

Université de Montréal

**Does Acculturation Equal Identification? Two studies  
with Latin-American Immigrants**

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Does Acculturation Equal Identification? Two Studies with Latin-American Immigrants

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## RESUMÉ

Partout, des millions d'immigrants doivent apprendre à interagir avec une nouvelle culture (acculturation) et à s'y identifier (identification). Toutefois, il existe un débat important sur la relation entre l'acculturation et l'identification. Certains chercheurs les considèrent comme étant des concepts identiques; d'autres argumentent qu'un lien directionnel unit ces concepts (c.-à-d. l'identification mène à l'acculturation, ou l'acculturation mène à l'identification). Toutefois, aucune étude n'a pas investigué la nature et la direction de leur relation. Afin de clarifier ces questions, trois modèles théoriques testeront la relation entre l'acculturation et l'identification et deux variables centrales à l'immigration, soit être forcé à immigrer et l'incohérence des valeurs. Dans le premier modèle, les variables d'immigration prédisent simultanément l'acculturation et l'identification. Le second modèle avance que les variables d'immigration mènent à l'identification, qui mène à l'acculturation. Le troisième modèle précise plutôt que les variables d'immigration prédisent l'acculturation, qui prédit l'identification. Le premier modèle propose que l'acculturation et l'identification sont le même concept, tandis que les second et troisième stipulent qu'ils sont différents (ainsi que la direction de leur relation). Ces modèles seront comparés afin d'examiner l'existence et la direction du lien qui unit l'acculturation et l'identification. Lors de la première étude, 146 immigrants latino-américains ont répondu à un questionnaire. Les analyses des pistes causales appuient le troisième modèle stipulant que l'acculturation mène à l'identification et, donc, qu'ils sont des concepts distincts. Les résultats ont été confirmés à l'aide d'une

deuxième étude où 15 immigrants latino-américains ont passé une entrevue semi-structurée. Les implications théoriques et pratiques seront discutées.

*Mots clés:* acculturation, identification, immigration

## **ABSTRACT**

At present, millions of immigrants are learning to participate (acculturation) and identify to a new culture (identification). In acculturation research, there is considerable debate about the relationship between acculturation and identification. While some researchers consider them as identical concepts, other researchers argue that they are distinct. In addition, it is unclear which variable is at the origin of the other one. The aim of our research is to clarify the distinction and relationship of the variables. To this end, three theoretical models will be tested; they will differ on how acculturation and identification relate to two important immigration variables (coerciveness to immigrate and value incongruence). The first model states that the immigration variables simultaneously predict acculturation and identification. The second model affirms that the immigration variables predict identification, which then predicts acculturation. The third model is similar but instead acculturation predicts identification. Thus, if acculturation and identification have the same relationship to the two immigration variables (first model), they represent a single construct. However, if identification leads to acculturation (second model), they must be different concepts, identification prompting acculturation. Nonetheless, if acculturation leads to identification (third model), then these variables are not only different but acculturation influences identification. In the first study, 146 Latin American immigrants responded to a questionnaire. Path analyses support the third model, suggesting that acculturation leads to identification. The results were confirmed

in a second study, where the semi-structured interviews of 15 Latin American immigrants were analyzed. The theoretical and practical implications are discussed.

*Key-words:* Acculturation, identification, immigration



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## List of Acronyms and Abbreviations

CFI	Comparative Fit Index
$N$	Total number of cases in a sample
$p$	Probability of a success in a binary trial
$r$	Pearson product-moment correlation coefficient
RMSEA	Root mean square error of approximation
SD	Standard deviation
$\chi^2$	Chi-square

*This Master's thesis is dedicated to every  
immigrant in the world. It is with their  
stories and faces in mind that this thesis  
was written*

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## **Introduction**

In 2006, 19.6% of the Canadian population was of immigrant origin (Statistics Canada, 2007); that is, one out of five Canadians was an immigrant. This number is projected to augment by the year 2031, increasing to 29%- 32% of the population, with Arabs and West Asians being the groups that will increase the most (Statistics Canada, 2010). The projections also estimate that this same percentage of Canadians will have a mother tongue different from French and English, and 14% of them will have a non-Christian religion. What these statistics show is that immigration in Canada, as in most western countries, is a reality that cannot be denied. The increased number of immigrants has lead (and will continue to lead) to an increasingly diversified population, where people with different visions of the world come together and integrate the different ways of viewing the world. Even though studying such social changes from a societal framework is essential, it is also fundamental to understand each individual immigrant's perspective and their ways of integrating such changes. After all, healthy citizens make for healthy societies.

The present master's thesis explores two important and related changes that each immigrant must undergo: the first one refers to behavioural changes, how immigrants come to behaviourally participate in the new culture. This is reflected on how comfortable they feel participating in cultural activities, as well as on how satisfactory they find their relations with people from the new culture; this, in essence, is acculturation. The second change studied here refers to changes in identity, that is, how

an immigrant comes to identify, view, or consider himself as part of a new cultural group.

The relationship between acculturation and identification is not always clear in psychology. Sometimes, they are considered to be the same (acculturation = identification). However, sometimes, they are believed to be two different variables (acculturation  $\neq$  identification). Indeed, there is mixed literature on how these concepts relate to each other and no evidence directly testing the similarity or distinctiveness of the concepts (“acculturation = identification” vs. “acculturation  $\neq$  identification”).

Establishing the sameness or distinctiveness of these constructs is essential, both theoretically and practically. By settling whether acculturation and identification are the same or not, researchers will be better equipped to ask and answer the difficult immigration questions. For example, if acculturation is found to be conceptually different but leading to identification, researchers may be able to explore the circumstances that promote, or hinder the relationship between these variables. In more applied work, integration programs for immigrants can be evaluated using acculturation and identification separately, as the programs may have different effects on these variables. Thus, establishing the difference between these two variables can have important ramifications.

The first goal of the following master’s thesis is to disentangle the ambiguity in acculturation literature. It will empirically examine the two opposite hypothesis (“acculturation = identification” vs. “acculturation  $\neq$  identification”) by probing how acculturation and identification relate to two important pre and post immigration variables: coerciveness to immigrate (i.e., how forced people felt to immigrate) and

value incongruence (i.e., the difference between people's own values and the values perceived in the new culture).

By trying to establish whether acculturation and identification are different or not, another important question arises. If these two constructs are the same, there is no need to question which concept originates the other. However, if the concepts are different, then we need to explore the directionality of their relationship. We need to determine whether acculturation facilitates identification, or rather, whether identification leads to acculturation. Therefore, the second goal of this Master's thesis is to determine the direction of the relationship between these variables by making use of coerciveness to immigrate and value incongruence.

To this end, three models will be proposed and tested. If Model 1 (acculturation = identification) is found to be true, that is, if the external immigration variables have the same relationship with acculturation and with identification, then we can conclude that they are indeed the same variables. If, on the other hand, Model 2 (acculturation  $\neq$  identification, and identification leads to acculturation) is acceptable, then we can conclude that they are two different constructs and that identification precedes and leads to acculturation. Lastly, if Model 3 (acculturation  $\neq$  identification, and acculturation leads to identification) is confirmed, it would also imply that acculturation and identification are two different concepts, but it would presuppose that identification will not take place without acculturation. By testing these three models, we will be able to determine whether acculturation and identification are the same or different concepts and, if indeed they are different, which concept determines the other (see Table 1 in page 12 for a summary of the models).

This master's thesis is divided in four chapters. This first chapter consists of the theoretical context. First, the concept of identification and acculturation will be explored, emphasising the contradiction that is found in literature (“acculturation = identification” vs. “acculturation  $\neq$  identification”) and the importance of testing which model is correct. In addition, we will explore the possible direction of the relationship between these two concepts, that is, if identification leads to acculturation or vice versa. Afterwards, the external factors (i.e., coerciveness to immigrate and incongruence of values) used to test the sameness or difference between the concepts are fully explained. Subsequently, the three models will be presented (Model 1: acculturation = identification; Model 2: acculturation  $\neq$  identification, and identification leading to acculturation; Model 3: acculturation  $\neq$  identification, and acculturation leading to identification).

The second chapter will discuss the methodology employed in the first empirical study used to test the models. This is a quantitative study, where Latin American immigrants to Canada ( $N = 147$ ) answered a questionnaire. The results of the path analysis performed in order to test the three models are presented, followed by a discussion of the results and the need to obtain the same results with a different methodology.

The third chapter presents the second study, which has a qualitative methodology and is carried out to replicate the results previously found. Fifteen immigrants selected from the first study narrated their immigration stories. After their stories were coded for the main variables, the results of their narratives were analysed. A discussion of results follows.

Lastly, the fourth chapter will discuss the theoretical and practical implications of the results, and the methodological issues of the studies. This chapter also explore the repercussions of distinguishing acculturation from identification. Lastly, it highlights indications for future studies by exploring how social norm theory and cognitive dissonance theory can influence the relationship between acculturation and identification.

# CHAPTER 1

As immigrants arrive to a new country, they are faced with many challenges. Some of them are everyday struggles that can have an important effect on their well-being. For example, they must find a place to live, get a bank account, a health insurance card and a driver's licence, try to get a job, and very likely learn a new language. As they juggle with the practicalities of everyday life in a new country, immigrants must also deal with the pressing psychological changes they are experiencing.

An important change experienced by immigrants is in their self-concept. They have to confront the ever pressing question “who am I?”, and more importantly, “who am I, now that I discovered a different way of being in this new culture?” By being introduced to a new country, they undergo changes in their identity, in the way they define themselves, and in how they construct their self-definition. These changes in an immigrant's self-concept can have significant consequences for their personal (e.g., well-being, Benet-Martinez, Leu, Lee, & Morris, 2002) and social lives (e.g., tolerance of other groups, Roccas & Brewer, 2002).

Another change that comes as a result of living in a new country is that immigrants have the possibility of living in and appreciating a new culture. They have the opportunity to create friendship ties with people from a different culture, as well as participate in new traditions. In other words, immigrants have the unique potential of “walking in the shoes” of a person from a different culture. By changing their behaviour



and making it similar to the one observed in people from the new cultural group, immigrants acculturate.

These two changes, changes in behaviour (acculturation) and changes in self-concept (identity) occur as a consequence of intercultural contact. They can occur simultaneously, and in the same direction. This could imply that both concepts are similar, so similar in fact that they are the same concept. However, this is not necessarily so; they could be related yet unequal concepts. What is the true relationship between participating in the new culture, or acculturating, and cultural identification?

The goal of the research presented in the following chapters is to better understand the relationship between acculturation and identification, by making use of two important immigration variables, coerciveness to immigrate (or feeling forced to immigrate) and value incongruence. More specifically, we will test whether acculturation and identification are the same (e.g., Wong-Rieger & Quintanta, 1987) or different constructs (e.g., Ward, Bochner & Furnham, 2001), by examining their relationships to coerciveness to immigrate and value incongruence. If acculturation and identification are the same, we would expect them to have the same relationship to coerciveness to immigrate and value incongruence. However, if acculturation and identification are different constructs, they should have a different relationship to both immigration variables. Nonetheless, before attempting to further comprehend the relation between these variables, we must first understand how a person comes to identify to a new culture.

## **Cultural Identity**

Social identity has been famously defined by Tajfel (1978) as the “part of an individual’s self-concept which derives from his knowledge of his membership of a social group together with the value and emotional significance attached to that group” (p. 63). In other words, it is the part of a person’s identity that exists because he knows that he belongs to a group, that this group has a certain value, as well as a certain emotional significance (Ellemers, Kortekaas, & Ouwerkerk, 1999). According to Taylor (1997), one’s cultural group is a particularly important source of one’s social identity because it provides individuals with an overarching framework or blueprint of what to believe, and how to behave, in a specific culture (Taylor, 1997). In other words, identification with a specific cultural group enables individuals to think and behave appropriately in that specific culture, by providing them with self-knowledge based on their group’s characteristics, such as a shared history, language and values (Berry, 1980).

The importance of culture in one’s identity is exemplified by the number of theories about the self that place culture as the reference point of one’s identity (Sussman, 2000). For example, Markus and Kitayama (1991) believe that the culture a person is born in determines whether he has an independent, or an interdependent self-construal. Similarly, terror management theory (Solomon, Greenberg, & Pyszczynski, 1991) states that many of one’s culturally-relevant behaviours exist to protect against existential anxiety. These theories serve to illustrate the essential role of culture in one’s self and identity.

Cultural identity and the self are usually considered to be very static concepts. A Canadian will generally have a Canadian identity throughout his life time; a Colombian will generally have a Colombian identity. As long as these people remain in their culture, their cultural identity will not change but rather remain the same. However, when an individual experiences major life changes, the self-concept undergoes change (Amiot, de la Sablonnière, Terry & Smith, 2007). Modifications in cultural identity are even more notorious when immigration is the change taking place because an individual is now in contact with a culture that is different from the person's culture of origin. This contact may lead to changes in the self-concept such that the individual starts thinking of himself as part of the new cultural group. He can start identifying to people in the new culture and viewing himself as a member of new cultural group. Among immigrants, one of the important correlates of identifying to the new cultural group is acculturation.

### **Acculturation and Cultural Identification**

Graves (1967) was the first person to use the term "psychological acculturation", which he defined as the change in worldview that occurs in groups (or individuals) as a result of being in contact with another cultural group. In addition, Graves explains that a person must identify to the new cultural group in order to acculturate, thus, giving them different definitions and functions. Nevertheless, after this explanation, he uses the words acculturation and identification as if they were synonyms, erasing the distinction that he had created between the two terms. Graves' text reflects the confusion that has plagued the social sciences since.

After Graves, the words acculturation and identification have been used interchangeably by some researchers, as if they were synonymous of each other, while others have clearly given them different definitions and roles. However, even after 40 years of acculturation research, confusion still remains as to how these concepts relate to each other. No one has clearly determined whether they are the same or different, or whether one leads to the other. This can be exemplified by examining Berry's (1997) popular theory of acculturation.

Berry (1997) presents acculturation as being bidimensional; a person can acculturate to a new culture and to the culture of origin, and these two levels or dimensions of acculturation are independent of each other. Based on these two dimensions, Berry created four categories or strategies of acculturation where immigrants and other minority groups fit, depending on their level of acculturation to both cultures. Even though Berry's theory has inspired many researchers, one of the criticisms that his theory faces is the lack of psychological content in the classification of acculturation (Rudmin, 2003). This can be exemplified by the fact that Berry uses acculturation and identification as if they were synonyms. Thus, the unclear relationship between these two concepts has permeated even one of the most cited acculturation theories today.

In terms of acculturation's definition, the one commonality found among many studies is that acculturation implies that an individual changes his behaviour (Berry, 1997; Berry, Kim, Minde, & Mok, 1987; Gordon, 1964; LaFramboise, Coleman, & Gerton, 1993; Ryder, Alden, & Paulhus, 2000; Ward et al., 2001; Wong-Rieger &

Quintana, 1987). Considering this pattern in the definition of acculturation, it is henceforward defined as the changes observed in individuals' behaviour that is the result of contact with a different culture.

It is usually believed that individuals living in contact with a culture different from their own for an extended period of time will not only learn the social skills and knowledge of the new culture but will also integrate, to some extent, the new cultural identity (Cuellar, Arnold, & Gonzalez, 1995). This is evidenced by the personal testimonies of immigrants who return to their country of origin and feel that they no longer belong there. Their self-concept has changed, and they can no longer define themselves solely as Colombians, for example.

As Trimble (2003) points out, many researchers believe there is an important relationship existing between acculturation and identity; however, few have been able to clarify their relationship because these are very complex and intertwined constructs. Nevertheless, exploring the sameness or distinctiveness of these variables has important theoretical and practical consequences. At a theoretical level, it will not only allow researchers to better understand the relationship between the two variables (e.g., when and how they predict each other), but it will also lead to exploring new questions (e.g., does acculturation lead to more identification?). At a more practical level, better understanding their relationship will lead to being able to better target policies and interventions with immigrants. For example, if we determine that acculturation and identification are different and that indeed acculturating to a new culture leads to

identifying to it, then policy makers could target the acculturation of immigrants, knowing that identification with the new culture will follow.

