was entered as the first background and Scottish as the second

background. For hyphenated backgrounds, all of which were entered as two backgrounds,

special codes were created that allowed for the identification of the hyphenated nature of

the background.

Tables 4.5A and 4.5B (Mothers/ Fathers' First Ethnic or Cultural Background) present the parents' first ethnic or cultural background listed in the responses. The backgrounds are grouped based on Statistics Canada's categorization of "Single and multiple ethnic origin responses, 1996 Census" (Statistics Canada, 1997, 1997b). Additional categories have also been created to include responses not classifiable under the above categorization. These consist of Hyphenated Canadian, Hyphenated Other, and Religious.

There are two Other categories. The Other 1 category corresponds to Statistics Canada's Other origins category (defined as including American, Australian, New Zealander, Québécois, and Other not included elsewhere). The Other 2 category contains responses from the study which were provided for the corresponding questionnaire item but did not identify the parents' ethnic or cultural background. Responses which do not have specific mention in Statistics Canada's (1997) classification of ethnic origins have been classified based on their corresponding geographic location. For example, Taiwanese and Oriental have been classified with the East and Southeast Asian group.

TABLE 4.5A <u>Mothers' First Ethnic or Cultural Background</u>

First origin	Ethnic or cultural background	Total % (n)
British Isles	British (17), English (35), Irish (35), Scottish (28)	20.9% (115)
French	French (18)	3.3% (18)
Western European	Austrian (1), Belgian (1), Dutch (11), German (15), Swiss (1)	5.3% (29)
Northern European	Norwegian (1)	0.2% (1)
Eastern European	Azari (1), Czech (2), Estonian (1), Hungarian (9), Lithuanian (4), Latvian (2), Polish (19), Russian (2), Ukrainian (13)	9.6% (53)
Southern European	Bosnian (1), Croatian (5), Greek (5), Italian (48), Portuguese (43), Serbian (5), Sicilian (2), Spanish (3),Yugoslav (10)	22.2% (122)
Arab	Iraqi (1), Lebanese (1), Palestinian (1)	0.5% (3)
West Asian	Middle Eastern (2), Turk (2)	0.7% (4)
South Asian	Pakistani (2), Punjabi (1), East Indian (15)	3.3% (18)
East and Southeast Asian	Cambodian (2), Chinese (10), Filipino (8), Hong Kong (3), Korean (4), Laotian (1), Oriental (1), Taiwanese (1), Thai (1), Vietnamese (3)	6.2% (34)
African	African (4), Ethiopian (1), Ghanaian (1), Rwanda (1), Somali (1), Ugandan (1)	1.6% (9)
Latin, Central and South American	Colombian (1), Ecuadorian (1), Hispanic (4), Guyanese (3)	1.6% (9)
Caribbean	Barbadian (2), Caribbean (1), Grenada (1), Jamaican (7), West Indian (1)	2.2% (12)
Aboriginal	Native (2)	0.4% (2)
Canadian	Canadian (32), Maritime (1), Newfoundland (1)	6.2% (34)
Other 1	American (2)	0.4% (2)
Other 2	Other (1), White (1)	0.4% (2)
Hyphenated Canadian	British-Canadian (3), French-Canadian (12), Irish-Canadian (3), Italian-Canadian (2), Japanese-Canadian (1), Korean-Canadian (1), Native-Canadian (2)	4.4% (24)

First origin	Ethnic or cultural background	Total % (n)
Hyphenated Other	African-American (1), Afro-Caribbean (1), Chinese-Thai (2), Irish-Scottish (1), Scottish-English (1)	1.1% (6)
Religious	Baptist (1), Hindu (5), Muslim (2), Orthodox (1), Roman Catholic (1), Sikh (1)	2% (11)
Missing value		7.6% (42)
Total		100% (550)

Note. The number of mothers from each background and for each grouping are provided in parentheses. Percentages in the last column of the table have been rounded to the nearest decimal point.

In response to the questionnaire item on mothers' original ethnic or cultural background, 87 backgrounds were identified. The top three most frequently occurring grouped backgrounds consisted of Southern European (22.2%), British Isles (20.9%), and Eastern European (9.6%). However, when the Canadian (6.2%) and Hyphenated Canadian (4.4%) groups are combined, the resulting group represents the third largest grouped background (10.6%). The top three most frequently occurring specific backgrounds consisted of Italian (8.7%), Portuguese (7.8%), and English and Irish (each 6.4%).

TABLE 4.5B <u>Fathers' First Ethnic or Cultural Background</u>

First origin	Ethnic or cultural background	Total % (n)
British Isles	British (12), English (36), Irish (28), Scottish (34), Welsh (6)	21.1% (116)
French	French (19)	3.4% (19)
Western European	Austrian (3), Dutch (5), German (17), Swiss (1)	4.7% (26)
Northern European	Finnish (1), Icelandic (1)	0.4% (2)
Eastern European	Azari (1), Czech (1), Hungarian (3), Lithuanian (3), Polish (19), Romanian (1), Russian (1), Slovak (2), Ukrainian (7)	6.9% (38)
Southern European	Bosnian (1), Croatian (5), Cypriot (1), Greek (5), Italian (69), Portuguese (42), Serbian (7), Sicilian (2), Slovenian (1), Spanish (4),Yugoslav (7)	26.2% (144)
Arab	Iraqi (2), Lebanese (1), Palestinian (1)	0.7% (4)
West Asian	Middle Eastern (2), Turk (2)	0.7% (4)
South Asian	Pakistani (1), Punjabi (1), East Indian (13)	2.7% (15)
East and Southeast Asian	Cambodian (3), Chinese (10), Filipino (8), Hong Kong (3), Japanese (2), Korean (4), Laotian (1), Oriental (1), Taiwanese (1), Vietnamese (3)	6.5% (36)
African	African (2), Ethiopian (1), Somali (1), Togolese (1), Ugandan (1), Zaire (1)	1.3% (7)
Latin, Central and South American	Cuban (1), Ecuadorian (1), Hispanic (3), Guyanese (2)	1.3% (7)
Caribbean	Barbadian (2), Caribbean (1), Grenada (1), Jamaican (6), Trinidadian (1), West Indian (1)	2.2% (12)
Aboriginal	Aboriginal (2), Native (1)	0.5% (3)
Canadian	Canadian (38)	6.9% (38)
Other 1	American (1), New Zealander (1)	0.4% (2)
Other 2	White (1)	0.2% (1)
Hyphenated Canadian	British-Canadian (1), French-Canadian (12), Irish-Canadian (2), Italian-Canadian (1), Scottish-Canadian (1)	3.1% (17)
Hyphenated Other	African-American (1), Afro-Caribbean (1), Chinese-Thai (3), Irish-Scottish (1), Irish-German (1)	1.3% (7)

First origin	Ethnic or cultural background	Total % (n)
Religious	Hindu (4), Muslim (3), Orthodox (1), Roman Catholic (1), Sikh (2)	2% (11)
Missing value		7.4% (41)
Total		100% (550)

Note. The number of fathers from each background and for each grouping are provided in parentheses. Percentages in the last column of the table have been rounded to the nearest decimal point.

In response to the questionnaire item on fathers' original ethnic or cultural

background, 87 backgrounds were identified. The top three most frequently occurring

grouped backgrounds consisted of Southern European (26.2%), British Isles (21.1%), and

Canadian and Eastern European (each 6.9%). However, when the Canadian (6.9%) and

Hyphenated Canadian (3.1%) groups are combined, the resulting group represents the

third largest grouped background (10%). The top three most frequently occurring specific

backgrounds consisted of Italian (12.5%), Portuguese (7.6%), and Canadian (6.9%).

Information on the parents' immigration status indicated that 50.5% of the parents

(52.4% of the mothers and 48.7% of the fathers) were born in Canada, 43.4% of the

parents (42.4% of the mothers and 44.4% of the fathers) had immigrated to Canada, and

4.3% of the parents (4% of the mothers and 4.5% of the fathers) were not in Canada. The

missing value related to this questionnaire item was 1.3% for mothers and 2.4% for

fathers. Respondents who had indicated that their parents had immigrated to Canada

were asked to identify the age at which this had taken place. Information on the parents'

immigration age was provided for 183 of the mothers and for 192 of the fathers. The

average age of immigration for mothers was 22.3 years with a standard deviation of 11.7

years and a median value of 20 years. The average age of immigration for fathers was 23

years with a standard deviation of 12.6 years and a median value of 21 years. Information

on the country of birth was provided for 214 of the 233 immigrant mothers. Sixty places

were identified which consisted of, in decreasing order, Europe (53.6%), Asia (21%),

Caribbean and Bermuda (5.6%), Central and South America (5.1%), Africa (3.4%),

United States (2.6%), and Oceania (0.4%). Information on the country of birth was

provided for 223 of the 244 immigrant fathers. Fifty nine places were identified for

immigrant fathers' place of birth. In decreasing order, these included Europe (59.9%),

Asia (19.7%), Caribbean and Bermuda (4.9%), Central and South America (3.3%), Africa

(2.9%), and United States (0.8%).

Table 4.6 (Respondents' Immigration Status by Gender) presents a breakdown of the

sample's immigration status by gender. The survey asked, "Which of the following

applies to **you**?". The first row of the table consists of the response items available on the

questionnaire (the Visa Student responses were provided by the respondents on the third

response item which consisted of "Other"). Respondents who indicated that they were

born in Canada are presented in the Canadian-born column, those who indicated that they

had immigrated to Canada are presented in the Immigrant column, and those who

identified themselves as visa student are presented in the corresponding column. The

missing values column represents one respondent who had not answered this

questionnaire item and another who had identified herself as adopted. The number and

percentage of female and male respondents in each category are provided respectively in

the second and third rows of the table. The fourth row of the table provides the overall

numbers and percentages of respondents in the study.

TABLE 4.6   Respondents' Immigration Status by Gender

	Immigration status				
Gender	Canadian-born	Immigrant	Visa student	MV[a]	Total
Female	223 77.4%	56 19.4%	7 2.4%	2 0.7%	n=288[b]
Male	210 80.8%	43 16.5%	7 2.7%		n=260
Total sample	435 79.1%	99 18%	14 2.5%	2 0.4%	N=550[c]

Note. The number and percentage of respondents for each category are provided. Percentages have been rounded to the nearest decimal point.
[a] MV is the abbreviation for missing values.
[b] The statistical abbreviations used are N=total sample size, n=gender specific sample size.
[c] Consists of 288 females (52.4%), 260 males (47.3%), and two respondents (0.4%) who had not indicated their gender.

As presented in Table 4.6, close to 79% of the respondents (77.4% of the female and 80.8% of the male respondents) were born in Canada. Eighteen percent of the respondents (19.4% of the female and 16.5% of the male respondents) had immigrated to Canada, and 2.5% of the respondents (2.4% of the females and 2.7% of the males) identified themselves as visa students. There was no statistically significant difference between females and males in the respondents' immigration status, Chi-square $(X^2)=0.86$, df=2, p=0.65.

Respondents who had selected the immigrant response were asked to provide the age at which they had immigrated to Canada. Table 4.7 (Immigrant Respondents' Immigration Age by Gender) presents a breakdown of the immigrant respondents' age at which they had immigrated to Canada by gender. The first row of the table presents a summary of the data in intervals of 5 years. Fifty three out of the 56 female immigrant

respondents, and 42 out of the 43 male immigrant respondents provided their age at

immigration to Canada.

TABLE 4.7   Immigrant Respondents' Immigration Age by Gender

| Gender | Immigration age | | | | | Total |
	1-5	6-10	11-15	16-20	MV[a]	
Female	15	20	9	9	3	n=56[b]
	26.8%	35.7%	16.1%	16.1%	5.4%	$\bar{x}$=8.8 SD=4.8
						Mdn=7
Male	11	7	15	9	1	n=43
	25.6%	16.3%	34.9%	21%	2.3%	$\bar{x}$=10.5 SD=5.7
						Mdn=13
Total sample	26	27	24	18	4	N=99[c]
	26.3%	27.3%	24.2%	18.2%	4%	$\bar{x}$=9.6 SD=5.2
						Mdn=9

Note. The number and percentage of respondents for each immigration age interval are provided.
Percentages have been rounded to the nearest decimal point.
[a] MV is the abbreviation for missing values.
[b] The statistical abbreviations used are N=total immigrant sample size, n=gender specific sample size, $\bar{x}$=mean (average), SD=standard deviation, and Mdn=median. Missing values are not included in the $\bar{x}$, SD, and Mdn age calculation of the gender specific and total immigrant samples.
[c] Consists of 56 females (56.6%) and 43 males (43.4%).

As presented in Table 4.7, for the female respondents the average immigration age to

Canada was 8.8 years. A majority of the female respondents (62.5%) had immigrated to

Canada between 1 to 10 years of age. For the male respondents the average immigration

age was 10.5 years. Over half of the male respondents (55.9%) had immigrated to

Canada between 11 to 20 years of age. Among the total immigrant sample, the average

immigration age was 9.6 years; 53.6% had immigrated to Canada between 1 to 10 years

of age and 42.4% had immigrated to Canada between 11 to 20 years of age. Using the

above four age groups, there was no statistically significant difference in the respondents'

immigration age between females and males (X^2=7.20, df=3, p=0.07).

Respondents who had selected the immigrant response were asked to indicate the country in which they were born. Fifty two out of the 56 female immigrant respondents, and 41 out of the 43 male immigrant respondents indicated their country of birth. Table 4.8 (Immigrant Respondents' Place of Birth) presents the place of birth for the immigrant respondents. The countries are grouped based on Statistics Canada's categorization of "Immigrant population, by place of birth, 1996 Census" (Statistics Canada, 1997, 1997a).

Forty two places of birth were identified by the immigrant respondents in response to the question on their country of birth. This number includes general responses such as Africa and America and specific responses such as England and Scotland (grouped under the United Kingdom). Female respondents identified 30 places of birth and male respondents identified 24 places of birth. In decreasing order, 36.4% of the 99 immigrant respondents were born in Asia, 33.3% were born in Europe, 9.1% were born in the Caribbean and Bermuda, 8.1% were born in Central and South American, 4% were born in Africa, 2% were born in the United States, and 1 respondent was born in Oceania. Portugal was the highest indicated country of birth (identified by 13 respondents), followed by the Philippines (7 respondents), India and Jamaica and Poland (each with 6 respondents), and Hong Kong (5 respondents).

TABLE 4.8   Immigrant Respondents' Place of Birth

Place of birth	Country	Total % (n)
United States	America (2)	2% (2)
Central and South America	Brazil (1), El Salvador (3), Guyana (1), Honduras (1), Mexico (1), Venezuela (1)	8.1% (8)
Caribbean and Bermuda	Cuba (1), Jamaica (6), Trinidad (2)	9.1% (9)
Europe		33.3% (33)
United Kingdom (3)	British (1), England (1), Scotland (1)	
Other Northern and Western Europe (2)	Germany (1), Netherlands (1)	
Eastern Europe (10)	Hungary (2), Lithuania (1), Poland (6), Ukraine (1)	
Southern Europe (18)	Croatia (1), Italy (1), Portugal (13), Yugoslavia (3)	
Africa	Africa (1), Ethiopia (1), Somalia (1), Zaire (1)	4% (4)
Asia		36.4% (36)
West Central Asia and Middle East (4)	Afghanistan (1), Iran (1), Turkey (1), United Arab Emirates (1)	
Eastern Asia (13)	China (1), Hong Kong (5), Korea (4), Taiwan (3)	
South East Asia (12)	Philippines (7), Saigon (1), Thailand (2), Vietnam (2)	
Southern Asia (7)	Bangladesh (1), India (6)	
Oceania and other	Fiji (1)	1% (1)
Missing value		6.1% (6)
Total		100% (99)

Note. The number of immigrant respondents from each background and for each grouping are provided in parentheses. Percentages in the last column of the table have been rounded to the nearest decimal point.

The survey asked the participants to identify the languages they speak at home

("What **language(s)** do you speak at home?"). The number of languages spoken by each

respondent was entered into the data set. Among the total sample, 68.2% spoke one

language, 28% spoke two languages, and 2.7% spoke three or more languages at home.

The first two languages identified by the respondent were also entered. Table 4.9 (Rank

of Most Frequently Spoken Languages at Home By First and Second Language) provides

the top four languages spoken at home. The first row of the table indicates the ranks in

decreasing order. The second row provides the frequencies for the first language spoken

at home. The first language provided by the respondent in relation to the language

questionnaire item was assumed to be the first language spoken at home. The second row

provides the frequencies for the second language spoken at home. The second language

provided was assumed to be the second language spoken at home.

TABLE 4.9   Rank of Most Frequently Spoken Languages at Home By First and Second

Language

Language	Rank			
	1	2	3	4
First	English 416 (75.6%)	Portuguese 23 (4.2%)	Cantonese, Italian 10 (1.8%)	Spanish 8 (1.4%)
Second	English 59 (10.7%)	Italian 28 (5.1%)	French 17 (3.1%)	Portuguese 13 (2.4%)

Note. The number and percentage of respondents indicating the corresponding language they speak at home are presented. The percentage value represents the proportion of the total sample (N=550) that speaks the identified language. Percentages have been rounded to the nearest decimal point.

English was identified as the most frequent language spoken at home. Among the

total sample, 75.6% indicated that English was their first language and 10.7% indicated

that English was their second language spoken at home. Portuguese was identified by

4.2% of the sample to be their first language and by 2.4% of the sample to be their second

language spoken at home. Among the other most frequently identified languages spoken at home were Italian, French, Cantonese, and Spanish. Thirty-four other languages were identified as the first language spoken at home. Twenty-seven other languages were identified as the second language spoken at home.

4.2.3   Summary of demographics

Among the 550 respondents, over half (52.2%) lived in Hamilton, and similar proportions lived in the western (20.7%) and eastern (20.2%) part of the Hamilton-Wentworth Region. The sample of 550 respondents consisted of 288 females (52.4%), 260 males (47.3%), and two respondents (0.4%) who had not indicated their gender. The respondents' average age was 17 years of age. There was no statistically significant difference in age between females and males.

Information on the parents' original ethnic or cultural background indicated that 69.4% were reported to be from one, 20.4% were from two, and 2.5% were from 3 or 4 backgrounds. For the first ethnic or cultural background, 87 backgrounds were identified for mothers and fathers respectively. Southern European, British Isles, and Eastern European (in the case of fathers Canadian as well as Eastern European) were the most frequently occurring grouped backgrounds. Italian, Portuguese, and Canadian (in the case of mothers English and Irish) were the most frequently occurring specific backgrounds. Close to 50% of the parents were born in Canada, 43.4% were immigrants, and 4.3% were not living in Canada. Among immigrant parents, the average age of immigration to Canada for mothers was 22.3 years of age and for fathers it was 23 years of age. Similar numbers (60 for mothers and 59 for fathers) were identified for immigrant parents' place

of birth. Europe was the most frequent place identified (mothers: 53.6% and fathers: 59.9%) and was followed by Asia (mothers: 21% and fathers: 19.7%).

Close to 79% of the respondents were born in Canada, 18% had immigrated to Canada, and 2.5% were visa students. There was no statistically significant difference between females and males in the respondents' immigration status. Among the immigrant respondents, the average immigration age was 9.6 years old (females 8.8 years and males 10.5 years). Using four age groups, there was no statistically significant difference in the respondents' immigration age between females and males. Forty two places of birth were identified by the immigrant respondents.

Among the total sample of 550 respondents, 68.2% spoke one language, 28% spoke two languages, and 2.7% spoke three or more languages at home. English was most frequently identified as the language spoken at home.

4.3   CULTURAL IDENTITY

The cultural identity hypotheses predicted that *cultural identity levels will vary by individual (age, gender) and environmental (cultural background, acculturating group) attributes*. Specifically, the subsidiary hypotheses for the individual attributes hypothesis predicted that 1) *Older adolescents will have higher cultural identity levels*, and 2) *Female adolescents will have higher cultural identity levels*. The subsidiary hypotheses for the environmental attributes hypothesis predicted that 1) *There will be no difference in cultural identity levels by cultural background*, and 2) *Adolescents in the sedentary group (Canadian-born) will have higher cultural identity levels than adolescents in the migrant group (immigrants and visa students)*.

Information from Section 3 of the questionnaire, which contained Likert scale items assessing the participants' cultural identity levels, and from Section 5 of the questionnaire, which contained demographic items, was used in the analyses to examine the cultural identity hypotheses. Preceding these analyses, information gained on the participants' self-concept and cultural identity through the Ten Statement Test in Section 2 of the questionnaire is presented. Although the findings related to self-concept were not used in the statistical analyses related to the cultural identity hypotheses, they are presented first because they provide an understanding of how the adolescents viewed their selves generally, and how, among some adolescents, awareness of cultural identity emerged spontaneously in describing their selves.

4.3.1 Self-concept and cultural identity

The Ten Statement Test (TenST) was used to assess the respondents' self-conceptions. The TenST is a shortened version of Kuhn and McPartland's (1954) Twenty Statement Test. The general categories used by Kuhn (1960) and others (Driver, 1969; Driver & Driver, 1983; Dwhan et al., 1995) were applied in categorizing the findings from the thesis study (see Chapter 3: Methodology for details on the names of categories used by these researchers). However, the sub-themes were expanded to better describe the range of responses provided by the adolescent participants in this study. The five general categories consisted of Social Identity, Self-Evaluations, Interests, Ideological Beliefs, and Ambitions.

4.3.1.1 Ten Statement Test categories and sub-themes

The **Social Identity** category contained social groups, roles, classifications, and

relationships. Kuhn (1960) identified "age, sex, educational level, occupation, marital

status, kin relations, socially defined physical characteristics, race, national origin,

religious membership, political affiliation, formal and informal memberships" (p. 40-41)

as examples for this category. In addition to the above examples, several other sub-

themes emerged from the thesis study. The category consisted of 21 sub-themes, of

which four were related to cultural identity and which are underlined in the following list

(Age, Gender, Physical specification, Educational level, Occupation, Sports, Arts,

Language, Ethnicity/ National origin, Race, Human, Religious membership, Name, Me,

Kin relations, Boyfriend/ Girlfriend/ Romantic, Friends, Other relations, Migration status/

Residency, Sexuality, and Other identities).

The **Self-Evaluations** category contained responses related to the evaluation of the

self across various domains. Kuhn (1960) identified "mental and physical and other

abilities, physique and appearance, relatedness to others, aspirations, persistence,

industriousness, emotional balance, material resources, past achievements, habits of

neatness, orderliness, and the like, and more comprehensive self-typing in clinical or

quasi-clinical terms" (p. 41) as examples for this category. In addition to the above

examples, several other sub-themes emerged from the thesis study. The category

consisted of 19 sub-themes, of which none were related to cultural identity (Academic,

Artistic, Appearance, Physical abilities, Mental abilities, Unique qualities, Success-

oriented abilities, Personality, Emotionality, Clinical psychological, Clinical physical,

Social abilities/ qualities, Relatednesss to others, Habits, Self-aspirations, Fears, Past

achievements, Resources, and Other self-evaluations).

The **Interests** category contained the likes or dislikes of the respondent. Kuhn

(1960) described this category to include "statements relating objects to the self, with

either positive or negative affect" (p. 41). In the thesis study, statements including like/

don't like, love/ hate and enjoy were classified under the Interests category. Ten sub-

themes emerged from the thesis study, of which none were related to cultural identity

(Sports, Arts, Hobbies and entertainment, Social activities, School-related, Family,

Friends, Boyfriend/ Girlfriend/ Romantic, Animals, and Other interests).

The **Ideological Beliefs** category included "statements of a religious, philosophical,

or moral nature" (Kuhn, 1960, p. 41). The cultural and political, beliefs about life, beliefs

about cosmos, spiritual, and other beliefs sub-themes were added to include the responses

from the thesis study. Eight sub-themes emerged from the thesis study, of which one,

Cultural identity and political, was related to cultural identity (Religious, Philosophical,

Moral, Cultural and political, Beliefs about life, Beliefs about cosmos, Spiritual, and

Other Beliefs).

The **Ambitions** category contained the respondents' statements on their ambitions,

including "all anticipated success themata" (Kuhn, 1960, p. 41). Seven sub-themes

emerged from the thesis study, of which none was related to cultural identity (Academic,

Occupation, Social, Friendship, Romantic, Financial, and Other ambitions).

Table 4.10 (Summary of Top Three Ten Statement Test Sub-themes by Gender)

presents the five TenST categories along with the top three most frequently occurring

sub-themes under each category. The first column of the table lists the categories, presented from the most to the least frequently occurring category. The second, third, and fourth columns respectively present the top three frequently occurring sub-themes for females, males, and the total sample.

The Self-Evaluations category occurred most frequently; 61.3% of the sample's responses to the TenST questionnaire item were related to this category. A larger proportion of female responses (69.1%) than male responses (53.2%) were related to the Self-Evaluations category. The Social Identity category (16.5%) was the next most frequently occurring category. A larger proportion of male responses (17.8%) than female responses (15.4%) were related to this category. The Interests category was the third most frequently occurring category (7.5%). A larger proportion of male responses (8.1%) than female responses (6.8%) were related to this category. The Ideological Beliefs category was the fourth category (1.4%). Under 2% of female responses (1.2%) and male responses (1.6%) were related to this category. The Ambitions category occurred the least frequently (0.6%). Under 1% of female responses (0.7%) and male responses (0.5%) were related to this category.

