

TOWARD A BETTER UNDERSTANDING OF THE CULTURAL IDENTITY
NEGOTIATION: THE EXPERIENCES OF MINORITY YOUTH IN
MULTICULTURAL SOCIETIES

by

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Abstract

How do immigrant and minority youth navigate between and within their heritage culture and the majority culture of the wider society? Acculturation theory and research point to a widespread preference for integration (adopting and maintaining bicultural affiliations) and a strong link between integration and psychological wellbeing. Despite compelling empirical evidence about the psychological and social benefits of integration, there is limited research about how immigrant and minority youth go about achieving it.

This thesis examines the mechanisms underpinning cultural identity integration, how immigrant and minority youth select desirable aspects of both cultures and blend them together in a novel way (hybridising) or shift between and across cultural identities depending on situational factors (alternating). The research is based on the core model developed by Ward and associates, which demonstrates that a motivation to integrate activates both hybrid and alternating identity styles but that these styles lead to different cultural identity outcomes (consolidation versus conflict) and have divergent effects on wellbeing (Ward, Ng Tseung-Wong, Szabo, Qumseya & Bhowon, 2018). The thesis has three main objectives: 1) to test the core mediational model of cultural identity negotiation with other minority groups and in other cultural contexts; 2) to extend the model by exploring how socio-political factors and family dynamics affect cultural identity styles and their outcomes; and 3) to explore gaps and omissions in the model to guide future research. To these ends, mixed methods are used across three studies with Arab youth in New Zealand and Arab-Palestinian youth in the state of Israel.

The first study tested the mediational model of cultural identity negotiation quantitatively with Arab minority youth in New Zealand and expanded Ward et al.'s (2018) model by testing contextual variables as antecedents of the hybrid and alternating cultural identity styles and their outcomes. Subsequently, the second study uses the same methodology to investigate the experiences of young Palestinian citizens of Israel. The core mediational model was replicated in both contexts. Findings from both studies revealed that family context exerted similar influences on cultural identity styles while socio-political factors affected cultural identity styles and wellbeing in different ways. In addition, the alternating identity style appeared to be more responsive to contextual factors (family dynamics and socio-political context) than the hybrid identity style.

The third study aimed to gain a broader and deeper understanding of the findings from the previous two studies, using qualitative methods to draw on the cross-cultural insights derived from a comparison of the New Zealand and Israel contexts. The

qualitative study brought the individual agency into the spotlight as participants discussed selecting different strategies across work, home and university settings. When young people described their lived experiences, the alternating identity style emerged as a beneficial strategy enabling them to bridge cultural contexts without negative outcomes. Youth often had access to more than one cultural identity style and proactively interchanged them resiliently and flexibly to navigate a wide range of social environments.

The combination of studies in this thesis provided additional insights into acculturation literature, integration and cultural identity styles. The findings of the research programme have contributed to gaining novel perspectives in understanding youth experiences during acculturation. More specifically, findings of this thesis led to greater understanding of what contextual factors influence the bicultural interplay of ethnic and civic participation and identity among multicultural youth. The mixed method design also has significant contributions that enabled a contextually situated understanding of the experiences of Arab youth within their cultural and socio-ecological environments and their experiences as minorities in two very different country contexts.

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Chapter 1 General Introduction

The extent of intercultural contact in the global era has never been greater. At present 258 million individuals, or 3.4% of the world's population, reside outside their country of birth, and international rates of migration are still increasing (United Nations, 2017). Globalisation, colonisation, and technological advances have also contributed to bringing more and more cultures into direct contact with one another (Ward, 2001). At the same time, many modern societies are quickly becoming poly-cultural (Berry, Phinney, Sam, & Vedder, 2006; United Nations, 2017). With such dramatic changes, in-depth research into acculturation processes and their consequences is becoming increasingly important to academics and policymakers.

According to the World Migration Report, individual wellbeing is an important predictor of migrants' economic contributions to their countries of residence (Lackzo & Appave, 2014). However, beyond the economic sphere, there are key information gaps on migrant experiences. A report by the Commission on the Measurement of Economic Performance and Social Progress reveals that more research into individuals' wellbeing, especially that of minority group members, is needed to inform overall social progress indicators (Stiglitz, Sen, & Fitoussi, 2009). Factors in acculturation and wellbeing may include how minorities are treated, how they are involved in society overall, and how they develop and maintain their various cultural identities (Arnett, 2002; Berry, 2008; Morris, Chiu, & Liu, 2015).

Acculturation: Theory and Research

Acculturation. The term 'bicultural individuals' (or biculturals) refers to persons who have been socialised into or identified with two or more cultures (Benet-Martínez & Haritatos, 2005; Nguyen & Benet-Martínez, 2007). Such bicultural exposure is widespread among (but not limited to) minority individuals, those of mixed ethnicity, immigrants, refugees, first nations peoples and international students (Berry, 2003; Padilla, 2006). Most studies of bicultural individuals have focused on minority immigrants whose heritage cultures differ from the majority culture. It is often the case that power relations within societies incentivise the adoption of the majority culture and de-emphasise the maintenance of the heritage culture (Berry & Ward, 2016; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Nevertheless, in this thesis, acculturation does not simply mean acquisition of a majority culture by minority group members.

An early definition of acculturation was put forth by anthropologists Redfield, Linton, and Herskovits (1936) as “a phenomenon which results when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (p. 149). Graves (1967) further delineated between social and psychological acculturation. The former refers to socio-economic or structural variation as a result of intercultural interaction, while the latter involves the altering of beliefs, behaviours, identities or values (Berry & Sam, 1997; Berry, 2005). Social acculturation has been studied at the group level while research into psychological acculturation has focused on individual changes and experiences (Berry, 1970, 1974, 1984).

Cross-cultural psychology research has highlighted the critical roles of culture and intercultural interaction in shaping behaviour and influence the cognitive, affective and relationship experiences of individuals and groups (Berry, 1997). Berry (1974, 1984) was one of the first to explore individual changes during acculturation processes. He proposed that minority-culture individuals living in majority-based societies confront two dilemmas: first, whether they are interested in keeping their heritage culture or not, and second, the extent to which they wish to participate in (or even adopt or identify with) the existing dominant culture of the society (Berry, 1974, 1997). These two factors have been termed (heritage culture) *maintenance* and (majority culture) *participation*.

Based on surveys of individual attitudes toward those two dilemmas, a bi-dimensional framework was developed with four acculturation strategies: 1) integration (defined as maintaining the heritage culture while participating in elements of the majority culture); 2) assimilation (adopting elements from the dominant culture while giving up the heritage culture); 3) separation (maintaining one’s heritage culture while detaching from the dominant culture); and 4) marginalisation (detachment from both cultures) (Berry, 1974, 1997). This framework is the most widely cited model in acculturation research. It should be noted that the strategy of integration was originally conceptualised as socio-cultural, rather than psychological identity integration, notwithstanding the theoretical overlaps.

Integration. While Berry's initial work concentrated on strategic preferences, other researchers have focused on values or behaviours (Berry, 1980, 2009; Birman, 1994; Schwartz, Unger et al., 2010). Regardless of the approach, the strategy of integration (combining heritage culture maintenance with majority culture participation) has repeatedly emerged as the most preferred acculturation approach among minority groups studied (Berry et al., 2006; Van Oudenhoven, Ward and Masgoret, 2006). The integration strategy has also been associated with a range of favourable outcomes including creative performance (Cheng, Sanchez-Burks, & Lee, 2008; Tadmor, Galinsky, & Maddux, 2012), positive intercultural relationships (Mok, Morris, Benet-Martínez, & Karakitapoğlu-Aygün, 2007) and enhanced psychological wellbeing (Hui, Chen, Leung, and Berry, 2015; Huq, Stein, & Gonzales, 2016; Ward & Kennedy, 1994). A meta-analysis by Nguyen and Benet-Martínez (2013) based on 83 studies with over 23,000 participants found that bicultural integration (or biculturalism, as it is referred to in that study) leads to beneficial psychological, social and health outcomes.

Given the positive outcomes associated with integration as a socio-cultural strategy among minorities, researchers became interested in understanding its underlying psychological mechanisms (Berry, 1980, 2009; Birman, 1994; Schwartz, Unger et al., 2010). An array of theoretical directions emerged: 1) *Second culture acquisition* patterns were observed as overt behaviours (alternation and fusion) (LaFromboise, Coleman, & Gerton, 1993); 2) *Typologies of bicultural individuals* were proposed (blended, integrated, instrumental or explorers) (Birman, 1994); 3) *Identity typologies* were introduced i.e., identity separators versus identity integrators (with integrators categorised as blenders or alternators) (Phinney & Devich-Navarro, 1997); 4) *Bicultural Identity Integration* (BII) theory was developed with two intersecting dimensions: cognitive (identity blending to fragmenting); and affective (feelings about the compatibility of the two cultures) (Benet-Martínez & Haritatos, 2005; Benet-Martínez, Leu, Lee, & Morris, 2002); 5) The *Integrative Psychological Model of Biculturalism* (IPMB) was constructed, with "blendedness" as a cognitive identity dimension and "alternating" as a behavioural marker (Cheng, Lee, Benet-Martínez & Huynh, 2014); and 6) *Cultural identity styles* (e.g. hybrid and alternating) were conceptualised as identity processes interacting with various antecedents and outcomes (Ward et al., 2018) rather than cognitive or affective dimensions.

Work by LaFromboise et al. (1993) discussed modes of "second-culture acquisition" among biculturals (p. 396). The researchers categorised two overt behaviour

patterns among individuals exposed to a second culture: alternating and fusion. Individuals who “alternated” tended to change their cultural behaviours depending on external context or social settings, such as who they were with at the time. Others “fused” two cultures together, sometimes creating a third “fusion” culture. LaFromboise and colleagues suggests that modifying one’s cultural behaviour to suit the social context is linked with beneficial psychological outcomes and enhanced cultural competence (LaFromboise et al., 1993). In this work, behavioural alternating rather than cultural identity alternating was the focus of study.

Following the studies on second culture acquisition, theorists became more interested in typologies of individuals rather than processes by which biculturalism develops. Birman (1994) focused on cultural self-identification and proposed four categories: blended, integrated, instrumental and explorers. The “blended” tend to ‘pick and mix’ aspects of both their cultures, or even merge them together, similar to the “fusion” of LaFromboise et al. (1993). The “Integrated” generally identify more with their heritage culture but are behaviourally competent in both cultures (Ramirez, 1984). “Instrumental” types are capable of dealing with various cultures at the behavioural level but do not necessarily identify with any of them. “Explorers” are competent with the dominant culture and explore it, while only identifying with their heritage culture. Birman’s work emphasised that cultural behaviours may differ from cultural identities.

Following on from this, Phinney and Devich-Navarro (1997) introduced another empirically-based typological model: bicultural identity types. They asked African and Mexican-American youth whether they integrate their cultural identities together or keep them separate. Cultural identification reportedly followed two patterns: cultural blending and alternating between cultures. Blended individuals viewed the two cultures as different but compatible, identified with both and were comfortable combining these. In this research, although identification with both cultures was similar for alternators and blenders, alternators tended to view the cultures as less compatible and some experienced a conflict between their two cultures.

There are several theoretical problems with typological studies. Confident socio-behavioural engagement in a culture is a separate phenomenon from psychological identification with that culture (Roccas & Brewer, 2002). While the richness of bicultural life certainly involves both behaviours and identities, typological measurement instruments may not distinguish sufficiently between the two, conceptually or methodologically. Biculturals are often classified as more than one type, raising concerns

about the theoretical value of categorising individuals into discrete “types”. In light of these issues, alternative approaches have arisen.

The Bicultural Identity Integration (BII) model was developed by Benet-Martínez and her colleagues to understand multiple cultural identities (Benet-Martínez & Haritatos, 2005; Benet-Martínez et al., 2002) without typifying individuals. BII encompasses two independent components: 1) the “fused to fragmented” dimension, i.e., cognitive *perceptions* about the extent to which one’s cultural identities are blended together versus disconnected; and 2) the “compatible versus oppositional” dimension, involving feelings about the degree of compatibility between one’s two cultures (Benet-Martínez, 2012; Huynh, Nguyen & Benet-Martínez, 2011). Persons who perceive themselves as high in cultural blendedness and who also feel emotionally that their cultures are compatible or harmonised, are said to be high in BII. They tend to view themselves as having hyphenated cultural identities and they experience two cultures and identities without internal conflict (Chuang, 1998; LaFromboise et al., 1993; Phinney & Devich-Navarro, 1997). Individuals low in BII (those who consider their identity to be fragmented and feel that their cultures are oppositional) may experience their cultural identities as compartmentalised and undergo identity conflict or confusion (Chuang, 1998; Gil, Vega, & Dimas, 1994; Phinney & Devich-Navarro, 1997; Vivero & Jenkins, 1999).

The BII model’s contribution to the study of cultural identity integration is that it highlights two separate gradations of significance to this field: perceived blendedness versus fragmenting and feelings of cultural compatibility versus cultural conflict (Benet-Martínez, 2012). 2002). In empirical BII studies, these cognitive and affective dimensions appeared to operate independently of each other, almost never sharing antecedents or outcomes (Benet-Martínez, 2012; Benet Martínez & Haritatos, 2005).

The identity-behaviour dilemma has also surfaced during BII research, in which cultural frame switching ability referred to shifting between *external* cultural schema (rather than among internal cultural *self*-schema as in alternating identities) (Hong, Morris, Chiu, & Benet-Martínez, 2000). In such studies, participants sometimes had *both* blending and frame-switching (or even alternating) tendencies 1) simultaneously, 2) in different situations, or 3) in behaviour versus identity domains (Benet-Martínez, 2012; Huynh et al., 2011; Ward et al., 2018). With those observations in mind, Benet-Martínez (2012) and Huynh et al. (2011) proposed that bicultural integration involves both external behavioural aspects and internal identity components and that these should be measured separately to avoid confounding them. While there is strong evidence that psychological

identification with a culture differs from social and behavioural competence to participate in it (Roccas & Brewer, 2002), developing measurement instruments that disentangle these two aspects is no simple task.

In order to deal with such challenges, the question of identity *processes* has been raised. BII measures variation between individuals but does not generally provide theory or data on *how* people integrate. Researchers are now turning their attention to what mechanisms or internal strategies individuals use to construct their bicultural identity integration.

Following on from their work on BII, Benet-Martínez and colleagues proceeded with an Integrative Psychological Model of Biculturalism (IPMB) (Cheng et al., 2014). In this model, Benet-Martínez's dimension of "blendedness" has been treated as both a cognitive and identity dimension; and "alternating" has been viewed as a behavioural marker (see Birman, 1994; LaFromboise et al. 1993). However, it should be noted that among multicultural individuals, alternating between cultures can involve either identities or behaviours, or both. Several authors have discussed the identity aspect of alternating (Comănanu, Noels, & Dewaele, 2017; Doucerain, Dere, & Ryder, 2013; Howarth, Wagner, Magnusson, & Sammut, 2014; Noels & Clément, 2015; Witteborn, 2007; Zhang & Noels, 2013).

More recently, scholars have been concentrating on individuals' identity integration processes and what factors predict or support various outcomes (Amiot, de la Sablonnière, Terry, & Smith, 2007; Chu, White, & Verrilli, 2017; West, Zhang, Yampolsky, & Sasaki, 2017). Stuart and Ward's (2011b) qualitative study of Muslim immigrant youth examined their processes of socio-cultural integration in New Zealand. The researchers used an inductive approach to explore how participants viewed their perceptions and experiences of integration during focus groups, in qualitative interviews and in open-ended written questions. *Finding a balance* emerged as a critical theme. Muslim youth proactively "achieve[d] a balance" in negotiating their dual cultural identities via three distinct strategies: blending, alternating and minimising differences (Stuart & Ward, 2011b, p. 263). The latter involved emphasising the individual identity as a unit and de-emphasising cultural differences when interacting with majority group members. The analysis suggested that two of the strategies (blending and alternating) had identity components and often involved at least some degree of identity integration.

Based on this bottom-up research, Ward et al. (2016) developed two separate scales to capture hybrid and alternating identity styles as options youth may use to

integrate and negotiate multiple cultural identities. The hybrid identity style entails adopting aspects of both cultures in a way that suits the bicultural individual, while the alternating identity style involves cultural identity switching depending on the situation (Hedegaard, 2005; Phinney & Devich-Navarro, 1997; Stuart & Ward, 2011b; Ward, 2013). The two cultural identity styles are conceptualised as operating independently of each other, necessitating the development of two separate scales (Ward, 2013).

Ward and colleagues then conducted research, with Chinese, Greek, Filipino and Mauritian communities, focusing on both predictors and outcomes of those cultural identity styles (Ward et al., 2018, Ward, Ng Tseung-Wong, Szabo & Bhowon, 2016). Findings indicated that the two independent styles could coexist simultaneously in the same person and that both styles are strategies minority individuals use when they are motivated toward integration (i.e., retaining one's heritage culture while participating in the majority culture).

In this research, Ward et al. (2018) demonstrated that each of these styles could be correlated with identity and psychological wellbeing outcomes in distinctive ways. The hybrid identity style was associated with higher levels of cultural identity consolidation (i.e., a consistent, non-fragmented internal cultural identity) and this, in turn, led to enhanced health and wellbeing. In contrast, the alternating identity style was associated with ethno-cultural identity conflict (internal conflict about core identity facets of self), which predicted decrements in health and wellbeing.

The key theoretical feature of the cultural identity styles is their conceptualisation as identity processes, rather than as fixed identities in an individual (Ward et al., 2016). These identity processes are viewed as mediators of the relationship between motivation to integrate, cultural identity outcomes (cultural identity consolidation and ethno-cultural identity conflict) and psychological wellbeing.

The Process of Acculturation in an Ecological Context

Initially, Berry (1974, 1997) studied acculturation and integration as social processes that have implications for the social psychology of individuals and groups, while later researchers have often focused on the internal psychological processes of acculturating individuals. However, acculturation and integration do not occur in a vacuum (Chirkov 2009, p. 178), but are affected by the social contexts in which people live (Berzonsky, Cieciuch, Duriez, & Soenens, 2011; Schwartz, Unger et al., 2010). Thus, in cross-cultural psychology, acculturation is now being viewed as a dynamic process in

which individuals' inner experiences interplay with their external social environments (Ward & Geeraert, 2016). Indeed, there has also been a call for research on how external settings affect integration processes and identity development, particularly among immigrant youth. Such research requires innovation because: 1) there is a need to develop suitable means to measure contextual variables and their impacts; 2) it is necessary to distinguish between external influences and internal processes; and 3) there has been some difficulty in determining how surrounding factors affect development (García-Coll et al., 1996; Oppedal, 2006).

Ecological theory, as established by Bronfenbrenner (1977, 1979, 1994) proposes that various socio-ecological systems constitute peoples' social environments and shape their lives. He considers that this is especially the case for young people during their socialisation and enculturation processes.

In Bronfenbrenner's model, contextual systems are nested one inside the other like Russian dolls. He envisages these systems as encompassing individuals in four layers: microsystems, mesosystems, exosystems, and macrosystems. A microsystem is an individual's closest environment where their most important relationships develop, such as home or school (Betancourt & Khan, 2008). The interaction of two microsystems forms a mesosystem. Exosystems include structures that impact on a person, but which they are not personally a part of (and often have little say in) like community boards, government institutions and socioeconomic structures. The macrosystem broadly involves the indirect impact of events or historical changes over the course of a person's lifetime. Bronfenbrenner (1977, 1979, 1994) posits that if any level of socio-ecological system breaks down or fails to function as a holistic system, the individual's development can be negatively influenced. A visual depiction of this ecological theory can be found in Figure 1.1.

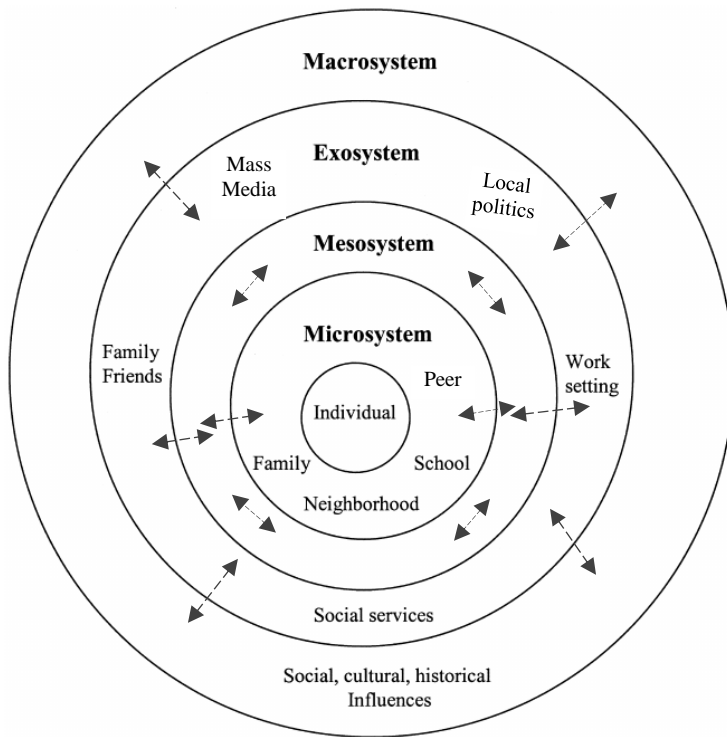


Figure 1.1. Bronfenbrenner's ecological systems theory (Bronfenbrenner, 1977; 1979; 1994).

Along these lines, Lerner (2002) proposed that a young person's closest microsystem is their immediate family whereas the socio-political environment operates on another level. However, a key focus of this theory is the notion that individuals and their contextual systems are continually engaged in reciprocal patterns of influence and mutual feedback within and across those levels. Young people's development and their communities are significantly affected by all of these contextual systems (Pfafferott & Brown, 2006). Minority young people are therefore influenced by their immediate family context, which is affected by their community and socio-political contexts.

The current thesis will use core concepts from ecological theory to consider youth within their contextual environments. The data collection and analysis methods were chosen specifically to locate and ground young people's experiences of cultural identity integration within the contexts of their families, communities and majority-led nation-states.

Developmental and Contextual Factors

Acculturation and youth development. Exposure to new cultures and operating biculturally during acculturation can be life-changing experiences at any age. The challenges of developing one's cultural identity may be even greater for minority youth living within a majority culture that differs from their own (Juang & Alvarez, 2010). Several research perspectives combine developmental factors with ecological contextual factors. These perspectives are: 1) acculturation gaps; 2) youth accomplishment due to psychological resilience; and 3) youth achievement despite psychological risk factors from acculturation gaps (Stuart & Ward, 2011b).

Young people from any background may experience heightened vulnerability due to developmental challenges (Berry et al., 2006; Chen, Unger, Cruz, & Johnson, 1999; Love, Yin, Codina, & Zapata, 2006; Motti-Stefanidi, Asendorph, & Masten, 2012; Phinney, 1990; Sam & Ebooks, 2006; Smetana, Campione-Barr, & Metzger, 2006). Adolescent development is not limited to physical and emotional changes. It also encompasses transformation of cognitive thought processes and the ways young people relate to others. If they are simultaneously engaging in cultural learning, it will be incorporated in this intricate weave of affective, cognitive and interpersonal adjustments. Indeed, young people's acculturation strategies have been found to differ according to their stages of maturation (Farver, Xu, Bakhtawar, & Lieber, 2007; Oppedal, 2006; Sam & Oppedal, 2002).

In Erikson's theory, physical, mental and social growth should occur during consecutive developmental stages in order for an adolescents or young person to formulate an integrated identity (Erikson, 1968). Such contextual factors help young people develop psychological continuity in which the individual combines potentially contradictory childhood experiences into coherent self-schema (Erikson, 1968). For Erikson, such a sense of personal integrity or cohesiveness is crucial for youth identity development. Constructing one's identity, therefore, involves proactively finding one's role or place in one's environmental contexts and a way to express who one is, in a way that fits in contextually while affirming the individual's integrity.

In addition to ordinary adolescent struggles of exploring one's identity and autonomy (Erikson; 1968; Steinberg & Morris, 2001), minority youth must also balance their heritage cultural values, attitudes and behaviours with those of a dominant culture. The bicultural balancing act may be particularly difficult if a child's ethnic background differs considerably from the majority group (Farver, Narang, & Bhadha, 2002;

Smokowski, David-Ferdon, & Bacallao, 2009). For instance, immigrants in colonial and post-colonial societies report depleted psychological wellbeing, with low self-esteem and high levels of depression (Cislo, Spence, & Gayman, 2010; Tsytsarev & Krichmar, 2000)

Young people are often highly immersed in the majority culture and language during school, work and community activities while their parents' lives may be centred in traditional ways (Yeh & Hunter, 2005). Such intergenerational cultural differences have been termed "acculturation gaps" (Farver et al., 2002). Any culture provides a socialisation blueprint for how to live socially and healthily, manage stress and foster a sense of belonging (Farver et al., 2002; Parke & Buriel, 1998). Acculturation gap theory suggests that intergenerational cultural differences could make young people feel unable to turn to either parents or other teachers for social support in dealing with internal cultural contradictions. The loss of the heritage culture plus low status within the dominant culture might leave youth without access to the protective factors of either culture if acculturation gaps affect the parent-child relationship or block transmission of a coherent cultural blueprint that youth can understand and use. Without this, they would be vulnerable to risk factors (Phinney & Ong, 2002; Smokowski, Rose, & Bacallao, 2008).

Some studies have suggested that minority youth may experience greater resilience and accomplishment during acculturation than their parents do with higher levels of psychological and social wellbeing including self-esteem (Berry, Phinney, Vedder, & Sam, 2006; Fuligni, 1998a; Oppedal & Røysamb, 2007). Alternatively, studies of youth achievement suggest that despite reportedly low levels of psychological wellbeing among minority adolescents, they often attain higher levels of attainment than their majority-group peers (Juang & Cookston, 2009; Le, Goebert, & Wallen, 2009; Nguyen, 2006; Sam, Vedder, Liebkind, Neto, & Virta, 2008; Smokowski, Buchanan, & Bacallao, 2009; Stuart & Ward, 2011a; Suarez-Morales & Lopez, 2009; Yeh, 2003).

Clearly, the jury is out as to whether being from a minority culture family is more likely to foster vulnerability or resilience. Several relevant questions may be raised. Are intergenerational cultural differences always a risk factor, and if not, how do youth negotiate between cultural contexts inside and outside the home? What factors make being from a minority culture a protective factor for psychological wellbeing (such as self-esteem) in some studies, but appear as a risk factor in other studies? How might cultural identity integration interact with such processes? Research into varying ecological contexts in young people's lives may provide further insight into protective and risk factors during acculturation.

Youth and the family context. Although the family may be one of the smallest structures in a modern society, its all-encompassing socialisation role is critical in youth development (Bronfenbrenner, 1979; Maccoby, 1992). It constitutes the child's most immediate experience of collective life (Phinney, Horenczyk, Liebkind, & Vedder, 2001; Phinney & Ong, 2002). As touched on above, the family is a core facilitator transmitting environmentally adaptive values and behaviours to its members (Farver et al., 2002; Parke & Buriel, 1998). Within this microsystem, there are a number of reasons why family cohesion or family conflict are likely to be intertwined with cultural identity processes and youth wellbeing.

There is ample evidence that harmonious family relationships provide a beneficial environment in which youth can flourish (Fuligni, 1998b; Lee, Choe, Kim, & Ngo, 2000). A nurturing family has been found to be a protective factor for young people's psychological wellbeing (Castillo, Conoley, & Brossart, 2004; Schwartz, Pantin, Prado, Sullivan & Szapocznik, 2005). Frictional family dynamics have been linked with adolescent conduct problems and risk-taking behaviours such as substance abuse and aggressive actions (Belcher & Shinitzky, 1998; Durant, Knight, & Goodman, 1997; Fisher & Feldman, 1998; Schwartz et al., 2005; Sussman, Dent, Stacy, & Burton, 1994).

Supportive family relationships have been associated with healthy identity development among youth (Bhushan & Shirali, 1992; Mullis, Brailsford, & Mullis, 2003; Schultheiss & Blustein, 1994; Schwartz et al., 2005; Schwartz et al., 2006). Parental guidance about the heritage culture is linked with child psychological wellbeing (Marshall, 1995). A substantial body of work further confirms the correlations between family cohesion and positive youth development (Bernal & Knight, 1993; Davey, Fish, Askew, & Robila, 2003; Rosenthal & Feldman, 1992; Su & Costigan, 2009; Supple, Ghazarian, Frabutt, Plunkett, & Sands, 2006; Umaña-Taylor, Alfaro, Bámaca, & Guimond, 2009).

For Arabs, family is particularly important. Among Arab people, there is a huge diversity of cultural, religious and ethnic experiences which may differ to varying degrees from Western experiences. An individual's family, extended family and especially parents often continue to be extremely important for a young person's socialisation into his or her adult years. In addition, familial emotional closeness for Arab individuals is prevalent and highly valued (Abdelghani and Poulakis, 2017; Attar-Schwartz & Khoury-Kassabri, 2016; Dwairy et al., 2006). In deciding the sample selection criteria for the

current thesis, demographically prevalent collectivistic Arab family patterns need to be taken into account. For example, young people (regardless of religion or ethnicity) generally live with their parents when single, courting or engaged, or until they are married (c.f. Dwairy et al., 2006, Awad, 2010).

Clearly, home life provides the basis for an individual's wellbeing, and within a broader contextual perspective, regardless of the individual's country of origin. However, families are also surrounded by social, ecological, and political settings (Bronfenbrenner, 1979).

Socio-political contexts. The cultural, historical or economic circumstances in which cross-cultural experiences take place have generally received less attention than individual changes in cultural behaviours or identity in acculturation research (Berry, 1974, 1997). Examples of socio-political context could include power dynamics in communities or vulnerability factors minority youth within societies. Responses to socio-political factors are likely to vary with the type of intercultural context, e.g., colonisation, migration or community diversification (Bhatia & Ram, 2001). However, in addition to socio-political contexts, it is essential to acknowledge that individual factors like age, the reason for migration, perceived cultural distance and social support all influence acculturation outcomes also (Berry, 1997).

Social context can shape minority individuals' valuation of their heritage culture and how they think the majority group views it (Schaefer & Simon, 2017). Welcoming, low-stress inter-ethnic environments are associated with interpersonal and psychological wellbeing outcomes for young people of colour (Cano et al., 2015; Stuart, 2012). Culturally inclusive contexts reflecting societal support for multiculturalism have been linked to wellbeing among individuals of both majority and minority ethnic groups (Verkuyten, 2009; Verkuyten & Thijs, 2004).

Negative experiences such as facing racial prejudice can influence intercultural outcomes (Jasinskaja-Lahti, Liebkind, Horenczyk, & Schmitz, 2003; Ward, Fox, Wilson, Stuart, & Kus, 2010). Anticipated harmful treatment and experiences of discrimination have been found to shape intergroup perceptions and predict avoidance of intercultural contact (e.g., Mendoza-Denton, Downey, Purdie, Davis, & Pietrzak, 2002; Pinel, 1999; Plant & Devine, 2003; Shapiro & Neuberg, 2008; Shelton & Richeson, 2006; Shelton, Richeson, & Vorauer, 2006). On the other hand, positive expectations can improve

intergroup relationships and increase interactions (Jasinskaja-Lahti, Mähönen, & Liebkind, 2012; Mähönen & Jasinskaja-Lahti, 2012).

Contextual variables are known to have a significant impact on acculturation responses, as backed up by a number of studies (Bourhis, Moïse, Perrault, & Senécal, 1997; Schwartz, Unger et al., 2010; Schaefer & Simon, 2017; Ward & Geeraert, 2016). Work by Bourhis et al. (1997) indicates that state policies and majority group members' attitudes are sometimes interwoven in a way that steers minorities toward certain acculturation orientations. Berry (1997) emphasises the importance of political, social and economic contexts in influencing whether individuals follow a path of integration, assimilation, separation or marginalisation. Indeed, in some social surroundings, minority individuals may not feel free to choose their preferred acculturation strategies. Contextual constraints can reduce opportunities to participate in the majority society and/or maintain the heritage culture (Berry & Ward, 2016). In environments of ethnic discrimination, individuals may feel pressured to identify with just one culture instead of expressing multiple cultures. If the minority culture is devalued, assimilation or separation could seem safer than attempting to be bicultural (Roccas, Horenczyk, & Schwartz, 2000; Rogler, Cortes, & Malgady, 1991; Ross, Xun, & Wilson, 2002). Such findings suggest that integration can only be experienced as a beneficial strategy for minorities when inclusive attitudes and systems are prevalent among the dominant culture and its institutions (Berry & Ward, 2016).

The Present Thesis: Aims and Outline

This thesis has three main objectives: 1) to test Ward et al.'s (2018) predictive model of cultural identity negotiation among Arab youth in New Zealand and Palestinians in the state of Israel; 2) to extend the model by exploring how contextual factors (socio-political and family dynamics) affect the main aspects of the model; and 3) to identify gaps or omissions in the model.

Broadly, this thesis will investigate contextual factors and their influence on Arab youth as minority group members. In particular, it will investigate how family dynamics and aspects of the socio-political environment interact with individuals' cultural identities, cultural identity styles and psycho-social wellbeing outcomes.

The over-arching theoretical framework of this thesis rests on the premise that identity integration and wellbeing occur within socio-ecological environments. Political, social and cultural contexts are expected to exert influence on acculturation processes and

outcomes, via subjective and/or objective experiences (Bronfenbrenner, 1994; Ward et al., 2010). Cultural identity styles are viewed as psychological processes embedded within broader surrounding systems. Nevertheless, contextual variables will not be viewed as fixed or deterministic of outcomes. Rather, the research follows Ward and Geeraert's (2007) suggestion that the socio-ecological influences must be carefully considered while remembering that minority individuals' experiences are dynamic processes rather than fixed or static ones.

Until recently, standardised scales have been the mainstay of empirical studies on acculturation and have provided extremely valuable data. Two quantitative studies will constitute a core part of this thesis. This quantitative work will build on Ward et al's (2018) predictive model of identity negotiation and add contextual variables into the mix within two different socio-political contexts.

Previous quantitative researchers in this field have also recommended the use of alternative methodological designs to delve further into individuals' acculturation experiences. In this thesis, a mixed methodology approach has been chosen with the intention of filling gaps in previous research. In-depth interviews will be used to explore how young people negotiate various intercultural challenges and the subjective meanings they ascribe to phenomena of interest (see Ward & Geeraert, 2016). It is hoped that qualitative methods and analysis will reveal ways that cultural identity styles operate within family and socio-political contexts. Aspirationally a mixed methodology could help illuminate the existing conceptual model(s) by providing insight into relevant pathways and components (Chirkov, 2009). For the three studies conducted as part of this thesis, two contrasting settings have been selected: New Zealand and Israel. The mixed methods approach was also chosen to allow for the complexity of participants' intercultural experiences and differences in the contextual environments in the two countries.

The two countries, New Zealand and Israel, were identified as suitable data-collection contexts due to their similarities as well as their differences. On the one hand, the two minorities (Arab youth in New Zealand and Palestinian youth in Israel) share similar challenges as minorities in Western individualistic societies. On the other hand, the origin and nature of their minority status are very different, both historically and in relation to state policies and social inclusion.

Two crucial theoretical variables may be relevant to the contexts of the sample collection countries: firstly, the size of the minority group in relation to the majority

population, and secondly, the degree to which the majority group views the minority as a valued or important part of the society, e.g., whether positively or negatively. A relatively high minority population percentage and an adverse representation of Arabs in Israel might be a prototypical situation where blended integration is difficult (Abu-Rayya & Abu-Rayya, 2009; Ayalon & Sagy, 2011; Bourhis & Dayan, 2004).

In New Zealand, indigenous Māori make up a relatively large percentage of the population and experience a degree of positive representation as treaty partners, and as cultural ambassadors of the society. Such a combination could be a more optimal condition for blending. Other smaller minority groups in New Zealand might benefit from the presence of pre-existing conditions for blending. New Zealand is generally considered to be moving towards becoming a multicultural society that encourages minority group participation and state institutions have begun to honour a historic treaty recognising indigenous rights (Ward & Masgoret, 2008). Governmental policies also facilitate support systems for refugees and new migrants while encouraging minorities to develop a sense of participatory civic belonging (Kolig & Kabir, 2008).

These situational features contrast markedly with the context of Arabs inside Israel. Israel is the only state in the Middle East that has Arabs living as a minority. However, unlike many minorities studied by acculturation researchers, Palestinian citizens of Israel are a native minority living under a mandated political system. Although Arab citizens represent the most prominent minority in Israel (20.8% of the country's population) (Israeli Central Bureau of Statistics, 2010, 2016), prejudice against them, along with ethnically discriminatory laws and policies, have been widely documented.

The current thesis consists of three studies that will be reported in Chapters 2 to 4, closing with a general discussion and conclusion in Chapter 5. Chapter 2 (study 1), "Cultural Identity Negotiation and Psychological Wellbeing of Arab Youth in New Zealand", is a quantitative study that uses the predictive model of cultural identity negotiation developed by Ward et al. (2016) to investigate how a sample of Arab youth in New Zealand experience and manage multiple cultural identities. The study aims to extend the said model by investigating the impact of socio-political and family contextual factors on the cultural identity negotiation. The contextual variables studied will be perceived discrimination and normative multiculturalism (socio-political factors) as well as family cohesion and family conflict (family dynamics variables).

In Chapter 3, the same methodology is applied to investigate the experiences of young Palestinian citizens of Israel. This study (study 2), entitled "Cultural Identity

Negotiation and Psychological Wellbeing among Palestinian Youth in the State of Israel,” employs the preceding model and contextual variables in a dissimilar context. Conducting two studies will give an indication of how contextual factors interact with the cultural identity styles in each country. Any differences will help ascertain the scope and limitations of the contextual variables, i.e., the extent to which they illumine the cultural identity styles and outcomes. Applying the cultural identity negotiation model in two settings may also extend its external validity.

The goals of Chapter 4 are to qualitatively investigate participants’ lived experiences of the cultural identity styles within their socio-political and family contexts, and to obtain feedback relevant to the quantitative model used in the preceding two chapters. The chapter is entitled “An In-depth Qualitative Study of Cultural Identity Negotiation and Psychological Wellbeing with Arab Youth in New Zealand and the state of Israel” and is based on interviews with eighteen young people in the two countries. Interviews lasted one to two hours and used open-ended questions to investigate the young people’s preferred cultural identity styles and how they evaluated their acculturation strategies. There were also questions to understand how environmental contexts have influenced their acculturative development and their cultural identities. The addition of a qualitative investigation to follow up the findings from the first two quantitative studies may also enable exploration of the dialectic between what individuals feel inside (the implicit) and what can be articulated to the outside world (the stated).

The final chapter integrates the overall findings from chapters 2, 3 and 4 into a general discussion of their conceptual and theoretical implications. It synthesises key learnings as well as limitations emerging from the current thesis in relation to the body of literature on acculturation, socio-ecological context and cultural identity integration, providing suggestions for future research. Potential applications of the findings by individuals, communities, governments and policymakers are also reviewed.

Chapter 2 Cultural Identity Negotiation and Psychological Wellbeing of Arab Youth in New Zealand (study 1)

Integration and the Cultural Identity Negotiation

Integration is defined as an individual strategy of participating in the majority culture while maintaining one's heritage culture (Berry, 1974, 1997). Minorities studied have perceived integration as resulting in more optimal outcomes than assimilation, separation or marginalisation (Berry, 2003, 2005; Berry et al., 2006; Nguyen & Benet-Martínez, 2013). Nevertheless, there is little research elaborating underlying factors that assist bicultural individuals to achieve integration.

In Ward et al.'s (2018) predictive model of identity negotiation, hybrid and alternating identity styles are strategies used by youth who are motivated to integrate, in order to negotiate multiple cultural identities. When the model was tested with Chinese and Greek communities in New Zealand, individuals with a hybrid style were more likely to score higher in cultural identity consolidation, which in turn led to enhanced psychological wellbeing. Those using an alternating style tended to experience more cultural identity conflict, which predicted decrements in their wellbeing. The model was replicated with other minorities in New Zealand including Indians and Filipinos (Ward et al., 2016). The core model of the predictive model of cultural identity negotiation is depicted in Figure 2.1.

Societal and contextual factors have a significant influence on individuals' psychological wellbeing during acculturation (Berry, 2005). However, less is known about how such contextual factors affect identity development, especially that of immigrant youth, in ecologically different settings. According to Bronfenbrenner's ecological theory (1977, 1979), environments act on individuals at the macro (societal) and micro (family) levels. Therefore, socio-political factors and family dynamics have been chosen as our contextual variables.

This study has two main objectives: 1) to test Ward et al.'s (2018) predictive model of cultural identity negotiation among Arab youth in New Zealand and 2) to extend the model by exploring how contextual factors (socio-political and family dynamics factors) affect the main aspects of the model. New Zealand's socio-political environment will be described below.

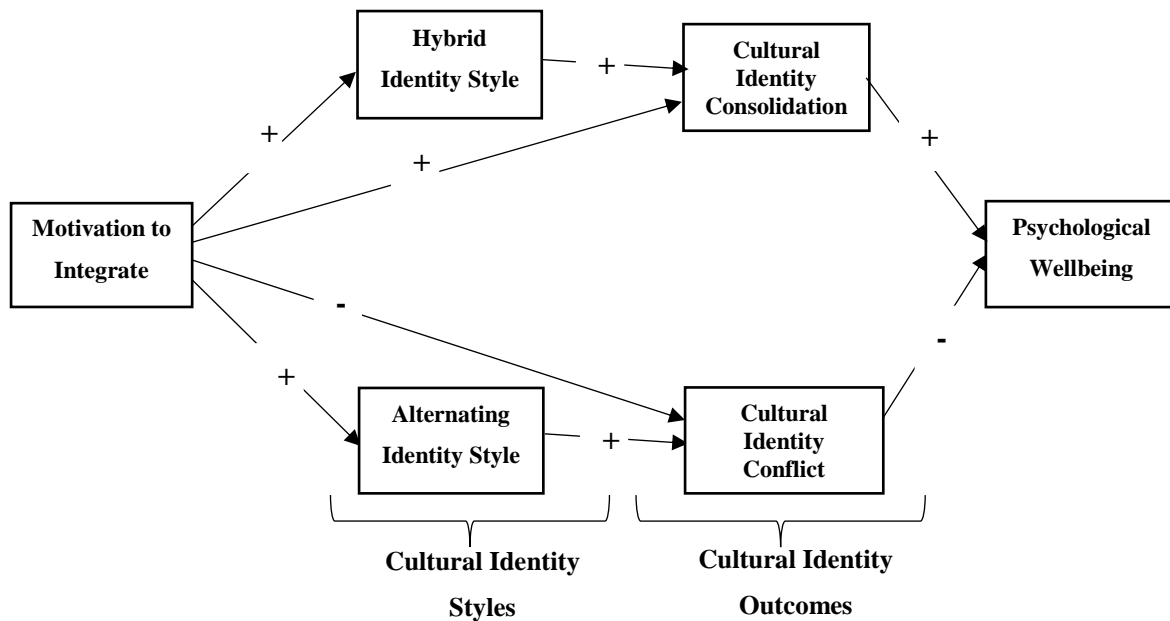


Figure 2.1. Mediation model of cultural identity negotiation (Ward et al., 2018).

Socio-political Environment

New Zealand was inhabited by indigenous Māori until British colonisation. The bicultural Treaty of Waitangi is essentially a covenant between Māori and the British crown that established legal rights for the indigenous population. The Treaty of Waitangi was signed in the 1840s. This treaty promises to guarantee protection of Māori culture as a treasure and to provide for Māori co-sovereignty (Liu, Wilson, McClure, & Higgins, 1999). Despite this, successive white majority governments enacted policies of attempted assimilation until the 1990s when parliamentary legislation compelled the government to honour its treaty obligations and start moving toward a bicultural partnership across a wide range of institutions (Orange, 2004).

From the 1980s and 1990s onward, immigration became a state economic strategy, and multicultural policies began to develop alongside diversifying demographics (Ward & Lin, 2005; Ward & Liu, 2012). Currently, New Zealand's population is 4.3 million, within which one in four people are born overseas (Statistics New Zealand, 2014). In 2013 the main ethnicities included New Zealand Europeans (74%), indigenous Māori (14.9%), Asians (11.8%) and Pacific Islanders (7.4%). Those of "Middle Eastern, Latin American or African background" made up 1.2% in 2013, an increase of more than thirty percent since 2006 (Statistics New Zealand., 2013)¹. At the time of the 2013 census,

¹ Total percentage exceeds 100% as some people belong to more than one ethnic group (Statistics NZ, 2013).

the Muslim population (46,149 people) made up just over 1% of the country's population. The Arab ethnic group (including Muslim, Christian and other Arabs) comprised 2,919 people, mostly residing in Auckland (Statistics New Zealand, 2013). There is some uncertainty as to whether the number of Arabs is accurate, as there is no separate category for Arab ethnicity on the census, and as refugees from Arab countries such as Syria have arrived post-census.

Today the Treaty of Waitangi is the foundation model of multiculturalism in New Zealand (Liu et al., 1999). New Zealand is often viewed as a relatively multicultural society that emphasises multi-ethnic inclusion and enjoys tolerant multi-cultural relationships (Sibley & Ward, 2013; Ward & Liu, 2012; Ward & Masgoret, 2008). According to the Multiculturalism Policy Index (MPI), an international report that monitors factors like government initiatives, school curricula, funding of language and cultural activities, New Zealand ranked fourth in the world for multiculturalism after Canada, Australia and Sweden from 1980 to 2010 (Banting & Kymlicka, 2006-2012; Bloemraad, 2011). In addition, according to Ward and Masgoret (2008), a multicultural ideology was found to be more widespread in New Zealand than in the European Union.

Research about acculturation and integration in New Zealand shows that multicultural integration has emerged as the preferred acculturation strategy among minority groups (Ward & Lin, 2005) and that minorities, such as Muslims, are fitting in well and achieving positive wellbeing outcomes in New Zealand society (Jasperse, Ward, & Jose, 2012; Stuart, 2012; Stuart & Ward, 2011b). In a New Zealand study of 317 migrant participants, 71% indicated that integration was their preferred strategy; those who kept their heritage culture while participating in the majority culture also reported lower incidences of identity conflict (Ward & Kus, 2008).

Although New Zealand is becoming more pluralist and multicultural (Ward & Masgoret, 2008), prejudice against minorities like Muslims, Asians and other ethnicities has been reported. According to Statistics New Zealand (2012), ten percent of the population feel discriminated against. The majority of those (six percent of New Zealanders, an estimated 187,000 people) believed that they receive unfair treatment based on their skin colour, nationality or ethnicity. New Zealanders may still perceive people from minority backgrounds, like Arabs or Muslims, somewhat less favourably than other cultural groups (Stuart, Ward, & Adam, 2010).

In the current study, we examine socio-political perceptions among people from one of the smallest minorities in New Zealand (Arab youth). Two socio-political variables

are investigated: 1) negative personal experiences (i.e., perceived discrimination), and 2) perceptions about multiculturalism at the institutional and societal level (i.e., normative multiculturalism).

Perceived discrimination. Perceived discrimination has repeatedly predicted adverse outcomes with regards to wellbeing among minority groups. Experiences of discrimination have been associated with decreased life satisfaction, stress, loneliness, depression, anxiety, substance abuse and low self-esteem (Berry & Sabatier, 2010; Greene, Way, & Pahl, 2006; Liebkind, Jasinskaja-Lahti, & Solheim, 2004; Neto & Barros, 2000; Revollo, Qureshi, Collazos, Valero, & Casas, 2011; Sabatier & Berry, 2008; Sam, 2001; Vedder, Sam, & Liebkind, 2007; Ward, Berno, & Main, 2002; Whitbeck, McMorris, Hoyt, Stubben, & LaFromboise, 2002). An Australian investigation of children from Middle Eastern and Asian backgrounds found that those who undergo discrimination tend towards more social withdrawal and emotional disfunction (Runions, Priest, & Dandy, 2011). Therefore, in this study, we expect to find direct paths between perceived discrimination and negative psychological wellbeing outcomes (lower satisfaction with life and more psychological symptoms).

An environmental context of discrimination can also have adverse effects on cultural identity development (Leong & Ward, 2000). Indeed, Ward, Stuart, and Kus (2011) found direct links between perceived discrimination and ethno-cultural identity conflict. Therefore, in this study, we also expect that perceived discrimination will directly predict ethno-cultural identity conflict.

Given that we anticipate direct links from perceived discrimination to poor psychological wellbeing, and to ethno-cultural identity conflict, it is also expected that those links will be mediated by cultural identity styles. We, therefore, propose that a context of discrimination is likely to also have a direct effect on alternating identity style.

There are a number of reasons to expect particular links between discrimination and cultural alternating. In situations of discrimination, an alternating style may constitute an adaptive reaction to situational demands (such as pressure toward cultural assimilation or cultural denial). In such contexts, alternating could also be a response to the desire for positive self-esteem around one's heritage culture and the desire to express it in safe situations. Ward et al. (2016) found evidence linking perceived discrimination and alternating identities among Tongan New Zealanders. Chinese New Zealanders who experienced discrimination were also more likely to alternate culturally (Ward et al.,

2016), perhaps to consciously engage their European-New Zealander identity and activate cultural similarity when interacting with white people. Thus, in contexts of prejudice, alternating could constitute a protective, adaptive and flexible choice.

It is therefore anticipated that perceived discrimination will negatively affect psychological wellbeing and predict higher ethno-cultural identity conflict. We also expect a direct effect whereby participants perceiving discrimination as more intense will be likely to score higher on the alternating style scale. Figure 2.2 summarises the hypothesised paths for this variable.

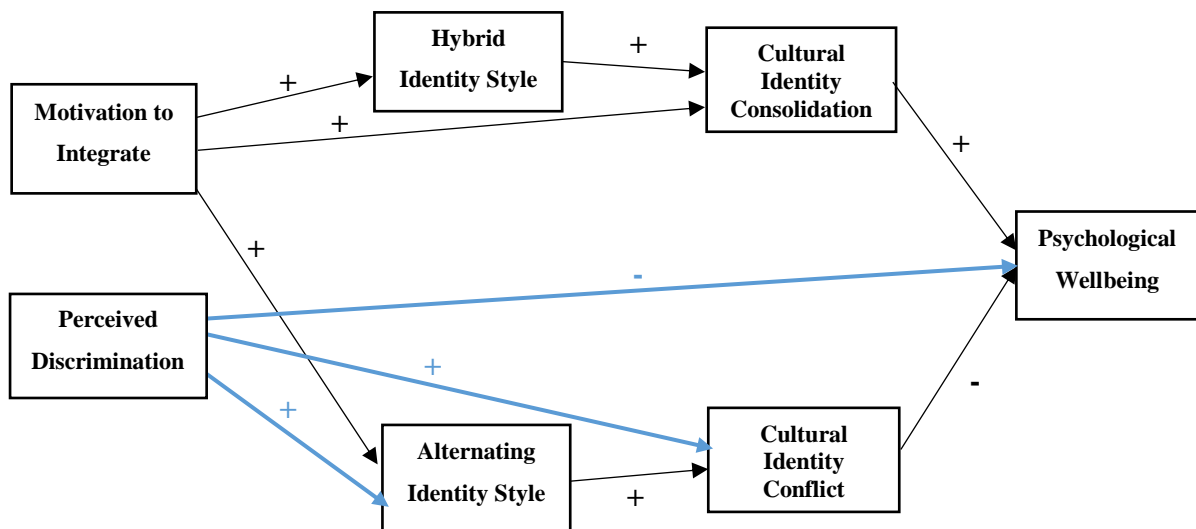


Figure 2.2. Perceived discrimination and cultural identity negotiation.

Normative multiculturalism. Multiculturalism involves both social and institutional support for cultural diversity. Inclusive majority group social attitudes have been viewed as a precondition for psychological wellbeing among minorities (see Berry, 1997, 2001). However, more recent definitions of multiculturalism emphasise institutional policies and practices. Berry and Ward (2016) conceptualised multiculturalism as becoming a normative societal feature via three mechanisms: 1) positive interaction between diverse cultural groups; 2) valuing of diversity and 3) institutional policy that actively enables multiculturalism in society. Based on these components, Stuart and Ward (2015) developed a scale to measure the extent to which minority individuals perceived “normative multiculturalism” as functioning in their societies. That scale will be one of the measurement instruments used in this thesis.

Minority individuals’ impressions of how culturally accepting an environment is can predict their psychological wellbeing (Berry et al., 2006; Sue & Sue, 2003) and self-

esteem (Verkuyten, 2009), as well as intergroup relations outcomes (Chang & Le, 2010, Horenczyk, 1997; Kus & Ward, 2009). Among Muslim youth in New Zealand, perceived societal multiculturalism predicted psychological and sociocultural wellbeing including lower acculturative stress levels, reduced behavioural problems, fewer psychological symptoms and higher life satisfaction (Stuart, Ward & Robinson 2011). More recently, higher scores on the normative multiculturalism scale predicted better outcomes for British Indians (Ward, Stuart, & Watters, 2016). We anticipate that for Arab youth in New Zealand, perceiving greater normative multiculturalism in society will predict psychological wellbeing (higher satisfaction with life and lower levels of psychological symptoms).

In research into identity outcomes and the integration of cultural identities, the impact of a supportive multiculturalist environment has been relatively neglected. It is not known whether perceiving acceptance from the dominant group or its institutions predicts positive identity outcomes or the integration of cultural identities. This thesis will be one of the first to explore how perceptions of acceptance from the dominant group or its institutions might be associated with variation in cultural identity integration among minorities.

Since perceived discrimination can repress identities and lead to identity conflict (Ward et al., 2011), intergroup acceptance and multiculturalism should have the opposite effect, reducing ethno-cultural identity conflict. Therefore, we hypothesise that perceptions that multicultural norms are widespread will be linked to decrements in ethno-cultural identity conflict. In addition, since perceived discrimination was previously found to increase the incidence of alternating identity style (Ward et al., 2016), we expect that by contrast, participants perceiving their society as more multicultural or inclusive will be less likely to alternate their cultural identities.

We also anticipate that perceptions of normative multiculturalism will increase the use of the hybrid identity style. Hybrid identity style is thought to develop when minority youth combine their cultural identities internally, resulting in cultural identity consolidation, which in turn, enhances psychological wellbeing. Even when a hybrid identity style is preferred by multicultural individuals, it might not be activated unless conditions of multiculturalism support intercultural acceptance (see Berry 1997, 2001). By releasing blocks to ethnic identification, normative multiculturalism may make it easier and safer for minorities to blend their various cultural identities.

To summarise, it is anticipated that normative multiculturalism will positively affect psychological wellbeing and predict lower levels of ethno-cultural identity conflict. We expect participants perceiving their society as more multicultural to use the alternating identity style to a lesser extent and the hybrid identity style to a greater extent. Figure 2.3 shows the hypothesised pathways of normative multiculturalism and its impact on the identity negotiation model.

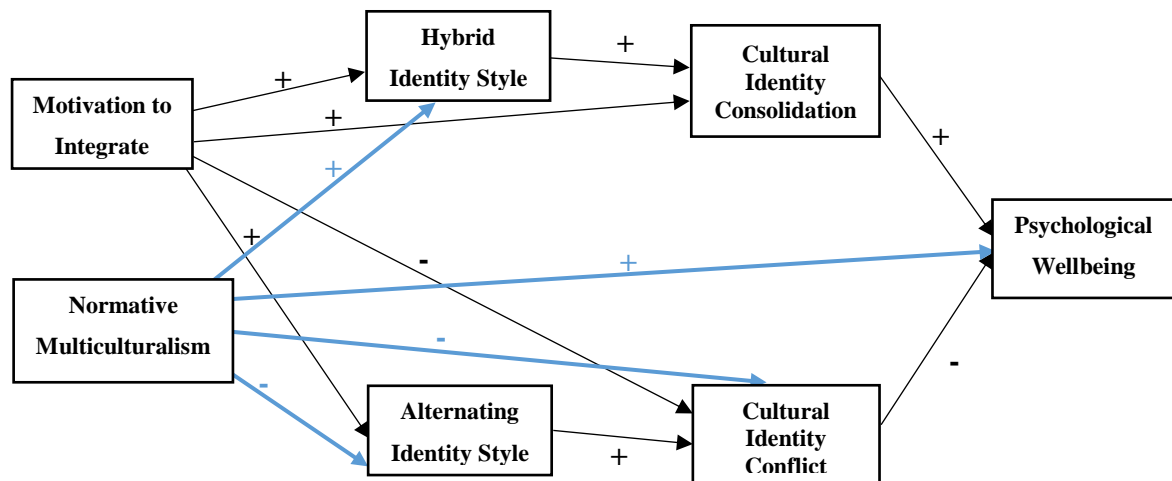


Figure 2.3. Normative multiculturalism and cultural identity negotiation.

Family Dynamics, Acculturation, and Youth Wellbeing

Adolescence can be a challenging time for youth and parents alike. For immigrant families, acculturation stressors can pose additional potential difficulties (Noh & Kasper, 2003). Such factors may include disconnection from cultural practices and familiar social networks, isolation from family and support resources in one's previous country as well as learning a new language along with different cultural norms and beliefs (LaFromboise et al., 1993; Suárez-Orozco, Todorova, & Louie, 2002). Living as a minority can also impose extra burdens on families if individuals experience discrimination, language barriers, and job difficulties (Beiser & Hou, 2006; Oh, Koeske, & Sales, 2002).

Although all family members may experience challenges during acculturation, their responses may vary according to individual or generational differences (Portes & Rumbaut, 2001; Szapocznik, Scopetta, Kurtines, & Aranalde, 1978). In this study, we will focus on family dynamics (i.e., family conflict and family cohesion) and its impact on youth responses including cultural identity styles, cultural identity outcomes and wellbeing of bicultural youth.