Few studies that have examined the relationship between acculturation and identification, and they are thus described. Phinney (2003) showed with a multiple regression that individuals who acculturated (here measured as the extent to which immigrants interact with Americans as well as their English proficiency) tended to have a higher levels of American identity. However, the statistical analysis does not allow us to determine whether the two concepts are the same or not, nor the direction of the relationship.

Hutnik (1986), on the other hand, categorized individuals according to their level of identification to the new culture and to the culture of origin. More specifically, inspired by Berry's (1997) four acculturation strategies, Hutnik proposed four identity strategies. Individuals were placed in one of the categories, depending on their levels of identification to the new culture and the culture of origin. Then the different identity strategies were compared in their acculturation level (or social adaptation, in Hutnik's term). Results from this study showed that, in general, individual's identity strategies did not necessarily predict acculturation. A follow-up study by Snauwaert, Soenens, Vanbeselaere, and Boen (2003) showed that Hutnik's identity strategies do not necessarily relate to Berry's acculturation strategies either. In other words, a person who highly acculturates to the new and original culture does not necessarily identify highly to the new and original culture.

Even though these two studies are pioneers in that they are testing the relationship between acculturation and identification, there are two important shortcomings that must be highlighted. In both studies, individuals were categorized based on Berry's (1997) four acculturation strategies; as a consequence, some of the criticisms aimed at Berry's theory (Rudmin, 2003) applies to it. More specifically, by theorising categories and then forcing data into these categories, an important source of bias is introduced (Rudmin, 2003) and thus, the true relationship between acculturation and identification cannot be understood. In addition, by putting individuals into categories, statistical variance is removed, which may have an important effect on results. Second, the directional relationship between these two concepts is not determined, as their statistical methods and their methodology do not test whether acculturation leads to identification or the opposite. Thus, even though these studies highlight the importance of studying the sameness or differences between acculturation and identification, no clear conclusion can be made. As such, confusion in the field continues to reign, as some believe they are synonyms, while others consider them as different (Liebkind, 2006).

There are two general schools of thought in acculturation literature that describe the relationship between acculturation and identity in different ways (see Table 1). In both literatures, acculturation clearly refers to changes in an individual's behaviour as a result of being in contact with another culture (Berry, 1997; Berry et al., 1987; Gordon, 1964; Hutnik, 1986; LaFramboise et al., 1993; Liebkind, 2006; Ryder et al., 2000; Snauwaert et al., 2003; Ward et al., 2001; Wong-Rieger & Quintana, 1987). However,

Table 1

*The acculturation schools of thoughts and the acculturation models*

Schools of thought	Definition of the school	Models	Definitions of the models
First school of thought	Acculturation = Identification	Model 1	Acculturation and identification occur simultaneously
Second school of thought	Acculturation $\neq$ Identification	Model 2	Identification leads to acculturation
		Model 3	Acculturation leads to identification

both views differ as to how they define identity in terms of acculturation (i.e., the same as, or different from, acculturation) and to their relationship (one directly predicts the other, or both are covariant).

The first school of thought posits that an acculturating individual acquires a new identity within the self while he integrates behavioural characteristics of the new cultural group (see Table 1; Berry, 1997; Berry & Kim, 1988; Berry et al., 1987; Cuellar et al., 1995; Snauwaert et al., 2003; Ryder et al., 2000; Wong-Rieger & Quintanta, 1987). In other words, identification is a form of acculturation, because it is an internal change, but a change nonetheless. According to this view, acculturation and identification with the new cultural group cannot be separated, because a person who behaves in a “Canadian way” must, without a doubt, also see himself as a “Canadian”. Therefore, a Colombian immigrant will integrate the Canadian identity at the same time as he creates social relationships with Canadians and participate in its traditions. As Kosmitzki (1996) summarizes it, this acculturation model implies that the new cultural identity is acquired as the person learns social skills and knowledge concerning the new cultural context.



Following the new cultural group's behaviour is enough to create in a person a cultural identity.

Empirically speaking, Berry, Kim, Power, Young and Bujaki (1989) found that people who participate in activities of the new society (e.g., participating in clubs, reading newspaper from the new culture) tend to have a higher desire to be in contact with the new culture. However, they did not directly test participants' cultural identity, thus not confirming that acculturation and identification are the same concepts. This way of conceiving the variables remains to be tested.

The second acculturation school of thought believes that being in contact with the new culture does not necessarily mean that immigrants integrate its identity (see Table 1). As Ward, Bochner and Furnham (2001) point out, successful immigrants will acquire the functional skills that enable them to succeed in the new environment; however, this may be independent from any changes in their identity. In other words, just because an individual adopts the behaviour of the new culture, it does not mean that he necessarily has a sense of belonging to the new cultural group.

Rosenthal, Bell, Demetrious and Efklides (1989) gave initial (yet statistically unclear) evidence for this hypothesis. In addition, more evidence was given by Wong-Rieger and Quintana (1987). Even though they considered identity changes as being part of acculturation, they measured behavioural acculturation apart from identity changes. Their results show that behavioural acculturation (e.g., working) was easier to integrate than cognitive (e.g., language) and self-identity (self-labelling) changes. Their results show that acculturation does not take place at the same rate as identity changes. In

addition, results from Hutnik's (1986; Snauwaert et al., 2003) study also point towards the difference between these concepts.

Some of the researchers that have differentiated between these two concepts have also postulated that identification is a prerequisite to acculturation. Graves (1967), for example, believed that identification with a new culture was necessary if an individual was to acculturate to it; according to him, believing that one belongs to a new culture is an antecedent and a requirement to changing the way one behaves. However, this directionality has not been tested. Even more, it is also possible to conceive of the opposite relationship between these concepts, such that acculturation or participation in a new culture leads to higher identification. Specifically, acculturation may introduce immigrants to the new cultural group, allowing them to experience the similarities and differences between the new group and themselves. By means of this participation, immigrants may be able to understand how the cultural group defines itself and eventually integrate this new definition into this self-concept (see Table 1).

In summary, many have theorized about the sameness or distinction of these psychological variables. Some acculturation researchers have hypothesized that acculturation and identification are essentially the same construct. Others believe that they must be conceptualized as two different variables. In addition, those espousing this view also consider that identification leads to acculturation even though the opposite directionality may also be possible.

As far as it is known, no one has empirically tested the difference or sameness of the acculturation and identification construct. Indeed, as the previously mentioned

literature shows, very few researchers have attempted to empirically explore this question (Rosenthal et al., 1989; Wong-Rieger & Quintana, 1987). Since the relationship between these variables has not been established (same versus distinct), the direction of this relationship also remains unclear. Therefore, the present thesis has two goals: first, to test the sameness or distinction of acculturation and identification, and second to test the directionality of these variables (identification leads to acculturation or acculturation leads to identification).

The two following studies will determine which of the two acculturation traditions is empirically supported as well as the casual direction of the relationship by testing three different models; in the first model, two important immigration variables, coerciveness to immigrate, and value incongruence, will simultaneously and directly predict both acculturation and identity. Model 1 implies that acculturation and identification are the same construct by expecting them to have the same relationship to the immigration variables (see Table 1).

In the second model, the two important immigration variables will only directly predict identification, which will in turn predict acculturation. Model 2 connotes that acculturation and identification are two different constructs, and that acculturation only arises after identification takes place (refer to Table 1).

Lastly, the third model presents coerciveness to immigrate and value incongruence as directly predicting acculturation, which will in turn predict identity. Just as Model 2, Model 3 also suggests that acculturation and identification are different.

However, it proposes that acculturation will give rise to identification, as opposed to Model 2 (see Table 1).

By testing these three models and comparing them to one another, we will establish whether the two variables are different or the same, as well as the direction of the relationship. Therefore, we turn to understand our predictive variables, coerciveness to immigrate and value incongruence, and their relationship to acculturation and identification.

### **Coerciveness to Immigrate**

Generally, acculturation researchers (e.g., Berry, 1997; Berry et al., 1987; Ward et al., 2001) mention several pre-immigration factors that influence the acculturation process. Some are demographic (e.g., age, time spent in the new country of residence) while others are psychological (e.g., coping strategy, locus of control). Most researchers believe that it is important to pay special attention to the economic, social, political and cultural factors in the society of origin, because they can illustrate a person's reasons for immigrating; and, as Berry (1997) points out, "what led the acculturation group to begin the process (whether voluntary [or not]) appears to be an important source of variation in the outcome" (p. 26). In other words, the degree to which people felt forced to immigrate can determine an immigrant's adaptation to the new culture. This can be so because feeling forced to immigrate summarizes several aspects of the pre-immigration process such as the economic/social/political/cultural situation of the society of origin, as well as the particular psychological factors of individuals that affect the adaptation process (e.g., desiring to increase their personal status). Considering that feeling forced

to immigrate summarizes several important pre-immigration factors, the present studies will use coerciveness to immigrate to better understand the relationship between acculturation and identification.

The term and distinction of voluntary versus involuntary immigration (Berry, 1997) is often employed in sociology (e.g. Taylor, 1969). For example, Richmond (1993) describes two types of immigrants: proactive and reactive. Proactive immigrants are those who decided to move after carefully considering all relevant information in order to maximize the advantages. Reactive immigrants, on the other hand, decided to move as they faced a crisis where the only perceived solution was to escape. Richmond (1993) argues that there is a quantitative difference between the two types of immigrants, which lies on the severity of the circumstances that caused migration; those that were more forced to immigrate (reactive immigrants) had very severe circumstances pushing them away from their countries. However, he did not specify how the differences between the two types of immigrants could affect their reaction to the new culture.

Most adaptation and acculturation models include coerciveness to immigrate as a variable that can affect people at any point of the process. For example, Berry (1997) believes that the adaptation process has five steps, beginning with being in contact with a new culture (first step) and finishing with adaptation (the last step). According to Berry, feeling forced to immigrate can affect the adaptation process in any of the five steps. Ward and colleagues (Ward et al., 2001) also believe that reasons for immigrating affect the acculturation and adaptation process; however, and again, they did not specify

where in the process (beginning with cross-cultural transition and finishing with adaptation) do reasons for immigrating, and ultimately, coerciveness to immigrate, affect an immigrant's adaptation process.

We believe it is possible that coerciveness to immigrate will be most important when people are trying to participate in the new culture, that is, when they are acculturating because people who are forced to immigrate do so with an emotional and experiential "baggage" that other immigrants do not have. These people usually have lived very negative experiences in their country of origin (e.g., threats to their lives), and they have to cope with these experiences as they learn how to participate in a new culture. They have certain responses that can impede on their cognitive processes (Everly & Lating, 2004) and exploratory behaviour, which are important for learning abilities during cross-cultural contact (Allen, Vaage, & Hauff, 2006). As such, people who felt forced to immigrate should have difficulty acculturating to a new country. Initial evidence for the influence of coerciveness to immigrate on acculturation was given by Berry, Kim, Minde and Mok (1987). Nonetheless, instead of asking people how forced they felt to immigrate, they separated people according to their type of immigration visa ("immigrants", "refugees", and "sojourners" or international students with a student visa). They assumed that refugees were the individuals most forced to immigrate, and they tested whether these groups differed in their levels of acculturative stress (the stress experienced when one's behaviour is in conflict with the behaviour appropriate in a new culture). Acculturative stress can be seen as an indirect measure of acculturation because individuals experiencing acculturation stress will avoid such a

feeling by not behaving in conflicting ways, which might require them to not participate in the host culture. As such, it is can be an indirect measure of acculturation.

Berry and associates (1987) found that immigrants with a “refugee” visa had the highest levels of acculturative stress, while “immigrants” (with a permanent resident visa) had the lowest levels. They concluded that “refugees” where more stressed by interaction with the new culture because they were forced to immigrate. Yet, two shortcomings in this study need commenting. First, it is not mentioned whether the difference in means is statistically significant, hence it cannot be concluded that one “type” of immigrant has less acculturation stress than another. Second, if the difference was significant, their degree of coerciveness cannot be assumed by their legal classification. For one, a boy who immigrates with his family may be classified as an “immigrant” even if s/he was forced to immigrate by his parents. Thus, it cannot be concluded that being forced to immigrate leads to lower acculturation stress based on the assumption that all “refugees” were forced to immigrate.

Further analysis of the sojourner sample (Berry et al., 1987) found that individuals who strongly desired to escape unpleasant situations had high acculturation stress. Again, this is not a direct measure of how much people felt forced to immigrate nor of their actual acculturation, but it gives initial evidence to the idea that feeling forced to immigrate impedes on acculturation.

Another study by Sayegh and Lasry (1999) also illustrates that coerciveness to immigrate and acculturation are related to each other. Even though this was not the main goal of their study, they found that people with different acculturation strategies (as

conceptualized by Berry, 1997) differed in their perceived coerciveness to immigrate. Even though the directional link cannot be established (perceived coerciveness affects acculturation, or acculturation affects perceived coerciveness), this study shows that there is a relationship between these variables.

Based on the theoretical and empirical evidence presented above, it is hypothesized that coerciveness to immigrate will negatively predict acculturation.

However, feeling forced to immigrate might not have a direct effect on identification with the new culture. This is so, because the characteristics that promote or hinder the integration of the new identity will only be experienced as the person is in actual contact with the new culture. For example, an individual will only be able to experience the similarities between the Colombian and Canadian identity when he has become acquainted with it. Without being in contact with the new culture, he will not be able to integrate the new cultural identity. Therefore, coerciveness to immigrate cannot affect identification with the new culture without first affecting his interactions with the new culture; unless, of course, acculturation and identification are in essence the same construct. Therefore, feeling forced to immigrate will be used as a predictor to settle whether acculturation and identification with the new culture are two different constructs or not.

If acculturation and identification with the new culture are synonymous, then feeling forced to immigrate should have a direct effect on acculturation and identification. That is, if they represent the same variable, we expect coerciveness to immigrate to have a direct and negative impact on both acculturation and identity



processes (i.e., identification with the new culture and identity integration). On the other hand, if acculturation and identification are not the same construct, there will be no direct effect of coerciveness to immigrate on identification; instead, there will be an indirect effect, where the effect of feeling forced on identification passes through acculturation. In other words, if acculturating doesn't necessarily mean identifying more to the new culture, feeling forced to immigrate should directly and negatively affect acculturation, and affect identity processes (i.e., identification with the new culture and identity integration) indirectly (through acculturation).

In addition to using coerciveness to immigrate to test whether acculturating is the same construct as identifying to the new culture, we will use another variable: the perception of value incongruence.

### **Value Incongruence**

Another important variable that has been shown to affect the acculturation process is the difference between a person's culture of origin and the host culture in terms of language, religion, skin color, and others as such (Berry, 1997; Black, 1976; Ward et al., 2001). Generally, the greater the difference between two cultures, the harder the adaptation process is. One of the most important differences that needs to be evaluated is the difference or incongruence of values (i.e., the perceived difference between one's values and the values in the new culture) for two main reasons: first, both individuals and societies hold values and second, values represent what people consider to be important and what they stand for. When one's personal values are incongruent with those in one's society, that is, when what one considers to be important is

incongruent with what society believes is important, one's well-being suffers (Stromberg & Boehnke, 2001). But what is the consequence of this incongruence on acculturation and identification with the new culture?

A value is defined by Schwartz (1994) as a "belief pertaining to desirable end states [...], that transcend specific situations [and that] guides selection or evaluation of behaviour, people and events [...]". In other words, a value is a belief about desirable transsituational goals. At a more cognitive level, values are cognitive representations of basic human needs and they express individual, biological, and societal needs. Schwartz found ten distinct types of values and has empirically demonstrated their universality in content and relationship to each other (Schwartz, 1992, 1994). That is, Schwartz's structure has shown to be universal, as there were very few variations differences when tested across 20 countries (Schwartz, 1992). The theoretical structure of values is such that some values are close to each other (e.g., benevolence and conformity) and congruent, while others are opposite (e.g., benevolence and hedonism) and incongruent in their essence. The pursuit of each one of the values has consequences at the level of the value structure; pursuing one specific value is most likely compatible with the values close to it (pursuing benevolence also allows one to pursue conformity) but incompatible with others opposite to it (pursuing benevolence does not allows one to pursue hedonism). This structure seems to hold even when an individual experiences value change (Bardi, Lee, Hofmann-Towfigh, & Soutar, 2009).