TABLE 4.10   Summary of Top Three Ten Statement Test Sub-themes by Gender

Category	Female[a]		Male[b]		Total[c]	
Self-Eval	Personality:	533 (18.6%)	Personality:	300 (11.5%)	Personality:	835 (15.2%)
	Relatedness:	470 (16.3%)	Relatedness:	239 (9.2%)	Relatedness:	709 (12.9%)
	Emotionality:	181 (6.3%)	Other:	128 (4.9%)	Emotionality:	260 (4.7%)
	1989 (69.1%)		1383 (53.2%)		3373 (61.3%)	
Social Identity	Kin relations:	70 (2.4%)	Ethnicity/natio:	83(3.2%)	Ethnicity/natio:	140(2.5%)
	Ethnicity/national:	57(2%)	Sports:	64 (2.5%)	Kin relations:	120 (2.2%)
	Occupation:	51 (1.8%)	Kin relations:	50 (1.9%)	Sports:	96 (1.7%)
	445 (15.4%)		462 (17.8%)		907 (16.5%)	
Interests	Other:	66 (2.3%)	Hobbies:	53 (2%)	Other:	112 (2%)
	Hobbies:	39 (1.3%)	Sports:	51 (2%)	Hobbies:	95 (1.7%)
	Sports:	21 (0.7%)	Other:	45 (1.7%)	Sports:	72 (1.3%)
	197 (6.8%)		212 (8.1%)		413 (7.5%)	
Ideol Beliefs	Cultural/polit:	10 (0.3%)	Religious:	16 (0.6%)	C/P, Religious:	25 (0.4%)
	Religious:	9 (0.3%)	Cultural/polit:	12 (0.5%)	Moral:	10 (0.2%)
	Moral:	8 (0.3%)	Other:	4 (0.1%)	Other:	8 (0.1%)
	35 (1.2%)		42 (1.6%)		80 (1.4%)	
Ambitions	Occupation:	8 (0.3%)	Occupation:	5 (0.2%)	Occupation:	13 (0.2%)
	Academic:	6 (0.2%)	Other:	4 (0.1%)	Other:	9 (0.2%)
	Other:	5 (0.2%)	Academic:	2 (0.08%)	Academic:	8 (0.1%)
	21 (0.7%)		13 (0.5%)		34 (0.6%)	

Note. The number and percentage of responses related to the corresponding categories and sub-themes are presented. Percentages have been rounded to the nearest decimal point.
[a] The percentage values represent the proportion of female responses related to the corresponding sub-theme (and on the shaded row related to the corresponding category) across the 10 lines of the TenST (i.e. percent of 288x10).
[b] The percentage values represent the proportion of male responses related to the corresponding sub-theme (and on the shaded row related to the corresponding category) across the 10 lines of the TenST (i.e. percent of 260x10).
[c] The percentage values represent the proportion of the total sample responses related to the corresponding sub-theme (and on the shaded row related to the corresponding category) across the 10 lines of the TenST (i.e. percent of 550x10).

Five sub-themes which were directly related to cultural identity emerged from the participants' responses. They were the four sub-themes (Ethnicity/ National origin, Migration status/ Residency, Race, and Language) from the Social Identity category and the one sub-theme (Cultural and political) from the Ideological Beliefs category. In total, the five sub-themes occurred in 196 (3.6%) responses. Among females they occurred in 85 (2.9%) responses and among males they occurred in 108 (4.1%) responses. Table 4.11 (Ten Statement Test: Cultural Identity Sub-themes) presents the sub-themes and their related content.

TABLE 4.11   Ten Statement Test: Cultural Identity Sub-themes

Sub-themes	Content
Ethnicity/ National origin	Aboriginal, African-American, African-Canadian, Asian, Bosnian, British Canadian, Canadian, Canadian citizen, Canadian/German, Canadian-Italian, Central Asian, Chinese, Croatian, Dutch, East Indian, East Indian Canadian, Easterner, English, English Canadian, Filipino, Filipino-Canadian, German/Canadian, Greek Orthodox, Hispanic, Hong Kong, Indian, Irish, Italian, Italian-Canadian, Korean, Mexican, Native American, Part Ukrainian and Canadian, Part French, Part Irish, Polish, Portuguese/ Portuguese background, Scottish, Scottish Canadian, Spanish, Thai, Vietnamese, 1/8 German
Migration status/ Residency	Been in Canada almost 4 years/ Came to Canada when 8 years old/ Came to Canada last August, Born in Canada/ Not born in Canada, Born in Hamilton, Canadian Citizen, Immigrated, In Canada 1 year, Live in Canada, Live in Hong Kong/ My home is in Honk Kong/ Came from Hong Kong, Minority, Visa Student
Race	Black, White, White guy, Yellow skin
Language	Bilingual
Cultural and political	Equality, no Bias/ Prejudice/ Racism/ Sexism/Not racist, Nazi Spy/ Sympathiser, Proud of my culture/ heritage, Proud of my Jamaican culture, Proud to be Canadian/ Proud Canadian/ Very proud to be a Canadian, Proud Irish, Proud Italian, Proud to be Portuguese-Canadian, Respect people's rights/ no Respect for people's social standing, no Tolerance for ignorant people

Note. The content, based on the responses to the survey's Ten Statement Test, are provided for each of the sub-themes related to social identity. The first 4 sub-themes belong to the Social Identity category and the Cultural and political sub-theme belongs to the Ideological Beliefs category.

The **Ethnicity/ National origin** sub-theme contained responses indicating

identification by geographic location, or in Rumbaut's (1994) terms, an "ancestral,

immigrant, or national-origin identity (p. 4), such as Irish or Polish. Hyphenated

identities, such as African-Canadian or Canadian-Italian, were present in the responses as

well. In some cases the respondents did not use the hyphen symbol between the two

backgrounds, such as British Canadian or Scottish Canadian. The national identity,

Canadian, was present as well as panethnic identities, such as Asian or Easterner. The

Ethnicity/ National origin sub-theme was the most frequently occurring Social Identity

sub-theme, occurring in 140 (2.5%) responses. Among males it ranked first, occurring in

83 (3.2%) responses, and among females it ranked second, occurring in 57 (2%)

responses.

The **Migration status/ Residency** sub-theme emerged from responses related to a

migrant identity (such as "Immigrated" or "Visa student"), the length of time in Canada

(such as "Been in Canada almost 4 years"), whether the respondent was born or not born

in Canada, place of residence (such as "Live in Canada" or "My home is in Hong Kong"),

and minority identity. The Migration status/ Residency sub-theme occurred in 17 (0.3%)

responses. Among females it occurred in 12 (0.4%) and among males it occurred in 5

(0.2%). The **Race** sub-theme emerged from responses that described the respondents'

racial identity, such as Black or White. It occurred in 13 (0.2%) responses, with 6 (0.2%)

occurrences among females and 7 (0.3%) occurrences among males. The **Language** sub-

theme had one occurrence (0.02%) in the responses of a male respondent who referred to

himself as bilingual.

The **Cultural and political** sub-theme of the Ideological Beliefs category emerged from responses describing the respondents' beliefs in connection with their cultural identity and attitudes towards prejudice and tolerance. Statements such as "Proud of my culture/ heritage", "Proud of my Jamaican culture", "Proud Canadian", "Proud to be Portuguese-Canadian", revealed the pride these respondents experienced in identifying with a cultural or national identity. Statements such as "no tolerance for ignorant people" or "Nazi sympathiser" revealed the respondents' attitudes towards intolerance and prejudice. Statements describing the respondents' belief in "Equality", not believing in "Bias" or "Prejudice" or "Racism" or "Sexism", and respecting "people's rights", depicted the adolescents' attitudes towards equality. The Cultural and political sub-theme was one of the two most frequently occurring Ideological Beliefs sub-themes, occurring in 25 (0.4%) responses. Among females it occurred in 10 (0.3%) responses and among males it occurred in 12 (0.5%) responses. The remaining 3 responses occurred among the respondents who had not identified their gender.

4.3.2 Cultural identity levels

The participants' cultural identity levels were assessed through Likert scale items in Section 3 of the questionnaire. The format for the question and items followed the assessment for orthogonal cultural identification used by Oetting and Beauvais (1991) in their study of cultural identification of minority adolescents in the United States. The respondents were asked to indicate the level of their cultural identification with Canadian and 10 other hyphenated Canadian entries. Two items, Other 1 and Other 2, provided the opportunity for respondents to indicate other identification(s) not listed in the

questionnaire. Table 4.12 (Cultural identity levels) presents the proportion of the sample

choosing the "A lot", "Some", "Not much", or "Not at all" response items in connection

with each of the 13 cultural groups.

TABLE 4.12 Cultural Identity Levels

Cultural identity	Level				
	A lot	Some	Not much	Not at all	MV[a]
Canadian	298 (54.2%)	179 (32.5%)	51 (9.3%)	15 (2.7%)	7 (1.3%)
African-Canadian	25 (4.5%)	31 (5.6%)	81 (14.7%)	387 (70.4%)	26 (4.7%)
British-Canadian	25 (4.5%)	119 (21.6%)	120 (21.8%)	256 (46.5%)	30 (5.5%)
Chinese-Canadian	22 (4%)	38 (6.9%)	53 (9.6%)	412 (74.9%)	25 (4.5%)
East Indian-Canadian	21 (3.8%)	26 (4.7%)	48 (8.7%)	427 (77.6%)	28 (5.1%)
French-Canadian	26 (4.7%)	94 (17.1%)	109 (19.8%)	292 (53.1%)	29 (5.3%)
Italian-Canadian	62 (11.3%)	82 (14.9%)	82 (14.9%)	299 (54.4%)	25 (4.5%)
Middle Eastern-Canadian	10 (1.8%)	27 (4.9%)	61 (11.1%)	423 (76.9%)	29 (5.3%)
Native-Canadian	10 (1.8%)	24 (4.4%)	57 (10.4%)	428 (77.8%)	31 (5.6%)
Polish-Canadian	17 (3.1%)	31 (5.6%)	68 (12.4%)	406 (73.8%)	28 (5.1%)
South American-Canadian	18 (3.3%)	47 (8.5%)	62 (11.3%)	394 (71.6%)	29 (5.3%)
Other 1	152 (27.6%)	95 (17.3%)	17 (3.1%)	23 (4.2%)	263 (47.8%)
Other 2	58 (10.5%)	41 (7.5%)	25 (4.5%)	40 (7.3%)	386 (70.2%)

Note. The number and percentage of responses for each identity are provided. Percentages have been rounded to the nearest decimal point.
[a] MV is the abbreviation for missing values.

A three group classification of cultural identity levels, similar to that used by Oetting

and Beauvais (1991), was used in the analyses related to the hypotheses. The **high level**

of cultural identity represented the "A lot" responses. The **medium level** of cultural

identification represented the "Some" and "Not much" responses. The **low level** of

cultural identification represented the "Not at all" responses. The three group

classification of cultural identity levels was also used to examine the relationship between cultural identity and self-esteem levels.

4.3.2.1 Age, gender and cultural identity

Kruskal-Wallis One Way Analysis of Variance (KW) was conducted to examine the relationship between age and cultural identity. Statistically significant differences across age were found for Canadian (KW=9.199, df=2, p=0.01), Chinese-Canadian (KW=8.545, df=2, p=0.01), and Italian-Canadian (KW=6.436, df=2, p=0.04) identity levels. In these groups, an examination of the average and median values of age for each level of identity revealed no consistent pattern. For the Canadian identity, the average age decreased as the level of identification increased. For the Chinese-Canadian identity, the average age increased. For the Italian-Canadian identity, the average age increased and then decreased. Based on these findings, *the thesis hypothesis predicting that older adolescents will have higher cultural identity levels is not supported.*

Except for identification with the Canadian way of life ($X^2=6.32$, df=2, p=0.04), there were no statistically significant gender differences. Among the 283 female participants responding to the Canadian item, 149 (52.7%) had high level, 130 (45.9%) had medium level, and 4 (1.4%) had low level of identification with the Canadian way of life. Among the 258 male participants responding to the same item, 148 (57.4%) had high level, 99 (38.4%) had medium level, and 11 (4.3%) had low level of identification with the Canadian way of life. Given that a higher percentage of females than males were in the medium level and a higher percentage of males were in the high and low identity levels and that there were no other statistically significant gender differences, *the thesis*

hypothesis predicting that female adolescents will have higher cultural identity levels is not supported.

4.3.2.2 Cultural background, acculturating group and cultural identity

The top three most frequently occurring specific backgrounds of mothers and fathers were used to examine the relationship between the respondents' cultural background and their cultural identity levels.[1] For mothers, the most frequently occurring backgrounds were Italian, Portuguese, and English and Irish (both of which tied for the third place). Forty eight respondents had mothers from Italian background, 43 from Portuguese, 35 from English, and 35 from Irish backgrounds. In total the group comprised 161 (29.3%) respondents. It is among this sub-group of the sample that the relationship between cultural background (defined in terms of mothers' background) and cultural identity levels was considered. Statistically significant differences in the respondents' identity levels were found in connection with four of the thirteen cultural groups listed in Section 3 of the questionnaire. They consisted of the British-Canadian (X^2=15.04, df=6, p=0.02), Italian-Canadian (X^2=65.30, df=6, p=0.00), Middle Eastern-Canadian (X^2=12.60, df=6, p=0.05) and South American-Canadian (X^2=22.05, df=6, p=0.00) way of life. Although statistically significant, the X^2 values for the Canadian and Other 1 identities cannot be considered valid due to expected values of less than 5.

The top graph in Figure 4.1 (Cultural Identity Levels by Parents' Cultural

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[1] The parental cultural background analyses were conducted separately while controlling for mothers' or for fathers' cultural background. If the cultural background of both parents had been controlled , the resulting group sizes available for analysis would have been smaller. For example, among respondents with both parents from the most frequently occurring specific backgrounds, 28 were from Italian, 40 were from Portuguese, 9 were from English, 10 were from Irish, and 22 were from Canadian backgrounds.

Background) presents the statistically significant relationships using the mothers' cultural

background. Each set of four bars on the horizontal axis of the graph contains the

responses of respondents with mothers from English, Irish, Italian, and Portuguese

backgrounds. The percentage of respondents for each identity level are provided on the

vertical axis (% of respondents). Each bar consists of four sections including high,

medium, and low cultural identity levels. The top part in each bar presents the proportion

of missing values. The first four bars examine the responses related to the *British-*

Canadian identity. Over half of the respondents whose mothers were from English or

Irish backgrounds had high or medium British-Canadian identity levels and over half of

the respondents whose mothers were from Italian or Portuguese backgrounds had a low

British-Canadian identity level. Specifically, 8.6% of the 35 respondents whose mothers

were from English background had a high British-Canadian identity level.

The second set of four bars examine the responses related to the *Italian-Canadian*

identity. Over half of the respondents whose mothers were from Italian or Portuguese

backgrounds had high or medium Italian-Canadian identity levels and over half of the

respondents whose mothers were from English or Irish backgrounds had a low Italian-

Canadian identity level. Specifically, of the 48 respondents whose mothers were from

Italian background 58.3% had high and 39.6% had medium Italian-Canadian identity

levels.

FIGURE 4.1 Cultural Identity Levels by Parents' Cultural Background

Cultural Identity Levels by Mothers' Cultural Background

British-Canadian   Italian-Canadian   Middle-Eastern Canadian   South-American Canadian

Cultural Identity Levels by Fathers' Cultural Background

African-Canadian   Italian-Canadian   Middle Eastern-Canadian   South American-Canadian
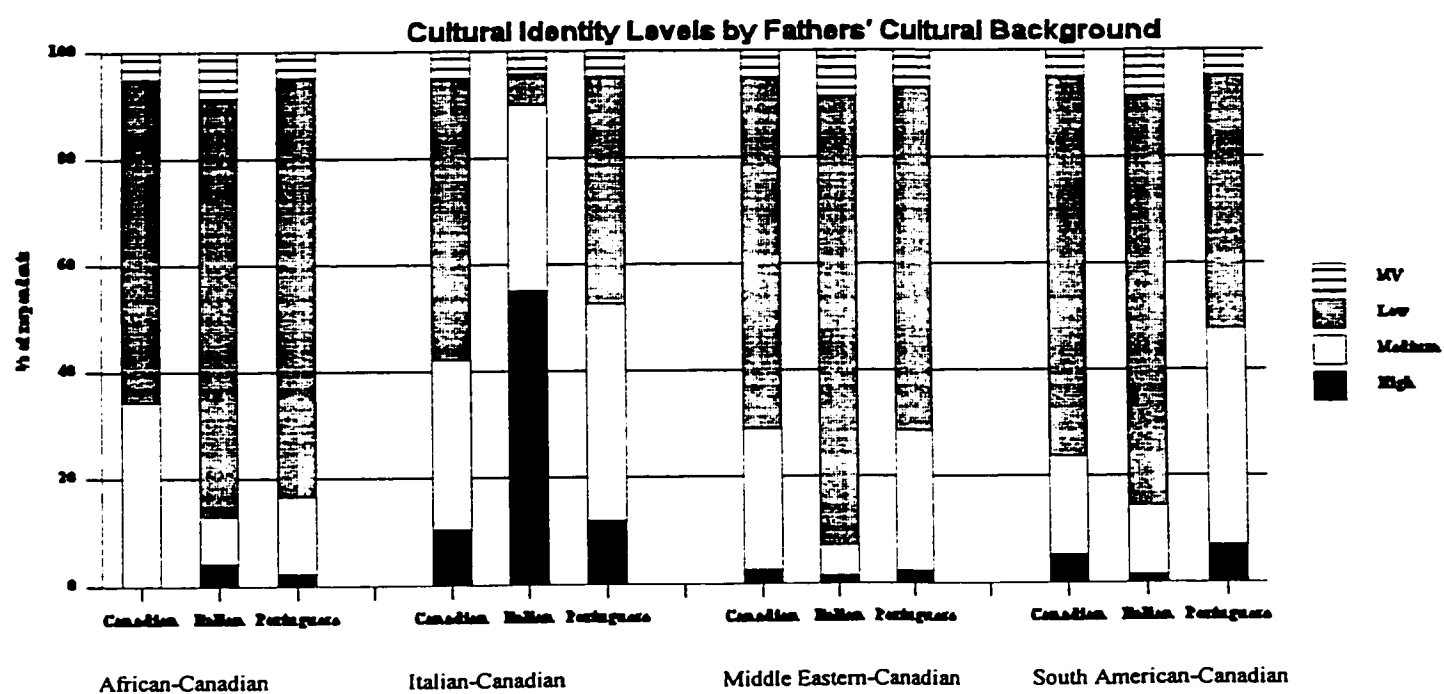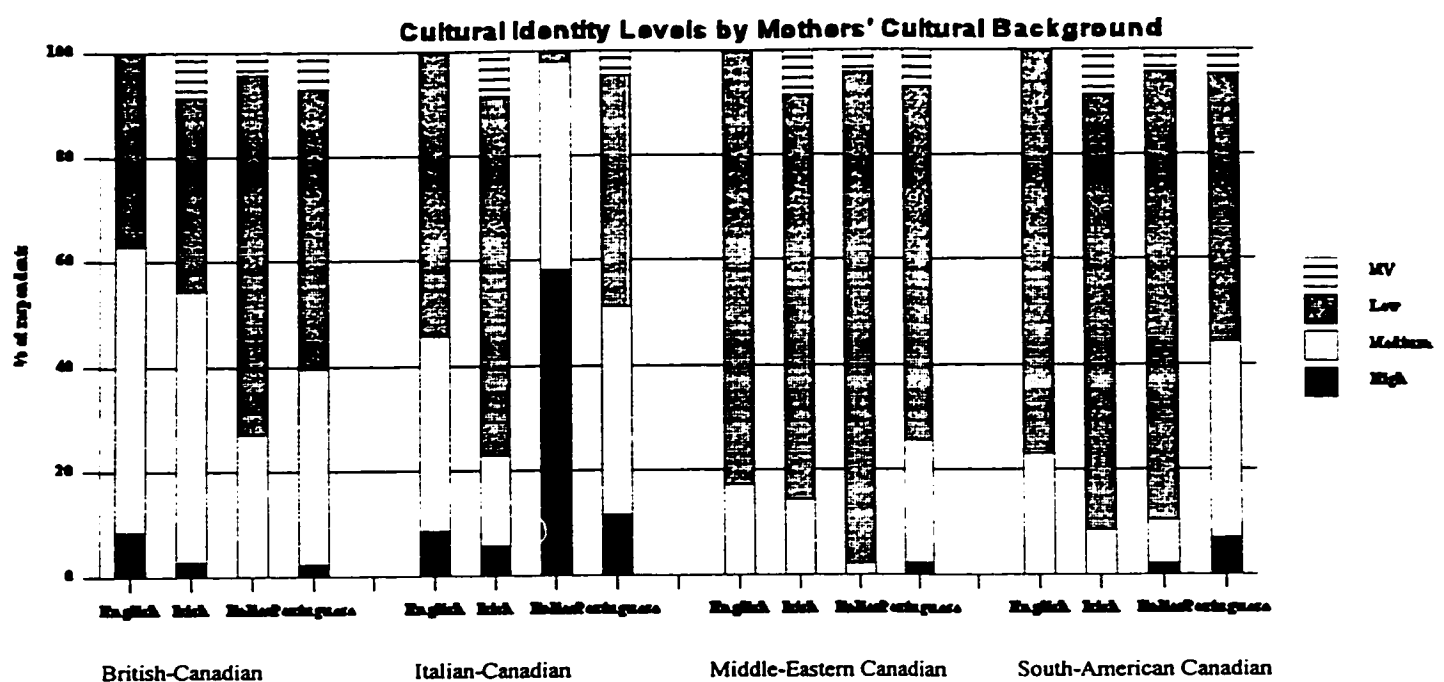
The third set of four bars examine the responses related to the *Middle Eastern-Canadian identity*. Over 67% of the respondents whose mothers were from one of the four backgrounds had a low Middle Eastern-Canadian identity level. The largest group in the low identification level was for those from Italian background (93.7%). For the medium identity level, in decreasing order, 23.2% from Portuguese, 17.1% from English, 14.3% from Irish, and 2.1% from Italian background had the corresponding level. One respondent (2.3%) from the 43 respondents from Portuguese background had a high Middle Eastern-Canadian identity level.

The last set of four bars examine the responses related to the *South American-Canadian identity*. Over 77% of the respondents whose mothers were from Italian, Irish or English backgrounds had low South American-Canadian identity level. The smallest group in the low identification level was for those from Portuguese background (51.2%). For the medium identity level, in decreasing order, 37.2% from Portuguese, 22.9% from English, 8.6% from Irish, and 8.3% from Italian background had the corresponding level. Three respondents (7%) from the 43 respondents from Portuguese background and one respondent (2.1%) from the 48 respondents from Italian background had a high South American-Canadian identity level.

For fathers, the most frequently occurring backgrounds were Italian, Portuguese, and Canadian. Sixty nine respondents had fathers from Italian background, 42 from Portuguese, and 38 from Canadian background. In total the group comprised 149 (27.1%) respondents. It is among this sub-group of the sample that the relationship between cultural background (defined in terms of fathers' background) and cultural

identity levels was considered. Statistically significant differences in the respondents' identity levels were found in connection with four of the thirteen cultural groups listed in Section 3 of the questionnaire. They consisted of the African-Canadian (X^2=12.57, df=4, p=0.01), Italian-Canadian (X^2=46.56, df=4, p=0.00), Middle Eastern-Canadian (X^2=11.27, df=4, p=0.02) and South American-Canadian (X^2=14.76, df=4, p=0.00) way of life. Although statistically significant, the X^2 value for the Canadian identity cannot be considered valid due to expected value of less than 5.

The bottom graph in Figure 4.1 (Cultural Identity Levels by Parents' Cultural Background) presents the statistically significant relationships using the fathers' cultural background. Each set of three bars on the horizontal axis of the graph contains the responses of respondents with fathers from Canadian, Italian, and Portuguese backgrounds. The percentage of respondents for each identity level are provided on the vertical axis (% of respondents). Each bar consists of four sections including high, medium, and low cultural identity levels. The top part in each bar presents the proportion of missing values. The first three bars examine the responses related to the *African-Canadian identity*. Close to 78% of the respondents whose fathers were from Italian or Portuguese backgrounds and 60.5% with fathers from Canadian background had a low African-Canadian identity level. For the medium identity level, in decreasing order, 34.2% from Canadian, 14.3% from Portuguese, and 8.7% from Italian background had the corresponding level. Three respondents (4.3%) from the 69 respondents from Italian background and one respondent (2.4%) from the 48 respondents from Portuguese background had a high African-Canadian identity level.

The second set of three bars examine the responses related to the *Italian-Canadian identity*. In decreasing order, 55.1% of the respondents whose fathers were from Italian background, 11.9% from Portuguese and 10.5% from Canadian backgrounds had a high Italian-Canadian identity level. In the medium identity level, 40.5% were from Portuguese, 34.8% were from Italian, and 31.6% were from Canadian backgrounds. While only 5.8% of those from Italian background were in the low identity level, 52.6% from Canadian and 42.6% from Portuguese backgrounds had a low Italian-Canadian identity level.

The third set of three bars examine the responses related to the *Middle Eastern-Canadian identity*. The responses of respondents from Canadian and Portuguese backgrounds followed a similar pattern. In the low Middle Eastern-Canadian identity level, 84.1% of respondents from Italian background, 65.8% from Canadian and 64.3% from Portuguese backgrounds had the corresponding level. In the medium identity level, 26.3% from Canadian, 26.2% from Portuguese, and 5.8% from Italian backgrounds had the corresponding level. One respondent (2.6%) from the 38 respondents from Canadian background, one respondent (2.4%) from the 42 respondents from Portuguese background, and one respondent (1.4%) from the 69 respondents from Italian background had a high Middle Eastern-Canadian identity level.