Family conflict. A critical challenge in acculturation is how families and youth balance being part of both their heritage culture and the culture that predominates in the society they live in (Berry & Sam, 1997; Bourhis et al., 1997). Many cultures treasure interdependent extended family life and collectivistic values that nurture community mutual aid. For those living as a minority in a Western country, these extended family systems can provide support, however, if young people experience them as a burden, family conflict may occur.

Minority young people sometimes experience pressure to balance their cultural values and family demands with the norms of an individualistic majority culture (Dinh & Nguyen, 2006). Prioritising duty toward family members during decision-making may increase stress among youth (Fuligni, Tseng, & Lam, 1999). The home is often one of the only places where minority youth experience their heritage culture, especially if few other families from the same background are nearby. In such isolating situations, any rigid parental enforcement of particular cultural norms could invoke a narrow view of the ethnic culture among youth and increase their perceptions that their two cultures are irreconcilable. Indeed, family conflict has been associated with perceptions of greater incompatibility (cultural distance) between ethnic and majority cultures (Benet-Martínez & Haritatos, 2005; Huynh, 2009). Williams (2010) found that for Indian youth in New Zealand, perceived cultural distance between heritage and majority cultures was considered a risk factor for identity conflict.

Cultural identity integration involves two subjectively compatible cultures being represented together in a person's identity structure without identity fragmentation (Benet-Martínez & Haritatos, 2005; Berry et al., 2006). Given the links between family conflict, perceived cultural distance and identity conflict described further above, it is possible that identity integration may require harmonious heritage cultural transmission – not always an easy task for minority parents (Suárez-Orozco & Suárez-Orozco, 2001).

Acculturation gaps and intergenerational cultural differences may contribute to family conflict and lead to poor identity outcomes among youth. In general, parents are likely to be more immersed in the heritage culture than their children (Hughes et al., 2006), and young people often learn a new culture and language more quickly than their parents (Bacallao & Smokowski 2007; Kwak, 2003, Portes & Rumbaut, 2001, Yau & Smetana, 1996). When children adopt or identify with a majority culture that seems alien to parents, intergenerational acculturation gaps could occur and affect parent-child

relationships (Portes, 1997). In situations of deteriorating family relationships, young people may then avoid conversations about dissonant acculturation strategies with their parents. They may lack a supportive forum to discuss or resolve internal conflict between the values of each culture, such as collectivism and individualism. Such experiences could lead to a feedback spiral between escalating family conflict and widening perceptions of cultural distance (Lui, 2015). Nevertheless, it is important to distinguish between intergenerational cultural differences and family conflict, as there is no evidence that the former will invariably result in the latter or in other negative outcomes.

While intergenerational conflict due to child and youth development is considered low-risk for young people (Fuligni, 1998a; Kapadia & Miller, 2005), intergenerational conflict due to cultural change has been associated with poor wellbeing outcomes for all family members (Lee, 2004; Stuart, 2008). This could arguably be due to stress on relationship dynamics between children and parents during acculturative transitions such as youth entering a new school where they start experimenting with Western adolescent behaviours. It is anticipated in this study that family conflict will negatively affect young people's psychological wellbeing outcomes (lower satisfaction with life and greater psychological symptoms).

Acculturative dissonance between youth and their families is also likely to affect young people's identities (Stuart, 2012). Stuart and Ward (2011a) found that acculturative intergenerational conflict predicted ethno-cultural identity conflict. Similarly, in this study, I propose that family conflict will negatively affect cultural identity outcomes by increasing ethno-cultural identity conflict.

It is also expected that the direct paths between family conflict, psychological wellbeing and cultural identity outcomes will be mediated by the cultural identity styles. Private and public domain theory suggests that young people overcome contradictions between their family culture (maintenance sphere) and the culture of their daily life by differentiating between the two domains (Van de Vijver & Phaet, 2004). Youth responses to perceived cultural incompatibility often involve alternating cultural expression between the private/family/maintenance sphere and the public sphere, in order to avoid and resolve the contradictions (Berry et al., 2006; Güngör, 2007, 2009). In this way, family conflict is likely to increase chances of an alternating identity style being adopted by young people.

To summarise, it is anticipated that family conflict will negatively affect psychological wellbeing and predict higher levels of ethno-cultural identity conflict.

Participants experiencing more family conflict at home are expected to score higher on the alternating style scale. Figure 2.4 provides a summary of how family conflict is expected to operate within the hypothesised model.

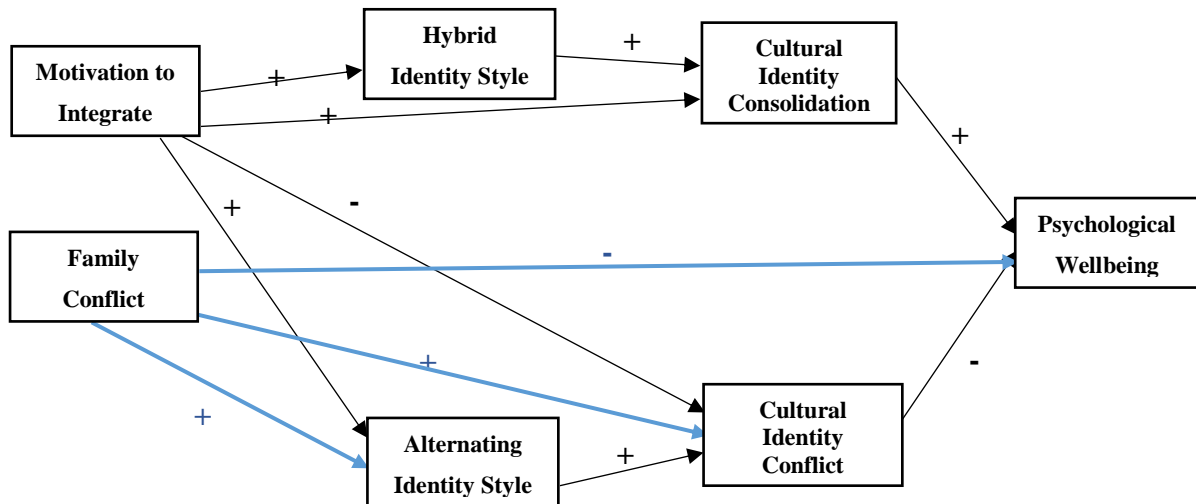


Figure 2.4. Family conflict and cultural identity negotiation

Family cohesion. Family cohesion has been defined as “the emotional connectedness, the degree of commitment, help, and support family members provide for one another” (Harris & Molock, 2000, p. 343). It is well established that harmonious family dynamics lead to positive youth wellbeing outcomes. in ordinary settings. In acculturative situations, family relationships become an even more crucial influence on young people (Fuligni, 2011). Families teach youth interpersonal behaviours and values for navigating their social contexts (Parke & Buriel, 1998), constitute the primary source of social support (Phinney et al., 2001; Phinney & Ong, 2002) and provide connection to ethnic community networks (Neufeld, Harrison, Stewart, Hughes, & Spitzer, 2002). The family is also the main secure base for dealing with intercultural stress during cultural transitions (Dinh & Nguyen, 2006; Farver et al., 2002; Fuligni, 1998a).

Family cohesion has been linked to psycho-social wellbeing for youth in immigrant families among Latinos (Parra-Cardona, Bullock, Imig, Villarruel, & Gold 2006), Chinese (Chunxia & Ruth, 2017), Asians (Walton & Takeuchi, 2010) and Black Caribbean immigrants (Brooks, 2013). Supportive family relationships were a protective factor, mitigating or preventing anxiety and loneliness among Chinese American youth who had experienced discrimination (Juang & Alvarez, 2010). Family cohesion was

linked to reduced incidence of suicidal thoughts among Chinese, Australian, and U.S. adolescents (Zhang & Jin, 1996) and was a protective factor for Khmer refugees who had experienced psychological trauma (Berthold, 2000). Cohesive family dynamics have been associated with youth psychological wellbeing, particularly in situations of perceived cultural distance between an ethnic and majority culture (Dinh & Nguyen, 2006; Farver et al., 2002; Fuligni, 1998a). In a study with 262 first-generation South Asian youth in New Zealand, Stuart and Ward (2011a) found that family cohesion was correlated with positive identity development and psychological well-being (i.e., secure attachment and lower levels of ethno-cultural identity conflict).

Therefore, in this study, I expect to find direct links between family cohesion and psychological wellbeing. It is anticipated that those with more cohesive family experiences will report higher levels of life satisfaction and fewer psychological symptoms. I also propose that family cohesion will act as a protective factor decreasing ethno-cultural identity conflict for youth.

Evidence suggests that parental support during cultural transition enhances the processes of bicultural identity consolidation, nurturing identity formation and cultural identity integration (see for example Berry et al., 2006; Nguyen & Benet-Martínez, 2013; Yoon et al., 2013). Therefore, we anticipate that family cohesion will also be positively associated with cultural identity consolidation.

In addition, we expect that among youth who blend their cultural identities, cohesive family relationships will reinforce the use of the hybrid identity style. Youth who are immersed in the majority culture at school are more likely than their elders to view their identity as a blend of cultures (Kwak, 2003, Portes & Rumbaut, 2001, Yau & Smetana, 1996). Even in the presence of intergenerational differences around acculturation strategies, young people with accepting parents may feel comfortable to express their hybrid identity style at home.

In summary, it is believed that family cohesion will positively affect psychological wellbeing (by decreasing psychological symptoms and increasing satisfaction with life) and cultural identity outcomes (by decreasing ethno-cultural identity conflict and increasing cultural identity consolidation). It is also expected that family cohesion will be associated with heightened use of the hybrid identity style. The hypothesised model, with the anticipated family cohesion pathways, is depicted in Figure 2.5.

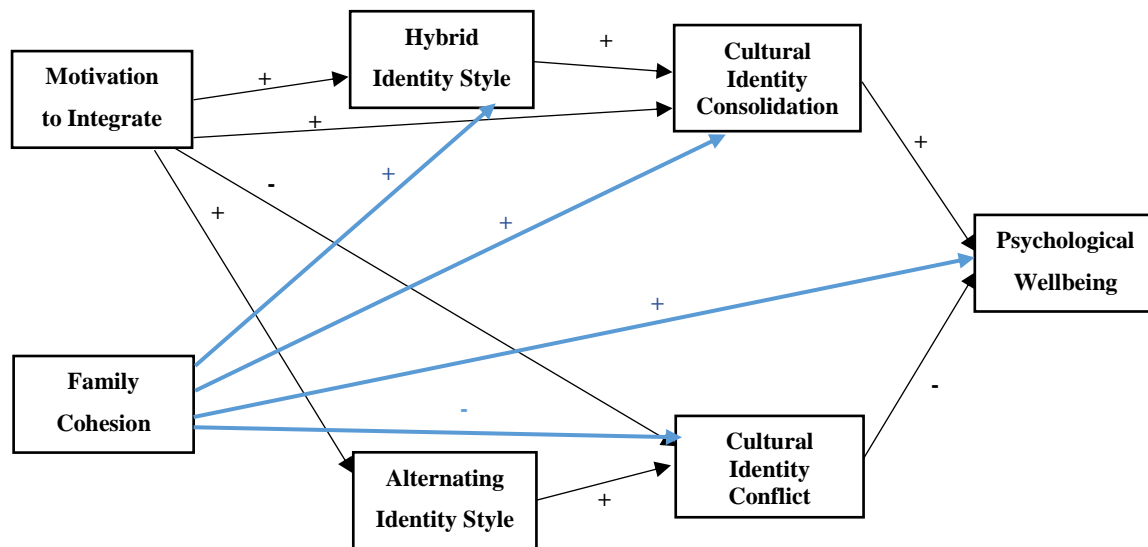


Figure 2.5. Family cohesion and cultural identity negotiation.

Method

Participants and Procedure

Unmarried Arab youth (aged 16-30 years) who resided in New Zealand were invited to complete an anonymous online survey about their immigrant experiences, culture, and identity. Participant recruitment took various forms. First, recruitment occurred through the researcher's social networks. Then, a snowball strategy was used where respondents were asked to recommend or pass the link on to others who might qualify to participate (Patton, 2002). Participants were also recruited through advertisements on various online sites (e.g., using the message board on Trade Me), social media (e.g., Arab related groups and pages on Facebook), and Arab online forums and discussion boards (Appendix A1). An invitation to participate in the study was also posted in several Arab public places (e.g., community notice boards) (Appendix A2). The study was approved by the School of Psychology Human Ethics Committee under the delegated authority of Victoria University of Wellington (VUW) (reference number 0000021115).

The online survey remained open from 3rd October 2014 to 5th January 2015. The complete survey instrument can be found in Appendix A4. On completion of the online survey, participants were given the option to enter a lucky draw to win one of ten \$NZ50 grocery vouchers. Contact information was provided on an independent website so that personal details could not be connected to survey responses.

In total, 206 participants completed the survey. Surveys falling outside of the sample criteria were excluded from the analysis. This includes participants not identifying as Arab, being married, or not in the age range of 16-30 years old. In addition to that, each survey containing 5% or more missing values was excluded from the analysis. In total, 63 surveys were excluded from the study, leaving a sample size of 143 to be used in the final analysis.

Of the 143 participants, 53.8% were female ($n = 77$), and 46.2% were male ($n = 66$). The mean age of the participants is 22.64 years ($SD = 3.88$ years). Between the ages 16-20, there were 13 males and 31 females. Between the ages 21-25, there were 28 males and 33 females, and between the ages 26-30, there were 25 males and 13 females. All youth who participated in this study self-identified as Arab, responding to an open-ended question “Are you Arab?”. Participants also responded to an open-ended question about the multiple cultures or ethnicities with which they identified. There was a mixture of broad and general answers including ethno-religious (e.g., Arab, Muslim, Shia), and regional (e.g., Middle Eastern, African) labels. The rest of the participants indicated specific nationalities. Out of a potential twenty-two Arab countries, participants’ backgrounds spanned between twelve countries: Algeria, Egypt, Iraq, Jordan, Lebanon, Morocco, Oman, Palestine, Saudi Arabia, Syria, Tunisia, and the United Arab Emirates (UAE) (in alphabetical order) and some also included non-Arab nationalities (e.g., New Zealander, Kiwi) and regions (e.g., European).

The majority of the sample had a family in New Zealand ($n = 115$, 80.4%). Approximately two-thirds of the participants ($n = 90$, 62.9%) lived with their families. Of the 143 participants, 134 (93.7%) were single. The remaining participants ($n = 9$, 6.3%) were engaged, divorced or in a relationship. For religious affiliation, the majority of the sample were Muslims ($n = 121$, 84.6%) and 15 participants (10.5%) were Christians. The rest indicated other answers, such as no religion ($n = 7$, 4.9%).

Respondents were asked to indicate their highest level of education completed. More than half of the participants had an undergraduate degree ($n = 78$, 54.4%). There were 32 participants (22.4%) with a secondary school level education, 24 participants (16.1%) with a postgraduate qualification, and 9 participants (6.3%) had diplomas or other certificates.

All parents of the study participants were born overseas, as were the majority of the participants themselves ($n = 129$, 90.2%). The average duration of participants’ residence in New Zealand was high with a mean of 13.40 years ($SD = 6.18$) indicating

that their families had arrived when the participant was still a child. Of the 129 participants who were born overseas, about a third were born in Iraq ($n = 52$, 36.4%). Other birth countries mentioned including UAE ($n = 12$, 8.4%), Saudi Arabia ($n = 11$, 7.7%), Kuwait ($n = 10$, 7%), Egypt ($n = 8$, 5.6%), Jordan ($n = 8$, 5.6%), Palestine ($n = 4$, 2.8%), Syria ($n = 4$, 2.8%), Lebanon ($n = 2$, 1.4%), Libya, ($n = 2$, 1.4%), Oman, ($n = 2$, 1.4%), Sudan ($n = 1$, 0.7%), Tunisia ($n = 1$, 0.7%), and Yemen ($n = 1$, 0.7%). Some of the participants were born in non-Arab countries, including England ($n = 3$, 2.1%), USA ($n = 2$, 1.4%), Germany ($n = 1$, .7%), Ireland ($n = 1$, 0.7%), New Caledonia ($n = 1$, 0.7%) and Pakistan ($n = 1$, 0.7%).

With regard to residential status, the majority of the participants were citizens in New Zealand ($n = 111$, 77.6%), and 11.9% ($n = 17$) had permanent residency. In addition, 16 participants (11.2%) were from a refugee background.

The majority of the sample ($n = 140$, 97.9%) spoke English outside the home. In terms of languages used inside the home, 63.6% ($n = 92$) used the Arabic language, 19.6% ($n = 28$) used the English language, and 13.3% ($n = 19$) indicated that they used both languages when communicating at home. English language proficiency was very high with a mean of 4.61 ($SD = .62$) on a 5-point scale (anchored by 1 = *poor* and 5 = *excellent*). Arabic language proficiency was also good with a mean of 3.66 ($SD = 1.11$) on the same 5-point scale.

Materials

The survey was preceded by an information sheet (Appendix A3) explaining the confidential nature of the research participation. When the participants had completed the survey, they received a debriefing statement (Appendix A5). In addition to demographic information, the survey contained measurement instruments for the following variables: motivation to integrate; cultural identity styles (i.e., hybrid identity style and alternating identity style); cultural identity outcomes (i.e., cultural identity consolidation and ethno-cultural identity conflict); family dynamics (i.e., family cohesion and family conflict); socio-political factors (i.e., perceived discrimination and normative multiculturalism); and psychological wellbeing (i.e., satisfaction with life and psychological symptoms).

Demographic information. The first section of the survey focused on personal background information, including gender, ethnicity, age, family presence in New Zealand, living with the family, marital status, religion, highest level of education,

birthplace, age at the time of moving to NZ (if applicable), residential status, refugee background, languages used inside and outside the home, and language proficiency (for Arabic and English).

Motivation to Integrate (MTI). MTI contains five items from the integration subscale of Bourhis and Barrette's (2006) Immigrant Acculturation Scale (IAS). The IAS is derived from the Host Community Acculturation Scale (HCAS) initially developed by Bourhis and Bougie (cited in Montreuil & Bourhis, 2001). The five items used in the current study were selected from different domains including culture, language, values, endogamy/exogamy, and housing. Items include statements such as "I prefer to speak both English and Arabic, both inside and outside my home". Items were measured on a 5-point scale from *strongly disagree* (1) to *strongly agree* (5). Higher scores indicate stronger MTI. Bourhis and Barrette (2006) have not provided reliability and validity data for IAS; however, continuing studies have confirmed the validity of the HCAS in Quebec (Montreuil & Bourhis, 2001), California (Bourhis, Barrette, El-Geledi & Schmidt, 2009), France (Barrette, Bourhis, Personnaz, & Personnaz, 2004), and Israel (Bourhis & Dayan, 2004). In this study, the 5-item scale had an internal consistency (Cronbach's alpha) of .71.

The Multicultural Identity Styles Scale (MISS). The MISS was developed by Ward et al. (2018) to measure cultural identity styles (Hybrid (HIS) and Alternating (AIS) Identity Styles). The scale contains 14 items (7 HIS and 7 AIS). Participants respond using a 5-point scale ranging from *strongly disagree* (1) to *strongly agree* (5). Items included statements such as "For me being Arab and being a New Zealander are intermingled" (HIS) and "I am very Arab with my family compared to with other people" (AIS). Higher scores reflect greater use of a particular identity style. The MISS was constructed and validated with ethnically diverse populations, including majority and minority groups in multicultural societies (e.g., Chinese and Greek New Zealanders, Hindu, Muslim and Creole Mauritians). For example, in a study with the Greek community in New Zealand, the Cronbach's alpha for the HIS and AIS was .86 and .81, respectively. In this study, both HIS ($\alpha = .88$) and AIS ($\alpha = .85$) demonstrated an acceptable level of internal consistency.

Bicultural social identity scale. Fifteen items from Cameron's (2004) multidimensional measure of social identification were adapted to assess bicultural (Arab New Zealander) identity. This Bicultural Social Identity Scale (BSIS) was used as a measure of cultural identity consolidation (CIC). The BSIS included items from three different domains: centrality (the importance of group membership; e.g., "Being an Arab New Zealander is as important reflection of who I am"), in-group affect (group pride or the positive feeling of being a member of that group; e.g., "Generally, I feel good when I think about myself as an Arab New Zealander"), and in-group ties (connection to other group members; e.g., "I have a lot in common with other Arab New Zealanders"). Subjects responded using a 5-point scale from *strongly disagree* (1) to *strongly agree* (5). A higher score on this scale indicates a higher level of cultural identity consolidation. Cameron (2004) confirmed the internal consistency of the three subscales from five Australian-based samples. Alpha coefficients ranged from .76 to .84 for in-group ties, from .67 to .78 for centrality, and from .77 to .82 for in-group affect. In this study, results were based on the full-scale score, and the total scale yielded a Cronbach's alpha of .87.

Ethno-cultural Identity Conflict Scale (EICS). The EICS was used to measure cultural identity conflict. The EICS is a uni-dimensional scale containing 20 items developed and validated by Ward et al., (2011) to measure identity conflict in migrants and ethno-cultural minorities, in relation to their cultural and ethnic background. The items include statements that are phrased negatively (e.g., "I find it impossible to be part of both my cultural group and the wider society") and positively (e.g., "No matter what the circumstances are, I have a clear idea of who I am") phrased statements. Responses were made on a 5-point scale with endpoints labelled *strongly disagree* (1) and *strongly agree* (5). Higher scores reflected greater cultural identity conflict. This measure was constructed and validated across different groups. Ward et al. (2011) reported alphas ranging from .89 to .92 across three samples totalling of 975 immigrants, international students, and members of ethnic minority groups. In this study, Cronbach's alpha was $\alpha = .94$, indicating high internal consistency.

Family cohesion. The cohesion subscale of the Family Adaptability and Cohesion Evaluation Scales (FACES III) developed by Olson (1986) was used in this study. It consists of ten items. Items include statements such as (e.g., "family members ask each other for help"). Items are measured on a 5-point scale (1 = *almost never*, 5 = *almost*

always). Higher scores reflect greater emotional bonding that family members have toward one another. FACES III has been tested rigorously and has proven to be a reliable and valid instrument. For example, in a study with Greek families, the Cronbach's alpha (.97) of the cohesion subscale indicated a very high level of internal consistency (Tsibidaki & Tsamparli, 2009). In this study, the cohesion subscale yielded a Cronbach's alpha of .86.

Family conflict. The Intergenerational Conflict due to Acculturation Scale (ICAS) was used to assess family conflict. This measure was developed by Lee (2004), and it consists of 30 items relating to acculturation-specific conflict issues between youth and their parents. Twenty-four of these items were generated from qualitative research, and six items were adapted from the Asian-American Family Conflicts Scale (Lee et al., 2000 cited in Lee, 2004). The items are measured on a 5-point Likert scale ranging from 1 (*almost never*) to 5 (*almost every day*). These items directly relate to areas of conflict that may occur due to cultural change and for issues that collectivistic families face in predominantly individualistic cultures. For example, items include statements such as "Your parents tell you to speak your ethnic language at home." Higher scores on this measure indicate higher levels of conflict between an individual and his or her parents. Lee (2004) confirmed the unidimensional structure of the scale and reported very good reliability. In the present study, the scale was highly reliable ($\alpha = .93$).

Perceived discrimination. A modified version of the 7-item measure originally designed by Noh and Kaspar (2003) was used in this study. The modified version was designed for use with Muslim immigrants in New Zealand (Jasperse et al., 2012). Participants rated their agreement with a series of statements about their perceptions of the amount of discrimination that they face in the mainstream community. For example, items include statements such as "I have been treated disrespectfully." Each item is measured on a 5-point scale ranging from *never* (1) to *very often* (5). A higher score on this scale is an indication of higher levels of perceived discrimination. Jasperse et al. (2012) indicated high reliability of ($\alpha = .92$), which was similar to the Cronbach's alpha found in this study ($\alpha = .93$).

Normative Multiculturalism Scale (NMS). The NMS was developed by Stuart and Ward (2015). The NMS contains three subscales: Multicultural Ideology (NMS-MI,

7 items; e.g., “Most people think that multiculturalism is a bad thing”), Multicultural Policies and Practices (NMS-MPP, 6 items; e.g., “Multiculturalism is supported by most institutions”), and Contact with Diversity (NMS-CD, 4 items; e.g., “Most people work with people from different cultures”). However, for the particular interest of this study, the full-scale score was used in the analysis. Items are assessed on a 5-point scale ranging from 1 = *strongly disagree* to 5 = *strongly agree*. The NMS was constructed and validated with samples from New Zealand ($N=325$) and the United States ($N=271$) (composed of both majority and minority group members). During the validation phase with a sample in Great Britain, the subscales demonstrated a good reliability (NMS-MI, $\alpha = .74$; NMS-MPP, $\alpha = .74$; NMS-CD, $\alpha = .70$). In addition, the NMS has provided broad evidence of convergent and discriminant validity. In this study, the composite measure of the 17 items demonstrated acceptable reliability ($\alpha = .81$).

Satisfaction with Life Scale (SWLS). The SWLS 5-item scale was developed by Diener, Emmons, Larsen, and Griffin (1985). Participants rate SWL on a 5-point scale ranging from *strongly disagree* (1) to *strongly agree* (5). Items include statements such as “So far I have got the important things I want in life”. High scores indicate greater life satisfaction. The authors reported strong internal consistency ($\alpha = .87$), and SWLS scores were highly correlated with other subjective wellbeing scales (Diener et al., 1985). The scale has been widely used in cross-cultural research, including the 13-nation, multi-ethnic international comparative study of ethno-cultural youth, and has shown good validity and reliability (Berry et al., 2006), which is in line with the internal consistency found in this study ($\alpha = .87$).

Psychological Symptoms (PS). The PS measure is a 15-item scale constructed by Berry et al. (2006) for the International Comparative Study of Ethno-cultural Youth (ICSEY). The items were extracted from scales by Beiser and Fleming (1986), Kinzie et al. (1982) and Robinson, Shaver, Wrightsman, and Andrews (1991) to measure psychological symptoms, depression, anxiety and psychosomatic symptoms. Respondents are asked to indicate the amount of distress they feel in various areas (e.g., I worry a lot of the time) on a 5-point scale ranging from *never* (1) to *very often* (5). Higher scores reflect greater psychological distress. Berry et al. (2006) reported acceptable alphas after using this scale with 7,997 adolescents, including 5366 immigrant

youth ($\alpha = .88$), and 2631 non-immigrant youth ($\alpha = .89$). In the current study, the scale exhibited high internal reliability ($\alpha = .94$).

Results

Analytic Plan

After data imputation for any missing values², psychometric analyses were performed. These included a Confirmatory Factor Analysis (CFA) using AMOS to test the factor structure of the scales measuring the multicultural identity styles. This was followed by the calculation of descriptive statistics for all measures.

Next, independent sample *t*-tests and correlations were conducted to explore whether the use of the cultural identity styles varies by key demographic characteristics (i.e., gender, religion, birthplace, age, duration of residence in New Zealand, and Arabic and English language proficiency). Subsequently bivariate correlations were calculated to examine relationships among the variables of interest.

The core model of cultural identity negotiation (Ward et al., 2018) was then tested using the survey data. The model was tested using the maximum likelihood estimation function in AMOS, to investigate the cultural identity styles and cultural identity outcomes as mediators of the relationship between motivation to integrate and psychological wellbeing (Figure 2.1). Additional models representing the extended hypotheses were also tested. These included the contextual (family and socio-political) variables (Figures 2.2 – 2.5).

To ascertain the extent to which the initial models adequately represented the data, several fit indices were used. These included the chi-square/degree of freedom ratio, the Comparative Fit Index (CFI), the Tucker Lewis index (TLI), the Root Mean Square Error of Approximation (RMSEA), and the Standardised Root-Mean-square Residual (SRMR) (Hu & Bentler, 1999). Results with a chi-square/df ratio lower than 2 (Tabachnick & Fidell, 2007), a CFI and TLI higher than .95, a value lower than .06 for RMSEA, and a value lower than .08 for SRMR, represent a good fit between the hypothesized model and the data (Hu & Bentler, 1999). Modification indices were used where appropriate to improve the model fit (MacCallum, 1995).

Indirect effects were tested using a bias-corrected bootstrap analysis (Shrout & Bolger, 2002), a method of producing the percentile that is considered to yield more

² As mentioned, any surveys with 5% or more missing values were excluded from the analysis.

accurate values than other tools such as the Sobel test (Efron & Tibshirani, 1993). This bias-corrected bootstrap analysis evaluates significance by generating 90% confidence intervals of the indirect effects through repeatedly sampling the data set to test the model. The analysis was set to execute 1,000 bootstrapped samples. The Monte Carlo parametric bootstrap was used to test whether these indirect effects were statistically significant. Indirect effects tables are presented in Appendix C1.

The Preliminary Analysis

Data imputation. The final sample was composed of 143 Arab youth living in New Zealand. After removing surveys that had more than 5% missing data, any remaining missing items were examined using the Little's Missing Completely At Random (MCAR) test to determine whether the data-set was suitable for imputation of missing values. Little's MCAR was not significant ($\chi^2 = 818.58$, $df = 1875$, $p = .99$) indicating missing data items in the current study were missing completely at random. Because the difference between real score means and imputed score means was not significant, the Expectation-Maximization technique (EM) on SPSS was used in order to replace the missing values (for further discussion about EM see Schafer & Olsen, 1998). This technique overcomes the problem of estimation bias and reduces underestimating standard errors that other techniques such as mean substitution or regression substitution can induce.

Confirmatory Factor Analysis (CFA) of the Multicultural Identity Styles Scale (MISS). CFA is one of the most commonly used methods to investigate the factorial validity of measures (Byrne, 2010). The main aim of this part of the analysis was to demonstrate the construct validity of the measure.

The model had two latent constructs: hybrid identity style and alternating identity style. Each of the latent constructs had seven observed items with the error terms uncorrelated. This was based on previous findings by Ward et al. (2018) that revealed a two-factor solution of the measure by using Exploratory Factor Analysis (EFA). The CFA of the measure was also performed previously by Ward et al. (2016) with a sample of 257 Hindu, Creole and Muslim Mauritians.

After running the analysis, results showed that the observed items indeed loaded significantly onto their latent construct. However, the fit indices showed that this model did not fit the data very well ($\chi^2 = 210.757$, $df = 76$, $\chi^2/df = 2.71$, CFI = .86, TLI = .83, RMSEA (90% CI) = .11 (.09-.13), SRMR = .09). Modification indices and standardised

residuals were examined to determine significant discrepancies in the covariance between variables. Results indicated compelling error covariances between a number of observed variables including items AIS 1 and AIS 2, AIS 1 and AIS 4, and AIS5 and AIS 7.

Items AIS 1, 2 and 4 are all related to alternating culturally depending on the situation. AIS 5 and AIS 7 both reflect a comparison between inside and outside of the home. Allowing these error terms to co-vary improved the model fit substantially, and the final model had an adequate fit to the data: ($\chi^2 = 122.99$, $df = 73$, $\chi^2/df = 1.69$, CFI = .95, TLI = .93, RMSEA (90% CI) = .067 (.05-.90), SRMR = .08). The final model is depicted in Figure 2.6.

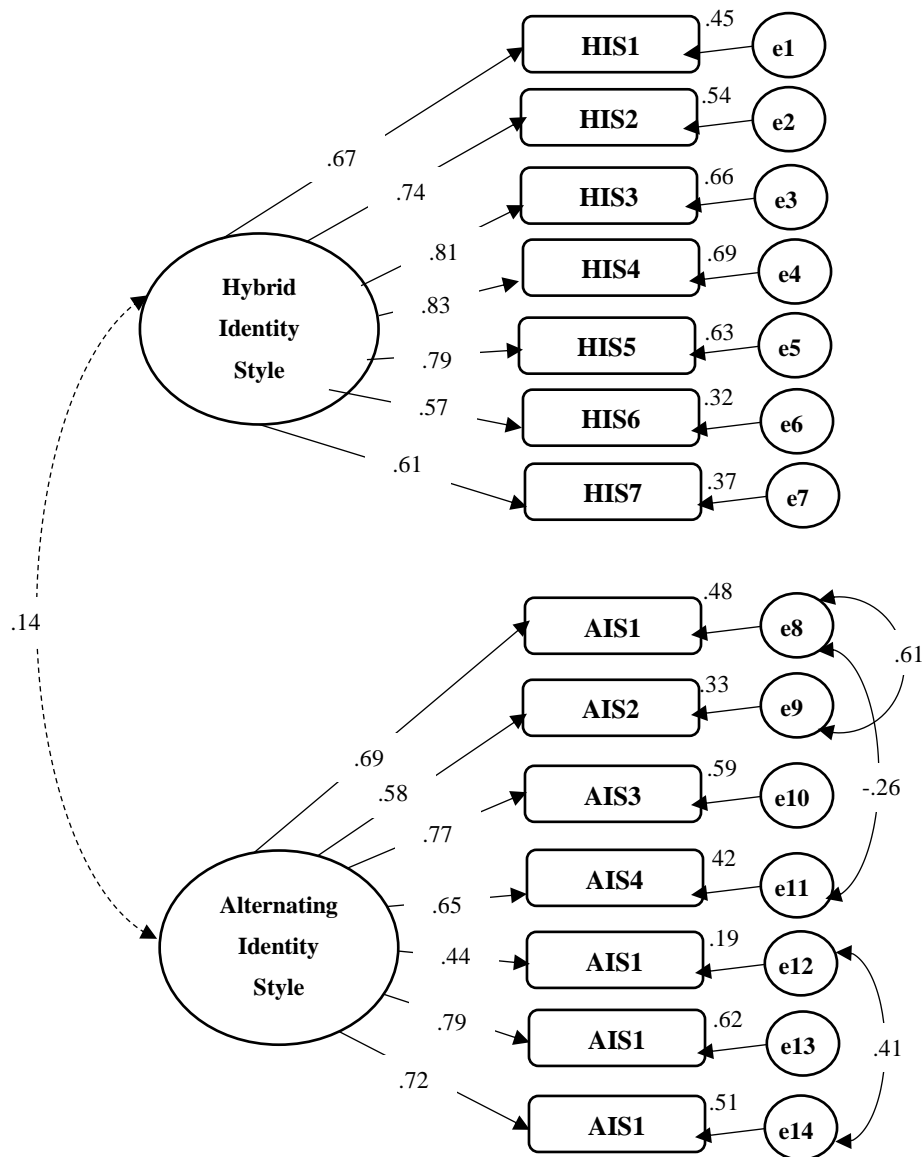


Figure 2.6. Standardised coefficients for CFA of the MISS: Study 1

Note: Arrows from circles indicate error or residual variances. All parameters are statistically significant at the 5% level. HIS = Hybrid identity Style; AIS = Alternating Identity Style. e = error covariance. The error covariance between HIS and AIS is non-significant

Psychometric properties of the measures. The psychometric properties of the scales are reported in Table 2.1. Cronbach's Alpha indices of internal consistency were acceptable for all scales, with values ranging from .71 to .94.

Table 2.1

Summary of measures and their psychometric properties

Construct	No. of Items	Range	Mean Item Scores	SD	Cronbach's Alpha (α)
Motivation to Integrate	5	1.60 – 5.00	3.84	.72	.71
Cultural Identity Styles					
Hybrid Identity Style	7	1.00 – 5.00	3.49	.84	.88
Alternating Identity Style	7	1.00 – 5.00	3.11	.86	.85
Cultural Identity Outcomes					
Culture Identity Consolidation	15	1.33 – 4.87	3.62	.62	.87
Ethno-cultural Identity Conflict	20	1.00 – 4.55	2.31	.76	.94
Family Dynamics					
Family Cohesion	10	1.40 – 5.00	3.83	.66	.86
Family Conflict	30	1.17 – 4.37	2.55	.72	.93
Socio-political Factors					
Perceived Discrimination	8	1.00 – 5.00	2.14	.86	.93
Normative Multiculturalism	17	2.24 – 4.76	3.58	.46	.81
Psychological Wellbeing					
Satisfaction with Life	5	1.07 – 4.08	3.53	.83	.87
Psychological Symptoms	15	1.60 – 5.00	2.64	.78	.94

Cultural identity styles and demographic factors. In order to investigate whether the use of the cultural identity styles varies by gender, birthplace, religion, age, duration of residence, and language proficiency (i.e., Arabic and English), independent sample *t*-tests and correlational analyses were conducted. Consistent with findings by Ward et al. (2018), an independent sample *t*-test revealed that there was no significant difference between males and females in the use of the cultural identity styles; HIS, $t(141) = -.89, ns$, and AIS, $t(141) = 1.40, ns$. With regards to birthplace, an independent sample *t*-test indicated no significant difference in the use of HIS, $t(141) = .25, ns$, and AIS, $t(141) = .59, ns$, between participants who were born in New Zealand compared to those who were born overseas. Similarly, there was no significant difference between Christians and Muslims in the use of the HIS, $t(133) = -.79, ns$, and AIS, $t(133) = .76, ns$.

Bivariate correlations were calculated to determine if the use of the cultural identity styles (HIS and AIS) differed by age, duration of residence in New Zealand, and Arabic and English languages proficiency (see Table 2.2). Analyses revealed that there was no significant correlation between age and the use of cultural identity styles; HIS ($r = .08, ns$) and AIS ($r = -.02, ns$).

Regarding the association between duration of residence and the cultural identity styles, correlation analysis revealed a moderate association with hybrid identity style ($r = .32, p < .001$). However, duration of residence in New Zealand was not related to alternating identity style ($r = -.08, ns$).

Bivariate correlations revealed a significant relationship between English language proficiency and the hybrid identity style ($r = .28, p = .001$), but not the alternating identity style ($r = .05, ns$). Additionally, Arabic language proficiency showed a weak negative relationship with the hybrid identity style ($r = -.19, p = .02$) and no relationship with the alternating identity style ($r = -.01, ns$).

Correlational analyses among the variables of interest. Next, to explore the associations among the research variables, correlations were computed. The correlation matrix is presented in Table 2.2.

Motivation to integrate was significantly and positively correlated with both of the cultural identity styles: hybrid identity style ($r = .39, p < .001$) and alternating identity style ($r = .22, p = .009$). The hybrid identity style was positively correlated with cultural identity consolidation ($r = .44, p < .001$), while the alternating identity style was positively correlated with ethno-cultural identity conflict ($r = .45, p < .001$). Cultural identity outcomes were related

to psychological wellbeing in various ways. Specifically, cultural identity consolidation was positively associated with satisfaction with life ($r = .45, p < .001$) and negatively associated with psychological symptoms ($r = -.35, p < .001$), while ethno-cultural identity conflict was related to prevalence of psychological symptoms ($r = .58, p < .001$), and lower satisfaction with life ($r = -.43, p < .001$). Results indicated that motivation to integrate had a positive correlation with cultural identity consolidation ($r = .56, p < .001$); but was unrelated to ethno-cultural identity conflict ($r = -.15, ns$).

Socio-political factors were also correlated with many of the variables. Perceived discrimination was positively correlated with alternating identity style ($r = .30, p < .001$), ethno-cultural identity conflict ($r = .39, p < .001$), and psychological symptoms ($r = .41, p < .001$). It was also negatively and weakly related to satisfaction with life ($r = -.22, p = .007$) and cultural identity consolidation ($r = -.17, p = .044$). Results suggested that normative multiculturalism was not associated with either hybrid identity style ($r = .13, p = .12$) or alternating identity style ($r = -.16, p = .06$). However, normative multiculturalism was related to the cultural identity outcomes being associated positively with cultural identity consolidation ($r = .21, p = .01$) and negatively associated with ethno-cultural identity conflict ($r = -.40, p < .001$). Furthermore, correlations revealed that normative multiculturalism was associated with higher satisfaction with life ($r = .27, p = .001$) and fewer psychological symptoms ($r = -.24, p = .004$).

Regarding family dynamics variables, family conflict was positively related to alternating identity style ($r = .26, p = .002$) and cultural identity conflict ($r = .28, p = .001$). Family conflict was also negatively related to psychological wellbeing, being associated with higher scores for psychological symptoms ($r = .37, p < .001$) and lower satisfaction with life ($r = -.31, p < .001$). In regard to family cohesion, analysis revealed that it was not significantly correlated with either the hybrid or the alternating identity style. However, family cohesion was positively correlated with cultural identity consolidation ($r = .19, p = .002$) and negatively correlated with ethno-cultural identity conflict ($r = -.20, p = .015$). Family cohesion also showed a moderate positive association with satisfaction with life ($r = .34, p < .001$).

Table 2.2

Correlation matrix of measures

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. MTI	-													
2. HIS	.39**	-												
3. AIS	.22**	.17*	-											
4. CIC	.56**	.44**	.11	-										
5. EICS	-.15	-.12	.45**	-.41**	-									
6. FamCoh	.19*	.09	.01	.25**	-.20*	-								
7. FamConf	-.01	-.08	.26**	-.11	.28**	-.13	-							
8. NMS	.08	.13	-.16	.21*	-.40**	.24**	-.16	-						
9. PD	-.08	-.11	.30**	-.17*	.39**	.03	.16	-.33**	-					
10. PS	-.03	-.20*	.23**	-.35**	.58**	-.13	.37**	-.24**	.41**	-				
11. SWL	.17*	.17*	-.11	.45**	-.43**	.34**	-.31**	.27**	-.22**	-.48**	-			
12. Length of stay	.01	.32**	-.08	.17*	-.11	.02	-.11	.24**	-.01	-.04	.12	-		
13. EngPro	-.12	.28**	.05	-.04	-.09	.01	-.14	.05	-.02	-.04	.03	.51**	-	
14. ArabPro	-.03	-.19*	-.01	.00	-.15	.15	-.10	.02	-.12	-.15	.05	-.55**	-.15	-
15. Age	-.07	.08	-.02	-.10	-.04	.03	-.15	-.16	.04	-.07	-.04	.19*	.09	.01

Note: MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural identity Consolidation; EICS = Ethno-cultural identity conflict; FamCoh = Family Cohesion; FamConf = Family Conflict; NMS = Normative multiculturalism; PD = Perceived Discrimination; PS = Psychological symptoms; SWL = Satisfaction with Life; EngPro = English Language Proficiency; ArabPro = Arabic Language Proficiency

* $p < .05$ (two-tailed) ** $p < .01$ (two-tailed)

The following section will describe results relating to core model and the contextual variables. Firstly, the predictive model of cultural identity negotiation (Ward et al., 2018) was tested (Figure 2.1). Secondly, extended analyses were run to test whether adding socio-political and family context factors would influence the cultural identity styles, cultural identity outcomes and psychological wellbeing (Figure 2.2–2.5)³. All paths included in the models reported have coefficients at a *p*-value of .05 or lower. Note that direct effects are described in the text, while indirect effects are reported in Appendix C1.

Testing of the Models

Testing the core model (Figure 2.1). The model was initially tested with the error covariance between cultural identity consolidation and ethno-cultural identity conflict. This was based on findings by Ward et al. (2018), and the moderate negative correlation found between them in the current study ($r = -.41, p < .001$). The fit indices showed that this model provides a marginally acceptable fit to the data: ($\chi^2 = 25.111, df = 10, \chi^2/df = 2.511, CFI = .946, TLI = .887, RMSEA (90\% CI) = .103 (.053-.154), SRMR = .056$). In addition, the pathway between cultural identity consolidation and psychological symptoms was not significant. Removing this pathway did not provide a better fit to the data: ($\chi^2 = 28.201, df = 11, \chi^2/df = 2.564, CFI = .939, TLI = .883, RMSEA (90\% CI) = .105 (.058-.14), SRMR = .066$). Therefore, modification indices were checked in order to improve fit. The modification indices indicated that an error covariance between the psychological wellbeing outcomes (psychological symptoms and satisfaction with life) would improve fit. As this error covariance was deemed to be theoretically supported, it was added, and the model was again re-estimated. The final model fit statistics showed that the model provided an excellent fit to the data: ($\chi^2 = 16.124, df = 10, \chi^2/df = 1.612, CFI = .978, TLI = .954, RMSEA (90\% CI) = .066 (.000-.122), SRMR = .049$) (Figure 2.7). These findings replicate those of Ward et al. (2018) and confirm our hypothesised model of the cultural identity negotiation among Arab youth in New Zealand.

Also replicating findings by Ward et al. (2018), significant positive pathways were detected in the expected directions from motivation to integrate to hybrid identity style ($\beta = .39, p < .001$) and to alternating identity style ($\beta = .22, p = .008$). The path analysis also confirmed

³ Although length of stay and language proficiency showed significant effects on hybrid identity style, the associations ranged from weak to moderate. Thus, it was decided not to control for those factors in any of the proposed models to avoid excessive complexity, especially in light of the small sample size in this study ($N = 143$).

our predicted paths between the cultural identity styles and cultural identity outcomes as well as their impacts on psychological wellbeing. Specifically, the hybrid identity style led to greater cultural identity consolidation ($\beta = .22, p < .001$) and hence on to greater satisfaction with life ($\beta = .29, p < .001$). In contrast, the alternating identity style was linked with ethno-cultural identity conflict ($\beta = .49, p < .001$), and hence on to diminished psychological wellbeing, predicting increased psychological symptoms ($\beta = .58, p < .001$) and decreased satisfaction with life ($\beta = -.32, p < .001$). Consequently, the association between the cultural identity styles and psychological wellbeing was fully mediated through the cultural identity outcomes (cultural identity consolidation or ethno-cultural identity conflict).

As predicted, a partial mediation was obtained for motivation to integrate on cultural identity outcomes through cultural identity styles. More specifically, motivation to integrate directly predicted both cultural identity outcomes, being associated with greater cultural identity consolidation ($\beta = .48, p < .001$), and less ethno-cultural identity conflict ($\beta = -.26, p < .001$). Furthermore, cultural identity styles mediated the relationship between motivation to integrate and cultural identity outcomes. Specifically, the hybrid identity style mediated the relationship between motivation to integrate and cultural identity consolidation, while the alternating identity style mediated the relationship between motivation to integrate and ethno-cultural identity conflict.

As predicted, the path analysis confirmed the predicted full mediational relationship between motivation to integrate and psychological wellbeing through the cultural identity styles and cultural identity outcomes. Significant paths between motivation to integrate and satisfaction with life, including direct and indirect effect through the two mediators of the cultural identity styles and the cultural identity outcomes, explained 33% of the variance in psychological symptoms and 26% of the variance in satisfaction with life. Significant indirect effects are presented in Appendix C1.1.

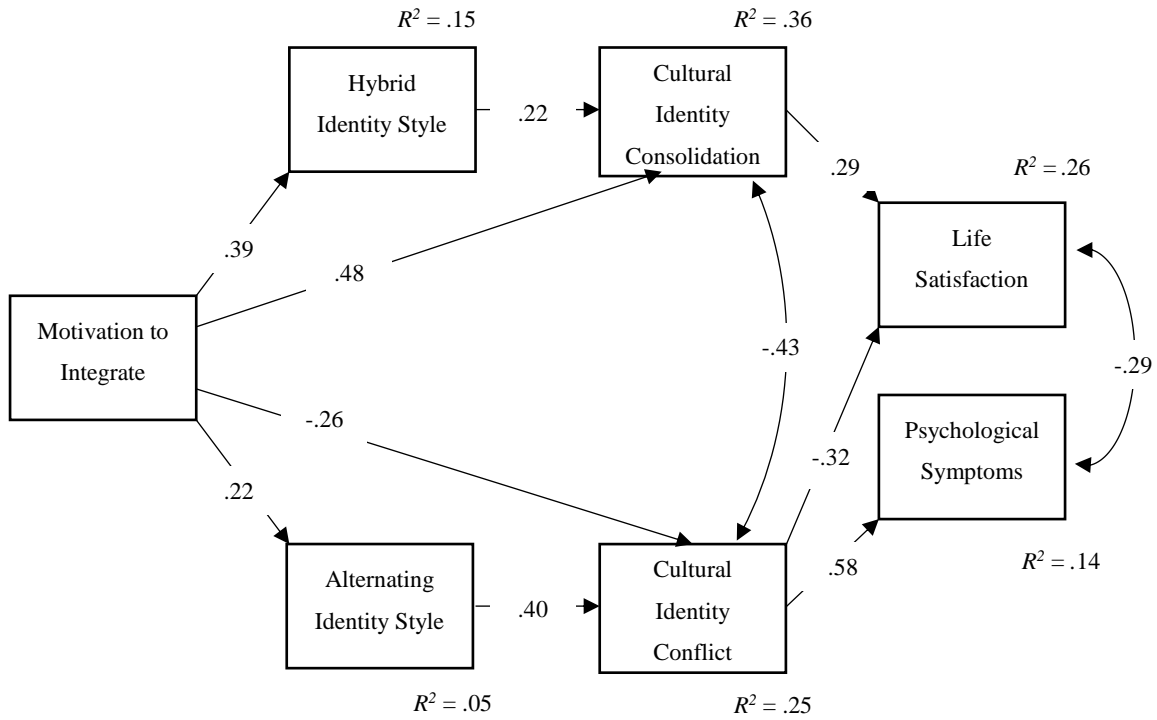


Figure 2.7. Standardised coefficients for the path model of cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in text. Curved arrows indicate error or residual covariances.

Testing the extended models. This section reports testing of the extended models containing contextual variables. These models examine the impact of socio-political factors (perceived discrimination and normative multiculturalism) and family factors (family conflict and family cohesion) on the cultural identity styles, cultural identity outcomes and psychological wellbeing. The contextual factors have been integrated into the core model of cultural identity negotiation with the two error covariances (Figure 2.1): 1) between cultural identity consolidation and ethno-cultural identity conflict; and 2) between psychological symptoms and satisfaction with life.

Socio-political context.

The impact of perceived discrimination. The proposed model (Figure 2.2) demonstrated a good fit to the data: ($\chi^2 = 21.209$, $df = 13$ $\chi^2/df = 1.631$, CFI = .974, TLI = .943, RMSEA (90% CI) = .067 (.000-.116), SRMR = .064). However, the hypothesized relationship between perceived discrimination and psychological wellbeing was only partially supported. Specifically, perceived discrimination had a positive pathway to psychological symptoms (β

= .22, $p = .002$). However, the direct pathway between perceived discrimination and life satisfaction was non-significant ($\beta = -.06$, $p = .420$).

After removing the two non-significant paths, the pruned model had a good fit to the data: (Figure 11: $\chi^2 = 21.843$, $df = 14$, $\chi^2/df = 1.560$, CFI = .975, TLI = .950, RMSEA (90% CI) = .063 (.00-.111), SRMR = .066). In this model, the alternating identity style partially mediated the relationship between perceived discrimination and ethno-cultural identity conflict. Perceived discrimination positively predicted ethno-cultural identity conflict ($\beta = .20$, $p = .003$). In addition, perceived discrimination had a positive path to alternating identity style ($\beta = .32$, $p < .001$), which led to higher levels of ethno-cultural identity conflict ($\beta = .44$, $p < .001$). Furthermore, another partial mediation was observed between perceived discrimination and psychological symptoms through the alternating identity style and ethno-cultural identity conflict (indirect effects are presented in Appendix C1.2). The final model accounted for 36% of the overall variance in psychological symptoms, and 25% of variance in satisfaction with life.

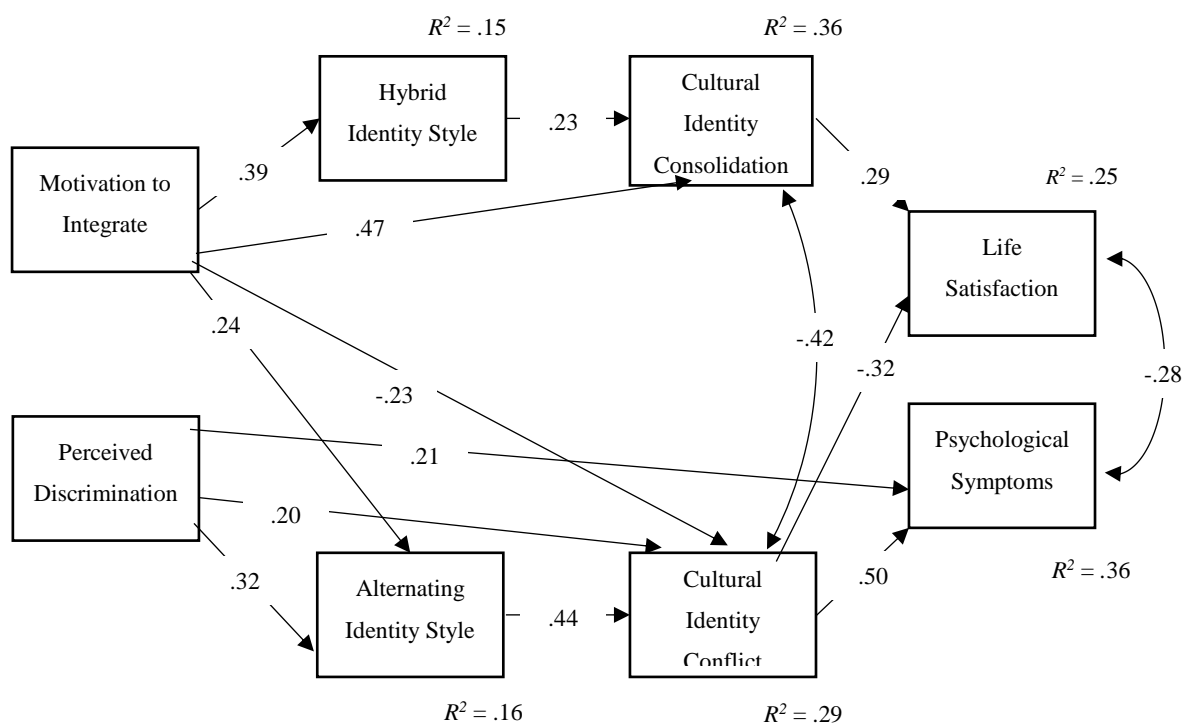


Figure 2.8. Standardised coefficients for the path model of perceived discrimination and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in text. Curved arrows indicate error or residual covariances.

The impact of normative multiculturalism. The hypothesized model of normative multiculturalism (Figure 2.3) had a good fit to the data: ($\chi^2 = 21.239$, $df = 12$, $\chi^2/df = 1.770$, CFI = .969, TLI = .928, RMSEA (90% CI) = .074 (.008-.124), SRMR = .059). However, non-significant links were detected between the hypothesised paths of normative multiculturalism and psychological wellbeing outcomes (psychological symptoms and satisfaction with life), as well as between normative multiculturalism and the hybrid identity style.

The model was modified and then re-estimated after removing the non-significant pathways. This found to improve the model fit substantially and provided an adequate fit to the data: ($\chi^2 = 24.510$, $df = 15$, $\chi^2/df = 1.634$, CFI = .968, TLI = .941, RMSEA (90% CI) = .067 (.000-.113), SRMR = .071).

The relationship between normative multiculturalism and psychological wellbeing was fully mediated by the alternating identity style and ethno-cultural identity conflict (indirect effects are presented in Appendix C1.3). Normative multiculturalism predicted decrements in use of the alternating identity style ($\beta = -.17$, $p = .030$), which in turn, led to increased ethno-cultural identity conflict ($\beta = .46$, $p < .001$) and on to lower levels of life satisfaction ($\beta = -.32$, $p < .001$) and increased psychological symptoms ($\beta = .57$, $p < .001$). In total, the predictor variables explained 33% of the variance in psychological symptoms and 25% of the variance in satisfaction with life.

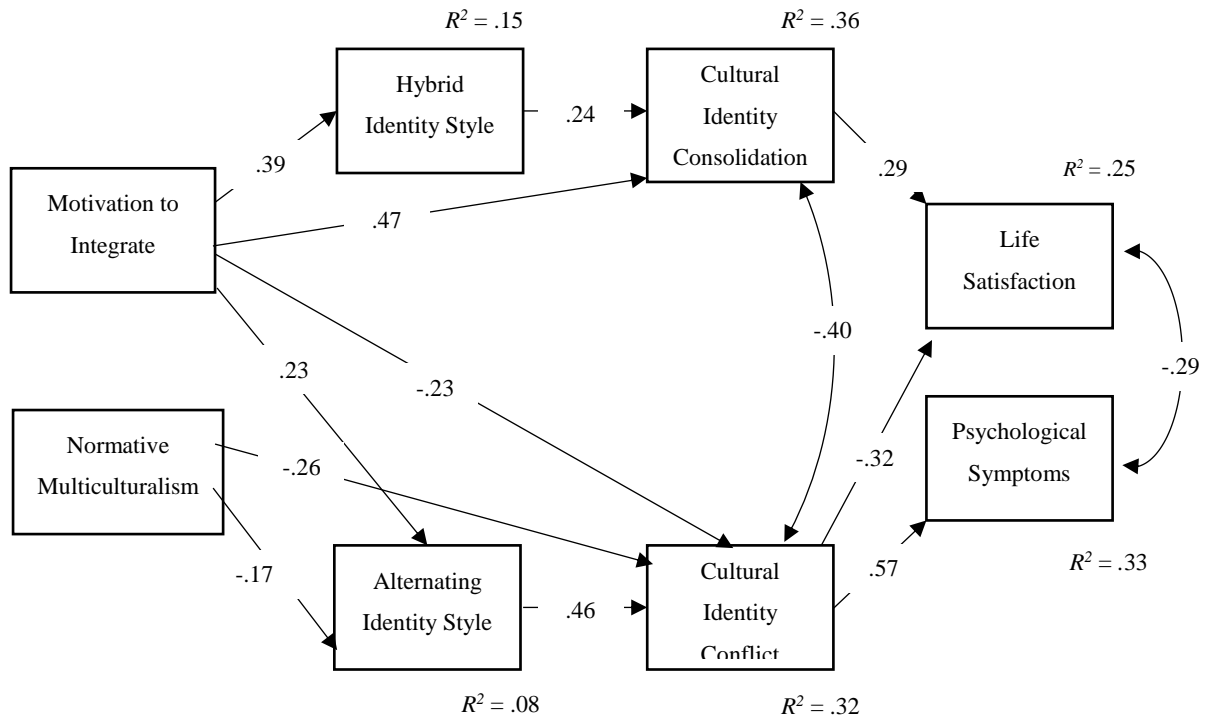


Figure 2.9. Standardised coefficients for the path model of normative multiculturalism and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in text. Curved arrows indicate error or residual covariances.