Every culture and every person differs in the importance they give to each value; for the Colombian immigrant, benevolence might be the most important value. At the

same time, he might perceive that for Canadians this value is not as important. When the individual finds himself in a position where his most important values are different from those in a society, he is said to experience person/society value incongruence. Sagiv and Schwartz (2000) noted that one of the reasons why value incongruence decreases well-being is because individuals living in a society with opposite values do not have the tools they need to pursue their own values (Sagiv & Schwartz, 2000). If the Colombian immigrant finds that the Canadian environment does not offer the tools required for him to express concern and care for his close ones, not only will he experience lower well-being, but he will also be less involved in the new culture. That is, if he experiences value incongruence, he will have trouble acculturating.

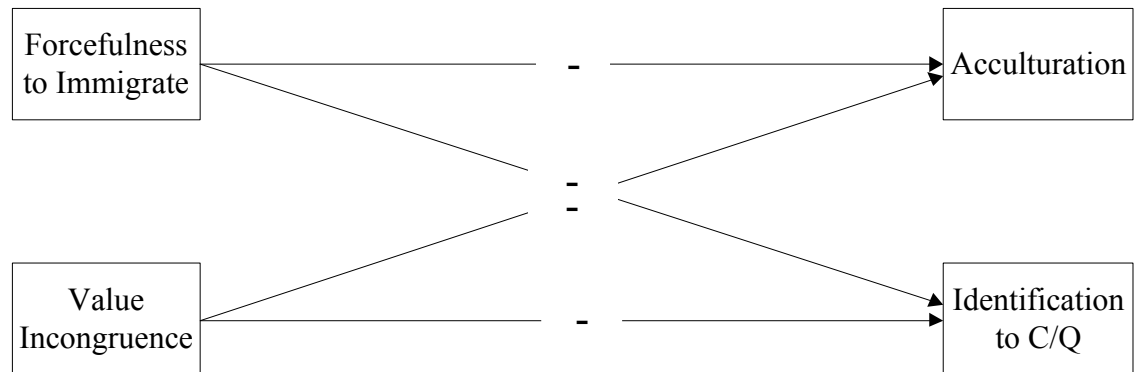
Research on organizational psychology has demonstrated how value incongruence can influence employees' adaptation to changes in their work. For example, it has been found that value incongruence plays an important role in employee movement. It affects employee's likelihood to leave an organization (e.g., Amos & Weathington, 2008; Hyde & Weathington, 2006) and their desire to stay after major changes have been implemented (Meyer, Hecht, Gill & Toplonytsky, 2010). These studies show that when the work environment does not give individuals the capacity to express their values and develop their personal goals, they are less likely to engage in the organization. Even though these studies were not done with an immigrant population, it gives initial support to the following proposition: value incongruence has a negative effect on the extent to which immigrants participate in the new culture (i.e., acculturate).

Taking these studies into an immigration context, if we consider that values are transsituational goals, and that goals aim at directing actions, then living in a place with values incongruent from one's own is living in a place where one's goals and the goals of the culture do not fit together. As a consequence of this lack of fit in goals, the individual cannot participate in the new culture, because participating in it, or acculturating, would go against his own values. Due to the low degree of acculturation, the individual experiencing value incongruence will have difficulty integrating the new cultural identity and will have a weak identification with it. In other words, experiencing value incongruence leads to a decrease in acculturation, which in turn leads to lower identification with the new culture. However, this will be true if acculturating to a new culture does not necessarily mean that a person identifies to it.

If identification and acculturation are the same construct, then we would expect value incongruence to have a direct and negative effect on both acculturation and identification with the new culture. On the other hand, if the two variables are distinguishable, then value incongruence should have a direct and negative effect on acculturation, which would in turn decrease identification with the new culture.

### **Overview of Studies**

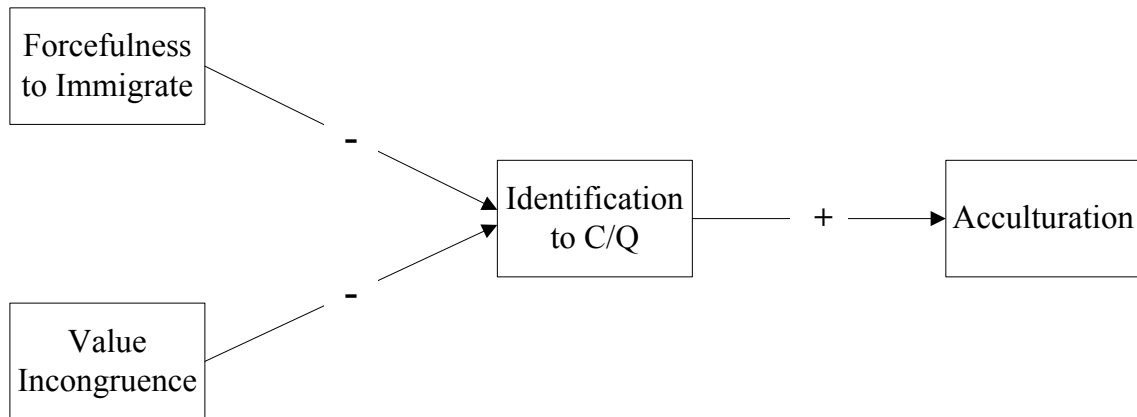
Two empirical studies will test whether acculturation and identification are the same constructs, or two different variables, and the direction between them by proving three different models. The three models will differ on how acculturation and identification relate to coerciveness to immigrate and value incongruence.



*Figure 1.* Model 1, where it is predicted that coerciveness to immigrate and value incongruence predicts acculturation as well as identification with the new culture. Acculturation and identity processes are considered to be the same.

The first model predicts that acculturation and identification are the same construct by stating that they will have equal relationships to coerciveness to immigrate and value incongruence. That is, this model posits that coerciveness to immigrate and value incongruence will negatively predict both acculturation and identification, such that an increase in feeling forced to immigrate and in value incongruence will simultaneously lead to lower levels of acculturation and identification (see Figure 1). If this model is accepted, then we can conclude that there is some evidence for thinking that acculturation and identification are the same construct.

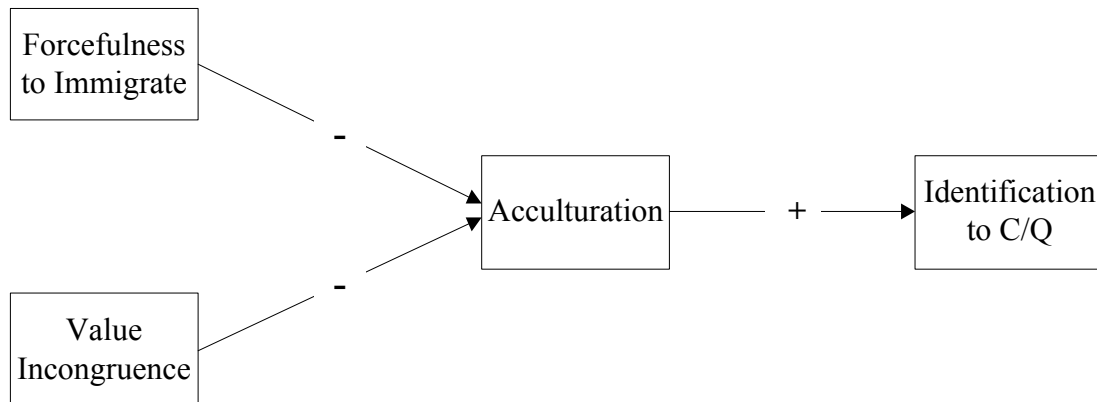
The second model predicts that acculturation and identification are different constructs by expecting a direct link between the immigration variables (coerciveness to immigrant and value incongruence) and identification, and an indirect link with acculturation. In other words, higher coerciveness to immigrate and value incongruence will lead to lower identification, which will result in less acculturation (Figure 2). If this



*Figure 2.* Model 2, where it is predicted that coerciveness to immigrate and value incongruence predicts identification which will in turn predict acculturation to the new culture.

model is accepted, we can conclude that identification and acculturation are different, and that identification is required in order to acculturate.

The third model also predicts that acculturation and identification are different constructs but it expects a different relationship between the variables. It proposes a direct link between coerciveness to immigrant and value incongruence and acculturation, but an indirect link with identification; identification will only be predicted by acculturation, and not by coerciveness to immigrate or value incongruence. Therefore, feeling greatly forced to immigrate and experiencing high levels of value incongruence will lead to lower acculturation, which will lead, in turn, to lower identification (see Figure 3). If this model is accepted, we may conclude that identification and acculturation are dissimilar concepts and that acculturation leads to identification.



*Figure 3.* Model 3, where it is predicted that coerciveness to immigrate and value incongruence predicts acculturation which will in turn predict identification with the new culture.

To choose the most appropriate model, two empirical studies were designed. The first one made use of a quantitative methodology and asked Latin American immigrants to answer a questionnaire that measured coerciveness to immigrant, value incongruence, acculturation, and identification. This study tested which of the three models presented above was superior using path analyses. The second study tested the validity of the preferred model with a qualitative design. Participants' spontaneous expressions of the main variables were closely examined and analyzed.

## CHAPTER 2

The goal of Study 1 is to test whether acculturation and identification are the same or different constructs by testing three different models; the first one implies that acculturation and identification are essentially the same construct. The second one entails that these two variables are different, and that identification leads to acculturation. The third also implies that they are different concepts, but in this model acculturation predicts identification. In order to choose the best of the three models, a quantitative study was performed.

### Method

#### Participants

In total, 147 immigrants whose mother tongue was Spanish were recruited in French classes and in Hispanic churches in Montreal. The age of participants ranged from 18 to 56, with a mean age of 34. In the sample, 61% (81) of participants were women. The majority of the participants were born in Colombia (45.9%), followed by Mexico (17.8 %) and Peru (13.7%). The remaining 22% came from other countries in Latin America. On average, participants had left their country of origin 53.71 months ago ( $SD = 70.33$ ), and 80% were living their first immigration experience in Canada.

Most participants had the permanent resident immigration status (75%), while 13.9% had the Canadian citizenship. Few participants were refugees (6.3%), seeking the refugee status (2.1%), or students with a student visa (2.1%). In total, one person reported having finished elementary school (.7%), 17.2% finished secondary school, and 18.6% did technical studies (e.g., to be a secretary). Most people had finished



undergraduate studies (51.4%), while some reported having completed graduate studies (11.7%). Most participants (97.8%) said that their mother tongue was Spanish; three people did not answer this question, and one person indicated Russian as his mother tongue. This person was removed from further analysis.

### **Procedure**

Using a back-translation procedure (Brislin, 1970), the questionnaire was first translated from English to Spanish by a bilingual individual, and then translated back into English by another person. Any incongruence between the original English questionnaire and the back translation was settled by a bilingual researcher.

To verify that that all the items were clearly stated, 5 individuals not included in the following results answered the questionnaire, seeking any mistakes or misunderstandings in the questions. Any confusion was resolved by the main researcher.

### **Measures**

The measures used in this study were selected with the targeted population in mind. Considering that the immigration population is not accustomed to answering questionnaires, scales with few items were included when possible.

**Coerciveness to immigrate:** With one question, participants were asked how much they felt forced to immigrate. The scale ranged from 1 (*Not at all forced*) to 10 (*Very forced*).

**Value incongruence:** To measure Schwartz (1992) 10 theoretical values, the short version of Schwartz's Portrait Value Questionnaire (PVQ) was used. Schwartz (2003) recommended the use of this scale over the most commonly used Schwartz Value Survey (SVS) with populations that do not come from an academic backgrounds or that

think in more concrete (as opposed to abstract) ways because it is conceptually easier to understand.

The 21 items of the PVQ describes 21 individuals who characterize one of Schwartz's 10 theoretical values, and participants answered how much they resemble the description. An example of an item is as follows: "She wants to have a lot of money and expensive things. It is important to her to be rich". Individuals answered in a Likert-type scale from 1 (*Not at all like me*) to 10 (*Very much like me*) whether they were similar to the described individuals or not. The more an individual said he resembled the description, the more he is said to endorse the value. Each value was measured by two items (except for universalism which had three items); the final score for the value was the mean of the value's items.

Subsequently, the same 21 items were answered by participants, but instead of concerning the similarities between the own participants and the descriptions, they answered how similar the descriptions were to a typical Canadian/Quebecer (1 being "*Not at all like a typical Canadian/Quebecer*", and 10 being "*Very much like a typical Canadian/Quebecer*"). To see the alpha and mean of every value, refer to Table 2.

The value incongruence score was created by calculating an absolute difference score. An individual's value score (e.g., his power value) was subtracted from his perceived Canadian/Quebecer value score (e.g., Canadian/Quebecer power value). This was done for each of the values, creating 10 value difference scores. Afterwards, these scores were averaged to create the value incongruence score.

Table 2

*Study 1: Alpha scores and means for participant's personal and Canada/Quebec cultural values*

	Personal values			Canada/Quebec cultural values		
	Alpha	Mean	SD	Alpha	Mean	SD
Total values	.77	6.46	1.18	.77	6.51	1.13
Power	.62	3.53	2.18	.57	5.94	2.30
Achievement	.65	5.57	2.52	.75	6.20	2.27
Hedonism	.72	6.71	2.38	.49	5.11	1.68
Self-direction	.68	7.33	2.20	.42	7.12	1.95
Universalism	.71	8.04	1.86	.58	7.28	1.81
Benevolence	.73	7.90	1.98	.62	5.71	2.24
Tradition	.28	5.13	2.26	.17	4.12	1.87
Conformism	.31	6.39	2.14	.48	6.36	2.37
Security	.65	7.42	2.31	.57	8.24	1.80

**Acculturation:** A shortened version of the Vancouver Acculturation Index (Ryder et al., 2000) was used to measure acculturation to Canada/Quebec. Its goal is to assess the extent to which people participate in, and identify to, the new culture. In order to avoid the identification aspect of the scale, the two items concerning identification and values were removed so that only behavioural items remained.

Generally, this scale measures participation in both heritage and host culture. However, in the present study we were only interested in seeing involvement in the host culture. For this reason, only items concerning the host culture were used. Seven statements measuring individuals' level of participation in Canadian/Quebecer culture were presented and participants answered in a Likert-type scale from 1 (*Totally disagree*) to 10 (*Totally agree*). An example of an item is: I often participate in Quebec's/Canada's cultural traditions. The internal reliability score for this scale is .79.

**Cognitive Identification:** To measure identification with Canada/Quebec, a scale developed by Ellemers (et al., 1999) was employed. Cognitive identification or self-categorisation refers to the cognitive awareness that one is a member of a group (Ellemers et al., 1999; Jackson, 2002). Three items were used to assess participants' identification with the new cultural group, and individuals answered using a Likert-type scale ranging from 1 (*Totally disagree*) to 10 (*Totally agree*). The alpha score was .84. An example of an item is "I have a lot in common with members of the Latin American group".

**Identity Integration:** When measuring cultural identity changes in immigrants, it is also important to measure another aspect of cognitive identity, which is identity integration. Identity integration is the process by which one comes to believe that a new identity is an important definition of who one is. It is through this process that a new identity becomes an essential aspect of one's self-concept, at the same level as those identities already in the self (Amiot et al., 2007; Benet-Martinez & Haritatos, 2005; Cheng et al., 2008; Sharma & Sharma, 2010). This is done by creating cognitive links between cultural identities, such that they overlap with each other and do not feel

fragmented (Amiot et al., 2007). Thus, a Colombian immigrant who has fully integrated the Canadian identity into his self-concept has created a cognitive overlap between these two identities and as a result will believe that being Canadian is as important to his self-definition as is being Colombian.

To measure identity integration, an adapted version of the “Inclusion of the Other in the Self” Scale (Aron, Aron, & Smollan, 1992; Aron, Aron, Tudor, & Nelson, 1991) was used. This pictorial scale was originally conceived to measure the closeness experienced with other people. In the present study, it was used to measure an individual’s perceived closeness or integration of his two cultural identities, the Latin American and Canadian/Quebecer cultural identities (for an adaptation to social identities, see Aron & McLaughlin-Volpe, 2001).