The last set of three bars examine the responses related to the *South American-Canadian identity*. The responses of respondents from Canadian and Italian backgrounds followed a similar pattern. In the low South American-Canadian identity level, 76.8% of respondents from Italian, 71% from Canadian, and 47.6% of respondents from Portuguese

backgrounds had the corresponding level. In the medium identity level, 40.5% from

Portuguese background, 18.4% from Canadian, and 13% from Italian backgrounds had

the corresponding level. Three respondents (7.1%) from the 42 respondents from

Portuguese background, two respondents (5.3%) from the 38 respondents from Canadian

background, and one respondent (1.4%) from the 69 respondents from Italian background

had a high South American-Canadian identity level.

Based on the above statistically significant findings and patterns of cultural

identification, *the thesis hypothesis predicting that there will be no difference in cultural*

identity levels by cultural background is not supported among the selected cultural

backgrounds (using parental cultural background) and in relation to several cultural

groups. The theoretical implication of the variety of emerging response patterns is

discussed in section 5.1.2 (Cultural identity) of Chapter 5.

The relationship between the respondents' acculturating group and cultural identity

levels was considered. The participants' immigration status was used as an indicator of

their acculturating group. As described earlier, 435 (79.1%) of the participants were born

in Canada, 99 (18%) were immigrants, 14 (2.5%) were visa students, and 2 (0.4%) had

not provided their status. The differences between the Canadian-born and the migrant

group, i.e. the 113 (20.5%) immigrant or visa students, were considered for each of the

thirteen cultural identity items in Section 3 of the questionnaire.

Figure 4.2 (Cultural Identity Levels by Migration Status) presents the cultural

identity levels of Canadian-born and migrant respondents. The top graph presents

findings from the Canadian-born respondents and the bottom graph presents findings

from the migrant respondents. The horizontal axis of each graph presents the 13 cultural groups available on the questionnaire. The percentage of respondents for each cultural identity level are provided on the vertical axis (% of respondents). Each bar consists of four sections including high, medium, and low cultural identity levels. The top part in each bar presents the proportion of the missing value.

Different patterns of identification emerged between the Canadian-born and migrant respondents. As presented on the top graph of Figure 4.2, among the Canadian-born respondents, in decreasing order, the high cultural identity level was associated with the Canadian (selected by 64.6% of respondents), Other 1 (22.3%), Italian-Canadian (12.9%), Other 2 (10.1%), and the remaining listed cultural identities (ranging from 5.1% to 2.1%). As presented on the bottom graph of Figure 4.2, among the migrant respondents, in decreasing order, the high cultural identity level was associated with the Other 1 (selected by 48.7% of respondents), Canadian (14.2%), Other 2 (12.4%), Chinese-Canadian (11.5%), and the remaining listed cultural identities (ranging from 7.1% to 0.9%).

The medium cultural identity level among Canadian-born respondents was associated with, in decreasing order, British-Canadian (45.5%), French-Canadian (40.5%), Canadian (33.3%), Italian-Canadian (30.3%), and the remaining cultural identities (ranging from 23.2% to 11.9%). Among migrant respondents it was associated with, in decreasing order, Canadian (74.3%), British-Canadian (35.4%), South American-Canadian (29.2%), Italian-Canadian (28.3%), and the remaining cultural identities (ranging from 24.8% to 7%).

FIGURE 4.2 Cultural Identity Levels by Migration Status

Canadian-born Respondents' Cultural Identification Levels

Migrant Respondents' Cultural Identification Levels
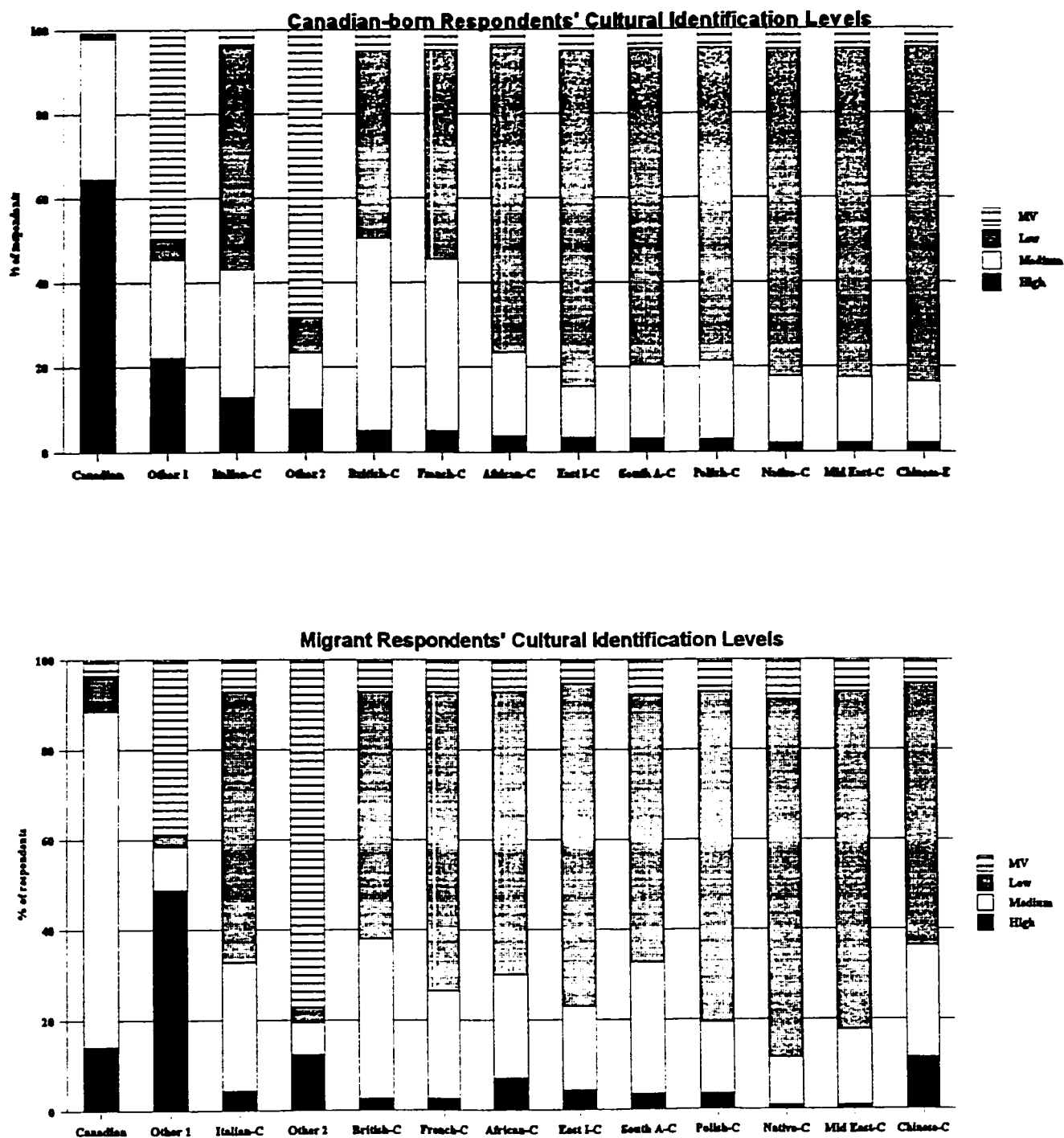
Except for the Canadian (1.4%), Other 1 (4.6%), and Other 2 (8.3%) cultural identities, over 40% of the Canadian-born respondents (ranging from 44.4% to 79.5%) had low levels of cultural identification with the other listed cultural groups. Except for the Other 1 (2.6%), Other 2 (3.5%), and Canadian (8%) cultural identities, more than half of the migrant respondents (ranging from 54.9% to 79.6%) had low levels of cultural identification with the other listed cultural groups.

Statistically significant differences between the two groups' identity levels were found for the Chinese-Canadian (X^2=31.34, df=2, p=0.00), French-Canadian (X^2=12.63, df=2, p=0.00), Italian-Canadian (X^2=6.79, df=2, p=0.03), South American-Canadian (X^2=9.70, df=2, p=0.01), and Other 1 (X^2=26.20, df=2, p=0.00) way of life. Although statistically significant, the X^2 values for the Canadian identity cannot be considered valid due to the expected value of less than 5. As presented in Figure 4.2, a higher percentage of Canadian-born respondents were in the high and medium cultural identity levels for the French-Canadian and Italian-Canadian way of life. A higher percentage of migrant respondents were in the high and medium cultural identity levels for the Chinese-Canadian and South American-Canadian way of life. Compared to 22.3% of the Canadian-born respondents, 48.7% of the migrant respondents were in the high cultural identity level for the Other 1 way of life.

When the high and medium identity levels are combined, at least 15% of the Canadian-born respondents and at least 10% of the migrant respondents had high or medium identification with all of the cultural groups. When the group with the lowest identification is removed from the Canadian-born responses, over 16% of the Canadian-

born respondents had high or medium identification with the remaining 12 cultural groups. When the group with the lowest identification is removed from the migrant responses, over 17% of the migrant respondents had high or medium identification with the remaining 12 cultural groups. Based on the above analyses, *the thesis hypothesis predicting that adolescents in the sedentary group (Canadian-born) will have higher cultural identity levels than adolescents in the migrant group (immigrants and visa students) is not supported*. Each group had a different pattern of identification, with a larger proportion of Canadian-born respondents having a high Canadian identity level and a larger proportion of migrant respondents having a high Other 1 identity level. Section 5.1.2 (Cultural identity) discusses the possible demographic rationale for the differences observed between the Canadian-born and migrant respondents.

The Other 1 and Other 2 cultural identities were those identifications reported by the respondents in the empty spaces provided on the questionnaire in Section 3. The Other 1 space was completed by 293 (53.3%) and the Other 2 was completed by 170 (30.9%) of the respondents.[2] Table 4.13 (Identification with Other Identities) presents the grouped identities for Other 1 and Other 2 identifications.

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[2] These numbers are higher than those provided in Table 4.12, i.e. for Other 1: 293 instead of 287 and for Other 2: 170 instead of 164, because several of the respondents completing the Other 1 and Other 2 items did not indicate a corresponding level of identification.

TABLE 4.13 <u>Identification with Other Identities</u>

Identity	Responses	
	Other 1	Other 2
European	125 (22.7%)	53 (9.6%)
Asian	29 (5.3%)	15 (2.7%)
African	1 (0.2%)	
Latin, Central and South American, Caribbean	14 (2.5%)	7 (1.3%)
Aboriginal	1 (0.2%)	
Canadian and provincial	2 (0.4%)	4 (0.7%)
American	19 (3.4%)	14 (2.5%)
Oceania	3 (0.5%)	5 (0.9%)
Hyphenated Canadian	53 (9.6%)	23 (4.2%)
Hyphenated Other	1 (0.2%)	2 (0.4%)
Religious	14 (2.5%)	7 (1.3%)
Teenage and other	31 (5.6%)	40 (7.3%)
Missing value	257 (46.7%)	380 (69.1%)
Total	550 (100%)	550 (100%)

<u>Note.</u> The number and percentage for each identity are provided. Percentages have been rounded to the nearest decimal point.

As presented in Table 4.13, the list includes identities associated with regions of the world and ethnic groups originating from these areas (European, Asian, African, Latin, Central and South American, Caribbean, Aboriginal, Canadian and provinces, American, and Oceania), Hyphenated Canadian identities (such as Croatian-Canadian, Portuguese-Canadian, Vietnamese-Canadian), Hyphenated Other identities (such as African-American, Irish-Scottish) and Religious identities (such as Catholic, Hindu, Jewish, Muslim). The Teenage and other identities consist of responses such as "Athletic", "Bad", "Being different", "Cool", "Correct", "Fast", "Fun", "Gen-Next", "Immigrant",

"My own", "Social", "Student", "Teenage", "Traditional", and "Youth" way of life.

Appendix 4 (Identification with Other Identities 1) and Appendix 5 (Identification with other Identities 2) present the details of the Other 1 and Other 2 identities.

4.3.3 Summary of cultural identity

Using the Ten Statement Test, five sub-themes that were directly related to cultural identity emerged in the participants' responses. They included four sub-themes (Ethnicity/ National origin, Migration status/ Residency, Race, and Language) from the Social Identity category and one sub-theme (Cultural and political) from the Ideological Beliefs category.

The relationship between age and cultural identity and gender and cultural identity was examined for each of the 13 cultural identification items in Section 3 of the questionnaire. Statistically significant differences across age were found for Canadian, Chinese-Canadian, and Italian-Canadian identity levels. Based on an examination of the trends in these groups, *the thesis hypothesis predicting that older adolescents will have higher cultural identity levels was not supported.* There were no statistically significant gender differences in cultural identity levels, except for identification with the Canadian way of life, in which a higher percentage of males were in the high and low identity levels. Therefore, *the thesis hypothesis predicting that female adolescents will have higher cultural identity levels was not supported.*

The relationship between cultural background and cultural identity was examined. The most frequently occurring parents' specific cultural backgrounds were used in the analyses. When the mothers' background was used as the cultural background,

statistically significant differences in the respondents' identity levels were found with the British-Canadian, Italian-Canadian, Middle Eastern-Canadian, and South American-Canadian way of life. When the fathers' background was used as the cultural background, statistically significant differences in the respondents' identity levels were found with the African-Canadian, Italian-Canadian, Middle Eastern-Canadian, and South American-Canadian way of life. Based on an examination of trends in these groups, *the thesis hypothesis predicting that there will be no difference in cultural identity levels by cultural background was not supported among the selected cultural backgrounds and in relation to several cultural groups.*

Differences between the Canadian-born and migrant respondents in their cultural identity levels were statistically significant for the Chinese-Canadian, French-Canadian, Italian-Canadian, South American-Canadian, and Other 1 way of life. Based on the analyses, *the thesis hypothesis predicting adolescents in the sedentary group (Canadian-born) will have higher cultural identity levels than adolescents in the migrant group (immigrants and visa students) was not supported.*

4.4 SELF-ESTEEM

The self-esteem hypotheses predicted that *self-esteem levels will vary by individual (age, gender) and environmental (cultural background, acculturating group, family circumstances, perception of support) attributes.* Specifically, the subsidiary hypotheses for the individual attributes hypothesis predicted that 1) *Older adolescents will have higher self-esteem levels*, and 2) *Female adolescents will have lower self-esteem levels.* The subsidiary hypotheses for the environmental attributes hypothesis predicted that

1) *There will be no difference in self-esteem levels by cultural background*, 2) *Adolescents in the sedentary group (Canadian-born) will have higher self-esteem levels than adolescents in the migrant group (immigrants and visa students)*, 3) *There will be no difference in self-esteem levels of adolescents from higher socioeconomic status families compared to adolescents from lower socioeconomic families*, 4) *Adolescents who perceive their family to be supportive will have higher self-esteem levels than adolescents who perceive no support from their family*, and 5) *Adolescents who perceive their friends to be supportive will have higher self-esteem levels than adolescents who perceive no support from their friends.*

Information from Section 1 of the questionnaire, which contained the Rosenberg Self-Esteem scale, Section 4 of the questionnaire, which contained the Current Self-Esteem visual analogue scale, and from Section 5 of the questionnaire, which contained demographic items, was used in the analyses to examine the self-esteem hypotheses. Following these analyses, findings from the Current Self-Esteem open-ended items of Section 4 of the questionnaire are presented. Although the information gained from these items was not used in the statistical analyses related to the self-esteem hypotheses, the findings are presented at the end of this section because they provide an understanding of the various influences on the adolescents' self-esteem, as defined by the adolescents themselves.

4.4.1 Global self-esteem and Current self-esteem

The Rosenberg Self-Esteem (RSE) scale was used to measure the respondents' global self-esteem. The scale consists of 10 statements. Respondents indicate their

agreement or disagreement with each statement. The instructions preceding the scale were as follows: "The following table indicates your feelings about yourself. After reading each statement, please indicate the extent you agree or disagree with it by **circling** the appropriate number. 1 means you strongly agree with the statement. 2 means you agree with it. 3 means you disagree with it. 4 means you strongly disagree with it.". Responses to the 10 statements were grouped into 6 contrived scale items (see Rosenberg, 1965, for a description of the conversion process). Scale item I consisted of 3 items. Scale item II and scale item VI each consisted of 2 items. Scale items III, IV, and V each consisted of one item. The summation of the findings from the 6 scales resulted in a global self-esteem score, ranging from 6 (indicating very low self-esteem) to 0 (indicating very high self-esteem).

The Current Self-Esteem (CSE) items consist of a visual analogue scale (VAS) and three open-ended questions. Findings from the VAS component were used to assess the respondents' current self-esteem levels. The questionnaire asked, "On the following scale, please **circle** the number that shows how you have felt about yourself over the course of the **past week**. The bigger the number, the more positive you have felt about yourself. 1 means you **didn't feel good** about yourself. 10 means you **felt great** about yourself."

4.4.1.1 Age, gender and self-esteem

Figure 4.3 (Respondents' Global Self-Esteem by Gender) presents the participants' global self-esteem levels by gender. The horizontal axis of the figure (Self-esteem level) presents the RSE scores converted into a continuum, ranging from 6 (very low self-

esteem) to 0 (very high self-esteem). The percentage of female and male respondents under each level are provided in the vertical axis (% of respondents).

Among the total sample, 27.6% of the respondents had the very high global self-esteem score of 0. There was a statistically significant difference in the global self-esteem level between females and males (X^2=14.85, df=6, p=0.02). The difference in the proportion between males and females with the very high global self-esteem scores was 10.5%; 33.1% of males and 22.6% of females had the highest score. The gender difference was less for the other global self-esteem levels. For the high self-esteem score of 1 the difference was 2.5%, with a higher percentage of females having the high score. For the moderately high score of 2 the difference was only 0.2% (more females). For the medium score of 3 the difference was 1.3% (more males). For the moderately low score of 4 the difference was 1.9% (more females). For the low score of 5 the difference was 4% (more females). For the very low score of 6 the difference was 2.2% (more females).

FIGURE 4.3   Respondents' Global Self-Esteem by Gender

Global Self-Esteem by Gender

Low   Medium   High
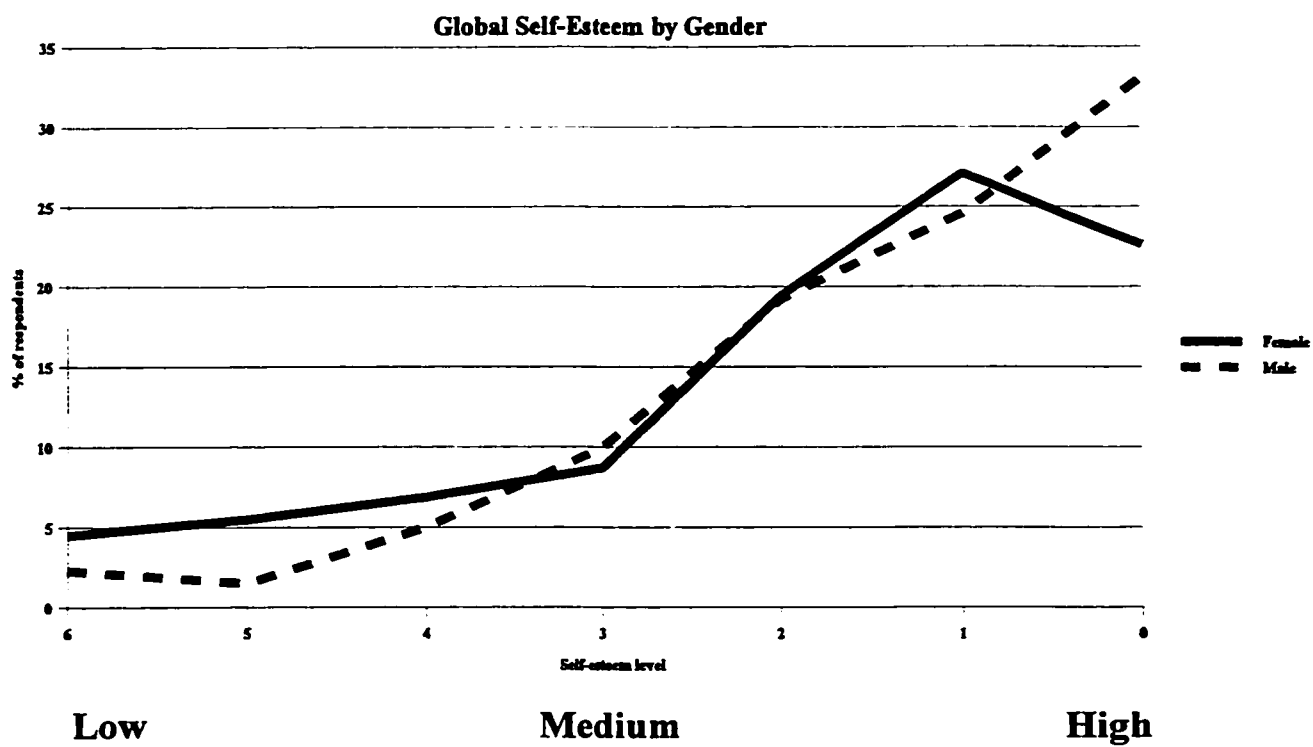
A high, medium, and low classification of the RSE values was used to examine the

relationship between cultural identity and self-esteem. When the very high (0) and high

(1) self-esteem scores were combined, the difference in proportion between males and

females was 8%; 57.7% of males and 49.7% of females had scores in the **high range**.

When the moderately high (2), medium (3), and moderately low (4) self-esteem scores

were combined, the small gender difference of 0.8% involved 34.2% of males and 35% of

females in the **medium range**. Finally, when the low (5) and very low (6) self-esteem

scores were combined, the difference of 6.2% involved 3.8% of males and 10% of

females in the **low range**. Using this three group classification, there was a statistically

significant difference in the global self-esteem level between females and males (X^2=9.1,

df=2, p=0.01). There was no statistically significant difference in the global self-esteem

level across ages 15 to 20 years of age in the total sample (KW=3.103, df=2, p=0.21).[3]

Figure 4.4 (Respondents' Current Self-Esteem by Gender) presents the participants'

current self-esteem levels by gender. The horizontal axis of the table (Self-esteem level)

presents the CSE scores, ranging from 1 (didn't feel good about myself) to 10 (felt great

about myself). The percentage of female and male respondents under each level are

provided in the vertical axis (% of respondents).

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[3] Ages 14, 21, 22 and 23 were removed from the analysis due to the small number of respondents
in these groups (total of 7 respondents). However, even when included in the analysis, there was no
statistically significant difference in global self-esteem scores across age 14 to 23 (KW=3.403, df=2,
p=0.18).

FIGURE 4.4   Respondents' Current Self-Esteem by Gender

Current Self-Esteem by Gender

Low   Medium   High

Among the total sample, 12.7% of the respondents had the highest current self-esteem score of 10. The total sample average value for the CSE was 7.2 (SD=2.3, median=8). There was a statistically significant difference in the current self-esteem level between females and males (X^2=28.16, df=10, p=0.002). Among female respondents, the average value for the CSE was 6.8 (SD=2.3, median=7). Among male respondents, the average value for the CSE was 7.5 (SD=2.2, median=8).

Similar to the three group classification of the RSE, a high, medium, and low classification of the CSE values was used to examine the relationship between cultural identity and self-esteem. The **high** CSE group consisted of respondents with scores of 7 to 10. The **medium** CSE group consisted of respondents with scores of 5 to 6. The **low** CSE group consisted of respondents with scores of 1 to 4.

Using the three group classification, there was a statistically significant difference in the current self-esteem level between females and males (X^2=11.3, df=2, p=0.003). More males (74.2%) than females (62.5%) were in the high range; more females (18%) than males (10.4%) were in the medium range; and more females (17.7%) than males (11.9%) were in the low range. There was a statistically significant difference across ages 15 to 20 years of age in the total sample (KW=10.028, df=2, p=0.01).[4] An examination of the average and median age values indicated that the age increased from the low to medium current self-esteem level and decreased from the medium to high level.

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[4] Ages 14, 21, 22 and 23 were removed from the analysis due to the small number of respondents in these groups (total of 7 respondents). However, even when included in the analysis, there was a statistically significant difference in the current self-esteem scores across age 14 to 23 (KW=8.974, df=2, p=0.01).

Using the high, medium, and low classification of the RSE and CSE scales, *the*

thesis hypothesis predicting that female adolescents will have lower self-esteem levels is

supported. The two scales differed with regards to statistically significant findings related

to age. Using the RSE scale, no statistically significant differences were found in global

self-esteem level across ages 15 to 20. Using the CSE scale, although statistically

significant differences were observed, age increased from the low to medium current self-

esteem level and decreased from the medium to high level. Therefore, *the thesis*

hypothesis predicting that older adolescents will have higher self-esteem levels is not

supported.

4.4.1.2 Cultural background, acculturating group and self-esteem

The top three most frequently occurring specific backgrounds of mothers and fathers

were used to examine the relationship between the respondents' cultural background and

their self-esteem levels. As described in a previous section, 48 respondents had mothers

from Italian background, 43 from Portuguese, 35 from English, and 35 from Irish

background. In terms of fathers' backgrounds, 69 respondents had fathers from Italian,

42 from Portuguese, and 38 from Canadian background. Using the high, medium, and

low classification of the RSE scale, no statistically significant differences in self-esteem

levels were found when the cultural backgrounds of mothers or fathers were considered.