Family factors.

The impact of family conflict. Assessments of the adequacy of the hypothesized model (Figure 2.4) indicate that while the goodness-of-fit indices is excellent: ($\chi^2 = 22.158$, $df = 14$, $\chi^2/df = 1.583$, CFI = .973, TLI = .946, RMSEA (90% CI) = .064 (.000-.112), SRMR = .053), the hypothesized pathway from family conflict to ethno-cultural identity conflict was non-significant. After removing this pathway, the final model demonstrated a very good fit to the data: ($\chi^2 = 22.16$, $df = 14$, $\chi^2/df = 1.583$, CFI = .97, TLI = .95, RMSEA (90% CI) = .06 (.00-.11), SRMR = .060).

In the current model, family conflict had both direct and indirect negative effects on psychological wellbeing. More specifically, family conflict was negatively related to satisfaction with life ($\beta = -.21$, $p = .003$) and positively to psychological symptoms ($\beta = .23$, $p < .001$). Additionally, family conflict predicted higher incidence of alternating identity style ($\beta = .26$, $p = .001$) which in turn, led to greater ethno-cultural identity conflict ($\beta = .49$, $p < .001$) and led on to decrements in life satisfaction ($\beta = -.26$, $p < .001$), and increments in

psychological symptoms ($\beta = .52, p < .001$). See Appendix C1.4 for indirect effects. In total the predictor variables explained 36% of the variance in psychological symptoms and 28% of the variance in satisfaction with life.

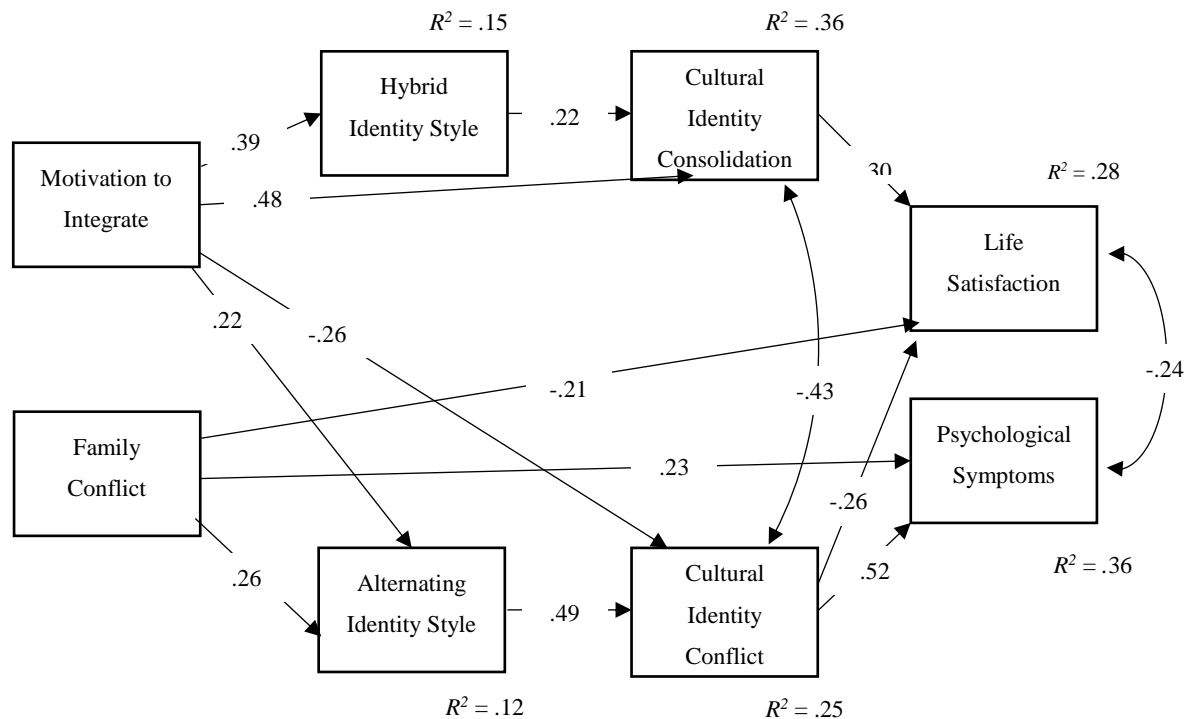


Figure 2.10. Standardised coefficients for the path model of family conflict and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in text. Curved arrows indicate error or residual covariances.

The impact of family cohesion. Even though the hypothesised model (Figure 2.5) demonstrated a good statistical fit to the data: ($\chi^2 = 16.267, df = 11, \chi^2/df = 1.479, CFI = .982, TLI = .955, RMSEA (90\% CI) = .058 (.00-.114), SRMR = .043$), two of the proposed pathways relating to family cohesion were found to be non-significant, including: 1) the pathway from family cohesion to hybrid identity style and the pathway from family cohesion to psychological symptoms. Removing the non-significant pathways increased the model fit: ($\chi^2 = 16.353, df = 13, \chi^2/df = 1.258, CFI = .989, TLI = .976, RMSEA (90\% CI) = .043 (.000-.098), SRMR = .044$).

Family cohesion predicted an increase in satisfaction with life ($\beta = .22, p = .002$). The relationship between family cohesion and satisfaction with life was partially mediated by the cultural identity outcomes (cultural identity consolidation and ethno-cultural identity conflict).

Thus, family cohesion predicted cultural identity consolidation ($\beta = .15, p = .026$) which in turn led to increased satisfaction with life ($\beta = .24, p = .001$). Family cohesion was also associated with lower levels of ethno-cultural identity conflict ($\beta = -.16, p < .024$), which negatively affected satisfaction with life ($\beta = -.29, p < .001$). Ethno-cultural identity conflict also fully mediated the link between family cohesion and psychological symptoms (indirect effect presented in Appendix C1.5). The total variance explained by all predictor variables was 33% for psychological symptoms, and 30% for satisfaction with life.

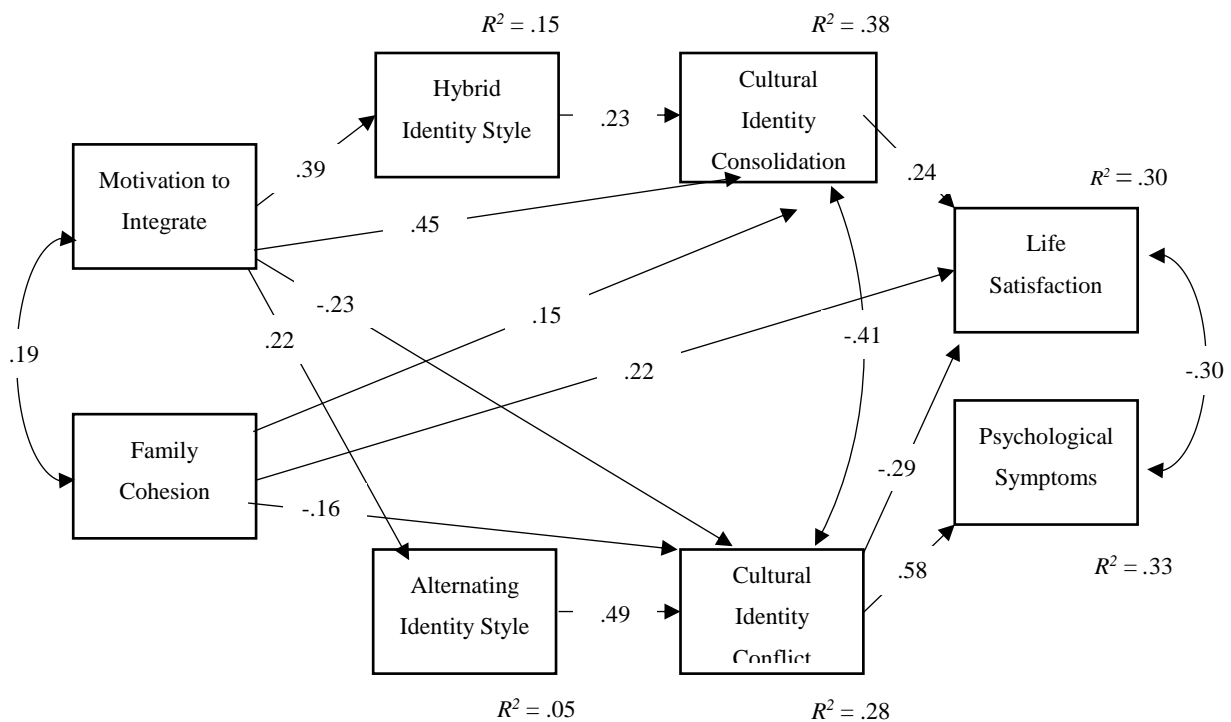


Figure 2.11. Standardised coefficients for the path model of family cohesion and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in text. Curved arrows indicate error or residual covariances.

Discussion

This study has used the predictive model of cultural identity negotiation developed by Ward et al. (2018) to investigate how a sample of Arab youth in New Zealand experience multiple cultural identities. The study had two major aims: 1) to test and replicate the predictive model of cultural identity negotiation with the sample in this study, and 2) to extend the model

by investigating the impact of socio-political and family contextual factors on its main variables.

The model was replicated with this sample. Motivation toward integration predicted bicultural integration in the form of alternating and/or hybrid cultural identities. Overall, cultural identity outcomes and wellbeing appeared to improve with a hybrid identity style but deteriorate with alternating. The model had previously been tested with various minorities in New Zealand including Greek, Chinese, Indian and Filipino communities (Ward et al., 2018, Ward et al., 2016); replicating it with Arab participants extends its external validity.

Testing the effects of contextual factors on cultural identity styles has generated four additional models. These will provide insights into the activation of the cultural identity styles and other outcomes.

Socio-political Context

Two models were tested with socio-political factors as antecedents. Given that the two cultural identity styles were conceptualised as separate processes rather than as a continuum, each was expected to have an independent impact (Ward et al., 2018) and to be differentially affected by contextual factors (see Berzonsky 1989, 1992).

As expected, findings of this study revealed that perceived discrimination and normative multiculturalism were both linked with alternating identity style. Alternating identity style was used more frequently among individuals who experienced significant discrimination but less commonly by those believing their society to be multicultural and supportive of diversity. Alternating identity style is defined by a “built-in” responsiveness to contextual circumstances (Ward et al., 2018) such as discrimination. In this way, a strategy of switching between cultures or identities as a social atmosphere changes could be a way to adapt to or reduce discrimination experiences (Berry & Sabatier, 2010; Ward, et al., 2002; Vedder et al., 2007; Greene et al., 2006; Whitbeck et al., 2002). Indeed, findings of the current study mirror previous results with both Tongan and Chinese New Zealanders, who were more likely to alternate if they were being treated unfairly or unfavourably (Ward et al., 2016).

Contrary to expectations, perceptions of normative multiculturalism were not linked to the hybrid identity style. Contextual variables in general had little effect on this style. One explanation for this could be that once a person engages in blending, they will have the opportunity to continue to practice it, regardless of the context. Indeed, a daily diary study conducted with Hispanic university students in Miami found that, compared to the alternating identity style, the hybrid identity style demonstrated less fluctuation over time (Schwartz, et

al., 2018). It may therefore be more stable than the alternating identity style or be affected by individual factors rather than situational ones (see Berzonsky, 1989, 1992).

This non-responsiveness of hybrid identities to context mirrors work by Benet-Martínez and colleagues in which their cognitive BII blendedness variable was influenced more by individual factors than external acculturative stress factors (e.g., discriminatory experiences) (Benet-Martínez, 2012; Huynh et al., 2011). Prior to this, Benet-Martínez and Haritatos (2005) had found indications that BII blendedness was only very weakly associated with socio-political and stressor variables like racial prejudice, workplace stress or intergroup cultural stress.

Developmental psychologists using daily diary methodologies to study cultural identities also reported that the surrounding environment affects alternating more than blending. For example, external ethnic situations or stimuli were more likely to invoke the heritage identity among Chinese American youth (see for example Yip & Fuligni, 2002).

West and colleagues described the importance of individual factors in predicting blending (West, et al., 2017). These findings suggest that the stability of hybrid identities despite changing contexts may be related to individuals' conscious or cognitive involvement in blending their cultures together. However, this did not explain how this might manifest in any young people who have been immersed in the majority culture from a very young age and whose blending may be automatic.

West et al. (2017) have suggested further reasons why the socio-political context may particularly activate cultural alternating. They say that when majority group peers do something to activate minority perceptions of perceived cultural distance, awareness of power differentials comes into play which in turn moderates bicultural negotiation processes. Feeling powerless or vulnerable could make minority youth more likely to alter their cultural expression to please majority group members. However, if both cultures are perceived as similar or largely overlapping, frame switching (or alternating) could seem less expedient. It is possible that such switching might only be activated when a degree of cultural distance is perceived. Although behavioural frame-switching is not identical to alternating identities, understanding both together may be essential to unravelling the relationship between context and cultural alternating.

In the current study, the non-association of contextual variables with the hybrid identity style could suggest that cultural distance between the dominant and ethnic cultures was not experienced as a huge chasm by these Arab youth in New Zealand. If they had grown up attending dominant-culture schools and speaking English most of their lives, they might

identify themselves as being part of the majority culture or having many overlaps and similarities with it (see Amiot et al., 2007; Roccas & Brewer, 2002). If they already experience their internalised culture or identity as culturally hybrid from a young age, this is likely to be stable over their life course from childhood into adolescence. In many cases they may not have experienced a depth of confident immersion in Arabic language and culture, despite perhaps being exposed to it at home to some degree. In such cases, context would be unlikely, and indeed incapable, of changing their sense of who they are., if they did not possess the schema to think in another language and worldview. In this way, the hybrid identity style may involve a developmental process and be dependent on individual factors such as the length of time one has been immersed in the majority culture and language and the age at which a child became immersed in it.

Indeed, in this study, both duration of residence and English language proficiency correlated positively with the hybrid identity style. Those who had arrived in New Zealand at a younger age, and those more proficient in English, were more likely to score higher on the hybrid identity style scale. Also, Arabic language proficiency had a weak negative correlation with the hybrid identity style, suggesting that those who were more fluent in Arabic were slightly less likely to adopt the hybrid identity style. These findings may suggest a need to learn or acquire a second culture before blending it with whichever culture one has been most socialised in. Those who are familiar with only one language and culture (whether the minority or heritage culture) could be in less of a position to engage in either cultural blending or alternating. However, if their motivation to engage with both worldviews is high they might seek out opportunities to learn and develop cultural and linguistic competencies. Being more fluent in Arabic would allow young people to alternate if they wished or chose to. Growing up as a blended individual and having English as a first language while not being fluent in Arabic (especially if one has never having been to school in an Arab country) would mean blending is a more achievable option than alternating.

Contextual factors had implications for cultural identity outcomes and health. As expected, findings of the current study revealed that positive experiences (i.e., less discrimination) and perceptions of acceptance by the dominant cultural group and its institutions (i.e., more normative multiculturalism) had positive implications for cultural identity consolidation and psychological wellbeing outcomes. This was not surprising given previous research linking perceived discrimination with low self-esteem (Berry & Sabatier, 2010), depressive symptoms (Greene et al., 2006; Ward, et al., 2002; Whitbeck et al., 2002; Vedder et al., 2007), lower satisfaction with life (Sam, 2001) and identity conflict (Leong &

Ward, 2000). Living in an accepting multicultural environment has also predicted positive wellbeing outcomes for minorities (Arends-Tóth & van de Vijver, 2003, Berry et al., 2006, Berry & Ward, 2016).

In the current study, while both perceived discrimination and normative multiculturalism had effects on wellbeing, they operated in separate ways. Perceived discrimination was directly associated with psychological distress whereas normative multiculturalism only indirectly enhanced psychological wellbeing via reductions in the use of alternating identity style and lower levels of ethno-cultural identity conflict.

Discriminatory experiences are immediate, personal and may be traumatic: as such, they may be more likely to exert a direct effect (Ward et al., 2011; Ward et al., 2002; Vedder et al., 2007). Perceptions of normative multiculturalism in the general social environment at large are likely to be more conceptual and a more indirect effect may be expected (Berry & Ward, 2016). At the same time, it is possible that multiculturalism may not yet be widespread enough in New Zealand's institutions and society to counter the effects of lingering discrimination. Overall, these findings confirm that prejudice has direct harmful effects and suggest that a welcoming environment can only indirectly counter such effects, even if this indirect countering is relatively effective. This would suggest that multiculturalist policies alone may be insufficient to create a fully inclusive society, and that pro-active anti-racism programs would have beneficial effects.

Family Context

Family conflict and family cohesion were also studied as contextual variables. Family conflict, as expected, predicted an increase in alternating identity style. As mentioned in the introduction to the current study, it is well established in the literature that minority children often learn majority cultural behaviours ahead of their parents (Kwak, 2003, Portes & Rumbaut, 2001, Yau & Smetana, 1996). In such cases intergenerational differences are to be expected since children in New Zealand spend most of their time in English-speaking schools and in extracurricular contexts dominated by the majority culture (Lui, 2015). Among such youth, alternating into the heritage culture is sometimes more likely in family settings (Yip & Fuligni, 2002) and expressing a majority or hybrid culture may be more common outside the home. Those experiencing cultural discrepancies between expectations at home and school may feel the urge to alternate to please family or peers. Switching their cultural expression by situation could reduce conflict and protect youth from appearing too culturally different to either parents or peers when with them. In this way, the alternating identity style is very prone

to influence by conflicting contexts and can be used by youth to avoid conflict. This overlaps with how it can also reduce discrimination or minimise perceived differences in situations that lack support for multiculturalism.

While family cohesion had a positive impact on identity and psychological wellbeing outcomes, it did not predict the hybrid identity style as expected. The hybrid identity style may be more likely to become stable and fixed at a younger age and appeared unresponsive to family contextual variables just as it was not linked to socio-political variables. Therefore, the hybrid identity style might not specifically emerge as a result of children's positive relationships with their family but may be independently developed by the children or young people themselves due to early immersion in the majority language. A blending that emphasises the majority culture could conceivably be difficult to change if identification with the heritage culture and language is repressed, rejected or not explored until later in life. In addition, it is possible that in cohesive families, parents and children may frequently discuss identity development and expression (Berry et al., 2006; Nguyen & Benet-Martínez, 2013; Yoon et al., 2013). This could allow children to choose to blend and/or alternate depending on their personal preference or other individual variables.

Family variables also had implications for cultural identity outcomes and psychological wellbeing. The impact of family dynamics on such outcomes for minority youth has been well established in the literature (see for example Dinh & Nguyen, 2006; Farver et al., 2002; Fuligni, 1998a; Lee, 2004; Stuart, 2008; Stuart and Ward, 2011a). However, the current results differ partially from prior work in the field.

In the current study, family conflict was linked directly to psychological wellbeing indicators, predicting lower satisfaction with life and more psychological distress. However, while family cohesion was directly associated with greater life satisfaction, it was only indirectly linked to psychological symptoms (via ethno-cultural identity conflict). Thus, we must ask why family cohesion would directly affect life satisfaction but not decrease psychological symptoms.

The fact that family cohesion was not associated with the hybrid identity style may offer some insight into this. Perhaps psychological symptoms in minority youth are more likely to be influenced by peer factors such as discrimination or bullying (Josie, 2006; Yeh et al., 2014), rather than acculturative intergenerational conflict (Lee, 2004; Stuart, 2008). Alternatively, perhaps youth in all kinds of families (even cohesive ones) can experience psychological symptoms while going through adolescence in industrialised societies (Noh & Kasper, 2003; LaFromboise et al., 1993; Suárez-Orozco, et al., 2002). In this way, family

support might not be the crucial factor in whether young people's psychological symptoms increase or decrease (Kapadia & Miller, 2005; Fuligni, 1998b).

Family cohesion and conflict also affected cultural identity outcomes in divergent ways. Family cohesion was associated with higher scores on the cultural identity consolidation scale and lower levels of ethno-cultural identity conflict. Family conflict was linked with ethno-cultural identity conflict (but only indirectly via the alternating identity style) and did not appear to undermine cultural identity consolidation in any way. While family conflict is considered one of the biggest risk factors affecting young people's psychological wellbeing (Lee, 2004; Stuart, 2008), in this study cohesive family relationships appeared to play a more direct role in youth identity development.

Interestingly, in the current study, cultural identity outcomes (ethno-cultural identity conflict and cultural identity consolidation) had differential effects on mental health indicators. As expected and in accordance with the literature, ethno-cultural identity conflict was associated with psychological symptoms and lower satisfaction with life (Chen, Benet-Martínez, & Bond, 2008; Chen, Benet-Martínez, Wu, Lam, & Bond, 2013; Ward et al., 2011a). Cultural identity consolidation, however, was linked only with increased life satisfaction and was unrelated to psychological symptoms (Schwartz, Zamboanga, Weisskirch, & Wang 2010).

It is not surprising that contextual factors appear to influence positive and negative mental health indicators in different ways. Huppert and Whittington (2003) demonstrated that positive and negative mental health indicators generally operate independently of each other. Furthermore, in their research, mental health and wellbeing was more likely to be directly affected by different contextual factors such as disability or lack of social roles and paid employment, rather than by family and socio-political variables like those explored in the current study. Nevertheless, the results indicate that including contextual variables (such as perceived discrimination) in studies like this will be crucial for the understanding of bicultural identities and outcomes.

Applications, Limitations and Future Research

This research has tested and replicated Ward et al. (2018)'s predictive model of cultural identity negotiation. It has also extended the stated model by examining the impact of some contextual factors on cultural identity styles, cultural identity outcomes and psychological wellbeing among Arab youth in New Zealand. Replicating the model with this sample has extended the model's external validity. The findings of this study also highlight the importance of considering situational factors when examining identity and acculturation processes.

People from a migrant background make up a sizeable and increasing population in New Zealand (Ward & Lin, 2005). Accordingly, there is a need for more research by and with minority communities. The current research will help educators and policymakers to better understanding immigrant families. Clearly, the surrounding environment contributes to cultural identities and wellbeing which in turn can have a significant impact on multicultural individuals and intergroup-relationships.

Despite the contributions of this research, it clearly has some limitations. One is that the cross-sectional data collected does not allow us to indicate the causality of our variables or confirm a temporal sequence. Some of the measurement instruments may still need to be refined. In particular, there may be a need for more validity testing of the scales to ensure they are able to powerfully distinguish between motivations, identities and behaviours, or between intergenerational cultural differences and actual family conflict.

While the sample size is sufficient for this type of research, it might not have provided adequate power to detect statistical significance, especially within variances that might have been impacted by other factors in the model. Additional research is needed to address such issues and possibly to capture more complex individual, family or eco-cultural environmental variables that assist youth in developing their cultural identities during acculturation.

It is widely agreed that situational factors are important predictors for acculturation responses in general (Bourhis et al., 1997; Schwartz, Unger et al., 2010; Ward & Geeraert, 2016). For minority groups living in majority-dominated societies, the process and outcomes of identity negotiation are likely to be affected by socio-political context. The current study has found important predictors of the alternating identity style, but no direct contextual links to the hybrid identity style. An incomplete picture of what factors might influence cultural blending has ensued. Perhaps levels of discrimination are insufficient in New Zealand to have a dampening effect on hybrid styles among youth who, without exception, attend majority culture schools here. It is important to remember that situational factors may operate differently in other social and political contexts. Arguably, in countries where school systems are

segregated or where minority groups are subjected to structural or institutional factors that are more discriminatory or unaccepting of diversity, the hybrid identity style may be experienced as less functionally adaptive or less tolerated by a dominant group.

Investigating contextual factors in another socio-political context could therefore provide further insight into the antecedents of the cultural identity styles. Future work could build on our understanding of the alternating identity style and seek to identify factors that may activate the hybrid identity style.

The cultural identity styles were developed along theoretical lines suggested by Berzonsky (1989, 1992), who emphasised that individual and cultural differences interact with the surrounding contexts (the person in the social environment) to form unique human experiences (Ward et al., 2018). Therefore, investigating the impact of individual variables would be valuable for future research and may contribute to our understanding of the hybrid identity style. West et al. (2017) emphasise how individual differences shape the bicultural strategies they use to address contextual phenomena they encounter. Their research has indicated that some individuals are motivated to seek solid predictable cultural structures while others may prefer dynamic cultural complexities. Factoring in such individual preferences could inspire fascinating tools for future research.

Most acculturation research, including this study, has focused on immigrants and refugee communities, exploring how they adapt to a new cultural environment and become part of a majority culture society (Schwartz, Unger et al., 2010). Less attention has been accorded to other minority groups such as indigenous peoples. In our next study, we intend to focus on the experiences of Arab youth in Israel as an indigenous population. Testing the model with an indigenous minority living in a unique historical and socio-political context will investigate its external validity. This will deepen our understanding of the model, the cultural identity styles and how contextual factors may influence them.

In summary, it is evident that the current study has contributed to our understanding of cultural identity styles and cultural identity negotiation for Arab youth in New Zealand. Testing, replicating and developing the model in contexts that have different socio-political characteristics is likely to assist in evaluating the generalisability of the findings and provide insights into the cultural identity styles.

Chapter 3 Cultural Identity Negotiation and Psychological Wellbeing among Palestinian Youth in the State of Israel (study 2)

The previous study in this thesis (study 1) explored the cultural identities of Arab youth in the New Zealand context, using Ward et al.'s (2018) predictive model of cultural identity negotiation. The current study (study 2) will follow a similar research methodology in a different socio-political and cultural context.

The predictive model of identity negotiation (Ward et al., 2018) is a theoretical and empirical model of two contrasting bicultural identity processes and related outcomes. In the core model (Figure 2.1) the motivation or wish to achieve cultural integration may be actualised by individuals who either blend their two cultures together into a hybrid identity style or alternate between them according to context. There is evidence that alternating between cultures or identities may be associated with ethno-cultural identity conflict and psychological distress. However, a hybrid identity style has been linked to cultural identity consolidation and psychological wellbeing. In prior research with this model, such patterns were found among minority individuals from Chinese, Greek, Indian and Filipino immigrant communities in New Zealand (Ward et al., 2018; Ward et al., 2016) .

In the first study in this thesis, with Arab youth in New Zealand, contextual antecedents were added to the model, to investigate the influence of socio-political phenomena and family dynamics. In the results, the core model was replicated and three of the contextual variables (perceived discrimination, normative multiculturalism and family conflict) were shown to affect the alternating identity style. None of the contextual factors had a significant impact on the hybrid identity style.

A very different setting was chosen for study 2, that of Palestinian citizens of Israel. Acculturation research has often studied individuals who moved to and lived in a new country of residence such as immigrants or asylum seekers (Schwartz, Unger et al., 2010). Less attention has been paid to indigenous peoples or other minorities, leaving notable gaps in the literature. It is hoped that the current study will help fill in those gaps and investigate whether the cultural identity negotiation and contextual factors operate differently in a contrasting social and political environment. It should be noted that while Palestinian citizens of Israel are indigenous, they are often treated as if they were an unwelcome migrant group, both in Israeli policy and within the majority group ideology and attitudes (Bourhis & Dayan, 2004; Hammack, 2010; Montreuil & Bourhis, 2001).

When conducting research with indigenous groups there are several ethical issues to bear in mind. Despite Berry's (1997) emphasis is on the importance of heritage cultural maintenance and on ensuring that research was not biased toward promoting assimilation, acculturation studies have often focused on minorities adopting or adapting to a majority culture. However, the loss of indigenous cultures and languages as these are subsumed by majority societies is a worldwide problem. The appropriateness of an acculturation framework with indigenous peoples thus requires the acknowledgement that historically, colonising power structures have often been forcibly imposed on native populations at the expense of their cultures, languages and wellbeing.

Integration (participating in the majority culture while retaining the heritage culture in some form) is generally a preferred cultural strategy among migrant groups. Within such approaches, which culture receives most emphasis (i.e., heritage or majority) varies widely. Nevertheless, we must not assume that majority-culture focused approaches automatically benefit indigenous peoples as their experiences are not necessarily comparable with those of migrants (Abu-Rayya & Abu-Rayya, 2009) despite sometimes being treated as such by colonising powers.

In light of the above considerations, two main objectives of the current study were devised. This study (study 2) aims to test the mediational model of cultural identity negotiation (Figure 2.1) with an indigenous group, expanding the research into a historical and socio-political context outside the migration framework. The secondary aim is to explore how contextual factors operate in a socio-ecological setting in which colonisation policies and processes are still being actively promoted.

Methodologically, the same combined survey of all variables used in New Zealand (for study 1) will be translated into Arabic to collect data with young Palestinians within Israel. This will then form a dataset independent from that of the previous study and potentially a new quantitative iteration of the core model that we will call the 'Palestinian core model'⁴. The same contextual factors as explored with Arab youth in New Zealand (perceived discrimination, normative multiculturalism, family cohesion and family conflict) will then be added to that Palestinian core model. Anticipated pathways will be based on both hypothesised

⁴ Please note that in this case, 'Palestinian' is an ethnic term here and does not refer to any conceptualisations of a Palestinian state in the occupied West Bank either geographically or demographically. The geographical location for data collection for this study is inside Israeli borders and not in the occupied Palestinian territories.

replication of the New Zealand findings and hypothesised differences for a sample of Palestinians in Israel.

The following sections will discuss the situation of Palestinian Arabs in the Israeli context and ways the contextual variables (socio-political and family dynamics factors) might interplay with motivation to integrate, the cultural identity styles, the cultural identity outcomes (ethno-cultural identity conflict or cultural identity consolidation) and psychological wellbeing outcomes. It is hoped that this study will informatively provide a basis for a Palestinian model of cultural identity negotiation.

The Israeli Context and the Situation of its Arab-Palestinian Citizens

Intercultural relations in various societies have been studied using Berry's (1974, 1997) conceptual paradigm of acculturation and integration. In that framework, minority group members may wish to both retain their heritage culture while participating in the majority culture, or they may reject either or both of those options; however, this is often viewed from immigrants' perspectives (Berry, 1997, 2001; Segall, Lonner, & Berry, 1998). Since Palestinians in Israel are indigenous, they have lacked research attention in this field, yet their unique socio-political conditions are of great interest. Israel is the only Middle Eastern country where Arabs live as a minority, and indeed, a native minority who did not immigrate to the new system but for whom the system was mandated and has imposed far-reaching changes to their way of life. Despite being indigenous they are often treated as though they were unwelcome immigrants (Bar-Tal, 2004).

The demographic status of Palestinians after 1947-1949 rapidly transformed from being a majority in their community into a minority under the dominance of a new system with the formation of the Israeli state inside the green line.⁵ This period is referred to as the "War of Independence" by Israelis, but Palestinians call this the Nakba (نكبة - the Arabic word for catastrophe). The majority of the 900,000 Palestinians in what was then Palestine were forced to leave their villages or flee to different areas or neighbouring countries. The 186,000 Palestinian Arabs remaining inside the green line were later granted Israeli citizenship (Smootha, 2002, 2016). The focus of this study will be on those still living as a minority inside the internationally recognised Israeli borders, but not Palestinians in the occupied West Bank, East Jerusalem or the Gaza strip.

⁵ The Green line is the demarcation line set out in the 1949 Armistice Agreements, constituting the internationally recognised borders of Israel, i.e., between Israel and its neighbours (Egypt, Jordan, Lebanon and Syria) after the 1948 Arab-Israeli War.

According to Israel's Central Bureau of Statistics (2016), Israel now has some 1,771,000 Arab citizens representing 20.8% of the country's population. By religious affiliation, the majority of these are Sunni Muslims (84%); about eight percent are Christians, and eight percent are members of the Druze community (Israeli Central Bureau of Statistics, 2010). Many Palestinian citizens of Israel, especially the younger generation, are functionally bilingual with Arabic as a mother language and the ability to speak modern Hebrew as a second language.

Cultural Identities and Motivation toward Bicultural Integration

Bicultural identities are becoming widespread in many countries, however often due to minority status or intermarriage. The social environment minority youth grow up in has a strong influence on their identity development (Bourhis et al., 1997; Schwartz, Unger et al., 2010; Ward & Geeraert, 2016). Minority youth in the West are often primarily socialised in the majority culture with little or varying access to their heritage culture, yet they have been found to identify with both of those cultures. This includes being a citizen of a particular state, with participation in the latter being not only a fact, but an identity that is important to them (Berry, 1997).

In this respect, Palestinian citizens of Israel may have dual identities as do other minorities including indigenous groups like Native Americans or Aboriginal Australians. However, it has been proposed that Palestinian-Israelis' feelings about their identities may be unique due to their recent socio-political experiences (Roccas & Brewer, 2002; Smootha, 2009).

While young Palestinian citizens of Israel have a passionate desire to maintain their Palestinian identity (Rabinowitz & Abu-Baker, 2005; Rouhana & Sultany, 2003), their identification generally comprises being Israeli citizens who are striving to be accepted as full members of the society (Rabinowitz & Abu-Baker, 2005; Smootha, 2009). Rabinowitz and Abu-Baker (2005) compiled data indicating that the majority of Arab–Palestinians in Israel identify as Arab or Palestinian by ethnicity and as Israeli citizens by civic affiliation. Some researchers have contended that while Arab youth there might not feel a sense of belonging to Israel, identification with Israel was part of their identity; and that they experienced internal conflict if obliged to choose between the two identities (Hofman & Rouhana, 1976).

Although Israel has been classified as a democratic state, it has been referred to as an “ethnic democracy” rather than a state for all citizens equally (Smootha, 1999, p. 389). An election process exists simultaneously with policies explicitly designed to prioritise its Israeli-Jewish citizens and exclude its Palestinian citizens (Rabinowitz & Abu-Baker 2005; Rouhana,

1997; Suleiman, 2002). According to Rouhana (1997), this creates an internal conflict for Palestinians inside the green line, who constantly struggle with being citizens of a state that, by definition, has been created for an ethno-religious group that they can never be part of due to their ethnicity or religion. Perceptions of rejection can be harmful to minority groups and frequently affect their identity development and their motivation toward bicultural integration (Abu-Rayya, Walker, White, & Abu-Rayya, 2016).

Given the above considerations, it is not surprising that Palestinians in the state of Israel have shown little preference toward the integration strategy (Abu-Rayya & Abu-Rayya, 2009). Previous research findings have indicated that a cultural separation strategy was the norm, with a bicultural integration strategy being present just at the behavioural level (see Kurman, Eshel, & Sbeit, 2005). Assimilation was seldom viewed as a viable option for Palestinians in Israel (Ayalon & Sagy, 2011; Kurman et al., 2005). In a study by Abu-Rayya and Abu-Rayya (2009), identification with the heritage culture enhanced wellbeing for Palestinians in Israel. However, identifying as Israeli citizens did not have any effect on their self-esteem or other psychological wellbeing indicators. For all of these reasons, we do not anticipate high levels of motivation to integrate among young Palestinian citizens of Israel.

Socio-political Environment: Perceived Discrimination and Normative Multiculturalism

While Palestinians citizens of the state of Israel have some fundamental civic and political rights (Dowty, 1999; Gavison, 1999; Smootha, 2002), such as the right to vote, they experience systemic and legislated differential treatment. Ethnically discriminatory laws and policies in Israel have been well-documented across all aspects of life, including inequalities in the education, health and economic systems, land expropriation, legislation and housing issues (including house demolition and blocking of construction), unequal resource distribution for Arab villages and communities (including forcible evictions and “unrecognised villages” with no infra-structure or resources), discrimination within the justice structure, as well as systematic exclusion from government policies (e.g., Abu-Saad, 2004; Al-Haj, 2002; Elrazik, Amin, & Davis, 1978; Ghanem, 2002; Ghanem & Rouhana, 2001; Hammack, 2010; Hareven, 2002; Herzog, 2004; Nasser & Nasser, 2008; Okun & Friedlander, 2005; Peleg, 2004; Pinson, 2007; Rabinowitz & Abu-Baker, 2005; Rouhana, 1997, 2006; Sa’di, 2002, 2004; Semyonov & Lewin-Epstein, 2011; Tessler & Grant, 1998). In addition to legislated ethnic discrimination, religious discrimination is also perceived to be a concern. According to a recent survey, 79% of Palestinians citizens of Israel think that Muslims experience more discrimination than other minority groups in the society (Pew Research Centre, 2016).

Normative multiculturalism refers to social and institutional rules or norms that intentionally foster cultural pluralism (Berry & Ward, 2016). In studies of cultural diversity, findings have indicated that if multiculturalism is to take root, every subgroup needs to feel they belong and are accepted in all aspects of civic and community life. The presence of ethnic minorities and intercultural contact do not by themselves constitute multiculturalism. Government policies and majority group attitudes that enable minorities to feel welcome and actively included appear to be preconditions for societal multiculturalism to become established (Berry & Ward, 2016; Stuart & Ward, 2016).

The identity of Palestinians in Israel has thus been affected by the continual promotion of laws and policies disadvantaging how this minority group is treated and privileging the dominant majority ethnic group. Indeed, two separate societal acculturation orientations among the dominant group in Israel have been observed: an integrationist and individualist orientation toward incoming Jewish immigrants, but a segregationist and exclusionist orientation toward indigenous Arabs who are citizens of Israel (Bourhis & Dayan, 2004; Montreuil & Bourhis, 2001). Similarly, among the dominant group, popular beliefs and behaviours have generally tended to mirror the discriminatory state policies. Other research has described how the Palestinian minority in Israel are often officially portrayed as enemies and treated as such by majority group members (Adwan, Bar-Tal & Wexler, 2016; Cohen, 2015; Montreuil & Bourhis, 2001)

Even Palestinians in Israel who are motivated to integrate their ethnic and civic identities are not treated inclusively by majority group individuals. An investigation by Diab and Mi'ari (2007) with Arab and Jewish students at a non-segregated tertiary teaching college in Jerusalem found that Arab young people wished for intercultural contact and friendship with their Jewish-Israeli peers, while the latter generally rejected opportunities to make friends with their Arab classmates and also espoused segregation. Indeed, although Israel is ethnically diverse, Palestinians live mostly in segregation (Nurieli, 2005; Smoooha, 2002).

The combination of a segregationist system with ethnically discriminatory laws and policies and negative majority group attitudes reduces the incidence of intercultural contact. For example, Israel's segregated primary and secondary education system supports separate but unequally funded educational institutions for Jewish and Arab pupils. This precludes interactions between Jewish and Arab children so that they do not get to know peers from another ethnic group, language or culture (Arar, 2017; Gibton, 2011; Golan-Agnon, 2006).

In summary, in addition to the documented discrimination Palestinians experience as a minority in Israel (e.g., Al-Haj, 2002; Ghanem & Rouhana, 2002; Hammack, 2010), it is also

evident that they suffer from exclusionist policies and majority group attitudes, which are also barriers to intercultural contact (Bourhis & Dayan, 2004; Montreuil & Bourhis, 2001).

Expected impact of socio-political factors on cultural identity styles, cultural identity outcomes and psychological wellbeing. A large body of research has demonstrated the impact of the surrounding environment on minority individuals' identities and wellbeing (Berry, 2005; Bourhis et al., 1997; Schwartz, Unger et al., 2010; Ward & Geeraert, 2016). Based on that literature, we anticipate that socio-political factors (i.e., perceived discrimination and normative multiculturalism) will have the same impact on identity and psychological wellbeing outcomes for Palestinians in Israel as for any other minority around the world. Therefore, the pathways found in study 1 between socio-political factors and cultural identity outcomes and psychological wellbeing variables will be tested again in this study. We anticipate that increments in perceived discrimination will be associated with higher levels of psychological symptoms and ethno-cultural identity conflict. In addition, we anticipate that normative multiculturalism will be associated with lower levels of ethno-cultural identity conflict.

Regarding the cultural identity styles, it was proposed in the previous study (with Arab youth in New Zealand) that socio-political factors will have direct effects on the cultural identity styles. However, given socio-political conditions for minorities in Israel, we believe that Palestinians in Israel will have little inclination toward integration, as established earlier. Therefore, we expect that the surrounding environment will exert an effect on the cultural identity styles only for those individuals who are highly motivated to integrate. If this is the case, motivation to integrate would have a moderating effect on the relationship between socio-political factors and the cultural identity styles, such as the likely association between perceived discrimination and an alternating identity style. The hypothesised models for perceived discrimination and normative multiculturalism for Palestinian Arabs in the state of Israel are depicted in Figures 3.2 and 3.3.

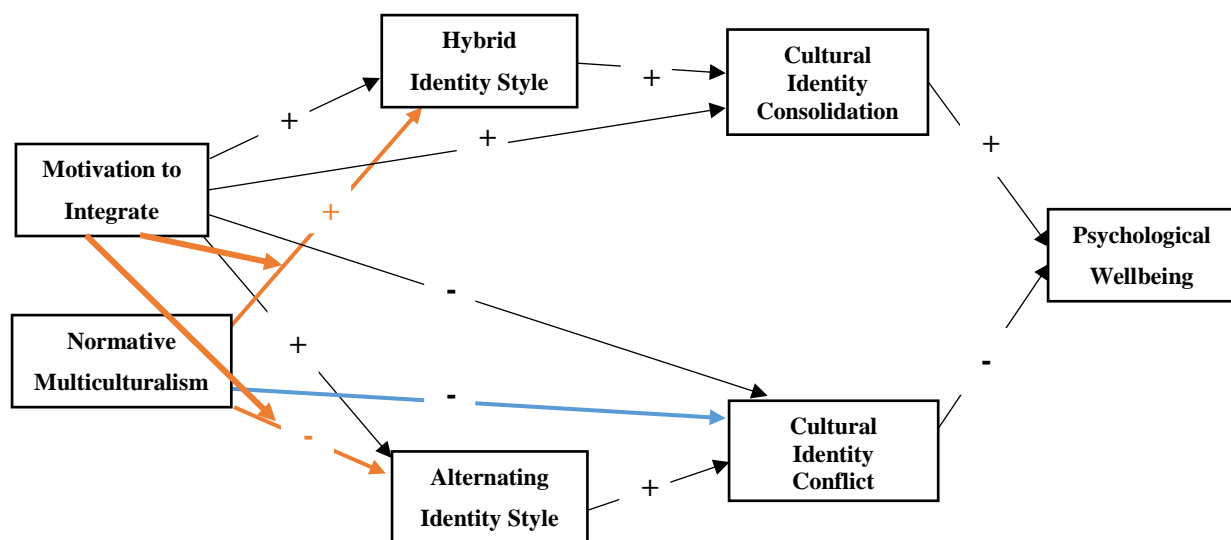


Figure 3.2. Normative multiculturalism and cultural identity negotiation.

Note: The black pathways are the original core model pathways. The blue pathways represent the pathways for the contextual factors found in the New Zealand sample (Study 1); these are expected to be replicated with this sample. The orange pathways refer to new hypothesised pathways that could be specific to the Palestinian sample. For the sample in this study, the final pathways of the core model might differ from those in the original model based on testing the model with the sample of this study.

Family Context

With regards to the family dynamics variables and their impact on the core model, we expect findings with Palestinian youth in Israel to be similar to those for Arab youth in New Zealand. Although the socio-political context is very different in each country, family experiences are likely to be similar for Arab youth in both locations, for the following reasons.

Firstly, similar tensions between collectivism and individualism in both countries may feed into similar levels of family conflict for both samples of youth. Palestinian youth in Israel are considered to be part of a collectivistic culture that is nested within a more individualistic society (Ben-Ari & Lavee, 2004; Lapidot-Lefler & Hosri, 2016), a situation similar to that of Arab youth in New Zealand. Traditionally, Arab families, in general, are characterised by family collectivism that involves maintaining the behaviours, values and norms of one's family group and prioritising the family over the individual's desires. This may place pressure on

youth or create a culture clash in societies where the worldview is generally individualistic or where individuals' interests are viewed as being different from those of their family (Dinh & Nguyen, 2006; Dwairy, 2004). The collectivist-individualist dilemma could be somewhat lower for Palestinian youth in Israel due to heritage culture immersion experienced in Arab-language schools. Despite this, adolescences are in a time of identity development. The context of belonging to a minority collectively-oriented Arab family within an individualistic societal culture is likely to influence identity development for both individuals and their families (Berry & Sam, 1997; Bourhis et al., 1997). Such tensions may increase the likelihood of family conflict and its follow-on factors such as alternating identity style, identity conflict and psychological distress.

Secondly, intergenerational acculturation gaps may be similar in both countries, and once again feed into similar levels of family conflict and its follow-on factors. In societies where smaller ethnic groups are expected to adapt to a majority paradigm, young people are likely to learn the majority language and culture rapidly (Kwak, 2003, Portes & Rumbaut, 2001, Yau & Smetana, 1996), while their elders and parents remain more immersed in their heritage culture (Hughes et al., 2006). Portes (1997) reports that, children's cultural identities may develop to encompass a dominant culture that parents experience as alien. Such dissonant acculturation strategies can exacerbate perceptions of cultural distance, even to the point of breaking the parent-child bond, hindering intergenerational cultural transmission, and preventing mutual communication about topics like acculturation gaps or other cultural differences (Ho, 2010; Rasmi, Chuang, & Hennig, 2017). Despite Arab language schooling, Palestinian youth today may have more opportunities to attend a Hebrew university or obtain a job in an integrated workplace than their parents' generation, therefore similar family dynamics may be expected to occur as for Arab youth in New Zealand.

Despite individual-collective tensions and potential intergenerational acculturation gaps, cohesive family relationships have repeatedly been found to support the development of young people's identities and their wellbeing during acculturation processes (Phinney et al., 2001; Phinney & Ong, 2002). Study 1 found that Arab youth in New Zealand experienced more favourable identity and psychological wellbeing outcomes when they reported family cohesion at home. In study 2, we expect that family cohesion will have a similar impact on Palestinian youth in Israel, i.e., support identity development (with less identity conflict and higher levels of cultural identity consolidation) and psychological wellbeing.

In summary, Palestinian minority youth and their families in Israel may experience similar challenges to other minority groups around the world including the Arab minority in

New Zealand. Supportive family relationships have been strong predictors of positive identity and psychological wellbeing outcomes for other minorities. It is therefore expected that family dynamics will operate in similar ways with young Palestinian citizens of Israel and Arab youth in New Zealand. Thus, in this study, we intend to test the same family dynamics pathways as found in New Zealand, with Palestinian youth in Israel (Figure 3.3 and 3.4). Significant family dynamics pathways will be added to the particular core model iteration that will be established for this study, based on testing the data from this sample with Ward et al.'s (2018) predictive model of cultural identity negotiation.

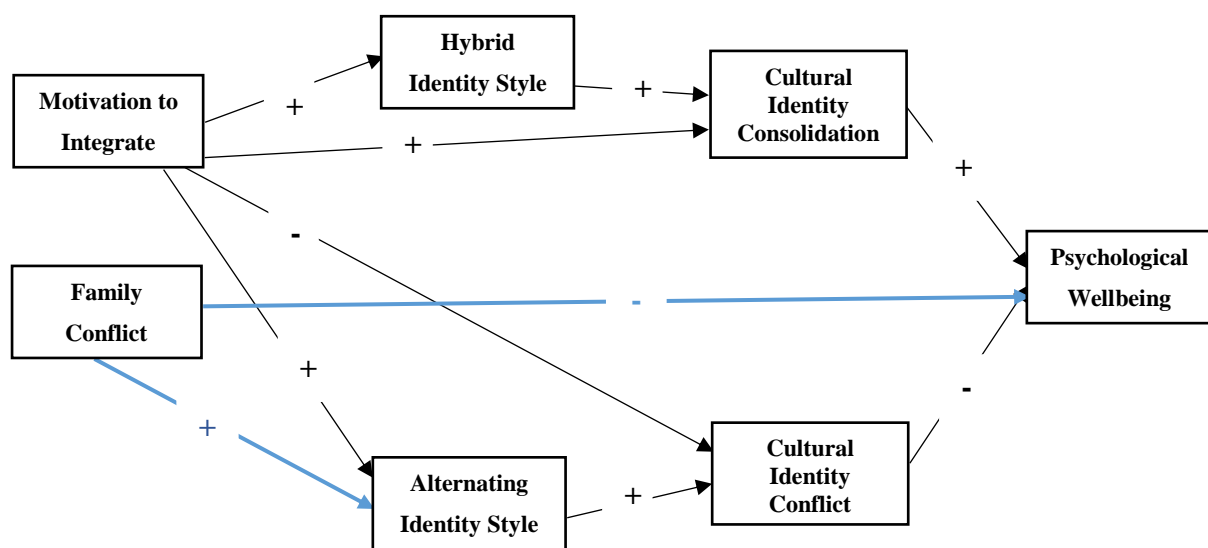


Figure 3.3. Family conflict and cultural identity negotiation.

Note: The black pathways are the original core model pathways. The blue pathways represent the pathways for the contextual factors found in the New Zealand sample; these are expected to be replicated with this sample. For the sample in this study, the final pathways of the core model might differ from those in the original model based on testing the model with the sample of this study.

in Israel were recruited to participate in the study by completing an initial online survey about their culture, identity and experiences living as Arab minority individuals in the state of Israel.

Participants were recruited mainly by distributing the initial online survey on various internet locations. This included advertisements on social media (e.g., groups and pages on Facebook for Arabs in Israel), and various Arab sites, forums and discussion boards for Arabs in Israel. The text of the Arabic version of the advertisement can be found in Appendix B1. The researcher's social networks were also used in order to gather more participants.

Those who completed the survey had the chance to be entered into a lucky draw to win one of ten Amazon vouchers worth forty U.S. dollars each. As for the first study (study 1), participants' contact information for the lucky draw was provided on an independent website and was not connected to the survey responses. The tokens for the Amazon vouchers were later sent by email to the winning participants.

The data were collected from the 3rd December 2014 to 16th February 2015 through online surveys as described above. In total, 181 participants completed the survey. Thirty-four surveys were excluded from the study for falling outside of the sampling criteria or having more than 5% of the data missing.

The final sample size was composed of 147 participants aged 16-30 years of age ($M = 21.61$ years, $SD = 2.73$ years). Almost two-thirds of the sample were female ($n = 99$, 67.3%) and 32.7% were male ($n = 48$). Between the ages 16-20, there were 16 males and 41 females. Between the ages 21-25, there were 23 males and 51 females, and between the ages 26-30, there were 9 males and 7 females.

In response to an open-ended question "Are you Arab?" all participants self-identified as Arab. In order to investigate other ethnicities and cultures the youth identified with, an open-ended question was asked in which participants were able to provide as many answers as they wished. Answers were mostly confirming the Arab or Palestinian identity, such as Arab, Palestinian, Arab 48⁶, or Arab living inside the Green line. Others highlighted being Israeli citizens (e.g., Arab Israeli, Arab living in the country of Israel). A few identified with other criteria such as religion (e.g., Muslim, Christian) and education (e.g., educated person).

The majority of the respondents in this sample were born in Israel ($n = 144$, 98%). Eight (5.4%) of the participants had parents born outside of Israel. However, all of the participants' families lived in Israel at the time of the survey. The majority of the participants in this study

⁶ Arab 48: Palestinians citizens or residents of the State of Israel who remained in Israel After the 1948 Arab-Israeli War.

($n = 110$, 74.8%) were living with their families. Almost 14% ($n = 20$) indicated that they did not live with their family, while the rest ($n = 17$, 11.6%), indicated other arrangements, such as sharing their time between living at home and away for study purposes.

The majority of the participants were single ($n = 133$, 90.5%), and 12 participants (8.2%) were engaged. Muslims comprised 87.8% ($n = 129$) of the sample. Nine participants were Christians (6.1%), while the rest gave other responses, such as no religion ($n = 9$, 6.1%).

With regards to the highest level of education completed by the participants, 82 participants (55.8%) had an undergraduate degree. Of the remaining participants, 36 (24.5%) had a secondary school level education, 16 (10.9%) had completed postgraduate study and 13 (8.9%) had tertiary-level diplomas or other tertiary certificates.

Most participants were citizens of Israel ($n = 137$, 93.2%) and five participants (3.4%) held permanent residency. Nine of the participants were from a refugee background ($n = 9$, 6.1%).

Regarding languages used inside and outside of the home, the majority of the sample ($n = 142$, 96.6%) used the Arabic language inside the home. Five participants (3.4%) stated that they used a mix of languages. However, no participant indicated using the Hebrew language inside the home. Regarding languages used outside the home, 59.9% ($n = 88$) use the Arabic language, 12.9% ($n = 19$) use the Hebrew language, and the rest ($n = 40$, 27.2%) indicated that they use both languages in communicating outside of the home. Self-reported Arabic language proficiency was very high with a mean of 4.71 ($SD = .56$) on a 5-point scale (anchored by 1 = *poor* and 5 = *excellent*), and Hebrew language proficiency was also high with a mean of 4.01 ($SD = .91$) on the same 5-point scale.

Materials

All the scales used in the first study were used again in the current study, changing the word "New Zealand" to "Israel". The survey contained demographic information, as well as questions to measure the following variables: motivation to integrate; cultural identity styles (hybrid identity style and alternating identity style); cultural identity outcomes (cultural identity consolidation and ethno-cultural identity conflict); family relationships (family cohesion and family conflict); socio-political factors (perceived discrimination and normative multiculturalism) and psychological wellbeing (satisfaction with life and psychological symptoms). The entire questionnaire was translated into Arabic as mentioned above. The text of the Arabic version of the survey along with the information sheet and the debriefing form can be found in Appendices B2, B3 and B4.

Analytical Plan

Data imputation was conducted at the beginning of the data processing phase. Next, psychometric analyses were examined. First, a Confirmatory Factor Analysis (CFA) was computed in AMOS to test the factor structure of the Multicultural Identity Styles Scale (MISS, the scale that measures the cultural identity styles). This was followed by the calculation of descriptive statistics for all measures.

In order to compare the use of the cultural identity styles (the hybrid and alternating identity styles) according to key demographics (i.e., gender, age, and Arabic and Hebrew language proficiency), independent sample *t*-tests and correlations were conducted. This was followed by bivariate correlational analyses to examine the relationships among the variables of interest.

Model testing was done in two stages. First, the core model was tested with modifications introduced, if required, for the Palestinian sample. Second, the hypothesised paths from family and socio-political contextual variables were then included for each model. For the most part, these pathways were added on the basis of the findings with New Zealand Arab youth in the previous study. The exceptions to this were the newly hypothesised moderation effects involving motivation to integrate as a moderator of the relationship between socio-political factors and the cultural identity styles (motivation to integrate x socio-political factors). As in the previous study with Arab youth in New Zealand, the resultant models for this Palestinian sample were tested in AMOS.

For socio-political factors (perceived discrimination and normative multiculturalism), initial hierarchical regression analyses were conducted to investigate motivation to integrate as a moderator of the relationship between socio-political factors and the cultural identity styles. Significant moderation results were graphed and interpreted using ModGraph (Jose, 2013). Next, the interaction terms of the significant moderation factors were incorporated into the core model to examine their impact on the model, allowing for shared variance accounted for by other variables. The hypothesised pathways between socio-political factors, cultural identity outcomes (ethno-cultural identity conflict or cultural identity consolidation) and psychological wellbeing outcomes were also incorporated into those models. Finally, the hypothesised mediational models of family dynamics variables were tested. As for the previous study, several fit indices were used to ascertain the fit between the path models and the data. These

fit indices included the χ^2/df , CFI, TLI, RMSEA and the SRMR. Modification indices were used to explore any necessary modifications that would improve model fit. Indirect effects were tested using the bias-corrected bootstrap analysis (Shrout & Bolger, 2002). Indirect effects tables are presented in Appendix C2.

Results

Data Imputation

The final sample was composed of 147 Arab young persons living in Israel. Before imputing the missing values, Little's Missing Completely At Random (MCAR) test was conducted. Little's MCAR was not significant ($\chi^2 = 710.28$, $df = 1709$, $p = .99$) indicating that any missing data were random. Therefore, Expectation-Maximization (EM) technique was then utilised to impute the missing values.

The Preliminary Analysis

Confirmatory factor analysis (CFA) of the Multicultural Identity Styles Scale (MISS). The hypothesised two-factor model of the MISS was tested with the sample in this study.

These analyses revealed that the observed items indeed loaded significantly onto their latent factors. The fit indices showed that this model had a moderately good fit to the data ($\chi^2 = 154.216$, $df = 76$, $\chi^2/df = 2.03$, CFI = .93, TLI = .92, RMSEA (90% CI) = .08 (.07-.10), SRMR = .066). Modification indices were examined to check if there were appropriate covariances between variables, which could improve the model fit.

Outcomes of those analyses indicated that adding an error covariance between items HIS 2 and HIS 3 would improve the model fit. Both items are related to the same content, i.e., viewing oneself as a mixture of both cultures (HIS2: I see myself as a culturally unique mixture of Arab and Israeli; HIS3: I am a “melange” of Arab and Israeli). Therefore, the error covariance was allowed to co-vary. This modification improved the model fit: ($\chi^2 = 127.52$, $df = 75$, $\chi^2/df = 1.70$, CFI = .95, TLI = .94, RMSEA (90% CI) = .07 (.05-.09), SRMR = .064). The final CFA is depicted in Figure 3.5.