The scale consists of seven pictures showing two circles (one representing the Latin American cultural identity and one representing the Quebecer/Canadian cultural identity) overlapping to differing degrees. Picture 1 represents circles that do not overlap at all while Picture 7 shows circles nearly occupying the same space; Picture 2 to 6 represent different levels of overlap between the cultural identities. Participants were asked to select the number that best illustrates the relationship between the two cultural identities. Since both cultural identities are shown overlapping, the degree of overlap represents the degree to which the new cultural identity is interconnected with the culture of origin. The higher the score, the more integrated the new identity is.

## **Results**

### **Preliminary Analyses**

The variables used in the main analyses were examined for accuracy of data entry, missing values, and fit between their distributions and the assumptions of multivariate analysis (Tabachnick & Fidell, 2001). All missing data (representing less than 5% of the total sample) was replaced using the trend imputation method. In terms of normality of the data, scores were within the +/- 3 range of skeweness and kurtosis (Tabachnick & Fidell, 2001). In terms of outliers, no univariate or multivariate outliers were found.

### **Descriptive Analyses**

Table 3 presents the means obtained in this study and Table 4 the correlations amongst variables. An inspection of the correlation table shows that coerciveness to immigrate is negatively and significantly correlated to acculturation but not to the identification processes (i.e., identification and identity integration). A similar pattern is seen with value incongruence, as it negatively predicts acculturation (marginally significant) but not identification. These correlations give initial support for the distinction of acculturation and identification as they are not similarly predicted by coerciveness to immigrate and value incongruence.

### **Main Analyses**

To test the model where value incongruence and feeling forced to immigrate predict lower acculturation and identity processes (Canadian/Quebecer identity, Canadian/Quebecer collective esteem, and identity integration), path analysis were performed using Amos statistical package (Arbuckle, 2010). Even though causality can

Table 3

*Study 1: Means and standard deviations*

	Means	SD	Minimum	Maximum
1. Coerciveness to immigrate	3.16	2.73	1.00	10.00
2. Value Incongruence	2.33	0.79	0.15	4.78
3. Acculturation	6.65	1.70	1.57	9.57
4. Cognitive Identification	4.44	1.89	1.00	9.67
5. Identity Integration	3.55	1.70	1.00	7.00

Table 4

*Study1: Correlations between being forced to immigrate, value incongruence, and measures of identification*

Variables	1	2	3	4	5
1. Coerciveness to immigrate	-	.03	-.17*	-.09	.06
2. Value Incongruence		-	-.15 <sup>†</sup>	-.08	-.14 <sup>†</sup>
3. Acculturation			-	.50***	.23**
4. Cognitive Identification				-	.31***
5. Identity Integration					-

<sup>†</sup>  $p < .10$ , \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

only be established through an experimental device, path analysis tests the casual and directional relations among variables within a sample (Kline, 1998). As such, it implies a directional link, but it cannot necessarily be generalised outside the tested sample. Nevertheless, path analysis is deemed appropriate for the present study, as it allows us to compare three different models and choose the most appropriate.

As there is not one measure of fit that should be exclusively relied on (Kline, 1998; Byrne, 2001), several indexes of fit were used to test how well the model fits the data. The chi-square ( $\chi^2$ ), comparative fit index (CFI) and the root mean square error of approximation (RMSEA) were chosen to test the fit of each of the models. It is considered that the model fits well the data if the significance of the  $\chi^2$  is larger than

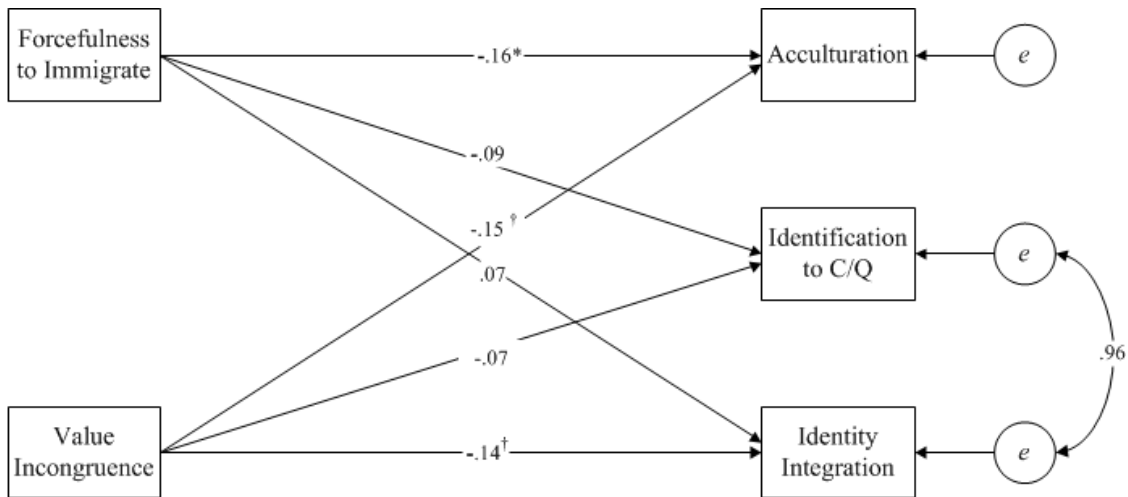


Figure 4. First model, where acculturation and identity processes are considered to be the same. Results show that coerciveness to immigrate and value incongruence do not predict cognitive identity, nor value incongruence.  $^\dagger p < .10$ ;  $* p < .05$ .

$p < .05$ , if the CFI is larger than .90, and if the value of RMSEA is smaller than .06, significant at  $p > .50$  (indicating that it fits well the data; Byrne, 2001). In addition, all the predictive links or estimates should be significant ( $p < .05$ ).

**Model 1, Acculturation = Identification with the New Culture:** The path analysis performed to test this model suggests that it cannot be accepted, as the fit indexes were not satisfactory,  $\chi^2 (3, N = 146) = 40.65, p < .001$  (CFI = .35; RMSEA = .294,  $p = .00$ ). In terms of the predictive links, we find that coerciveness to immigrate only significantly predict acculturation, while value incongruence marginally significantly predicts acculturation and identity integration. No other link was significant. Figure 4 presents the model with the respective standardized coefficients. The results from the path analysis show that this model is not appropriate.

**Model 2, Acculturation  $\neq$  Identification with New Culture, and Identification Predicting Acculturation:** Some of the fit indexes for a model where value incongruence and feeling forced to immigrate predict lower identity processes



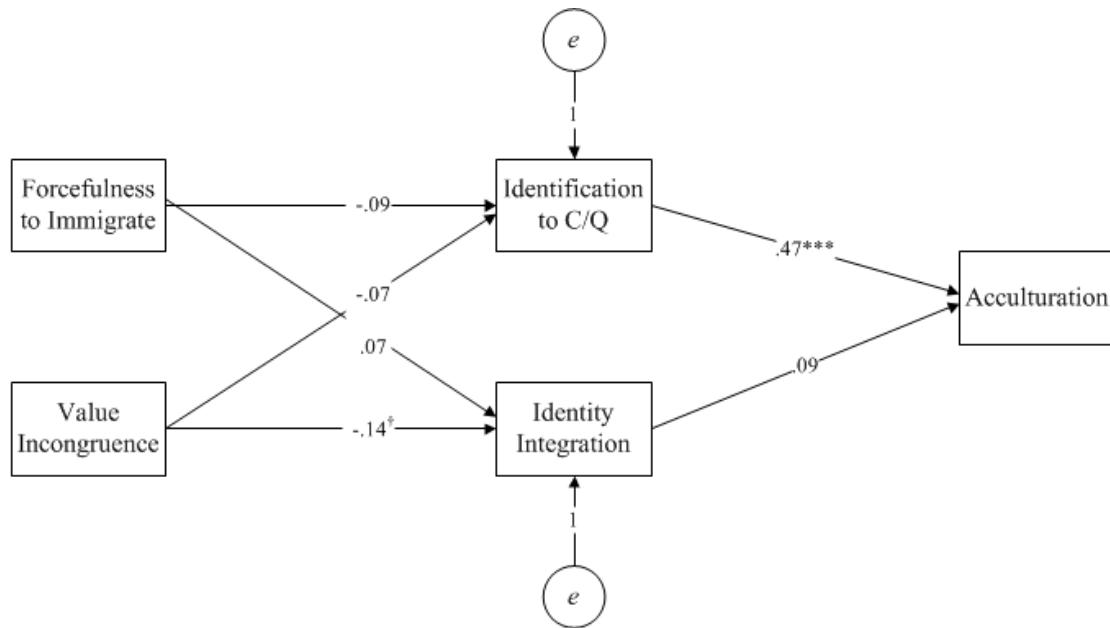


Figure 5. Second model, where acculturation and identity processes are considered different. Results show that coerciveness to immigrate and value incongruence predict acculturation, which in turn predicts cognitive identity, collective esteem, not value incongruence. <sup>†</sup>  $p < .10$  ; \*\*\*  $p < .001$ .

(Canadian/Quebecer identity and identity integration), which in turn positively predicts acculturation, were acceptable,  $\chi^2(4, N = 146) = 5.76, p = .124$  (CFI = .95) but one was not (RMSEA = .08,  $p = .239$ ). In addition, the only significant predictive link was between identification and acculturation, while the link between value incongruence and identity integration was marginally significant. Figure 5 shows the standardized links between variables. See Figure 5 for the standardized coefficients between variables. These results indicate that this model cannot be accepted as all the fit indexes are not unanimous and the predictive links are not significant.

**Model 3, Acculturation  $\neq$  Identification with New Culture, and Acculturation Predicting Identification:** Another path analysis was performed to test the model where value incongruence and feeling forced to immigrate predict lower acculturation, which in turn, positively predicts identity processes (Canadian/Quebecer

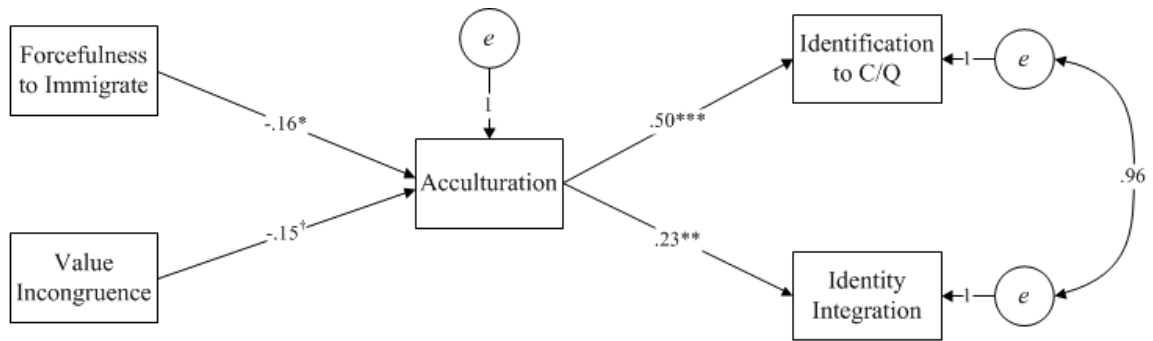


Figure 6. Third model, where acculturation and identity processes are considered different. Results show that coerciveness to immigrate and value incongruence predict acculturation, which in turn predicts cognitive identity nor value incongruence.  $^\dagger p < .10$ ;  $* p < .05$ ;  $** p < .01$ ;  $*** p < .001$ .

identity and identity integration). The fit indexes from this model were acceptable,  $\chi^2$  (5,  $N = 146$ ) = 3.99,  $p = .55$  (CFI = 1.00; RMSEA = .00,  $p = .72$ ). All the predictive links were significant (or marginally significant) and in the appropriate direction as well (see Figure 6).

### Control analyses

In order to verify the validity of the third model, an alternative model was tested. The directionality of the paths in the third model was reversed, such that identification and identity integration lead to acculturation, and acculturation to coerciveness to immigrate and value incongruence. The fit of the model was found to be not satisfactory  $\chi^2$  (6,  $N = 146$ ) = 17.99,  $p = .006$  (CFI = .794; RMSEA = .12,  $p = .035$ ), showing that the original third model is the most appropriate model.

In addition, the possible effect of demographic variables (age, education, months since immigration, previous immigration, gender, place of birth, and immigration status) on the relationships between our variables (coerciveness to immigrate, value incongruence, acculturation to Quebec, identification to Quebec and identity integration) was examined. It was found that education, country of origin and immigration status

were related to coerciveness to immigrate, value incongruence and/or identity integration. Therefore, Model 3 was performed controlling for these variables. Results show that these variables did not affect the links between variables, as they remained the same. Thus, they were not included in Model 3. It should, however, be noted that the effect of immigration status could not be evaluated due to sample size (i.e., there are only 9 refugees). Nevertheless, considering that it affects an extraneous variable (i.e., coerciveness to immigrate, a variable whose origin does not concern the model), it is unlikely that it would have an important effect on the relations in the model.

### **Discussion**

The goal of the present study was to compare three opposing models. Model 1 hypothesized that coerciveness to immigrate and value incongruence would equally and simultaneously predict acculturation and identification; it implied that acculturation and identification were essentially the same concept. Model 2 proposed that the immigration variables would predict identification which would then predict acculturation, suggesting that identification triggers acculturation because these two are different concepts. Lastly, Model 3 expected the external immigration variables to bring about acculturation, which would in turn lead to identification. This model suggested that acculturation and identification are different constructs, and that acculturation is theoretically prior to identification in this sample.

Results show that the third model is the model that best fits the data, meaning that it better explains participants' answers. These results advance two important conclusions. First, acculturation (participation in a new culture), should be conceptualized as differing from identification (having a sense that one belongs) to a

new culture. These two concepts are not the same. Secondly, the direction of this relationship seems to be one where participating in a culture facilitates a sense of belongingness into it, as opposed to what Graves (1967) suggested. Indeed, this study showed that external immigration variables influenced acculturation (but not identification) and, even more importantly, that acculturation influenced identification (as opposed to identification influencing acculturation).

An important limitation of the present study is that it does not have an equal number of participants that felt forced to immigrate and that did not feel so. Indeed, 81.6% of participants had a score lower than 6 (in a scale ranging from 1 to 10) in coerciveness to immigrate, suggesting that only 19.4% of participants felt somewhat forced to immigrate. This discrepancy in frequency may have as a consequence that the present results only apply to immigrants not forced to immigrate. Therefore, in order to verify that the findings that acculturation and identification differ and that acculturation leads to identification, a second study will be performed. In the second study, a similar ratio of individuals high and low in coerciveness to immigrate will exist. More specifically, eight individuals high in coerciveness and seven low in coerciveness will participate in the following study.

An additional problem in this study concerns its quantitative methodology. The advantage of quantitative research (research where participants' answers are gathered in a systematic fashion, usually via a questionnaire) is that the data gathered by the researcher is consistent and reliable. Such is the case of the first study. However, as a result of this, researchers constrain information to the specific questions being asked, which results in the loss of important knowledge. In addition, the statistical method used

does not allow for generalisations. To compensate for this deficit, a second study with a qualitative methodology was employed to further support the results found in the present study.

Qualitative research is appropriate for achieving a better understanding of individuals' complex experiences, and their accompanying reflection (Malterud, 2001). Indeed, this methodology allows individuals to express their own understanding of the psychological changes they are undergoing. For example, Gendreau and de la Sablonnière (2011) used this method to investigate how individuals undergo identity transformations as a result of physical changes (i.e., becoming handicapped) and how they reflected upon this experience. Considering that immigration requires an adjustment to an important change, and that individuals are capable of understanding (or attempting to understand) how such changes take place, we will make use of a qualitative methodology in this second study. Thus, the goal of the second study will be to gain a further understanding of the way immigrants think about acculturation and identification by further probing the casual link between these variables. If the second study confirms that the two concepts are distinct and that acculturation leads to identification, then we can conclude that there is a need to distinguish these two constructs and specify their relationship in acculturation theory.