Using the high, medium, and low classification of the CSE scale, no statistically

significant differences in self-esteem levels were found when the cultural backgrounds of

mothers or fathers were considered. Therefore, *the thesis hypothesis predicting that there*

will be no difference in self-esteem levels by cultural background is supported among the

selected cultural backgrounds.

The relationship between the respondents' acculturating group (using information on their immigration status) and self-esteem levels was considered. As described earlier, 435 (79.1%) of the participants were Canadian-born and 113 (20.5%) were migrants (consisting of 99 immigrants and 14 visa students). Figure 4.5 (Self-Esteem Levels by Acculturating Group) presents the findings from the RSE (first two bars) and the CSE (second two bars). The first bar in each set presents the responses of the Canadian-born respondents and the second bar presents the responses of the migrant respondents. Using the RSE scale, there was a statistically significant difference between the two groups in their global self-esteem scores ($X^2=7.46$, df=2, p=0.02). More Canadian-born (56.1%) than migrant respondents (44.2%) were in the high global self-esteem level while more migrant (44.2%) than Canadian-born respondents (32.2%) were in the medium global self-esteem level. A smaller percentage of migrant (4.4%) than Canadian-born respondents (7.6%) were in the low global self-esteem level.

Using the CSE, no statistically significant difference was observed between the two groups. However, as observed in Figure 4.5, the pattern of responses was similar to that of the RSE findings. More Canadian-born (69.4%) than migrant respondents (63.7%) were in the high current self-esteem level while more migrant (19.5%) than Canadian-born respondents (13.1%) were in the medium current self-esteem level. A smaller percentage of migrant (12.4%) than Canadian-born respondents (15.4%) were in the low current self-esteem level.

FIGURE 4.5   Self-Esteem Levels by Acculturating Group
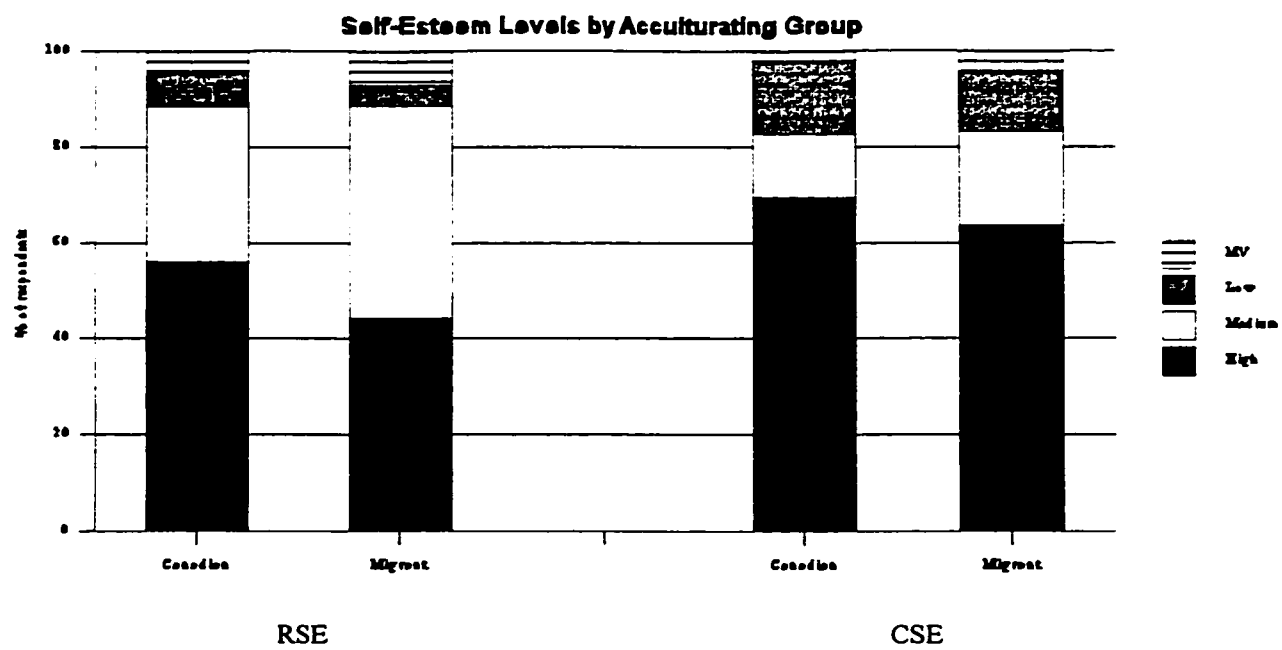
Self-Esteem Levels by Acculturating Group

Based on the above analyses, *the thesis hypothesis predicting that adolescents in the sedentary group (Canadian-born) will have higher self-esteem levels than adolescents in the migrant group (immigrants and visa students) is not fully supported.* The finding that a larger proportion of the adolescents in the sedentary group have high self-esteem is tempered by the finding that a larger proportion of adolescents in the same group have low self-esteem.

4.4.1.3 Family circumstances, perception of support and self-esteem

Two indicators, consisting of parents' employment status and education level, were used in examining the relationship between socioeconomic status (SES) and respondents' self-esteem levels. The assumption embedded in the employment related analysis is that parents who work have a higher SES. The assumption embedded in the education related analysis is that as the level of parents' education increases, so does their SES. Among mothers, 433 (78.7%) worked and 113 (20.5%) did not work. Among fathers, 494 (89.9%) worked and 38 (6.9%) did not work. Using the RSE or the CSE, there were no statistically significant relationships between parents' (mothers' or fathers') employment status and respondents' self-esteem levels.

Among mothers, 52 (9.4%) had elementary, 215 (39.1%) had secondary, 86 (15.6%) had college, and 158 (28.7%) had university level education. Among fathers, 60 (10.9%) had elementary, 203 (36.9%) had secondary, 56 (10.2%) had college, and 185 (33.6%) had university level education. Using the RSE, there were no statistically significant relationships between parents' (mothers' or fathers') education level and respondents' global self-esteem levels. Using the CSE, there was a statistically significant difference

when mothers' (X^2=19.08, df=6, p=0.00) or fathers' (X^2=17.13, df=6, p=0.01) educational level was considered.

When mothers' education level was considered, the percentage of respondents in the high current self-esteem level consisted of those having, in decreasing order, university (77.2%), college (70.9%), secondary (62.8%), and elementary (53.8%) educated mothers. In the medium current self-esteem level the order consisted of elementary (21.1%), secondary (18.6%), college (10.5%), and university (7.6%) educated mothers. In the low current self-esteem level the order consisted of elementary (25%), secondary (15.8%), college (16.3%), and university (12%) educated mothers. When fathers' education level was considered, the percentage of respondents in the high current self-esteem level consisted of those having, in decreasing order, university (73%), secondary (69.5%), college (66.1%), and elementary (48.3%) educated fathers. In the medium current self-esteem level the order consisted of elementary (25%), secondary (16.7%), university (10.8%), and college (10.7%) educated fathers. In the low current self-esteem level the order consisted of elementary (23.3%), college (21.4%), university (13.5%), and secondary (12.3%) educated fathers. Therefore, in the high self-esteem level as the mothers' educational level increased, the proportion of respondents also increased. In the medium and low self-esteem levels as the education of mothers increased, the proportion of respondents decreased. There was no consistent trend when fathers' education level was considered.

Based on the above analyses, *the thesis hypothesis predicting that there will be no difference in self-esteem levels of adolescents from higher SES families compared to*

adolescents from lower SES families is supported when considering parents' employment status, level of education, and respondents' global self-esteem. Using the CSE scale, *the findings support the thesis hypothesis with respect to employment status but not education level.* Specifically, mothers' education level appears to influence the adolescents' current self-esteem levels.

The participants' perception of support was assessed through two Likert scale items which were attached to the end of the RSE scale items in Section 1 of the questionnaire. One statement was related to family and the other statement was related to friends. The assumption embedded in the family statement is that being able to talk to one's family is a measure of perceived family support. The assumption embedded in the friends statement is that being able to talk to one's friends is a measure of perceived peer support.

In response to "I can talk to my family about things that are important to me", 144 (26.2%) respondents strongly agreed, 220 (40%) respondents agreed, 116 (21.1%) respondents disagreed, and 65 (11.8%) respondents strongly disagreed with the statement. There were statistically significant differences across the four response groups in their global self-esteem levels (X^2=33.30, df=6, p=0.00) and in their current self-esteem levels (X^2=25.09, df=6, p=0.00).

When considering the global self-esteem scores, a larger proportion of the respondents who had strongly agreed (61.8% of the 144 respondents) or agreed (57.7% of the 220 respondents) than those who had disagreed (45.7% of the 116 respondents) or strongly disagreed (38.5% of the 65 respondents) with the family statement had high self-esteem. In contrast, a larger proportion of respondents who had strongly disagreed (20%)

or disagreed (11.2%) than those who had agreed (4.5%) or strongly agreed (2.1%) with the family statement had low self-esteem. The proportion of respondents in the medium global self-esteem level consisted of, in decreasing order, strongly disagreed (41.5%), disagreed (39.6%), agreed (32.7%), and strongly agreed (30.5%).

When considering the current self-esteem scores, a larger proportion of respondents who had strongly agreed (77.8% of 144 respondents) or agreed (70.9% of 220 respondents) than those who had strongly disagreed (60% of 65 respondents) or disagreed (54.3% of 116 respondents) with the family statement had high self-esteem. In contrast, a larger proportion of respondents who had strongly disagreed (26.1%) or disagreed (23.3%) than those who had agreed (11.8%) or strongly agreed (8.3%) with the statement had low current self-esteem. There was no consistent pattern in the medium self-esteem level and the proportion of respondents in this group consisted of, in decreasing order, disagreed (18.1%), agreed (15.4%), strongly disagreed (12.3%), and strongly agreed (11.1%).

Based on the above analyses, *the thesis hypothesis predicting that adolescents who perceive their family to be supportive will have higher self-esteem levels than adolescents who perceive no support from their family is supported in the high and low self-esteem groups only.*

In response to "I can talk to my friends about things that are important to me", 221 (40.2%) strongly agreed, 255 (46.4%) agreed, 56 (10.2%) disagreed, and 16 (2.9%) strongly disagreed with the statement. There were statistically significant differences across the four response groups in their global self-esteem levels ($X^2=26.42$, df=6,

p=0.00) and in their current self-esteem levels (X^2=13.96, df=6, p=0.03).

When considering the global self-esteem scores, a larger proportion of respondents who had strongly agreed (62.4% of 221 respondents) or agreed (51% of 255 respondents) than those who had disagreed (39.3% of 56 respondents) or strongly disagreed (31.2% of 16 respondents) with the friends statement had high self-esteem. In contrast, a larger proportion of respondents who had strongly disagreed (25%) or disagreed (10.7%) than those who had agreed (8.2%) or strongly agreed (3.6%) with the statement had low self-esteem. The proportion of respondents in the medium global self-esteem level consisted of, in decreasing order, disagreed (50%), strongly disagreed (37.5%), agreed (36.9%), and strongly agreed (28%).

When considering the current self-esteem scores, a larger proportion of respondents who had strongly agreed (75.1% of 221 respondents), agreed (64.3% of 255 respondents) or disagreed (64.3% of 56 respondents) than those who had strongly disagreed (43.7% of 16 respondents) with the friends statement had high self-esteem. In contrast, a larger proportion of respondents who had strongly disagreed (25%) or disagreed (23.2%) than those who had agreed (16.1%) or strongly agreed (10.9%) with the statement had low self-esteem. There was no consistent pattern in the medium self-esteem level and the proportion of respondents in this group consisted of, in decreasing order, strongly disagreed (25%), agreed (16.9%), strongly agreed (11.8%), and disagreed (10.7%).

Based on the above analyses, *the thesis hypothesis predicting that adolescents who perceive their friends to be supportive will have higher self-esteem levels than adolescents who perceive no support from their friends is supported in the high and low*

self-esteem groups only.

Of note is the finding that most of the respondents felt they could talk to friends (i.e. 476 respondents or 86.5% of the sample) or to family (i.e. 364 respondents or 66.2% of the sample). A smaller group felt that they could not talk to family (i.e. 181 respondents or 32.9% of the sample) or friends (i.e. 72 respondents or 13.1% of the sample) about things that are important to them. As described in the following sections, the importance of relationships with friends and family also emerged in the responses provided to the open-ended questionnaire items of the CSE.

4.4.2 Self-esteem promoting and challenging influences and strategies

The visual analogue scale of the CSE was followed by three open-ended questions asking respondents to identify influences that made them feel good ("What things made you feel **GOOD** about yourself?"), influences that did not make them feel good ("What things made you feel **NOT GOOD** about yourself?"), and what they can do to feel good about themselves ("What things can you **DO TO FEEL GOOD** about yourself?"). Responses to these questionnaire items were content analysed to identify emerging themes and sub-themes. The emerging themes consisted of Self, Relationships, School, Lifestyle, Achievements, and Experiences and events.

4.4.2.1 Current Self-Esteem themes and sub-themes

The **Self** theme emerged from responses that dealt with some aspect of the respondents' views on themselves and consisted of 7 sub-themes (Physical appearance, Physical state, Mental ability, Psychological state, Personality attributes, Aspirations, Other self-related). The *Physical appearance* sub-theme contained responses related to

the respondents' description of their own physical appearance. The responses ranged from concrete items, such as "Braces", to evaluations on the self's appearance, such as "My looks". Concern with the appearance of the physical self was present in evaluative responses related to one's height, weight, and size. The *Physical state* sub-theme contained responses related to the respondents' physical being. These responses, which were often from a health status perspective, ranged from specific examples, such as "In grown eyelash", to general statements, such as "Healthy". The *Mental ability* sub-theme contained responses related to evaluation of the self's cognitive capabilities. The responses were general in their nature and included such self descriptions as "Creative" or "Dumb". The *Psychological state* sub-theme contained responses describing the self's psychological condition. The responses included descriptions of one's mood, such as "Angry" or "Sad", general psychological orientation, such as "Satisfied" or "Optimistic", and specific descriptions, such as "Weird dream" or "Thinking of past". The *Personality attributes* sub-theme contained responses describing the self's personality. Some self-descriptions were positive in their connotation, such as "Caring" or "Friendly", or had a negative connotation, such as "Liar" or "Selfish". Others were more ambiguous, such as "Acting normal" or "Unpredictable".

The *Aspirations* sub-theme contained responses which were predominately provided for the "What things can you **DO TO FEEL GOOD** about yourself?" question. Consequently, a majority of the statements had a future tense. Most of the responses dealt with the psychological or the personality aspect of the self. As with other sub-themes, some responses were specific, such as "Leave home" or "Learn to control my anger",

while others were general, such as "Become peaceful" or "Enjoy life as it comes".

Several of the responses were directly related to improving one's self-esteem, such as "Be

confident", "Respect myself", "Like myself more" or "Have more self-esteem". The

Other self-related sub-theme contained responses that were not directly related to the

above sub-themes but that still dealt with the self as a central part of the response. The

responses included the self, such as "Me" or "Myself", events, such as "Turning 19" or

"Personal problems", and general philosophized statements, such as "My place in life" or

"Mixed priorities".

The **Relationships** theme emerged from responses that dealt with the respondents'

relationships with various people and consisted of 7 sub-themes (Parents, Siblings,

Family, Friends, Boyfriend/Girlfriend/Romantic, Teachers, Other relationships-related).

The *Parents* sub-theme contained responses describing the respondents' relationships

with their father or mother or both. Relationships with the parents were often described

in terms of receiving support from the parents or referring to arguments and fights with

the same. A similar pattern was present for the *Siblings* sub-theme, which contained

responses describing the respondents' relationships, often with a particular sibling. The

Family sub-theme contained responses describing the respondents' relationships with

their family or with specific members of their family, excluding parents and siblings. The

Friends sub-theme contained responses related to the respondents' relationships with

their friends. Responses specifically related to the respondents' boyfriend or girlfriend

were included in the *Boyfriend/ Girlfriend/ Romantic* sub-theme. This sub-theme also

contained responses related to being attracted to others and seeking romantic

relationships. The *Teachers* sub-theme contained responses related to the respondents'
teachers in a relatedness context and not in a school related context. The latter responses
were coded under the School sub-theme, as described below. The *Other relationships-
related* sub-theme contained responses that were not directly related to the above sub-
themes but that still dealt with relationships with others as a central part of the response.
The responses included the self's relationship with others, such as "Help others" or
"Seeing others happy", others' behaviour toward the respondent, such as being
"Complimented" or "Not having the acceptance of others", and the consequences of such
behaviour, such as feeling "Insulted" or "Ignored".

The **School** theme emerged from responses that dealt specifically with the
respondents' school related experiences and consisted of 4 sub-themes (Marks,
Homework/Study, School, Post-school plans). The *Marks* sub-theme contained
responses reflecting on the respondents' school marks. The *Homework/ Study* sub-theme
contained responses related to homework and studying. The *School* sub-theme included
responses dealing with school related experiences, such as "Being suspended", attitudes,
such as "Hating math", or behaviours, such as "Skipping school". The *Post-school plans*
sub-theme contained responses related to the respondents' post-secondary education plans
and expectations following their graduation from high school.

The **Lifestyle** theme emerged from responses related to the respondents' lifestyle
habits or attitudes and consisted of 12 sub-themes (Exercise, Relaxing, Eating, Beer, Sex,
Entertainment, Arts, Going out, Hobbies, Shopping, Drugs, Other lifestyle-related).
While some of the sub-themes, such as *Entertainment* and *Going out*, appear similar,

others, such as *Beer* and *Shopping*, are specific. The distinct categories for these sub-themes were made because of the frequency of their occurrence, the specificity of reference to them in the respondents' responses, and the overall context of each respondent's responses.

The **Achievements** theme emerged from responses related to the respondents' success or failure in different areas of their lives and consisted of 6 sub-themes (Job/Work, Sports, Artistic, Housework, Financial, Other achievement-related). The *Job/ Work* sub-theme contained responses that were related to the respondents' experiences at work or their aspirations to find other employment. The *Sports* sub-theme contained responses that referred to the respondents' success or failure in sports. The *Artistic* sub-theme contained responses that referred to their artistic achievement or talent. The *Housework* sub-theme contained responses that described the respondents' assistance with housework in their home or their attitude towards it. The *Financial* sub-theme contained responses that were related to money or the shortage of it. The *Other achievement-related* sub-theme contained responses that were general, such as "Win big at something", or that were specific, such as becoming a "Student Council Elective".

The **Experiences and events** theme contained responses describing the respondents' other experiences and specific events in their lives and consisted of 5 sub-themes (Time, Events, Religion/Spirituality, Migration, Other experiences and Events). It included sub-themes that did not fit well with the preceding themes and which were, therefore, placed under the Experiences and events theme. The *Time* sub-theme contained responses describing the respondents' experiences with and perceptions of time, such as "Being

late", "Not enough time", and "Wasted time". The *Events* sub-theme contained

responses on specific events, such as anniversaries, birthdays or proms. The *Religion/*

Spirituality sub-theme contained responses related to the respondents' belief in or

practice of religion and spirituality, such as "Do God's will" or "Reflect on what God has

given me". The *Migration* sub-theme contained responses related to two respondents'

experiences in migration to Canada. Under the current self-esteem promoting influences,

an18 year-old male respondent who was a visa student identified "Having a chance to

come and study in Canada" as a positive influence. Under the current self-esteem

challenging influences, another 20 year-old male respondent who had recently immigrated

to Canada stated "I came here before 2 months so it's hard for me to adapt the contion

[sic]. That's made me feel not good". The *Other experiences and events* sub-theme

contained general responses, such as "Life" or "Everything", and specific experiences,

such as "Dad's injury" or "Getting hit with a baseball".

4.4.2.2 Current self-esteem promoting influences

The first open-ended question following the visual analogue current self-esteem

scale asked respondents to identify "What things made you feel GOOD about yourself?".

These responses are identified as **current self-esteem promoting influences**. Each

response unit was counted and entered. Among males, 86.1%, and among females,

71.2% of the respondents identified 1 to 3 current self-esteem promoting influences. A

higher proportion of females (22.2%) than males (6.1%) identified more, i.e. 4 to 6, self-

esteem promoting influences. Seven males (2.7%) and 5 females (1.7%) had written

"Nothing" in response to this questionnaire item. Their responses were entered as 0.

Four females (1.3%) and 2 males (0.8%) identified more than 6 responses. Included in this group was a 17 year old, Canadian-born, female student in Grade 10 who had provided more than 9 responses to all of the CSE open-ended questions. She had identified 13 self-esteem promoting influences in response to the corresponding questionnaire item. The difference between females and males in the number of current self-esteem promoting influences identified (from 0 to 6 influences) was statistically significant (X^2=36.07, df=6, p=0.00).

Content analysis was conducted on the first three responses provided for the first open-ended item of the CSE. The emerging sub-themes were classified under their corresponding themes, which as described in Section 4.4.2.1 (Current Self-Esteem themes and sub-themes) consisted of Self, Relationships, School, Lifestyle, Achievements, and Experiences and events. Following the determination of the frequencies of the current self-esteem promoting influences for females and males, as described above, these frequencies were then rank ordered. The findings are presented in Table 4.14 (Rank Order of First Three Current Self-Esteem Promoting Influences by Gender) which depicts the rank order of the first three current self-esteem promoting influences by gender. The first row of the table indicates the ranking in decreasing order. The female and male rows provide, respectively, the rank order for each of the six themes for females and males. The Relationships theme is abbreviated to Relations, the Achievements theme is abbreviated to Achieve, and the Experiences and events theme is abbreviated to Events in the subsequent tables.

TABLE 4.14   Rank Order of First Three Current Self-Esteem Promoting Influences by

Gender

Gender		Rank					
		1	2	3	4	5	6
Female	1st	Relations	School	Self	Achieve	Lifestyle	Events
	2nd	Relations	School	Achieve	Lifestyle	Self	Events
	3rd	Relations	Self	Achieve	Lifestyle	School	Events
Male	1st	Relations	Achieve	Lifestyle	School	Self	Events
	2nd	Relations	Achieve	School	Lifestyle	Self	Events
	3rd	Lifestyle	Relations	Self	Achieve	School	Events

Note. The rank of first, second, and third current self-esteem promoting influences are presented.

As depicted in Table 4.14, the Relationships theme emerged most frequently among

the first responses of both genders. Among females, the theme ranked first in the first,

second, and third responses to the self-esteem promoting questionnaire item. Among

males, it ranked first in the first and second responses, and it ranked second in the third

response to the corresponding CSE item. There was a gender difference in the themes

ranked 2 to 5. For females the second most frequent theme in the first and second

response was School while for males it was the Achievement theme. Among females, the

Achievement theme was the third most frequent theme and the Lifestyle theme was the

fourth most frequent theme in their second and third CSE responses. Among males, the

third and fourth themes consisted of Lifestyle, School, Self, and Achievements. The Self

theme had the fifth ranking in male respondents' first and second responses. The fifth

ranked themes for females consisted of Lifestyle, Self, and School. For both genders the

Experiences and events theme had the lowest ranking.

In addition to rank ordering the themes, rank ordering was conducted on the most
frequently occurring sub-themes among the first three responses. The rank ordering for
the sub-themes was limited to the top three most frequently occurring sub-themes.[5] Table
4.15 (Rank Order of First Three Current Self-Esteem Promoting Sub-themes by Gender)
presents a summary of the most frequently occurring current self-esteem promoting sub-
themes by gender and in response to the first open-ended CSE item. The first row of the
table indicates the ranking in decreasing order. The female and male rows provide,
respectively, the rank order for the emerging sub-themes for females and males.

TABLE 4.15   Rank Order of First Three Current Self-Esteem Promoting Sub-themes by
             Gender

Gender		Rank		
		1	2	3
Female	1st	Marks (School)	Friends (Relations)	Personality (Self)
	2nd	Friends (Relations)	Other relations (Relations)	Marks (School)
	3rd	Friends (Relations)	Family (Relations)	Other relations (Relations)
Male	1st	Marks (School)	Other relations (Relations)	Exercise (Lifestyle)
	2nd	Friends (Relations)	Marks (School)	Romantic (Relations)
	3rd	Friends (Relations)	Exercise (Lifestyle)	(Self and Achieve)[a]

Note. The rank of first, second, and third current self-esteem promoting sub-themes are presented.
[a] The Self sub-theme consisted of psychological state and the Achievement sub-themes consisted of job/
work and sports. All three sub-themes occurred with the same frequency.

As presented in Table 4.15, the first most frequently occurring sub-themes were
identical in both genders. The Marks sub-theme ranked first in the respondents' first
response to the self-esteem promoting questionnaire item. The Friends sub-theme ranked
first in their second and third responses to the CSE item. There was a gender difference

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[5] In total, there were 41 emerging current self-esteem sub-themes.

in the second and third rankings of the most frequently occurring sub-themes. For females the second most frequently occurring responses all consisted of Relationships sub-themes. For males the sub-themes belonged to different themes and included a Relationships sub-theme. In both genders the third most frequently occurring responses consisted of sub-themes belonging to different themes and again included a Relationships sub-theme.