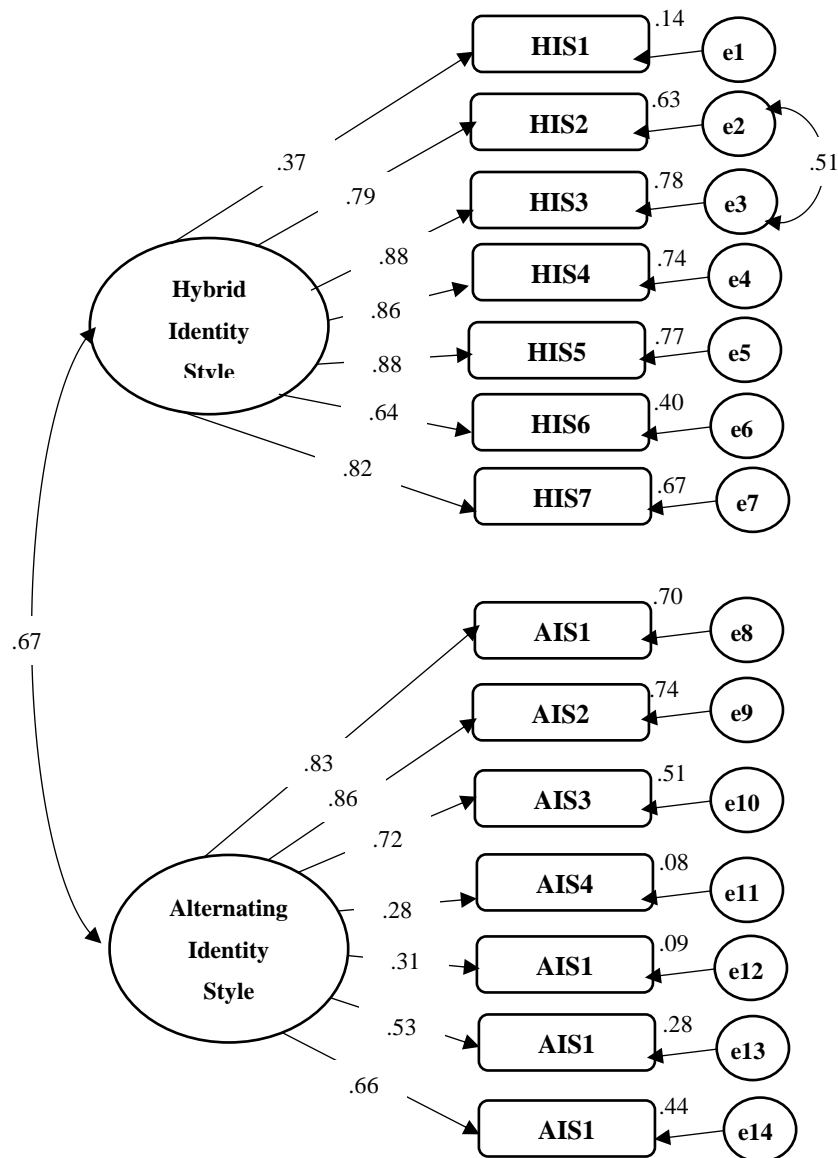


Figure 3.5. Standardised coefficients for CFA of the MISS: Study 2

Note: Arrows from circles indicate error or residual variances. All parameters are statistically significant at the 5% level. HIS = Hybrid identity Style; AIS = Alternating Identity Style. e = error covariance.

Psychometric properties of the measures. Table 3.1 provides the psychometric properties of the scales⁷. Cronbach's Alpha indices of internal consistency were acceptable for all scales, with values ranging from .74 to .94.

⁷ No comparison of the mean scores for the measures can be made between the two samples (Arab youth in Israel in this study and Arab Youth in New Zealand in the previous study), as we were not able to establish scalar equivalents between the measures.

Table 3.1

Summary of measures and their psychometric properties

Construct	No. of Items	Range	Mean Item Scores	SD	Cronbach's Alpha (α)
Motivation to Integrate	5	1.60 – 5.00	2.63	.98	.77
Cultural Identity Styles					
Hybrid Identity Style	7	1.00 – 5.00	2.40	1.00	.90
Alternating Identity Style	7	1.00 – 5.00	3.01	.88	.81
Cultural Identity Outcomes					
Culture Identity Consolidation	15	1.60 – 5.00	3.22	.57	.79
Ethno-cultural Identity Conflict	20	1.00 – 4.65	2.38	.71	.90
Family Dynamics					
Family Cohesion	10	1.10 – 5.00	3.99	.73	.90
Family Conflict	30	1.00 – 4.37	2.51	.59	.89
Socio-political Factors					
Perceived Discrimination	8	1.00 – 5.00	2.78	1.02	.94
Normative Multiculturalism	17	1.82 – 4.71	2.91	.47	.74
Psychological Wellbeing					
Satisfaction with Life	5	1.00 – 5.00	3.01	.87	.85
Psychological Symptoms	15	1.00 – 4.93	2.88	.79	.92

Cultural identity styles and demographic factors. *T*-tests and correlational analyses were conducted in order to investigate whether the use of the cultural identity styles varied by gender, age or language proficiency (i.e., Arabic and Hebrew). Unlike the previous study, no comparison analyses were undertaken between Muslims and Christians as the majority of the sample were Muslims ($n = 129$, 87.8%). Similarly, no comparison was conducted for the birthplace demographic, as the majority of the participants were born in Israel ($n = 144$, 98%).

Consistent with the findings of Ward et al. (2018) and those of our previous study with Arab youth in New Zealand, *t*-tests revealed that there was no significant difference between males and females in the use of the cultural identity styles; HIS, $t(145) = 1.27$, *ns*), and AIS, $t(145) = -.55$, *ns*). Bivariate correlations indicated that cultural identity styles were unrelated to age or to Arabic and Hebrew language proficiency (all r s < .15).

Correlational analyses among the variables of interest. Next, to explore significant associations among the variables of interest, correlations were computed. The correlation matrix is presented in Table 3.2.

Motivation to integrate was significantly and positively correlated with both hybrid identity style ($r = .75$, $p < .001$) and alternating identity style ($r = .45$, $p < .001$). The hybrid identity style was positively correlated with cultural identity consolidation ($r = .51$, $p < .001$), while the alternating identity style was positively correlated with ethno-cultural identity conflict ($r = .42$, $p < .001$). There were correlations between cultural identity outcomes and psychological wellbeing outcomes. Specifically, cultural identity consolidation was positively associated with satisfaction with life ($r = .25$, $p = .002$), and negatively associated with psychological symptoms ($r = -.28$, $p = .001$), while ethno-cultural identity conflict was linked with increments in psychological symptoms ($r = .24$, $p = .003$), and lower satisfaction with life ($r = -.20$, $p = .015$). Results revealed that motivation to integrate had a positive correlation with cultural identity consolidation ($r = .51$, $p < .001$), however, it was unrelated to ethno-cultural identity conflict ($r = .14$, *ns*).

Correlational analyses with socio-political revealed that perceived discrimination had a positive correlation with ethno-cultural identity conflict ($r = .24$, $p = .004$) and psychological symptoms ($r = .30$, $p < .001$). Perceived discrimination also had a moderately strong negative relationship with life satisfaction ($r = -.35$, $p < .001$).

Results showed that normative multiculturalism was related negatively to ethno-cultural identity conflict ($r = -.18$, $p = .028$). Correlations also indicated that normative

multiculturalism was associated with higher satisfaction with life ($r = .37, p < .001$) and fewer psychological symptoms ($r = -.23, p = .006$).

For family dynamics variables, some significant pathways also emerged. Family conflict was positively related to alternating identity style ($r = .21, p = .012$) and negatively related to both of the psychological wellbeing variables, being associated with higher levels of psychological symptoms ($r = .38, p < .001$) and lower satisfaction with life ($r = -.34, p < .001$).

Family cohesion was positively related to cultural identity consolidation ($r = .26, p = .002$) and negatively related to ethno-cultural identity conflict ($r = -.28, p = .001$). Family cohesion also showed a moderate positive association with satisfaction with life ($r = .36, p < .001$).

Table 3.2

Correlation matrix of measures

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. MTI	-												
2. HIS	.75**	-											
3. AIS	.45**	.56**	-										
4. CIC	.51**	.51**	.25**	-									
5. EIC	.14	.25**	.42**	-.16	-								
6. FamCoh	-.02	.00	-.01	.26**	-.28**	-							
7. FamConf	.01	.03	.21*	-.15	.24**	-.49**	-						
8. NMC	.41**	.32**	.14	.31**	-.18*	.13	-.07	-					
9. PD	-.23**	-.23**	-.05	-.22**	.24**	-.26**	.13	-.29**	-				
10. PS	-.10	-.11	.06	-.28**	.02*	-.31**	.38**	-.23**	.30**	-			
11. SWL	.30**	.33**	.09	.25**	-.20*	.36**	-.34**	.37**	-.35**	-.54**	-		
12. HebPro	.13	.14	-.02	.08	-.04	.13	-.17*	.05	.04	-.11	.28**	-	
13. ArabPro	-.13	-.08	-.10	-.04	-.19*	.17*	-.10	-.02	-.13	-.06	.09	.24**	-
14. Age	-.06	-.03	-.13	.03	-.00	-.04	-.02	-.10	.02	.00	-.05	.05	.19*

Note: MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural identity Consolidation; EIC = Ethno-cultural identity conflict; FamCoh = Family Cohesion; FamConf = Family Conflict; NMC = Normative multiculturalism; PD = Perceived Discrimination; PS = Psychological symptoms; SWL = Satisfaction with Life; HebPro = Hebrew Language Proficiency; ArabPro = Arabic Language Proficiency

* $p < .05$ (two-tailed) ** $p < .01$ (two-tailed)

The following section includes testing of the core model of the predictive model of cultural identity negotiation (Figure 2.1) and of extensions to this core model that incorporate the impact of contextual factors (Figures 3.1-3.4). All paths included in the following models have coefficients at a p -value of .05 or lower. Note that direct effects are reported in the text, while indirect effects are reported in Appendix C2⁸.

Testing of the Models

Testing the core model. The assessment of the adequacy of the hypothesised model (Figure 2.1), with the error covariance between cultural identity consolidation and ethno-cultural identity conflict, indicated that the model had a poor fit to the data: ($\chi^2 = 86.548$, $df = 10$, $\chi^2/df = 8.665$, CFI = .779, TLI = .536, RMSEA (90% CI) = .229 (.186-.275), SRMR = .115). In addition, the hypothesised path between motivation to integrate and ethno-cultural identity conflict was not significant. The model was modified and then re-estimated after removing the non-significant pathway. However, the model failed to provide a better fit to the data: ($\chi^2 = 86.928$, $df = 11$, $\chi^2/df = 7.903$, CFI = .781, TLI = .582, RMSEA (90% CI) = .217 (.176-.261), SRMR = .115).

Modification indices were then checked in order to assess any necessary modifications that could improve the model fit. It was found that by adding a pathway from motivation to integrate to satisfaction with life and allowing the error terms of the cultural identity styles and the error terms of the psychological wellbeing outcomes to co-vary, the model fit would be substantially improved. As all of the modifications had a sound theoretical basis for acceptance, they were added to the model. This provided an excellent fit to the data: ($\chi^2 = 11.551$, $df = 8$, $\chi^2/df = 1.444$, CFI = .990, TLI = .973, RMSEA (90% CI) = .055 (.000-.120), SRMR = .030). Even though the model fit was very good, one of the parameters was lowered to non-significant under this modification (the pathway from the cultural identity consolidation to life satisfaction). This pathway was removed, and the model was re-estimated once again. Assessment of fits demonstrated that the final model provided a strong representation of the relationships among the variables: ($\chi^2 = 12.011$, $df = 9$, $\chi^2/df = 1.335$, CFI = .991, TLI = .980, RMSEA (90% CI) = .048 (.000-.111), SRMR = .0351). The final model is depicted in Figure 3.6.

⁸ None of the demographics of interest (gender, age, and Arabic and Hebrew language proficiency) were related to the use of the cultural identity styles. Therefore, path analyses were conducted without controlling for any of the demographics.

As predicted, there were positive pathways from motivation to integrate to both of the cultural identity styles; hybrid ($\beta = .75, p < .001$) and alternating ($\beta = .45, p < .001$) identity styles. In addition, a full mediation was confirmed for the relationship between each of the cultural identity styles and the associated psychological wellbeing variables through the cultural identity outcomes (indirect effects are presented in Appendix C2.1). Specifically, there was a positive pathway from the hybrid identity style to cultural identity consolidation ($\beta = .33, p < .001$) which was negatively associated with psychological symptoms ($\beta = -.23, p = .001$). The alternating identity style was positively correlated with ethno-cultural identity conflict ($\beta = .44, p < .001$), which led to increments in psychological symptoms ($\beta = .21, p = .009$) and lower satisfaction with life ($\beta = -.24, p = .002$).

Motivation to integrate exerted a positive effect on cultural identity consolidation ($\beta = .25, p < .010$); this relationship was partially mediated through the hybrid identity style. However, the relationship between motivation to integrate and ethno-cultural identity conflict was fully mediated by the alternating identity style.

The path analysis confirmed the predicted full mediational relationship between motivation to integrate and psychological symptoms via cultural identity styles and cultural identity outcomes. The relationship between motivation to integrate and life satisfaction was partially mediated through the cultural identity styles and cultural identity outcomes. Significant paths between motivation to integrate and psychological symptoms, including direct and indirect effects through the cultural identity styles and the cultural identity outcomes, explained 14% of the variance in satisfaction with life and 11% of the variance in psychological symptoms.

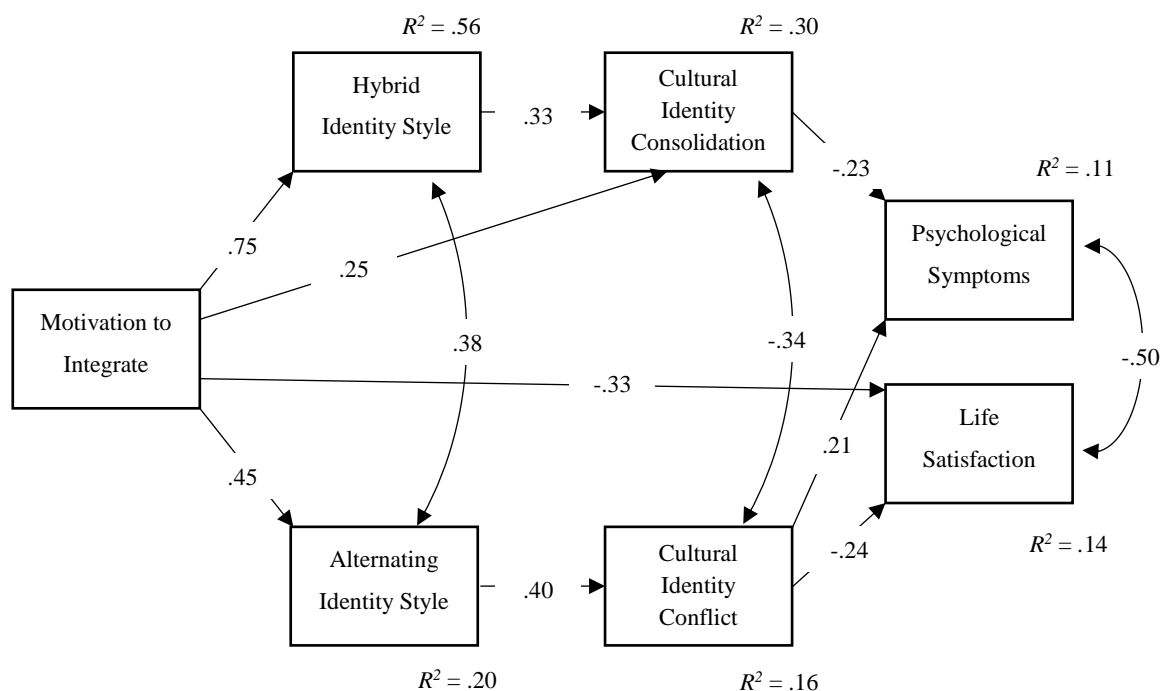


Figure 3.6. Standardised coefficients for the path model of cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in the text.

Curved arrows indicate error or residual covariances.

Moderation analysis of socio-political factors. Multiple regressions were calculated in order to test motivation to integrate as a moderator of the relationship between socio-political factors (perceived discrimination and normative multiculturalism) and the cultural identity styles (hybrid and alternating identity styles)⁹. To avoid potentially problematic high multicollinearity with the interaction terms, the variables were centred at their means. In the next step, interaction terms were created between motivation to integrate and each of the contextual factors (perceived discrimination and normative multiculturalism) (Aiken & West, 1991).

Variables were entered into the multiple regressions in two steps. In the first step, the predictor variable (either perceived discrimination or normative multiculturalism) and the

⁹ Based on the group differences analysis, none of the demographics of interest (gender, age, and Arabic and Hebrew language proficiency) had any significant effects on the use of the cultural identity styles (hybrid and alternating identity styles). Therefore, the regression analyses were conducted without controlling for any of the demographics.

moderator variable (motivation to integrate) were entered. Next, the interaction term was added to the second step.

The analyses revealed that motivation to integrate did not moderate the relationship between the socio-political factors and the hybrid identity style. However, motivation to integrate did have a moderating effect on the relationship between socio-political factors and the alternating identity style. Hierarchical regression tables are reported in Tables 3.3 and 3.4.

Table 3.3

Hierarchical regression of the prediction of the hybrid identity style

		Normative multiculturalism				Perceived discrimination			
		R ²	ΔR ²	β	t	R ²	ΔR ²	β	t
Step 1	Socio-political factor	.56	.56**	.02	0.26	.56	.56	-.06	-1.08
	MTI			.74	12.13**			.73	12.87**
Step 2	Socio-political factor	.56	.00	.01	0.23	.57	.005	-.05	-0.91
	MTI			.74	12.03**			.73	12.92**
	Interaction term			.02	0.31			.07	1.32

Note: Dependent variable is the hybrid identity style. * $p < .05$, ** $p < .01$.

MTI = Motivation to integrate. Socio-political factor = Normative multiculturalism or perceived discrimination. Interaction term = MTI X the socio-political factor.

Table 3.4

Hierarchical regression of the prediction of the alternating identity style

		Normative multiculturalism				Perceived discrimination			
		R ²	ΔR ²	β	t	R ²	ΔR ²	β	t
Step 1	Socio-political factor	.20	.20**	-.06	-0.67	.20	.20**	.06	0.78
	MTI			.47	5.72**			.46	6.00**
Step 2	Socio-political factor	.24	.04*	-.03	-0.41	.23	.03*	.08	1.07
	MTI			.48	6.02**			.46	6.11**
	Interaction term			-.19	-2.56*			.17	2.29*

Note: Dependent variable is the alternating identity style. * $p < .05$, ** $p < .01$.

MTI = Motivation to integrate. Socio-political factor = Normative multiculturalism or perceived discrimination. Interaction term = MTI X the socio-political factor

The relationship between socio-political factors and the alternating identity style was moderated by motivation to integrate. The relevant analyses are detailed in the following section. Significant findings were graphed and interpreted using ModGraph (Jose, 2013). Simple slope computations were calculated to determine whether the slopes produced in the graph significantly differed from zero. Finally, the interaction terms of the significant moderation findings were incorporated into the core Palestinian model (Figure 3.6) to inspect their impact on the model with the shared variance accounted by other variables of interest.

The moderating impact of motivation to integrate on the relationship between perceived discrimination and the alternating identity style. In the first step of the hierarchical regression, two variables were included: motivation to integrate and perceived discrimination. These variables accounted for 20% ($\Delta R^2 = .20$) of the total variance in alternating identity style, $F(2, 144) = 18.16, p < .001$. In the second step, the interaction term between motivation to integrate and perceived discrimination was added to the regression model. Perceived discrimination did not have a significant main effect on the alternating identity style ($\beta = .08, ns$). However, there was an interaction effect between perceived discrimination and motivation to integrate ($\beta = .17, p = .023$). The interaction term between motivation to integrate and perceived discrimination contributed another 3% ($\Delta R^2 = .03$) to the explained variance in alternating identity style, $\Delta F(3, 143) = 5.24, p < .001$.

Figure 3.7 illustrates the effect of the interaction between motivation to integrate and perceived discrimination on the alternating identity style. Simple slope analyses revealed that perceived discrimination was associated with an increase in the alternating identity style only under high motivation to integrate (low motivation to integrate = $-0.07, t(144) = -0.85, p = .39$, medium motivation to integrate = $0.07, t(144) = 1.10, p = .27$, high motivation to integrate = $0.21, t(144) = 2.24, p = .03$).

For those individuals with low and medium levels of motivation to integrate, experiences of discrimination did not have any impact on the use of an alternating identity style. In other words, the alternating identity style was only affected by perceived discrimination among individuals with high motivation to integrate.

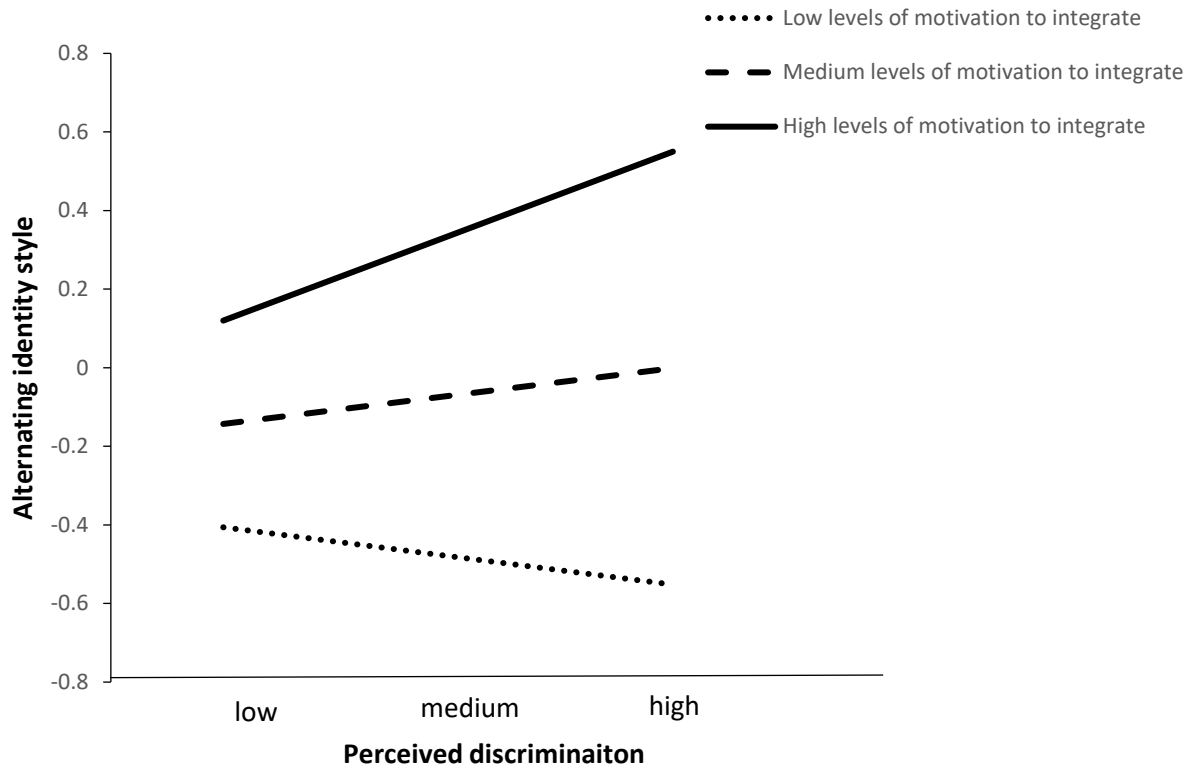


Figure 3.7. Motivation to integrate x perceived discrimination on alternating identity style.

Next, the interaction term between motivation to integrate and perceived discrimination was added to the model. In the same model, other relevant pathways were also included, based on the pathways between perceived discrimination and identity and psychological wellbeing outcomes found in study 1. It was hypothesised that there will be positive pathway between perceived discrimination and psychological symptoms and a positive pathway between perceived discrimination and ethno-cultural identity conflict. To avoid potentially problematic high multicollinearity with the interaction terms, the centred variables at their means were used in this analysis.

After adding in the interaction term and the hypothesized pathways of perceived discrimination to the core model (Figure 3.1)¹⁰, the model demonstrated a moderate fit to the data ($\chi^2 = 43.605$, $df = 17$, $\chi^2/df = 2.565$, CFI = .932, TLI = .956, RMSEA (90% CI) = .104 (.066-.142), SRMR = .067). Modification indices were checked in order to investigate any modifications to the model. Modification indices indicated three pathways: 1) a pathway

¹⁰ The core model, or the Palestinian core model, refers to the emerging model being iterated for the sample in the current study. It is based on testing the predictive model of cultural identity negotiation (Ward et al., in press) with this sample. The final core model for the current study can be found in Figure 3.6.

between the interaction term and ethno-cultural identity conflict, 2) a pathway between perceived discrimination and satisfaction with life and 3) a pathway between the hybrid identity style and satisfaction with life. These pathways were added, and the model was re-estimated. Adding these pathways improved the model fit: ($\chi^2 = 10.193$, $df = 14$, $\chi^2/df = .728$, CFI = 1.000, TLI = 1.025 RMSEA (90% CI) = .00 (.00-.058), SRMR = .035). However, the pathway from motivation to integrate to satisfaction with life was rendered non-significant. Removing this pathway improved the model fit. The pathway between perceived discrimination and alternating identity style then became the only non-significant pathway in the model. However, we retained this pathway as the interaction term between perceived discrimination and motivation to integrate was included while controlling for the linear effects of both predictors. The final model (Figure 3.8) demonstrates a very good fit to the data: ($\chi^2 = 11.272$, $df = 15$, $\chi^2/df = .751$, CFI = 1.000, TLI = 1.023¹¹, RMSEA (90% CI) = .00 (.00-.058), SRMR = .035). See Appendix C2.2 for indirect effects. In total, the predictor variables explained 16% of the variance in psychological symptoms and 24% of the variance in satisfaction with life.

¹¹ Note that the Tucker-Lewis Index (TLI) (Tucker & Lewis, 1973) is a commonly reported fit measure which does not have the zero to one range restriction observed in many of the standardized fit measures (for instance, the CFI and RMSEA) (Gunzler & Morris, 2015).

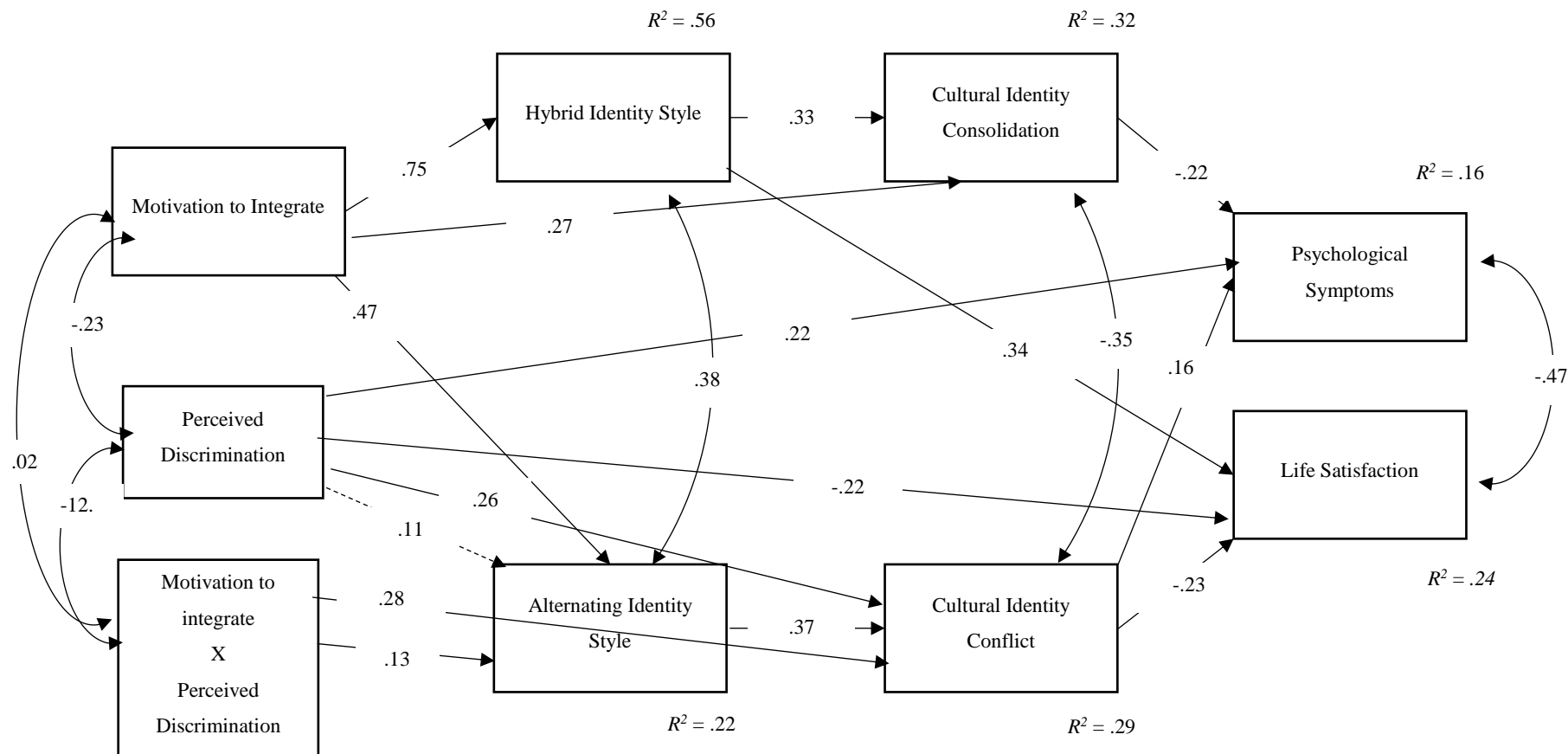


Figure 3.8. Standardised coefficients for the path model of perceived discrimination and cultural identity negotiation.

Note: All coefficients were statistically significant at the 5% level except the pathway between perceived discrimination and the alternating identity style. We retained this non-significant pathway as the interaction term between perceived discrimination and motivation to integrate was included while controlling for the linear effects of both predictors. The dotted arrows indicate non-significant pathways. Fit indices are reported in the text. Curved arrows indicate error or residual covariances.

Additional analyses. Testing the mediated moderation model for perceived discrimination showed that motivation to integrate also had a significant moderating effect on the relationship between perceived discrimination and ethno-cultural identity conflict. To interpret the findings, significant moderation effects were graphed using ModGraph (Jose, 2013). Findings revealed that perceived discrimination was only associated with higher ethno-cultural identity conflict for those individuals who reported high and medium levels of motivation to integrate. Perceived discrimination was not linked to ethno-cultural identity conflict for individuals who had lower motivation toward integration (low motivation to integrate = -0.0004, $t(144) = -0.005$, $p = 1.00$, medium motivation to integrate = 0.23, $t(144) = 4.12$, $p < .001$, high motivation to integrate = 0.45, $t(144) = 5.58$, $p < .001$).

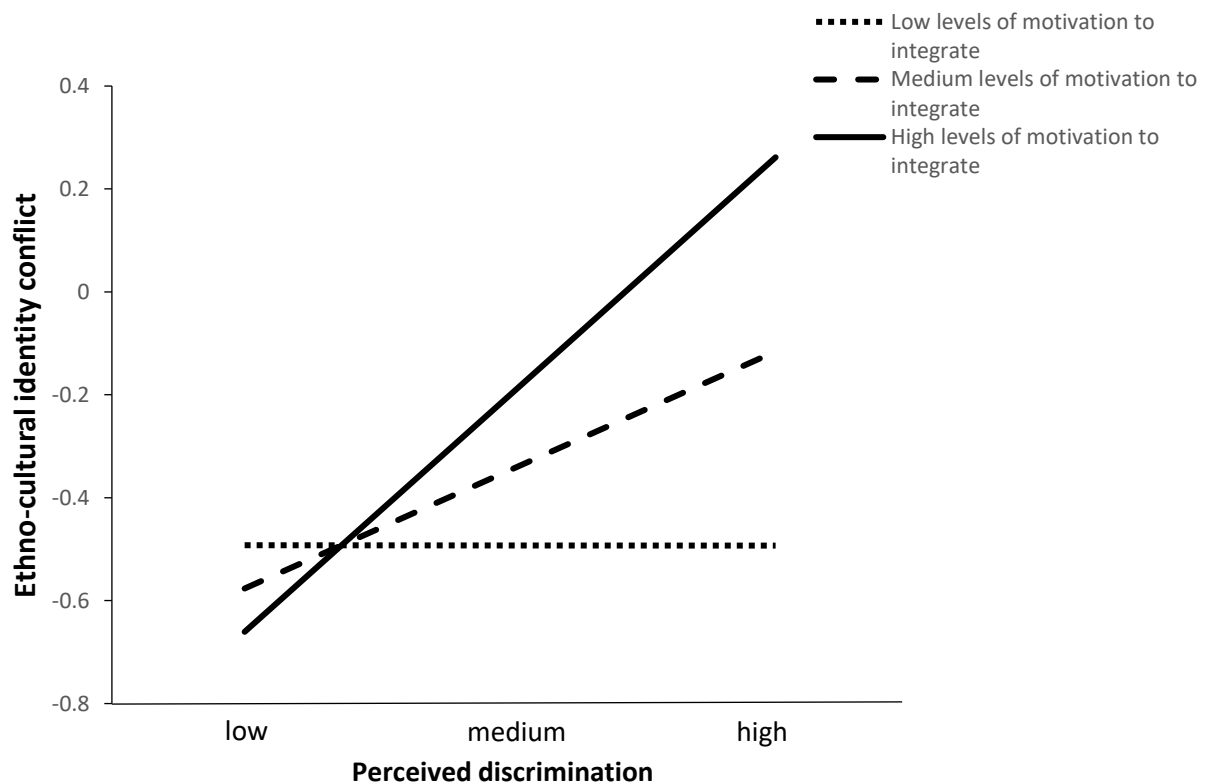


Figure 3.9. Motivation to integrate x ethno-cultural identity conflict on alternating identity style.

The moderating impact of motivation to integrate on the relationship between normative multiculturalism and the alternating identity style. In the first step of the hierarchical regression, two variables were included: motivation to integrate and normative multiculturalism. These variables explained 20% ($\Delta R^2 = .20$) of the variance in alternating identity style, $F(2, 144) = 18.06$, $p < .001$.

In the second step, the interaction term between motivation to integrate and normative multiculturalism was added to the regression model. Normative multiculturalism did not have a significant main effect ($\beta = -.03$, *ns*) on the alternating identity style. However, it interacted with motivation to integrate ($\beta = -.19$, $p = .011$). The interaction term between motivation to integrate and normative multiculturalism accounted for a significant proportion, or 4% ($\Delta R^2 = .04$), of the variance in alternating identity style, $\Delta F(3, 143) = 6.56$, $p < .001$.

Figure 3.10 illustrates the interaction effect of motivation to integrate and normative multiculturalism on the alternating identity style. Simple slope analyses showed that there is no relationship between normative multiculturalism and alternating identity style under low = 0.23, $t(144) = 1.15$, $p = 0.25$ and medium = -0.06, $t(144) = -0.39$, $p = 0.70$ levels of normative multiculturalism. However, results demonstrated a borderline significant relationship between normative multiculturalism and the alternating identity style under high levels of normative multiculturalism = -0.35, $t(144) = -1.87$, $p = 0.06$.

In other words, alternating identity style was only negatively related to normative multiculturalism when motivation to integrate was high. For individuals with low and medium levels of motivation to integrate, their perceptions of the inclusiveness of their society did not have any impact on developing an alternating identity style.

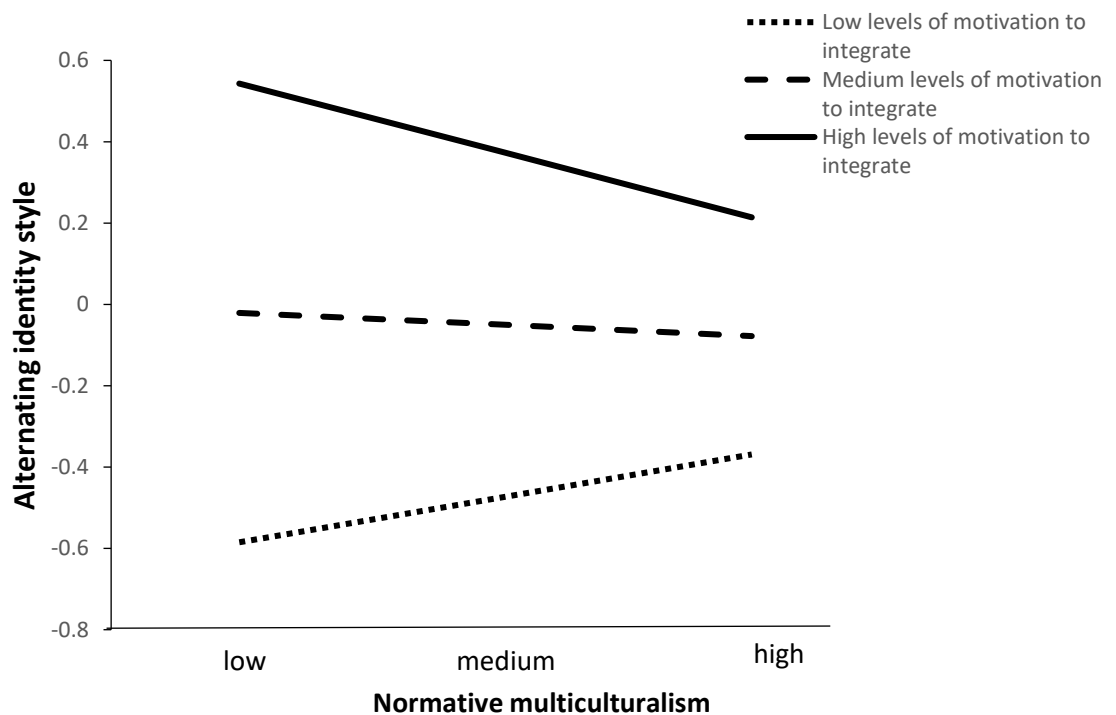


Figure 3.10. Motivation to integrate x normative multiculturalism on alternating identity style.

Next, the interaction term between motivation to integrate and normative multiculturalism was added to the core model¹², in addition to the pathways between normative multiculturalism and cultural identity and psychological wellbeing outcomes found in study 1. To avoid potentially problematic high multicollinearity with the interaction terms, the centred variables at their means were also used in this analysis.

When the interaction term and hypothesized pathways of normative multiculturalism were integrated into the core model (Figure 3.2), the model demonstrated a very good fit to the data: ($\chi^2 = 24.917$, $df = 18$, $\chi^2/df = 1.384$, CFI = .982, TLI = .965, RMSEA (90% CI) = .051 (.00-.096), SRMR = .0502). Modification indices were checked in order to investigate any potential modifications to the model. Modification indices indicated a pathway between the hybrid identity style and satisfaction with life. The pathway was added, and the model was re-estimated. Adding this pathway improved the model fit: ($\chi^2 = 16.022$, $df = 17$, $\chi^2/df = .942$, CFI = 1.000, TLI = 1.005, RMSEA (90% CI) = .00 (.00-.071), SRMR = .044). However, the pathway from motivation to integrate to satisfaction with life was rendered non-significant. Removing this pathway then further improved the model fit. The pathway between normative multiculturalism and alternating identity style is the only non-significant pathway in the model. However, we retained this pathway as the interaction term between normative multiculturalism and motivation to integrate was included while controlling for the linear effects of both predictors. The final model (Figure 3.11) demonstrates a very good fit to the data: ($\chi^2 = 17.478$, $df = 18$, $\chi^2/df = .971$, CFI = 1.000, TLI = 1.003, RMSEA (90% CI) = .00 (.00-.072), SRMR = .046). See Appendix C2.3 for the indirect effects. The final model accounted for 12% of the variance in psychological symptoms, and 22% of the variance in satisfaction with life.

¹² The core model, or the Palestinian core model, refers to the emerging model being iterated for the sample in the current study. It is based on testing the predictive model of cultural identity negotiation (Ward et al., in press) with this sample. The final core model for the current can be found in Figure 3.6.

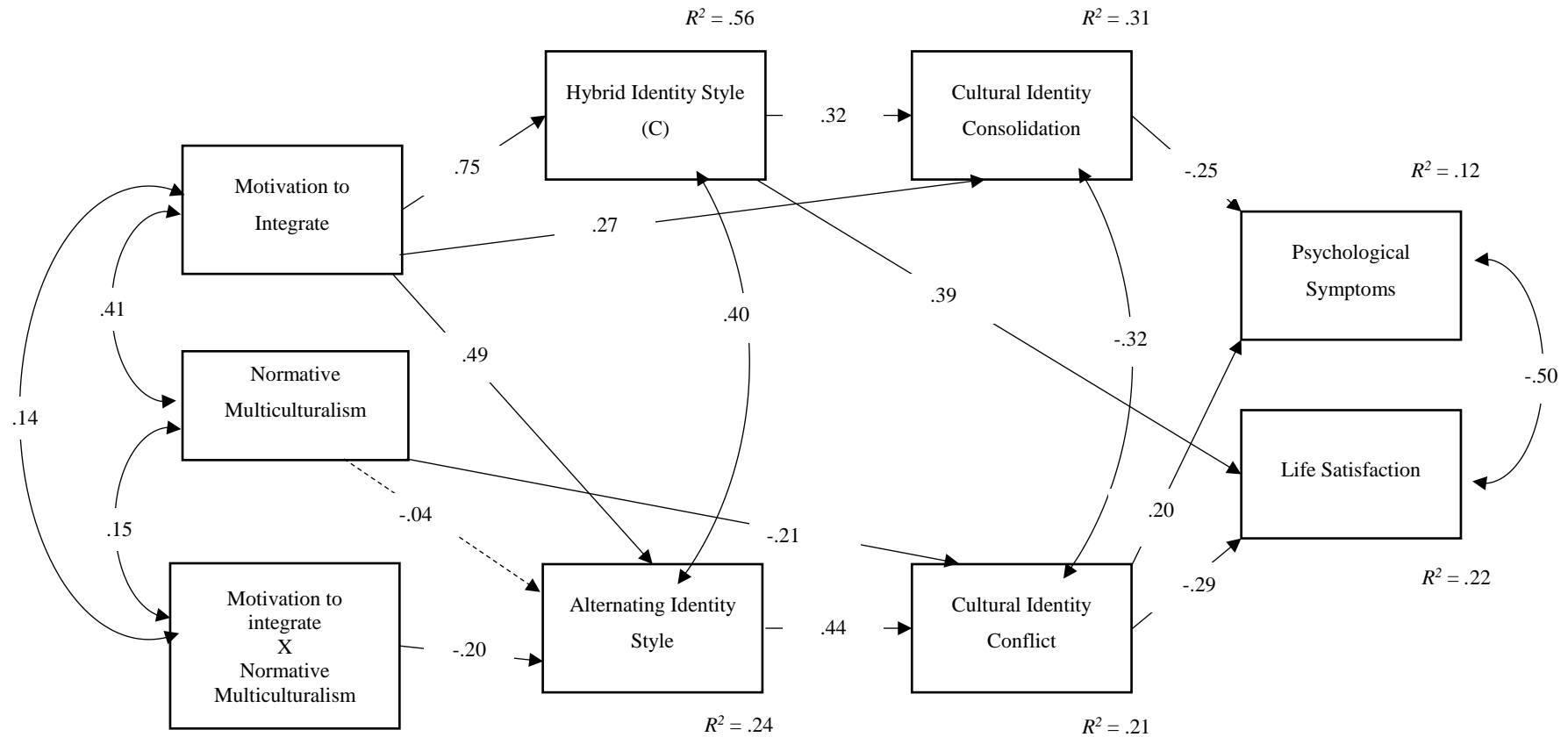


Figure 3.11. Standardised coefficients for the path model of normative multiculturalism and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level except the pathway between normative multiculturalism and the alternating identity style. We maintained this pathway as the interaction term between normative multiculturalism and motivation to integrate was included while controlling for the linear effects of both predictors. The dotted arrows indicate non-significant pathways. Fit indices are reported in the text. Curved arrows indicate error or residual covariances.

Family dynamics. This section describes the testing the models with family dynamics variables. The family dynamics (family cohesion and family conflict) pathways found in study 1 with Arab youth in New Zealand were tested again with the sample in this study. The pathways for family dynamics were integrated into the Palestinian core model iterated in the current study by testing the predictive model of cultural identity negotiation (Ward et al., 2018). The Palestinian core model established in the current study can be in Figure 3.6.

The impact of family conflict. The hypothesized model of family conflict (Figure 3.3)¹³ was tested and it provided a good fit to the data: ($\chi^2 = 19.814$, $df = 13$, $\chi^2/df = 1.524$, CFI = .982, TLI = .961, RMSEA (90% CI) = .060 (.000-.110), SRMR = .051). However, the pathway between ethno-cultural identity conflict and psychological symptoms was non-significant. The pathway was removed, and the model was re-estimated: ($\chi^2 = 22.957$, $df = 14$, $\chi^2/df = 1.640$, CFI = .976, TLI = .952, RMSEA (90% CI) = .066 (.000-.113), SRMR = .061). Modification indices were checked in order to investigate potential pathways that would increase model fit. Modification indices suggested a pathway between the hybrid identity style and life satisfaction. After adding this pathway, the model was tested again: ($\chi^2 = 13.884$, $df = 13$, $\chi^2/df = 1.068$, CFI = .998, TLI = .995, RMSEA (90% CI) = .022 (.000-.086), SRMR = .054). However, the pathway between motivation to integrate and life satisfaction then became non-significant. After removing this pathway, the final model provided an excellent fit to the data: ($\chi^2 = 15.316$, $df = 14$, $\chi^2/df = 1.094$, CFI = .997, TLI = .993, RMSEA (90% CI) = .025 (.000-.086), SRMR = .055).

With this model, a full mediation was obtained for the relationship between family conflict and ethno-cultural identity conflict, via the alternating identity style. Specifically, family conflict had a positive path to the alternating identity style ($\beta = .19$, $p = .004$), which led to greater ethno-cultural identity conflict ($\beta = .40$, $p < .001$). Furthermore, family conflict predicted both of the psychological wellbeing outcomes, being associated positively with psychological symptoms ($\beta = .34$, $p < .001$) and negatively with satisfaction with life ($\beta = -.31$, $p < .001$). This resulted in a partial mediation between family conflict and the psychological wellbeing outcomes throughh the path from the alternating identity style and ethno-cultural identity conflict. See Appendix C2.4 for indirect effects. In total, the predictor variables

¹³ The hypothesized pathways for family conflict (the final pathways from study 1) were integrated into the core Palestinian model being established in this study.

explained 25% of the variance in satisfaction with life and 17% of the variance in psychological symptoms.

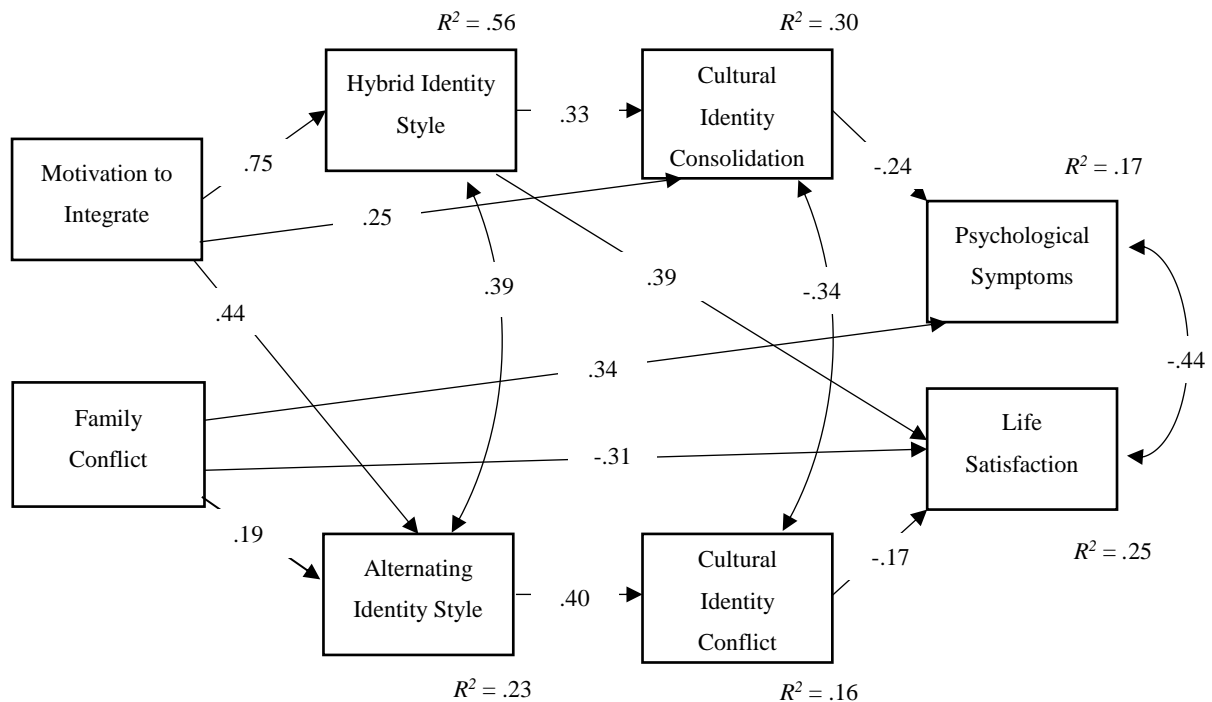


Figure 3.12. Standardised coefficients for the path model of family conflict and cultural identity negotiation process.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in the text. Curved arrows indicate error or residual covariances.

The impact of family cohesion. Even though the hypothesized model (Figure 3.4)¹⁴ demonstrated a moderate fit to the data: ($\chi^2 = 20.428$, $df = 13$, $\chi^2/df = 1.571$, CFI = .981, TLI = .958, RMSEA (90% CI) = .063 (.000-.112), SRMR = .043), modification indices indicated two pathways 1) between family cohesion and psychological symptoms and 2) between the hybrid identity style and life satisfaction. The pathways were added as they appeared theoretically sound. However, even though the model fit had improved: ($\chi^2 = 5.668$, $df = 11$, $\chi^2/df = .895$, CFI = 1.000, TLI = 1.036, RMSEA (90% CI) = .00 (.000-.039), SRMR = .022), two pathways were rendered non-significant: 1) the pathway between motivation to integrate and life satisfaction and 2) that between ethno-cultural identity conflict and psychological

¹⁴ The hypothesized pathways for family cohesion (the final pathways from study 1) were integrated into the core Palestinian model being established in this study. That model can be found in page 22.

symptoms. After removing these pathways, the model fit was improved: ($\chi^2 = 11.001$, $df = 13$, $\chi^2/df = .846$, CFI = 1.00, TLI = 1.011, RMSEA (90% CI) = .00 (.000-.071), SRMR = .039).

In this model, partial mediations were observed between family cohesion and psychological wellbeing outcomes (indirect effects are presented in Appendix C.25). More specifically, family cohesion was positively associated with cultural identity consolidation ($\beta = .26$, $p < .001$), which, in turn, decreased psychological symptoms ($\beta = -.24$, $p < .001$). Family cohesion also predicted decrements in ethno-cultural identity conflict ($\beta = -.27$, $p < .001$), which led to lower satisfaction with life ($\beta = -.14$, $p = .031$). In addition to the indirect effects, family cohesion had a positive direct path to satisfaction with life ($\beta = .32$, $p < .001$), and a negative direct path to psychological symptoms ($\beta = -.25$, $p = .002$). The final model accounted for 47% of the overall variance in psychological symptoms, and 27% of the variance in satisfaction with life.

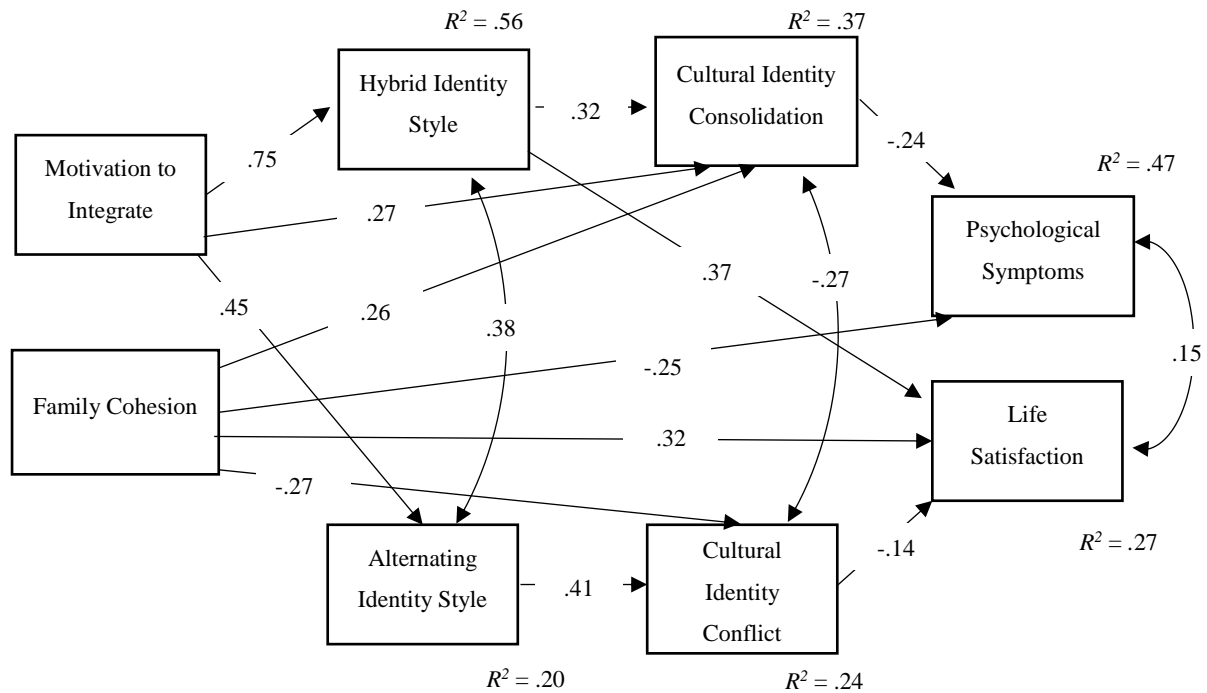


Figure 3.13. Standardised coefficients for the path model of family cohesion, and cultural identity negotiation.

Note: All coefficients are statistically significant at the 5% level. Fit indices are reported in the text. Curved arrows indicate error or residual covariances.

Discussion

Core Model Replication

The previous study (study 1) tested the predictive model of cultural identity negotiation (Ward et al., 2018) with Arab youth in New Zealand and investigated the implications of family and socio-political contextual factors on the cultural identity styles, cultural identity outcomes and psychological wellbeing. The model tested had been developed in New Zealand. The current study (study 2) was designed to test the same model in a different socio-political setting. Another important objective was to investigate how contextual factors operate in a different political environment where a minority group generally experiences more barriers than minorities in New Zealand do, given that the latter country has been considered reasonably multicultural with tolerant multi-ethnic relationships (Sibley & Ward, 2013; Ward & Liu, 2012; Ward & Masgoret, 2008). Palestinian youth in Israel thus were chosen for this study as being a relatively ethnically disadvantaged group suffering from segregationist practices and social exclusion.

Despite contextual differences between Israel and New Zealand, the main pathways of the model were replicated in this study. Motivation to integrate was positively associated with both the hybrid and alternating identity styles, which had differential identity and psychological wellbeing outcomes. These results provide additional evidence for the model's external validity.

Similarly, to the previous study, cultural identity outcomes (ethno-cultural identity conflict and cultural identity consolidation) also had divergent effects on psychological wellbeing variables (satisfaction with life and psychological symptoms). Ethno-cultural identity conflict directly predicted higher levels of psychological symptoms and lower satisfaction with life. Cultural identity consolidation was linked with fewer psychological symptoms but was not associated with life satisfaction. In this study, the psychological wellbeing indicators appeared to operate independently of each other, a phenomenon also observed by other previous researchers (e.g., Huppert and Whittington, 2003).

While the main pathways of the model were consistent with findings in previous researchers' work (Ward et al., 2018, Ward et al., 2016), some significant differences were also found. In particular, the relationship between motivation to integrate and ethno-cultural identity conflict was partially mediated through the alternating identity style in previous studies (including my study with Arab youth in New Zealand). By contrast, in the current study, the alternating identity style fully mediated the relationship between motivation to integrate and

ethno-cultural identity conflict. In addition, motivation to integrate was negatively linked to life satisfaction with a direct pathway that was not present in previous studies. These results could imply that for minority individuals in a segregationist system, even highly motivated integration efforts may have limited benefits that come at a cost (Abu-Rayya & Abu-Rayya, 2009). Research by Kus-Harbord and Ward (2015) suggests that when policies focus largely on participating in the majority culture but overlook minority cultural maintenance, motivation to integrate can be associated with distress and decreased wellbeing.

Socio-political Environment

Motivation to integrate was tested as a moderator of the relationship between socio-political factors and the cultural identity styles. Motivation to integrate was expected to be low among Arabs in Israel due to segregationist state policies and exclusionary treatment (Abu-Rayya & Abu-Rayya, 2009; Abu-Rayya et al., 2016; Bourhis & Dayan, 2004).¹⁵ Thus, we hypothesised that socio-political factors would only affect cultural identity styles for individuals who are motivated to integrate.