## CHAPTER 3

Study 1 compared three models (acculturation = identification, identification leading to acculturation, and acculturation leading to identification; see Figure 1) by testing their relationship to two external factors: coerciveness to immigrate and value incongruence. Results showed that the preferred model was the one where acculturation leads to identification. Therefore, the goal of the second study is to see whether these results will be replicated by testing the distinctiveness of acculturation and identification and the casual link between them by means of a qualitative methodology. For this reason, Study 2 will use a qualitative method of research.

Since the main purpose of the present thesis is to explore the relationship between acculturation and identification, the study that follows will firstly investigate the content of participants' narratives, highlighting the spontaneous expressions of acculturation and identification made by participants. The statements of acculturation and identification will be codified, and then analyzed. The analysis of their discourses will allow us to grasp individuals' insight on these variables, and the way they understand their relationship. Considering that Study 1 found that acculturation and identification are distinct concepts, it is hypothesized that in this study, acculturation and identification will be related, albeit, they will not be perfectly associated to each other. In addition, we can expect that acculturation will be more frequently vocalised than identification because it precedes identification, according to Study 1. As such, it should be easier for immigrants to express than identification.

Second, we will further test the associations found in the first study (see Figure 3) with qualitative and statistical analysis. To begin with, we will code the expressions of coerciveness to immigrate and value incongruence. Then, the relationships between these variables and acculturation and identification will be examined in the narratives. Their relationships will also be tested with the help of correlations. Following the results from Study 1, it is hypothesized that feeling forced to immigrate and coerciveness to immigrate will be negatively related to acculturation but not to identification.

## **Method**

### **Participants**

Twenty-two immigrants from the first study were selected to participate in the second study. Of the 22 participants, fifteen people accepted to participate in the second study. They were chosen according to their answer to the *Coerciveness to immigrate* question in order to ensure that a balanced number of participants experiencing the two extremes (very forced to immigrate and not at all forced to immigrate) took part in this study. We wanted to capture the experience of these two groups of people because they greatly differ in their immigration experience. People that felt forced to immigrate usually had very negative personal experiences in their country of origin, and these can affect the way they express their immigration story as well as their experiences in the new culture (Allen et al., 2006). Therefore, to better understand immigrants' varied experiences, seven of the 15 participants were among the most forced to immigrate while 8 of them were among the least.

Of the 15 participants, nine (60%) were women. Their age ranged from 19 to 43 years, with an average age of 35 ( $SD = 7.99$ ). In terms of education, one participant finished elementary school; one secondary school; two finished technical degrees (e.g., DEC); 10 finished undergraduate schooling, and one had a graduate degree. Thirteen participants reported that this was their first immigration experience (86.7%) and the average number of months since immigration was 46.73. Most of the participants came from South America (6 Colombians, 2 Chileans, and 2 Peruvians) and five individuals came from Central America (4 Mexicans and 1 Dominican). Overall, the majority had the immigration status of permanent resident (10 participants, 66.7%), 2 were refugees, 1 was applying to be a refugee, 1 had a student visa, and 1 already had the Canadian citizenship.

### **Procedure**

The interview made use of a semi-structured method, which gives participants freedom to express what they wish to, while still guiding them towards the research questions. Each participant was met by a female, Spanish-speaking interviewer at the place and time of his preference (usually the participant's home or a quiet university room). The interviews took place in Spanish, which allowed participants to communicate unreservedly without the language barrier. Consent forms were explained and then read by the individuals. All of them agreed to participate. Interviews were tape recorded and transcribed word by word.

Participants were given an outline of the interview based on McAdams methodology (McAdams, Anyidoho, Brown, Huang, Kaplan, & Machado, 2004;



McAdams, et al., 2006), in which individuals are asked to narrate their life story. In the present study, immigrants were asked to narrate their immigration story. They were asked to consider their story as having 5 chapters: The first one was their life before immigration, and the second one during the immigration process. The third and fourth chapters referred to their life in Canada. Participants related a significant event that marked their acculturation experience, and this significant event marked the end of chapter 3 and the beginning of chapter 4. The fifth chapter asked about their future perspectives (next 10 years). The instructions were intended as a guideline, so that individuals would understand how their immigration story could be told in a linear fashion. In addition, they were asked to mention how their values were related to those found in Canada. Considering that values require abstract thinking and going beyond the superficial, this question was included in case any participant did not mention any struggle between values.

The coding scheme for the interviews was specified before reading the verbatim; however, they were adjusted in function of the themes expressed in the transcripts when required. The themes were coded as follows.

**Coerciveness to immigrate:** Participants were given one point in coerciveness to immigrate every time they used words such as *had to immigrate*, *didn't want to immigrate* or *didn't have another option*. For example, one participant said "I had to leave my city!" This same participant later repeated "I didn't have another option but to exit [name of his country], to exit my country". Since he said twice in different places

that he felt forced to leave his city and country, he received two points in coerciveness to immigrate.

**Value incongruence:** Since values are in their very essence abstract beliefs about desirable goals (Hitlin & Piliavin, 2004; Schwartz, 1994), a point was given every time a participant described an abstract aspect of Canadian/Quebecer culture, compared it to his culture of origin or to himself, and found it to be negative.

For example, one participant said “[...] people are not as, as warm as we Latin Americans are. Very cold people, people that really do not care if you are well, if you are not well [...]”. This participant received one point in value incongruence for this statement.

**Acculturation:** Initially, points were given in acculturation whenever a person mentioned that he participated in Canadian/Quebecer culture and traditions, that he appreciated Canadian/Quebecer entertainment, and that he enjoyed the way relationships developed with Canadians/Quebecers, or in Canada/Quebec (based on the Vancouver Acculturation Index; Ryder et al., 2000). Another participant expressed contentment about the use of the bike in Canada/Quebec “I am the number one fan of biking and biking routes”. This participant received a point in acculturation for this statement.

However, after reading the narratives, it was clear that for many participants finding a job or studying a career was an important indicator of acculturation or participation in the new culture. Therefore, when participants mentioned desiring to find/study or a job/studying a career, they were given a point in acculturation.

Another issue that rose after the interviews was that some participants mentioned an inability or unwillingness to participate in the new culture. In order to give account of these remarks, a negative point (-1) was given whenever acculturation sentences were formulated in the negative sense. For example, one participant manifested dissatisfaction with working relationships “I noticed that here there is a lot of rivalry in the struggle for a job”. She received a negative point in acculturation.

**Identification:** Few participants (5 in total) spontaneously verbalized that they identified to Canadian/Quebecer culture. These people received a point in identification. However, considering that very few of the individuals explicitly expressed identification, we gave negative points (-1) when participants referred to Canadians/Quebecers as “they” or “them”. More specifically, considering that cognitive identification is self-categorising oneself as part of a group, a person who identifies to Canadians/Quebecers will refer to this group as “we” or “us”. However, if a person does not consider that he is part of the Canadians/Quebecers category, he will use words such as “they” or “them” to allude to this group of people. Thus, when participants clearly expressed their identification towards the new culture, such as a participant who plainly said “I identify to the Quebecer culture”, one point was given to identification. However, when they said, as one participant said “[*They*] are very organized, *they are* very punctual”, one point was removed from identification.

## Results

### Preliminary Analyses

Before any statistical analysis was performed, the scores on coerciveness to immigrate, value incongruence, acculturation and identification were revised for any extreme scores. A score is considered to be extreme if its Z-score is larger than 3.29.

It was found that one participant had a score on identification (-24) that was extreme compared to the other scores. Its Z-score was 3.23, which is in the limit of being a statistically significant outlier. In addition, when this score was removed from the analysis, the relationship between identification and the other variables changed significantly. Therefore, it was modified so as to represent a less extreme score. More specifically, the score was initially removed and the mean and standard deviation were calculated. Then, the -24 was transformed into a score that stood three standard deviations below the mean (-14.35), which represents a more normal yet still extreme score.

### Acculturation, Identification, and Their Relationship to Each Other

In this first section of the results, we will present and analyze the expressions made by participants concerning acculturation and identification. Afterwards, we will examine their relationship to each other.

**Acculturation:** Participants varied in their expression of acculturation. Two of them mentioned the use and enjoyment of bikes, which is an important aspect of Quebecer culture. Many of them spoke openly about the relationships they had with Canadians/Quebecer, and how satisfied or dissatisfied they felt with such relationships.

For example, one participant says: [...] I would like to open up to get to know the culture from here, to know the people from here”, conveying that even though she is not satisfied with her current participation in the culture, she desires to be more involved in it.

Acculturation was also manifested in the positive or negative opinions concerning the kind of interactions seen in the new culture. For example, one participant said:

[...] I had to adapt myself to the [fact that the] logic [or rules] of interaction were completely different. For example, to arrive, to realize that in the context of university, people don't say hi with a kiss when they arrive, even if they are two classmates. That was, that was, that was, that I had to suppress a part of me, and in that aspect I missed the Latin-American context.

This woman expressed the bitter-sweet realisation that she would miss the kind of interactions she would have in Latin-America, but that she had to adapt herself to the relationship parameters in Canada/Quebec.

Lastly, acculturation was also manifested in terms of their desire to work or study a career in Canada. Many of them clearly said that they wanted to pursue further studies (“I hope to have good grades to go to CEGEP”) or performing specific jobs (“[In 10 years] I imagine myself working in a library”). One participant illustrates why finding a job (or being accepted in a university) is so meaningful to immigrants:

[...] when I began working where I am currently working. It was, it was very [gratifying] because even though it is a job as a packer, as a peon, it is well paid,

with good benefits, and from my point of view, it is thanks to this job that I could, that I could, buy a house.

Participants feel that studying and getting a job is the first step towards establishing themselves in Canada, and may lead to buying a house which is the ultimate manifestation of acculturation. Indeed, considering the high rate of unemployment among immigrants, the lower-skilled occupations that they accept and the way they differ from their ideal job (Statistics Canada, 2005), finding work is an essential part of integrating to and participating in the new culture.

Interestingly, none of the participants mentioned participating in specific Canadian/Quebecer cultural traditions, such as Canada's Day or the Saint Jean Baptiste party. This is interesting because several acculturation scales and measures ask the extent to which immigrants take part in these traditions; however, this aspect of acculturation does not seem particularly important to Latin-American immigrants.

**Identification:** In terms of the spontaneous expression of identification, 5 out of 15 immigrants clearly verbalized a sense of belonging to Canada by using words such as "identifying", "integrating Canada in me", and "belonging in Canada". The other participants did not mention identifying to Canada in any way. The simple fact that some individuals did spontaneously express a certain level of identification while others did not shows that identifying to a new country is a complex phenomenon experienced in different ways by different individuals.

Some of those who mentioned that they identified to Canada highlighted the similarities between Canadians/Quebecers and people from their culture of origin. One participant said:

We are in a capitalist society, consuming, I want the computer, the television, I don't know what else, right? But what for? So that (the child) is well. But why do you want him to be well? So that he isn't alone. Why don't you want him to be alone? So that he feels love. We always arrive to the same answer, so whether here [in Canada] or there [in my country] it doesn't matter, and I think that I do, I do identify with the Quebecer culture [...].

Only after drawing on the similarities between cultures, the woman mentions how she identifies to Quebec. However, the similarities can only be seen after participating in the new culture. Indeed, as it will be seen further below, participants that mention identification also mention acculturation in the same paragraph.

**Acculturation and Identification:** Among participants who plainly mentioned identification in their narratives we see a clear pattern. When they mention identification, they also mention participating and wanting to get to know the new culture. Here are two extracts from two different participants that illustrate this point:

When you start to, sort of, take some of your time to do certain activities that you do here, then you feel more connected with the people from here, you start understanding the milieu from here, let's say that only then you start feeling from here, you start having a certain sense of belonging.

[...] I want to start to mmm know what is here, what is in this place that is so strange to me, to know it, to adapt myself, to have a relationship, to see the differences, to, see the differences and identify with the things that are new to me.

Both participants describe the importance of getting to know the culture, participating in it, and connecting with people in order to have a sense of belongingness. In other words, both participants underscore that only by acculturating can they come to identify to the new cultural identity. That is, acculturation is a necessary requirement for identification.

However, it is worth noting that even though the 15 immigrants mentioned participating in the culture (i.e., acculturation), only 5 of them enunciated a sense of identification with Canada. That is, all those who mentioned identification also referred to acculturation; however, those who mentioned acculturation did not necessarily refer to identification. Considering that all participants discussed acculturation issues and yet only five acknowledged some level of identification, the difference in frequency implies that these two concepts are not equal to each other. Indeed, it seems that acculturation and identification are closely related, but are not synonymous. If they were, all of the individuals who mentioned participating in the culture would have also mentioned identifying to it. This confirms that even though acculturation and identification are closely related, they are not the same concept.

In addition, these results also illustrate that acculturation is required for identification but the opposite is not true, which gives a sense of direction to the relationship between the concepts. Acculturation seems to lead to identification, but



identification does not lead to acculturation. This again confirms that acculturation precedes and predicts identification.

### **The Relationships between Coerciveness to Immigrate, Value Incongruence, Acculturation and Identification**

In the second part of the analysis we will confirm the relationships found in the first study, which describes coerciveness to immigrate and value incongruence as predicting acculturation, which in turn predicts identification (Figure 2). This will be done firstly by describing participant's expressions of coerciveness to immigrate and value incongruence, and then by analyzing how these variables were perceived as connected to acculturation and identification. Second, we will correlate all the variables in order to examine with a statistical analysis the relationships between them.

#### **Qualitative analysis**

*Coerciveness to immigrate:* In general, participants spontaneously reported whether they did or did not feel forced to immigrate. Most of the immigrants who felt forced to immigrate did so because of life-threatening circumstances. For example, one participant whose husband faced threats to his life expressed "We had to leave our country, without, without wanting it, without desiring it. No, at least not in the way we would have wanted to [leave our country]". She clearly expresses that she did not desire to leave her country under life-threatening circumstances. What cases such as this show is that generally, coerciveness to immigrate comes as a result of pressing, life-threatening issues. This is generally accompanied by a sense of urgency to immigrate as soon as possible.

On the other hand, immigrants who did not feel forced to immigrate generally had two main motivations for immigrating to Canada. The first one is illustrated by this participant “To both of us [my wife and me] it seemed attractive the possibility of immigrating, more for the- in the moment it was, hmm- we have like the inclinations to get to know different cultures”. For some people, immigration is seen as an adventure that gives immigrants the opportunity to explore a different lifestyle and to learn from people with different cultural backgrounds.

The other motivation is illustrated by this same participant who later said:

During this stage, my wife became pregnant and we had our first baby. So the idea is no longer to live the adventure, because, instead you think “we can give our son a different nationality from ours, and from there, he can have a better future”.

Some immigrants see immigration as a way to increase their families’ or their own socioeconomic status, and Canada as a country that can help them have a better future. Because of these motivations for immigration, participants not forced to immigrate do not experience the same sense of urgency as immigrants who were forced to do so.

*Value Incongruence:* Before directly asking participants to mention how their personal values relate to Canadian/Quebecer values, eight individuals had already compared abstract aspects of Canadian/Quebecer culture (e.g., their independence) to their culture of origin or to themselves. One participant said within the first five minutes “I find that people, that the milieu [in my country] was more like cheerful, more festive, more friendly”. When directly asked how they viewed the relationship between

Canadian/Quebecer values and their own, the eight participants who had already mentioned value incongruence often expanded, repeating what had previously been said, or mentioning more values. Those who previously had not mentioned any value incongruence mentioned at least one thing they disagreed with. For example, one participant said “Maybe it is something happening globally in this moment, in my country it is the same right now, but generally, people [here] are generally more interested in their own personal things than in the family [...]”. Here she is comparing the value of giving importance to family to the one she was used to seeing in her country of origin.

When they did not compare Canadian/Quebecer values with those in their culture of origin or with their personal values, they simply stated their dislike for the values found in the new country: “I don’t like individualism, I do not like the duality that exists between- people respect norms because they have to respect them. But sometimes, [people] don’t like individuals that are not like him. I don’t like that”.