4.2.2.3 Current self-esteem challenging influences

The second open-ended question following the visual analogue current self-esteem scale asked respondents to identify "What things made you feel **NOT GOOD** about yourself?". These responses are identified as **current self-esteem challenging influences**. Each response unit was counted and entered. Among females, 84.4%, and among males, 81.2% of the respondents identified 1 to 3 current self-esteem challenging influences. A higher proportion of females (7.9%) than males (1.2%) identified more, i.e. 4 to 6, self-esteem challenging influences. More males (6.9%) than females (2.4%) had written "Nothing" in response to this questionnaire item. Their responses were entered as 0. Two females (0.6%) and 1 male (0.4%) had more than 6 responses. Included in this group was a 17 year old, Canadian-born, female student in Grade 10 who had provided more than 9 responses to all of the CSE open-ended questions. She had identified 16 self-esteem challenging influences in response to the corresponding questionnaire item. The difference between females and males in the number of current self-esteem challenges influences identified (from 0 to 4 influences) was statistically significant ($X^2=44.33$, df=4, p=0.00).

Content analysis was conducted on the first three responses provided for the second

open-ended item of the CSE, with emerging sub-themes being classified under their

corresponding themes. Following the determination of the frequencies of the current self-

esteem challenging influences for females and males, as described above, these

frequencies were then rank ordered. The findings are presented in Table 4.16 (Rank

Order of First Three Current Self-Esteem Challenging Influences by Gender) which

depicts the rank order of the first three current self-esteem challenging influences by

gender. The first row of the table indicates the ranking in decreasing order. The female

and male rows provide, respectively, the rank order for each of the six themes for females

and males.

TABLE 4.16   Rank Order of First Three Current Self-Esteem Challenging Influences by

Gender

Gender		Rank					
		1	2	3	4	5	6
Female	1st	Relations	Self	School	Achieve	Lifestyle	Events
	2nd	Relations	Self	School	Achieve	Events	Lifestyle
	3rd	Relations	Self	Achieve	School	Lifestyle	
Male	1st	School	Relations	Achieve	Self	Lifestyle	Events
	2nd	Relations	Self	School	Achieve	Lifestyle	Events
	3rd	Relations	Self	School	Achieve	Lifestyle	

Note. The rank of first, second, and third current self-esteem challenging influences are presented.

As depicted in Table 4.16, the Relationships theme emerged most frequently among

the first responses of both genders. Among females, the theme ranked first in the first,

second, and third responses to the self-esteem challenging questionnaire item. Among

males, it ranked first in the second and third responses, and it ranked second in the first

response to the corresponding CSE item. In general, there were similarities between females and males in the ranking of the themes. For females the second most frequent theme in their responses was Self, which for males also ranked second in their second and third CSE responses. Among females, the School theme was the third most frequent theme in their first and second responses, which for males held the same rank in their second and third responses. A similar pattern held for the Achievements theme, ranked fourth in the above table. The Lifestyle theme ranked fifth in the responses of males and in the first and third responses of females. The Experiences and events theme had the lowest ranking of sixth place for males and fifth or sixth place for females. This theme did not emerge among respondents who had provided a third answer to the CSE challenging questionnaire item.

In addition to rank ordering the themes, rank ordering was conducted on the most frequently occurring sub-themes among the first three responses. The rank ordering for the sub-themes was limited to the top three most frequently occurring sub-themes. Table 4.17 (Rank Order of First Three Current Self-Esteem Challenging Sub-themes by Gender) presents a summary of the most frequently occurring current self-esteem challenging sub-themes by gender and in response to the second open-ended CSE item. The first row of the table indicates the ranking in decreasing order. The female and male rows provide, respectively, the rank order for the emerging sub-themes for females and males.

TABLE 4.17   Rank Order of First Three Current Self-Esteem Challenging Sub-themes

by Gender

Gender		Rank		
		1	2	3
Female	1ˢᵗ	Marks (School)	(Relations and Self)[a]	Personality (Self)
	2ⁿᵈ	Other relations (Relations)	Friends (Relations)	Marks (School)
	3ʳᵈ	Parents (Relations)	(Relations)[b]	(Relations and Achieve)[c]
Male	1ˢᵗ	Marks (School)	Other relations (Relations)	Homework (School)
	2ⁿᵈ	Other relations (Relations)	School (School)	(School and Self)[d]
	3ʳᵈ	Other relations (Relations)	Psychological (Self)	(Various)[e]

Note. The rank of first, second, and third current self-esteem challenging sub-themes are presented.
[a] The Relations sub-theme consisted of other relationships-related and the Self sub-theme consisted of physical appearance.
[b] The Relations sub-themes consisted of siblings and other relationships-related.
[c] The Relations sub-theme consisted of romantic and the Achievements sub-theme consisted of sports.
[d] The School sub-theme consisted of marks and the Self sub-theme consisted of personality attributes.
[e] Six sub-themes were equally identified and belonged to the School, Self, Relationships and Achievements themes.

As presented in Table 4.17, in both genders the most frequently occurring sub-theme consisted of the marks sub-theme in the respondents' first response and the other relationships-related sub-theme in the respondents' second response to the self-esteem challenging questionnaire item. The most frequently occurring sub-theme in the third response consisted of the parents sub-theme among female respondents and the other relationships-related sub-theme among male respondents. The second and third most frequently occurring sub-themes consisted of sub-themes belonging to different themes.

4.2.2.4 Self-esteem promoting strategies

The third open-ended question following the visual analogue current self-esteem scale asked respondents to identify "What things can you DO TO FEEL GOOD about yourself?". These responses will be identified as self-esteem promoting strategies.

Each response unit was counted and entered. Among males 82.4% and among females 80.5% of the respondents identified 1 to 3 self-esteem promoting strategies. A higher proportion of females (10.9%) than males (4.3%) identified more, i.e. 4 to 9, self-esteem promoting strategies. Six males (2.3%) and 5 females (1.7%) had written "Nothing" in response to this questionnaire item. Their responses were entered as 0. One 17 year old, Canadian-born, female student in Grade 10 had provided more than 9 responses to all of the CSE open-ended questions. She had identified 17 self-esteem promoting strategies in response to the corresponding questionnaire item. The difference between females and males in the number of self-esteem promoting strategies identified (from 0 to 4 influences) was statistically significant (X^2=24.29, df=4, p=0.00).

Content analysis was conducted on the first three responses provided for the third open-ended item of the CSE, with emerging sub-themes being classified under their corresponding themes. Following the determination of the frequencies of the self-esteem promoting strategies for females and males, as described above, these frequencies were then rank ordered. The findings are presented in Table 4.18 (Rank Order of First Three Self-Esteem Promoting Strategies by Gender) which depicts the rank order of the first three self-esteem promoting strategies by gender. The first row of the table indicates the ranking in decreasing order. The female and male rows provide, respectively, the rank order for each of the six themes for females and males.

TABLE 4.18   Rank Order of First Three Self-Esteem Promoting Strategies by Gender

Gender		Rank					
		1	2	3	4	5	6
Female	1st	Self	Lifestyle	Relations	School	Achieve	Events
	2nd	Lifestyle	Self	Relations	School	Achieve	Events
	3rd	Lifestyle	Relations	Self	School	Achieve, Events	
Male	1st	Lifestyle	Self	Relations	School	Achieve	Events
	2nd	Lifestyle	Self	Relations	School	Achieve	Events
	3rd	Lifestyle	Relations	Self, School	Achieve		

Note. The rank of first, second, and third self-esteem promoting strategies are presented.

As depicted in Table 4.18, the Lifestyle theme emerged most frequently among the responses of both genders. Among females, the theme ranked first in the second and third responses and it ranked second in the first responses to the self-esteem promoting strategies questionnaire item. Among males, it ranked first in the first, second, and third responses. In general, there were similarities between females and males in the ranking of the themes. The Self and Relationships themes ranked second and third in the responses of both genders. The School, Achievements, and Events themes ranked fourth, fifth, and sixth.

In addition to rank ordering the themes, rank ordering was conducted on the most frequently occurring sub-themes among the first three responses. The rank ordering for the sub-themes was limited to the top three most frequently occurring sub-themes. Table 4.19 (Rank Order of First Three Self-Esteem Promoting Strategies Sub-themes by Gender) presents a summary of the most frequently occurring self-esteem promoting strategies sub-themes by gender and in response to the third open-ended CSE item. The

first row of the table indicates the ranking in decreasing order. The female and male rows

provide, respectively, the rank order for the emerging sub-themes for females and males.

TABLE 4.19   Rank Order of First Three Self-Esteem Promoting Strategies Sub-themes

by Gender

Gender		Rank		
		1	2	3
Female	1st	Aspirations (Self)	Exercise (Lifestyle)	Other relations (Relations)
	2nd	Aspirations (Self)	Other relations (Relations)	Friends (Relations)
	3rd	Friends (Relations)	(School and Self)[a]	Exercise (Lifestyle)
Male	1st	Exercise (Lifestyle)	Aspirations (Self)	Other relations (Relations)
	2nd	Aspirations (Self)	Exercise (Lifestyle)	Friends (Relations)
	3rd	Other relations (Relations)	Entertainment (Lifestyle)	Exercise (Lifestyle)

Note. The rank of first, second, and third self-esteem promoting sub-themes are presented.
[a] The School sub-theme consisted of homework/ study and the Self sub-themes consisted of
psychological and aspirations.

As presented in Table 4.19, among females, the most frequently occurring sub-

themes in their first and second responses consisted of the aspirations sub-theme and in

their third response it consisted of the friends sub-theme. Among males, the most

frequently occurring sub-themes consisted of exercise, aspirations, and other

relationships-related sub-themes. In both gender, most of the second and third most

frequently occurring sub-themes belonged to the Relationships and Lifestyle themes.

4.4.3   Summary of self-esteem

The Rosenberg Self-Esteem (RSE) scale and the Current Self-Esteem (CSE) scale

were used to assess the respondents' self-esteem. A three group classification, consisting

of high, medium, and low self-esteem levels, was used in the analyses. Although the

findings generated through the RSE scale showed no statistically significant difference

related to age, the findings generated through the CSE scale indicated such a difference. However, as the pattern was one of increase in age from the low to medium current self-esteem level followed by a decrease in age from the medium to high level, *the thesis hypothesis predicting that older adolescents will have higher self-esteem levels was not supported.* The findings generated through both the RSE and CSE scales revealed a statistically significant difference in self-esteem levels between females and males. Therefore, *the thesis hypothesis predicting that female adolescents will have lower self-esteem levels was supported.*

Using the top three most frequently occurring specific backgrounds of mothers and fathers as indicator of respondents' cultural background, no statistically significant differences in global self-esteem or current self-esteem levels were found. Therefore, *the thesis hypothesis predicting that there will be no difference in self-esteem levels by cultural background among the selected cultural backgrounds was supported.* Using information on the respondents' immigration status, a statistically significant difference was found between the Canadian-born and migrant respondents' global self-esteem levels but not in their current self-esteem levels. Similar response patterns emerged in the findings generated by both the RSE and the CSE scales. Although, compared to the migrant group, a larger proportion of the adolescents in the sedentary group had high self-esteem, the finding was tempered by the finding that a larger proportion of adolescents in the sedentary group had low self-esteem. Therefore, *the thesis hypothesis predicting that adolescents in the sedentary group (Canadian-born) will have higher self-esteem levels than adolescents in the migrant group (immigrants and visa students) was not fully*

supported.

Parents' employment status and education level were used to examine the relationship between socioeconomic status and respondents' self-esteem levels. With neither the RSE nor the CSE was a statistically significant relationship found between parents' employment status and respondents' self-esteem levels. Findings generated through the use of the RSE did not find a statistically significant relationship between parents' education level and respondents' self-esteem level. However, a statistically significant relationship was found when the CSE was used. Therefore, *the thesis hypothesis predicting that there will be no difference in self-esteem levels of adolescents from higher SES families compared to adolescents from lower SES families was supported when considering parents' employment status, level of education, and global self-esteem. When the CSE scale was used, the findings supported the thesis hypothesis with respect to employment status but not education level.* Specifically, mothers' education level appeared to influence the adolescents' current self-esteem levels.

The participants' perception of family and peer support was assessed through the use of two Likert scale items. Statistically significant differences were found across the four response groups in their global and current self-esteem levels. Based on the findings, *the thesis hypotheses predicting that adolescents who perceive their family/friends to be supportive will have higher self-esteem levels than adolescents who perceive no support from their family/friends was supported in the high and low self-esteem groups only.*

Based on a content analysis of the CSE's open ended items, six emerging themes, consisting of Self, Relationships, School, Lifestyle, Achievements, and Experiences and

events were identified. The differences between females and males in the number of

current self-esteem promoting influences, in the number of current self-esteem

challenging influences, and in the number of self-esteem promoting strategies were

statistically significant. A higher proportion of females identified more influences or

strategies. The first three emerging themes and sub-themes were ranked ordered for each

of the current self-esteem promoting and challenging influences and strategies. The

theme of Relationships was found to play an important part in the responses of both

genders.

4.5 CULTURAL IDENTITY AND SELF-ESTEEM

The cultural identity and self-esteem hypothesis predicted that *adolescents with*

higher cultural identity levels will have higher self-esteem levels. In order to examine the

relationship between cultural identity and self-esteem levels, a three group classification

was used. As described in Section 4.3.2 (Cultural identity levels), the cultural identity

levels were grouped into high, medium, and low categories. The self-esteem values from

the Rosenberg Self-Esteem (RSE) scale and the Current Self-Esteem (CSE) scale were

also categorized into three groups consisting of high, medium, and low self-esteem levels.

The criteria for the RSE and CSE grouping are described in Section 4.4.1.1 (Age, gender

and self-esteem). The above groupings were used in order to reduce the number of

comparison groups and thus facilitate a meaningful understanding of the relationship

between cultural identity and self-esteem levels. A high, medium, and low classification

of cultural identity was also used by Oetting and Beauvais (1991) in their study of cultural

identification of adolescents.

4.5.1 Cultural identity and global self-esteem

Figure 4.6 (Cultural Identity and Global Self-Esteem Levels) presents the findings on cultural identity and global self-esteem levels in groups that had statistically significant differences. The horizontal axis of the figure presents low, medium, and high levels of cultural identity for each group. The vertical axis presents the percentage of respondents who had corresponding low, medium, and high global self-esteem levels.

Using the RSE scale, a statistically significant difference in self-esteem levels was found in the Other 2 identity levels (X^2=10.89, df=4, p=0.03). As presented in the first three bars of Figure 4.6, among the 58 respondents who were in the high cultural identity level, 67.2% had high, 27.6% had medium, and 1.7% had low self-esteem levels. Among the 66 respondents who were in the medium cultural identity level, 53% had high, 42.4% had medium, and 4.5% had low self-esteem levels. Among the 40 respondents who were in the low cultural identity level, 57.5 % had high, 27.5% had medium, and 15% had low self-esteem levels.

FIGURE 4.6   Cultural Identity and Global Self-Esteem Levels
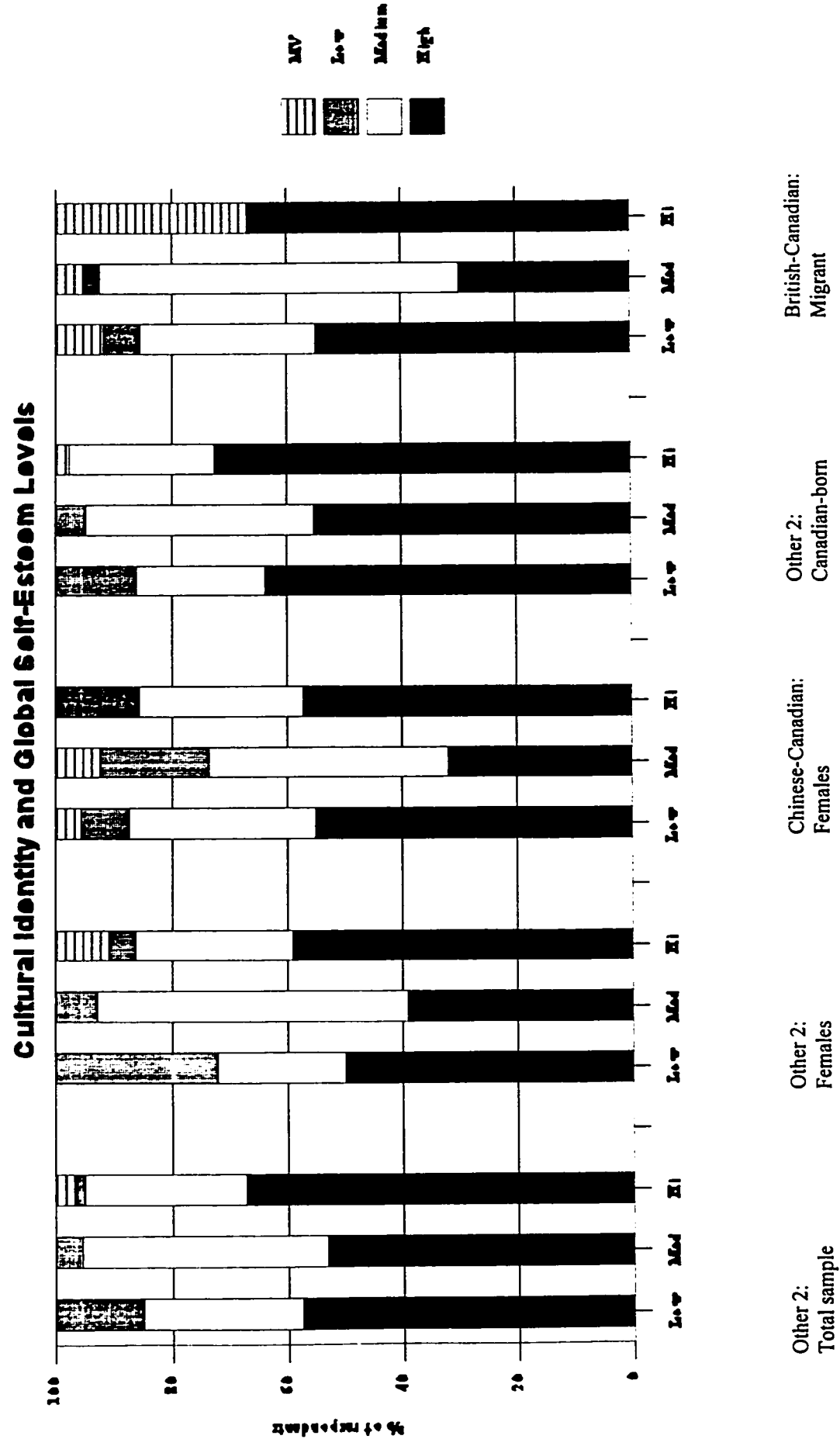
Cultural Identity and Global Self-Esteem Levels

The relationship between cultural identity and global self-esteem levels was considered respectively among females and among males. Among female respondents, a statistically significant difference in self-esteem levels was found in the Other 2 identity levels (X^2=9.91, df=4, p=0.04). As presented in the second set of three bars in Figure 4.6, among the 22 female respondents who were in the high cultural identity level, 59.1% had high, 27.3% had medium, and 4.5% had low self-esteem levels. Among the 28 respondents who were in the medium cultural identity level, 39.3% had high, 53.6% had medium, and 7.1% had low self-esteem levels. Among the 18 respondents who were in the low cultural identity level, 50% had high, 22.2% had medium, and 27.8% had low self-esteem levels.

Among female respondents, a statistically significant difference in self-esteem levels was also found in the Chinese-Canadian identity levels (X^2=10.35, df=4, p=0.03). As presented in the third set of three bars in Figure 4.6, among the 7 female respondents who were in the high cultural identity level, 57.1% had high, 28.6% had medium, and 14.3% had low self-esteem levels. Among the 53 respondents who were in the medium cultural identity level, 32.1% had high, 41.5% had medium, and 18.9% had low self-esteem levels. Among the 216 respondents who were in the low cultural identity level, 55.1% had high, 32.4% had medium, and 8.3% had low self-esteem levels.

The relationship between cultural identity and global self-esteem levels was considered respectively among Canadian-born respondents and among migrant respondents. Among Canadian-born respondents, a statistically significant difference in self-esteem levels was found in the Other 2 identity levels (X^2=10.72, df=4, p=0.03). As

presented in the fourth set of three bars in Figure 4.6, among the 44 respondents who were in the high cultural identity level, 72.7% had high and 25% had medium self-esteem levels. Among the 58 respondents who were in the medium cultural identity level, 55.2% had high, 39.6% had medium, and 5.2% had low self-esteem. Among the 36 respondents who were in the low cultural identity level, 63.9% had high, 22.2% had medium, and 13.9% had low self-esteem.

Among migrant respondents, a statistically significant difference in self-esteem levels was found in the British-Canadian identity levels ($X^2=11.86$, df=4, p=0.02). As presented in the last set of three bars in Figure 4.6, among the 3 respondents who were in the high cultural identity level, 2 (66.7%) had high self-esteem. Among the 40 respondents who were in the medium cultural identity level, 30% had high, 62.5% had medium, and 2.5% had low self-esteem. Among the 62 respondents who were in the low cultural identity level, 54.8% had high, 30.6% had medium, and 6.4% had low self-esteem.

4.5.2   Cultural identity and current self-esteem

Figure 4.7 (Cultural Identity and Current Self-Esteem Levels) presents the findings on cultural identity and current self-esteem levels in groups that had statistically significant differences. The horizontal axis of the figure presents low, medium, and high levels of cultural identity for each group. The vertical axis presents the percentage of respondents who had corresponding low, medium, and high current self-esteem. Using the CSE scale, a statistically significant difference in current self-esteem levels was approached in the Canadian identity levels ($X^2=9.20$, df=4, p=0.056). As presented in the

first set of three bars of Figure 4.7, among the 297 respondents who were in the high

cultural identity level, 73.4.% had high, 10.4% had medium, and 14.5% had low self-

esteem levels. Among the 229 respondents who were in the medium cultural identity

level, 62.9% had high, 19.2% had medium, and 15.3% had low self-esteem levels.

Among the 15 respondents who were in the low cultural identity level, 73.3% had high,

13.3% had medium, and 13.3% had low self-esteem levels.

As presented in the second set of three bars of Figure 4.7, among male respondents,

a statistically significant difference in self-esteem levels was found in the Other 1 identity

levels (X^2=12.10, df=4, p=0.02). Among the 78 male respondents who were in the high

cultural identity level, 78.2% had high, 3.8% had medium, and 16.7% had low self-

esteem levels. Among the 57 respondents who were in the medium cultural identity level,

66.7% had high, 19.3% had medium, and 10.5% had low self-esteem levels. Among the

13 respondents who were in the low cultural identity level, 92.3% had high and 7.7% had

low self-esteem levels.

No statistically significant differences in cultural identity and current self-esteem

levels were found when considering the relationship among Canadian-born respondents

or among migrant respondents.
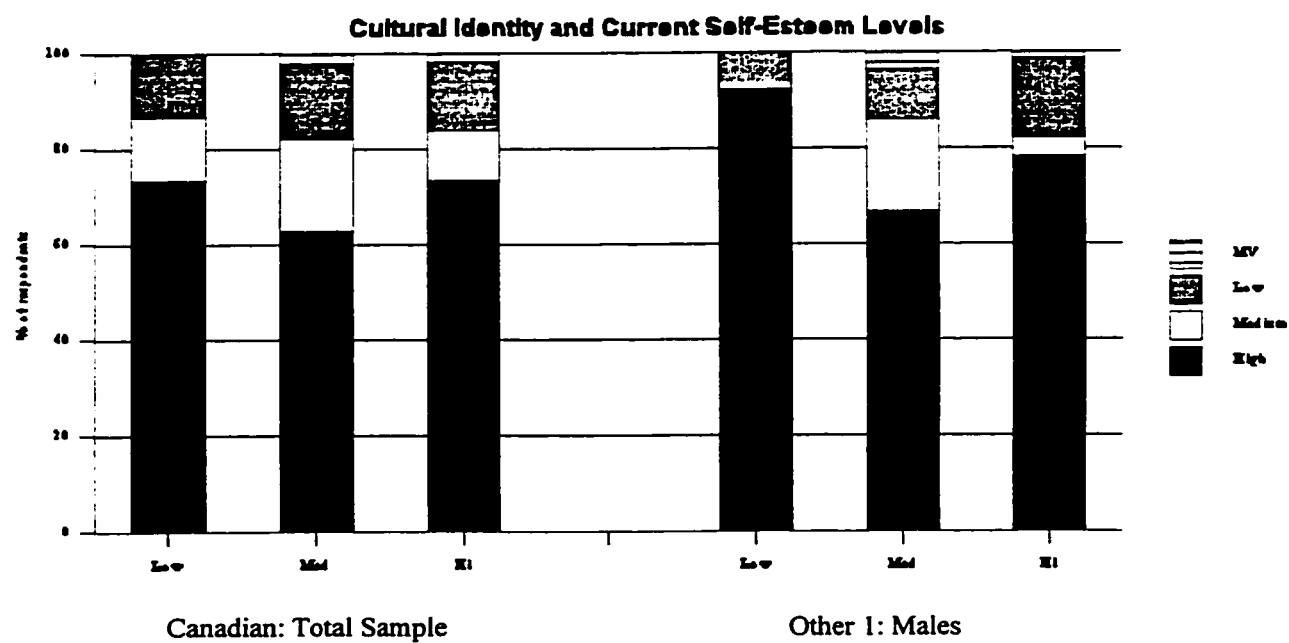
FIGURE 4.7   <u>Cultural Identity and Current Self-Esteem Levels</u>

Cultural Identity and Current Self-Esteem Levels

As there was only one statistically significant finding and one approaching statistical significance among the CSE scale findings, and as Figure 4.7 revealed no consistent pattern, findings from the RSE scale were considered further. Examining the pattern of responses in Figure 4.6 (Cultural Identity and Global Self-Esteem Levels), it was observed that in all five sets of statistically significant relationships between cultural identity and global self-esteem, the high cultural identity level (last bar in each set) had a higher proportion of respondents with high self-esteem. This finding supports the cultural identity and self-esteem hypothesis predicting that adolescents with higher cultural identity levels will have higher self-esteem levels. However, it was also observed that the next cultural identity level with the largest proportion of respondents with high self-esteem was the low cultural identity level (first bar in each set), and not the medium cultural identity level, as would be predicted based on the cultural identity and self-esteem hypothesis. Therefore, *the thesis hypothesis predicting that adolescents with higher cultural identity levels will have higher self-esteem levels is supported for the high cultural identity group only and among selected groups.*

4.5.3 Summary of cultural identity and self-esteem

The relationship between cultural identity and self-esteem levels was considered. Using the RSE scale, a statistically significant difference was found in the Other 2 identity level among the total sample. Among female respondents, statistically significant differences were found in the Other 2 and the Chinese-Canadian identity levels. Among Canadian-born respondents, a statistically significant difference was found in the Other 2 identity level and among migrant respondents a statistically significant difference was

found in the British-Canadian identity level. Using the CSE scale, a statistically

significant difference was approached in the Canadian identity level among the total

sample. Among male respondents, a statistically significant difference was found in the

Other 1 identity level. Based on the analyses, *the thesis hypothesis predicting that*

adolescents with higher cultural identity levels will have higher self-esteem levels was

supported for the high cultural identity group only and among selected groups.