With regards to the impact of socio-political factors on the hybrid identity style, no such association was present in the current study. Even when motivation to integrate was tested as a possible moderating factor between socio-political variables and the hybrid identity style, there was no impact on the hybrid identity style. This converges with the findings from the previous study (Arab youth in New Zealand) where socio-political factors did not seem to influence the hybrid identity style.

The alternating identity style appeared to be much more responsive to socio-political factors than the hybrid identity style, in both country contexts. With Arab youth in New Zealand in study 1, socio-political factors had direct main effects on the alternating identity style. Among Arab youth in Israel, the relationship between socio-political factors and the alternating identity style was moderated by motivation to integrate. Thus, perceived discrimination was associated with greater use of the alternating identity style, but only among individuals with high motivation to integrate. Normative multiculturalism was associated with lower use of alternating identity style among those with high motivation to integrate. There was no clear relationship between socio-political factors and the alternating identity style for

¹⁵ The mean score of motivation to integrate was relatively low ($M = 2.63$ on a 5-point scale) in the current study. However, it should be noted that no comparison can be made with the sample in the previous study (Arab youth in New Zealand, $M = 3.84$) as we were not able to establish scalar equivalent.

individuals who had lower inclination toward integration. The findings from the first and second studies converge enough to suggest that socio-political factors appear to influence the alternating identity style but do not affect the hybrid identity style in the same way.

Some researchers in previous decades had observed that Palestinian citizens of Israel whom they studied were more likely to follow an acculturation strategy of separation than integration (Abu-Rayya & Abu-Rayya, 2009; Ayalon & Sagy, 2011; Kurman et al., 2005). Integration for its own sake does not always relate to more favourable psychological wellbeing outcomes for Palestinians in Israel. Arabs in Israel with a Palestinian ethnic cultural identity have previously reported higher levels of psychological wellbeing than those who identified primarily as Israeli (Abu-Rayya & Abu-Rayya, 2009). These phenomena point to the possibility that separation or other strategies may be the norm among Palestinians in Israel, rather than integration. We cannot however infer from this that contextual factors do not affect those pursuing a separation strategy. Indeed, it is logical to assume that perceived discrimination or non-multiculturalist attitudes among the majority group might underpin the choice or necessity of following a separation strategy.

For young Arabs in Israel with lower motivation to integrate, the effect of socio-political factors on the alternating identity style appeared to be negligible or even the opposite of those with high motivation to integrate. It is not known why this might be so. One possibility is that those participants may have developed a strategy other than integration. If they live largely in separation from the colonising cultural group, in a situation of total immersion in their heritage culture, then they might be insulated from dominant group attitudes (see Diab & Mi'ari, 2007). Thus, their cultural identity style or expression might not be affected by their experiences of discrimination or inclusion. In short, they might not choose to change their cultural expression to incorporate the culture of the dominant group in their daily life, or if they do choose to, this might be less dependent on how majority group members treat them.

In an environment where severe discrimination against Arabs is the norm (e.g., Hammack, 2010; Hareven, 2002; Herzog, 2004; Nasser & Nasser, 2008; Peleg, 2004; Pinson, 2007; Rabinowitz & Abu-Baker, 2005), if young Arab individuals lack the motivation to integrate, they may avoid interacting with majority group members, and be less likely to experience discrimination or to expend energy attempting to prevent it. Living in cosmopolitan Arab communities, it is possible that they might see no need to modify their heritage culture to include aspects of the colonising culture. By keeping their relationship-building to within their ethnic community, they may bypass the experience of discrimination from dominant-culture individuals. If a young person is not attempting to merge in with the majority group and has

the opportunity to build positive relationships within their ethnic community, their identity development is likely to take place independently of how multicultural or discriminatory they perceive dominant group individuals and institutions to be.

For individuals who are highly motivated to integrate, the surrounding environment would appear to have a greater impact on their identity. For individuals who deeply wish to be part of a majority group culture that rejects them and presents them with a harsh and discriminatory reality the alternating identity style might constitute a way for them to participate without losing their sense of who they are.

Alternating identity style, by definition a flexible responsiveness to different contexts or contextual demands, might constitute a way to fit in or to appear more similar to dominant group members. Such experiences are likely to feel stressful or as though they are acting a challenging part, but could, for those with high motivation to integrate, be preferable to avoiding participation altogether. Alternating back into their ethnic culture when with family or friends would likely feel like a relief or a return to the norm, to people with these experiences. However, the results of the current study also suggest that such an alternating strategy may not be effective, as it may result in identity conflict. Nevertheless, doing so might seem like the only option available to some individuals with high motivation to integrate (or practical needs such as work, study or medical treatment) if they lack confidence in interacting in the majority culture. For some individuals, alternating into the majority culture may be a very cognitive act that requires concentration and focus.

Researchers have proposed that Arabs in Israel may experience an internal conflict between their ethnic identity as Palestinians and their civic identity as Israeli citizens. It has been suggested that state policies of exclusion and lack of multiculturalism contribute to this type of identity conflict (Smootha, 2009). The use of alternating identity styles could enable participants to retain a deeper participation within their ethnic community. When in dominant group settings, especially in mixed cities, alternating into the majority culture could act as a mask of anonymity, enabling Palestinians to “pass” when going about necessary interactive tasks and keeping their Palestinian identity hidden. Doing so might allow individuals to feel safer and protected when interacting with majority group members. Nevertheless, as mentioned, alternating identity style might lead to internal identity conflict and poor social wellbeing outcomes (Roccas and Brewer, 2002; Yampolsky, Amiot, & de la Sablonnière., 2016).

As mentioned, contextual factors had no significant impact on the hybrid identity style and motivation to integrate made no difference to that. These findings converged with those in

study 1, in which contextual factors also had no impact on the use of the hybrid identity style. The apparent non-responsiveness to context of the hybrid identity style (even among those individuals who are highly motivated to integrate) could, therefore, be a characteristic of identity blending itself. A diary study with Hispanic University students in Miami, found that the hybrid identity style appeared more stable than the alternating identity style (Schwartz, et al., 2018). Instead of situational factors, individual aspects (such as majority-language schooling and duration of immersion in the majority culture) might influence the development and usage of a blended cultural identity style (Berzonsky, 1989, 1992). Blendedness might not be as cognitive as some researchers believe, and for those who acquired the second culture at a young age, it may be subconscious or automatic. It may also be the case that competence in the second culture must be acquired before blending can take place.

Aspects of a hybrid or blended style are likely to be related to Benet-Martínez's dimension of 'Blendedness', when the latter is studied as a cognitive aspect of bicultural identity integration. Blendedness was found to be less responsive to circumstances than to individual factors (Benet-Martínez, 2012; Huynh et al., 2011) and only weakly associated with socio-political factors like intergroup difficulties or discrimination (Benet-Martínez & Haritatos, 2005).

West et al. (2017) have elaborated on individual factors that predict changes in BII blending scores. People who consciously or cognitively blend their cultures may do so in situations where they (1) experience many similarities (less cultural distance) between their two cultures, and where they (2) personally experience lower power differentials with members of the majority group. In both cases, alternating into the dominant culture would not be necessary to please majority group members, and there would "be room for" a hybrid identity that incorporates some or even most aspects of the ethnic culture, perhaps while speaking the majority language. It is also possible that even in a situation where there is a power differential, some people may choose to ignore it or behave as though there is not one, attempting to actualise wished-for ideals of equality. Based on West's findings, individual differences, like internal perceptions of cultural distance or internalised racially essentialist beliefs, may be more likely to influence the hybrid identity style than contextual factors.

An alternative explanation for the stability of the hybrid identity style is that possibly in both New Zealand and Israel, minority cultures are being swamped under the majority language and culture, possibly for different reasons. In New Zealand, simply by virtue of being a tiny minority, children growing up going to public schools will spend most of their time

immersed in the English language and Western culture. Their heritage ethnicity will be their “second language and culture” if they learn it at all.

In Israel, the Israeli government’s policies appear to encourage separation (Adwan et al., 2016; Montreuil & Bourhis, 2001). The Arab culture and language are not welcome in majority dominated environments such as educational institutions, workplaces, government organisations or public life in majority dominated cities, and are actively repressed. For safety, Arabs youth may need to hide their ethnic identities when possible. The segregation of the two school systems in Israel, within a social policy promoting majority culture dominance and assimilation, may mean that the Arab school system (albeit under-resourced) is seen as one of the few ways to promote heritage cultural maintenance in public and many Palestinian citizens of Israel attend Arabic school until they finish high school. Their first immersion in the dominant culture is likely to be in university or when they move to mixed cities to work (Gibton, 2011). As young adults, these individuals are must suddenly deal with an overwhelming pressure to hide their culture and fit into an unfamiliar culture while in a vulnerable and powerless position. Appearing to assimilate while retaining some hold on one’s own identity internally, is therefore likely to be about survival. If they are unable or unwilling to fully express the majority culture, expressing a hybrid one that approximates it might be the next best option. In such a case, any use of the hybrid identity style could be unlinked to contextual factors and a matter of individual preference, as long as the individual is viewed by the dominant group and its institutions as being compliant and does not stand out as having a different culture. Neither discrimination nor some degree of peer acceptance would make the survival-oriented individual change their style or strategy to involve more or less cultural blending, although adverse contexts could make them give up trying to integrate (but not if they are determined to do so and survive).

As expected, findings of this study revealed that positive experiences (i.e., less discrimination) and perceptions of acceptance by the wider society (i.e., more normative multiculturalism) had positive implications on psychological wellbeing outcomes. Perceived discrimination was directly associated with increased psychological symptoms and decreased life satisfaction. Normative multiculturalism was associated indirectly with increased satisfaction with life and lower levels of psychological symptoms (through the pathway of ethno-cultural identity conflict). This was not surprising given previous research linking perceived discrimination with psychological risk factors such as low self-esteem, depression and lower satisfaction with life (Berry & Sabatier, 2010; Greene et al., 2006; Sam, 2001; Whitbeck et al., 2002). Living in a tolerant multicultural environment has been associated with

higher levels of wellbeing (Arends-Tóth & van de Vijver, 2003; Berry et al., 2006; Berry & Ward, 2016).

We had hypothesised direct links between socio-political factors and ethno-cultural identity conflict. Perceived discrimination was expected to predict increments, and normative multiculturalism to predict decrements, in such identity conflict. While the latter was indeed the case in the current study, ethno-cultural identity conflict was only associated with perceived discrimination under high and medium motivation to integrate. The fact that high motivation to integrate also moderated the relationship between socio-political factors and the alternating identity style could offer some insights into this. Perhaps experiences of discrimination in Israel are unlikely to have negative implications for identity if a person is not motivated to integrate. This lack of motivation could simply mean less interaction with the majority group. Even if the interaction exists, the person might not care a great deal about the opinions of majority group members, and their opinions might have a low impact on his or her identity development. Abu-Rayya & Abu-Rayya, 2009 also found that among Arabs in Israel, ethno-cultural identification as Palestinian citizens of Israel powerfully predicts psychological wellbeing, while Israeli identification had no impact on wellbeing.

One of the more interesting findings when testing the socio-political context models was a direct positive pathway from the hybrid identity style to satisfaction with life. Unlike previous studies (including my study with Arab youth in New Zealand), the relationship between the hybrid identity style and life satisfaction was fully mediated through cultural identity consolidation. Perhaps in Israel, youth who are comfortable in blending their cultural identities might obtain practical or social advantages within the communities they meet majority group members in. Such advantages could make them happier and improve their general wellbeing as well as their psychological wellbeing.

Family Dynamics

We had expected that family dynamics would have the same impact on identity styles, cultural identity outcomes and psychological wellbeing as in study 1. The families of the youth in both studies shared significant similarities including coming from a collectivistic culture and the potential for acculturation gaps.

As expected, and consistent with the previous study, family conflict had a direct positive impact on the alternating identity style. This suggests that Arab youth in Israel might react to any conflict between themselves and their parents by switching their cultural identities. In general, minority children often adopt majority cultural behaviours readily even when their

parents do not (Kwak, 2003, Portes & Rumbaut, 2001, Yau & Smetana, 1996), in which case intergenerational cultural differences are to be expected (Lui, 2015). This could ostensibly be the case for also minority youth in Israel, especially those who receive more opportunities to study or work outside their communities than was the case for older generation. However, when they interact with individuals from their ethnic group, particularly parents, switching cultural expression could reduce any family conflict and protect them from appearing too culturally different (Yip & Fuligni, 2002).

As expected, family conflict had negative implications for psychological wellbeing outcomes. Consistent with the previous study, family conflict was linked directly to both lower satisfaction with life and higher levels of psychological symptoms. That was expected as the impact of family dynamics on such outcomes for minority youth has been well established in the literature (see for example Dinh & Nguyen, 2006; Farver et al., 2002; Fuligni, 1998a; Lee, 2004; Stuart, 2008; Stuart and Ward, 2011).

It was expected that the variable of family cohesion would be linked positively to cultural identity outcomes and this was indeed confirmed. Family cohesion predicted lower levels of ethno-cultural identity conflict and higher levels of cultural identity consolidation. Regarding the relationship between family cohesion and psychological wellbeing outcomes, findings revealed that family cohesion was associated with both psychological wellbeing (decrements in psychological symptoms and increments in satisfaction with life). Such findings were unlike those in the previous study, in which family cohesion directly affected life satisfaction but not psychological wellbeing. It seems that positive family relationships in Israel are very important for young people's identity development and psychological wellbeing, possibly because in Israel family can be the main source of support, especially if youth experience discrimination or exclusion from the majority group. Furthermore, Arab young people in Israel are generally far more immersed in their traditional culture than their New Zealand Arab counterparts, any disharmony in the family may be felt acutely.

Applications, Limitations and Future Research

The predictive model of identity negotiation is by now well established and has been replicated with a number of minorities in New Zealand, including Arab youth who participated in study 1 (Ward et al., 2018; Ward et al., 2016). One of the strengths of this study has been the testing of this model with another minority group in a very different historical and political context, thereby extending its external validity.

A large body of work indicates that contextual factors affect acculturation strategies chosen by individuals in multicultural societies (Bourhis et al., 1997; Schwartz, Unger et al.,

2010; Ward & Geeraert, 2016) and cultural identity styles would presumably also be considered acculturation responses. However, as yet there has been little study on how environmental factors influence the process of integrating cultural identities.

The findings that socio-political factors and family conflict influence the alternating identity style confirm the importance of context and its impact on identity development. Psychological wellbeing has been considered in relation to context and cultural identity styles, but there are only a very limited number of studies that address these in relation to Palestinian-Israeli identities. This study has addressed this gap and provided greater insight into the impact of contextual factors on Palestinian youth identities.

In addition, most existing acculturation research generally suggests that cultural integration leads to better outcomes than other acculturation strategies (Nguyen & Benet-Martínez, 2013). However, it should be acknowledged that in some circumstances, integration may not be readily achievable in practical terms, especially when the context is exclusionary and unsupportive.

While there are many strengths of this study, a number of potential limitations need to be addressed. While integration has been described as the preferred strategy by many immigrants to Western countries, the situation of indigenous peoples, like Palestinian citizens of Israel, is often more complex. Studies argue that for Palestinians in particular, having a mixed ethnic and civic identity as both Palestinians and as Israeli citizens could cause internal conflict (Smootha, 2009). Therefore, when exploring how Palestinian citizens of Israel experience integration, cultural identity styles and cultural identity outcomes, it would be advantageous to find out whether the hybrid identity style had any negative consequences for them. Overall, the hybrid identity style appeared to be linked with favourable psychological wellbeing and identity outcomes (e.g., Kus-Harbord and Ward, 2015). It would also be constructive to find out whether the alternating identity style brings any beneficial outcomes. Exploration of what other identity strategies young minority group members might use could lend insight into how additional complicating factors may affect their cultural identities. Designs that explore the unique situation of Palestinians and adequately reflect their contexts could also be considered for future research.

Socio-political circumstances have been thought to continually spark a process of identity crisis that changes and fluctuates over time (Diab & Mi'ari, 2007). This suggests that Israel's harsh actions toward Palestinians in the occupied Palestinian territories, presented in the Israeli media as an ongoing conflict between 'good' Israelis and 'bad' Palestinians, are likely to influence the shifting landscape of identity integration (Arar, 2016; Diab & Mi'ari,

2007). In this way, identity among young Palestinian citizens of Israel is likely to change frequently depending on political actions by the Israeli state and may not necessarily be as stable as the identities of minority groups elsewhere. The data for the current study were collected from December 2014 to mid-February 2015 and may have been influenced by Israel's 2014 attacks on Gaza or the state's increase in ethnic evictions and housing demolitions in 2015.

Based on these considerations, we propose that another methodology should be used to gain answers that cannot be found using only the frameworks from study 1 and study 2. It is essential to find ways to further explore the study participants' perspectives by allowing the subjects to talk openly about the topics that need to be clarified. Therefore, for our next study, a qualitative methodology using individual interviews is deemed to be an ideal way to bridge this gap. In this way it will be possible to sample a richer cross-stratum of participants' lives (see Anstiss, Hopner, van Ommen & Yen, 2018). The next study in this thesis will therefore be a qualitative one and it is hoped that it will help answer some of the unanswered questions.

Chapter 4 An In-depth Qualitative Study of Cultural Identity Negotiation and Psychological Wellbeing with Arab Youth in New Zealand and the state of Israel (study 3)

Background

The first two studies used a quantitative methodology to investigate a mediational model of the cultural identity negotiation in two different contexts (New Zealand and Israel). The core model was replicated in both samples. In addition, we investigated the influence that family and socio-political factors have on cultural identity styles, cultural identity outcomes, and psychological wellbeing.

Objectives of the Qualitative Study

The main objective of this study (study 3) is to gain a broader and richer understanding of the findings from the previous two studies, using in-depth interviews to draw on the cross-cultural insights derived from comparing New Zealand and Israel as contexts. This qualitative follow-up method was chosen in order to understand the ‘why’ behind the ‘what’ of previous findings, from participants’ perspectives (Anstiss et al., 2018; Thurmond, 2011). Qualitative research can add depth to quantitative results and provide rich descriptive illustrations of individuals’ feelings and strategies within their environments. The current study has the following research objectives:

1) To compare lived experiences of minority Arab youth in two different contexts (New Zealand and the state of Israel) and probe for processes/phenomena that might underlie differences in the quantitative findings for New Zealand and Israel, especially with regard to socio-political factors.

2) To identify new contextual variables that could be added to Ward et al.’s (2018) predictive model of cultural identity negotiation and thus begin again the cycle of improving the theoretical framework for future research.

3) To investigate potential gaps in or extensions of the findings, the model, the conceptualisations and the research instruments from studies 1 and 2.

In short, the current study aims to elaborate on our understanding of cultural identity negotiation, identify gaps in our theorising or conceptual tools and suggest directions for future research.

Research Questions

The research questions fall into three main categories: understanding the cultural identity styles; the influence of socio-political context; and the influence of family context.

- 1) What are young peoples' processes and experiences in negotiating their cultural identities in their respective social contexts? How do they use the hybrid and alternating identity styles, or other alternatives, in their internal psychological and external social worlds? Are there any other beneficial mechanisms youth use to negotiate their cultural identities? What patterns emerge in their perspectives on the advantages and disadvantages of using the cultural identity styles (or other strategies) in their social environment?
- 2) How do the broader socio-political contexts of New Zealand and Israel influence cultural identity negotiation and outcomes for Arab youth in those countries? What patterns or comparisons emerge?
- 3) How do family relationships affect cultural identity negotiation for Arab youth in the two countries? What patterns or comparisons emerge?

Research Methods and Rationale

This section introduces the research methodology used in the study and the rationale for selecting it. The section describes the research design, details about participants (including procedures for recruitment), materials, and analysis procedures.

Research Design

A qualitative method was deemed the most appropriate to explore the research questions above. Chirkov (2009) argued that qualitative studies enable researchers to gain a deeper understanding of individuals' perspectives on their intercultural experiences. The qualitative method allows the participants to openly express how they experience their identities and wellbeing across cultural contexts (Anstiss et al., 2018).

Few country comparisons in qualitative research. In a meta-study of cross-country comparative studies, Lor (2017) found that studies that compared only two to three countries were optimum for qualitative research. Rather than adding more locations, he emphasised selecting the most suitable countries for gathering data on the particular research questions or for revealing contrasts between countries.

In this way, the few-country comparative methodology is suited to analysis (rather than just description) to develop or discuss theoretical concepts. Lor considers it particularly relevant for interpretive methodological purposes, such as in-depth insight-generating, and for looking at relationships between multiple influencing factors that may occur over time.

Similarly, Ragin (1987) suggests that few-country qualitative comparisons support interpretive work to explore possible explanations for comparable phenomena, processes and outcomes. He views the presence of both historical and environmental differences between countries as optimal for studying how context affects individuals' and communities' processes over time. The combination allows scholars to explore the data in detail "by piecing evidence together in a manner sensitive to...chronology" and by making "limited generalisations which are sensitive to...context" (p. 3).

Countries selected as most appropriate to explore particular research questions should not be so different that they are unsuitable for comparison, nor too similar to find anything to compare, for the phenomena being studied (Ragin, 1987). It is not the countries themselves that must be both alike and unlike (Sartori, 1991), but rather, that shared and non-shared attributes salient to the research questions are present there.

Participants

In the current study, we followed Patton (2002) in that the interviews and data collection were continued until sufficient data had been gathered to answer the research questions and until novel information was no longer produced. Overall, 18 individuals participated in the study, 10 in New Zealand and eight within the state of Israel. Inclusion criteria were as follows: participants self-identified as Arab, were between 16-30 years of age and lived either in New Zealand or the state of Israel. All interviews were undertaken by the principal investigator who is fluent in both Arabic and English. Interviews lasted for 45 to 90 minutes, accumulating a total of over twenty hours of recorded information. In total, the sample consisted of eight males and ten females. Participants in New Zealand had a range of Arab country backgrounds and had lived in New Zealand for varying lengths of time; one participant was born in New Zealand. The religious affiliation of the majority of the participants was Muslim (15 participants), one was a non-practising Muslim and two were Christians; one in New Zealand and one in the state of Israel. See Table 4.1 for participant details.

Table 4.1

Demographic descriptions of participants

Interview Code	Gender	Religion	Age	Country of Residence	Country of Origin	Age when moving to NZ
NZ1	Female	Islam	19	NZ	Iraq	4
NZ2	Male	Islam	30	NZ	Iraq	14
NZ3	Female	Islam	25	NZ	Iraq	4
NZ4	Male	Islam	30	NZ	Libya	10
NZ5	Male	Islam	21	NZ	Iraq	9
NZ6	Female	Islam	20	NZ	Lebanon	4
NZ7	Male	Christianity	25	NZ	Egypt	17
NZ8	Female	Islam	19	NZ	Iraq	Born in NZ
NZ9	Male	No Religion	26	NZ	Jordan	5
NZ10	Female	Islam	20	NZ	Iraq	5
I1	Female	Islam	29	Israel	Palestine/Israel	Not Applicable
I2	Male	Islam	29	Israel	Palestine/Israel	Not Applicable
I3	Male	Islam	23	Israel	Palestine/Israel	Not Applicable
I4	Female	Islam	22	Israel	Palestine/Israel	Not Applicable
I5	Female	Islam	20	Israel	Palestine/Israel	Not Applicable
I6	Female	Christianity	23	Israel	Palestine/Israel	Not Applicable
I7	Female	Islam	19	Israel	Palestine/Israel	Not Applicable
I8	Male	Islam	21	Israel	Palestine/Israel	Not Applicable

Note: Codes for participants are as follows; I = Israel and NZ = New Zealand

Materials and Procedure

Interview questions were developed in English. Open-ended questions were constructed to allow participants to articulate their viewpoints in depth. These open-ended questions were also designed to minimise the possibility of leading the answers by avoiding assumptions about possible responses. Participants in New Zealand were interviewed in English. Subsequently all materials (interview questions, consent form, information sheet, and debriefing statement) were translated into Arabic to be used with Arab-Palestinians in Israel. The translation was verified by bilingual referees who were well-versed in each language and familiar with the terminology of the study to ensure the consistency of the translations.

Arab youth in New Zealand and young indigenous Arab-Palestinian citizens of the state of Israel were invited to participate in in-depth interviews (see below for the recruitment procedure). Information sheets and consent forms explaining the study were then delivered to possible participants. Both English and Arabic versions informed the participants that the study intended to investigate the experiences of Arab youth in multicultural societies. Demographic information was collected at the beginning of the interview.

Guided by the main and specific research objectives, as well as by the conceptual framework, the questions focused on the following: 1) participants' views of their ethno-cultural identities and bicultural identity processes; 2) socio-political contexts and the role they play in cultural identity negotiation and related outcomes; and 3) family relationships and their impact on bicultural strategies and experiences. All interviews in Israel were conducted online using online voice and video calling software (e.g., Skype). Participants in New Zealand who lived outside of Wellington were also interviewed using Skype. Interviews with three participants in Wellington were scheduled at a place and time convenient to the participant. All participants were debriefed after the interviews using a debriefing sheet with additional information about the aim of the research and directions about how to access the research results.

The study was approved by the School of Psychology Human Ethics Committee (SOPHEC) under the delegated authority of Victoria University of Wellington (VUW) (reference number 0000022443). The English and Arabic versions of the information sheet, along with the consent form, interview questions, and debriefing statement are provided in Appendix D.

Participants were recruited mainly via distribution of an invitation to participate in the research study on various online sites (Appendix D3). This included advertisements on social media (e.g., Arab related groups and pages on Facebook and various other Arab online sites). Additional participants were sourced through snowballing and the researcher's social networks. The advertisement included an invitation to participate in the study, the information sheet, and an opportunity to receive a consent form. Participation was entirely voluntary and confidential.

Data Collection and Analytic Plan

The interviews were recorded using an audio recorder and transcribed verbatim for analysis. The New Zealand interviews were transcribed by two research assistants. The Arabic interviews from the Israeli context were transcribed by the principal researcher. They were then translated into English by an external translator. English translations were reviewed to ensure that the English renditions of colloquial Arabic had retained their Arabic cultural meaning, particularly for culturally specific expressions. The translator and the reviewer both signed confidentiality agreements to ensure the confidentiality of all audiotapes and documentation related to the study (see confidentiality agreement in Appendices D6 and D7).

The next step involved qualitative coding and analysis. The English transcripts from both contexts (New Zealand and Israel) were imported into the software program NVivo11 in order to organise, categorise and analyse the data. Transcripts from the New Zealand and Israel samples totalled 53,599 and 41,028 words respectively.

After thorough consideration, a thematic analysis approach was chosen to code and analyse the data. Thematic analysis is a flexible technique suitable for studies with a high complexity of qualitative data (Braun & Clarke, 2006). This method is used with complex data to identify patterns that reflect the participants' perspectives, rather than existing analytic categories. It allows the researcher to compile relevant topics from the data in rich detail. This facilitates the process of organising and grouping passages of data that have similar content and arranging those data subsets into various key themes that emerge (Braun & Clarke, 2006).

This inductive reasoning or "bottom-up" approach therefore involved searching for patterns in the data without applying pre-determined themes. However, some emerging themes were related to the research questions, since the interview questions (although open ended) were specifically designed to answer the research questions and to evaluate the quantitative model used in studies 1 and 2.

The stages of thematic analysis recommended by Braun and Clarke (2006) were followed when analysing the data. These included: 1) familiarisation with the data; 2) generating initial groupings; 3) searching for themes; 4) reviewing themes; 5) defining and naming themes; and 6) writing up the results.

After familiarisation with the transcripts, the second phase of the analysis process then used NVivo11 software to identify patterns emerging in the data. This entailed the coding of "nodes" (coding categories) or preliminary themes. Thirdly, after each interview was viewed and individually coded, a substantial set of themes and sub-themes was identified. In The fourth phase then involved reviewing and revising the themes; modifications were also made. By this

time initial drafts for the write-up had begun. During the writing process, observations about the data provided further feedback on the categories. This resulted in reaching the fifth phase of analysis, which focused on further defining and naming the themes and sub-themes that would help further theoretical knowledge and achieve the research objectives. The sixth and conclusive phase of analysis involved writing up these qualitative findings based on those themes, to reflect the content that emerged in the data and the participants' lived experiences as closely as possible. After the results were analysed and written up, their implications were considered in light of the literature and the first two studies, to enrich our interpretations of these qualitative findings.

Direct quotations from the participants are used to exemplify the themes. Where participants' quotes are presented, their country (NZ = New Zealand, I = Israel) is indicated in brackets. The quotes from the participants are presented verbatim, and in everyday vernacular. They are presented in this style to allow the reader to understand the participants' point of view.

Validity

In few-country or two-country comparative studies, qualitative information from the selected countries is studied in depth. Through this process the researcher gets to know the data in detail. Lor (2017) suggested this was useful for avoiding pitfalls such as overgeneralising or concept-stretching that are sometimes found in many-country comparisons. He considers that "the depth of analysis makes for a high level of internal validity" (Lor, 2017, p. 31). However, one of the limitations is that few-country studies are sometimes considered to have weaker external validity than many-country comparisons or that they may not be suitable for generalising the findings to countries not studied.

In the current study, a validity assessment was addressed by checking that the codes applied across all interviews were consistent. Quotes were then analysed within the full context of each individual interview to ensure that a participant's cultural identity negotiation were taken into account.

Analysis

It was observed that some of the aspects of identity mentioned throughout this study are not necessarily unique to Arab youth. Some experiences are no doubt similar to those of minority youth in other diverse contexts. Furthermore, it must be noted that the themes were not mutually exclusive. Thematic elements tended to overlap and occur simultaneously. Therefore, some statements were coded into more than one category, and some categories had implications for several themes. These concerns were dealt with during the writing-up process by focusing on themes that were unique or interesting, those that provided valuable comparisons between countries, and those that addressed key research questions or illuminated aspects of the theoretical model.

Unavoidably, some results will also contrast indigenous and immigrant experiences. It is necessary to acknowledge the possibility that not just socio-political variables but also wider paradigmatic differences¹⁶ between immigrant and indigenous perspectives may influence identity processes and outcomes. For example, in a study of diabetes within varying self-determination contexts in Alberta, Canada, cultural identity continuity (knowing who one is in oneself, and feeling safe to express that in majority contexts) was an essential foundation of wellbeing outcomes among indigenous peoples there (Oster, Grier, Lightning, Mayan & Toth, 2014). Although developing a stand-alone grounded theory of indigenous cultural identity processes is outside the goals and scope of this thesis, possible indigenous perspectives became apparent when interpreting some of the results. It is hoped that readers may also find new indigenous angles and contribute to the discourse.

The results and discussion are presented in the next section. The themes reported are those that were deemed most valuable for answering the research questions. Emergent discussion points appear along with the findings.

Results and Discussion

The qualitative findings have enabled an evaluation of the cultural identity styles and the impact of contextual factors on the cultural identity negotiation. These results will be

¹⁶ For example, theory, concepts and measures of indigenous peoples' cultural identity negotiation might not be built around integrational internalising of coloniser cultures into identities. For indigenous groups under colonisation their cultural transmission, status, choice, challenges, goals, needs, values, strategies, relationships and especially the role of indigenous languages are likely to add up to a world of life that has a vast rift with that of immigrants.

presented in three sections: 1) toward a better understanding of the cultural identity styles; 2) the influence of socio-political factors on individuals' cultural identity styles and the cultural identity negotiation; and 3) the role of family relationships in influencing the cultural identity styles and the cultural identity negotiation.

Toward a Better Understanding of Cultural Identity Styles (CIS)

This section will describe mechanisms that participants use to deal with their cultural identities. Three main strategies emerged: hybrid; alternating; and an authenticity strategy. Usage was not limited to one fixed strategy per individual. Many individuals were able to use more than one strategy.

First, we shall compare the use of these strategies among participants from New Zealand and Israel. Second, beneficial and adverse outcomes of the strategies will be presented to evaluate their implications for the individuals.

Cross-country similarities and differences. Mixing preferred aspects from both cultures was described by a number of participants (nine in New Zealand and three in Israel). Participants in New Zealand articulated their identities as a mix of two cultures:

“I definitely feel like I’m mixed, I have a mixed culture, I definitely feel like I’m a Kiwi-Iraqi... I would call myself a Kiwi Iraqi. I wouldn’t call myself like just Iraqi. I would say that I’m an Iraqi but I’m a Kiwi Iraqi” [NZ3]

“I think definitely when you come to a new culture you see yourself as mixed culture. Yah it’s a mixed identity. It will be like Arab-New Zealander” [NZ5]

In Israel, responses focused on taking positives aspects from both cultures:

“Cultures mix together, meaning you have to take from each culture whatever benefits you. This is the message of Islam. Islam is anyway made up of different cultures that learn from each other” [I8]

This quote reflects Ward et al.’s (2018) conceptualisation of the *Hybrid Identity Style* (HIS) as forming bicultural identities by mixing desirable components of each of their cultures in a way that suits the acculturating individual.

Some participants also reported changing their cultural expression depending on the cultural context, while retaining a consistent sense of identity, whether Arab or mixed. Knowing the “time and place” helped this participant choose which culture to express:

“knowing the time and place....knowing your environment and knowing [when] to bring that Arab mentality, and when to stop and bring the Westernized mentality... with my parents, I have to bring the Arab mentality in the way I talk to them and the way I show respect... and I feel..., there is something you need to take onto the Western environment” [NZ1]

This changing of cultural orientations depending on the context has been described by Ward et al. (2018) as the *Alternating Identity Style* (AIS). In the current study, a number of participants shifted identities (not just behaviours) based on the environment they were in at the time. This evidence substantiates previous research (Doucerein et al., 2013; Howarth et al., 2014; Zhang & Noels, 2013) by confirming that AIS can indeed be an identity strategy used by bicultural individuals, moreover without adverse effects. This identity alternating was mentioned particularly among the New Zealand participants who also identified as cultural hybrids: they alternated into the heritage culture when at home.

This participant indicated that her internal identity process involves blending. She also unconsciously alternates her blended cultural expression toward one culture or another to “fit in” in different circumstances.

“I blend them together...growing up my daddy would say you know, taking the good things about different cultures but just leave out the bad things...I feel like I blend both identities together...as a way to fit in...at home you would be fitting in with your family but outside you would be fitting in with your friends and your colleagues...without actually realising...to be accepted” [NZ6]

Participants in Israel were less likely to use both hybrid and alternating identity styles together. Among them, four out of eight adopted alternating strategies. The following participant in Israel saw his identity as Arab but alternated behaviourally into the majority culture at university. Doing so enabled him to identify aspects he felt were beneficial and move toward blending those.

“you have to take from each culture whatever benefits you...at university...the other students are Jews, so I try to keep my best behaviour on as an Arab. At home, I can be who I am without restrictions. When you interact with your family, you

treat them however you were raised, even if you learned something new from the Israeli culture...” [18]

He selected behaviours at university that would fit in with the majority group, while still engaging in intercultural learning. His cohesive family life was a place to express his own identity without restrictions. We propose that the stable family base helps him maintain a secure core heritage identity and retain his identity coherence even while alternating. Those experiences then help him move toward blending.

Overall, participants’ responses confirm Ward and colleagues’ (2018) findings that multicultural persons often have access to both cultural identity styles and adapt those strategies individually to optimise outcomes across their cultural settings. Youth who had been in New Zealand for more than a few years blended their cultural identities. They also alternated into Arab culture at home without feeling uncomfortable or “fragmented” in their identity.

Several ideas arise as to why fewer participants in Israel would use the hybrid identity style. Poor treatment by majority group members could invoke perceptions of cultural distance or values differences, pre-empting tendencies toward blending from being activated (Abu-Rayya & Abu-Rayya, 2009; Ayalon & Sagy, 2011; Kurman, Eshel, & Sbeit, 2005). Segregated housing and schools may indicate unfamiliarity with the majority culture despite an understanding of the language, suggesting that a second culture would need to be acquired and practiced before identity blending can occur (Nurieli, 2005; Smootha, 2002).

Alternatively, blending of the coloniser culture into indigenous identities may not be a preferred goal among indigenous peoples that face cultural denigration and geographic incursion¹⁷. In such cases, the need for cultural survival of the indigenous community in the locality could be the top priority, so that protecting the indigenous culture and language and their transmission become central to indigenous cultural strategies.

Indeed, an Arab culture core identity (rather than blended) was the norm in Israel. The majority culture was something to be donned behaviourally outside the home and removed when arriving back at the safe haven. This will be further discussed in relation to contextual factors in the sections on socio-political factors and family relationships.

¹⁷ Cultural denigration policies or ethnic exclusion policies could be used to ‘justify’ ongoing land confiscations and forced population transfer into cities and ghettos; such policies would threaten indigenous communities’ continuation.

In the following section, bicultural strategies will be adopted by participants from different contexts will be compared. Participants were asked about beneficial and adverse outcomes of blending and alternating.

Evaluating the cultural identity styles in the two countries.

Beneficial outcomes for the hybrid identity style. Participants identified both benefits and risks of cultural blending. Learning positive values and improving intergroup relationships were mentioned in both countries.

In New Zealand, participants also referred to three other benefits: blending a unique identity, empathy and intercultural skills. These were all described as facilitating intergroup relations. This participant talked about how knowing a second culture (in this case her heritage culture) and being bicultural helped her.

“It... makes us a lot more understanding, we can kind of understand and empathise... being open-minded. Because it allows you to relate, communicate with different people without being judgmental and discriminatory. It just allows you to communicate with them easier, just empathise with them to a greater extent” [NZ5]

These findings are consistent with a study by Ng Tseung-Wong, Ward and Szabo (2016) in which positive intergroup relations are associated with a bicultural identity. Chinese Americans with blended identities reported having more majority group friends and more cross-cultural connectedness among their friendships (Mok et al., 2007).

For the next participant, blending the two identities supported empathy development and helped her see ideas from different cultural viewpoints. The process of bicultural negotiation while growing up enhanced cross-cultural problem solving and communication:

“I think you become more empathetic...able to put yourself in other people’s shoes more. Because you always have to sort of do...this negotiating between the two cultures [with] your parents. Like you’re trying...to get [ideas] across from your side and they’re trying to explain their perspective...and you have to negotiate between these two.” [NZ3]

A blended identity made the following participant feel special within the majority society:

“The advantage is that I feel unique and different. I like blending the identities because ... it gives that there’s something different about me.” [NZ6]

Finding a balance was a benefit of bicultural merging for the next participant. Balancing his cultural identities enabled him to explore a new culture, meet new people and find new opportunities:

“What you don’t want to do is go too Kiwi, you forget your Arabic culture, and you and your family and your friends start to hate you and you start getting frustrated. You don’t want to stay too much having your Arabic ways whereby you don’t get good opportunities in Kiwi land because you live in Kiwi land. So, it’s about finding opportunities, it’s about meeting people, it’s about exploring the new culture.”
[NZ2]

Integrating biculturally helped him to participate fully in New Zealand (“Kiwi”) life. Doing so helped him feel at home with a sense of belonging.

“try integrate yourself...as much as possible....everything from work, sports, friends...because the more you integrate the more you feel like you are home.... if you feel like home then you will really truly integrate into the society and work towards better” [NZ2]

In a study by Stuart and Ward (2011b), a group of New Zealand Muslims agreed that finding a balance between ethnic and majority cultures was a key element of successful intercultural life. The main factor in this balance, for this participant, was his roots.

“I guess respecting...where you come from it keeps your soul balance because...you don’t forget your roots. Because if you forget your roots you forget who you are... the moment you do that you lose your self-identity. So, like...it is important to integrate into the Kiwi culture and friends, it is also equally important to still remain keep in touch with your Arabic culture” [NZ2]

The participant’s heritage roots gave him a secure core identity. From this base he could explore the cross-cultural world and gain a sense of belonging to both cultures while retaining a coherent identity.

Maintaining the heritage culture has been found to be essential for wellbeing (Schwartz, Zamboanga, & Jarvis, 2007; Smokowski & Bacallao, 2007). Cameron (2004) also suggested that an internally coherent social or cultural identity involves positive cultural self-esteem, a feeling of belonging and a central sense of the importance of one’s culture for one’s identity.

As seen with the participant above, emphasising heritage cultural maintenance appears to improve (rather than hinder) bicultural integration. A strong or coherent heritage identity may thus act as a secure base internally, from which one can explore other cultures and even develop bicultural identity strategies.

Schwartz (2007) proposes that for people with two cultures, identity commitment and synthesis are required for successful identity development. Cultural identity consolidation (i.e., an identity that combines cultures) has been associated with psychological wellbeing, higher self-esteem and lower levels of depression in young bicultural adults in the United States (Schwartz, Zamboanga et al., 2010). However, in the current research, it did not appear to matter whether the positive coherent identity was blended, or heritage culture focused – either could constitute the secure base from which to explore other cultures. In addition, a heritage culture identity did not necessarily result in either compartmentalised identities or identity conflict among minority youth.

Nevertheless, blending is clearly a strategy that individuals motivated to become (or remain) bicultural can use when they negotiate their cultural identities (Stuart and Ward, 2011b; Ward et al., 2018). Beneficial outcomes were found with a hybrid identity style in the current study (study 3), confirming results from studies one and two in this thesis and findings in recent studies by Ward et al. (2018). In study 3, the benefits of cultural blending included: cross-cultural learning; developing a unique identity, positive inter-group relations and cultural identity consolidation, which in turn all positively affect psychological wellbeing.

Benefits of blending are well established in the literature. When mixed-identity people are confident in both their heritage culture and that of the majority group, they deal with unfamiliar cultural situations effectively (Sam & Oppedal, 2002; Stuart & Ward, 2011). In studies by Bicultural Identity Integration (BII) theorists, BII increases when two cultures are perceived as highly compatible and are blended together in a person's identity structure with little or no internal compartmentalisation or fragmentation (Benet-Martínez et al., 2002). Individuals high in BII experience beneficial psychological, sociocultural and health outcomes (Chen et al., 2008; Nguyen & Benet-Martínez, 2013). Individuals whose Multicultural Identity Integration (MII) is high also experience psychological wellbeing, self-acceptance and positive intergroup relations (Downie, Koestner, ElGeledi, & Cree, 2004). However, it must be remembered that BII studies generally been conducted with immigrant communities rather than indigenous peoples (Benet-Martínez & Haritatos, 2005).

More advantages of hybrid identity style were reported by participants in New Zealand than by those in Israel. Cross-cultural learning and intergroup relations were mentioned in both

countries while New Zealand participants were quick to list additional outcomes, suggesting that the benefits of hybrid identity style may be more apparent in the New Zealand socio-political context than in Israel.

Another possibility is that indigenous peoples may find blending identities to be less appropriate for their goals and needs than immigrant communities. In contrast to the situation of immigrants, for indigenous peoples, preserving the heritage language as mother tongue is essential for cultural survival (Settee, 2008; Australian Human Rights Commission, 2009). If an indigenous culture and language are to survive sufficiently for coherent cultural transmission, indigenous identities may be more central than internalising aspects of the majority culture into one's core identity, i.e., hybrid identity style.

Hybrid identity style was conceptualised generally with immigrants. Immigration is itself generally a strategy of incorporating oneself and one's family as a minority into a majority-based society to achieve social or economic goals. Acquiring the majority culture and language is important for success in those goals. For immigrant children, the majority language generally becomes their primary language during schooling and the majority culture is easily internalised, contributing to such success in their new country. The degree of involvement in the heritage culture however depends on individual and family preferences. Frequent use of blending identities among immigrants may reflect the above needs and goals, which are not the same as those of indigenous peoples.

Adverse outcomes of the hybrid identity style. Contrary to expectations based on previous research, some participants also thought cultural blending could have negative outcomes. In both countries, participants feared pressures to assimilate and loss of cultural identity. Loss of the heritage culture or lacking depth in it, culture shock, and not fully belonging to either culture were also mentioned. This participant in Israel was afraid that consciously or unconsciously adopting majority culture traits, attitudes or behaviours would become overwhelming and swamp her:

"I am afraid, even if I am aware of it [adopting majority traits] ...I fear in the future that dealing and living a lot with these people would affect me negatively. I take good things from them, but in the future, I am afraid of gaining bad things...I do not know if in the future, I would be affected with these things or if I would be able to resist them." [I3]

The above participant's ambivalence suggests concern about exchanging short-term benefits for long-term losses of culture, habits or values. However, even youth with blended identities in immigration contexts sometimes perceived cultural distance or culture shock when majority traits clashed with their cultural values.

"If you open yourself to both cultures you can pick and choose and create your identity for what you want to be. I think from my experience... I've struggled to connect to...the white people, Pākehā, because their culture is a lot different to the way I was raised....there're certain culture that white people do. For example, I can't stand their drinking culture. They need to drink alcohol and everything, I don't understand it." [NZ10]

Perceived incompatibility between the two cultures (cultural distance) could be a factor undermining blending; however, this participant who has grown up in New Zealand identifies very much as a New Zealander, but not with Pākehā (white) culture. Minority group members can engage in cultural blending while rejecting some majority culture values.

Working through contradictory values can lead multicultural individuals to a deeper understanding of each value (Suedfeld, Bluck, Loewen, & Elkins, 1994; Suedfeld & Wallbaum, 1992) and enhance their awareness of each culture (Benet-Martínez, Lee, & Leu, 2006). Consistent with this, for the mixed-identity participant above, knowing her boundaries enabled her to actively participate in the majority culture, while acknowledging aspects that conflicted.

Some New Zealand participants felt that a majority-culture based mixed or blended identity did not facilitate in-depth learning in heritage culture immersion situations:

"I don't think having [only] the mixed identity you are able to use either of them depending on the situations...at hand. If you are with Arabic people, you may, you rely on more Arabic culture for example but if we go to family dinner or family get together they all speak Arabic, everything is spoken in Arabic. You know the jokes that they have...You know that it allows you to actively participate in discussion with your family" [NZ5]

Youth with access to using only a hybrid identity across both cultural settings may feel anxiety about not fully belonging to either culture:

"I think I'm always stuck in the middle of having my Arab friends that are certain way, but then you kind of don't like some things they do....You haven't fully kind of just gone hard with one group.... you [are] kind of in the middle so I guess you

have the identity crisis where you don't know which one you belong fully to"
[NZ10]

If the participant gains greater depth in both her cultures behaviourally and linguistically, she may be able to overcome such uncertainties while retaining her sense of self and overcome identity conflict. In New Zealand, participants were concerned about not fully belonging to either culture or lacking the depth in the heritage culture. However, as societal multiculturalism increases these risks may decrease.

Identity conflict was mentioned as an adverse outcome of blending more frequently in Israel, where participants worried that the loss of their heritage culture (individually or societally) would be a consequence of adopting the majority culture. When developing this thesis, it was unexpected that blending would be associated with identity conflict. Nevertheless such phenomena have been documented in previous research with minority individuals who wished to avoid identity conflict, and who changed their acculturation strategy (e.g., toward assimilation) or separated their blended and heritage cultural identities if doing so was less stressful (Amiot et al., 2007).

Based on those findings, the cultural dilution of indigenous cultures, and resistance to such dilution, could be proposed as conceptual ideas. When an indigenous culture is devalued, the only acceptable public expression of it may be to blend it with the colonising culture. However this form of blending could mean the expression of the indigenous culture being modified or diluted. When individuals engage in blending unwillingly, they may experience identity conflict. These ideas also fit in with the findings of Settee (2008) in which cultural continuity (confidence in one's indigenous culture and identity and feeling safe to express it externally e.g., in Western medical establishments) contributed to improved wellbeing among first nations in Alberta, Canada. Settee's concept of cultural identity continuity may thus be useful for understanding the cultural identity needs and processes of indigenous peoples.

However, in both New Zealand and Israel, the perceived adverse outcomes of mixing cultural identities seemed to be related to the value placed on the maintenance of the heritage culture. Participants from both contexts expressed concerns about value differences between the two cultures and their fear of assimilation, where participants were worried that cultural blending could contribute to the disappearance of their heritage culture in their society in the future.

This raises the question of whether fear of assimilation can be a valid concern under a colonialist ethnocracy, if the dominant group and its institutions structurally and definitionally

reject the indigenous ethnicity and follow a policy of segregation or separation. Assimilation is sometimes thought to mean absorbing the indigenous group in a somewhat benign way. However, one way to make an unwanted indigenous group disappear is by erasure or extinguishment of the indigenous language, culture and identity, leaving the colonising language and culture as the only ones indigenous people have the knowledge to effectively use. Indigenous groups worldwide have experienced this phenomenon with colonisation. In this way, cultural assimilation is one of many policies that colonising states have used and it is a very real concern for indigenous populations worldwide.

Adverse outcomes of the alternating identity style. Perceived disadvantages of an alternating identity style included fear of assimilation, loss of the heritage culture and concerns about adopting detrimental behaviours or losing key values. The following participant said some minority peers adopt harmful habits from the dominant group when switching between the two cultures, but felt confident that he would not:

“Negatives are when one takes bad things from these experiences. But that is not me; I take good things. I will not make mistakes; I will not drink [alcohol].” [I4]

A coherent identity can thus be a protective factor against jumping off at the deep end when exposed to a dominant culture. The following participant in Israel also describes how Palestinian youth alternate into the majority culture in public as a way to “approach with caution” while protecting one’s inner self. However the caution when alternating could also mean constant vigilance or stress.

“We try to understand them without merging into them. This might mean that you approach with caution; I approach them, and I live with them if I must, so I can understand whom I am dealing with and where I stand. [I1]”

In this study, some Palestinian youth in Israel showed interest in participating in majority group activities, getting to know Jewish Israelis and learning about the majority culture while preserving their indigenous culture. It should be noted that in a context of systemic discrimination, if indigenous peoples want to pursue tertiary education or employment, dominant culture institutions are often the only choices available.

Some participants in Israel were ambivalent about the emotional cost of alternating to fit in with majority expectations, such as the potential for identity conflict:

“From one side, it...makes me live in a struggle with myself in terms of not showing who I really am. This is a negative.” [I7]

From other quotes by this participant we know that, cognitively, he values mutual cross-cultural learning. However emotionally he feels that repressing his heritage identity is expected and doing so results in distress. Switching between identities when one identity is devalued can cause identity conflict.

For the next participant, trying to fit in with incompatible values feels like a loss of self:

“You would lose your sense of self. Many times, I would wonder about who I am, who should I go to? ...they are different people....Maybe I do not want to be one of them, not everything in me is compatible with them....It is very difficult” [I5]

Authenticity as a cultural identity strategy. In Israel some Palestinian participants tended to resist both hybrid and alternating styles, preferring quite consciously to express an authentic Palestinian identity culturally while speaking the majority language. Some participants there also emphasised that expressing their indigenous culture consistently was important for their core identity coherence:

“One must know his origin and who he is and to show people who he is. If I were unsure who I am at home, I would be unsure of whom I am outside. My personal and psychological uncertainty would show to others. If I ... acted like I were someone else, then my mind would stay preoccupied in my actions, and not with the energy I have to put into my future or relationships or anything else.” [I6]

The participant above thinks alternating cultural expression would indicate being inauthentic about who she is, sow distrust and cause anxiety. She desires to express her core identity with integrity and social acceptance. She did not like to alternate into Hebrew culture because she felt it would feel fake or inauthentic both to herself and to majority group members and require so much concentration that she would not function effectively anyway.

The next participant, in New Zealand, also prefers authenticity but says it makes her stand out and can be hard work defending her culture:

“You have to deal with other people that don’t know our cultural background. ...you kinda have to explain yourself and you know that can get a bit tiring....like we are not like that and this is how we are....Some people ...just wouldn’t understand it.” [NZ1]

Another participant also preferred a consistent authenticity approach and also felt that alternating would take too much energy despite increasing one's acceptance by majority group members.

"I guess there's an advantage, where you are going to be accepted, but what about you? What about the effort you are putting? Why not just be you and see if they would accept you, when you know the kind of person you are?" [NZ10]

This authenticity (or consistency) approach has similarities with qualitative findings by Stuart and Ward (2011b) in which a third strategy involving constancy of cultural expression was followed to achieve cultural balance. They discovered some individuals expressed their core identity consistently across situations, by using a strategy of minimising differences between contexts, i.e., keeping their cultural presentation as similar as possible, regardless of the context.

In the current study, I use the term authenticity to reflect the participants' desire to express their true inner self and cultural identity authentically to the outside world, including in majority culture contexts. Participants who mentioned authenticity tended to equate it with their heritage cultural identity (although in theory a 'felt' identity could be a heritage or hybrid one). While a strategy of just being who you are as an Arab was mentioned by some Arab youth in New Zealand, in the current study authenticity was more frequently described by Palestinians in Israel. Interestingly, there are similarities between this idea of authenticity and the cultural continuity (knowing and living one's identity as a first nations person, in a continuous way) discussed by Settee (2008) in research with indigenous people in Canada.

Findings of study 3 revealed perceived negative outcomes of alternating in both countries, including cultural ambivalence, fear of assimilation, and fear of inauthenticity. Past research has also linked alternating to conflicted identities and poor psycho-social wellbeing (Benet-Martínez, 2012; Downie, Mageau, Koestner, & Liodden, 2006; Roccas and Brewer, 2002; Ward et al., 2011; Yampolsky et al., 2016).

Theories about alternating often envisage individuals having two separate shallow, situation-specific or compartmentalised identities that are culturally distant from each other and viewed as potentially incompatible (Roccas & Brewer, 2002) producing identity conflict (Yampolsky et al., 2016). The next sections will focus on beneficial outcomes of alternating and evaluate whether the above ideas about alternating reflect the realities of participants in the current study.

Beneficial outcomes of the alternating identity style. Switching between cultures was linked to some positive outcomes. Participants in New Zealand stated that alternating helped them adjust to the majority culture while maintaining positive family relationships. Moreover, they were able to alternate into the heritage culture without negative consequences, enabling them to negotiate their distinct cultural contexts more easily.

“...you have to adapt to your certain environment in order to...adjust. So, when I come home, I try to just make things in order to have fun with my parents.... and have a good time. You have to obviously do what they enjoy as well...for example to actively speak in Arabic...when I come home, I completely let go of my New Zealand culture or identity and I try to stick...primarily to my...Arabic identity...just it’s easy, easier to relate to my family and it makes them more comfortable as well.” [NZ5]

For another participant, alternating between his two social worlds gave him fluidity to express different sides of his cultural identity more fully with his various friendship groups:

“...technically you are already being involved in NZ culture and you know... about that culture and you know...about your culture, and you do what you actually like. So, it depends, ...[with] your friends...on the Arab side, you’ll be more into the Arabic culture....[With] your friends...on the Kiwi side, you’ll be more into that...culture” [NZ7]

Switching between the two cultures helps the following participant to “fit in” wherever she is.

“I feel like people do that as a way to fit in so obviously at home you would be fitting in with your family but outside you would be fitting in with your friends and your colleagues...” [NZ6]

Alternating cultural mentalities by context helps this participant manage judgmental majority expectations and to make majority group friends.

“I feel de jure in this day, society people are more judgmental. So, me splitting my Arab mentality and my Westernized mentality creates so much easy approach to make friends and [makes it] easy to get along...I’m not being two people, someone who I’m not.” [NZ1]”

Alternating cultural identities is often associated with cultural identity conflict (Ward et al., 2018). However, one of the most interesting findings of the current qualitative study was that some participants could alternate between cultural “mentalities” without compartmentalisation. The participant above indicated that she does not experience identity conflict or fragmentation, suggesting a consistent internal identity that encompasses both cultures, and cultural *expression* that alternates.

Participants agreed that alternating helps them to preserve their heritage cultural identity and, in New Zealand, to deepen their heritage cultural engagement using the heritage language. It should be remembered that the New Zealand participants who alternated into Arab culture with family, all had English as their primary language and identified primarily as mixed-culture individuals).

“Ah I just think it’s to actively adapt to the culture...if you are with Arabic people, ...you rely on more Arabic culture...if we go to family dinner or family get together they all speak Arabic. Sure they refer to stuff that’s in current news or New Zealand stuff, but everything is spoken in Arabic. You know the jokes that they have ... especially all about politics...even about New Zealand but mainly overseas stuff.”
[NZ5]

For that participant, immersing himself in Arab culture at times has deepened his extended family relationships:

“The best of having the Arab culture is that ...it allows you to actively participate in discussion with your family”. [NZ5]

In Israel, alternating helped the following participant achieve clear goals, to communicate with people from Jewish and Arab organisations and advocate for multicultural respect. She was campaigning to unify Jews and Arabs locally to support human rights.

“when I want to demand for collective rights...I would connect with their [majority culture] organisations in different ways too, I would speak differently, and therefore I work on spreading the rights for all and spreading awareness about our identity. [II]

Alternating helped her connect with people from both cultures without losing her identity. This suggests that her alternating was grounded in a coherent heritage culture identity.

“you...protect the unity of your community and you start having collective demands. You learn how to ask for them. You stop thinking only about yourself. If I were to [assimilate], I would have to lose my [sense of] belonging...[I1]

Goal-oriented alternating while retaining a coherent internal identity seemed to protect against identity conflict when alternating. Another participant saw his alternating as the necessary means for him to participate in mainstream education, and that education could also improve society.

“The positive is...that it would help me personally and the society I live in to develop; which in the end might reflect at society.” [I7]

Studies one and two suggested that alternating was associated with ethno-cultural identity conflict which predicted poor psychological wellbeing. The overall results of study 3 indicated that within an individual’s range of choices, alternating could constitute an adaptive and optimum strategy without fragmenting their identities.

Qualitative research by Stuart and Ward (2011b) found that alternating was one of the strategies that Muslim youth in New Zealand experienced as suitable to “balance” their two or more cultural identities. Noels and Clément (2015) found that alternating orientations were related to better psycho-social adaptation outcomes for first-generation immigrants in Canada such as receiving more social support and having less emotional loneliness.