One of the values that was often mentioned was individualism. Most participants perceive that Canadians/ Quebecers are colder, less close to their loved ones and more concentrated in their personal goals. One participant expressed her perception of individualism in the culture: “They are very cold, very unattached, the distance between the family is a bit more, larger than what it can be with a typical family of [my country]”. Similar comments were expressed by most participants.

Another interesting finding is that sometimes participants manifested their value incongruence by saying that they were worried for their current or future children. More

specifically, participants who had children (or were thinking of having children soon) often said that they were not comfortable with some of the things their children could learn in Canada/Quebec. One participant said “I tell my dad ‘Oh, daddy!’ But having children here seems to be tough to me because, hmm, I see like a lot of freedom. A lot of freedom in the youth, and, like, that children well they don’t, well they don’t respect their parents”. This participant displayed her dissatisfaction with the Canadian/Quebecer parenting style by thinking about what her future children could learn. Another participant said:

[...] they have fallen in a vicious cycle where people have often put in [children’s] heads that you can, I mean, that you are very free, but that same freedom gives you- they have so much freedom that it falls in a decadence as a human and I know, I am afraid in that sense, that my daughter grows with those kinds of values [...].

This participant indicated her disagreement with the freedom that children have in Canada/Quebec and again expressed her fear for her daughter’s value system.

*The Relationship between Coerciveness to Immigrate, Acculturation, and Identification:* In terms of its relationship with acculturation and identification, no participant explicitly linked coerciveness to acculturation. Even more interestingly, they rarely mention Canada when explaining how they came to immigrate. They only talk about Canada as the country to which they immigrated, such as this man who said “I came here because it was the only, [option]”. Another man expresses it in a different way “and well, what, what, what made me take the decision was that, the decision to

immigrate here to Canada was that they threatened me with kidnapping my son, and well, after that they beat me up.” There is no mention of participating in Canadian/Quebecer culture or traditions or of belonging to this cultural group.

Participants who did not feel forced to immigrate mentioned Canada more often, but they describe it as a land where their goals can be fulfilled. For example, one participant said:

[...] I wanted to continue my education in another country, and I thought of Canada because it gives me two things that are important to me, which is, mm, a third language which is French and also the possibility to practice my second language, which is English, and also, another important aspect was to be in a place that is multicultural.

These immigrants think of Canada as more than just a safe haven. Rather, they consider it to be a place where their goals (which are linked to the two motivations mentioned earlier) can be achieved. However, they do not mention participating in Canadian/Quebecer culture, nor identifying to Canadians/Quebecers as they express that they wanted to immigrate.

*The Relationship between Value Incongruence, Acculturation, and Identification:*

The way value incongruence relates to acculturation can be clearly seen throughout some of the texts. For example, one participant stated:

[...] here the [gender] roles, a man’s role, a woman’s role, is, in a certain way [different from my country], where the man is taught to open- for example, if we are a group of people entering a bank (men and women) ideally the man opens

the door and lets women pass [...], the man has a more clear protection role in his head.

Since gender roles entail something abstract (the word “role” in itself is abstract, indicating no concrete behaviour), it was considered as a value. In this case, this participant indicated a discrepancy between her country’s values and those found in the new culture (i.e., value incoherence), and then, she explains the behavioural difference in the man/woman relationship; she implies uneasiness on the way men and women relate to each other, which falls under an aspect of acculturation.

The interplay between value incongruence and acculturation can also be seen in another extract by the same participant:

It is very different from what I remember in [my country] and I feel that they are very independent, that they do not need that much that, that creation of relationships with someone, to feel that you have a friend in class, that you laugh, that you joke around. Did you understand the homework? You didn’t understand it... I feel that here they go to class, they pay attention and they all go running to do their work”.

Here, the value of independence is mentioned, and then she expresses dissatisfaction with the kind of relationship she sees in her classmates (i.e., acculturation).

The relationship between value incongruence and identification, or rather, misidentification was also apparent. When participants described the values of Canadians/Quebecers, most of the time they used the terms “they” or “them”. For example, one participant said: “*They* are very independent, very individualistic, and

that's how *they* are". Another participant said "[...] but in general I feel that in many ways *they* don't give family a lot of importance". Thus, it seems that expressing a dislike for the values found in Canada/Quebec spontaneously created a dichotomy between "them" and "us", showing a lack of identification with the new culture. On the other hand, individuals' expression of identification was not accompanied by any mention of value incongruence or congruence.

### **Statistical Analyses:**

Pearson correlations were performed between our variables, correlating the points given to each variable by use of the coding scheme previously described. These correlations were used to once more test the relationships found in the first study.

First, results show that value incongruence did negatively and significantly predict acculturation with a large effect size ( $r > .50$ ; Cohen, 1992; see Table 6). Value incongruence also had a negative relationship with identification, but this relationship was not significant (see Table 6), even though it has a medium effect size ( $r \approx .30$  Cohen, 1990).

Coerciveness to immigrate on the other hand, did not predict either acculturation or identification, both correlations being far from significance (see Table 6). The correlation with acculturation has a small effect size, according to Cohen ( $r \approx .10$ ), while the one with identification is approaching a middle effect size (Cohen, 1992). It is interesting to note that the correlation between coerciveness to immigrate and acculturation is negative and in the expected direction, while its relationship to

Table 5

*Study 2: Means and standard deviations*

	Means	SD	Minimum	Maximum
1. Coerciveness to immigrate	0.60	0.74	.00	2.00
2. Value Incongruence	3.73	3.08	1.00	10.00
3. Acculturation	2.93	2.84	-4.00	7.00
4. Identification	-3.56	3.99	-14.35	.00

identification was positive and unexpected. That is, the more people felt forced to immigrate, the less they acculturate but the more they identify to the new culture.

Lastly, the correlation between acculturation and identification was in the right direction, had a middle effect size, but again, not significant (see Table 6). This in itself is interesting, as it suggests that individuals narrating how they acculturate to a new

Table 6

*Study 2: Correlations between being forced to immigrate, value incongruence, and measures of identification*

Variables	1	2	3	4
1. Coerciveness to immigrate	-	.04	-.15	.27
2. Value Incongruence		-	-.65**	-.18
3. Acculturation			-	.24
4. Cognitive Identification				-

† =  $p < .10$ ; \* =  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$



country do not necessarily see these two concepts as interchangeable. This again points towards the idea that acculturation and identification are not the same concept. For a summary of the correlations, see Table 6. In addition, Table 5 presents the observed means and standard deviations of this study.

### **Discussion**

The goal of the second study was to further test the conceptual differentiation between acculturation and identification as well as the direction of their relationship. This was firstly done by examining the way participants spoke about acculturation and identification, and how they relate them to each other. It was found that identification was always accompanied by acculturation, but that the inverse was not true; acculturation was often described without mentioning identification. In other words, an immigrant who identifies to the new culture also acculturates to it, but not all who acculturate to a new culture identify to it. This finding supports the main idea that acculturation and identification should be theoretically regarded as two different concepts and acculturation leads to identification.

In addition, the correlation between acculturation and identification was positive (more acculturation is related to more identification) which is in the expected direction, but it was not significant. The non-significance of this relationship is in itself interesting; it shows that when immigrants narrate their immigration story, these two concepts are positively related to each other, such that more acculturation means more identification, but that they are not necessarily the same concept. If they were, they would have a

higher and significant relationship. However, they do not, which again supports the main conclusion that acculturation and identification are not the same construct.

It should be noted that the lack of significance may be due to a problem with statistical power. According to Cohen (1992), to find a significant correlation at  $p = .05$  with a medium effect size (.30), we would have needed 85 participants. Because of the nature of this study, we recruited a small number of participants, which could possibly explain the non-significant yet medium effect size in this correlation. Nevertheless, the fact that it is a medium (as opposed to large) effect size gives evidence for the differentiation of acculturation and identification.

Secondly, we examined whether the conceptual links of Model 3 (the best-fitting model in Study 1) would also be found. There was no clear evidence for the connection between coerciveness to immigrate and acculturation, as participants did not mention these variables simultaneously in their verbatim, their correlation was not significant and the effect size was small. However, it is worth noting that even though participants did not explicitly mention any clear relationship between these two variables, it does not mean that no relationship exists. It simply means that it is not obvious in participants' narratives. It is possible that another variable (such as perception of control) affects this relationship. In addition, it is worth noting that the variable of coerciveness to immigrate had a small standard deviation, which could result in a problem of restriction of range. Nonetheless, results for feeling forced to immigrate in Study 2 did not confirm those of Study 1, as coerciveness to immigrate failed to significantly predict acculturation. Thus, it cannot be used to distinguish between acculturation and identification.

On the other hand, there was clear evidence for the relationship between value incongruence and acculturation. Indeed, several participants mentioned value incongruence and acculturation together in their narratives, showing that both these variables are connected. In addition, the correlation between them was significant, showing that more value incongruence is accompanied by less acculturation. This gives further support to results from Study 1, confirming that value incongruence can be used to differentiate between acculturation and identification.

Overall, the results from the second study confirm the main finding from the first study: acculturation and identification are different yet related concepts, and should be regarded as such. In addition, acculturation is required if an immigrant is to identify to a new cultural group.

## CHAPTER 4

The goal of the present Master's thesis was to disentangle the relationship between two important concepts: acculturation, which is participating in a new culture, and identification, which is having a sense of belongingness to the new cultural group. Theoretically speaking, many had theorized (either explicitly or implicitly) about the relationship between these two concepts. Some researchers believed them to be essentially the same concept, using them interchangeably (e.g., Ryder, et al., 2000). Others believed that they were two different concepts and that it was important to distinguish them from each other (e.g., Rosenthal, et al., 1989). Some of these researchers believed that identification lead to acculturation (Graves, 1967), even though the opposite relationship (where acculturation leads to identification) is also possible. Despite the confusion in the field, no empirical study had undertaken the task of settling whether these variables were one and the same or two different concepts, nor of testing the two opposite directionalities possible if acculturation and identification differed. Therefore, the present master's thesis designed two empirical studies whose goal was to examine which of the three ways of conceptualising acculturation and identification would be more appropriate.

We evaluated whether the two concepts were equal or different by examining their relationship to two external immigration variables: coerciveness to immigrate and value incongruence. If acculturation and identification have the same relationship to these two immigration variables, that is, if coerciveness to immigrate and value incongruence lead to less acculturation and identification, then we could conclude that

they are essentially the same concept (Model 1). If, on the other hand, coerciveness to immigrate and value incongruence lead to less identification, which in turn results in less acculturation, then they must be theoretically different constructs, where identification precedes acculturation (Model 2). Then again, if the immigration variables lead to a decrease in acculturation, which then leads to less identification, then not only are these two variables different but their relationship is such that acculturation leads to identification (Model 3).

Two studies with different methodologies were performed to test the best way to conceive of the relationship between acculturation and identification. The first study collected quantitative data from 147 immigrants and used Path Analysis (Byrne, 2001) to compare the three models. Results from this study show that it is more appropriate to regard acculturation as causing identification (Model 3) than it is to see them as equivalent (Model 1), or as identification leading to acculturation (Model 2). Even more, Model 3 implies that immigration variables impact acculturation which then affects identification. In other words, if the Colombian immigrant feels very forced to immigrate and perceives great value incongruence, he will acculturate less to Canada, which will lead to lower identification with the new culture.

The second study corroborated these relationships with a qualitative methodology. The narratives of 15 immigrants chosen from Study 1 were examined for themes of acculturation and identification. Results indicate that identification is always accompanied by acculturation, but that acculturation can occur without identification. This again suggests that acculturation and identification are indeed different concepts and that there is a predictive link between them (acculturation leading to identification).

In addition, this study gave further support to the relationships found in the first study by exploring participant's narratives on the subject and by performing Pearson correlations.

### **Implications**

The empirical demonstration that acculturation and identification are not the same concepts has important implications. Firstly, it means that a person that immigrates to a new culture may participate in the traditions of the new culture and even have relationships with people from this cultural background without necessarily considering that he belongs to the new group. In other words, a Colombian immigrant may participate in Canada Day and have Canadian friends without seeing himself as Canadian. This difference is critical at a theoretical level and at a practical level.

**Theoretical Implications:** The first definition of acculturation that was published defined acculturation as being any change in the cultural patterns of people or groups that results from intercultural contact (Redfield, Linton, & Herskovits, 1936). Under this definition, changes in the way immigrants behave in the new culture, and changes in their self-concept are essentially the same. For example, the moment a Colombian immigrant starts watching and enjoying Canadian TV, his identification with this new culture increases. However, the results from our studies show that changes in behaviour and changes in the self need to be differentiated from one another. Acculturation cannot be defined in terms of changes in behaviour and in identification because these are two different changes.

Changing the definition of acculturation impacts the way we understand recent research in this field. For example, Berry's (1997) well-known theory of acculturation strategies uses Redfield, Linton, and Herskovits (1936) definition of acculturation. As a

consequence, Berry uses contact with a new culture and identification with it interchangeably (as if contact and identification were the same concept), to define his acculturation strategies. For example, he explains that assimilation, one of the acculturation strategies, happens “when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures” (1997, p. 9). In other words, the acculturation strategy used by an individual is the result of contact (i.e., acculturation) and identification. Combining acculturation and identification would not be problematic if acculturation and identification were the same concepts. However, if we reinterpret Berry’s conceptualisation in the light of our results, it is clear that Berry is combining two different variables and putting the label of “acculturation” on them. As a result, we do not know whether his prominent theory describes how immigrant’s behave in the new culture, or how their self-concept changes. Even more, because of this confusion, some researchers use his theory on acculturation strategies as actual acculturation or participation in the culture (e.g., Phillimore, 2011) while others use it as a descriptor of identity processes (e.g., Amiot, et al., 2007).

Berry’s acculturation strategies (1997) are not the only result that may need to be re-examined by use of the present results. Considering the number of articles that do not distinguish between these two concepts (e.g., Cuellar et al., 1995; Ryder et al., 2000; Wong-Rieger & Quintanta, 1987), future research on acculturation must bear in mind that a reconsideration of certain theories (such as Berry’s) may be needed.

In addition, a reconceptualization of the actual definition of acculturation may be required. Some of the earliest researchers defined acculturation in very broad terms. For example, Redfield, Linton, and Herskovits (1936) defined acculturation as the changes

in the cultural patterns that results from intercultural contact. As a result, many of the present researchers also use the same broad definition of acculturation (e.g., Berry, 1997; Ryder et al., 2000) while others use definitions that combine behavioural changes with adaptation and changes in norms, emotions and identity (Rosenthal et al., 1989). However, based on the result of the present studies, acculturation (or changes in behaviour, as it was defined here) differs from identity changes. Therefore, it seems important to present a definition by which acculturation will be distinguished from self-concept modifications and that will allow researchers to gain further understanding on the shifts (both behavioural and internal) undergone by immigrants. Thus, we propose to define acculturation as the behavioural changes undergone by immigrants that allow them to participate (or that are in themselves a form of participation) in the new cultural group, enabling them to partake in cultural customs, social relationships, and job acquisitions.

**Practical Implications:** The finding that acculturation takes place before identification (Study 1), and that it occurs more often than identification (Study 2) can have important practical implications because of two reasons. First, it indicates that learning to participate in a new culture is easier than integrating a new identity into one's self-concept, confirming results by Snauwaert (et al., 2003). In other words, it implies that integrating behaviour is easier than integrating a new identity. For immigrants, it seems easier to relate with people from the new culture and to enjoy their activities than to consider themselves as part of the new cultural group. This may be so because one can easily mimic behaviour that is obviously important in a new country (e.g., watching hockey in Canada). On the other hand, arriving to an understanding of how a group



defines itself, and making space for this new self-definition in the self-concept, is a task not easily done. Therefore, government policies that target the behavioural integration of immigrants might have better chances of succeeding than those targeted towards creating an identity of “Quebecois” in immigrants. Programs that help immigrants connect with individuals of the new culture and enjoy the particularities of the new country might be more effective at increasing immigrants’ adaptation than programs that are directly aimed at helping immigrants feel more “Canadian”, for example.