CHAPTER 5

EMERGING CONCEPTS AND FUTURE DIRECTIONS

This chapter draws from the findings in Chapter 4 (Analyses and Results) in addressing the thesis research question. It considers the multicultural context of the sample and the individual and environmental influences on adolescent cultural identity and self-esteem levels. Future directions arising from the findings are addressed throughout the sections, including in the discussion of the thesis study's limitations. The chapter concludes with a summary of the study's contributions.

5.1 ADOLESCENT CULTURAL IDENTITY AND SELF-ESTEEM IN A MULTICULTURAL SOCIETY

The thesis research question asked *"What is the relationship between adolescent cultural identity and self-esteem among adolescents who live within a multicultural context?"* The thesis conceptual framework, presented in Figure 3.1 (Thesis conceptual framework: Cultural identity and self-esteem) of Chapter 3, predicted that the adolescents' cultural identity levels may influence their self-esteem, since previous work conducted in the United States had found that the stronger the cultural identification of youth, the higher their self-esteem (see Oetting and Beauvais, 1991). In a multicultural setting, the relationship between cultural identity and self-esteem was suggested to take place in a context that is influenced by adolescents' individual and environmental attributes.

5.1.1 Multicultural context

In order to examine the individual and environmental attributes of the participants, Section 5 of the thesis questionnaire requested demographic information on the respondents and their parents. The demographic characteristics of the study sample revealed its cultural and migrant diversity. Eighteen percent of the respondents and 43.4% of the respondents' parents were immigrants. Findings on the respondents' parents' ethnic and cultural backgrounds included such origins as British Isles, French, European, Arab, Asian, African, Latin, Central and South American, Caribbean, Aboriginal, Canadian and other backgrounds.

The proportion of the sample that was immigrant was larger than the corresponding proportion of Hamilton's immigrant population. The most recent statistics indicate that the Census Metropolitan Area of Hamilton's immigrant population size is 23.3% (Statistics Canada, 1998). The proportion of Hamilton's population that was under the age of 20 years at immigration is 9.2% (Statistics Canada, 1998). Following Toronto and Vancouver, Hamilton has been reported to have the third largest size of immigrants as a percentage of its population in Canada (Dickson, Heale, & Chambers, 1995).

According to Statistics Canada (1997c), there has been an important change in the sources of immigration to Canada: "The European-born continued to account for the largest proportion of all immigrants in Canada in 1996. But for the first time this century they accounted for less than half of the total immigrant population, due to a growing influx from Asia and the Middle East". The proportion of immigrants born in Europe declined from 67% to 47% during the period 1981 to 1996. At the same time the

proportion of immigrants born in Asia and the Middle East increased from 14% to 31% (Statistics Canada, 1997c). Although such changes have not yet been felt in the Hamilton region,[1] as indicated in Table 3.1 (Study Region's Selected Demographic Characteristics) of Chapter 3, the diversity in the ethnic origins of Hamilton's population revealed the presence of a multicultural society in the region.

Drawing from both the sample's demographic findings and census data it can be argued that while a considerable proportion of the adolescents participating in the study lived in a multicultural context (through home and school experiences), all can be assumed to have been in contact, to some degree, with the multicultural attributes of Hamilton's society (through, for example, work, leisure and community experiences). The purposive sampling of schools used in the study accounted for the sample's cultural and migrant diversity. At least three of the four secondary schools participating in the thesis study were recognized to have a high percentage of students from diverse cultural and migrant backgrounds.

5.1.2 Cultural identity

The cultural identity hypotheses predicted that *cultural identity levels will vary by individual (age, gender) and environmental (cultural background, acculturating group) attributes*. The hypothesis related to the influence of individual attributes on cultural identity levels was not supported. While statistically significant age differences were found for the Canadian, Chinese-Canadian, and Italian-Canadian way of life, an

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[1] In 1996 Hamilton's immigrant population consisted of those from European background (72.2%), followed by Asia (14.6%), the United States (3.7%), Central and South America (3.6%), the Caribbean and Bermuda (3.5%), Africa (2%), and Oceania and Other (0.4%) (Statistics Canada, 1997a).

examination of the average and median age for each identity level found no consistent

pattern. Therefore, the prediction that older adolescents will have higher cultural identity

levels was not supported. Identification with the Canadian way of life produced the only

statistically significant gender difference, in which a higher percentage of males were in

the high and low identity levels. Therefore, the prediction that female adolescents will

have higher identity levels was not supported as well.

The lack of a consistent association between age and cultural identity and gender and

cultural identity is consistent with the findings from the review of the literature. As

suggested in Section 2.4.1 (Age, gender and cultural identity) of Chapter 2, the literature

does not indicate a definite trend regarding the influence of individual attributes on

cultural identity. For example, while Verkuyten and Kwa's (1994) study of ethnic self-

identification among Turkish and Chinese adolescents in the Netherlands found no age or

gender differences in self-identification, Ying and Lee's (1999) study of Asian-American

adolescents found age and gender differences in ethnic identity statuses and ethnic

identity outcomes. Older adolescents and females appeared to have progressed further

through the stages of ethnic identity statuses and outcomes.

Future research in adolescent cultural identity, therefore, requires reconsideration of

the influence of age and gender on cultural identity levels. Specifically, use of the same

cultural identity measurement instruments by researchers working with different cultural

groups and in different regions of the world can shed light on the relationship between

individual attributes and cultural identity levels. The differences found across the studies

may be more a reflection of the varying measurement tools used instead of inconsistent

associations between age, gender and cultural identity levels across various samples.

The thesis hypothesis related to the influence of environmental attributes (cultural background, acculturating group) on cultural identity levels was not supported. Cultural identity levels varied by cultural background among the selected cultural backgrounds and in relation to several cultural identity groups. The most frequently occurring parental backgrounds were used as the cultural background in the analyses. The cultural background of parents, instead of respondents, was used as there is indication that it may be closely related to adolescents' cultural identity. While Rosenthal and Cichello's (1986) study of Italian-Australian adolescents and Rumbaut's (1994) study of children of immigrants from Asia, Latin America and the Caribbean in the United States found an association between parents' cultural background and the adolescents' ethnic identity, Ying and Lee's (1999) study of Asian-American adolescents found no association between adolescents' birthplace and their ethnic identity status or ethnic identity outcome.

The emerging pattern in the statistically significant findings related to parental cultural background and the respondents' cultural identity levels indicated that a higher proportion of respondents with mothers from English or Irish backgrounds had higher British-Canadian identity levels and a higher proportion of respondents with mothers from Italian or Portuguese backgrounds had higher Italian-Canadian identity levels. Similar to the pattern of responses emerging using mothers' cultural background, over half of the respondents whose fathers were from Italian or Portuguese backgrounds had high or medium Italian-Canadian identity levels.

The proportion of respondents from Portuguese background in the medium level of

identification with the Middle Eastern-Canadian and South American-Canadian cultures may indicate that due to certain cultural characteristics of, or cultural influences on, Portuguese culture the adolescents felt some level of identification with these cultures. Such influences may have taken place in the adolescents' or their parents' country of origin, in this case Portugal, or they may be taking place currently in the neighbourhoods and communities that the adolescents reside. That is, adolescents from Portuguese background may be exposed on a daily basis to Middle-Eastern and South American cultural influences through shared neighbourhoods, therefore, indicating some level of identification with these groups. This argument suggests that *neighbourhood concordance* should be considered among the explanations for the emerging response patterns in future studies of cultural identification. Neighbourhood concordance implies that individuals from the same neighbourhood will identify more with the cultural groups residing in that neighbourhood. The notion of neighbourhood concordance extends the possibilities for cultural identification to cultural groups residing in a particular neighbourhood, thus, making it particularly relevant to multicultural communities. Although the concept of neighbourhood concordance makes intuitive sense, it requires further investigation in future studies with adolescents from other cultural backgrounds and in which information on the cultural characteristics of the respondents' neighbourhoods has been collected. If similar patterns emerge, then neighbourhood concordance can be considered among the explanations for varying cultural identity levels.

Information on the respondents' immigration status was used to examine the

relationship between acculturating group and cultural identity. Berry's (1990) criteria for

mobility (sedentary and migrant) in his classification of acculturation groups in Canada

was used in distinguishing the two groups. The hypothesis predicting that adolescents in

the sedentary group (Canadian-born) will have higher cultural identity levels than

adolescents in the migrant group (immigrants and visa students) was not supported.

Different patterns of identification emerged between the Canadian-born and the migrant

respondents. Statistically significant differences between the two groups' identity levels

revealed that while a higher percentage of Canadian-born respondents were in the high

and medium cultural identity levels for the French-Canadian and Italian-Canadian way of

life, a higher percentage of migrant respondents were in the high and medium cultural

identity levels for the Other 1, Chinese-Canadian, and South American-Canadian way of

life.

The findings demonstrate that the Canadian-born respondents indicated a higher

level of identification with European backgrounds while the migrant respondents

indicated identification with various backgrounds. The sample's demographic

characteristics can provide an explanation for the emerging differences. The parental

cultural backgrounds of the Canadian-born respondents consisted of European (69.2%),

Asian (4.8%), and other backgrounds (20.4%). As presented in Table 4.8 (Immigrant

Respondents' Place of Birth) of Chapter 4, among immigrant respondents, a smaller

proportion were from European background (33.3%) and a larger proportion were from

Asian (36.4%) and other backgrounds (24.2%). In addition, the concept of

neighbourhood concordance can also be considered. The cultural mix of the

neighbourhoods in which the Canadian-born and the migrant respondents resided may have differed. While the Canadian-born respondents may have resided in neighbourhoods with a significant size of families from Italian background, those in which the migrant respondents lived may have contained families from diverse backgrounds. Finally, the higher percentage of Canadian-born respondents in the high and medium French-Canadian identity levels may be interpreted as identification of Canadian-born youth with the French component of the major official linguistic groups present in Canadian society.

Information from other sections of the thesis questionnaire provided a broader understanding of the participants' cultural identification. Responses to the demographics section of the questionnaire indicated the adolescents' awareness of various forms of ethnic and cultural identification, as it was the adolescents who provided information on the ethnic or cultural backgrounds of their parents. In addition to ethnic or cultural identification by geographic location (such as Austrian, Hong Kong), the other forms of identification emerging in the responses consisted of hyphenated identities (such as Irish-Scottish, Korean-Canadian), provincial identities (Newfoundland, Nova Scotian), racial identity (White), and religious identities (such as Hindu, Muslim).

The types of identifications found in the thesis study correspond to those found by Rumbaut (1994) in a study of children of Asian, Latin American, and Caribbean immigrants in the United States. Half of Rumbaut's sample of 5,127 participants were immigrants and half were born in the United States. In identifying themselves, the "ancestral, immigrant, or national-origin identity" was selected by 27% of the respondents (Rumbaut, 1994, p. 763). In the thesis study, the respondents most often selected this

type of identity to describe their parents; 76.4% identified mothers' and 77.6% identified fathers' first ethnic or cultural background can be categorized under the ancestral or national-origin group. Forty percent of the participants in Rumbaut's study chose an "additive, syncretic, or hyphenated identity" (p. 763). In the thesis study, 5.5% of the mothers and 4.4% of the fathers were ascribed hyphenated identities. Eleven percent of the participants in Rumbaut's study identified themselves as American, i.e. "an assimilative or American national identity, without the hyphen", (p. 763). In the thesis study, 5.8% of the mothers and 6.9% of the fathers were identified as Canadian. The "dissimilative racial or panethnic identity" was selected by 21% of Rumbaut's sample (p. 763). A similar type of identity (including African, Hispanic, Middle Eastern, Oriental, and White) was ascribed to 2.2% of the mothers and 1.6% of the fathers.

The differences in the magnitude of the four preceding forms of identification between Rumbaut's sample and the thesis sample can be explained, in part, by the different questions used across the two studies. Rumbaut used an open-ended question which consisted of "How do you identify, that is, what do you call yourself?" (p. 764). The thesis study's related questions were more directive and consisted of "What is the original ethnic or cultural background of your mother?" and "What is the original ethnic or cultural background of your father?". The phrasing of the questions may have influenced the thesis respondents to reply in a certain way. The differences between the two studies can also be related to the fact that in the former the respondents were considering the identification in reference to themselves, while in the thesis study the respondents were ascribing an identification for their parents. According to Rumbaut

(1994) the "ancestral, immigrant, or national-origin identity" and the "additive, syncretic, or hyphenated identity" indicate explicit identification with the immigrant experience and original homeland while the assimilative and dissimilative identities are "exclusively identities 'made in the U.S.A'" (p. 763). The adolescents in the thesis study chose frequently to associate their parents with the immigrant experience and original homeland. This was despite the smaller proportion of immigrant parents in the thesis sample. While all of the parents in Rumbaut study had immigrated to the United States, only 43.4% of the parents in the thesis study had immigrated to Canada. It remains to be ascertained whether a similar association with the migration experience would emerge if the same question is asked of the adolescents' own original ethnic or cultural background in future Canadian studies of adolescent cultural identity.

It can also be argued that the differences emerging between Rumbaut's study and the thesis findings are related more to the different ideological approaches toward multiculturalism between Canada and the United States than to whom (adolescents or their parents) the cultural-related question was directed. The Canadian approach toward multiculturalism is often described as the 'cultural mosaic' approach and is reflected in the federal government's multiculturalism policy of 1971, which "encourages a vision of Canada based on the values of equality and mutual respect with regard to race, national or ethnic origin, colour and religion" (Canadian Heritage, 1998a, p. i), and in the goal of the Canadian Multiculturalism Act of 1988 "to preserve and enhance multiculturalism by promoting the recognition of Canada's ethnocultural diversity" (Canadian Heritage, 1998b, p. 90).

The 'cultural mosaic' approach is often contrasted to the American 'melting pot' approach by Canadians. In 1938, in *The Canadian Mosaic*, John Murray Gibbon criticized the melting pot policy of America "according to which immigrants and their descendants were discouraged from maintaining close ties with their countries and cultures of origin and instead were encouraged to assimilate into the American way of life" (The Canadian Encyclopedia, 1988, p. 2255). However, the Canadian approach too has been shown by the sociologist John Porter to have limitations. In 1965, Porter described Canada's vertical mosaic "as a mosaic of different ethnic, language, regional and religious groupings unequal in status and power" (p. 2254).[2] In addition, there is decreasing support for the existence of a 'melting pot' approach in the United States. Referring to the 'melting pot' image of America, Grossman, Wirt, and Davids (1985) observe that "an essential element of the national self-image is the ideal of America as a land where individuals of diverse origins have created a new nation. However, this ideal has been constantly challenged....National diversity rendered the word 'American' incomplete. For the purposes of social identification, Americans continued to qualify the nature of their Americanness with references to their ethnic and national origins" (p. 57-58). According to Fandetti and Gelfand (1983), as support for the melting pot theories of assimilation has declined, there has been a "renewed interest in the persistence of ethnic cultural differences" (p.112).

Although an examination of the Canadian and American ideologies toward

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[2] *The Vertical Mosaic* Revisited (Helmes-Hayes & Curtis, 1998) is a renewed examination by contemporary sociologists of John Porter's work on Canadian society.

multiculturalism is beyond the scope of this thesis, it is believed that the dichotomization

of Canada's approach as 'cultural mosaic' versus the United States' as 'melting pot' is

simplistic, and not sufficient, for describing the findings on adolescent cultural identity

within the two countries. Theoretical frameworks are required that better account for

both the similarities and the differences. Empirical work can aid too in this regard

through cross-cultural study designs that use similar measurement tools and cultural

groups to conduct research in the two different countries.

Findings from the Ten Statement Test (TenST) of the questionnaire also provided

information on the participants' cultural identity. Five categories, consisting of Social

Identity, Self-Evaluations, Interests, Ideological Beliefs, and Ambitions, were applied to

the classification of the responses to the TenST. As with its original Twenty Statement

Test version, the TenST offered a powerful tool to assess the respondents' self-attitudes

across a variety of domains. This was evident in the diversity and richness of the

responses provided by the adolescents participating in the thesis study. The focus in this

discussion is on the sub-themes directly related to cultural identity. They included four

sub-themes (Ethnicity/ National origin, Migration status/ Residency, Race, and Language)

from the Social Identity category and one sub-theme (Cultural and political) from the

Ideological Beliefs category.

Among the total sample, 3.6% of the responses were related to cultural identity. The

emerging cultural identities in the thesis study included all of the four types of ethnic self-

identities found in Rumbaut's (1994) study of children of immigrants. As the most

frequently occurring sub-theme of the Social Identity category, the Ethnicity/ National

origin sub-theme alone contained the ancestral, hyphenated, national, and panethnic identities referred to by Rumbaut. In addition, the Migration status/ Residency sub-theme contained responses describing the migrant identity and the Race sub-theme consisted of responses describing the respondents' racial identity.

The small proportion of responses related to cultural identity parallels Kinket and Verkuyten's (1997) findings on the ethnic self-identification of Dutch and Turkish youth in the Netherlands. Using the TenST to assess for ethnic self-description, they found that "most children do not refer to their ethnicity when asked to describe themselves in any term they like" (p. 349). The thesis study found 2.5% of the responses were related to the Ethnicity/ National origin sub-theme. The sub-theme was the most frequently occurring sub-theme under the Social Identity category and findings from the demographic section of the thesis questionnaire indicate that focussing on findings from one instrument does not provide a broad enough picture of the adolescents' cultural identity. For example, despite the finding that close to 80% of the thesis respondents were born in Canada, the adolescents demonstrated an awareness of their parents' cultural heritage, in several cases indicating up to four ethnic or cultural backgrounds. Thus, in addition to using the TST or TenST, future studies of adolescent cultural identity can benefit by using several measures of cultural identity.

It is of note that more male responses (4.1%) than female responses (2.9%) were related to the cultural identity sub-themes. Similar to the thesis findings from the TenST, Kinket and Verkuyten (1997) found that females were less likely to refer to their ethnicity. The researchers explained that this was possibly related to males being more

concerned regarding "differences in status and prestige which are related to groups in general and ethnic groups in particular" (p. 351). An examination of the thesis findings from the TenST indicate that Kinket and Verkuyten's "possible explanation" is not sufficient for the adolescents participating in the thesis study. The Social Identity category of the TenST contained responses related to social groups, roles, classifications, and relationships, some of which are related to status and prestige. Although, indeed the thesis findings indicate that a higher proportion of male responses (17.8%) compared to female responses (15.4%) fell under the Social Identity category, a higher proportion of females identified with several sub-themes of the category. For example, more female responses were related to the Kin relations, Occupation, Gender, Age, Physical specification, Friends, Migration status/ Residency, and Religious membership sub-themes. While the gender differences point toward differing emphasis on components of the adolescents' social identity, they do not indicate less concern for status and prestige by females. Embedded in each of the social identity sub-themes are individual and societal valuations of its status and prestige.

The emergence of sub-themes related to cultural identity in the TenST responses points toward the overt awareness of cultural identity, as an aspect of self-concept, among some of the respondents. The TenST was located in Section 2 of the questionnaire, preceding the cultural identification items and the demographic questions on the respondents' migration status and their parents' cultural or ethnic background. Therefore, it can be assumed that these self-attitudes emerged spontaneously in the respondents' replies to the TenST. However, it is acknowledged that some respondents may have,

despite the survey instruction *"Please try to respond to the questions in the order that*

they appear", looked at other sections of the questionnaire prior to completing the TenST

and were, therefore, influenced by the cultural identity focus of the questionnaire.

The diversity of response patterns found in examining cultural background,

acculturating group and cultural identity levels, and in the emerging self-related or parent-

related cultural identities, support the definition of cultural identity put forth in the thesis.

As described in Section 1.2.1 (Definition of thesis terms) of Chapter 1, cultural identity is

considered to be "a component of the identity of an individual who through living in a

multicultural context, where as a member of a major or a minor group, and through daily

contact with other cultures, is aware of the cultural component of the self". The

emergence of the concept of neighbourhood concordance among the interpretations of the

findings reinforces the contextual conception of cultural identity proposed in the thesis.

The findings also reinforce Oetting and Beauvais' (1991) observation that the

orthogonal model of cultural identification allows for a variety of identification options

for people living in a multicultural society. As described in Section 2.2.3 (Orthogonal

model of cultural identification) of Chapter 2, the model demonstrates "that any pattern,

any combination of cultural identification, can exist and that any movement or change is

possible. There can be highly bicultural people, unicultural identification, high

identification with one culture and medium identification with another, or even low

identification with either culture" (Oetting & Beauvais, 1991, p. 662). Over 16% of the

Canadian-born respondents and over 17% of the migrant respondents had high or medium

identification with 12 cultural groups listed in Section 3 of the questionnaire. This

finding suggests that in a multicultural context, the respondents can also be influenced by, and indicate identification with, multiple cultural groups which may not be limited to their place of birth or their parental cultural backgrounds.

The response patterns of respondents with fathers from Canadian background support Oetting and Beauvais' contention that in societies which value multiculturalism, change can also take place in the dominant culture, "majorities might learn that they too are free to involve themselves in minority cultures, thus enriching their lives" (p. 679). Among the statistically significant findings, the proportion of respondents with fathers from Canadian background in the corresponding high and medium cultural identity levels ranged from 23.7% (for the South American-Canadian way of life) to 42.1% (for the Italian-Canadian way of life). One explanation for the finding is that the cultural background of these respondents was also associated with the other component in the hyphenated identities (for example, Italian, African, Middle Eastern, or South American). Another explanation is that because of their exposure to peers and others from various cultural backgrounds (such as through neighbourhood concordance), the students felt some level of identification with the corresponding identities. Thus, the multicultural context of their school and Hamilton society's cultural and migrant diversity provided the adolescents' with opportunities for reciprocal cultural influence.

5.1.3 Self-esteem

The self-esteem hypotheses predicted that *self-esteem levels will vary by individual (age, gender) and environmental (cultural background, acculturating group, family circumstances, perception of support) attributes*. Two scales were used to assess the

respondents' self-esteem levels. The Rosenberg Self-Esteem scale (Rosenberg, 1965) is a well known scale which has been used extensively in previous research to measure adolescent self-esteem. The Current Self-Esteem scale was developed in a pilot study of East Indian-Canadian female adolescents (Khanlou & Hajdukowski-Ahmed, 1997). It consists of a visual analogue scale and three open ended items.

Using a high, medium, and low classification, the RSE did not find and the CSE did find a statistically significant difference in self-esteem levels across ages 15 to 20 years in the total sample. Using the CSE scale, although statistically significant differences were observed, age increased from the low to medium current self-esteem level and decreased from the medium to high level. Therefore, the thesis hypothesis predicting that older adolescents will have higher self-esteem levels was not supported. As discussed in Section 2.4.3 (Age, gender and self-esteem) of Chapter 2, research findings on the influence of age on self-esteem have been inconsistent. For example, while Yarcheski, Mahon, and Yarcheski's (1997) cross-sectional study of adolescents (ages 15 to 21) found that as age increased so did the participants' self-esteem, Chubb, Fertman, and Ross' (1997) longitudinal study of adolescents (average age 15 years at initial data gathering) found no significant changes in self-esteem over time. Both studies had used the RSE to measure the participants' self-esteem.

The RSE and the CSE scales found a gender difference in self-esteem levels. Using a high, medium, and low classification, a higher proportion of males were in the high self-esteem range and a higher proportion of females were in the low self-esteem range. While the CSE scale found a higher proportion of females than males in the medium

range, the RSE scale indicated similar proportions. Therefore, using the RSE, the largest

gender difference appeared at the opposite ends of the RSE continuum. At the high

global self-esteem end a higher percentage of males had corresponding scores (difference

of 8%). At the low global self-esteem end a higher percentage of females had

corresponding scores (difference of 6.2%). The gender difference in the medium range

was small (difference of 0.8%). Using the CSE, the largest gender difference appeared at

the high end of the continuum (difference of 11.7%), followed by the medium range

(difference of 7.6%), and finally the low range (difference of 5.8%).

While the hypothesis that female adolescents will have lower self-esteem was

supported, this conclusion is stated in the context of a high self-esteem level for the

sample. Using the RSE, 27.6% of the respondents had a very high global self-esteem.