The findings of the current study showed that alternating was sometimes seen as a forced (not by choice) mechanism. Indigenous youth in Israel often felt they had to pretend to be someone they were not, at school or work. In such cases, identity fragmentation was a risk even if the alternating was only behavioural. However, fragmentation could be avoided if a young person retained a coherent internal identity (e.g., as a Palestinian) and was clear about why they chose to alternate to achieve their goals. Even so, they still experienced distress due to discriminatory contexts and devaluing of the indigenous culture.

Shifting between cultural orientations enabled participants to maintain their heritage culture and shift between two cultures smoothly. It helped them gain tangible benefits such as education and preserve values and relationships from both cultures. Alternating was viewed as a strategy to maintain the heritage culture, language and relationships and facilitate cross-cultural learning. As a bicultural approach, alternating was seen as equally effective as blending for achieving these benefits, and many individuals used both strategies alongside each other or concurrently.

In the acculturation framework developed by Berry (1974, 1984), and in discussions of identity consolidation, cultural maintenance is a key feature. In the current study, especially in immigrant contexts, emphasising heritage cultural maintenance appears to improve integration rather than hinder it. In both contexts, a solid connection to one's heritage culture provides the secure base for feeling safe to engage in cross-cultural learning, even in challenging situations. Resourcing and funding heritage cultural maintenance could therefore be an essential key to the success of policies that promote multiculturalism. This mirrors findings by Kus-Harbord and Ward (2012) that national integration policies without a focus on heritage cultural maintenance did not support multiculturalism. The beneficial outcomes of alternating in this study are in line with previous research findings that alternating between cultural orientations facilitates participation in both cultures and allows harmonious relationships with two groups, rather than the individual having to sacrifice one of them (LaFromboise et al., 1993). Phinney and Devich-Navarro (1997) suggested that people who alternate between cultural orientations may experience their two cultures as having some areas of overlap, and that identity-alternating may help them negotiate non-overlapping or full-immersion aspects of each. This would imply that a person who is culturally competent in both cultures, who has a hybrid identity, may be able to put aside parts of their holistic identity temporarily and engage other parts of it. We may recall that in the current study, one of the participants in New Zealand said he drops the Western side of his identity and fully engages with the Arabic identity when with his parents.

Discussion. Among the four acculturation strategies proposed by Berry (1974, 1997), a bicultural integration strategy was found to be the most beneficial strategy among minority and immigrant individuals (Nguyen & Benet-Martínez, 2013). Stuart and Ward (2011b) revealed that Muslim individuals from immigrant backgrounds balanced their two cultural orientations by using strategies such as blending, alternating, or minimising differences in their cultural presentation across situations. The strategy of 'minimising differences' focused on constancy of expression across situations, whereas the authenticity approach of participants in the current study specifically emphasised integrity of internal identity, therefore they do not seem identical.

Ward and other colleagues (2018) developed a cultural identity negotiation model in which hybrid and alternating strategies were considered actual identity styles, used by participants with motivation toward bicultural integration; however, those with a hybrid identity style reported higher levels of psychological wellbeing than those who alternated. By replicating the model of cultural identity negotiation, studies one and two in this thesis linked

hybrid to cultural identity consolidation and positive psychological wellbeing outcomes. In contrast, the alternating identity style was related to ethno-cultural conflict and adverse psychological wellbeing outcomes (Ward et al., 2018).

However, some results in the current qualitative study (study 3) uncovered new patterns suggesting that youth perceive both beneficial and adverse outcomes of each strategy; and choose which strategy to use based on many factors including (but not limited to) their contextual environments, their prioritised outcomes and their personal values. Participants' strategies also varied situationally depending on their goals, such as preserving their heritage culture or interacting with the majority group. Clearly, socio-cultural context shapes the ways in which participants deal with being from a minority group member within a majority culture context. Nevertheless, the youth exercise agency and make choices about their bicultural strategies, both consciously and unconsciously. Those choices may enhance their psycho-social wellbeing, or in some cases involve sacrificing it (e.g., incurring more stress) in order to follow their values, achieve their goals or navigate the broader contexts of their lives.

Especially in the indigenous context, the importance and the vulnerability of the heritage culture were themes that emerged repeatedly. Pressure to assimilate and fear of cultural loss were mentioned as concerns about both strategies. Losing one's culture could risk loss of one's deeper sense of self in a context where the indigenous culture was devalued by the majority group. Some participants actively used hybrid, alternating and authenticity approaches to improve the socio-political status of their culture. Berzonsky (1992) has argued that context has a huge impact on individuals' choices about their identities. The following sections will focus on how socio-political contexts and family dynamics influence those choices and strategies.

Socio-political Factors and Cultural Identity Negotiation

The socio-political contexts of both New Zealand and Israel include a politically and culturally dominant majority ethnic group that tends to be relatively privileged and institutionally powerful, compared to minorities. While both states have at times officially espoused multicultural ideas, policies and practices differ. Arab youth in New Zealand benefit from policies that incorporate immigration into the norms of the society. For indigenous Palestinians in Israel, the experience of colonisation is ongoing. This section will look at participants' experiences of culture, identity and cultural expression in the socio-political contexts of New Zealand and Israel.

Experiences of being treated in discriminatory ways were common in both New Zealand and Israel and made participants' lives more stressful. Participants in Israel reported discrimination more frequently and, in more arenas, than those in New Zealand. Arab youth in New Zealand reported more welcoming treatment of minority groups than Palestinians in Israel. These comments from New Zealand reflect a multicultural context:

"I feel that the environment definitely brought everyone together..." [NZ1]

"... I think yeah New Zealand does a very good job in embracing different cultures and makes...people feel a little bit more welcome." [NZ6]

Participants in Israel were concerned that their culture and identities were not welcomed or valued:

"The difficulty of living here is in the fact that you are Arab, you live in a reality that rejects you. You live in a place you cannot merge with.... we are treated as outsiders ...The government makes it hard for you, and tries to suppress you. ... it does make you feel less worthy...". [I1]

This participant felt it was not easy to be accepted by majority group members. She thought that some majority group members were not aware of their role as colonisers and projected that onto indigenous people.

"There are some [majority group Israelis]...who think that this country is theirs and look at us[Palestinians] as if we invaded them and stay here to steal away their comfort...I do not feel that we are easily accepted ..." [I4]

Participants in New Zealand reported more cross-cultural interconnectedness than those

in Israel:

“I grew up in Auckland: I grew up in a multicultural society, I grew up in a society in which people interacted” [NZ3]

This participant said that despite nominal diversity in cities, ghetto-like housing policies meant a lack of intercultural contact.

“It is true that we live in mixed cities like Haifa, Acca, and Jaffa...[but] you are treated like you are in a ghetto. ...you must go to their areas to work and so on. But at night, you return to your home, your village, your city, your Arabic neighbourhood.” [I1]

In Israel, participants showed frustration about government policy that prioritises one ethnic group and excludes others:

“This state defines itself as Jewish. ... it is difficult for anyone from a different religion to feel part of it. They created this barrier to begin with to define their state and attitudes...which automatically excludes you... You will always feel less worthy. A community throws you out of a circle you are supposed to be a part of.” [I1]

Participants from New Zealand said multiculturalist programmes helped reduce racism, encouraging them to be proud of their culture while actively participating in community and societal institutions:

“I think the surrounding environment is quite supportive, there’re a lot of programmes and initiatives to help them [new immigrants and refugees] integrate ...into society and...they encourage people to be more accepting and not to discriminate...” [NZ3]

Clearly, state multicultural policies are key factors in working toward an inclusive intercultural environment (Berry & Ward, 2016).

In a discriminatory context, behavioural alternating into the majority culture when at work or college met basic economic and safety needs. It also allowed the psychological identity of individuals to remain intact, non-compartmentalised and grounded in the indigenous culture.

One participant (I7) mentioned intensely disliking the feeling of alternating. Despite feeling that she was suppressing herself and her identity, she nevertheless chose to alternate because it enabled her to engage in “two struggles” – one to help the Arab community and to

develop Arab culture from within; and the other to raise its status and position in Israeli society (e.g., educating Jewish groups on how to end discriminatory laws and systems akin to apartheid).

In discriminatory socio-political contexts, such behavioural alternating could achieve goals like education or protect oneself against discrimination and exclusion.

For some Palestinian participants in Israel, alternating between Arabic and Hebrew cultural expression was associated with assimilation and viewed as inauthentic, inconsistent or lacking in integrity.

“If he is Arab at home and an Israeli outside, Arabs will see him as a hypocrite, sitting in an Arabic community and outside your community you act like a non-Arab...” [I3]

The participant also stated elsewhere that changing his cultural expression to please majority group members would be inauthentic or fake. A strategy of authenticity in cultural expression, even while speaking Hebrew, was a way for indigenous Palestinian participants to hold on to their heritage culture and value it while interacting with majority group members.

As a response to a discriminatory or colonising context, indigenous communities enhancing their own heritage cultural maintenance can be a viable strategy. The authenticity strategy as described above was one that could achieve this end. The next participant emphasises the importance of both maintaining and expressing his ethnic culture and identity, within a discriminatory socio-political context:

“To basically maintain his identity, and to try to demand his respect from the other side, to be respected by others and to have them respect his culture, because the way I know that in the Israeli community, even if a person showed them that he wants to merge with them...they will look down on him.” [I2]

Indeed, blending was not a common strategy in Israel. If Palestinians are denigrated, then a blend that contains aspects of their culture may also be devalued, or Palestinians may be disrespected no matter what culture they express. From an indigenous perspective, communities may prioritise keeping their language and culture alive over incorporating a colonial culture into their identities. Clearly, for Palestinian youth in Israel, alternating and authenticity strategies were more viable than blending.

By contrast, a supportive multiculturalist environment can have implications for blending, wellbeing, belonging and intercultural contact. For the following participant, the

multicultural Auckland environment gives her a sense of belonging while remaining grounded in her heritage culture:

“I see myself as being Arab and I’m quite proud of that and in New Zealand... especially in Auckland.... it’s a very multi-cultural society. So even if you are different you still embrace it..... I’m feeling... accepted here...I mean for me I guess I feel like... a New Zealander but I still hold on to my Arab roots quite a lot.”
[NZ6]

Nevertheless, prejudice made another New Zealand participant feel he is not accepted for who he is by majority group members. This “slight” discrimination still causes distress and isolation:

“The biggest challenge is that... ..there’s always...slight form of discrimination to Arabs... this gives you like a subconscious feeling that you are always one step behind compared to people that are not Arabs... it definitely plays a part in your everyday life...you can never be fully safe, you can never be fully open with someone because there’s always like they don’t accept who you are.” [NZ5]

New Zealand research has linked perceived discrimination with the phenomenon of minority group members feeling like outsiders (Butcher, Spoonley & Trlin, 2006). In the quote above, feeling like an outsider in an unaccepting environment undermined the participant’s sense of safety. Indeed, a sense of belonging is one of three components considered essential for cultural identity consolidation (Cameron, 2004). Clearly, perceived discrimination can lead to exclusion and undermine wellbeing, safety, belonging and identity consolidation.

For one New Zealand participant, bullying at high school caused shame and cultural denial when she was younger. She later realised the importance of Arab culture for her identity.

“In university, I began to explore my own culture because back in school I tried to neglect my Arabic culture I sort of be ashamed ... I just didn’t appreciate it enough because of ...bullies, racist remarks... I just threw [Arab identity] aside.... But now like over the past two years I’d just begun to appreciate my culture...now I kind of consider myself as a Iraq-New Zealander-Kiwi” [NZ8]

Perceived discrimination triggered identity conflict for this participant. In resolving it, she initially followed a path of cultural denial and repression that became a barrier to her learning her heritage culture and language. She later shifted to consolidating Arab culture into her

identity. A university environment that valued cultural differences enabled cultural learning and ultimately a multicultural identity.

Participants arriving in New Zealand as adolescents reported developing a more “mixed” culture or identity over time, as a function of individual factors such as age on arrival, length of residence, attending English language schools from a young age and having English become a primary language. This is consistent with work by Ward et al. (2018) who found that the use of the hybrid identity style evolves over time, increasing with age and length of residence for newcomers.

A recent study with immigrant communities in Canada found that those who were born in Canada experienced more bicultural identity consolidation than first-generation immigrants (Comănanu et al., 2017). In the current study, cultural identity consolidation was also high among Arab youth who were the children of immigrants. One reason for this could be that their cultural socialisation has been largely the same as their majority group peers and their majority culture and language competence are high: these can then become tools they use to recognise, appreciate and apply multiculturalist ideas that arise during their education. Although for some, their heritage culture may feel like a secondary culture, it adds richness to their identity and life and helps form their core sense of who they are, especially if their family provides cultural immersion situations. However, as with the participant in the previous quote, discriminatory experiences may interrupt that cultural identity consolidation, whereas a multicultural environment can support it.

A multicultural environment facilitates intercultural learning and feelings of acceptance. It enables the development, activation and validation of hybridised identities. Feeling accepted is an important precondition for embracing intercultural identities:

“The advantages [of mixing the two cultures] is that ...I feel unique and different...in the multicultural society....you eventually find people you can relate and ... quite special friend... ’cos they can understand on a different level... because Auckland is so multicultural...that helps me... adapt because it’s like, oh cool I’m not the only one who is either from a different country or just has a different ancestry... it makes me feel more comfortable” [NZ6]

The multicultural environment helped the above participant meet majority group friends who were interested in her culture. Multicultural norms enabled her to form cross-cultural friendships. Intercultural social support has been linked with a sense of psychological wellbeing and cultural self-esteem (Ward & Kennedy, 1993). Minority youth who experience

an inclusive majority culture environment are likely to be more encouraged to experiment with cultural blending and integration.

Thus, a supportive environment (acceptance of participants' heritage cultures) affects integration and developing cultural identities. Conversely, the loss of cultural identity was reported as a negative consequence of denigration or simply of being swamped by Western culture. Some participants in New Zealand had fears about losing their culture:

"I guess a challenge would be...to keep hold of your culture and not get lost in the surrounding culture ...you have to actively want to retain your culture and ...your values, it is easy to get lost ... I think a challenge growing up in the West would be to retain your culture and put the importance in it." [NZ3]

The above quote shows that in an environment where a dominant culture is omnipresent, maintaining the heritage culture can be a challenge for minority group members. There is plenty of room for more majority-based institutions to support resourcing for minority cultural programmes. Integration programmes may still backfire if they focus more on learning the majority culture and language and less on supporting heritage cultures (Kus-Harbord & Ward 2015).

In a discriminatory or colonial environment, periodic political scapegoating of minorities may be likely to make majority attitudes fluctuate. In a socio-political atmosphere where there is generally greater pressure on minorities and less general acceptance of Arabs, feelings of rejection and stress were frequent.

"A while ago, they made inquisitions because most Jews here want Arabs to leave. They, as Israeli people want the State to be for Jews only. Therefore, they are more racist and stay in their bubble..." [I7]

An environment that discourages multicultural acceptance can limit bicultural integration options, even when motivation to integrate is high. If neither an Arab nor blended identity is welcome, then alternating would be one path of least resistance to participating in public life while maintaining Arab culture at home. However, in-depth exploration of the interviews suggests that this kind of alternating is likely to be behavioural (in order to protect oneself against discrimination and rejection) with the core identity being the heritage one, rather than a fragmenting of psychological identities internally.

As a response to rejection by the dominant group on the basis of his ethnicity, the following participant emphasises the importance of maintaining his ethnic culture and identity:

“To basically maintain his identity, and to try to demand his respect from the other side, to be respected by others and to have them respect his culture, because the way I know that in the Israeli community, even if a person showed them that he wants to merge with them...they will look down on him.” [I2]

This participant’s description suggests that merging of cultures is difficult or impossible in Israel’s socio-political environment because those who blend would still be viewed with contempt by the dominant group.

Context can severely limit which cultural identities can be activated. Dovidio, Gaertner and Saguy (2010) found that among minorities whose culture was disparaged by the majority group, focusing on their heritage culture and valuing it increased self-esteem. Such findings led Dovidio et al. to propose that the more exclusionary the dominant culture, the more emphasis minorities are likely to place on their heritage identity.

Discussion. Understanding the context in which acculturation takes place is crucial for analysing how bicultural individuals negotiate their identities (Berzonsky, 1989). Socio-political context can have major implications for identity and affected the cultural identity negotiation differently in New Zealand and Israel. From the quantitative studies in this thesis, in New Zealand perceived discrimination predicted alternating identity style, identity conflict and poor psychological wellbeing. In Israel these negative effects were the worst in those with the greatest motivation to integrate, suggesting that discrimination can do the greatest harm to the friendliest souls.

New Zealand is considered to have an inclusive multicultural policy and positive inter-ethnic relations (Sibley & Ward, 2013). Nevertheless, qualitative results confirmed that discrimination still affects heritage culture maintenance, social cohesion, wellbeing and other outcomes. Participants also indicated that multiculturalist norms, policies and experiences had helped buffer them from harmful consequences of discrimination.

Perceived discrimination and perceptions of exclusionary or unwelcoming environments are powerful predictors of acculturative stress for minorities (Berry & Kalin, 1995; Schwartz, Unger et al., 2010; Segal & Mayadas, 2005). Environments where perceived discrimination is high are high-risk for adverse outcomes even in multicultural countries. However, such problems are exacerbated in countries where discrimination is a product of powerful ideologies or policies (Berry & Kalin, 1995). In the current study, participants in Israel experienced more threats, discrimination and ideological exclusion than those in New

Zealand and more negative consequences as a result. Policies of structural exclusion had a generational impact on participants in Israel, on their families and on their identities (see also Bourhis & Dayan, 2004; Montreuil & Bourhis, 2001).

Contrasting results between the two countries in the way socio-political context affect cultural identity negotiation strategies and outcomes suggest that the latter are highly sensitive to socio-political context. In Israel, socio-political denigration of Palestinian identities may inhibit the social activation or public expression of hybrid identities even in those with existing preconditions to develop them e.g., children who have attended bilingual kindergartens. Indeed, the literature shows that a range of factors can have a significant impact on Palestinians' ethnic and Israeli identities (Abu-Rayya & Abu-Rayya, 2009).

Contexts of discrimination were associated with minority individuals showing greater interest in their heritage culture and community (Haslam, O'Brien, Jetten, Vormedal & Penna, 2005), implying that heritage-group commitment or support may buffer the stress of discriminatory treatment. In the current study, for some Palestinian youth, authentically expressing a coherent heritage-culture identity helped prevent identity conflict in a marginalising environment. An alternating strategy (often behavioural) was also an option for Palestinian youth to retain their heritage identity and community support base while participating in the majority culture and building intergroup relationships. Findings also indicated that despite discrimination, perceptions of multicultural diversity can help re-value the internal heritage identity as acceptable, making alternating less needed in majority situations.

In the first section of the current qualitative study, in both countries, participants frequently adopted more than one cultural identity negotiation strategy or changed their strategy in ways that helped them achieve their goals. In findings of the current section, discrimination also had far-reaching effects on Arab minority youth in both countries and could lead to psychological distress and identity conflict; nevertheless, it did not necessarily dictate the cultural identity styles rigidly even when socio-political contextual factors were relatively widespread and consistent. This suggests that individual agency is alive and well among these Arab minority youth. In the next section, the qualitative findings in relation to family dynamics contexts may shed further light on these overarching questions.

Family Dynamics and Cultural Identity Negotiation

The family setting is a key context in which young people's identity processes and outcomes interact. In this study, youth were asked about their family dynamics and how these influenced their navigation of the two cultures. This was done in order to gain new insights on the impact that family has on identity, integration and cultural identity styles.

Parental guidance and support helped young people to value both their heritage culture and the majority culture. In the analyses, it was identified that this was done through: 1) open family discussion about navigating and managing cross-cultural issues; 2) role modelling; 3) family encouragement of cross-cultural learning; and 4) positive family views of different cultures or their members. However, the issue of parent-youth acculturation gaps also emerged, as did the strategies young Arabs use to negotiate intergenerational cultural differences.

This participant's family shared understandings about her multiple heritage cultures during open family discussion. This helped her develop as a multi-cultural person.

"Each Saturdays, we have a full family group thing...I can ask...a question freely... my parents let me express myself in terms of the opinions that I have....I love learning more about my culture... They [parents] give me advice...although they can't really help me with...how to act more Westernized...they give me sanity, like they're realistic....I love it. I feel like I'm more aware of the cultures that are inside me... I've got Persian descent, Arabic descent, and I've got Turkish descent. So, my parents make me know you're not just Kurdish there are other things in you."
[NZ1]

The next participant also emphasised the role of non-restrictive discussion on how to combine the two cultures, for example reassuring her that it was okay to be culturally different from the majority while at university:

"[Mum taught me to] be true to myself and just realise that you're going to be different from [peers] which is not something very easy...To be unique, like it's okay to be different...no one is the same everyone is different...like trying to just merge the two different cultures together ...Of course, my family... they're not going to force me to do anything so they would just help me with everything [with] combining the two cultures...my mum [said] she likes the way I've ... [now] managed two cultures like I was respectful towards my own culture and towards the Kiwi culture" [NZ8]

In the above quote, parental guidance and support helped the participant to acknowledge her two cultures and helped her accept being different from majority group peers. The participant also described how parental role modelling provides her with a model of merging two cultures:

“[In] her personality...she’s does good by merging the two...like [the majority culture and] her home culture.... She’s not...judgemental, she’s very understanding of the two, so it’s really nice. [NZ8]

While role modelling alone was not enough to overcome peer pressure to reject her culture, it reinforced the way her parents encouraged her to accept being from a minority culture.

Family encouragement to participate in both cultures was another important factor for youth. However, this unfolded differently in the two countries. In New Zealand, the biggest parental challenge was maintaining the ethnic culture. In environments where participating in the majority culture was “a given” for youth, the heritage culture was generally invisible and needed extra family support.

“I learnt mostly everything in English growing up... [so] I am craving my identity, I was finding who I am. Whereas... they [parents] already know who they are. ...As a family we would help each other...deal with the two cultures...we just have a very...open kind of trusting, safe environment...I think my parents did quite exceptionally well considering the difficulties that was involved.... Like in the society which your culture and religion is not represented in the public sphere. We speak Arabic at home...and like that’s what make our Arabic so good...I am really thankful that my parents were really persistent with that.” [NZ3]

With a bigger Arab minority in Israel, cultural maintenance had more contextual support, but parents had to put a lot of thought into encouraging youth to walk a fine line of balance between the two cultures:

“They [parents] encouraged us to meet others, but at the same time they implanted in us the love for our language, our culture and traditions. They put us in the right places. They...encouraged us to get familiar with [the majority culture] and to understand the boundaries and to learn how to get to the correct place, where our limits are and where we stand; not to be too merged with them nor closed up on ourselves. It was very important to them that I was just in the correct place in the middle.” [II]

Family encouragement steered participants to explore the majority culture and language without losing the heritage culture. The following participant's father taught her about the two cultures and various religions. He also encouraged her to maintain her Arab identity and not to lose herself, setting the scene for potential bicultural integration in his daughter.

“My father has exposed us to the two sides and their positives....[Not to be] closed up upon themselves at home...I was told I am Arab and Muslim and there are also Christians and Jews. I try to maintain this Arab in me. But also, ...it is important to expose my children to this[majority culture], but also stress on the fact that we are still Arab so they would not lose themselves...But also that Arabic ideology is not all...” [I5]

In the current study, Arab parents in Israel wanted their children to attend majority culture schools or workplaces and achieve success in their careers. The young people looked forward to helping to build a more inclusive future even though they felt this was a huge challenge. The parents also wanted their children to be careful and to retain their heritage culture and values. They did not want the young people to adopt majority culture behaviours seen as negative.

Parents in both countries also provided guidance and support by projecting positive family views of intercultural respect. Parental views of multiculturalism were simple, but had a big impact on this New Zealand participant:

“teaching us how to respect the other culture....part of it is simply speaking it out at home... that's the one thing, sounds simple, but it means something you know” [NZ4]

The following participant in Israel appreciated that her parents rejected stereotypes. They taught her that discriminatory behaviour is not a cultural characteristic but an individual one.

“If we went somewhere, and ... [someone from the majority group] was treating us well, they would say that this is a nice human being. If someone mistreated us, they would say that he is not a nice human being. My mother and father never taught us stereotypes about others. [I7]

Positive family views of other cultures could lay the groundwork for encouraging intercultural exploration even if the parents had limited knowledge of the majority culture themselves.

Negotiating the acculturation gap. The interviews pointed to very positive family relationships in general, despite any incidences of intergenerational cultural differences. In New Zealand, all of the young people except one had a “mixed-culture” i.e., a hybrid identity style and emphasised blending, to various degrees. As the children of first generation immigrants, they see their generation’s culture as being somewhere in a “grey area” between the majority and heritage cultures where the two intersect or crash together. They generally felt their cultures had areas of overlap and compatibility. However, their parents were more likely to be immersed in the heritage culture and the youth tended to alternate into “Arab mode” at home while retaining their “mixed” cultural identity internally.¹⁸ Also, in New Zealand, intergenerational cultural gaps were more widespread, whereas in Israel parents and youth generally tended to use the same acculturation strategy. Nevertheless, intergenerational cultural gaps did not generally lead to family conflict.

Some parents dealt with intergenerational cultural differences by teaching heritage cultural values, yet encouraging children to experience majority social situations for themselves:

“My parents...weren’t too strict...and they weren’t too easy going.... [We] would be able to go to a...disco or whatever, like my parents allowed us and they let us see, and make our own decisions...rather than not letting you do the things that all the other kids are doing and [feel] left out....I think that they did it in a way which we ended up choosing our cultures and choosing to stick to our values because we saw that maybe everything else wasn’t like as amazing as it seems....you know the reason for [cultural values]...you are not forced to believe something...which you’re not convinced” [NZ3]

Experiencing the majority culture (rather than being separated from it) and discussing cultural differences helped that participant and her siblings to be aware of and interested in their heritage culture and values.

There was just one case in New Zealand in which intergenerational cultural differences and very strict parents made the participant feel cut off from opportunities to participate in majority social events.

“Because I grew up here...I blend them together...[but]... the cultural views that my parents had conflicted a lot with...the community and society we were living in,

¹⁸ All participants in New Zealand except for NZ7 had arrived as a young adult to New Zealand.

and I never really understood why ... my parents had to be so strict... A Western society is quite different from the Eastern.... It wasn't easy growing up because I was kind of stuck between two cultures and they [parents] align with [only] one.
[NZ6]

Having grown up in New Zealand, the participant was quite Westernised, but there was a perceived cultural distance between her family and society. Her parents wanted to protect her, but ended up preventing cross-cultural participation, not realising that isolation from social experiences could cause resentment or identity confusion.

"I have a good relationship with my mum and my dad [but] ... I wouldn't really say that they helped me experience both cultures...I grew up with a lot of resentment towards...their restrictions...I feel like I missed out a lot on...friends or weekends... he [Dad] probably saw...drunk people...and...wanted to protect me...but...I didn't know who I was because I didn't get to experience anything....I was just really confused." [NZ6]

The participant's first language was English, but she was initially not allowed to explore this side of her culture in informal situations. Being 'stuck between two cultures' suggests confusion over how to combine her two cultural identities, and a lack of identity consolidation. The participant described how she resolved these issues by consolidating her Arab and Western identities together, within her family context, which she is now also involved in shaping.

"I identify myself as being Arab and...New Zealander.... [Previously] ...I didn't know how to identify myself because...my parents gave me what I should be and then there is...what I wanted to be...I just kind of...thought about what I wanted and...just went for it...[and] persuade them in the end...my generation...are...more confident...to...show their parents that they are accepting both identities.... I'm really lucky I learned Arabic at home [but also] ...the person needs to figure out who they are.... I decided to be this person, and my parents did impact it...my family is really important to me" [NZ6]

Persuading her parents to accept her expressing "both identities" together helped her "figure out" her identity consolidation process as an individual and a family member.

For the other participants in New Zealand, intergenerational cultural gaps did not cause family conflict, identity conflict or identity confusion. Participants felt that they were of mixed

culture inside, but they could easily alternate into Arab language and culture at home without feeling any internal conflict or “fragmentation” about who they were inside.

This participant’s parents were well into their elderly years and had become detached from their son’s experiences of how to integrate:

“They’re quite old so...it’s their stage of life, I think it’s not their main concern how we can integrate... at that age they just want to have a peaceful life... so their priority has changed [from] 10 years ago.... But at this stage it’s completely up to me as an individual... to interact with the outside world...” [NZ2]

Nevertheless, he felt very close to them. Contrary to some of the literature (Hedegaard, 2005; Lee, 2004), intergenerational cultural differences and acculturation gaps do not necessarily result in family conflict.

“We’re very close, that’s normal in Arab country in our culture. ...we have a good relationship...we are still Middle Easterners [at home] so we...live together and it’s good for us...it’s a culture thing you know” [NZ2]

The participant described many benefits of alternating into “Arab mode” with his family:

“At home with my family, I’m fully in Arab mode...it’s a way of staying in touch with my culture...our culture’s family-based...you know you have the trust of your family...no matter what,...your family is there for you. ... Growing up in Iraq...we lived in hardship...[togetherness] is a very big advantage.... Its financially makes sense...more importantly...our parents are getting old now and it’s our responsibility to look after them...to help the family” [NZ2]

That alternating can be a beneficial strategy associated with advantageous outcomes was one of the main findings of the current qualitative study. As mentioned, most of the New Zealand Arab youth saw themselves as having a “mixed culture” without identity conflict or “fragmentation”. They generally alternated into Arab culture when with their parents. This helped them with heritage culture connectedness, emotional and social support, a secure social base and a sense of togetherness and belonging. It helped parents and youth live together and take care of each other.

This participant mentioned that he and his generation differed from their parents due to having grown up with Western culture. He felt confident mixing both cultures and identities together in ways he experienced as beneficial:

“I think that’s much harder [for parents] to call themselves Western... because it requires more time for them to do so, whereas we grew up [here] ...we’ve kind of embraced the cultures...If you ask me, you don’t need to separate those identities...you can mix...it in the way that can benefit you”[NZ5]

He dealt with the cultural gap by alternating into Arabic culture when at home. This supported family cohesion and helped him emphasise the heritage culture.

“So, when I come home, I try...to have fun with my parents...to...maintain positive relationship. I always try...to actively speak in Arabic, so it’s easier for them to relate...it’s easier to relate to my family and it makes them more comfortable as well, knowing that the culture is [not] being forgotten...not replaced by New Zealand culture” [NZ5]

Advantages of this kind of alternating included having fun together, positive connections, parents feeling reassured knowing their culture is maintained, and family members relating to each other.

In Israel, instead of young people alternating into Arab mode when with their family, participants and their families often tended to utilise the same acculturation strategy. Many youths who favoured an authenticity strategy felt that their parents had the same strategy. Parents encouraged young people to explore the majority culture and learn about it - but thought it was important to consistently express their Arab culture authentically both inside and outside the home, even when speaking the majority language. However, some of the participants in Israel tended to alternate into the majority culture outside the home, especially in their behaviour and language, and this was also likely to be the same acculturation strategy that their parents used. While there were still intergenerational differences, the acculturation gaps were not generally as wide in Israel as in New Zealand and similar acculturation strategies occurred within entire families.

The socio-political reality in Israel seems to be so intrusive into all aspects of the lives of the families and the participants that they tended to develop strategies together as a family, whether authenticity or behavioural alternating outside the home. The majority of them (except I5) generally experienced Arab culture immersion in their families and Arab core identities.

Youth and their families usually concurred that heritage cultural maintenance was important in both countries. However, in Israel, young people also indicated that they agreed

with their parents' intercultural strategy. This participant in Israel shared the approach of expressing Arab culture across situations.

“My family...we all live in the same village...we love each other, We always try to maintain a good relationship. There is continuous communication.... We were all raised the same and we understand ... the identity ... and we try to maintain this.... We are a close family and we almost think alike... sometimes, you have to challenge, not adopt [majority culture] ... it is mostly important for one to show who he is and what he is [12]”

Discussion. As we have seen, family support can pave the way for acquiring the majority culture competently while retaining the heritage culture, in immigration contexts. In both countries, families had an influence on their children's bicultural strategies, with parents consciously teaching their children what they believe will work best, as well as leading by example. While the content of the teaching differs somewhat between the two environments, parental attitudes were important in setting the scene for bicultural interactions in both contexts. Positive parental guidance and support influenced youth via open family discussion, bicultural parental role modelling, encouraging various manifestations of majority culture participation alongside heritage culture maintenance, and positive views of diverse cultures.

The findings of this study were consistent with the previous quantitative studies in this thesis. In studies 1 and 2, positive family relationships (represented by the variable of family cohesion) were linked to cultural identity consolidation and psychological wellbeing, in line with previous research. Caring family relationships have been shown to be a key influence on psychosocial wellbeing during cultural transitions for minority youth, particularly in situations of cultural distance between majority and minority cultures (Dinh & Nguyen, 2006; Farver et al., 2002; Fuligni, 1998a). Stuart and Ward (2014) found family cohesion to be a protective factor that predicted fewer incidences of ethno-cultural identity conflict and lower levels of acculturative intergenerational conflict.

While family conflict is something that is expected in Western culture, especially with adolescents (Dinh & Nguyen, 2006). In this study participants consistently described their relationships with their families as being very emotionally close, even among youth in New Zealand who had been socialised in Western culture from a young age. The detail and depth of evidence in the interviews indicates that the young people are likely to be telling the truth about the closeness of these relationships. Furthermore, emotional closeness has previously been found to particularly strong in Arab families, much more so than in Western families

(Abdelghani and Poulakis, 2017; Attar-Schwartz & Khoury-Kassabri, 2016; Dwairy et al., 2006).

The young people in both countries described a strong sense of belonging and affection between themselves and their families and parents, as well as affective, social and practical family interconnectedness. Intergenerational differences were proactively balanced by the youth and their families, preserving and enhancing family relationships.

Minority immigrant families, even in Western societies often hold more collectivistic norms than majority group families in their neighbourhoods. These practices may include interdependence, family obligations, respect for elders and community cohesion.

Nevertheless, Western individualistic values could push young minority adults to separate from family. According to theory and research from immigrant contexts, minority youth in the West may receive less support from parents (requiring independence), but also have less responsibility towards the family (more autonomy) (Kagitçibasi, 2003; Suizzo, 2007) than their cultural counterparts (e.g., cousins) in non-immigrant settings.

However, somewhat in contrast to the above, findings in the current qualitative study were consistent with research by Supple et al. (2006) suggesting that minority collective orientations can be passed on even when the children are fully immersed in Western cultures and that retaining a focus on family cohesiveness is a protective aspect of heritage culture maintenance. Thus, in family-oriented cultures, the maintenance of the heritage culture can be a core aspect of identity.

In line with Fuligni (1998b), findings of the current study showed that intergenerational differences alone, or even acculturation gaps, did not often result in negative outcomes such as family conflict, identity conflict or psychological stress of minority Arab young people. Overall, the participants in this study came up with almost no incidences of ongoing unresolved family conflict, even when they talked about intergenerational differences. In contrast to literature that points to a link between intergenerational differences and family conflict or identity conflict (Hedegaard, 2005; Lee, 2004), the youth in this study showed resilience in exploring and navigating two cultures and turned acculturation gaps in their favour to deepen their knowledge of their heritage language or culture.

When family disagreements did have negative outcomes for youth, it was parental pushes for cultural separation or bans on majority activities that had the adverse consequences (rather than just acculturation gaps by themselves. This was the case among one of the families in New Zealand, in which disallowing socialising with majority group peers resulted in identity

confusion. However, the participant eventually proactively resolved this in herself and told her parents that both cultures were part of who she is, and they later came to accept this.

By contrast, another family in New Zealand who allowed ‘discos’ also engaged young people in evaluating their experiences there, and they did not incur family conflict or identity conflict or confusion. In the immigrant context of New Zealand, young English speakers whose Arab families discussed participation and boundaries openly, embraced some aspects of Western culture while rejecting other aspects (e.g., alcohol) and explored various cultural values with their families.

In studies 1 and 2, family conflict predicted alternating identities, and hence, identity conflict and psychological distress. Study 3 suggests that family conflict is not prevalent among Arab families. On contemplation, when looking at the scale that we used to measure family conflict, it is possible that it may reflect intergenerational cultural differences, or not distinguish adequately between intergenerational cultural differences and family conflict. Modification work on some of the scales may be of value for future research. In the results of the current qualitative study, acculturation gaps or intergenerational cultural differences did not of themselves result in family conflict.

However, intergenerational cultural differences were associated with a situation-specific alternating strategy in New Zealand. That is, Westernised young people alternated into the heritage culture and language when at home with parents and family who had an Arab orientation. This pattern was not linked to identity conflict, psychological distress or fragmented identities. On the contrary, the young people enjoyed the alternating and stated that it helped them feel a deeper connection to their families and learn about their heritage culture and identity. They mentioned advantages such as mutual family support, emotional support, learning competence in Arabic language and culture and increased family closeness or cohesion. It should be noted that in one case where parents and youth all had a hybrid or Westernised identity, alternating did not take place.

As mentioned, young Arabs in New Zealand who had grown up under Western schooling from a relatively young age, with the majority language and culture as a core part of their identity often described themselves as having a mixed or blended identity. This is consistent with research with minority immigrants by Ward et al. (2018) in which the hybrid identity style was found to increase with age, exposure to a culture or duration of residency period.

Given those conditions, in immigrant contexts, early linguistic competency and immersion could be factors in blending rather than socio-political or family contexts. It may also be possible that parental support of and scene-setting for bicultural integration (as in our

findings) can pave the way for the blending of one's cultural identities, i.e., the joining of two or more subjectively compatible cultures in one coherent identity structure, without internal psychological fragmentation (Benet-Martínez, 2005). In the current qualitative study, a hybrid identity, subjective compatibility of the two cultures and identity consolidation occurred together in participants who had grown up in immigrant families in New Zealand and who enjoyed close family relationships. If there was an acculturation gap, young people alternated into Arab language culture in the home without losing their feeling of being a person with a coherent mixed-culture identity internally, and without family conflict.

In addition, in the current study, alternating strategy was found to facilitate heritage cultural maintenance among New Zealand Arab youth, confirming qualitative findings by Stuart and Ward (2011b) that alternating between cultural orientations can be a strategy to achieve a balance between the heritage culture and a majority Western societal context of daily life. Indeed, heritage culture maintenance was also one of the three major areas of agreement between parents and adolescents in a qualitative study conducted with multicultural migrant families in New Zealand (Stuart et al., 2010).

For participants in Israel, the home environment and the family were a safe haven from the pressures of the outside world and a secure base for protecting the heritage culture identity. The family was also sometimes an arena for mutual support in gaining more cultural self-esteem for the heritage culture and language. Some participants and their families joined local ethnic programmes to raise the status of Arabic language in their community, encouraging youth to learn and retain a knowledge of Arabic vocabulary when speaking Arabic instead of diluting their language with Hebrew words heard in the media.

Among Palestinian youth in Israel, a coherent heritage identity and a supportive family context to express it in seemed to go hand in hand and to be associated with psychological wellbeing, in the current qualitative study. Among those youth in Israel who behaviourally alternated into the majority culture, a coherent identity was a protective factor against identity conflict, suggesting that the family as an emotional secure base helps form a coherent identity as a psychological secure base to go out and explore other cultures.

The current study showed that youth used an alternating strategy as a way to navigate and resolve potential cultural differences in some aspects of their lives. For youth in New Zealand this was likely to involve identity alternating inside the home, but not identity conflict or psychological distress.

In general, participants in both contexts (New Zealand and Israel) seemed to prioritise their family relationships and responsibilities. They also balanced these with their interests in

participating in the majority culture and making majority group connections where possible as part of their academic life or career. Developing an exclusively hybrid identity style was not always the single optimum path for youth in this study. Rather, maximum flexibility was attained by the ability to use a range of strategies, depending on their goals and their multifaceted contextual environments.

Concluding Comments

The major aim of the current qualitative study was to understand the cultural identity negotiation in the lived experiences of minority Arab youth in two contrasting Westernised majority-based societies. More specifically, this study aimed to evaluate the theoretical models explored in the previous quantitative studies and to identify gaps in our theories, methodologies or tools in order to suggest new directions for future research.

It is possible that several of the quantitative measurement instruments may benefit from a revisiting in light of observations in this thesis. These could include motivation to integrate, cultural identity consolidation and ethno-cultural identity conflict. By examining these scales in light of emergent information about integration and identity negotiation, we may be able to critically examine whether they measure what we need them to measure and thus improve or tweak conceptualisation and design. In addition, it is likely that there may be a need to investigate how some intertwined phenomena in some of the scales could be disentangled for separate measurement, such as behavioural and identity alternating or intergenerational cultural differences and family conflict.

One of the main theoretical gaps that the current study faced when interpreting the results appeared to be the need for an indigenous theoretical perspective on cultural identity negotiation. Some considerations of relevant possibilities have been woven into this chapter along with ideas from some relevant literature, and it is also hoped that future researchers in this field may have opportunities to explore indigenous perspectives in more depth.

The current study has focused on how youth develop their cultural identities and identifies that cultural identity strategies are different in New Zealand and Israel, with emergent phenomena of an authenticity strategy or behavioural alternating in majority situations being more common among Palestinian youth in Israel. These youth tend to have a coherent core Arab culture identity alongside a sense of having Israeli citizenship while nevertheless being structurally excluded from many citizenship rights by laws and systems that exclude them by definition. Retaining their heritage culture and language under a colonising majority is a core aspect of their cultural identity negotiation.

With regards to hybrid and alternating strategies, in both countries, youth perceived both beneficial and adverse outcomes of either approach. Choosing which strategy to use was based on their contextual environments, their prioritised outcomes and their values. In both countries, contextual factors appear to exert a significant influence on the process and outcomes of cultural identity negotiation. However, the socio-political context had more far-reaching effects with participants in Israel than those in New Zealand. In New Zealand, despite the presence of discriminatory experiences, participants described an environment of multiculturalism that buffered the harmful consequences of discrimination.

Family dynamics also had a significant impact on youth's cultural identities and their processes of cultural identity negotiation. While in both countries emotional closeness was very important for youth and their families, Arab families in Israel were more likely to be immersed in the heritage culture more deeply and were more actively concerned about maintaining it in their communities. The home there was considered a safe haven for the heritage culture and acculturation strategies of youth closely mirrored those of their parents. For Arab youth in New Zealand, home life was about family connections and learning competence in the heritage culture. Developing the heritage side of their identity was associated with cultural identity consolidation and wellbeing.

Supportive parental relationships and guidance were influential in setting the scene for dealing with intercultural lives and cultural identities in both contexts. Arab family life in both countries were characterised by a strong sense of belonging to their families, emotional closeness and family interconnectedness. Intergenerational differences were pro-actively balanced by the youth and their families to protect family relationships. In New Zealand, alternating into the heritage culture at home was one way of achieving this.

Supportive family relationships seemed to help nurture a strong internal sense of identity in young people. Whether that was a heritage culture identity or a biculturally blended one did not seem to matter, as long as the identity was coherent and positive. Such coherent internal identities provided a psychological "secure base" for youth to explore other cultures that can pave the way toward intercultural learning and multicultural relationship-building. It allows minority young people to retain their heritage culture and identity while actively working towards building accepting multicultural societies.

Chapter 5 General Discussion

This thesis has investigated the experiences of Arab youth in two different non-Arab societies, New Zealand and the state of Israel. The mixed methods approach adopted has provided feedback on the model tested and added to theoretical discourse on cultural identity styles. This methodology enabled an ecologically situated understanding of the lived experiences (see Christens & Perkins, 2008) of Arab youth, exploring the boundaries of contextual variables as influencing factors in identity and wellbeing outcomes. The following section will discuss theoretical implications of some novel findings.

Key Findings and Theoretical Implications

Four main areas of theoretical implication arise from this thesis. These are: firstly, a greater understanding of the cultural identity styles; secondly, a critical evaluation of contextual factors and their impact on identity integration; thirdly, feedback on some aspects of the model tested that may improve its application and scope; and fourthly, empirical implications and practical applications will be derived from this research on cultural identity styles, family, and minority-majority contexts.

Greater understanding of cultural identity styles and the model. In addition to replicating Ward et al.'s (2018) cultural identity negotiation model, studying contextual variables in this thesis has provided a baseline of quantitative data about cultural identity styles in contrasting socio-political climates. Novel findings were that the hybrid identity style was associated qualitatively with early linguistic immersion but was quantitatively unresponsive to context. Quantitatively, the more excluding a macro-environment was experienced, the more the alternating identity style was activated. Family context had less influence on cultural identity styles than socio-political context did.

From the qualitative study, individuals described ways in which that their use of either of the cultural identity styles (hybrid or alternating) contributed to their negotiation of socio-cultural contexts. Individuals who blended their cultural identities using the hybrid identity style said they benefited from creating a unique identity and from psychological continuity of expression through a range of circumstances. They used their mixed identities to engage in cross-cultural learning and, in New Zealand, to facilitate positive inter-group relations. Within 'safer' macro-environments, participants juggled both styles fluidly, and the alternating identity style was used beneficially without being associated with decrements in wellbeing.

The nature of alternating has been a salient debate within the field of cross-cultural psychology. Much of the literature has focused on behavioural aspects of switching between cultures (Benet-Martínez, 2012; Huynh et al., 2011; LaFromboise et al., 1993). In this regard, outcomes of alternating cultural behaviours and phenomena like linguistic code-switching (e.g., Myers-Scotton, 1993) or cultural frame switching (Benet-Martínez et al., 2002; Mok & Morris, 2010) have been discussed. The current thesis focuses on hybrid and alternating *identities*. It extends work by other researchers who have highlighted how cultural identities can shift throughout a day (Comănanu et al., 2017; Doucerain et al., 2013; Howarth et al., 2014; Noels & Clément, 2015; Witteborn, 2007; Zhang & Noels, 2013). Ward et al. (2018) view the alternating identity style as internally comprising two distinct cultural frames of reference, or even cultural personalities, within one individual's psyche. Results of the current thesis suggest that alternating cultural expression can indeed occur in the domain of identity and that the socio-political context is a factor in activating it. Such findings inform a broader debate in the field on how acculturation and alternation can operate across values, attitudes and identities and not just behaviours.

In a perceived 'unsafe' environment, alternating appeared to be adopted to fit in with majority expectations but could result in deleterious consequences. Based on the lived experiences of some of the participants, adverse psychological outcomes could ensue from cultural repression, low self-esteem or anxiety. When suppressing their own culture while attempting to operate under an unfamiliar dominant paradigm that devalues their identity, minority young people may experience shame about who they are, identity conflict and anxiety (about being punished for making a cultural mistake by majority individuals). Unfamiliarity with the dominant culture and language and the devaluing of the heritage identity are both likely to be factors in the manifestation of cultural alternating and its associated outcomes.

In a macro-environment perceived as 'safer', but where young people have grown up fully immersed in the majority culture and language, they not only expressed a hybrid identity at work and school but also concurrently chose to alternate into their heritage culture and identity within their home. Young people's descriptions of using the alternating identity style in this way highlighted it as a highly adaptive strategy enabling participants to bridge two cultural contexts, largely without adverse outcomes and with a number of benefits. It enabled them to access their heritage language and culture in more depth, give and receive family and community support in heritage culture immersion situations and flexibly switch between distinct cultural contexts. Alternating identity style also assisted them to negotiate inter-group relationships and "fit in" with majority peers.

Thus, in the qualitative study, the alternating identity style emerged as a favourable and advantageous strategy. This was in contrast to previous research, in which alternating was often associated with negative outcomes (Ward et al., 2018, Ward et al., 2016). One important consideration is that under an accepting socio-political environment, many of those who alternated into their heritage culture and language at home, also identified with a hybrid identity style as their ‘core’ identity.

While both behavioural and identity theorists have encapsulated aspects of alternating between cultures, acculturation and identity integration can also operate across values, attitudes and internal psychological identities, and there is room for more exploration of such phenomena. The qualitative study brought the individual agency into the spotlight as participants discussed selecting different cultural identity styles in different contexts such as at work, home or university to enhance social relationships and wellbeing.

In summary, this thesis has broadened theoretical and empirical understandings of the cultural identity styles, by highlighting the benefits of an alternating identity style, as a form of identity integration and how can accompany and complement a hybrid identity style in the same individuals. The current thesis has also shown how socio-political context can provide conditions where behavioural alternating and adverse outcomes of alternating may occur more frequently (i.e., with indigenous people undergoing colonisation feeling pressured to hide their cultural identity and take on the culture of the coloniser in public).

This thesis has also confirmed that both the hybrid and alternating identity styles can be strategies of value and that individuals are able to use either or both styles to balance their connections to the various cultures that are important in their lives. The hybrid identity style and the question of its responsiveness to context will be discussed in the next section on contextual factors.

Contextual factors. One of the main aims of this thesis was to explore the interaction of contextual factors with acculturation preferences, cultural identity styles and outcomes. Family context had similar impacts in the two countries and will be discussed further below. However macro-systemic socio-political factors operated differently in the two countries, especially in relation to the alternating identity style.

In the quantitative studies, no contextual factors were significantly linked with the hybrid identity style in any way, raising questions of whether and why it would be less responsive to context than the alternating identity style. Nevertheless, in the qualitative study, certain socio-political factors appeared to preclude the development of the hybrid identity style.

It was also clear that context was not the sole determinant of individuals' experiences, as cultural identity styles did still vary within a cohort even when certain socio-political factors are relatively widespread and consistent.

Socio-political factors. Socio-political factors operated somewhat differently in the two country contexts studied; however, in both countries, more experience of discrimination pushed young people toward a more alternating style. In New Zealand, discriminatory experiences increased the likelihood of using an alternating identity style outside the home along with associated identity conflict and psychological distress. In Israel, this phenomenon was pronounced among young people with high motivation toward socio-cultural integration. Thus, in a more exclusive socio-political majority context, discrimination limited the cultural identity choices of indigenous minority youth who had strong motivation to integrate; that is, exclusion had the greatest adverse effects on those most desiring of acceptance.

Socio-cultural integration (retaining the heritage culture while participating in the majority culture) has been a beneficial and preferred strategy among minority group members (Berry et al., 2006; Cheng et al., 2008; Nguyen and Benet-Martínez, 2013; Tadmor, Galinsky, & Maddux, 2012; Van Oudenhoven et al., 2006). Consequently, it has been assumed that identity integration would also invariably be beneficial. Indeed, some empirical evidence supports this assumption (Benet-Martínez & Haritatos, 2005; Huynh et al., 2011; Nguyen & Benet-Martínez, 2013). Nevertheless, there has been little research on perceived advantages or disadvantages of various styles of cultural identity integration within different social contexts, and how contexts affect the costs versus benefits of integration.

Indeed, a strong motivation to integrate into a majority culture does not always predict beneficial outcomes, particularly in exclusionary environments. Russians in post-Soviet Estonia who most desired integration had lower levels of life satisfaction (Kus & Ward, 2014). Similarly, in the current thesis, a strong motivation to integrate was linked to lower satisfaction with life among Palestinians inside Israel. Nevertheless, these findings suggest that high motivation toward integration does not invariably lead to positive outcomes. It is possible that the desire for integration itself may be affected by socio-political context and the outcomes of integration influenced by the surrounding environment.

The mixed methods approach of this thesis highlighted the influence of receptivity contexts on minority individuals' lived experiences, indicating that value judgements about the desirability of identity integration need to be examined and considered in relation to context. The degree to which minority individuals are accepted by majority group members can affect

minority opportunities for intercultural learning and intergroup relationship-building processes (Kus & Ward, 2009; Ward, Kus, & Masgoret, 2008). In this way, socio-political contexts can have a direct effect on whether integration processes are possible, successful or enjoyable. For immigrants, unwelcoming majority environments can be barriers for minority civic participation while inclusive contexts promote psycho-social wellbeing (Bourhis et al., 1997; Schwartz, Unger et al., 2010; Stuart, 2012; Verkuyten, 2009; Ward & Geeraert, 2016; Ward et al., 2010). However, for indigenous peoples their different context may also mean that being accepted by majority group members and achieving integration are not at the top of their wish lists.

One question that remains is whether the hybrid identity style is responsive to context or not. On the one hand, those who experienced a hybrid identity style had common individual factors of total immersion in the majority language and culture from a young age over many years with integrated school systems. It appeared that those without such opportunities took longer to develop the cultural and linguistic fluency for hybrid identity integration to begin.

However, it is also possible that those with early language acquisition opportunities may have become hybrid by default, due to their linguistic and cultural environment, with little cognitive choice in the matter. For the latter, their biggest challenge was being able to learn their heritage culture; and any early linguistic immersion in that, with ongoing opportunities to engage in at home, helped their confidence in their heritage culture greatly. We must remember that a hybrid identity implies identification with the heritage culture, although identification and cultural competence are not always the same thing.

While quantitatively the hybrid identity style was not generally responsive to context, socio-political contextual factors may be preconditions, and hence exclusion may be a factor that prevents its formation or activation. Qualitative results also suggest that the hybrid identity style is not prevalent or seen as a viable strategy in Israel. We recall that having grown up with the majority language as a primary language was linked with development of a hybrid identity style in New Zealand. Young Palestinians attending Israeli universities were mostly fluent in Hebrew, even to the point of worrying about forgetting Arabic vocabulary. If linguistic competency was not a limitation, could certain socio-political contextual factors be preconditions or blockers despite the quantitative non-responsiveness to context? Denigration or exclusion may actually be factors that prevent the formation or activation of a hybrid identity style, which might operate via devaluation of the minority ethnic identity as well as discriminatory attitudes by majority group members, to preclude the exercise of the hybrid identity style in Israel.

When considering how this might operate, the waxing and waning of the alternating identity style with context may offer a clue. Alternating into the dominant cultural expression in majority situations was widespread; however, two contextual influences also reduced this phenomenon and encouraged the expression of a heritage identity; perceptions of welcoming multiculturalist environments and re-valuing of the minority identity as desirable. It appeared that normative multiculturalism might enable participants to express their heritage culture openly at work or school, eventually opening up space for a hybrid identity to develop.

Another possible explanation could emerge from an indigenous perspective. Indigenous youth and their families may have goals around their cultural and linguistic survival as Palestinians and as a culturally functioning indigenous community in which and cultural transmission is necessary for such survival. If this is the case, their most passionate priorities are likely to be around heritage linguistic and cultural maintenance. It is possible that a hybrid identity style, with its focus on internalizing the dominant culture (in this case of the coloniser) into one's identity, might be distasteful or simply might not be the top priority for an indigenous people in a colonising context.

This returns us to the related question of assumptions about social integration and identity integration and whether these are invariably beneficial for all peoples. Knowledge about how contextual factors appear to operate is bound up with ideas about the intrinsic beneficial nature of integrating into majority cultures. Such issues would need to be considered in any emergent indigenous perspectives.

Family dynamics. This thesis has shown the influence of family factors to be stable across cultures and has highlighted that conceptually and theoretically, intergenerational cultural differences are not to be equated with family conflict. Family conflict predicted an increased use of the alternating identity style. Family cohesion was linked to psychological wellbeing, cultural identity consolidation and lower ethno-cultural identity conflict, but had no impact on either of the cultural identity styles. Family factors were not linked to variance in hybrid identity style.

Family dynamics operating similarly in both contexts raises several considerations for the broader study of family influences on acculturation processes and outcomes. Firstly, while historical pathways to minority status differ, both New Zealand and Israel are individualist cultures. Arab families living in both locations share a collectivistic culture within an individualistic society (Ben-Ari & Lavee, 2004; Lapidot-Lefler & Hosri, 2016). Collective

values related to family relationships such as family obligations and respect for elders are considered protective factors for heritage culture maintenance. Traditional norms may impact on dynamics between members of families (Kagitçibasi, 2003; Suizzo, 2007; Supple et al., 2006), which could be expected to influence identity outcomes and identity development (Berry & Sam, 1997; Bourhis et al., 1997).

In both countries, Arab individuals and families face similar challenges as a minority (Beiser & Hou, 2006; Noh & Kasper, 2003; Oh et al., 2002) such as how to preserve the heritage culture. In both countries, the need to lean on close relationships as the first source of support may improve family relationships (Kulis, Robbins, Baker, Denetsosie, & Deschine Parkhurst, 2015; Kus-Harbord & Ward, 2015; Leavitt, Covarrubias, Perez, & Fryberg, 2015), as the heritage culture itself contains strong elements of value for social support within families. This points to opportunities for further research into how Arab culture operates in families and communities to offer support that enhances resilience, acculturation and integration.

Empirical evidence by previous researchers had suggested that “acculturative stress” could spark intergenerational family conflict that amplified stress levels for youth (e.g., Farver et al., 2002). By contrast, findings in the current thesis emphasise the family as supporting young people to navigate multiple environments and identities. In the qualitative third study, in both countries, youths claimed that parental guidance supported both heritage cultural maintenance and majority culture participation (i.e., sociocultural integration). Despite high levels of family collectivism contrasting with young people’s socialisation into more individualistic school and work environments, intergenerational cultural differences seldom resulted in family conflict or identity conflict, except where parenting was experienced as excessively rigid and limiting peer contact. Heritage cultural maintenance was paramount in family life and in youth identities. Young people turned acculturation gaps to their benefit, to learn their Arabic language and culture at home. Youth proactively managed intergenerational cultural differences by using an alternating identity style, without adverse consequences, unless parents overtly prohibited participation in majority group life. Findings confirmed Stuart and Ward’s (2011b) contention that alternating between cultural orientations can be a strategy to achieve a balance between heritage and majority cultures.