The second implication follows from the finding that identification requires acculturation in order to take place. What this means, in a practical sense, is that by creating programs that help immigrants participate in the new culture, we can indirectly increase their sense of belongingness or their identification with the new country. Instead of directly trying to manipulate their identification, government programs can increase it by helping them acculturate better. For example, the “francisation” program in Quebec does not only teach immigrants the new language, but the important traditions in Quebec and how relationships take place. This approach is probably more effective at increasing immigrants’ identification with Quebecers than one focused on teaching immigrants how to become Quebecers. It might be better for immigrants to learn what it means to be a Quebecer through participation in the culture than by giving them prepared self-definitions and asking them to define themselves as such.

Another important finding that can have a considerable impact for immigrants is that work and study are an important aspect of acculturation. It seems that many acculturation scales emphasize aspects of acculturation that do not seem particularly relevant to immigrants (e.g., participating in cultural traditions) while they do not pay

enough attention to matters related work and study (for an example, see Ryder et al., 2000). In light of the results and considering the importance that work and studies seem to play in an immigrant's acculturation, and potentially his well-being, psychometric scales and integration programs run by the government should pay particular attention to this aspect. It might be more relevant for an immigrant to learn how to find a good job, or how to validate his university studies in the new country, than to learn the traditional dances of a new country. An emphasis on integrating immigrants to the work force might be more successful at integrating them to the new society than a program that concentrates on explaining the traditions of the new culture.

It is however worth noting that acculturation efforts by the new society may not always work as expected. Even when acculturation programs are in place and used by immigrants, the content of the programs may be so contrary to what they live or need that the government integration program may not lead to more identification. For example, if the Colombian immigrant wishes to find a job, and all that is offered in the acculturation program is the basic vocabulary used to buy groceries, this acculturation program may not necessarily lead to more identification. In other words, a government's effort to acculturate immigrants may not increase identification with the new culture if they are not designed to fit their actual needs; in such case, acculturation may not lead to identification. Therefore, the findings of this study must be treated with care when the time to create interventions comes.

### **Limitations**

An important strength to this research is that it combines different methodologies (quantitative and qualitative) and arrives to the same conclusion; thus, the present

Master's thesis provides initial evidence for the distinction of two important variables (acculturation and identification). Nevertheless, important methodological issues need to be discussed.

A limitation of the present research is that it was done in Spanish, the language that was native to the participants. By participating in a study in their mother tongue, knowledge of the foreign language (English or French) did not interfere with understanding the questions in Study 1 or with their expressions in Study 2. However, research suggests that self-descriptions can change according to the language used in research. More specifically, Ross, Xun and Wilson (2002) found that when bicultural participants (Chinese/ Canadian) were instructed in Chinese to describe themselves, they used more collective self-statements than when the instructions were given in English. In contrast, when asked to do so in English, they used more private or personal self-statements. In addition, participants with Chinese instructions agreed more with a number of Chinese views, compared to participants with English instructions. Results by Ross and associates (Ross, et al., 2002) indicate that the language used to test self-constructs can affect the way participants report their self-concept.

Future studies should attempt to find the same results with an immigrant population whose mother tongue corresponds to the one spoken in the new country. If the same results are found, then we can conclude that the differentiation between acculturation and identification persists beyond language priming. On the other hand, if results do change, the present results would illustrate how the relationship between participating in a culture (i.e., acculturation) and identifying to it can vary according to situational cues.

Another methodological issue that requires further examination is the way value incongruence was calculated in Study 1. More specifically, it is possible for immigrants to say that they give a great importance to power, for example, and that Canadians/Quebecers do not. This would show a certain level of value incongruence. However, we do not know the valance of the comparison; we do not know whether they thought the difference was positive (they like the difference), or whether it was negative (they dislike the difference). Future studies interested in value incongruence would do well in asking participants whether they perceive the difference to be positive or negative, and then examining how this affects acculturation and identification.

Despite the methodological issues in the present studies, this master's thesis illustrates that making the distinction between acculturation and identification can change the way we study and relate to immigrants today.

### **Future research**

The case presented above illustrates an idea that deserves further exploration: sometimes, acculturation leads to identification, but sometimes it does not. By clarifying the relationship between acculturation and identification, it becomes relevant to study how other important psychological variables can influence this relationship. For example, it might be possible that individuals high in coerciveness to immigrate might not undergo the same "acculturation leads to identification" process than those who were not forced to immigrate. Psychological variables can modify the relationship between acculturation and identification. For this reason, variables such as coerciveness to immigrate need to be studied in more detail. In the following section, we will explore two important psychological factors that can influence the relationship between

acculturation and identification by making it either stronger or weaker: social norms and cognitive dissonance.

**The role of social norms:** As was previously explained, acculturation consists mostly of actions or behaviours. However, the specifics of those behaviours (e.g., not kissing classmates when seeing them in university), the way individuals should behave under specific conditions, changes from one culture to another. Such specific behaviour is called a social norm.

Social norms are defined by Cialdini and Trost (1998) as being rules and standards that members of a group understand and that guide how people in that social group behave (either by indicating or by constraining actions). Literature on norms generally highlights the importance of two kinds of norms due to their importance in prescribing behaviour. These are descriptive and injunctive norm. Descriptive norms are rules of behaviour that are based on what is most normal or typical and it is usually learned by watching others act (Cialdini & Trost, 1998). For example, an immigrant can arrive to Canada and notice that almost everywhere there is a trash bin for recycling material and that people make use of them. Descriptive norms are typically used when a person finds himself in an unusual situation and wants to know how to behave.

Injunctive norms, on the other hand, are perception or impressions of what should or should not be done (Cialdini & Trost, 1998); they stipulate the moral rule that should be followed, and they are taught through social reward and punishment. This same immigrant might realize that when people do not use the recycling bin, they are frowned upon by those around. Injunctive norms are particularly useful when one wants to maintain a relationship with the source of the norm (e.g., a new culture).

If norms are to influence behaviour, people need to know that such norms exist, and to have a clear idea of what the norms require them to do (Cialdini & Trost, 1998). However, sometimes society has norms that are unclear. More specifically, sometimes, a society or culture may have a clearly-defined descriptive norm that is not accompanied by a clear injunctive norm. For example, in Canada the majority of people drink water when eating their food. However, there does not seem to be any clear moral reasoning behind this norm (no injunctive norm). A Latin American immigrant who usually drinks juice with his meals might learn the descriptive norm of drinking only water and perform it without a problem. That is, he will acculturate, doing things in a Canadian way. However, this acculturation might not necessarily lead to greater identification.

It is possible that if a descriptive norm is highly salient but is not associated with a clear injunctive norm (i.e., an explanation as to why the descriptive norm should be followed), acculturation will not lead to more identification. This is so because of the very different reasons motivating the two types of norms (Cialdini & Trost, 1998; Jacobson, Mortensen & Cialdini, 2011). Descriptive norms are useful when an individual is in a novel condition because it directs people towards the best possible outcome according to the majority. In other words, descriptive norms guide automatic behaviour (Jacobson, et al., 2011). Injunctive norms, on the other hand, are useful for maintaining oneself in order with society by exercising self-control. That is, injunctive norms guide behaviour that will draw a person closer to his/her group (Jacobson, et al., 2011). If an immigrant performs a behaviour that is typical of a Canadian (i.e., a descriptive norm, such as drinking water with a meal) without having an understanding

that by doing so he is getting closer to the new cultural group, performing the behaviour (acculturating) will not lead to identification.

Therefore, future studies should look at the important moderating role that social norms play in acculturation and identification, and more specifically, they should examine how the discrepancy between descriptive versus injunctive norms can ultimately affect the relationship between acculturation and identification.

**The role of cognitive dissonance:** What happens when an immigrants performs a certain behaviour that is in accordance with what the new culture prescribes but is in conflict with the identity of origin? How will doing something that is in conflict with his identity of origin affect his identification with the new culture? Generally, it is believed that conflict between identities can hinder the integration of a new identity (Amiot et al., 2007; Baumeister, Shapiro, and Tice, 1985; Stroink & Lalonde, 2009). More specifically, integrating an identity that is in conflict with other identities in the self would lead a person to act against one of his identities, which would be betraying an aspect of himself. However, it is possible that under one specific condition, the condition of cognitive dissonance, going against one's identity of origin and acting in accordance to the new culture might help integrate the new identity.

Cognitive dissonance is the tension experienced when an individual finds inconsistency within himself (Festinger, 1957). Festinger's (1957) famous experiment found that when individual's behaved in a way that was not true to their selves and did not have good justification for acting as such (i.e., it was perceived to be a free action), they changed their attitude. The inconsistency in their behaviour created cognitive dissonance, and in order to decrease the dissonance, they changed their attitudes. The

same process can take place when an immigrant behaves in a way that is in conflict with his identity of origin and yet in accordance with the new cultural identity.

We propose that cognitive dissonance is an important mechanism that explains how participating in the new culture, but more specifically, performing conflicting behaviour, increases identification with the new cultural group. If behaving in a way that is common in a new culture is perceived as going against who one is, and if one willingly behaves in that way, then cognitive dissonance will occur. In other words, cognitive dissonance is the results of being willing to acculturate through the use of conflicting behaviour. As a consequence of this tension and to justify his actions, the individual's self-concept must change, by increasing identification with the new culture. By enlarging the importance of the new identity, the person now feels his actions are justified, and the tension is removed. Thus, by acting in a conflicting way and causing tension, the relationship between acculturation and identification is strengthened.

Identification with the culture of origin, on the other hand, may undergo the opposite effect. As the individual acculturates and behaves in ways that clashes with the identity of origin, he will still suffer the tension born from cognitive dissonance. To validate his behaviour, he might not only increase identification with the new identity, but decrease the importance he gives to the identity of origin. By giving less important to his identity of origin, he will feel less tension for his behaviour, thus decreasing cognitive dissonance.

Two studies by Sancho (2010) give initial evidence to this hypothesis. They found that people are capable of integrating identities that are in conflict with one already in the self. However, as a consequence, identification with the identity



previously in the self decreased. However, they did not measure cognitive dissonance. Therefore, future studies should manipulate cognitive dissonance lived by immigrants as they acculturate, and see how it affects both the identity of origin and the new identity.

### **Conclusion**

In a world with increasing economic uncertainty, environmental transformations and open political borders, immigration is very likely to continue to increase. Countries such as Canada will continue to see an augmentation in the people who were born in a different country and yet seek refuge and a better future in this country. Many of the people that immigrate are willing to work hard in the new country; they are willing to leave their past achievements or shames behind and achieve a new life in a different country. Many of them want to acculturate. Understanding who these people are, and how they try to participate and identify to a new cultural environment, is important if we are to progress forward as a society, and if we are going to help them advance as individuals.

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## **Annexe A**

Questionnaire of Study 1 English

**Confidentiality and consent.**

I accept taking part of this study, which has been revised and approved by the Ethics Committee of Montreal University. I understand that I will be asked to answer a series of questions about me, and the cultures that I take a part of. Also, I will be asked to answer demographical questions regarding my sex, age and country of origin. I understand that there is no risk associated with my participation in this study.

I accept that my participation in this study is absolutely voluntary and that I can refuse or withdraw myself from it at any given moment. Also, that if there is a question that I do not want to answer, I can leave it blank. I understand that my answers will remain confidential and that I will be identified only by the I.D number that will be given to me.

I am conscious that my information will be used only for this study and for teaching, and only investigators associated with this study will have access to my answers. I understand that my participation in this study does not oblige me to participate in other studies related to this one. Nonetheless, I give my full consent at the end of this study to be contacted in the future to participate in studies similar to this. I understand that the information given in this study will be connected by my I.D number to the information from a similar study that will be done in the future.

In addition, I have been explained the goal of the study, the advantages (advancement of science) and the risks (fatigue) associated to this study

I know that if I have any questions or concerns about my rights as a participant in this study, I can contact the Ethics for Investigations office in Universite de Montreal at [ombudsman@umontreal.ca](mailto:ombudsman@umontreal.ca)

**\* I have carefully read everything and I am in agreement with each of the above statements. (To indicate your answer, please choose one of the following options)**

**I agree:** \_\_\_\_\_

**I don't agree:** \_\_\_\_\_

**Signature** \_\_\_\_\_

**Date** \_\_\_\_\_

**Full Name** \_\_\_\_\_

In this study, we are interested in understanding your experience as an immigrant as well as your experiences in Canada. We want to be able to better understand your immigration story. We will ask you about your perception of the Quebec/Canadian society and the Latin American society, as well as your personal point view on some issues. Keep in mind that here is no right or wrong answer for the questions asked below, and we are only interested on what you think of each of the questions.

**GLOBAL IDENTITY SCHEMA**

Your global identity consists of all of the beliefs, feelings and knowledge that you have about your personal and group identities. In the present study, we are interested in three parts of your identity

<b>Global Identity</b>	
<p><i>Latin American Cultural Group</i> It's the aspect of your identity that is composed of being a Latin American. Which Latin American country is the most important to you?</p> <hr/> <p>In the following sections, whenever we refer to the Latin American group, think of the Latin American country that is more important to you</p>	<p><i>Quebec/Canadian Cultural Group</i> It's the aspect of your identity that is composed of being a Canadian or a Quebecer. Which of the two aspects (Canadian or Quebecer) is the most important to you?</p> <hr/> <p>In the following sections, whenever we refer to the Quebec/Canadian group, think of Quebec, or Canada, depending on what is more important to you</p>

<b><u>Demographic Information:</u></b>	
<p>1. Sex: FEMALE: ____ MALE: ____</p> <p>2. Date of birth: _____</p> <p>3. Mother's nationality: _____</p> <p>4. Father's nationality: _____</p> <p>5. Your country of birth: _____</p> <p>6. Months and years since leaving the country of birth:  Months _____ Years _____</p> <p>7. Names of countries you lived in before arriving to Canada _____</p>	<p>8. Mother tongue: _____</p> <p>9. Language(s) that you can use: _____ _____</p> <p>10. Language that you use at home _____</p> <p>11. Indicate your current immigration status</p> <p>a) Permanent resident <input type="checkbox"/> d) Refugee <input type="checkbox"/>            b) Asylum Seeker <input type="checkbox"/> e) Student Visa <input type="checkbox"/>            c) Working Visa <input type="checkbox"/> f) Canadian citizen <input type="checkbox"/>            g) Other (specify status) _____</p> <p>12. Last education level obtained</p> <p>Primary <input type="checkbox"/> Secondary <input type="checkbox"/> DEC <input type="checkbox"/>            Bachelors <input type="checkbox"/> Masters/Ph.D. <input type="checkbox"/></p>

**Section 1.**

Please evaluate your overall languages skills in Spanish, French, and English using on the scale presented below.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Very Bad</b>	<b>Neither Bad nor Well</b>			<b>Very Well</b>

	French					English					Spanish				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1. I read ...	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
2. I write ...	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. I speak ....	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
4. I understand when spoken in	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

## Section 2.

Please answer the following question concerning your immigration, selecting the answer that best describes your situation

Overall, I felt **forced** to immigrate

1	2	3	4	5	6	7	8	9	10
Not at all forced			Somewhat Forced				Very Forced		

Overall, I felt I had to immigrate **quickly**

1	2	3	4	5	6	7	8	9	10
No			Somewhat				Yes		

## Section 3

Here we briefly describe some people. Please read each description and see if the **person that we describe is or is not like you**. Using the scale below, please indicate how much the person in the description is like **you**.