Using the CSE, 12.7% of the respondents had the highest current self-esteem level. The

similarities and differences in the findings generated through the use of the RSE and CSE

have implication for future work on the CSE scale, discussed below in Section 5.2 (Study

limitations and suggestions for future research).

The gender-related finding on self-esteem in this study is in concordance with

studies conducted in a Western context. As the review of research indicated in Section

2.4.3 (Age, gender and self-esteem) of Chapter 2, the relationship between gender and

self-esteem is, for the most part, in favour of male adolescents. The two studies

conducted by Mwamwenda, (1991) and Watkins and Yu (1993) in a non-Western context

did not find gender differences in self-esteem. Their findings are particularly interesting

in light of the observation by the researchers that in South African culture (Mwamwenda,

1991) and in Chinese society (Watkins & Yu, 1993) there is a bias in favour of males. Both studies referred to the effect of the educational environment in explaining this finding. Referring to the influence of the classroom environment on gender-specific self-esteem, Watkins and Yu observed that "in Chinese society there has traditionally been a distinct bias in favor of male children, but observers have reported no evidence in the Chinese classroom of the differential treatment favoring boys that is so often noted in American classrooms" (p. 348).[3]

Future studies conducted in Canada can consider the influence of the classroom environment on gender-related self-esteem to ascertain 1) whether a "differential treatment" exists in the Canadian context as well, and 2) whether there is a relationship between the classroom environment and male or female self-esteem levels. Study designs are required which include samples of students attending co-educational schools and students attending all male or all female secondary schools. In order to conduct sensitive, and potentially more effective research, such studies will benefit from multidisciplinary collaboration between researchers and secondary school educators throughout the various phases of the research process. The schools participating in the thesis study were co-educational. The study did not examine the influence of the classroom context on the adolescents' self-esteem level. In retrospect, this influence could have been included among the list of environmental attributes.

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[3] In an essay entitled *Beyond choice: Culture, adolescence, and feminism*, Wuchinich (1995) refers to a gender bias in the American educational system, "While the decline in self-esteem...definitely affects the performance of girls within the educational setting, so does unconscious gender bias which pervades nearly every, if not every, American high school."

The environmental attributes hypothesized to influence self-esteem levels consisted of cultural background, acculturating group, socioeconomic status, and perception of family and peer support. The findings related to the cultural background and acculturating group will be discussed in Section 5.1.4 (Cultural identity and self-esteem). Two indicators, parents' employment status and educational level, were used to consider the respondents' socioeconomic status (SES).

Both the RSE and the CSE found no statistically significant differences between parents' employment status and the respondents' self-esteem levels. While the proportion of the sample's employed fathers was comparable to Hamilton's employed male labour force, less sample mothers were employed than Hamilton's employed female labour force.[4] The assumption embedded in using employment status as a measure of SES was that parents who work have a higher SES. It is acknowledged that the assumption has limitations. The indicator places the value on employment outside the home without regard for the unpaid work that is conducted, often by females, inside the home.

The RSE did not and the CSE did find statistically significant differences between parents' educational level and the respondents' self-esteem levels. If it is assumed that the thesis categories correspond to those of Statistics Canada, similar proportions of the parents were in the elementary category as in Hamilton's less than grade 9 category, similar proportions of parents were in the secondary category as in Hamilton's population

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[4] Among mothers 78.7% were employed and 20.5% were not employed. Among fathers 89.8% were employed and 6.9% were not employed. In 1996, Hamilton Census Metropolitan Area's employed female (15 years and over) labour force was 91.7% and its employed male (15 years and over) labour force was 92.1% (Statistics Canada, 1998).

in grades 9 to 13, less parents were in the college category than in Statistics Canada's

corresponding category, and more parents were in the university category.[5] As with the

parental employment indicator, the parental education level indicator has an embedded

assumption. It assumes that as the parents' educational level increases, so does their SES.

The education related indicator reflects a higher value placed on higher education in

contemporary society.

The finding of no statistically significant relationship between parental educational

level and the respondents' self-esteem, when self-esteem was measured through the use of

the RSE, is at variance with Rumbaut's (1994) and Richman, Clark, and Brown's (1985)

studies conducted in the United States. Rumbaut's study of children of immigrants in the

United States found a positive relationship between fathers', and not the mothers', level

of education and the participants' self-esteem. Richman, Clark, and Brown's study of

gender, race, SES and self-esteem among adolescents in the United States found that,

compared to students from middle or high SES, students from low SES had lower self-

esteem levels. Both studies had used the RSE scale to measure global self-esteem. In the

thesis study, findings generated through the use of the RSE did not indicate a significant

association. The differing findings between the thesis study and the other studies may be

related to the influence of other contextual factors, including family and community

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[5] The distribution of educational levels among mothers consisted of 9.4% with elementary, 39.1% with secondary, 15.6% with college, and 28.7% with university level education. Among fathers it consisted of 10.9% with elementary, 36.9% with secondary, 10.2% with college, and 33.6% with university level education. In 1996, the highest level of schooling for Hamilton Census Metropolitan Area's total population of 15 years and over consisted of 9.8% with less than grade 9, 38.2% grades 9 to 13, 30.2% with other non-university education only or trades certificate or diploma, and 21.7% with university education (Statistics Canada, 1998).

support, that are not captured by a singular focus on SES.

An examination of the trend in the statistically significant finding related to the CSE indicated that in the high self-esteem level as the mothers' educational level increased, the proportion of respondents also increased. The positive association between the mothers' level of education and the adolescents' current self-esteem is an interesting finding warranting further investigation. The indicators of SES used in this study, employment and education levels of parents, have limitations as multiple factors determine SES. In retrospect, from a policy perspective, the author has become increasingly cognizant of the need for constructive interpretation of significant findings from the SES-related analyses of self-esteem levels. For example, the thesis finding of a positive association between mothers' level of education and the adolescents' current self-esteem can be used in advocating for education programs that are sensitive to the unique challenges the mothers of adolescents face as they balance their motherhood responsibilities with their interest in furthering their own education. If future studies, using more robust indicators, should find significant relationships between parental employment status, educational level, and adolescent self-esteem levels, the findings can help shift the current emphasis on strategies that focus on the individual to improve self-esteem to those enhancing the social environment of adolescents. Such findings can be used to promote more education for women and employment for both sexes.

Most of the participants reported that they could talk to their friends (86.5%) or to their family (66.2%) about things that were important to them. Findings from the pilot study indicated that all of the six respondents completing the questionnaire reported they

could talk to their friends (Khanlou & Hajdukowski-Ahmed, 1997). Five of the six

respondents in the pilot study reported they could talk to their family about things that

were important to them. The finding that both in the thesis study and in the pilot study

more respondents felt they could talk to their friends is congruent with the significant role

peers play during the adolescent stage in the Western context. As Hancock and Fast

(1986) observe "teenagers talk a great deal with their peers" (p. 477). Meeus and

Dekovic's (1995) study of Dutch adolescents found that the effect of peers was stronger

than the effect of family on adolescent identity development. Social support from peers

was more strongly related to social self-efficacy than support from parents in the

Hamilton study of high school students (McFarlane, Bellisimo, & Norman, 1995b).

The findings from the thesis study indicate that singular focus on relationships with

peers does not capture the breadth of relationships in the lives of adolescents. The

importance of relationships to adolescents emerged in the responses to the open-ended

items of the CSE. Although, numerically, females identified more influences or

strategies, there were similar trends in the responses of both genders. The Relationships

theme emerged as an important influence in terms of being both as a promoter and a

challenger of the respondents' self-esteem. As depicted in Table 4.14 (Rank Order of

First Three Current Self-Esteem Promoting Influences by Gender) of Chapter 4, the

Relationships theme ranked first in the first and second responses of both genders. Table

4.16 (Rank Order of First Three Current Self-Esteem Challenging Influences by Gender)

indicates that the Relationships theme ranked first in the first, second, and third responses

of females and in the second and third responses of the males. An examination of the

most frequently occurring sub-themes in Table 4.15 (Rank Order of First Three Current

Self-Esteem Promoting Sub-themes by Gender) and in Table 4.17 (Rank Order of First

Three Current Self-Esteem Challenging Sub-themes by Gender) indicates that while

indeed friends do play an important role in promoting self-esteem, other relationships,

family relationships, romantic relationships, relationships with parents, and relationships

with siblings also promote, or challenge, adolescent self-esteem.

The diversity in the sources of relationships emerging from the thesis study has

empirical and mental health promotion implications (the latter is discussed further

below). In terms of future research, the study results indicate that findings from Likert

scale items, such as the two items in Section 1 of the thesis questionnaire which followed

the Rosenberg Self-Esteem Scale items, should be complemented by open-ended items,

such as those used in the Current Self-Esteem questions. Using both the RSE and CSE, a

larger proportion of respondents who had strongly agreed or agreed with the family

statement or the peer statement had high self-esteem.[6] In contrast, a larger proportion of

respondents who had strongly disagreed or disagreed had low self-esteem. These findings

were enriched through responses to the open-ended items of the CSE and in which the

respondents revealed the influence of a variety of relationships on their self-esteem.

Therefore, including both scale items and open-ended questionnaire items provided a

broader understanding of the role of relationships on adolescent self-esteem.

In general, the findings from the CSE have implications for adolescent identity

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[6] The only exception to this pattern was related to the CSE and peer statement finding, in which a larger proportion of respondents who had strongly agreed, agreed or disagreed had high current self-esteem.

development concepts. As referred to in Section 2.1 (Adolescent identity) of Chapter 2,

Douvan and Adelson (1966) observed that while for males identity may be associated

with occupation selection and achievement, for females relationships play an important

role. It was surmised that with new roles for females and males in current society, the

gender differences found by Douvan and Adelson may have decreased over the past three

decades. The findings of this thesis study indicate that, for both females and males,

relationships played an important role in influencing their self-esteem. Although,

achievements had a slightly higher ranking among males,[7] findings from the TenST on

the adolescents' self-concept provided additional support to the above premise. Under

the Social Identity category, a higher percentage of female responses (1.8%) compared to

male responses (1.5%) were related to the Occupation sub-theme. Under the Ambitions

category as well, a higher percentage of female responses (0.3%) compared to male

responses (0.2%) were related to the Occupation sub-theme. The above findings from the

two instruments indicate that the self-concept and self-esteem of adolescents in current

society are influenced by factors that in the past were ascribed to the opposite gender.

Thus, the influence of relationships is not limited to females, as the importance of

occupation is not confined to the self-concept of males. These findings call for concepts

and frameworks that recognize the diversity of influences on the development of

adolescents in present society.

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[7] The Achievements theme had a second and fourth ranking among males and a third and fourth ranking among females in promoting their current self-esteem. It had a similar ranking (third and fourth) among both genders in challenging their current self-esteem, and low ranking in the self-esteem promoting strategies.

The thesis findings in relation to the *promoters* or *challengers* of self-esteem suggest that lifestyle is experienced by the adolescents as having little influence on their current self-esteem. Relationships, school related experiences, the self, and achievements all influence, in a promoting or challenging way, their self-esteem. In particular, the importance of relationships and school related experiences are reinforced by the findings of the most frequently occurring sub-themes in Table 4.15 (Rank Order of First Three Current Self-Esteem Promoting Sub-themes by Gender) and 4.17 (Rank Order of First Three Current Self-Esteem Challenging Sub-themes by Gender).

Paradoxically, however, responses to the third open-ended question of the CSE, asking "What things can you do to feel good about yourself?", point towards the adolescents' recognition of, and belief in, the lifestyle related *strategies*. As presented in Table 4.18 (Rank Order of First Three Self-Esteem Promoting Strategies by Gender), the Lifestyle theme ranked first among males and first and second among females. The importance of exercise, as a lifestyle-related activity, is evident in Table 4.19 (Rank Order of First Three Self-Esteem Promoting Strategies Sub-themes by Gender). Among the first responses to the CSE item, it ranked first among males and second among females. The exercise sub-theme was distinct from the sports sub-theme. While responses to the former were articulated in a context of health promoting behaviour, such as "Physical activity" or "Working out", the sports-related responses dealt with success or failure in connection with sports, such as "Great achievement in sports" or Didn't win the athlete of the year award".

The findings from different sections of the CSE have implications for mental health

promotion among adolescents. These findings indicate that 1) while gender differences

favour males, in a community sample of adolescents most males (74.2%) and females

(64.5%) report high self-esteem, 2) the promoters and challengers of adolescent self-

esteem encompass diverse influences including relationships, school experiences, the self,

and achievements, and 3) adolescents, in particular males and in relation to exercise, are

aware of, and influenced by, the lifestyle-oriented approach toward improving their self-

esteem. The combination of these findings suggests that, although a necessary

component, singular focus on the lifestyle component is not sufficient in promoting the

mental health of adolescents in community, i.e. non-clinical, settings.

The lifestyle and/ or risk reduction focus is the one often taken by health

professionals and researchers in health promotion. For example, the *Canadian*

Fundamentals of Nursing textbook lists unintentional injuries, firearm use and violence,

tobacco and alcohol and drug use, suicide, and sexually transmitted diseases as the

appropriate topics for health promotion during the adolescent period (Hamlin, 1997). As

the journal for the Canadian Public Health Association, published research on adolescent

health in the Canadian Journal of Public Health has often focussed on the lifestyle-related

areas as well.[8] Such research is imperative given the burden of illness from the related

causes among adolescents. However, based on the findings of this study, it is argued that

adolescent health promotion also requires the recognition of, and research into, the non-

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[8] For example, tobacco use (Blackford, Bailey, & Coutu-Wakulczyk, 1994), drug use (Gfellner & Hundleby, 1995), bicycle helmet ownership (Hu, Wesson, Parkin, Chipman, & Spence, 1994), firearm deaths (Leonard, 1994), suicide (Mao, Hasselback, Davies, Nichol, & Wigle, 1990; Ploeg, Ciliska, Dobbins, Hayward, Thomas & Underwood, 1996), and sexual behaviour (Langille, Beazley, Shoveller, & Johnston, 1994; Thomas, DiCenso, & Griffith, 1998).

lifestyle components.

The self-esteem influences, consisting of promoters and challengers, and strategies identified by the adolescents participating in the thesis study can be used by health professionals, educators, and counsellors working with adolescent populations attending school in Canada's multicultural regions. The adolescents' responses indicate that while self-esteem promotion can benefit from lifestyle oriented activities, its growth takes place in the larger context of the adolescents' relationships, school-related experiences, attitudes towards their self, and achievements.

5.1.4 Cultural identity and self-esteem

The influence of cultural background and acculturating group, both defined as environmental attributes, on the respondents' self-esteem levels was examined. As described in Section 5.1.2 (Cultural identity), parental cultural background was used in the cultural background analyses. Using the RSE and the CSE no statistically significant differences in the respondents' self-esteem levels were found. As with the SES-related analyses, over the course of the study, from a policy perspective, the author has become increasingly cognizant of the need for constructive interpretation of significant findings related to cultural background and self-esteem levels, should they emerge. Categorizing certain cultural backgrounds as more conducive to adolescent self-esteem based on empirical findings may prove to be harmful, potentially perpetuating prejudicial attitudes and discriminatory behaviour towards cultural groups that score lower on self-esteem scales. If in fact future studies in Canada find that adolescents from certain cultural backgrounds have lower self-esteem levels than others, the context within which the

relationship has emerged requires comprehensive examination. In this regard, in addition

to the environmental influences considered in the thesis, the concept of *global valuation*

merits consideration among the explanations provided.

Global valuation is defined as the prevailing societal-esteem of a particular group. It

is argued that a cultural group's current global valuation will influence both the

adolescents' level of identification with that group and the self-esteem of adolescents

originating from that group. Global valuation is a judgement influenced by the society in

which the judgement is taking place (for example in the case of the thesis study, the

Canadian society situated in the North American context) and the level of exposure

toward the cultural group (for example, through mass media depictions or through the

prevalence of the group in public or commercial venues). The judgement arises from a

historical relationship between the particular cultural group and other nations or cultural

groups and is strongly influenced by the current role the group plays in global political

and economic structures. To understand the influence of global valuation on adolescent

cultural identity and self-esteem levels, multidisciplinary collaboration with community

members from the cultural groups is needed in future research initiatives. Through such

collaboration, the results of empirical research can be translated into policy initiatives that

recognize the multitude of influences on adolescent development in a multicultural

society, thus, cultivating mental health promoting strategies that are sensitive to the

diversity of context out of which adolescent cultural identity and self-esteem evolves.

Two groups, consisting of a sedentary group (Canadian-born) and a migrant group

(immigrants and visa students), were used in the analyses related to acculturating group

and self-esteem. The impetus for the acculturating group hypothesis (adolescents in the sedentary group will have higher self-esteem levels than adolescents in the migrant group) was Berry's (1990) framework for acculturation modes as a function of time and degree of cultural and behavioural change. It was assumed that the migrant group would be under more acculturative stress than their Canadian-born cohorts and, therefore, report lower self-esteem levels.

The finding that a larger proportion of the adolescents in the sedentary group (Canadian-born) had high self-esteem was tempered by the finding that a larger proportion of adolescents in the same group had low self-esteem. One interpretation of the finding is that the larger group of migrant respondents in the medium self-esteem level may have resulted from the tendency for these respondents to temper their statements (i.e. choose the medium range) than to emphasize low or high self-evaluations. Future studies on the response patterns of migrant and sedentary adolescents are required to further examine this explanation. Another interpretation is that because of the cross-sectional design of the thesis study, it was unable to capture the changes predicted by Berry's (1990) framework for acculturation. A third interpretation is that the relationship between acculturating group and self-esteem is more complex than predicted through an acculturative framework. To consider the latter two explanations, studies with a longitudinal design are required. These studies would match migrant respondents with Canadian-born respondents on as many variables as feasible in order to determine 1) whether the differences in self-esteem levels are attributed to their migration status and 2) whether there are changes over time.

The relationship between cultural identity and self-esteem levels was considered.

An examination of the responses in Figure 4.6 (Cultural Identity and Global Self-Esteem

Levels) of Chapter 4 indicated a similar pattern across all of the five statistically

significant findings. In each case, respondents with the high cultural identity level, had

the largest proportion of adolescents with high self-esteem. However, the unexpected

finding was that respondents with low identity level (and not medium identity level)

comprised the next largest group of adolescents with high self-esteem. These findings

indicate that the relationship between cultural identity levels and self-esteem levels was

not an orderly one. This differs from Oetting and Beauvais' (1991) finding of a

"remarkably orderly" relationship between cultural identification and self-esteem among

Native American youth in grades 7 to 12.

The differences between the thesis findings and Oetting and Beauvais' findings may

be related to the differences in the samples (Oetting and Beauvais' sample consisted of

Native American youth), measurement of self-esteem, the cultural identification groups

included (Oetting and Beauvais considered Indian identification and Anglo

identification), and the associations considered (Oetting and Beauvais considered the

relationship between bicultural identification and self-esteem levels). In general, such

differences, including differences in the measurement of cultural background and cultural

identity levels in other studies, have made the comparison of the thesis findings with the

findings of the studies reviewed in Section 2.4.4 (Cultural background, acculturating

group and self-esteem) of Chapter 2 difficult. Except for the Verkuyten (1990) and

Verkuyten & Kwa (1994) studies which were conducted in the Netherlands, the other

studies were conducted in the United States. In these studies cultural background was often defined in terms of racial background (Black, White) or in groups arising from the particular context of the United States (for example, Chicano, Asian-American). An examination of the findings across the studies revealed no consistent pattern. For example, Dukes and Martinez's (1994) cross-sectional study of 18,612 students found that gender had a stronger effect than ethnicity on self-esteem. While Grossman, Wirt, and Davids (1985) found Anglo adolescents to have higher self-esteem than Chicano adolescents, Richman, Clark, and Brown (1985) found white females to have lower self-esteem than white males and black females and males. Due to the potential influence of variations in context and measurement tools on findings, future studies of adolescent cultural identity and self-esteem are required in the Canadian context and in which there is some level of uniformity in the measurement tools utilized. As described in Section 5.3 (Study Contributions), the thesis study contributed to this process by using multiple instruments and examining cultural identity and self-esteem in a community sample.

5.1.4.1 Emerging concepts

The thesis research question asked *What is the relationship between adolescent cultural identity and self-esteem among adolescents who live within a multicultural context?* The findings discussed in this and the preceding sections indicate that the relationship is a complex one, influenced by multiple factors. The relationship evolves out of a context that is influenced by the adolescents' individual (age, gender) and environmental (cultural background, acculturating group, family circumstances, perception of support) attributes. In addition, neighbourhood concordance and global

valuation may further contribute to the emerging response patterns of the adolescents. Finally, as described below, the relationship between cultural identity and self-esteem is influenced by the contextual nature of cultural identity, the observation that cultural identity is one, among many, influences on self-esteem, and, possibly, by a contextual basis to self-esteem as well.

1. Importance of context and the contextual nature of cultural identity.

The definition of cultural identity proposed in the thesis study emphasized its contextual nature. Living in the multicultural context of Hamilton, the adolescents participating in the thesis study demonstrated various forms of cultural identification. Due to its cross-sectional design the study cannot ascertain that, over time and depending on context, each adolescent participated in the dynamic process of emphasising particular aspects of their cultural identity. However, the diversity of cultural identifications which emerged in the adolescents' responses to the different sections of the questionnaire revealed their awareness of, and possibly engagement in, various cultural identities.

The dynamic process embedded in a contextual conception of cultural identity is echoed by Rosenthal and Cichello (1986) who observe that, "rather than being a static phenomenon, ethnic identity is dynamic, fluctuating in intensity, importance, and evaluation depending on context" (p. 487). The implication of a contextual basis to cultural identity is that it can protect the adolescent's self-esteem. According to Rumbaut (1994) "ethnic self-definitions may be chosen or accepted to the extent that they are protective of the youth's sense of self-regard in relevant social contexts" (p. 785).

Phinney (1990) has also emphasized the contextual basis to cultural identity,

observing that "ethnic identity is to a large extent defined by context, it is not an issue

except in terms of a contrast group, usually the majority culture" (p. 509). The

assumption that the comparison group is in reference to a majority culture was criticized

two decades ago by Rosenberg. In a chapter entitled *Minority Status and Self-Esteem: An*

inquiry into assumptions, Rosenberg (1979) observed that "most social scientists appear

to have operated on the implicit assumption that minority children use the dominant

majority as their comparison reference group, an assumption we have serious cause to

question" (p. 174). While the first part of the statement is supported by the author of the

thesis, the second part of Phinney's statement, that the contrast group is usually the

majority culture, may not hold in a multicultural context. A multicultural context, such as

that experienced by the adolescents in the thesis study, provides opportunities for most

adolescents to be aware of their own cultural identity through ongoing contact with other

cultures and to report identification with various cultural groups. For example, as

discussed in Section 5.1.2 (Cultural identity), the statistically significant findings on the

cultural identification levels of respondents who identified their fathers' background as

Canadian point toward the influence of other cultures on this group.

A contextual conception of cultural identity necessitates the search for multiple

explanations of the emerging patterns of adolescent cultural identification in a

multicultural context. In addition to examining the influence of individual and

environmental attributes on cultural identity levels, among the explanations considered in

this chapter were that of neighbourhood concordance and global valuation. In a

multicultural society, no one explanation can singularly account for the emerging patterns

of cultural identification. The possibility of multiple explanations calls for studies that draw from the content expertise and the methodological expertise of individuals across a variety of disciplines and that capture both the cultural content and cultural process aspects of adolescent cultural identification.

The emerging questions from the thesis study, which are conceptualized within a viewpoint of cultural identity as a dynamic and context-dependent process, that require further examination in future research are:

a) Do adolescents, over time, engage in various forms of cultural identification (such as ancestral, national, hyphenated, racial, and migrant)? If so, what are the individual and contextual conditions that lead to use of one identification over another?

b) How can the concepts of neighbourhood concordance and global valuation be measured? How well do these concepts explain the variations found in the cultural identity response patterns of adolescents?

c) What are the contextual conditions that lead adolescents to report high levels of identification with certain cultural group(s)?

2. Cultural identity is one, among many, influences on adolescent self-esteem.

The development of self-esteem takes place within a context that is influenced by such factors as the adolescents' gender, acculturating group, and relationships with family and friends. Referring to the importance of developmental factors in a study of ethnic identity and self-esteem among adolescents in the Netherlands, Verkuyten (1990) observed that "studies of ethnic minorities often tend to focus their attention exclusively on ethnic or culturally specific factors" (p.295). As Zak (1976) observed in a study of the

ethnic identity of Arab-Israeli university students in Israel, "ethnic identity is only a part of the domain of self-identity" (p. 245). The thesis findings from the TenST, indicated that cultural identity accounted for 3.6% of the responses related to the adolescents' self-concept. Therefore, the relationship between cultural identity and self-esteem can explain some, but not all, of the findings in relation to self-esteem.

In addition, it is proposed that the relationship between cultural identity and self-esteem is not only influenced by a contextual basis to cultural identity, but also, possibly, by a contextual basis to self-esteem as well. The paradox in a contextual conception of self-esteem is that adolescent self-esteem may have more to do with the environment than the self. This perspective recognizes that adolescent development takes place in a context which includes, but is not limited to, the family and school environment. The societal space within which the adolescent experiences her or his day-to-day development, includes the valuation of, and reaction to, one's gender, culture, social status, and abilities. Originating from outside the self, these valuations and reactions are entrenched in such forces as the prevailing mass media, economic, political, and historical attitudes toward adolescents.