In study 3, family conflict was not described as prevalent even when intergenerational acculturation gaps existed. The presence of intergenerational cultural and linguistic differences was evident in many of the families; however, such gaps did not seem to cause family conflict. This suggests that more nuanced distinctions between the presence of intergenerational differences versus family conflict arising from such differences must be incorporated in our

research. More specifically, in studies 1 and 2 of this thesis, acculturative-based intergenerational family conflict was associated with alternating identity style, identity conflict and poor psychological wellbeing. In study 3, intergenerational cultural gaps were only linked with alternating identity style when youth had developed a more hybrid identity than their parents (due to early immersion or majority language schooling); yet those phenomena were not claimed to be associated with identity conflict or psychological distress.

As mentioned in the discussion of cultural identity styles further above, in New Zealand, youth who self-described their core cultural identity as being hybrid or blended also successfully used alternating strategies to facilitate mutual family support and add cultural richness to their lives. In Israel, the family itself was a safe haven from dominant culture pressures and for protecting the heritage culture. In both countries, Arab youth prioritised family responsibilities and contributed successfully to dominant culture study and work institutions. While socio-cultural integration was a priority for them, identity integration or blending was not necessarily their desire, especially in Israel, as discussed above. Indeed, developing an exclusively hybrid identity style was not always an optimum path. Rather, in an accepting environment, the ability to use both strategies (blending and alternating) provided maximum flexibility.

While the three studies in this thesis complementarily contribute to our understanding of the role of family context factors during acculturation, future research that integrates supplementary family variables and schooling factors would enhance scholarly understanding of the phenomena concerned. Perhaps an alternative variable relating to family context could be conceptualised that would be a stronger predictor of one or both styles. Additional research methodologies such as longitudinal studies or diary studies could be ideal for developing further investigations considering the findings of study 3.

Potential Gaps, Research Limitations and Future Directions

The third aim of this thesis was to investigate any gaps or omissions in Ward et al.'s model (2018). The sequence of the studies in this thesis ending with the qualitative study has significantly contributed to our understanding of the model and the roles contextual factors play.

While this research has strengthened the external validity of Ward et al., (2018), it has also noted an emergent need for new theories and models of cultural identity processes, grounded in indigenous perspectives, needs and values. This section will list points of feedback

on the quantitative model based on this thesis, as well as gaps and potential extensions that may be relevant to the study of cultural identity negotiation.

One of the recommendations was that there might need to be further study of some theoretical conceptualisations within the variable of family conflict. It may be beneficial to avoid confounding “intergenerational cultural differences” with actual family conflict in quantitative measures. It could, therefore, be recommended that these be studied as two separate variables to develop an instrument that avoids a double-barrelled meaning.

One of the major findings of this thesis was that young people are highly likely to have access to more than one cultural identity style and to be able to use these proactively, resiliently and interchangeably to suit situational demands. The results of study 3 indicate that the cultural identity styles (whether hybrid or alternating) are not rigidly set. Consequently, further study of situational variables and their impact would be of value to better understand how context affects cultural identity styles and other related outcomes. Emphasis on context is essential to remind us that identity processes operate within social environments while being informed by individual factors and internal processes.

The contextual variables had no impact on the hybrid identity style when tested quantitatively. However, findings in study 3 indicated that contextual exclusion was a barrier to the development of a hybrid style and that experiences of discrimination inhibited expression of blending, even when it was pre-existent in an individual due to early exposure and immersion. Future theoretical and empirical investigation of factors that may contribute to the development of the hybrid identity style could consider such early experiences, perhaps using qualitative or diary studies, and explore whether there are contextual or individual factors that may contribute to the hybrid identity style. Also, it is not known whether decreasing the need to alternate could increase the opportunity to express a more hybrid or blended culture. Future research could investigate how, why and when individuals blend their cultural expression or identities and how doing so could contribute to their mental health and identity development. Studies in Europe where there are denser populations of immigrant Arabs than in New Zealand would also be a constructive avenue for future research.

In an ideal world, longitudinal research, including daily diary techniques, or even experimental studies could be implemented to measure changes in an acculturating cohort or cohorts over time, for example from childhood through to adulthood. If longitudinal research is made possible, it will be easier to confirm not only the contextual variables, but also the directionality of the pathways and discover how experiences during adolescence and childhood influence developmental processes and cultural identity negotiation. Such research would be

invaluable to identify precisely which variables are likely to predict various outcomes during those crucial years. Thus, longitudinal research designs would be beneficial to gain a deeper understanding of identity development processes over time, and the ways in which cultural identity styles affect outcomes. It would also be possible to compare the experiences of young people who have grown up speaking the majority language as their first language and attending majority culture schools with those who have newly been exposed to a culture.

A more individualised, person-oriented or case study type of approach could go deeper into individuals' stories than was done with the current qualitative research. Such an approach could explore how participants' experiences with their external environments and their internal processing each relate to the cultural identity styles and the outcomes.

In addition, more research will be needed that incorporates more understanding of the differences between immigrant and indigenous perspectives, and the role of the majority culture. Theory and findings developed by and for indigenous peoples would be valuable at all stages of the research process, so as not to unwittingly place the same blanket assumptions on groups with completely different minority paradigms. In an ideal world, new indigenous models or even paradigms might emerge.

Regarding limitations, while the sample size was considered acceptable for testing a mediational model, a larger sample might provide greater statistical power to discover contextual predictors of the hybrid identity style, especially if relevant findings from study 3 are considered in survey design. Survey recruitment could also be a possible factor, because of the low number of Arab people present in New Zealand, especially young people.

Also, there were other limitations related to the size and selection method of the samples. Only two country contexts were studied, there were few younger-age participants, and it was not feasible to invite under 16 years old to participate in the studies. Due to such features, the research findings must be considered less generalisable than would be the case if larger stratified samples were available. Replication with greater sample sizes would be of value in the future.

The cross-sectional survey data collection in studies one and two meant that direct causal inferences were not possible. In addition, although the core pathways replicated across cultures, only a modest amount of variance in psychological wellbeing was explained in the mediationl models. Moreover, one of the most notable limitations in this thesis was that the quantitative data from New Zealand and Israel could not be directly combined and compared due to not being able to develop measurement equivalence across the two samples. Future

research might attend to psychometric considerations in an effort to establish measurement invariance of the multicultural identity styles survey across cultures.

It is also important to consider that there is a great deal of diversity among Arabs, and it was never our intention to study Arabs as though they were a homogenous ethno-religious group without variations (cultural, religious or economic). Nevertheless, one limitation of this thesis has been conceptualising this ethno-cultural group as though Arab socio-cultural identities were likely to be similar. Since Arab minority individuals living in a Westernised society are often viewed as “all the same” by majority group members, it is particularly unfortunate that this research has not highlighted more of the intra-group differences. Studies in other countries where there are denser populations of immigrant Arabs could be a proper direction for future research. Also, further exploration of how identity is viewed by the individuals concerned, and intra-group variations, is likely to require a qualitative approach. Nevertheless, when seeking to map pathways from independent to dependent variables, general variables are required to complete such research. Such variables have made the use of the mediational model possible in this thesis. The designing of the qualitative study for study 3 has enabled the highlighting of some individual and intra-group differences as well as identifying new patterns and anomalies.

Empirical Implications and Potential Practical Applications

This section discusses empirical implications that contribute to general understanding of acculturation and integration. In addition, potential practical applications derived from the findings of this thesis will be discussed in this section.

The extent to which socio-cultural integration and identity integration overlap or not, is an interesting area that this research highlights. The hybrid and alternating cultural identity styles are both conceptualisations of identity integration rather than behaviours or measures of variation among acculturating individuals. Furthermore, this thesis goes beyond the well-trodden path of integration outcomes by exploring specific processes individuals engage in to integrate their multiple cultural identities over their intercultural journeys. The cultural identity styles (hybrid and alternating) provide distinctive visions of how two or more cultures can be engaged together in one individual’s identity, to actively negotiate one’s circumstances as well as shape identity outcomes and psychological wellbeing. Therefore, a strength of this thesis is conceptualisation of cultural identity styles as strategies individuals use to integrate their multiple cultural identities (Ward et al., 2018) rather than measures of variation between individuals.

The approach that the cultural identity negotiation model utilised has enabled us to zoom in on minority individuals negotiating their heritage culture/s and a dominant majority culture – these two aspects not always being of equal power. In the acculturation literature, the concept of “integration” is invariably an optimum outcome (Berry et al., 2006; Van Oudenhoven et al., 2006), yet it contains a double-barrelled definition – transmission and expression of the heritage culture, and also engaging in the majority culture, without examining how these two components are balanced or resourced.

This thesis has highlighted how contexts can influence the balance between these two “barrels” of the double-barrelled definition of integration, and some of the consequences of such imbalance. If the socio-political context de-emphasises or devalues the heritage culture, or if the family tries to block participation in the majority culture, the balance is off-kilter. In either case, the results are likely to be detrimental to the individual, with increased identity conflict, greater psychological distress and lower satisfaction with life. However, this research has highlighted that while alternating tends to increase in circumstances of socio-political pressure, it is not necessarily the case that alternating identity style in and of itself precipitates poor outcomes. Individuals use hybrid or alternating identity styles, or even alternating behaviours, to negotiate and actively navigate the complex interplay of risk factors and the supportive factors in their macro and microsystems (Noels & Clément, 2015).

As mentioned, most of the research on integration views sociocultural integration (and by associative assumption, identity integration) as a strategy that is most beneficial for bicultural individuals (Berry et al., 2006; Van Oudenhoven et al., 2006). This research demonstrates that it is not only important to integrate but also **HOW** one integrates affects positive adaptation. The studies also confirm findings of Kus and Ward (2011) that integration (participating in the majority culture while retaining the heritage culture) is not always the most beneficial option, particularly for vulnerable minority individuals in unwelcoming environments.

When we view identity integration as cultural identity negotiation, it cannot be ignored that in this process, the transmission, preservation and maintenance of the heritage culture are crucial-without it, there is no bicultural integration. Cultural identity styles, both alternating and hybrid, can contribute to the maintenance of a heritage culture by keeping it alive and enabling it to be passed on. Therefore, the discussion of cultural identity styles among ethnic communities could be of great value in a situation where minority heritage cultures and language learning may be under-resourced by state institutions. The maintenance and intergenerational transmission of heritage cultures are of intrinsic value in themselves. The

heritage culture often, over time, becomes a “hybrid” subculture in itself and may only survive by the adoption of cultural identity styles. If these are processes that minority communities become aware of and openly discuss, they may find ways to influence contextual factors so that optimum balance is achieved.

In the case of alternating identity, it requires a deeper competence in the heritage language and culture to be able to operate in a total cultural immersion paradigm. People who have the ability to identify as hybrid but also to alternate into their heritage culture with a more profound competence and knowledge have the advantage of being truly bicultural and bilingual and being able to see matters from different cultural perspectives. Such individuals can be highly effective in roles where they act as multicultural bridges, and our society would be impoverished without them.

Minority communities, the human rights commission and/or policymakers may benefit from the findings of this thesis, to develop their discussions and strategies around acculturation and integration optimisation. In this thesis, we have seen how socio-political context enters the psyche and influences how a person feels about their own identity. An important point to note is that neither of the two biculturally integrative cultural identity style can emerge in a healthy way unless heritage cultural maintenance is valued enough to enter an individual’s identity positively. If a heritage culture is not valued in society, it is more challenging to retain as valued part of a person's identity. If minority youth struggle with ambivalent feelings about the heritage culture and its value for who they are as a person, a young person may not be able to achieve optimum outcomes from either an alternating or hybrid identity style, even if they develop bicultural integration through majority language immersion during their school life. Therefore, there is a need for more support for heritage cultural maintenance of diverse cultures in society.

For all these reasons, in the bigger picture of implications of cultural identity styles and identity integration processes in this thesis, states may find it valuable to increase concrete support for heritage culture maintenance and transmission, and ethnic communities may wish to advocate for specific resourcing. This might take the form of funding for heritage language classes for cultural communities; funding for cultural community coordinator positions; allowing visas for grandparents to visit more easily; or increasing funding for in-community activities that foster learning and sharing of heritage language and culture with ethnic group members and also with interested persons who are not from that ethnic group

Policy and funding support can enrich heritage culture maintenance, providing broader opportunities for identity integration that centres the heritage culture in individuals’ processes

of identity integration and values the heritage culture as well as the majority culture. In this way, the values, strengths and positive cultural differences can be tapped in ways that ethnic communities use aspects of their culture to contribute to and enrich their societies overall, economically and also socially and culturally (Lackzo & Appave, 2014; Stiglitz et al., 2009).

Regarding family context, new migrant and existing migrant and minority communities and families may benefit from a booklet, presentation or discussions of cultural identity styles, and how families influence the development of these, either in their language or the majority language. Insights from other families and their adult children about cultural identity styles as processes of acculturation and integration may help families decide what kind of parenting attitudes they wish to promote. If parents accept and understand how their culture is likely to change over the generations, they may begin to think of creative ways to guide and support their children rather be debilitated by anxiety about assimilation. Parents and families may benefit from knowledge about the importance of supportive parent relationships with sons and daughters at various ages and how these relationships, in the context of potential acculturation gaps, may influence whether alternating is experienced as a positive experience or a stressful one.

Furthermore, specific discussion of identity outcomes, i.e., ethno-cultural identity conflict vs cultural identity consolidation in relation to the presence of either cultural identity styles can be of interest to minority families when considering parent-child relationships. The qualitative study showed that identity conflicts and behavioural alternating in the home only occurred when parents tried to control and block participation in the majority culture activities like parties and staying at friends' houses altogether. However, when parents discussed such activities openly with children, encouraging them to set safe boundaries around risk-taking behaviours, identity conflict was minimised. Transmitting traditions in a rigid authoritarian way vs in an empowering creative way is also a possible topic for discussion in families and communities.

A positive vision of one's own heritage culture, and a secure identity (whether heritage or hybrid) appear to be aspects of a coherent identity that acts as a protective factor against identity conflict. Because knowledge is power, providing families with information and knowledge about cultural identity styles and potential influences and outcomes could help and empower families to have more choices about acculturation strategies they follow and dealing with intergenerational acculturation gaps. Cultural identity and balancing heritage cultural maintenance with multicultural community participation can be extremely positive experiences for families and communities. Discussing these together as an ethnic community can support

minority groups to identify what in positive acculturation and integration strategies and outcomes they desire for their families, relationships, children and the next generations, from their own perspectives, and they may work out new ideas that suit them.

Conclusions

This thesis has provided further information about the nature and processes of integration, as it is manifested in both sociocultural and identity aspects. As socio-political environments become increasingly diverse worldwide, ethno-cultural identity and minority group identities are likely to be of great interest to researchers. Cross-cultural psychology studies the lived experiences of individuals within such environmental contexts, and acculturation research is one such means of doing so. With populations in many areas of the globe becoming increasingly ethnically diverse, cross-cultural contact and hence “acculturation” is likely to increase. However, the very term acculturation often implies a power differential – a majority group obliges a minority group to learn a new language and cultural systems. In many countries, the value of retaining or maintaining minority heritage cultures is not yet recognised across majority group populations and institutions.

The observation that while context has influence, individual responses may vary and display flexibility, even under highly stable or constraining socio-political contexts shows that majority culture influence on minority groups does not necessarily extend into the individual psyche, despite highly sophisticated ideological apparatuses that states may have access to. The conceptualisation of cultural identity styles as strategies that individuals engage in to realise their needs, goals and values within their contextual environments reminds us of the role that individual agency can have in navigating socio-cultural contexts. The continued use of qualitative research tools to further investigate such phenomena may turn up a wealth of knowledge of relevance to the field of acculturation and integration.

In acculturation research, the development of an indigenous perspective or framework to conceptualise indigenous cultural identity negotiation is likely to provide challenges as well as developmental benefits to the study of acculturation and integration as a whole. While all individuals from a minority background engage in minority-majority ethnic relations, for indigenous groups the status, choice, challenges, goals, language and role in relation to the majority group are likely to differ from the experiences of immigrant communities. Such contrasts have implications for theory and research about those communities. Overall, this thesis has shed light on some of the contextual factors that support individuals to achieve their bicultural goals, within their social contexts in ways that will benefit them and their

communities. Clearly such goals or needs may involve (but are not limited to) bicultural integration, cultural self-determination and cultural continuity.

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Appendices

Appendix A: Study 1 Materials

Appendix A1: Study 1 participation invitation

Would you like to participate in a study about the experiences of Arab youth in New Zealand? At the moment a team of researchers from the School of Psychology, Victoria University of Wellington (VUW) are carrying out this study and looking for research participants to share information on their cross-cultural experiences, and we invite you to take part. If you are willing to complete a confidential questionnaire, you can go into a lucky draw to win one of ten \$NZ50 grocery vouchers. If you are interested in finding out more about this study, including participating, please follow the link

http://vuw.qualtrics.com/SE/?SID=SV_4NikOILwzK2o5s9

You are only eligible to participate in this survey if you are an Arab, living in New Zealand and between 16 and 30 years of age.

This project has been approved by the School of Psychology Human Ethics Committee under the delegated authority of Victoria University of Wellington's Ethics Committee.

(The paragraph below will be added when contacting people directly).

Please know that by receiving this message, you are under no obligation to participate. If you would like to know more about this study or would like to participate, please do not hesitate to e-mail me on tamara.qumseya@vuw.ac.nz or follow the link

http://vuw.qualtrics.com/SE/?SID=SV_4NikOILwzK2o5s9

Appendix A2: Study 1 advertisement



Tamara Qumseya

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Would you like to participate in a study about the experiences of Arab youth in New Zealand? At the moment a team of researchers from the School of Psychology, Victoria University of Wellington (VUW) are carrying out this study and looking for research participants to share information on their cross-cultural experiences, and we invite you to take part.

If you are willing to complete a questionnaire, you can go into a lucky draw to win one of ten \$NZ50 grocery vouchers.

You are eligible to participate in this survey if you are an Arab, living in New Zealand, your family is in New Zealand and you are between 16 and 30 years of age.

This project has been approved by the School of Psychology Human Ethics Committee under the delegated authority of Victoria University of Wellington's Ethics Committee (Ethics application: 0000021115).

If you are interested in participating in the study, please contact

tamara.gumseya@vuw.ac.nz

Go into a lucky draw for being in a study tamara.gumseya@vuw.ac.nz
Go into a lucky draw for being in a study tamara.gumseya@vuw.ac.nz
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Go into a lucky draw for being in a study tamara.gumseya@vuw.ac.nz

Appendix A3: Study 1 information sheet



(Ethics application: 0000021115)

Would you like to take part in a survey where you will answer questions related to your family, identity and well-being? At the moment a team of researchers from the School of Psychology, Victoria University of Wellington (VUW) are carrying out this study, and we invite you to take part.

Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish.

Thank you for reading this.

What is the purpose of this research?

This research will allow us to look at the experiences of young Arabs in New Zealand. Also, the research will focus on how the social and political context, as well as family relationships, influence the ways in which young people see themselves and adjust to life in New Zealand.

Who is conducting the research?

Tamara Qumseya is a PhD student. Professor Ward is the Primary supervisor of this project and Professor Liu is the secondary supervisor. This research has been approved by the School of Psychology Human Ethics Committee under delegated authority of Victoria University of Wellington's Human Ethics Committee.

What is involved if you agree to participate?

- If you agree to participate in this study you will complete a short survey where you will respond to questions such as “I am a blend of New Zealander and Arab” and “My family and I agree on friends”. We anticipate that the survey will take you no more than 30 minutes to complete.
- During the research you are free to withdraw at any point before your survey has been completed.
- If you complete the survey, it is understood that you have given your informed consent to participate in the research.
- If you complete the survey, you can go into a lucky draw for one of ten \$NZ50 grocery vouchers.

Privacy and Confidentiality:

- **The survey responses are completely confidential. Please do not put your name on it anywhere.**
- If you wish to go into the lucky draw, we will need your contact information. However, we will collect this information in a way that does not allow us to match your survey responses with your name or contact information. Your participation in the research is strictly confidential.
- You will never be identified in our research project or any other presentation or publication. The information you provide will be coded by number only.
- Hard copies of the survey will be scanned to be saved in an electronic format and all the paper copies will then be immediately destroyed. Electronic versions of the survey and the coded survey data without identifying information will be kept indefinitely in a secure file.
- A copy of the coded data without identifying information will remain in the custody of Tamara Qumseya, and her supervisor, Professor Colleen Ward and Professor James Liu.

What happens to the information that you provide?

The data you provide may be used for one or more of the following purposes:

- The overall findings may be submitted for publication in a scientific journal, or presented at scientific conferences.
- The overall findings may form part of a PhD thesis or other research projects that will be submitted for assessment.
- In accordance with the requirements of some scientific journals and organizations, your coded survey data without identifying information may be shared with other competent researchers.
- Your coded responses without identifying information may be used in other, related studies.

When you complete the survey, you will be given a debriefing statement. If you would like to know the results of this study, they will be available in a report on the CACR website www.victoria.ac.nz/cacr by September 2016. If you have any further questions regarding this study, please contact any one of us below.

In addition:

As a token of our appreciation for your time and effort, you are eligible to be entered into a lucky prize draw to win one of ten \$NZ50 grocery vouchers. If you choose to enter the lucky draw, you will be directed to an independent website and asked to provide a contact e-mail. The personal information you provide here cannot be linked to your survey responses.

Thank you for considering participating in this study.

<i>Tamara Qumseya</i>	<i>Prof Colleen Ward</i>
<i>PhD Student</i>	<i>Primary Supervisor</i>
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Appendix A4: Study 1 survey



(Ethics application: 0000021115)

Please read each question carefully but give the response that first comes to mind. There are no right or wrong answers. We are only interested in your opinion. This is a confidential survey and your participation is voluntary. Do not put your name on the questionnaire. If you complete the survey, it is understood that you have agreed to participate in the research.

**You are eligible to participate in this survey if you are an Arab, living in New Zealand,
and you are between 16 and 30 years of age.**

Section 1: Demographics

First please tell us about yourself:

1.1. What is your gender?

- ☐ Male
- ☐ Female

1.2. Are you Arab?

- ☐ Yes
- ☐ No (please specify) _____

1.3. What ethnicities or cultures do you identify with?

1.4. To what extent do you identify as Arab?

1 2 3 4 5

Not at all very much

1.5. To what extent do you identify as a New Zealander?

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

Not at all

very much

1.6. What is your age? _____

1.7. Is your family in New Zealand?

☐ Yes

☐ No

1.8. Do you live with your Family?

☐ Yes

☐ No

☐ Other (please specify) _____

1.9. What is your marital status? (Select one)

☐ Single

☐ Married

☐ Engaged

☐ Divorced

☐ Widowed

☐ Other (please specify) _____

1.10. What is your religion?

☐ Islam

☐ Christianity

☐ No religion

☐ Other (please specify) _____

1.11. To what extent do you identify with your religious group?

1

2

3

4

5

Not at all

very much

1.12. What is your highest schooling so far?

☐ Secondary school

☐ Undergraduate

☐ Postgraduate

☐ Diploma/certificate

☐ Other (please specify) _____

1.13. Were you born in New Zealand?

☐ Yes

☐ No

1.14. If you were born in another country, what country were you born in?

1.15. And how old were you when you came to New Zealand? _____

1.16. Was your mother born in New Zealand?

- ☐ Yes
- ☐ No
- ☐ don't know

1.17. Was your father born in New Zealand?

- ☐ Yes
- ☐ No
- ☐ don't know

1.18. What is your residential status in New Zealand?

- ☐ Permanent resident
- ☐ Citizen
- ☐ Don't know
- ☐ Other (please specify) _____

1.19. Are you from a refugee background?

- ☐ Yes
- ☐ No

1.20. What language do you usually speak at home?

- ☐ Arabic
- ☐ English
- ☐ Other (please specify) _____

1.21. What language do you usually speak outside the home?

- ☐ Arabic
- ☐ English
- ☐ Other (please specify) _____

1.22. Please rate your level of Arabic language proficiency:

1	2	3	4	5
Poor				Excellent

1.23. Please rate your level of English language proficiency:

1	2	3	4	5
Poor				Excellent

Section 2: Identity and Culture

2.1. The following items relate to your identity or how you see yourself, particularly in relation to your cultural or ethnic background. Using the scale below, please circle the number that best represents your views.

1 **2** **3** **4** **5**
strongly disagree **disagree** **neutral/ neither** **agree** **strongly agree**
agree nor disagree

1. For me being Arab and being a New Zealander are intermingled.	1	2	3	4	5
2. I see myself as a culturally unique mixture of Arab and New Zealander.	1	2	3	4	5
3. I am a “mélange” of New Zealander and Arab.	1	2	3	4	5
4. The Arab and New Zealander in me form one: Arab New Zealander.	1	2	3	4	5
5. I am a blend of New Zealander and Arab.	1	2	3	4	5
6. I am Arab in a New Zealand way.	1	2	3	4	5
7. For me being Arab and being a New Zealander come together in a culturally novel way.	1	2	3	4	5

2.2. Using the scale below, please mark the response that best represents your views.

1 **2** **3** **4** **5**
strongly disagree **disagree** **neutral/ neither** **agree** **strongly agree**
agree nor disagree

1. In general I am glad to be an Arab New Zealander.	1	2	3	4	5
2. Overall, being an Arab New Zealander has very little to do with how I feel about myself.	1	2	3	4	5

3. I have a lot in common with other Arab New Zealanders.	1	2	3	4	5
4. I often regret that I am an Arab New Zealander.	1	2	3	4	5
5. In general, being an Arab New Zealander is an important part of my self-image.	1	2	3	4	5
6. I feel strong ties to other Arab New Zealanders.	1	2	3	4	5
7. I don't feel good about being an Arab New Zealander.	1	2	3	4	5
8. I am not usually conscious of the fact that I am an Arab New Zealander.	1	2	3	4	5
9. I find it difficult to form a bond with other Arab New Zealanders.	1	2	3	4	5
10. Generally, I feel good when I think about myself as an Arab New Zealander.	1	2	3	4	5
11. In a group of Arab New Zealanders, I really feel that I belong.	1	2	3	4	5
12. I don't feel a sense of being connected with other Arab New Zealanders.	1	2	3	4	5
13. Just thinking about the fact that I am an Arab New Zealander gives me bad feelings.	1	2	3	4	5
14. I really "fit in" with other Arab New Zealanders.	1	2	3	4	5
15. Being an Arab New Zealander is an important reflection of who I am.	1	2	3	4	5
16. I wish to maintain my Arab cultural heritage and also adopt key features of New Zealand culture.	1	2	3	4	5
17. I prefer to speak both English and Arabic, both inside and outside my home.	1	2	3	4	5
18. I wish to maintain Arab values and also adopt key features of New Zealand values.	1	2	3	4	5

19. I would be as likely to marry an Arab person as a person from the New Zealand mainstream as long as the cultural heritage of each spouse was respected.	1	2	3	4	5
20. If I had a choice, I would like to live in a district where my neighbours include both Arabs and members of the New Zealand mainstream.	1	2	3	4	5

2.3. *The following items relate to your identity or how you see yourself, particularly in relation to your cultural or ethnic background. Using the scale below, please circle the number that best represents your views.*

1 **2** **3** **4** **5**
strongly disagree **disagree** **neutral/ neither** **agree** **strongly agree**
agree nor disagree

1. No matter what the circumstances are, I have a clear sense of who I am.	1	2	3	4	5
2. I have difficulties fitting into the wider society because of my cultural background.	1	2	3	4	5
3. In general, I do not think people from my ethnic group know the real me.	1	2	3	4	5
4. I sometimes do not know where I belong.	1	2	3	4	5
5. I am an outsider in both my own ethnic group and the wider society.	1	2	3	4	5
6. Because of my cultural heritage, I sometimes wonder who I really am.	1	2	3	4	5
7. I experience conflict over my identity.	1	2	3	4	5
8. I find it impossible to be part of both my cultural group and the wider society.	1	2	3	4	5
9. I am uncertain about my values and beliefs.	1	2	3	4	5

10. I have serious concerns about my identity.	1	2	3	4	5
11. People tend to see me as I see myself.	1	2	3	4	5
12. I do not know which culture I belong to.	1	2	3	4	5
13. I find it hard to maintain my cultural values in everyday life.	1	2	3	4	5
14. I sometimes question my cultural identity.	1	2	3	4	5
15. I am confused by the different demands placed on me by family and other people.	1	2	3	4	5
16. Sometimes I do not know myself.	1	2	3	4	5
17. I find it easy to maintain my traditional culture and to be a part of the larger society.	1	2	3	4	5
18. I feel confident moving between cultures.	1	2	3	4	5
19. I have difficulties fitting in with members of my ethnic group.	1	2	3	4	5
20. I am sometimes confused about who I really am.	1	2	3	4	5

2.4. *Here are additional items that relate to your identity - how you see yourself, particularly in relation to your cultural or ethnic background. Using the scale below, please circle the number that best represents your views.*

1 **2** **3** **4** **5**
strongly disagree **disagree** **neutral/ neither** **agree** **strongly agree**
agree nor disagree

1. Arab and New Zealand cultures are fundamentally incompatible.	1	2	3	4	5
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2. There is intrinsic conflict between Arab and New Zealand cultures.	1	2	3	4	5
3. It is possible to harmonize Arab and New Zealand cultures.	1	2	3	4	5
4. Arab and New Zealand cultures can be combined.	1	2	3	4	5
5. There are distinct boundaries between Arab and New Zealand cultures.	1	2	3	4	5
6. It is not possible to blend Arab and New Zealand cultures.	1	2	3	4	5
7. I alternate between being Arab and a New Zealander depending on the circumstances.	1	2	3	4	5
8. I can be Arab or a New Zealander depending on the situation.	1	2	3	4	5
9. I have an Arab private self and a New Zealand public self.	1	2	3	4	5
10. Some situations make it hard to be Arab and a New Zealander at the same time.	1	2	3	4	5
11. I am very Arab with my family compared to with other people.	1	2	3	4	5
12. Who I am depends on the social context.	1	2	3	4	5
13. I am Arab at home and a New Zealander at school/work.	1	2	3	4	5

Section 3: Your Family

3.1. Below is a list of items that describe your relationship with your family. For each item below, please mark the number that best reflects your relationship with your family.

1 **2** **3** **4** **5**
strongly disagree **disagree** **neutral/ neither** **agree** **strongly agree**
agree nor disagree

1. My family and I agree on the aims, goals and things important in life.	1	2	3	4	5
2. My family and I agree on friends.	1	2	3	4	5
3. My family and I agree on the amount of time we spend together.	1	2	3	4	5
4. My family and I agree on demonstration of affection for each other.	1	2	3	4	5
5. My family and I agree on behaviour in a setting where host nationals are the majority.	1	2	3	4	5
6. My family and I agree on behaviour in a predominantly ethnic setting.	1	2	3	4	5
7. My family and I talk things over.	1	2	3	4	5
8. Overall, I am satisfied with the relationship with my family.	1	2	3	4	5

3.2. For each question below, please mark the number that best fits how you see your family now.

1 **2** **3** **4** **5**
Almost never **Once in a while** **Sometimes** **Frequently** **Almost**
always

1. Family members ask each other for help	1	2	3	4	5
2. We approve of each other's friends	1	2	3	4	5
3. We like to do things with just our immediate family	1	2	3	4	5

4. Family members feel closer to other family members than to people outside the family	1	2	3	4	5
5. Family members like to spend free time with each other	1	2	3	4	5
6. Family members feel very close to each other	1	2	3	4	5
7. When our family gets together for activities, everybody is present	1	2	3	4	5
8. We can easily think of things to do together as a family	1	2	3	4	5
9. Family members consult other family members on their decisions	1	2	3	4	5
10. Family togetherness is very important	1	2	3	4	5

*3.3. Please chose the statement that best describes your views and the views of your parents.
Please respond to both questions.*

To what extent do you and your parents agree on maintaining your heritage culture?

1	My parents have a much stronger wish to maintain our heritage culture
2	My parents have a somewhat stronger wish to maintain our heritage culture
3	We agree on the extent to which we wish to maintain our heritage culture
4	I have a somewhat stronger wish to maintain our heritage culture
5	I have a much stronger wish to maintain our heritage culture.

To what extent do you and your parents wish to participate in the wider community?

1	My parents have a much stronger wish to participate in the wider community
2	My parents have a somewhat stronger wish to participate in the wider community
3	We agree on the extent to which we wish to participate in the wider community
4	I have a somewhat stronger wish to participate in the wider community
5	I have a much stronger wish to participate in the wider community

3.4. Below is a list of topics that might have caused conflict between you and your parents. Please mark the number that best describes how often each topic has resulted in conflict (or caused problems) between you and your parents **during the last 6 months**, using the following scale:

1 **2** **3** **4** **5**
Never or almost never **Rarely** **Several times** **Frequently** **Almost everyday**

1. Your parents want you to obey everything that they say.	1	2	3	4	5
2. Your parents enter your room without knocking on the door.	1	2	3	4	5
3. Your parents complain when you talk to a friend of the opposite sex.	1	2	3	4	5
4. Your parents expect you to date only people from your ethnic group.	1	2	3	4	5
5. Your parents tell you to speak your ethnic language at home.	1	2	3	4	5
6. Your parents seem to care about nothing but your grades.	1	2	3	4	5
7. Your parents decide things (e.g., career, job, education) for you without asking your opinion.	1	2	3	4	5
8. Your parents act like you are their property.	1	2	3	4	5
9. Your parents' academic expectations exceed your performance.	1	2	3	4	5
10. The communication between you and your parents becomes difficult because of language differences (e.g., you speak English whereas your parents speak your ethnic language).	1	2	3	4	5
11. Your parents tell you to take classes in your ethnic language.	1	2	3	4	5

12. Your parents want you to sacrifice personal interests for the sake of the family.	1	2	3	4	5
13. Your parents argue that they show you love by housing, feeding, and educating you.	1	2	3	4	5
14. Your parents don't want you to bring shame upon the family.	1	2	3	4	5
15. Your parents expect you to behave like a proper Arab.	1	2	3	4	5
16. Your parents treat you differently because of your gender.	1	2	3	4	5
17. Your parents demand that you show respect for elders.	1	2	3	4	5
18. Your parents link education success to life success.	1	2	3	4	5
19. Your parents tell you to hurry up.	1	2	3	4	5
20. Your parents do not show enough affection for you.	1	2	3	4	5
21. Your parents judge you based on their ethnic standards.	1	2	3	4	5
22. Your parents put too much emphasis on ethnic traditions.	1	2	3	4	5
23. Your parents do not approve of open displays of affection between you and your girl/boyfriend.	1	2	3	4	5
24. Your parents tell you to participate in traditional Arab activities.	1	2	3	4	5
25. Your parents are uncomfortable talking to you about sexual behaviours (e.g., kissing or hugging).	1	2	3	4	5
26. Your parents do not let you have any free time to hang out with your friends.	1	2	3	4	5
27. Your parents hardly ever compliment you.	1	2	3	4	5
28. Your parents compare you with other kids.	1	2	3	4	5
29. Your parents seem to live their lives through you.	1	2	3	4	5
30. Your parents embarrass you because of their problems with English.	1	2	3	4	5

Section 4: Intercultural relations

4.1. How frequently do you experience the following because of your ethnic background?

1	2	3	4	5
Never	Rarely	Sometimes	Often	Very often

I have...

1. Been treated rudely.	1	2	3	4	5
2. Been treated unfairly.	1	2	3	4	5
3. Been treated disrespectfully.	1	2	3	4	5
4. Received poor service.	1	2	3	4	5
5. Been treated as inferior.	1	2	3	4	5
6. Been insulted or called names.	1	2	3	4	5
7. Been treated with suspicion.	1	2	3	4	5
8. Been excluded or ignored.	1	2	3	4	5

4.2. The following questions are about the position of Arabs in New Zealand society. To what extent do you agree with these statements?

1	2	3	4	5	6	7
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1. Historically, Arabs have been discriminated against by other ethnic groups.	1	2	3	4	5	6	7
2. Arabs are negatively stereotyped by other ethnic groups.	1	2	3	4	5	6	7
3. Arabs are socially excluded (rejected or left out) by other ethnic groups.	1	2	3	4	5	6	7
4. Arabs are treated unfairly by other ethnic groups.	1	2	3	4	5	6	7
5. Arabs have fewer economic resources than other ethnic groups.	1	2	3	4	5	6	7
6. Arabs have lower social status than other ethnic groups.	1	2	3	4	5	6	7

7. Arabs have fewer political resources than other ethnic groups.	1	2	3	4	5	6	7
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Not at all

very much

In New Zealand....

4.3. Please read the following statements about diversity in New Zealand and indicate your agreement or disagreement with each statement using the scale provided.

1	2	3	4	5
strongly disagree	disagree	neutral/ neither	agree	strongly agree
		agree nor disagree		

In New Zealand....

1. We are more able to tackle new problems as they occur because we have a variety of cultural groups.	1	2	3	4	5
2. Most people think that multiculturalism is a bad thing.	1	2	3	4	5
3. Interacting with people from different cultures is unavoidable.	1	2	3	4	5
4. Most people work with people from different cultures.	1	2	3	4	5
5. Multiculturalism is supported by most institutions.	1	2	3	4	5
6. Most people think that it is good to have different groups with distinct cultural backgrounds living in the country.	1	2	3	4	5
7. Most people think that it is a bad thing that there are so many people of different ethnic backgrounds living in the country.	1	2	3	4	5
8. There are very few ethnic minorities in leadership positions.	1	2	3	4	5
9. Ethnic minorities are supported to preserve their cultures and customs.	1	2	3	4	5
10. Most children go to school with other children from different cultures.	1	2	3	4	5
11. Institutional practices are often adapted to the specific needs of ethnic minorities.	1	2	3	4	5

12. It is likely that you will interact with people from many different cultures on any given day.	1	2	3	4	5
13. Ethnic minorities are helped to preserve their cultural heritages.	1	2	3	4	5
14. Most people think it is important for people from different ethnic backgrounds to get along with each other.	1	2	3	4	5
15. Ethnic minorities are given opportunities to communicate in their native language.	1	2	3	4	5
16. Most people believe that the country's unity is weakened by people from different cultural backgrounds sticking to their old ways.	1	2	3	4	5
17. Most people think it would be better if everyone living here had the same customs and traditions.	1	2	3	4	5

Section 5: Your feelings

5.1. How do the following statements apply to how you think about yourself and your life?

1	2	3	4	5
strongly disagree	disagree	neutral/ neither	agree	strongly agree
		agree nor disagree		

1. In most ways my life is close to my ideal.	1	2	3	4	5
2. The conditions of my life are excellent.	1	2	3	4	5
3 I am satisfied with my life.	1	2	3	4	5
4. So far I have got the important things I want in life.	1	2	3	4	5
5. If I could live my life over, I would change almost nothing.	1	2	3	4	5

5.2. How often do you experience the following?

1	2	3	4	5		
Never	Rarely	Sometimes	Often	Very often		
1. I feel tired.		1	2	3	4	5

2. I feel sick in the stomach.	1	2	3	4	5
3. I feel dizzy and faint.	1	2	3	4	5
4. I feel short of breath even when not exerting myself.	1	2	3	4	5
5. I feel weak all over.	1	2	3	4	5
6. I feel tense or keyed up.	1	2	3	4	5
7. I feel nervous and shaky inside.	1	2	3	4	5
8. I feel restless.	1	2	3	4	5
9. I feel annoyed or irritated.	1	2	3	4	5
10. I am worried about something bad happening to me.	1	2	3	4	5
11. I feel unhappy and sad.	1	2	3	4	5
12. My thoughts seem to be mixed up.	1	2	3	4	5
13. I worry a lot of the time.	1	2	3	4	5
14. I feel lonely even with other people.	1	2	3	4	5
15. I lose interest and pleasure in things that I usually enjoy.	1	2	3	4	5

5.3. Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement.

1 **2** **3** **4**
strongly disagree disagree agree strongly agree

1. On the whole, I am satisfied with myself.	1	2	3	4
2. At times I think I am no good at all.	1	2	3	4
3. I feel that I have a number of good qualities.	1	2	3	4
4. I am able to do things as well as most other people.	1	2	3	4
5. I feel I do not have much to be proud of.	1	2	3	4
6. I certainly feel useless at times.	1	2	3	4
7. I feel that I'm a person of worth, at least on an equal plane with others.	1	2	3	4

8. I wish I could have more respect for myself.	1	2	3	4
9. All in all, I am inclined to feel that I am a failure.	1	2	3	4
10. I take a positive attitude toward myself.	1	2	3	4

Thank you again for participating in this research. If you like to participate in a lucky draw, please provide your contact details on the following link.

Appendix A5: Study 1 debrief form



(Ethics application: 0000021115)

Thanks for taking part in this research; we hope you had a good time.

We are carrying out this study because we want to understand the good things that make Arab youth feel they belong to New Zealand, and the challenges that they face in fitting into New Zealand society. Also, we would like to know how their families and the surrounding socio-political context affect their intercultural experiences and well-being.

Research has shown that people who live in a multicultural society have to make important decisions about cultural matters, including the extent to which they wish to maintain their own heritage culture and the extent to which they must adjust to the ways things are done in the mainstream society. Some people may be comfortable with both cultures and combine them; others may abandon their own culture or separate it from the new culture. Still others may become detached from both cultures.

Research suggests that maintaining one's heritage culture while participating in the wider society leads to positive outcomes, including a higher level of life satisfaction. Although the benefits of this strategy are widely accepted, there is little research on how individuals achieve it. In this research, we are looking at the strategies that young Arabs use to manage competing cultural pressures and how socio-political and family factors affect these strategies and psychological adjustment.

This research is important because it can help young people and their families. If we can identify the factors that effectively support young people engaged in intercultural contact, we can help make the experience of living in a multicultural society easier and more enjoyable.

On the basis of your participation in this study, you are eligible to be entered into a lucky draw to win one of ten \$NZ50 grocery vouchers. If you would like to enter, click here

http://vuw.qualtrics.com/SE/?SID=SV_73ySVyh6PmMtSXb to be directed to a different

website where you will be asked to provide your contact information. Please note that we are not able to link your contact information with your survey responses.

Thank you again for participating in this research.

If you would like to know the results of this study, they will be available in a report on the CACR website www.victoria.ac.nz/cacr by September 2016. If you have any further questions regarding this study, please contact any one of us below.

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Appendix B: Study 2 Materials

Appendix B1: Study 2 participation invitation

مرحباً جميعاً،

اسمي تمارا قمصية، وأنا طالبة دكتوراة في جامعة فكتوريا في نيوزيلاندا.

رسالتي الدكتوراة تركّز حول الشباب العربي الذي يعيش في مجتمعات متعددة الثقافات، ولدي دراسة حول تجارب الشباب العربي الذي يعيش في اسرائيل.

الرجاء مساعدتي في عمل استمارة (لن تأخذ أكثر من 20 دقيقة من وقتك لإنهائها). كتعبير متواضع عن تقديرنا لوقتك وجهدك، سوف نمحك فرصة لدخول السحب على واحدة من عشرة قسائم شراء من الموقع الالكتروني (أمازون) بقيمة 40 دولار أمريكي. اجاباتك في الاستمارة هي خصوصية للغاية.

أنت مؤهل للاشتراك في هذه الاستمارة إذا كنت عربياً، وتعيش في اسرائيل، وعمرك بين 16-30 سنة.

هذا هو الرابط الالكتروني للاستمارة:

(هنا سيتم اضافة الرابط)

قد تمت الموافقة على الاستمارة من قبل لجنة الأخلاق الإنسانية في كلية علم النفس/جامعة فكتوريا. الرجاء سؤالي إذا كان لديكم أية أسئلة بخصوص الدراسة.

شكراً جزيلاً.

Appendix B2: Study 2 information sheet



رقم الطلب: (0000021115)

هل ترغب في المشاركة في استمارة للإجابة عن أسئلة تتعلق بالعائلة والهوية والصحة النفسية؟ في هذه الأثناء فريق من الباحثين من كلية علم النفس، جامعة فكتوريا في ويلنجتون/نيوزيلاندا يجرون هذه الدراسة، وأنت مدعو للمشاركة. سنكون شاكرين لك إذا لبيت هذه الدعوة. ولكن قبل أن تقرر، من المهم أن تفهم سبب إجراء هذا البحث، وماذا يتضمن. ولذلك نرجو منك أن تخصص بعض الوقت لقراءة المعلومات التالية بتمعن. ويمكنك كذلك مناقشتها مع آخرين إن أردت. شكراً لقراءة هذه المعلومات:

ما هو هدف هذا البحث؟

هذا البحث سيتيح لنا إمكانية النظر إلى تجارب الشباب العربي في إسرائيل. وكذلك سوف يركز البحث على أثر السياق الاجتماعي والسياسي والعلاقات العائلية على الطرق التي يرى فيها الشباب أنفسهم، وكذلك تأثيره على مدى تكيفهم مع الحياة في إسرائيل.

من الذي يجري هذا البحث؟

تمارا قمصية هي طالبة دكتوراه. بروفييسورة وارد هي المشرفة الأولية على هذا المشروع، وبروفيسور لوي هو المشرف الثانوي. تمت الموافقة على هذا البحث من قبل لجنة الأخلاق الإنسانية في كلية علم النفس، بموجب السلطة المفوضة لها من قبل لجنة الأخلاق الإنسانية في جامعة فكتوريا في ويلنجتون/نيوزيلاندا.

ماذا يترتب على موافقتك على المشاركة في هذا البحث؟

- إذا وافقت على المشاركة ستقوم بإتمام استمارة قصيرة حيث ستجيب على أسئلة مثل "أنا مزيج عربي وإسرائيلي" و "أنا وعائلتي نتفق حول الأصدقاء". نحن نتوقع أن الاستمارة لن تأخذ أكثر من 30 دقيقة لإكمالها.
- خلال البحث أنت حر للانسحاب في أي وقت، ما دامت الاستمارة غير منتهية بعد.
- إذا أنهيت الاستمارة، يكون من المفهوم أنك أعطيت بذلك موافقة مسبقة للاشتراك في البحث.
- إذا أنهيت الاستمارة، يمكنك أن تختار دخول السحب لكي تربح واحدة من عشرة قسائم شراء من الموقع الإلكتروني (أمازون) بقيمة 40 دولار أمريكي.

السرية والخصوصية:

- إجابات الاستمارة هي خصوصية تماماً. الرجاء عدم وضع اسمك عليها في أي مكان.
- إذا رغبت في دخول السحب، سوف نحتاج إلى معلوماتك الشخصية، ولكننا نقوم بجمع المعلومات بطريقة لا تسمح لنا بمطابقة إجاباتك مع معلوماتك الشخصية، فمشاركتك في البحث هي خصوصية للغاية.
- أنت لن تُعرّف في مشروع البحث أو أي محاضرة أو مقالة منشورة. المعلومات التي ستزودنا بها ستكون مشفرة بأرقام فقط.
- سوف تُدخل النسخ الورقية من الاستمارة إلى جهاز الحاسوب، وجميع النسخ الورقية سوف يتم إتلافها. النسخ الإلكترونية من الاستمارة وبيانات الاستمارة المشفرة، بدون معلومات مُعرفة عن المشترك، سوف تبقى محفوظة للأبد في ملف الكتروني آمن.
- نسخة من البيانات المشفرة، بدون معلومات مُعرفة عن المشترك، سوف تبقى تحت وصاية تمارا قمصية والمشرفين عليها، بروفيسورة كولين وارد وبروفيسور جيمس لوي.

ماذا سيحصل للمعلومات التي ستقدمها؟

المعلومات التي ستقدمها ستُستخدم في واحد أو أكثر من الأغراض التالية:

- النتائج النهائية سوف تُقدم للنشر في مجلات محكمة، أو سَتُعرض في مؤتمرات علمية.
- النتائج النهائية قد تشكل جزءاً من رسالة دكتوراه أو مشاريع أبحاث، والتي يمكن ان تُقدم للتقييم.
- طبقاً لمتطلبات بعض المؤسسات والمجلات العلمية المحكمة، نتائج الاستمارة المشفرة، بدون معلومات مُعرفة عن المشترك، قد تُشارك مع باحثين مؤهلين آخرين.
- إجاباتك المشفرة بدون معلومات مُعرفة عنك، قد تستخدم في دراسات أخرى لها علاقة.

عندما تُنتهي الاستمارة سوف تُعطى بعض المعلومات الإضافية. إذا كنت ترغب بمعرفة النتائج لهذه الدراسة، فإنها ستكون متوفرة في الصفحة الإلكترونية لمركز "عبر الثقافات التطبيقية" www.victoria.ac.nz/cacr في شهر أيلول 2016. إذا كان لديك أية أسئلة أخرى بخصوص هذه الدراسة، الرجاء التواصل مع أي من المذكورين أدناه.

بالإضافة الى ذلك:

كتعبير متواضع عن تقديرنا لوقتك وجهدك، نمحك فرصة لدخول السحب على واحدة من عشرة قسائم شراء من الموقع الإلكتروني (أمازون) بقيمة 40 دولار أمريكي. إذا اخترت دخول السحب فسوف يتم تحويلك إلى صفحة الكترونية منفصلة حيث سيطلب منك بعض المعلومات من أجل التواصل معك. معلوماتك الشخصية التي توفرها هنا لا يمكن أن يتم ربطها مع إجاباتك في الاستمارة.

شكراً لأخذك المشاركة في هذه الدراسة بعين الاعتبار.

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Appendix B3: Study 2 survey



(Ethics application: 0000021115)

الرجاء قراءة كل سؤال بحذر، ولكن أعط الإجابة الأولى التي تخطر على بالك. نحن فقط مهتمون برأيك، فلا توجد إجابات صحيحة أو خاطئة. هذه استمارة خصوصية ومشاركتك فيها طوعية. لا تضع اسمك في أي مكان من الاستمارة. إذا أنهيتها، يكون من المفهوم أنك وافقت على المشاركة في البحث.

أنت مؤهل للاشتراك في هذه الاستمارة إذا كنت عربياً، وتعيش في إسرائيل، وعائلتك في إسرائيل، وعمرك بين 16-30 سنة.

الجزء الأول: المعلومات الديموغرافية

أولاً، حدثنا عن نفسك

1.1 الجنس:

ذكر أنثى

1.2 هل أنت عربي؟

نعم لا (حدد)

1.3 ما هي الجماعات العرقية أو الثقافية أو القومية التي تعرّف نفسك من خلالها (أو تشعر بالانتماء إليها)؟

1.4 إلى أي مدى تعرف نفسك بكونك عربي؟

1	2	3	4	5
بالمرة				كثيراً

1.5 إلى أي مدى تعرف نفسك بكونك إسرائيلي؟

كثيراً 5 4 3 2 1
بالمرة

1.6 ما هو عمرك؟

1.7 هل عائلتك في إسرائيل؟ نعم لا

1.8 هل تعيش مع عائلتك؟ نعم لا جواب آخر (الرجاء التحديد)

1.9 ما هي حالتك الاجتماعية؟ أعزب/عزباء متزوجة/خطبة مُطلِّق/ة أرمل/ة جواب آخر (الرجاء التحديد)

1.10 ما هو دينك؟

الإسلام المسيحية بلا دين جواب آخر (الرجاء التحديد)

1.11 إلى أي مدى تعرف نفسك من خلال (أو بالانتماء إلى) مجموعتك الدينية؟

1-----2-----3-----4-----5
كثيراً

1.12 ما هو أعلى مستوى أكاديمي حصلت عليه حتى الآن؟

المرحلة ثانوية مرحلة جامعية (بكالوريوس) دراسة عليا (ماجستير أو دكتوراة) دبلوم/شهادة
آخر (الرجاء التحديد)

1.13 هل ولدت في إسرائيل؟ نعم لا

1.14 إذا ولدت في دولة أخرى، ما هي؟

1.15 وكم كان عمرك عندما جئت إلى إسرائيل؟

1.16 هل ولدت أمك في إسرائيل؟ نعم لا لا أعرف

1.17 هل ولد أبوك في إسرائيل؟ نعم لا لا أعرف

1.18 ما هي حالتك السكنية في إسرائيل؟ مواطن إقامة دائمة لا أعرف جواب
آخر (الرجاء التحديد)

1.19 هل لديك خلفية كلاجئ (تنتمي إلى لاجئين)؟ نعم لا

1.20 ما هي اللغة التي تتحدث بها عادةً في المنزل؟ عربي عبري جواب آخر (الرجاء التحديد)

1.21 ما هي اللغة التي تتحدث بها عادةً خارج المنزل؟ عربي عبري جواب آخر (الرجاء التحديد)

1.22 الرجاء تحديد كفاءتك في (ومدى تَمَكُّنِكَ من) اللغة العربية:

ممتاز 5 4 3 2 1
سيء

1.23 الرجاء تحديد كفاءتك في (ومدى تَمَكُّنِكَ من) اللغة العبرية:

5	4	3	2	1
ممتاز				سيء

الجزء الثاني: الهوية والثقافة

2.1 إن البنود التالية لها علاقة بهويتك أو كيف ترى نفسك، خصوصاً علاقة هويتك بثقافتك وخلفيتك العرقية. باستخدام المقياس أدناه، ضع علامة على الإجابة الذي تعبر عن آرائك.

5	4	3	2	1
أوافق بشدة	لا أوافق بشدة	محايد	لا أوافق	أوافق

1. بالنسبة لي، كوني عربي واسرائيلي هو شيء متداخل.	1	2	3	4	5
2. أرى نفسي كخليط ثقافي عربي واسرائيلي فريد من نوعه (أو مميز).	1	2	3	4	5
3. أنا خليط متمازج بكوني عربي واسرائيلي.	1	2	3	4	5
4. العربي والاسرائيلي في هويتي يشكل شيئاً واحداً متكاملًا: عربي-اسرائيلي.	1	2	3	4	5
5. أنا مزيج عربي واسرائيلي.	1	2	3	4	5
6. أنا عربي بطريقة اسرائيلية.	1	2	3	4	5
7. بالنسبة لي، أن أكون عربياً وأن أكون إسرائيلياً يأتيان معاً بطريقة فريدة من نوعها.	1	2	3	4	5

2.2 باستخدام المقياس أدناه، ضع علامة على الإجابة التي تعبر عن رأيك بأفضل طريقة.

5	4	3	2	1
أوافق	أوافق	محايد	لا أوافق	لا أوافق بشدة بشدة

1. بشكل عام أنا سعيد بكوني عربي اسرائيلي.	1	2	3	4	5
2. عموماً، أن أكون عربي إسرائيلي له تأثير قليل على كيفية شعوري تجاه نفسي.	1	2	3	4	5
3. لدي الكثير من القواسم المشتركة مع العرب الإسرائيليين الآخرين.	1	2	3	4	5
4. في كثير من الأحيان أنا آسف على كوني عربي اسرائيلي.	1	2	3	4	5
5. بشكل عام، كوني عربي إسرائيلي يشكل جزءاً مهماً من صورتي الذاتية .	1	2	3	4	5
6. أشعر بعلاقة قوية مع العرب الإسرائيليين الآخرين.	1	2	3	4	5
7. لا أشعر جيداً حيال كوني عربياً اسرائيلياً.	1	2	3	4	5
8. أنا عادة لست واعياً لحقيقة أنني عربي اسرائيلي.	1	2	3	4	5
9. أشعر بصعوبة في تشكيل علاقة مع العرب الإسرائيليين الآخرين.	1	2	3	4	5
10. بشكل عام، يكون شعوري جيداً عندما أفكر بنفسني أنني عربي اسرائيلي.	1	2	3	4	5
11. حين أكون في مجموعة من العرب الإسرائيليين، أشعر حقاً أنني منتمي.	1	2	3	4	5
12. أشعر بنقص الارتباط أو الانتماء مع العرب الإسرائيليين الآخرين.	1	2	3	4	5
13. إن تفكيري فقط بحقيقة أنني عربي اسرائيلي، يجعلني أشعر بمشاعر سيئة.	1	2	3	4	5
14. أنا حقاً أتأقلم مع العرب الإسرائيليين الآخرين.	1	2	3	4	5
15. كوني عربي إسرائيلي هو انعكاس مهم لمن أنا.	1	2	3	4	5
16. أنا أربح بأن أحتفظ بترائي الثقافي العربي، وفي نفس الوقت أربح أن أتبني ملامح رئيسية من الثقافة الإسرائيلية.	1	2	3	4	5

17. أنا أفضل أن أتكلم اللغتين العربية والعبرية، خارج وداخل منزلي.	1	2	3	4	5
18. أنا أتمنى أن أحتفظ بالقيم العربية وأيضاً أن أتبنى ملامح رئيسية من القيم الاسرائيلية.	1	2	3	4	5
19. من الأرجح أنني سأتزوج من شخص عربي أو شخص من المجتمع الاسرائيلي طالما أن التراث الثقافي سيكون محترماً لكلا الزوجين.	1	2	3	4	5
20. اذا كان لدي خيار، سأود العيش في منطقة يكون جبراني فيها من العرب ومن المجتمع الاسرائيلي.	1	2	3	4	5

2.3 إن البنود التالية لها علاقة بهويتك أو كيف ترى نفسك، خصوصاً علاقة هويتك بثقافتك وخلفيتك العرقية. باستخدام المقياس أدناه، ضع علامة على الإجابة الذي تعبر عن آرائك.