Enlarging the sphere of self-esteem from the self to include the multitude of environmental influences necessitates empirical work that is sensitive to the complexity and diversity of such influences. It demands research designs that incorporate multimethod data gathering and that allow for the emergence of the adolescents' voices throughout the findings. Including open-ended questionnaire items, such as those used in the thesis study, in survey studies is one step in this direction. Future studies would

benefit from multidisciplinary collaboration which include researchers with expertise in a

variety of research methods and content areas and which involve the participation of

adolescents, family members, educators, and health promoters in various phases of the

research process.

The emerging questions from this study that require further examination in future

research are:

a) As contextual influences, what are the contributions of neighbourhood concordance

and global valuation to the relationship between adolescent cultural identity and self-

esteem?

b) If adolescents, over time, engage in various forms of cultural identification, how does

the relationship between cultural identity and self-esteem change? What are the

conditions that lead to concordance or to contradiction between cultural identity and self-

esteem levels?

c) Do migrant respondents differ from Canadian-born respondents in the way they

respond to Likert scale and visual analogue scale self-esteem and cultural identity items?

If so, what is the direction of this difference (for example, do migrant respondents prefer

to choose the middle range instead of the very high or very low ranges)? How can future

measurement instruments recognize and control for such response-pattern differences?

5.2 STUDY LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

The thesis study's methodological and theoretical limitations are described below and suggestions for future development are proposed.

1. The study used purposive, nonrandom sampling.

In order to ensure the inclusion of adolescents from different cultural backgrounds and acculturating groups the study used purposive, nonrandom sampling. Therefore, findings from the study cannot be generalized to the whole adolescent population in Canada. However, they can be used to understand possible trends among adolescents attending schools in multicultural environments and among culturally diverse students. The sampling dilemma in choosing between random sampling (and thus being able to generalize) or choosing purposive sampling (and thus including adolescents from diverse cultural and migrant backgrounds) will not be easily solved in this area of inquiry. In fact, given the cultural component in research on adolescent cultural identity and self-esteem, it appears that purposive sampling of adolescents from diverse cultural backgrounds and migrant groups will continue to provide a more meaningful, and efficient, approach toward sampling.

2. The study considered cultural process and not cultural content.

In considering cultural identity levels among adolescents from diverse cultural backgrounds and acculturating group the thesis study focussed on cultural process instead of cultural content. According to Oetting and Beauvais (1991), cultural process theories are more generalizable and applicable across multiple cultural contacts. In this regard, the limitation on generalization imposed by the thesis study's nonrandom sampling was

balanced by its process orientation. Therefore, the findings from the study can be used by other researchers examining adolescent cultural identity processes among other cultural backgrounds in Canada.

It is acknowledged, however, that the process approach has the disadvantage of not being able to explain the culturally specific findings in a large sample. For example, the explanation provided in Section 5.1.2 (Cultural Identity) regarding the identification of respondents from Portuguese background with other cultural identities is a deducted explanation which requires validation through culturally specific data. The inclusion of the Other 1 and Other 2 cultural identity items in Section 3 of the questionnaire was an attempt to provide an opportunity for those respondents who did not find the listed items relevant, or sufficient, to identify their own items. The emergence of several statistically significant findings in relation to the Other 1 and Other 2 identities indicate that in a process oriented study the inclusion of open-ended items in a questionnaire can be useful in allowing the respondents to construct cultural identity items that are more meaningful for them.

Future studies using Oetting and Beauvais' (1991) cultural identity measurement instrument can benefit from including such open-ended items, and, thus, capturing identifications that were not predicted by the researchers during questionnaire construction. In addition, findings from cultural process oriented studies can be enriched by concurrent studies that focus on cultural content. Using either approach, the researchers require sensitivity in the interpretation of their findings. As discussed previously, in order to avoid stereotyping and the potential perpetuation of prejudicial

attitudes and discriminatory behaviour in Canada, researchers must be open to dialogue with community members regarding the findings.

3. As a measurement instrument, the Current Self-Esteem visual analogue scale requires test of its validity and reliability.

The similarities in the findings between the RSE and the visual analogue scale component of the CSE point towards the potential concurrent validity of the CSE-VAS as a global self-esteem instrument. For example, both scales found a higher percentage of males in the high range and a higher percentage of females in the medium and low range. Both scales also found over 50% of the sample to have self-esteem in the high range. Future testing and analysis are required to establish whether in fact the CSE has concurrent validity in relation to the RSE.

The differences in the findings between the two scales point towards the potential discriminant validity of the CSE as a current (time focussed) global self-esteem instrument. The instructions to the scale ask the respondents to complete the visual analogue scale in relation to how they have felt about themselves over the course of the "past week". The RSE statements do not have a specific time focus and are general in their time orientation (for example, "On the whole, I am satisfied with myself", "At times I think I am no good at all", "All in all, I am inclined to feel that I am failure", "I certainly feel useless at times").

Future testing and analysis are required to establish the validity and reliability of the CSE-VAS. At this stage it can be stated that the CSE appears to have face validity, that is "the items appear on the surface to be measuring" (Streiner & Norman, 1989, p. 42)

respondents' current self-esteem. It is thought by some that this type of validity "increases the acceptance of the instrument by those who will ultimately use it" (p. 43). Feedback from an earlier study with a group of female adolescents (Khanlou & Hajdukwoski-Ahmed, 1997) and during the pretesting of the thesis questionnaire indicated the acceptance of the CSE by the adolescents and ease of its completion. The thesis sample's missing value for the CSE was 2.5%.

4. Future use of the TenST to measure self-esteem

The TenST proved to be an important instrument in understanding the adolescents' self-concept in general and the component related to cultural identity in particular. Future investigation should consider other trends emerging from the TenST in the same data set. The focus would be on the use of the TenST as a tool to study the respondents' self-esteem levels. For example, during the coding and data entry of the thesis responses, in addition to assigning each response unit to a sub-theme under a major category, each response was assessed to be Positive, Neutral or Negative in its connotation. A similar type of evaluative connotation analysis was conducted by Bond and Cheung (1983) in their cross-cultural study of university students in Hong Kong, Japan and the United States. In their study, the proportion of all positive to all negative responses was considered as a measure of the respondents' self-esteem.

The self-esteem findings from the evaluative analysis of the TenST in the thesis study could be compared to the self-esteem levels found by the RSE and CSE scales. As with the responses to the open ended items of the CSE, responses from the categorical analysis could complement the findings. For example, in the thesis study, the content

related to the Personality sub-theme of the Self-Evaluations category indicated that some

respondents spontaneously provided a self-evaluation of their self-esteem through direct

responses such as "High self-esteem", "Good self-esteem", and "Low self-esteem", or

through related responses such as "Like myself", "Hate myself", and "Proud of myself".

Such information could enhance the findings on the respondents' self-esteem levels

gained from the RSE, CSE, and the evaluative connotation analysis of the TenST

responses.

5. The study's concepts and measurement instruments may have been prone to culturally

embedded assumptions.

The thesis study was influenced by theoretical frameworks and empirical studies

originating from, and conducted in, a Western context. Referring to theory and research

on adolescent development, Chubb, Fertman, and Ross (1997) observe that "it is

important to acknowledge that most of the theories of adolescent development are based

on research with a limited population: primarily white, male subjects" (p. 113-114). In

Adolescence and culture, Esman (1990) contends that the concept of adolescence itself

can be culturally bound; "adolescence - its duration, its behavioral characteristics, its

place in family and social organization - is in large measure culturally determined" (p.

39). The perspective of the thesis author is that the development of adolescents from

diverse cultural backgrounds, but the same social context (such as the multicultural

context of Hamilton), can follow similar stages. Their identity can manifest itself in ways

that incorporate the influence of their cultural background as well as prevailing societal

attitudes towards adolescents. Furthermore, as with a universal approach toward

adolescent development, the assumptions embedded in a culturally-relative approach,

require ongoing explication so to avoid stereotyping;

> "A specific socio-cultural community can offer a distinct description and
> valuation of the self-concept. For example, early independence for
> adolescents can be valued in an individualistic culture whereas
> interdependency can be valued in a collectivist culture. However, *we
> should be cautious of dichotomization and generalizations on cultures*
> [italics added], as culture is not a monolith that is transmitted in one
> episode to the individual. Rather, it is a process that takes place over a
> lifespan." (Khanlou & Hajdukowski-Ahmed, 1999, p. 153)

To decrease the cultural and gender bias referred to by Chubb, Fertman, and Ross

(1997), studies which examine adolescent cultural identity and self-esteem in a

multicultural context can refer to the potential influence of a gendered and selected

cultural perspectives. In addition, the researchers' individual experiences may influence

the interpretation of the findings. In the case of the thesis author, her interpretations of

the findings were influenced by the research inquiry and theoretical interests, and may

also have been influenced by her background as a registered nurse and a multilingual

female living between several cultures. Although it is not possible to reduce such

influence on different parts of the thesis study to specific incidences, the author's

emphasis on conducting research that avoids the stereotyping of youth from diverse

cultural and migrant backgrounds along cultural terms is a manifestation of the

combination of the above influences.

Finally, as empirical work on cultural identity and self-esteem grows in Canada, it

may be necessary to reconsider the language that is used in the definitions and concepts

employed. For example, the term multiculturation, instead of the term acculturation, can

be more suitable in a multicultural context. For this author, the term acculturation has

embedded in it the notion that the acculturating individual acquires the mainstream

culture and, at the same time, loses some level of her or his initial cultural identity. The

move from acculturation to multiculturation implies that the development of cultural

identity is not limited to a linear path, yet it does not exclude a stage-oriented approach

towards cultural identity development either. It recognizes that in a multicultural context

a diversity of cultural identity development processes are possible and that such processes

are influenced by context. It recognizes that cultural identity development is not limited

to specific cultural or migrant groups. It entails an inclusive approach toward cultural

identity development, one that can encourage respect of differences. A shift from the

term acculturation to the term multiculturation reinforces the contextual and dynamic

conception of cultural identity proposed in the thesis and supports the perspective that in a

multicultural context all individuals are likely to be influenced by, to various degree,

other cultures.

5.3 STUDY CONTRIBUTIONS

This thesis study has contributed to advancing conceptual and empirical work on

adolescent cultural identity and self-esteem development in Canada. The study examined

the cultural identity and self-esteem levels of 550 adolescents in a community sample

originating from four secondary schools located in a multicultural region of Ontario.

The use of multiple instruments to measure self-esteem (Rosenberg Self-Esteem

scale and Current Self-Esteem scale) and cultural identity (Likert scale cultural identity

items, demographic items, and Ten Statement Test) provided a comprehensive approach

toward closing the gap in the literature by examining the influence of individual and

environmental attributes. Specifically, the thesis contributed to research on adolescent cultural identity and self-esteem by a) using a revised version of Oetting and Beauvais' (1991) cultural identification instrument in Canada, b) introducing the Current Self-Esteem scale and comparing findings from it to those of the Rosenberg Self-Esteem scale, c) administering a shorter version of the Twenty Statement Test and conducting gender-based analysis on the self-concept findings, and d) using the open-ended items of the Current Self-Esteem scale to identify the promoters or challengers of adolescent self-esteem and self-esteem promoting strategies, as defined by the adolescents themselves.

The emerging picture of the adolescents was one of high self-esteem and youth whose self-concept in contemporary society was influenced by factors that in the past were ascribed to the opposite gender. The positive view of adolescents arising from the study's findings may help shift the conception of adolescence beyond the "stereotyped ideas of victims and victimization" which prevails in current developmental psychology and which "encourages experts to write primarily about what's going wrong in development, rather than about the things that go right" (Lamb, 1999, p. 4). The findings can contribute to mental health promotion strategies that are sensitive to the diversity of context out of which adolescent development arises and that recognize the multiple influences on adolescent self-esteem and cultural identity levels.

The emergence of the concepts of neighbourhood concordance and global valuation among the interpretations of the findings reinforced the contextual conception of cultural identity proposed in the thesis and suggested a contextual basis to self-esteem as well. The term multiculturation was proposed as an inclusive term which recognizes the

diversity of cultural identity development paths in Canada's multicultural regions, thus,

contributing toward a society which embraces cultural differences and recognizes such

differences as a normal part of human development.

APPENDIX 1

PILOT STUDY AMONG EAST INDIAN-CANADIAN ADOLESCENTS
Khanlou & Hajdukowski-Ahmed (1997)

**MENTAL HEALTH PROMOTION AMONG FEMALE ADOLESCENTS LIVING
WITHIN A CROSS-CULTURAL CONTEXT: PARTICIPATORY ACTION RESEARCH
WITH SOUTH ASIAN-CANADIAN HIGH SCHOOL STUDENTS
MRCPOWH TECHNICAL REPORT SERIES # 4
June 1997**

Purpose: This report describes a participatory action research (PAR) study conducted with a group of high school female students who are immigrants or descendants of immigrants in Canada. The study's objectives were to identify the adolescents' mental health issues, with particular sensitivity to their cultural context, and to identify courses of action, as defined by the adolescents themselves, that would promote their mental health.

Methods: Ten focus groups were held with a group of 8 female students of East Indian origin. The groups took place from February to August 1996 at a local high school within the Hamilton-Wentworth Region. Each focus group was approximately 1 hour in length. Data collection methods included audiotaping of and note taking during the focus groups, self-administered questionnaires and ongoing entries into the study's field log. The qualitative analysis, based on data from the transcription notes, involved an iterative process through which themes and sub-themes were identified, modified and placed into hierarchical format until consensus was reached by the researchers. The quantitative analysis, based on questionnaire data, consisted of descriptive statistics of nominal, Likert and visual analogue scale items.

Results: Three main themes emerged from the study. 1) The stress theme indicated a higher level of stress to be experienced by the older adolescents and dealt with school and home related sources of stress, and stress reducing activities and relationships. 2) The self-concept theme indicated a positive sense of self among the adolescents and dealt with their views on their body image and health, and degree of perceived control over their lives. 3) The cultural transformations theme dealt with ongoing changes in participants' relationships with their parents, and their attitudes towards the impact of culture and traditions on their lives. Evaluation of the PAR process by the participants at the end of the study was positive.

Conclusion: Adolescent females who live within a cross-cultural context face the challenging task of balancing the cultural expectations of their family and cultural community with the differing cultural expectations of their peers, school, and society. The PAR framework utilized in this study allowed for: 1) participants to identify their issues and find solutions that are culturally appropriate; and 2) an ongoing dialogue and mutual learning between the participants and researchers. PAR can enhance our understanding of the sociocultural diversity in adolescents' lives and contribute towards more context-specific mental health promotion strategies.

APPENDIX 2

CONSENT FORM

CONSENT FORM

I have been asked to participate in a study of health and well-being of secondary school students. Through my participation in the survey I may gain a better understanding of what makes me feel good about myself. If I have any questions regarding the survey, I can contact Nazilla Khanlou from the School of Nursing at McMaster University for more information.

I understand that:

1. My participation is voluntary and I may withdraw at any time.

2. My participating or not participating in the study will in no way affect my education.

3. My participation consists of completing a questionnaire.

4. All my responses are confidential. I will not be individually identifiable. Individual information will not be shared with my teachers or school.

I consent to participation in the study:

Signature: _____   Date: _____

AND

Parent's signature: _____   Date: _____

OR

Legal guardian's signature: _____   Date: _____

Please return this form within one week.

APPENDIX 3

THESIS QUESTIONNAIRE

Dear Student:

Hello! Thank you for taking the time to fill this questionnaire.

Responses from participants like you will help us to understand some of the things that are important to young people. All information you provide on this questionnaire is confidential. Do not write your name. Please try to respond to the questions in the order that they appear. It takes about 20 minutes to complete the questionnaire. We hope you find it interesting.

Thank you very much for your participation.

APPENDIX 3 CONTINUED

THESIS QUESTIONNAIRE

SECTION ONE

The following table indicates your feelings about yourself. After reading each statement, please indicate the extent you agree or disagree with it by **circling** the appropriate number.
1 means you strongly agree with the statement. 2 means you agree with it. 3 means you disagree with it. 4 means you strongly disagree with it.

	Strongly agree	Agree	Disagree	Strongly disagree
On the whole, I am satisfied with myself.	1	2	3	4
I feel I do not have much to be proud of.	1	2	3	4
I am able to do things as well as most other people.	1	2	3	4
I wish I could have more respect for myself.	1	2	3	4
I feel that I have a number of good qualities.	1	2	3	4
At times I think I am no good at all.	1	2	3	4
I feel that I'm a person of worth, at least on an equal plane with others.	1	2	3	4
All in all, I am inclined to feel that I am a failure.	1	2	3	4
I take a positive attitude toward myself.	1	2	3	4
I certainly feel useless at times.	1	2	3	4
I can talk to my family about things that are important to me.	1	2	3	4
I can talk to my friends about things that are important to me.	1	2	3	4

APPENDIX 3 CONTINUED

THESIS QUESTIONNAIRE

| SECTION TWO |

This section asks you to describe yourself. There are 10 numbered blanks on the page below. Please write 10 answers to the simple question "Who am I?" in the blanks. Write the answers in the order that they occur to you. Do not worry about logic or importance. Go along fairly fast, for time is limited.

WHO AM I?

1 ....

2 ....

3 ....

4 ....

5 ....

6 ....

7 ....

8 ....

9 ....

10 ....

APPENDIX 3 CONTINUED

THESIS QUESTIONNAIRE

SECTION THREE

For each of the following, please **circle** your answer to the question *"Do you live by or follow the _____ way of life?"* For example, if you believe you live by or follow the Canadian way of life a lot, you will circle number 1. Please provide an answer for **each line**.

DO YOU LIVE BY OR FOLLOW ...	A lot	Some	Not much	Not at all
the **Canadian** way of life?	1	2	3	4
the **African-Canadian** way of life?	1	2	3	4
the **British-Canadian** way of life?	1	2	3	4
the **Chinese-Canadian** way of life?	1	2	3	4
the **East Indian-Canadian** way of life?	1	2	3	4
the **French-Canadian** way of life?	1	2	3	4
the **Italian-Canadian** way of life?	1	2	3	4
the **Middle Eastern-Canadian** way of life?	1	2	3	4
the **Native-Canadian** way of life?	1	2	3	4
the **Polish-Canadian** way of life?	1	2	3	4
the **South American-Canadian** way of life?	1	2	3	4

In the following lines, fill in the blanks with other ways of life not listed above that apply to you. Then choose your answer by circling one of the corresponding numbers.

	A lot	Some	Not much	Not at all
the _____ way of life?	1	2	3	4
the _____ way of life?	1	2	3	4

In your opinion, what are some of the **characteristics of Canadian culture?** ....

....

....

....

<u>APPENDIX 3 CONTINUED</u>

THESIS QUESTIONNAIRE

SECTION FOUR

1. On the following scale, please <u>circle</u> the number that shows how you have felt about yourself over the course of the **past week**. The bigger the number, the more positive you have felt about yourself. 1 means you **didn't feel good** about yourself. 10 means you **felt great** about yourself.

1	2	3	4	5	6	7	8	9	10
Didn't feel good about myself									Felt great about myself

2. What things made you feel **GOOD** about yourself?

3. What things made you feel **NOT GOOD** about yourself?

4. What things can you **DO TO FEEL GOOD** about yourself?

THESIS QUESTIONNAIRE

SECTION FIVE

This last section asks questions about your background. The information is requested so to help us understand the general demographic characteristics of the participants. **For each of the following, please <u>circle</u> the appropriate number and <u>fill</u> in the blanks where necessary:**

1. Date of birth: Month _____ 19____

2. Gender: Male _____   Female _____

3. Grade level at school: _____

4. How do you rate your school performance?

     1   Usually your grades are in the A range
     2   Usually your grades are in the B range
     3   Usually your grades are in the C range
     4   Usually your grades are in the D or F range

5. Location of residence:

     1   Hamilton
     2   Other, please specify _____

6. Which of the following applies to you?

     1   Born in Canada
     2   Immigrated to Canada,   at what age _____
                                     Country you were born in _____
     3   Other, please specify _____

THESIS QUESTIONNAIRE

7a. What is the educational level of your **mother**?

    1 Elementary school
    2 Secondary school
    3 Completed university degree in _____
    4 Other, please specify _____

7b. Does your **mother** work?

    1 Yes, her occupation is _____
    2 No

7c. Which of the following applies to your **mother**?

    1 Born in Canada
    2 Immigrated to Canada,   at what age _____
                                   Country she was born in _____
    3 Other, please specify _____

7d. What is the original ethnic or cultural background of your **mother**?

8a. What is the educational level of your **father**?

    1 Elementary school
    2 Secondary school
    3 Completed university degree in _____
    4 Other, please specify _____

8b. Does your **father** work?

    1 Yes, his occupation is _____
    2 No

APPENDIX 3 CONTINUED

THESIS QUESTIONNAIRE

8c. Which of the following applies to your **father**?

    1 Born in Canada

    2 Immigrated to Canada,   at what age _____

                                    Country he was born in _____

    3 Other, please specify _____

8d. What is the original ethnic or cultural background of your **father**?

9. With whom do **you** live? Circle as many that apply to you.

    1 Both parents

    2 With mother

    3 With father

    4 With step-mother

    5 With step-father

    6 By self

    7 With other, please specify _____

10. What **language(s)** do you speak at home?

11. Please share any other thoughts you may have below.

THANK YOU VERY MUCH FOR YOUR PARTICIPATION ! ☺

APPENDIX 4
IDENTIFICATION WITH OTHER IDENTITIES 1

		Responses
Identity		Other 1
European	Austrian (1), Bosnian (1), Croatian (5), Cypriot (1), Danish (1), Dutch (7), European (8), French (1), Greek (2), German (13), Hungarian (1), Irish (15), Italian (2), Lithuanian (3), Latvian (1), Portuguese (30), Romanian (1), Scottish (9), Serbian (5), Sicilian (1), Scandinavian (1), Spanish (2), Ukranian (6), Welsh (2), Yugoslavian (5), Calabrease (1)	125 (22.7%)
Asian	Arabic (2), Chinese (4), Cambodian (2), Central Asian (1), Japanese (3), Korean (2), Laotian (1), Mongolian (1), Pakistani (3), Filipino (4), Sri Lankan (1), Thai (2), Turkish (1), Vietnamese (2)	29 (5.3%)
African	Somali (1)	1
Latin, Central and South American, Caribbean	South American (1), Brazilian (1), Cuban (1), Hispanic (1), Jamaican (4), Mexican (1), West Indian (5)	14 (2.5%)
Aboriginal	Inuit (1)	1 (0.2%)
Canadian	Canadian (2)	2 (0.4%)
American	North American (1), Alaskan (1), American (17)	19 (3.4%)
Oceania	Australian (2), Fiji (1)	3 (0.5%)
Hyphenated Canadian	American-C (3), Asian-C (1), Central American-C (1), Croatian-C (4), Dutch-C (1), European-C (1), German-C (3), Greek-C (1), Hungarian-C (2), Icelandic-C (1), Irish-C (7), Jamaican-C (1), Japanese-C (2), Korean-C (2), Portuguese-C (10), Spanish-C (1), South Indian-C (1), Slavic-C (1), Slovenian-C (1), Serbian-C (2), Scottish-C (1), Thai-C (1), Ukranian-C (2), Vietnamese-C (1), West Indian-C (1), Yugoslavian-C (1)	53 (9.6%)
Hyphenated Other	African-American (1)	1 (0.2%)
Religious	Catholic (3), Christian (8), Hindu (1), Muslim (1), Rasta (1)	14 (2.5%)
Teenage and other	Teenage (1), Other (30)	31 (5.6%)
Missing value		257 (46.7%)
Total		550 (100%)

Note. The number and percentage for each identity are provided. Percentages have been rounded to the nearest decimal point.

APPENDIX 5

IDENTIFICATION WITH OTHER IDENTITIES 2

		Responses
Identity		Other 2
European	Belgian (1), Bosnian (1), British (3), Dutch (2), English (1), European (5), Greek (3), German (7), Hungarian (1), Irish (6), Italian (3), Portuguese (3), Scottish (4), Serbian (3), Slovenian (1), Spanish (4), Swedish (1), Ukranian (3), Yugoslavian (1)	53 (9.6%)
Asian	Arabic (1), Asian (2), Chinese (1), Japanese (5), Korean (1), Laotian (1), Mongolian (1), Singaporean (1), Thai (1), Turkish (1)	15 (2.7%)
African		
Latin, Central and South American, Caribbean	South American (1), Brazilian (1), Jamaican (1), Mexican (3), Trinidadian (1)	7 (1.3%)
Aboriginal		
Canadian & provinces	Arctic (1), Newfoundland (2), PEI (1)	4 (0.7%)
American	American (14)	14 (2.5%)
Oceania	Antarctica (1), Australian (4)	5 (0.9%)
Hyphenated Canadian	American-C (1), European-C (1), Filipino-C (1),German-C (5), Greek-C (1), Guyanese-C (1), Irish-C (1), Italian-C (1), Latin-C (1), Mexican-C (1), Middle West-C (1), Portuguese-C (3), Russian-C (1), Scottish-C (1), Serbian-C (1), Ukranian-C (2),	23 (4.2%)
Hyphenated Other	African-American (1), Irish-Scottish (1)	2 (0.4%)
Religious	Baptist (1), Catholic (1), Christian (1), Jewish (2), Hindu (1), Muslim (1)	7 (1.3%)
Teenage and other	Teenage (4), Other (36)	40 (7.3%)
Missing value		380 (69.1%)
Total		550 (100%)

Note. The number and percentage for each identity are provided. Percentages have been rounded to the nearest decimal point.

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