5	4	3	2	1
أوافق	أوافق	محايد	لا أوافق	لا أوافق بشدة
				بشدة

1. مهما كانت الظروف، لدي شعور واضح من أنا.	1	2	3	4	5
2. لدي صعوبات في التأقلم في المجتمع على النطاق الواسع بسبب خلفيتي الثقافية.	1	2	3	4	5
3. بشكل عام، أنا لا أعتقد ان الناس من مجموعتي العرقية يعرفون من أنا في الحقيقة.	1	2	3	4	5
4. أحياناً، أنا لا أعرف إلى ماذا أنتمي.	1	2	3	4	5
5. أنا خارجي (أو دخيل) عن المجموعتين، مجموعتي العرقية والمجتمع على النطاق الواسع.	1	2	3	4	5
6. بسبب تراثي الثقافي، أنا أحياناً أتساءل من أنا بالفعل.	1	2	3	4	5
7. أنا أشعر بصراع في الهوية.	1	2	3	4	5
8. أجد من المستحيل أن أكون جزء من الاثنين، مجموعتي الثقافية ومن المجتمع على النطاق الواسع.	1	2	3	4	5
9. أنا غير متأكد من قيمي ومعتقداتي.	1	2	3	4	5
10. لدي مخاوف جدية حول هويتي.	1	2	3	4	5
11. الناس تميل إلى أن تراني كما أرى نفسي.	1	2	3	4	5
12. لا أعرف إلى أي ثقافة أنا أنتمي.	1	2	3	4	5

13. أجد من الصعوبة أن أحتفظ بقيمي الثقافية في حياتي اليومية.	1	2	3	4	5
14. أحياناً أتساءل حول هويتي الثقافية.	1	2	3	4	5
15. أنا مرتبك (أو مشوش) بسبب المتطلبات المختلفة من قبل عائلتي والناس الآخرين.	1	2	3	4	5
16. أحياناً لا أعرف نفسي.	1	2	3	4	5
17. أجد من السهولة أن أحتفظ بثقافتي التقليدية وأن أكون جزءاً من المجتمع الكبير.	1	2	3	4	5
18. أشعر بالثقة من التنقل بين الثقافات.	1	2	3	4	5
19. أشعر بصعوبات من أن أتأقلم مع أعضاء من مجموعتي العرقية.	1	2	3	4	5
20. أحياناً أشعر بالارتباك حول من أنا في الحقيقة.	1	2	3	4	5

2.4 هنا يوجد بنود إضافية لها علاقة بهويتك أو كيف ترى نفسك، خصوصاً علاقة هويتك بثقافتك وخلفيتك العرقية. باستخدام المقياس ادناه، ضع على الإجابة الذي تعبر عن آرائك.

1 لا أوافق بشدة
2 لا أوافق
3 محايد
4 أوافق
5 أوافق بشدة

1. الثقافات العربية والإسرائيلية تتعارضان جذرياً.	1	2	3	4	5
2. يوجد صراع جوهري بين الثقافة العربية والإسرائيلية.	1	2	3	4	5
3. من المستحيل مواءمة الثقافات العربية والإسرائيلية.	1	2	3	4	5
4. الثقافة العربية والإسرائيلية يمكن أن تندمجا معاً.	1	2	3	4	5
5. يوجد حدود واضحة بين الثقافة العربية والإسرائيلية.	1	2	3	4	5
6. من المستحيل دمج الثقافات العربية والإسرائيلية.	1	2	3	4	5
7. أنا أقوم بالتبديل بين الثقافة العربية والثقافة الإسرائيلية بحسب الظروف.	1	2	3	4	5
8. يمكنني أن أكون عربياً أو إسرائيلياً بحسب الوضع.	1	2	3	4	5
9. لدي ذات عربية خاصة وذات إسرائيلية عامة.	1	2	3	4	5
10. بعض المواقف من الصعب أن تكون عربياً وإسرائيلياً في نفس الوقت.	1	2	3	4	5
11. أنا عربي كثيراً مع عائلتي مقارنة مع الناس الآخرين.	1	2	3	4	5

5	4	3	2	1	12. من أنا، يعتمد على السياق الاجتماعي.
5	4	3	2	1	13. أنا عربي في المنزل وإسرائيلي في العمل/الدراسة.

الجزء الثالث: عائلتك

3.1 البنود أدناه تصف علاقتك بعائلتك. لكل واحد من البنود، الرجاء وضع علامة على الإجابة الذي تعكس علاقتك بعائلتك بأفضل طريقة.

1	2	3	4	5
لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق

5	4	3	2	1	1. أنا وعائلتي نتفق حول الأهداف والغايات والأشياء المهمة في الحياة.
5	4	3	2	1	2. أنا وعائلتي نتفق حول الأصدقاء.
5	4	3	2	1	3. أنا وعائلتي نتفق على كمية الوقت التي نقضيها معاً.
5	4	3	2	1	4. أنا وعائلتي نتفق على طريقة إظهار المودة لبعضنا البعض.
5	4	3	2	1	5. أنا وعائلتي نتفق على السلوكيات في محيط يكون به عرب وأفراد من المجتمع الإسرائيلي.
5	4	3	2	1	6. أنا وعائلتي نتفق على السلوك في محيط يكون به الأغلبية عرب.
5	4	3	2	1	7. أنا وعائلتي نتحدث حول الأمور المختلفة.
5	4	3	2	1	8. عموماً، أنا راضي حول علاقتي مع عائلتي.

3.2 لكل سؤال أدناه، الرجاء وضع علامة على الرقم المناسب لكيف ترى عائلتك في الوقت الحاضر.

1	2	3	4	5
تقريباً أبداً	نادراً	أحياناً	في كثير من الأحيان	تقريباً دائماً

5	4	3	2	1	1. أعضاء العائلة يسألون بعضهم البعض للمساعدة.
5	4	3	2	1	2. نحن نتفق حول أصدقاء بعضنا البعض.
5	4	3	2	1	3. نحن نحب أن نقوم بأشياء فقط مع أفراد عائلتنا المباشرة.
5	4	3	2	1	4. أعضاء العائلة يشعرون بالقرب مع أعضاء العائلة أكثر من الأشخاص من خارج العائلة.

5	4	3	2	1	5. أعضاء العائلة يحبون أن يقضون وقتاً حراً مع بعضهم البعض.
5	4	3	2	1	6. أعضاء العائلة يشعرون بالقرب كثيراً من بعضهم البعض.
5	4	3	2	1	7. عندما تجتمع عائلتنا للقيام بأنشطة، جميع أعضاء العائلة يكونوا حاضرين.
5	4	3	2	1	8. نحن نستطيع التفكير بسهولة بالأشياء التي يمكننا ان نفعلها معاً كعائلة.
5	4	3	2	1	9. أعضاء العائلة يستشيرون الأعضاء الآخرين في العائلة حول قراراتهم.
5	4	3	2	1	10. الارتباط العائلي هو مهم جداً.

3.3 الرجاء إختيار الجملة التي تصف آرائك وآراء والديك بأفضل طريقة. الرجاء الإجابة على كلا الأسئلة.

إلى أي مدى تتفق أنت وأهلك حول الاحتفاظ بثقافتكم التراثية؟

1	أهلي لديهم رغبة أكبر في الإحتفاظ بالثقافة التراثية
2	أهلي لديهم نوعاً ما رغبة أكبر في الإحتفاظ بالثقافة التراثية
3	نحن نتفق على مدى الرغبة في الإحتفاظ بالثقافة التراثية
4	أنا لذي نوعاً ما رغبة أكبر في الإحتفاظ بالثقافة التراثية
5	أنا لذي رغبة أكبر في الإحتفاظ بالثقافة التراثية

إلى أي مدى تتفق أنت وأهلك حول المشاركة في المجتمع على النطاق الواسع؟

1	أهلي لديهم رغبة أكبر في المشاركة في المجتمع على النطاق الواسع
2	أهلي لديهم نوعاً ما رغبة أكبر في المشاركة في المجتمع على النطاق الواسع
3	نحن نتفق على مدى الرغبة في الاشتراك في المجتمع على النطاق الواسع
4	أنا لذي نوعاً ما رغبة أكبر في المشاركة في المجتمع على النطاق الواسع
5	أنا لذي رغبة أكبر في المشاركة في المجتمع على النطاق الواسع

3.4 أدناه يوجد قائمة من المواضيع التي يمكن ان تكون سببت نزاع بينك وبين أهلك. بإستخدام المقياس أدناه، الرجاء وضع علامة على الرقم الذي يصف عدد المرات التي تَسَبَّبَ بها كل موضوع بنزاع (أو سبب مشكلة) بينك وبين أهلك **خلال الست أشهر الماضية**.

1	2	3	4	5
أبداً أو تقريباً أبداً	نادراً	عدة مرات	في كثير من الأحيان	تقريباً
كل يوم				
5	4	3	2	1
1. والديك يرغبون منك ان تُطيع كل ما يقولون.	1	2	3	4
2. والديك يدخلون غرفتك بدون الطرق على الباب.	1	2	3	4
3. والديك يتذمرون عندما تتكلم مع صديق من الجنس الآخر.	1	2	3	4
4. والديك يتوقعون أن تتواعد (أو ترتبط) من شخص من نفس مجموعتك العرقية.	1	2	3	4
5. والديك يطلبون منك ان تتكلم اللغة العربية داخل المنزل.	1	2	3	4
6. يبدو أن والديك لا يكتروثون بشيء إلا لعلاماتك الدراسية.	1	2	3	4
7. والديك يقررون أشياء تخصك (مثل عملك أو مهنتك أو دراستك) دون إستشارتك.	1	2	3	4
8. والديك يعاملونك كأنك شيء من ممتلكاتهم.	1	2	3	4
9. توقعات والديك الأكاديمية تتجاوز أداءك.	1	2	3	4
10. التواصل بينك وبين والديك يصبح صعباً بسبب إختلافات في اللغة (مثلاً أنت تتكلم اللغة العبرية وأهلك يتكلمون اللغة العربية).	1	2	3	4
11. والديك يطلبون منك أخذ دروس في اللغة العربية.	1	2	3	4
12. والديك يرغبون منك بأن تُضحى باهتمامات شخصية في سبيل العائلة.	1	2	3	4
13. والديك يعتقدون انهم يرونك حياً من خلال توفير لك السكن والطعام والتعليم.	1	2	3	4
14. والديك لا يريدونك أن تجلب العار لهم.	1	2	3	4
15. والديك يتوقعون منك أن تتصرف كعربي أصيل.	1	2	3	4
16. والديك يعاملون باختلاف بسبب جنسك.	1	2	3	4
17. والديك يطلبون منك أن تُبدي إحتراماً للكبار.	1	2	3	4
18. والديك يربطون النجاح الأكاديمي بالنجاح في الحياة.	1	2	3	4
19. والديك يطلبون منك ان تُسرع.	1	2	3	4

20. والديك لا يظهرون مودة كافية تجاهك.	1	2	3	4	5
21. والديك يحكمون عليك بحسب معاييرهم العرقية.	1	2	3	4	5
22. والديك يضعون تركيز كبير جداً على التقاليد العرقية.	1	2	3	4	5
23. والديك لا يؤيدون إظهار المودة بينك وبين صديقك/صديقتك من الجنس الآخر.	1	2	3	4	5
24. والديك يطلبون منك المشاركة في نشاطات عربية تقليدية.	1	2	3	4	5
25. والديك لا يشعرون بالراحة بالتكلم معك في مواضيع مرتبطة بالجنس (مثلاً التقبيل أو العناق).	1	2	3	4	5
26. والديك لا يعطونك وقت حر للذهاب مع أصدقائك.	1	2	3	4	5
27. والديك نادراً ما يمدحونك.	1	2	3	4	5
28. والديك يقارنونك بأشخاص آخرين.	1	2	3	4	5
29. يبدو أن والديك يعيشون حياتهم عن طريق حياتك.	1	2	3	4	5
30. والديك يسببون لك الإحراج بسبب مشاكلهم في اللغة العبرية.	1	2	3	4	5

الجزء الرابع: العلاقات بين الثقافات

4.1 كم عدد المرات التي إختبرت بها الأمور التالية بسبب خلفيتك العرقية؟

1	2	3	4	5
أبداً	نادراً	أحياناً	في كثير من الأحيان	كثيراً
جداً				

أنا.....

1. قد تمت معاملتي بوقاحة.	1	2	3	4	5
2. قد تمت معاملتي بعدم إنصاف.	1	2	3	4	5
3. قد تمت معاملتي بعدم إحترام.	1	2	3	4	5
4. قد استلمت خدمة سيئة.	1	2	3	4	5
5. قد تمت معاملتي كأنني أقل شأنًا.	1	2	3	4	5
6. قد تمت إهانتني أو إطلاق علي الألقاب (السب).	1	2	3	4	5
7. قد تمت معاملتي باشتباه (أو إرتياب).	1	2	3	4	5
8. قد تمت معاملتي بإهمال أو إستبعاد.	1	2	3	4	5

4.2 الأسئلة التالية لها علاقة بوضع العرب في المجتمع الإسرائيلي. الى أي مدى تتفق مع الجمل التالية؟

1 2 3 4 5 6 7
بالمرة
في إسرائيل

1. تاريخياً، العرب تعرضوا للتمييز من قبل المجموعات العرقية الأخرى.	1	2	3	4	5	6	7
2. العرب لديهم صور نمطية سلبية من قبل المجموعات العرقية الأخرى.	1	2	3	4	5	6	7
3. العرب مستبعدين إجتماعياً (مرفوضين أو مُهمَلين) من قبل المجموعات العرقية الأخرى.	1	2	3	4	5	6	7
4. العرب معاملون بعدم إنصاف من قبل المجموعات العرقية الأخرى.	1	2	3	4	5	6	7
5. العرب لديهم مصادر إقتصادية أقل مقارنة بالمجموعات العرقية الأخرى.	1	2	3	4	5	6	7
6. العرب لديهم وضع إجتماعي أقل مقارنة بالمجموعات العرقية الأخرى.	1	2	3	4	5	6	7
7. العرب لديهم مصادر سياسية أقل مقارنة بالمجموعات العرقية الأخرى.	1	2	3	4	5	6	7

4.3 الرجاء قراءة البنود التالية التي تتعلق بالتنوع في اسرائيل. باستخدام المقياس أدناه حدد موافقتك أو عدم موافقتك على كل بند من البنود.

1 2 3 4 5
لا أوافق بشدة لا أوافق محايد أوافق أوافق بشدة

في إسرائيل.....

1. نحن لدينا قدرة أكبر على معالجة المشاكل الجديدة عندما تحدث لأن لدينا تنوع في المجموعات الثقافية.	1	2	3	4	5
2. معظم الناس تعتقد أن التعددية الثقافية هي شيء سيء.	1	2	3	4	5
3. التواصل مع أشخاص من ثقافات مختلفة هو شيء لا مفر منه.	1	2	3	4	5
4. معظم الناس يعملون مع أشخاص من ثقافات مختلفة.	1	2	3	4	5
5. التعددية الثقافية هي شيء مدعوم من قبل معظم المؤسسات.	1	2	3	4	5
6. معظم الناس يعتقدون أنه من الجيد أن يعيش في الدولة مجموعات لديها خلفيات ثقافية مختلفة.	1	2	3	4	5
7. معظم الناس يعتقدون أنه من السيء وجود العديد من الأشخاص من خلفيات ثقافية مختلفة تعيش في الدولة.	1	2	3	4	5
8. يوجد عدد قليل من الأشخاص من الأقليات العرقية الذين يشغلون مناصب في المواقع القيادية.	1	2	3	4	5
9. يتم دعم الأقليات العرقية على الحفاظ على ثقافتهم وتقاليدهم.	1	2	3	4	5
10. معظم الأطفال يذهبون إلى المدارس مع أطفال من ثقافات مختلفة.	1	2	3	4	5
11. الممارسات المؤسسية هي عادة معدلة (أو متبنية) لتراعي الاحتياجات الخاصة للأقليات العرقية.	1	2	3	4	5
12. من المرجح في أي يوم من الأيام أنك ستقوم بالتواصل مع أشخاص من ثقافات مختلفة.	1	2	3	4	5
13. يتم مساعدة الأقليات العرقية على الحفاظ على تراثهم الثقافي.	1	2	3	4	5
14. معظم الناس يعتقدون أنه من المهم للأشخاص من الخلفيات الثقافية المختلفة أن يتعايشوا مع بعضهم البعض.	1	2	3	4	5
15. يتم إعطاء الأقليات العرقية فرص للتواصل من خلال لغتهم الأصلية.	1	2	3	4	5
16. معظم الأشخاص يعتقدون أن وحدة الدولة مُعَرَّضة للضعف من قبل الأشخاص الذين ينتمون إلى خلفيات ثقافية مختلفة وملتزمين بتقاليدهم القديمة.	1	2	3	4	5
17. معظم الأشخاص يعتقدون أنه سيكون من الأفضل إذا كان الجميع يعيش هنا لديهم نفس العادات والتقاليد.	1	2	3	4	5

القسم الخامس: مشاعرك

5.1 كيف تعكس الجمل التالية كيفية تفكيرك حول نفسك وحياتك؟

5	4	3	2	1
أوافق	أوافق	محايد	لا أوافق	لا أوافق بشدة بشدة

1. في معظم الحالات، حياتي قريبة من المثالية.	1	2	3	4	5
2. ظروف حياتي ممتازة.	1	2	3	4	5
3. أنا راضٍ عن حياتي.	1	2	3	4	5
4. حتى الآن، أنا حصلت على جميع الأشياء المهمة التي أريدها في الحياة.	1	2	3	4	5
5. إذا استطعت أن أعيش حياتي مرة أخرى، سوف لا أقوم بتغيير أي شيء تقريباً.	1	2	3	4	5

5.2 كم عدد المرات التي تختبر بها الأشياء التالية؟

5	4	3	2	1
غالباً	في كثير من الأحيان	أحياناً	نادراً	أبداً

1. أشعر بالتعب.	1	2	3	4	5
2. أشعر بالإضطراب في المعدة.	1	2	3	4	5
3. أشعر بالدوار (بالدوخة).	1	2	3	4	5
4. أشعر بضيق النفس حتى لو لم أكن أجهد نفسي.	1	2	3	4	5
5. أشعر بالضعف بشكل عام.	1	2	3	4	5
6. أشعر بالتوتر والتهيج.	1	2	3	4	5
7. أشعر بالقلق والتوتر الداخلي.	1	2	3	4	5
8. أشعر بعدم الراحة.	1	2	3	4	5
9. أشعر بالإنزعاج أو أنني متضايق.	1	2	3	4	5
10. أشعر بالقلق من أن شيئاً سيئاً سيحدث لي.	1	2	3	4	5
11. أشعر بالحزن وعدم الفرح.	1	2	3	4	5
12. أفكاري تبدو مضطربة (أو مختلطة).	1	2	3	4	5
13. أنا أقلق في الكثير من الوقت.	1	2	3	4	5

14. أشعر بالوحدة حتى عند وجودي مع الأشخاص الآخرين.	1	2	3	4	5
15. فقدت اهتمامي بالأشياء التي كنت أهتم بها سابقاً.	1	2	3	4	5

5.3 أدناه، يوجد قائمة من البنود التي تصف مشاعرك حول نفسك. الرجاء تحديد مدى موافقتك أو عدم موافقتك لكل بند من البنود.

1 لا أوافق بشدة
2 لا أوافق
3 أوافق
4 أوافق بشدة

1. بشكل عام، أنا راضٍ عن نفسي.	1	2	3	4
2. في بعض الأحيان أفكر أنني غير كفؤ على الإطلاق.	1	2	3	4
3. أشعر أن لدي عدد من المؤهلات الجيدة.	1	2	3	4
4. أنا قادر على القيام بالأشياء مثلما يستطيع ذلك معظم الناس.	1	2	3	4
5. أشعر أنه لا يوجد لدي الكثير لأفتخر (أو اعتز) به.	1	2	3	4
6. في بعض الأحيان أشعر بأنني عديم الفائدة.	1	2	3	4
7. أشعر أنني شخص ذات قيمة، على الأقل كمستوى مساوٍ للآخرين.	1	2	3	4
8. أتمنى أن يكون لدي احترام أكبر لذاتي.	1	2	3	4
9. بشكل عام، لدي ميل بالشعور أنني فاشل.	1	2	3	4
10. لدي توجه إيجابي تجاه نفسي.	1	2	3	4

شكراً لمشاركتك في هذا البحث. إذا كنت ترغب في دخول السحب، الرجاء قم بتزويدنا بمعلومات الإتصال الخاصة بك في الرابط التالي.

Appendix B4: Study 2 debrief form



رقم الطلب 0000021115

شكراً لمشاركتك في هذا البحث. نأمل أن تكون قد قضيت وقتاً جيداً.

نحن نقوم بعمل هذه الدراسة لأننا نريد أن نفهم الأشياء الجيدة التي تجعل الشباب العربي أن يشعروا بالانتماء، وأيضاً التحديات التي تواجههم في التأقلم في المجتمع الإسرائيلي. أيضاً، نريد أن نعرف كيف تؤثر عائلاتهم والسياق الاجتماعي السياسي المحيط بهم بتجاربهم الثقافية وصحتهم النفسية.

أظهرت الأبحاث أن الأشخاص اللذين يعيشون في مجتمع متعدد الثقافات يمكن أن يكون لديهم عدة خيارات حول المسائل الثقافية، والتي يمكن أن تشمل لأي مدى يرغبون بالحفاظ على ثقافتهم التراثية، وأيضاً مدى رغبتهم بالتكيف حول الأمور التي تحدث في المجتمع المهيمن (الكبير). بعض الأشخاص يمكن أن يكونوا مرتاحين في التعامل مع الثقافتين ودمجهم. آخرين يمكن أن يتخلوا عن ثقافتهم، أو ينفصلوا عن الثقافة الجديدة. في حين، يمكن أن يقوم آخرين بالانفصال عن الثقافتين. تشير الأبحاث أن الحفاظ على الثقافة التاريخية عند المشاركة في المجتمع المهيمن تقود إلى نتائج إيجابية، بما في ذلك رضا أكبر عن الحياة. بالرغم من أن الفوائد لهذه الاستراحيات متفق عليها بشكل عام، إلا أنه يوجد عدد قليل من الأبحاث التي تبين كيفية تحقيق الفرد لهذه الاستراتيجيات. في هذا البحث، نحن ننظر للاستراتيجيات التي يستخدمها الشباب العربي لتحدي الضغوط الثقافية، وأيضاً نبحث في تأثير العائلة والعوامل الاجتماعية السياسية على التوافق النفسي لدى الفرد وعلى الاستراتيجيات التي يستخدمها.

هذا البحث مهم لأنه يساعد الشباب العربي وعائلاتهم. إذا تمكننا من تحديد العوامل التي تدعم الفرد بفعالية خلال مشاركته في الاتصال مع الثقافات المختلفة، فإنه يمكننا أن نساعد في تجربة العيش في مجتمع متعدد الثقافات بشكل أسهل وأكثر متعة. على أساس مشاركتك في هذه الدراسة، لديك الفرصة لأن تختار أن تدخل السحب لكي تربح واحدة من عشرة قسائم شراء من الموقع الإلكتروني (أمازون) بقيمة 40 دولار أمريكي. إذا كنت ترغب بدخول السحب قم بالتوجه إلى هذا الرابط

وذلك ليتم تحويلك إلى صفحة إلكترونية منفصلة، حيث سيطلب منك بعض المعلومات من أجل التواصل معك. الرجاء الانتباه أننا لن نتمكن من ربط معلومات التواصل معك مع إجاباتك في الاستمارة.

شكرا مرة أخرى لمشاركتك في هذا البحث.

إذا كنت ترغب بمعرفة النتائج، فإنها ستكون متوفرة في الصفحة الالكترونية لمركز "عبر الثقافات التطبيقية" www.victoria.ac.nz/cacr في شهر أيلول 2016. إذا لديك أي أسئلة أخرى بخصوص هذه الدراسة، الرجاء التواصل مع أي من المذكورين ادناه.

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Appendix C: Study 1 and 2 Indirect Effects Tables

Appendix C1: Study 1 indirect effects tables

Appendix C1.1

Estimated Indirect effects: The cultural identity negotiation model in New Zealand

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → SWL	.07	.03	.03	.12	.001
AIS → SWL	-.16	.04	-.24	-.09	.001
AIS → PS	.29	.04	.21	.35	.002
MTI →CIC	.09	.03	.05	.15	.001
MTI →EIC	.11	.04	.04	.18	.013
MTI → SWL	.21	.05	.13	.30	.002
MTI → PS	-.09	.05	-.17	-.01	.005

Note: β = Standardised indirect effect; S.E. = Standard Error; MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms

Table C1.2

Estimated Indirect effects: The impact of perceived discrimination on cultural identity negotiation model (New Zealand)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS →SWL	.07	.03	.03	.12	.003
AIS → PS	.22	.04	.14	.28	.003
AIS →SWL	-.14	.04	-.21	-.08	.001
MTI →CIC	.09	.03	.05	.15	.001
MTI →EIC	.11	.04	.05	.18	.002
MTI → PS	-.06	.05	-.13	-.001	.100
MTI →SWL	.20	.04	.12	.29	.002
PD → EIC	.14	.04	.08	.21	.001
PD →PS	.17	.04	.10	.24	.003
PD → SWL	-.11	.04	-.17	-.06	.001

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS: Psychological Symptoms; PD = Perceived Discrimination

Table C1.3

Estimated Indirect effects: The impact of normative multiculturalism on cultural identity negotiation model (New Zealand)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → SWL	.07	.03	.03	.12	.001
AIS → SWL	-.15	.04	-.22	-.09	.001
AIS → PS	.26	.05	.19	.34	.002
MTI → CIC	.09	.03	.05	.15	.001
MTI → EIC	.11	.04	.05	.18	.004
MTI → SWL	.20	.05	.12	.28	.002
MTI → PS	-.07	.05	-.15	.01	.114
NMS → EIC	-.08	.04	-.15	-.02	.029
NMS → SWL	.11	.04	.06	.18	.001
NMS → PS	-.20	.05	-.28	-.12	.002

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; NMS = Normative Multiculturalism Scale

Table C1.4

Estimated Indirect effects: The impact of family conflict on cultural identity negotiation model (New Zealand)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → SWL	.07	.03	.03	.13	.001
AIS → SWL	-.13	.04	-.21	-.07	.001
AIS → PS	.26	.05	.19	.33	.002
MTI → CIC	.09	.03	.04	.15	.001
MTI → EIC	.11	.04	.05	.18	.006
MTI → SWL	.21	.05	.12	.30	.002
MTI → PS	-.08	.04	-.15	-.01	.049
FamConf → EIC	.13	.04	.07	.20	.001
FamConf → SWL	-.03	.02	-.07	-.02	.001
FamConf → PS	.07	.02	.03	.12	.001

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; FamConf = Family Conflict

Table C1.5

Estimated Indirect effects: The impact of family cohesion on cultural identity negotiation model (New Zealand)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → SWL	.06	.02	.02	.10	.005
AIS → SWL	-.14	.04	-.22	-.09	.001
AIS → PS	.28	.05	.20	.36	.003
MTI → CIC	.09	.03	.04	.14	.002
MTI → EIC	.11	.04	.04	.18	.008
MTI → SWL	.17	.05	.08	.25	.004
MTI → PS	-.07	.05	-.15	.01	.171
FamCoh → SWL	.09	.03	.04	.15	.003
FamCoh → PS	-.10	.04	-.17	-.03	.012

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; FamCoh = Family Cohesion

Appendix C2: Study 2 indirect effects tables

Table C2.1

Estimated Indirect effects: The cultural identity negotiation model in Israel

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → PS	-.08	.03	-.14	-.03	.004
AIS → SWL	-.10	.04	-.17	-.05	.002
AIS → PS	.08	.04	.04	.15	.008
MTI →CIC	.25	.08	.12	.38	.002
MTI →EIC	.18	.04	.12	.26	.001
MTI → SWL	-.04	.02	-.08	-.02	.001
MTI → PS	-.08	.05	-.16	-.01	.008

Note: β = Standardised indirect effect; S.E. = Standard Error; MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms

Table C2.2

Estimated Indirect effects: The impact of perceived discrimination on cultural identity negotiation model (Israel)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → PS	-.08	.04	-.16	-.04	.001
AIS → PS	.08	.04	.03	.15	.011
AIS → SWL	-.12	.04	-.19	-.07	.001
MTI → CIC	.25	.08	.13	.39	.002
MTI → EIC	.05	.08	.08	.18	.499
MTI → PS	-.12	.04	-.19	-.05	.014
MTI → SWL	.28	.06	.17	.37	.002
PD → EIC	-.10	.08	-.26	.01	.149
PD → PS	-.03	.03	-.00	.00	.140
PD → SWL	-.04	.03	-.10	.09	.126
MTIXPD → EIC	.18	.11	.03	.39	.029
MTIXPD → SWL	-.05	.04	-.13	-.01	.018
MTIXPD → PS	.04	.03	.01	.10	.027

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS: Psychological Symptoms; SWL = Satisfaction with Life; PD = Perceived Discrimination

Table C2.3

Estimated Indirect effects: The impact of normative multiculturalism on cultural identity negotiation model (Israel)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → PS	-.08	.03	-.14	-.03	.003
AIS → SWL	-.10	.03	-.16	-.05	.001
AIS → PS	.08	.04	.03	.16	.009
MTI →CIC	.25	.07	.13	.36	.002
MTI →EIC	.61	.18	.35	.95	.001
MTI → SWL	-.15	.06	-.30	-.07	.001
MTI → PS	-.01	.08	-.10	.16	.833
NMS→ EIC	.16	.08	.05	.29	.017
NMS→SWL	-.04	.02	.09	-.01	.009
NMS → PS	.03	.02	-.01	.07	.017
MTIXNMS→EIC	-.53	.21	-.92	-.23	.003
MTIXNMS→SWL	.13	.06	.05	.28	.001
MTIXNMS→PS	-.11	.06	-.23	-.04	.009

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; NMS = Normative Multiculturalism Scale

Table C2.4

Estimated Indirect effects: The impact of family conflict on cultural identity negotiation model (Israel)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → PS	-.08	.04	-.15	-.03	.001
AIS → SWL	-.07	.03	-.13	-.03	.009
MTI → EIC	.18	.04	.12	.25	.001
MTI → CIC	.25	.08	.13	.38	.002
MTI → SWL	.26	.05	.18	.35	.002
MTI → PS	-.12	.04	-.19	-.06	.001
FamConf → EIC	.08	.03	.07	.20	.003
FamConf → SWL	-.01	.01	-.07	-.02	.007

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; FamConf = Family Conflict

Table C2.5

Estimated Indirect effects: The impact of family cohesion on cultural identity negotiation model (Israel)

	β	S.E	Confidence Interval		<i>p</i> value
			Lower Bound	Upper Bound	
HIS → PS	-.08	.03	-.15	-.03	.001
AIS → SWL	-.06	.03	-.11	-.01	.044
MTI → CIC	.24	.07	.12	.36	.002
MTI → EIC	.18	.04	.12	.25	.002
MTI → SWL	.25	.05	.17	.33	.003
MTI → PS	-.12	.04	-.19	-.06	.001
FamCoh → SWL	.04	.02	.01	.09	.033
FamCoh → PS	-.06	.03	-.12	-.03	.001

Note: β = Standardised indirect effect; S.E. = Standard Error. MTI = Motivation to Integrate; HIS = Hybrid Identity Style; AIS = Alternating Identity Style; CIC = Cultural Identity Consolidation; EIC = Ethno-cultural Identity Conflict; SWL= Satisfaction with Life; PS = Psychological Symptoms; FamCoh = Family Cohesion

Appendix D: Study 3 Materials

Appendix D1: Study 3 information sheet (English version)



A Study of Arab Youth's Identity and Psychological Well-being in Multicultural Societies

(Ethics application: 0000022443)

Would you like to take part in an interview where you can talk about what it means to be a young Arab person living in New Zealand? At the moment a team of researchers from the School of Psychology, Victoria University of Wellington (VUW) is carrying out this study, and we invite you to take part.

Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask if there is anything that is not clear or if you would like more information.

Thank you for reading this.

What is the purpose of this research?

This research will allow us to look at the experiences of young Arabs in New Zealand. Also, the research will focus on how the social and political context as well as family relationships are related to the ways in which young people see themselves and adjust to life in New Zealand. This research aims to contribute to knowledge and understanding of youth experiences in multicultural societies.

Who is conducting the research?

Tamara Qumseya is a PhD student. Professor Ward is the Primary supervisor of this project. This research has been approved by the School of Psychology Human Ethics Committee under delegated authority of Victoria University of Wellington's Human Ethics Committee.

What is involved if you agree to participate?

If you agree to participate in this study, we ask that you spend about 30-90 minutes talking about things that are important to you. We will discuss good things that happen to you in New Zealand and challenges that you might be facing. Also, we will talk about how your family might help you adjust to life in New Zealand and how the social and political context impacts your experiences in a multicultural society.

The interview will take place at a time and place that is convenient for you. With your permission, the interview will be audio recorded, but your name or any other information about you will not be connected to the interview in our records, and pseudonyms will be used. Furthermore, your participation in the study will be confidential; you will not be identified in the project. Before the interview, you will be asked to sign a consent form indicating that you agree to these conditions. After the interview process, you will be able to receive by an email your interview transcripts. You will be invited to provide feedback and be able to change or add aspects to the information you provided. During the research you are free to withdraw at any point, before you provide the feedback on your transcripts (if you wish to do so).

Privacy and Confidentiality:

- The research team will do all they can to ensure that you will not be able to be identified in published reports. Any identifying information you provide during the interview, such as your name, will be replaced by codes, or pseudonyms. However, your story may be recognizable to others such as friends with whom you have shared your stories.
- The consent forms will be kept for 5 years. The audio files will be destroyed after the interviews are transcribed. The transcribed data will be kept in password protected files indefinitely.
- A copy of the transcribed coded data will be remaining in the custody of Tamara Qumsey, and her supervisor, Professor Colleen Ward.
- Transcribers might be used for the interviews transcriptions; however, they will sign a form stating that they will not breach any of the ethical standards related to privacy and confidentiality.

What happens to the information that you provide?

The data you provide may be used for one or more of the following purposes:

- The overall findings may be submitted for publication in a scientific journal or presented at scientific conferences.
- The overall findings may form part of a PhD thesis or other related research projects that will be submitted for assessment.
- In accordance with the requirements of some scientific journals and organizations, the coded data without identifying information may be shared with other competent researchers.

When you complete the interview, you will be given a debriefing statement. If you would like to know the results of this study, they will be available in a report on the CACR website www.victoria.ac.nz/cacr by September 2016.

If you have any concerns about the project or if you have any ethics queries, you may contact the University's Human Ethics Committee convener, AProf Susan Corbett, email susan.corbett@vuw.ac.nz, telephone +64 4 4635480.

If you have any further questions regarding this study please contact any one of us below.

Thank you for considering participating in this study.

<i>Tamara Qumseya</i>	<i>Prof Colleen Ward</i>
<i>PhD Student</i>	<i>Primary Supervisor</i>
<i>School of Psychology</i>	<i>School of Psychology</i>
<i>Victoria University of Wellington</i>	<i>Victoria University of Wellington</i>
Tamara.Qumseya@vuw.ac.nz	Colleen.Ward@vuw.ac.nz
	<i>Ph: 04 463 6037</i>

Appendix D2: Study 3 consent form (English version)

A Study of Arab Youth's Identity and Psychological Well-being in Multicultural Societies

I have read and understood the information sheet, and I understand that:

1. I will be interviewed once and that the interview will be audiotaped and transcribed.
2. Although some portions of the interview may be used in the research or other related studies, my name or my contact information will never be associated with my responses on the transcript or taped recordings, and pseudonyms will be used.
3. The consent forms will be kept for 5 years. The audio files will be destroyed after the interviews are transcribed. The transcribed data will be kept in password protected files indefinitely.
4. I and other individuals I refer to will not be identified in publications but may be recognisable to others with whom I have shared stories.
5. My questions regarding the study have been answered satisfactorily.
6. I am taking part in this research study voluntarily and without coercion.
8. I will be able to review my interview transcripts and provide feedback on them. I can withdraw from this project at any time, before my feedback is provided (If I wish to do so).
9. I will not copy and retain the transcript or reveal the identity of individuals talked about in the interview

☐ I agree to take part in this research

☐ I do not agree to take part in this research

Participant's Name (Printed)

Participant's Signature

Date

☐ I wish to provide feedback on my transcripts interviews

My email address for receiving the transcripts of my interview.

Email:

Copy to:

[a] Participant,

[b] Researcher (initial both copies below)

Appendix D3: Study 3 sample recruitment communication letter

Would you like to participate in a study about the experiences of Arab youth in multicultural societies? At the moment a team of researchers from the School of Psychology, Victoria University of Wellington (VUW) are carrying out this study and looking for research participants to share information on their cross-cultural experiences, and we invite you to take part. This study entitled: “A Study of Arab Youth’s Identity and Psychological Well-being in Multicultural Societies”.

If you are willing to participate, we will ask you to spend about 30-90 minutes talking about things that are important to you and related to the good things about living in a multicultural societies and challenges that you might be facing. Also, we will talk about how your family and the social and political context influences your experiences. The interview will take place at a time and place that is convenient for you.

You are only eligible to participate in this project if you are an Arab, living in [New Zealand] and between 16 and 30 years of age.

This project has been approved by the School of Psychology Human Ethics Committee under the delegated authority of Victoria University of Wellington’s Ethics Committee (Ethics application: 0000022443).

Please know that by receiving this message, you are under no obligation to participate. If you would like to know more about this study or would like to participate, please do not hesitate to e-mail me on tamara.qumseya@vuw.ac.nz

Appendix D4: Study 3 Semi-Structure interview schedule (English version)

Part 1: Introduction

- Short introduction into the interview process and its outcomes. (Consent form distribution).

Part 2: Getting to know them

- Can you tell me a bit about yourself? (e.g what is your age? where are you from?)
- Can you tell me about your experiences (in coming and) living in New Zealand? (e.g., When did you move to NZ? Why?)
- How would you describe your family and their experiences of life in NZ? (e.g, How big is your family? Have they experienced any challenges? Has NZ met their expectations? Has their experience differed from your own? If so, how?)

Part 3: Identity negotiation

- Do you see yourself as living in two cultures (Arab and NZ) or just one (Arab or NZ)?
- How do you deal with that? And how is this similar or different compared to other people you know such as friends, family members?
- Some people may tend to see their cultures as separated (for example, they behave more like an Arab at home, and more like a New Zealander outside of their home). Do you do that? Do you know anyone who does that? Can you give me an example? Do you find separating your cultural backgrounds helpful for you? How do you think that might not be helpful?
- Other people may choose to blend both cultures (For example, they view themselves as a mixture of Arab New Zealanders, and they feel they cannot separate their cultures). Do you feel that way? How so? Can you give me an example? And how do you think this makes you feel? Do you think that it can affect you negatively in any way? Can it also be helpful to you in any way?
- We have talked about two ways of dealing with the Arab and New Zealand cultures (bringing them together or separating them). Is there anything else you would like to say about them? Do you feel that you use both in some ways?

- Can you think of other ways of dealing with the two cultures? In your opinion, what is the best way of dealing of the two cultures? (What advice can you give a friend about dealing with the two cultures?)

Part 4: Family and life in New Zealand

- Can you describe your relationship with your family members?
- How does your family help you deal with the two cultures? (Is your family involved in helping you feel more comfortable and happy with dealing with the two cultures?)
- Do you think your family helps you bring the two cultures together or separate them? How? Can you give me an example?
- How is your way of dealing with both cultures similar or different to your family members?
- What things do you hope to change in your family to help you deal with the two cultures better?
- What are the things upon which you agree with your family? And what are the things you disagree with your family, when it comes to dealing with the Arab and the New Zealand ways of living? (How do you deal with that?)
- What languages do you speak at home? How does this affect how you view yourself and how you deal with the two cultures?
- Is there anything unique in the dynamics between you and your family members that helps you deal with both cultures?
- If you were a parent, how would you raise your children in New Zealand, to help them deal with the two cultures?

Part 5: New Zealand Context

- What have you found enjoyable in NZ? And what are the most challenging experiences about being an Arab in New Zealand?
- How do you think people in New Zealand view Arabs? (And how does this affect you? Does this have anything to do with how you deal with the two cultures?)
- How do you think the surrounding environment in NZ helps you adapt and feel that you “fit in”? (e.g., what are the main things that are not helping you?)
- Are there any situations where it is really hard being an Arab in New Zealand? (e.g., Can you think of something specific that makes your experiences difficult, or might

give you a bad feeling as an Arab in New Zealand? If yes, how does this affect your feelings? Is that in any way affecting how you view yourself?)

- How does the surrounding environment in New Zealand help you deal with the two cultures?
- Is there anything you can think of, related to the New Zealand context, which makes it harder for you to be an Arab and a New Zealander at the same time?
- Do you think the surrounding environment in New Zealand encourages people to bring their cultures together or separate them?
- In your opinion, what are the main reasons related to the NZ context that makes it harder for people to blend their cultures together?
- What do you think is the best way people can use in dealing with both cultures in the New Zealand context specifically?

Part 7: Closing

- Is there anything else you would like to say about the things that we talked about today?
- How did you find the interview?

Thank participant and debrief.

Appendix D5: Study 3 debrief form (English version)



Thanks for taking part in this research.

The debrief protocol is designed to make sure you feel comfortable with the interview that you participated in today and to provide with a bit more information about this project. We asked you to participate in this project because we are interested in understanding the good things that make Arab youth adapt in a multicultural society and the challenges that they might face. Also, we would like to know how the family and the socio-political context affect life in a multicultural society, including how young Arabs deal with cultural issues and how they adapt to the wider community.

Research has shown that people who live in a multicultural society have to deal with their own heritage culture, and at the same time they must adjust to the ways things are done in a new culture. Some people may be comfortable with both cultures and combine them; others may abandon their own culture or separate it from the new culture. Still others may become detached from both cultures.

Research suggests that maintaining one's heritage culture while participating in the wider society leads to positive outcomes, including a higher level of life satisfaction. Although the benefits of this strategy are widely accepted, there is little research about how individuals achieve it. In this research, we are looking at the strategies that young Arabs use to manage competing cultural pressures and how family relationships and socio-political factors affect these strategies and affect their adaptation. This research is important because it can help young immigrants and their families. If we can identify the factors that effectively support young people in these situations, we can help make the experience of living in a new multicultural society easier and more enjoyable.

If you would like to know the results of this study, they will be available on the CACR website www.victoria.ac.nz/cacr approximately by September 2016. If you have any concerns about the project or if you have any ethics queries, you may contact the University's Human Ethics Committee convener, AProf Susan Corbett, email susan.corbett@vuw.ac.nz, telephone +64 4 4635480. If you found any of the questions to be bothersome, or if you have further questions about the research, please feel free to contact us (information below). It may also help to seek support from someone you know and are comfortable with such as friend or relative.

Thank you again for participating in this research.

<i>Tamara Qumseya</i>	<i>Prof Colleen Ward</i>
<i>PhD Student</i>	<i>Primary Supervisor</i>
<i>School of Psychology</i>	<i>School of Psychology</i>
<i>Victoria University of Wellington</i>	<i>Victoria University of Wellington</i>
Tamara.Qumseya@vuw.ac.nz	Colleen.Ward@vuw.ac.nz
	<i>Ph: 04 463 6037</i>

When collecting data from Israel, New Zealand will be replaced by Israel and English by Hebrew. Note the questions in parentheses are prompts that are only used if required.

Appendix D6: Study 3 transcriptionist confidentiality agreement



Confidentiality Agreement Transcriptionist

I, _____ transcriptionist, agree to maintain full confidentiality in regards to any and all audiotapes and documentations received from Tamara Qumseya related to her research study entitled (*“A Study of Arab Youth’s Identity and Psychological Well-being in Multicultural societies”*). Furthermore, I agree:

1. To hold in strictest confidence all the information on the recordings which has been revealed by interviewees who agreed to participate in this research on the condition that their interviews would remain strictly confidential. I understand that I have a responsibility to honour this confidentially agreement.
2. To not make copies of any audiotapes or computerized titles of the transcribed interviews texts, unless specifically requested to do so by the researcher.
3. To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession.
4. To return all audiotapes and study-related materials to Tamara Qumseya in a complete and timely manner.
5. To not discuss or share the information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the researcher of this study;
6. To delete all electronic files containing study-related documents from my computer hard drive and any back-up devices.

I am aware that any violation of the terms detailed above would constitute a serious breach of ethical standards, and I adhere to the agreement in full.

Transcriber’s name (printed) _____

Transcriber's signature _____

Date _____

This research has been approved by the School of Psychology Human Ethics Committee under delegated authority of Victoria University of Wellington's Human Ethics Committee (Ethics application: 0000022443).

Appendix D7: Study 3 translator confidentiality agreement



Confidentiality Agreement

Translator

I, _____ agree to maintain full confidentiality in regard to any and all audiotapes and documentations received from Tamara Qumseya related to her research study entitled (*“A Study of Arab Youth’s Identity and Psychological Well-being in Multicultural societies”*). Furthermore, I agree:

1. To hold in strictest confidence all the information on the interviews transcripts which has been revealed by interviewees who agreed to participate in this research on the condition that their interviews would remain strictly confidential. I understand that I have a responsibility to honour this confidentially agreement.
2. To not make copies of any interviews texts, unless specifically requested to do so by the researcher.
3. To store all study-related materials in a safe, secure location as long as they are in my possession.
4. To return all study-related materials to Tamara Qumseya in a complete and timely manner.
5. To not discuss or share the information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the researcher of this study;
6. To delete all electronic files containing study-related documents from my computer hard drive and any back-up devices.

I am aware that any violation of the terms detailed above would constitute a serious breach of ethical standards, and I adhere to the agreement in full.

Transcriber’s name (printed) _____

Transcriber's signature _____

Date _____

This research has been approved by the School of Psychology Human Ethics Committee under delegated authority of Victoria University of Wellington's Human Ethics Committee (Ethics application: 0000022443).

Appendix D8: Study 3 information sheet (Arabic version)



رقم الطلب: (0000022443)

هل ترغب في المشاركة في مقابلة للتكلم عن امور تهمة تتعلق بكونك عربي تعيش في اسرائيل. في هذه الأثناء فريق من الباحثين من كلية علم النفس، جامعة فكتوريا في ويلنجتون/نيوزيلاندا يجرون هذه الدراسة، وأنت مدعو للمشاركة، وسنكون شاكرين لك إذا لبيت هذه الدعوة.

ولكن قبل أن تقرر، من المهم أن تفهم سبب إجراء هذا البحث، وماذا يتضمن. ولذلك نرجو منك أن تخصص بعض الوقت لقراءة المعلومات التالية بتمعن. ويمكنك كذلك مناقشتها مع آخرين إن أردت.

شكراً لقراءة هذه المعلومات:

ما هو هدف هذا البحث؟

هذا البحث سيتيح لنا إمكانية النظر إلى تجارب الشباب العربي في إسرائيل. وكذلك سوف يركز البحث على أثر السياق الاجتماعي والسياسي والعلاقات العائلية على الطرق التي يرى فيها الشباب أنفسهم، وكذلك تأثيره على مدى تكيفهم مع الحياة في إسرائيل. يهدف هذا البحث للمساهمة في زيادة المعرفة حول تجارب الشباب في المجتمعات متعددة الثقافات.

من الذي يجري هذا البحث؟

تمارا قمصية هي طالبة دكتوراه. بروفييسورة كولين وارد هي المشرفة الأولية على هذا المشروع. تمت الموافقة على هذا البحث من قبل لجنة الأخلاق الإنسانية في كلية علم النفس، بموجب السلطة المفوضة لها من قبل لجنة الأخلاق الإنسانية في جامعة فكتوريا في ويلنجتون/نيوزيلاندا.

ماذا يترتب على موافقتك على المشاركة في هذا البحث؟

إذا وافقت على المشاركة ستقوم بقضاء 30-90 دقيقة للتحدث حول مواضيع مهمة بالنسبة لك. سوف نتناقش حول الأمور الجيدة التي تحدث لك خلال العيش في إسرائيل. وأيضا التحديات التي يمكن ان تواجهها. أيضا سنقوم بالتحدث حول دور العائلة في مساعدتك للتكيف للعيش في إسرائيل، وأيضا حول تأثير السياق الاجتماعي والسياسي على العيش في المجتمعات المتعددة الثقافات.

المقابلة ستكون في وقت مناسب لك، وسنقوم باختيار طريقة مناسبة لك لعمل المقابلة عن بُعد (مثل ترتيب وقت لعمل المقابلة عن طريق سكايب Skype). بعد أخذ اذنك، المقابلة ستكون مسجلة، لكن اسمك أو أي معلومات أخرى مُعرفة عنك لن تكون مرتبطة بإجاباتك في المقابلة وسيتم استبدالها برموز فقط). بالإضافة الى ذلك، المقابلة ستكون خصوصية جداً، أي أنك لن تُعرف في أي بحث من أبحاثنا.

قبل المقابلة، سنقوم بالطلب منك ان توقع قسيمة موافقة التي تحدد أنك موافق على جميع الشروط. بعد المقابلة، سيكون بإمكانك أن تستلم بريد الكتروني يحتوي على نص المقابلة. ستكون مدعو لان تقدم أي ملاحظات أخرى أو أن تضيف أي معلومات اضافية أو تقوم بتغيير أي جزء من أجزاء المقابلة. خلال البحث أنت حر للانسحاب في أي وقت، قبل ان تقدم الملاحظات حول نص المقابلة (إذا اخترت أن تقوم بذلك).

السرية والخصوصية:

- فريق البحث سبذل أقصى الجهود للتأكد من انك لن تكون مُعرف في أي من التقارير أو الأبحاث المنشورة. أي معلومات ستقوم بتقديمها خلال المقابلة مثل اسمك، ستكون مشفرة برموز فقط. لكن، قصتك ممكن ان تكون مألوفة لآخرين مثل الأصدقاء الذين شاركتم قصتك.
- قسائم الموافقة سوف تكون محفوظة لمدة خمس سنين. الملفات الصوتية سوف يتم اتلافها بعد ان تتم تفريغها الى نص كتابي. نصوص الكتابة ستكون محفوظة للأبد في ملف الكتروني آمن.
- نسخة من النصوص الكتابية، بدون معلومات مُعرفة عن المشترك، سوف تبقى تحت وصاية تمارا قمصية والمشفرة عليها، بروفييسورة كولين وارد.
- يمكن أن يتم الطلب من بعض الأشخاص للمساعدة في تفريغ المقابلات الصوتية الى نصوص كتابية. لكن اذا تم استخدامهم، سوف يقوموا بالتوقيع على قسيمة للموافقة انهم لن يقوموا بخرق أي قيمة اخلاقية والتي تتعلق بالسرية والخصوصية.

ماذا سيحصل للمعلومات التي ستقدمها؟

المعلومات التي ستقدمها ستُستخدم في واحد أو أكثر من الأغراض التالية:

- النتائج النهائية سوف تُقدم للنشر في مجلات محكمة، أو سَتُعرض في مؤتمرات علمية.
- النتائج النهائية قد تشكل جزءاً من رسالة دكتوراه أو مشاريع أبحاث، والتي يمكن ان تُقدم للتقييم.
- طبقاً لمتطلبات بعض المؤسسات والمجلات العلمية المحكمة، نصوص المقابلة الكتابية، بدون معلومات مُعرفة عن المشترك، قد تُشارك مع باحثين مؤهلين آخرين.
- نصوص المقابلة الكتابية بدون معلومات مُعرفة عنك، قد تستخدم في دراسات أخرى لها علاقة.

عندما تُنتهي المقابلة سوف تُعطى بعض المعلومات الإضافية. إذا كنت ترغب بمعرفة النتائج لهذه الدراسة، فإنها ستكون متوفرة في الصفحة الالكترونية لمركز "عبر الثقافات التطبيقية" www.victoria.ac.nz/cacr في شهر أيلول 2016.

إذا كان لديك أي قلق أو مخاوف حول هذا المشروع، أو لديك أي أسئلة تتعلق بأخلاقيات البحث الرجاء التواصل مع المسؤول
عن لجنة الأخلاق الانسانية في جامعة فكتوريا بروفيسورة سوزان كوربيت

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إذا كان لديك أية أسئلة أخرى بخصوص هذه الدراسة، الرجاء التواصل مع أي من المذكورين أدناه.

شكراً لأخذك المشاركة في هذه الدراسة بعين الاعتبار.

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Appendix D9: Study 3 consent form (Arabic version)

قسمة الموافقة

دراسة حول الهوية والصحة النفسية للشباب العربي في المجتمعات المتعددة الثقافات

قد قمت بقراءة صفحة المعلومات حول الدراسة، وأفهم انه:

- (1) سوف تتم مقابلتي مرة واحدة، والمقابلة ستكون مسجلة صوتيا. سوف سيتم تفرغ المقابلة الصوتية الى نص كتابي بعد ذلك.
- (2) بالرغم من أن بعض المقاطع من المقابلة سيتم استخدامها في البحث أو أي مشاريع لها علاقة، اسمي أو أي معلومات مُعرفة عني لن تكون مرتبطة بإيجاباتي في المقابلة أو النصوص الكتابية، وسوف يتم استبدالها برموز.
- (3) قسائم الموافقة سوف تكون محفوظة لمدة خمس سنين. الملفات الصوتية سوف يتم اتلافها بعد ان تتم تفرغها الى نص كتابي. نصوص الكتابة ستكون محفوظة للأبد في ملف الكتروني آمن.
- (4) انا أو أي شخص يتم الحديث عنه داخل المقابلة لن يكون معرف في الأبحاث أو التقارير المنشورة، ولكن قد يكون مألوف لبعض الأشخاص الذين شاركت معهم قصصي.
- (5) أسئلتني حول هذا البحث تمت اجابتها بشكل مرضي.
- (6) قمت بالمشاركة في هذا البحث بشكل طوعي وبدون أي اكراه.
- (7) أنا سأتمكن من الاطلاع على النص الكتابي للمقابلة وأن أزود أي ملاحظات حولها. أنا سأتمكن أيضا بالانسحاب من المشروع في أي وقت، ما دام أن ملاحظاتي على النصوص الكتابية غير مقدمة من قبلي (إذا رغبت بتقديمها).
- (8) لن أقوم بنسخ أو احتفاظ أو كشف عن هوية الأفراد المذكورين خلال المقابلة.

☐ أنا اوافق على الاشتراك في هذا البحث

☐ أنا لا اوافق على الاشتراك في هذا البحث

تاريخ اليوم

التوقيع

الاسم

☐ انا أرغب بأن أقوم بتقديم ملاحظات حول النص الكتابي للمقابلة

بريدي الالكتروني لاستلام النص الكتابي للمقابلة

البريد الالكتروني:

نسخة ل:

(1) للمشارك

(2) للباحث

Appendix D10: Study 3 debrief form (Arabic version)



رقم الطلب: (0000022443)

شكراً لمشاركتك في هذا البحث. نأمل أن تكون قد قضيت وقتاً جيداً.

هذه الخلاصة مصممة للتأكد أنك كنت تشعر بارتياح خلال المقابلة التي شاركت بها اليوم، وأيضاً لتقديم بعض المعلومات الإضافية حول هذا البحث. نحن طلبنا منك المشاركة في هذا البحث لأننا مهتمون بالأشياء الجيدة التي تجعل الشباب العربي بالشعور بالانتماء في المجتمع المتعدد الثقافات، وأيضاً التحديات التي تواجههم في التأقلم في المجتمع الإسرائيلي. أيضاً، نريد ان نعرف كيف تؤثر عائلاتهم والسياق الاجتماعي السياسي المحيط بهم بتجاربيهم الثقافية وصحتهم النفسية. أظهرت الأبحاث أن الأشخاص اللذين يعيشون في مجتمع متعدد الثقافات يمكن ان يكون لديهم عدة خيارات حول المسائل الثقافية، والتي يمكن أن تشمل لأي مدى يرغبون بالحفاظ على ثقافتهم التراثية، وأيضاً مدى رغبتهم بالتكيف حول الأمور التي تحدث في المجتمع المهيمن (الكبير). بعض الأشخاص يمكن أن يكونوا مرتاحين في التعامل مع الثقافتين ودمجهم. آخرين يمكن أن يتخلوا عن ثقافتهم، أو ينفصلوا عن الثقافة الجديدة. في حين، يمكن أن يقوم آخرين بالانفصال عن الثقافتين. تشير الأبحاث أن الحفاظ على الثقافة التاريخية عند المشاركة في المجتمع المهيمن تقود الى نتائج إيجابية، بما في ذلك رضا أكبر عن الحياة. بالرغم من أن الفوائد لهذه الاستراحيات متفق عليها بشكل عام، إلا أنه يوجد عدد قليل من الأبحاث التي تبين كيفية تحقيق الفرد لهذه الاستراحيات. في هذا البحث، نحن ننظر للاستراتيجيات التي يستخدمها الشباب العربي لتحدي الضغوط الثقافية، وأيضاً نبحث في تأثير العائلة والعوامل الاجتماعية السياسية على التوافق النفسي لدى الفرد وعلى الاستراتيجيات التي يستخدمها. هذا البحث مهم لأنه يساعد الشباب العربي وعائلاتهم. إذا تمكنا من تحديد العوامل التي تدعم الفرد بفعالية خلال مشاركته في الاتصال مع الثقافات المختلفة، فإنه يمكننا أن نساعد في تجربة العيش في مجتمع متعدد الثقافات بشكل أسهل وأكثر متعة.

إذا كنت ترغب بمعرفة النتائج، فإنها ستكون متوفرة في الصفحة الالكترونية لمركز "عبر الثقافات التطبيقية" www.victoria.ac.nz/cacr في شهر أيلول 2016. إذا كان لديك أي قلق أو مخاوف حول هذا المشروع، أو لديك أي أسئلة تتعلق باخلاقيات البحث الرجاء التواصل مع المسؤول عن لجنة الأخلاق الانسانية في جامعة فكتوريا بروفيسورة سوزان كوربيت

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إذا لديك أي أسئلة أخرى بخصوص هذه الدراسة، الرجاء التواصل مع أي من المذكورين ادناه. يمكن أيضا ان يكون مفيد لطلب الدعم من شخص قريب لك كصديق او قريب. شكرا مرة أخرى لمشاركتك في هذا البحث.

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