1	2	3	4	5	6	7	8	9	10
Not At All Like Me			A Little Like Me				Very Much Like Me		

1. He likes to do things in his own original way, thinking up new ideas and being creative is important to him	1	2	3	4	5	6	7	8	9	10
2. She wants to have a lot of money and expensive things. It is important to her to be rich.	1	2	3	4	5	6	7	8	9	10
3. He wants justice for everybody, even for people he doesn't know. He thinks it is important that every person in the world be treated equally.	1	2	3	4	5	6	7	8	9	10
4. It is very important to her to show her abilities. She wants people to admire what she does.	1	2	3	4	5	6	7	8	9	10
5. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.	1	2	3	4	5	6	7	8	9	10

6. She likes surprises and is always looking for new things to do. She thinks it is important to do lots of different things in life	1	2	3	4	5	6	7	8	9	10
7. He believes that people should do what they're told. He thinks people should follow rules at all times, even when nobody is watching	1	2	3	4	5	6	7	8	9	10
8. It is important to her to listen to people who are different from her. Even when she disagrees with them, she still wants to understand them	1	2	3	4	5	6	7	8	9	10
9. He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have	1	2	3	4	5	6	7	8	9	10
10. Having a good time is important to her. She likes to "spoil herself"	1	2	3	4	5	6	7	8	9	10
11. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself	1	2	3	4	5	6	7	8	9	10
12. It is very important to her to help the people around her. She wants to care for other people.	1	2	3	4	5	6	7	8	9	10
13. Being very successful is important to him. He likes to impress other people.	1	2	3	4	5	6	7	8	9	10
14. It is very important to her that her country be safe from threats from within and without. She is concerned that social order be protected	1	2	3	4	5	6	7	8	9	10
15. He looks for adventures and likes to take risks. He wants to have an exciting life	1	2	3	4	5	6	7	8	9	10
16. It is important to her always to behave properly. She wants to avoid doing anything people would say is wrong	1	2	3	4	5	6	7	8	9	10
17. It is important to him to be in charge and tell others what to do. He wants people to do what he says	1	2	3	4	5	6	7	8	9	10
18. It is important to her to be loyal to her friends. She wants to devote herself to people close to her.	1	2	3	4	5	6	7	8	9	10
19. He strongly believes that people should care for nature. Looking after the environment is important to him	1	2	3	4	5	6	7	8	9	10
20. Religious belief is important to her. She tries hard to do what her religion requires	1	2	3	4	5	6	7	8	9	10



21. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure	1	2	3	4	5	6	7	8	9	10
How sure are you about the similarities between these people and <b>you</b> ?	Not sure 1		Somewhat sure 2			Sure 3			Very sure 4	

**Section 4.**

Here we briefly describe some Latin-Americans. Please read each description and think **about how much each person is or is not a typical Latin-American**. Please indicate how much the person in the description is a typical **Latin-American**.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Not at all like a typical Latin-American</b>			<b>A little like a typical Latin-American</b>				<b>Very much like a typical Latin-American</b>		

1. This Latin-American likes to do things in his own original way, thinking up new ideas and being creative is important to him	1	2	3	4	5	6	7	8	9	10
2. This Latin-American wants to have a lot of money and expensive things. It is important to him to be rich.	1	2	3	4	5	6	7	8	9	10
3. This Latin-American wants justice for everybody, even for people he doesn't know. He thinks it is important that every person in the world be treated equally.	1	2	3	4	5	6	7	8	9	10
4. It is very important to this Latin-American to show her abilities. He wants people to admire what he does.	1	2	3	4	5	6	7	8	9	10
5. It is important to this Latin-American to live in secure surroundings. He avoids anything that might endanger his safety.	1	2	3	4	5	6	7	8	9	10
6. This Latin-American likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life	1	2	3	4	5	6	7	8	9	10
7. This Latin-American believes that people should do what they're told. He thinks people should follow rules at all times, even when nobody is watching	1	2	3	4	5	6	7	8	9	10

8. It is important to this Latin-American to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them	1	2	3	4	5	6	7	8	9	10
9. This Latin-American thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have	1	2	3	4	5	6	7	8	9	10
10. Having a good time is important to this Latin-American. He likes to "spoil himself"	1	2	3	4	5	6	7	8	9	10
11. It is important to this Latin-American to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself	1	2	3	4	5	6	7	8	9	10
12. It is very important to this Latin-American to help the people around her. He wants to care for other people.	1	2	3	4	5	6	7	8	9	10
13. Being very successful is important to this Latin-American. He likes to impress other people.	1	2	3	4	5	6	7	8	9	10
14. It is very important to this Latin-American that his country be safe from threats from within and without. He is concerned that social order be protected	1	2	3	4	5	6	7	8	9	10
15. This Latin-American looks for adventures and likes to take risks. He wants to have an exciting life	1	2	3	4	5	6	7	8	9	10
16. It is important to this Latin-American always to behave properly. He wants to avoid doing anything people would say is wrong	1	2	3	4	5	6	7	8	9	10
17. It is important to this Latin-American to be in charge and tell others what to do. He wants people to do what he says	1	2	3	4	5	6	7	8	9	10
18. It is important to this Latin-American to be loyal to her friends. He wants to devote herself to people close to her.	1	2	3	4	5	6	7	8	9	10
19. This Latin-American strongly believes that people should care for nature. Looking after the environment is important to him	1	2	3	4	5	6	7	8	9	10
20. Religious belief is important to this Latin-American. He tries hard to do what her religion requires	1	2	3	4	5	6	7	8	9	10

21. This Latin-American seeks every chance he can to have fun. It is important to him to do things that give him pleasure	1	2	3	4	5	6	7	8	9	10
How sure are you about the similarities between these people and a <b>typical Latin American</b> ?	Not sure 1		Somewhat sure 2			Sure 3			Very sure 4	

### Section 5.

Here we briefly describe some people. Please read each description and think about **how much each person is or is not a typical Quebecer/Canadian**. Please indicate how much the person in the description is a typical **Quebecer/Canadian**.

1	2	3	4	5	6	7	8	9	10	
Not at all like a typical Quebecer/Canadian			A little like a typical Quebecer/Canadian				Very much like a typical Quebecer/Canadian			

1. This Quebecer/Canadian likes to do things in his own original way, thinking up new ideas and being creative is important to him	1	2	3	4	5	6	7	8	9	10
2. This Quebecer/Canadian wants to have a lot of money and expensive things. It is important to him to be rich.	1	2	3	4	5	6	7	8	9	10
3. This Quebecer/Canadian wants justice for everybody, even for people he doesn't know. He thinks it is important that every person in the world be treated equally.	1	2	3	4	5	6	7	8	9	10
4. It is very important to this Quebecer/Canadian to show her abilities. He wants people to admire what he does.	1	2	3	4	5	6	7	8	9	10
5. It is important to this Quebecer/Canadian to live in secure surroundings. He avoids anything that might endanger his safety.	1	2	3	4	5	6	7	8	9	10
6. This Quebecer/Canadian likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life	1	2	3	4	5	6	7	8	9	10
7. This Latin-American believes that people should do what they're told. He thinks people should follow rules at all times, even when nobody is watching	1	2	3	4	5	6	7	8	9	10

8. It is important to this Quebecer/Canadian to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them	1	2	3	4	5	6	7	8	9	10
9. This Quebecer/Canadian thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have	1	2	3	4	5	6	7	8	9	10
10. Having a good time is important to this Quebecer/Canadian. He likes to "spoil himself"	1	2	3	4	5	6	7	8	9	10
11. It is important to this Quebecer/Canadian to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself	1	2	3	4	5	6	7	8	9	10
12. It is very important to this Quebecer/Canadian to help the people around her. He wants to care for other people.	1	2	3	4	5	6	7	8	9	10
13. Being very successful is important to this Quebecer/Canadian. He likes to impress other people.	1	2	3	4	5	6	7	8	9	10
14. It is very important to this Quebecer/Canadian that his country be safe from threats from within and without. He is concerned that social order be protected	1	2	3	4	5	6	7	8	9	10
15. This Quebecer/Canadian looks for adventures and likes to take risks. He wants to have an exciting life	1	2	3	4	5	6	7	8	9	10
16. It is important to this Quebecer/Canadian always to behave properly. He wants to avoid doing anything people would say is wrong	1	2	3	4	5	6	7	8	9	10
17. It is important to this Quebecer/Canadian to be in charge and tell others what to do. He wants people to do what he says	1	2	3	4	5	6	7	8	9	10
18. It is important to this Quebecer/Canadian to be loyal to her friends. He wants to devote herself to people close to her.	1	2	3	4	5	6	7	8	9	10
19. This Quebecer/Canadian strongly believes that people should care for nature. Looking after the environment is important to him	1	2	3	4	5	6	7	8	9	10
20. Religious belief is important to this Quebecer/Canadian. He tries hard to do what her religion requires	1	2	3	4	5	6	7	8	9	10

21. This Quebecer/Canadian seeks every chance he can to have fun. It is important to him to do things that give him pleasure	1	2	3	4	5	6	7	8	9	10
How sure are you about the similarities between these people and a typical Quebecer/Canadian?	Not sure 1		Somewhat sure 2				Sure 3		Very sure 4	

### Section 6.

Please read each of the following sentences concerning your relationship to the Latin American culture and the Quebec/Canadian culture, and answer as truthfully as possible

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Totally Disagree</b>			<b>Neither Agree, Nor Disagree</b>				<b>Totally Agree</b>		

1. I often participate in Latin American cultural traditions (of my country)	1	2	3	4	5	6	7	8	9	10
2. I often participate in Quebec/Canadian cultural traditions	1	2	3	4	5	6	7	8	9	10
3. I would be willing to marry a Latin American	1	2	3	4	5	6	7	8	9	10
4. I would be willing to marry a Quebecer/Canadian	1	2	3	4	5	6	7	8	9	10
5. I enjoy participating in social activities with typical Latin Americans	1	2	3	4	5	6	7	8	9	10
6. I enjoy participating in social activities with typical Quebecers/Canadians	1	2	3	4	5	6	7	8	9	10
7. I am comfortable interacting with typical Latin Americans	1	2	3	4	5	6	7	8	9	10
8. I am comfortable interacting with typical Quebecers/Canadians	1	2	3	4	5	6	7	8	9	10
9. I enjoy Latin American entertainment (e.g. movies, music)	1	2	3	4	5	6	7	8	9	10
10. I enjoy Quebec/Canadian entertainment (e.g. movies, music)	1	2	3	4	5	6	7	8	9	10
11. I believe in mainstream Latin American values	1	2	3	4	5	6	7	8	9	10
12. I believe in mainstream Quebec/Canadian values	1	2	3	4	5	6	7	8	9	10
13. I enjoy Latin American jokes and humour	1	2	3	4	5	6	7	8	9	10
14. I enjoy Quebec/Canadian jokes and humour	1	2	3	4	5	6	7	8	9	10
15. I am interested in having Latin American friends	1	2	3	4	5	6	7	8	9	10

16. I am interested in having Quebecer/Canadian friends	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

### Section 7.

The importance, the feeling, and the influence a group has on people can change from one individual to the other. In the following section, please indicate whether you agree with each of the following statements concerning the Latin American group.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Totally Disagree</b>			<b>Neither Agree, Nor Disagree</b>				<b>Totally Agree</b>		

1. I identify with other members of the Latin American group	1	2	3	4	5	6	7	8	9	10
2. It is important to me that others identify me as a member of the Latin American group	1	2	3	4	5	6	7	8	9	10
3. Being a member of the Latin American group is an important reflection who I am	1	2	3	4	5	6	7	8	9	10
4. I have a lot in common with members of the Latin American group	1	2	3	4	5	6	7	8	9	10
5. Being a member of the Latin American group affects the way I am and how I think	1	2	3	4	5	6	7	8	9	10

### Section 8.

In the following section, please indicate whether you agree with each of the following statements concerning the Quebecer/Canadian group.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Totally Disagree</b>			<b>Neither Agree, Nor Disagree</b>				<b>Totally Agree</b>		

1. I identify with other members of the Quebec/Canadian group	1	2	3	4	5	6	7	8	9	10
2. It is important to me that others identify me as a member of the Quebec/Canadian group	1	2	3	4	5	6	7	8	9	10

3. Being a member of the Quebec/Canadian group is an important reflection who I am	1	2	3	4	5	6	7	8	9	10
4. I have a lot in common with members of the Quebec/Canadian group	1	2	3	4	5	6	7	8	9	10
5. Being a member of the Quebec/Canadian group affects the way I am and how I think	1	2	3	4	5	6	7	8	9	10

### Section 9.

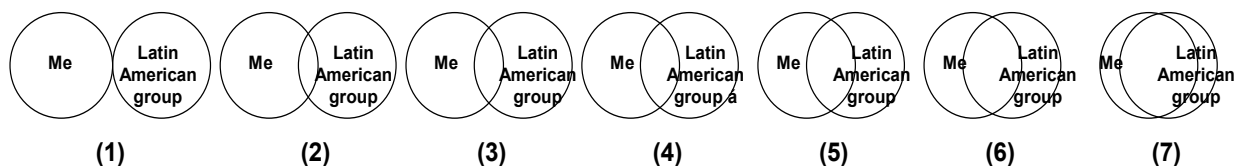
Your global identity consists of all of the beliefs, feelings and knowledge that you have about your personal and group identities. It comprises three parts:

*Me*: You as an individual.

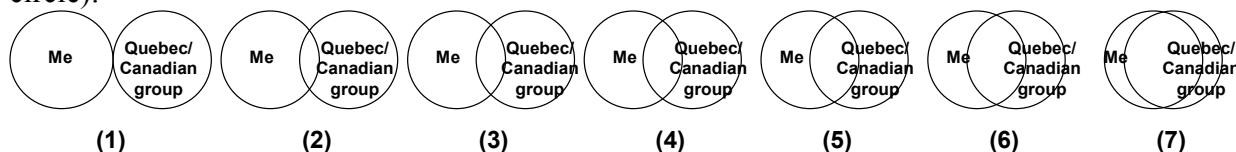
*Latin American group*: People who live in Latin American

*Quebec/Canadian group*: People who live in Quebec and Canada

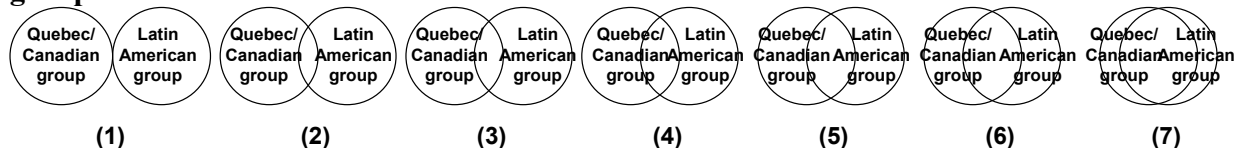
1) In the following drawings, please circle the drawing that represents the best the relationship that exists between the **Latin American group** and you (“Me” in the circle):



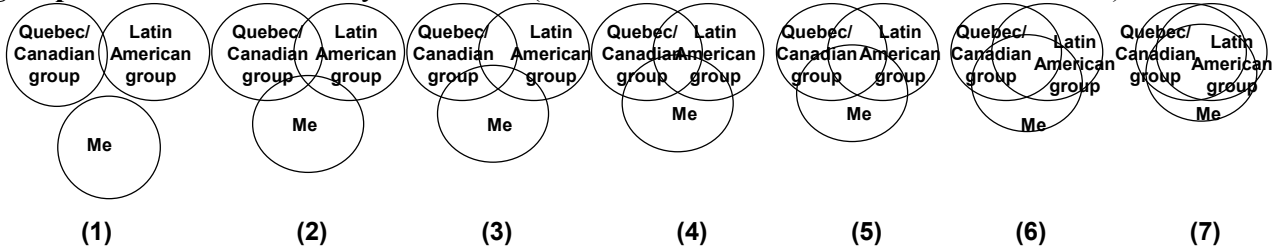
2) In the following drawings, please circle the drawing that represents the best the relationship that exists between the **Quebec/Canadian group** and you (“Me” in the circle):



3) In the following drawings, please circle the drawing that represents the best the relationship that exists between the **Latin American group** and the **Quebec/Canadian group**:



4) In the following drawings, please circle the drawing that represents the best the relationship that exists between the **Latin American group** , the **Quebec/Canadian group** and you (“Me” in the circle):





As we previously mentioned, in this study, we are interested in understanding your immigration experience as well as your experiences in Canada. For this reason, we will choose twenty individuals from this study in order to understand their immigration story better. The following contact information will allow us to contact you if you are chosen to participate on the second part of the study. The information written here is confidential and will only be seen by the two main researchers. If you do not wish to participate in this study, you are entitled to not write your information.

### **Información**

1. Name: \_\_\_\_\_
2. Phone Number: \_\_\_\_\_
3. E-mail: \_\_\_\_\_
4. Address: \_\_\_\_\_
5. If you do not have a phone number or email, could you give us other information that would allow us to contact you again in six months?

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## **Annexe B**

Questionnaire of Study 1 Spanish

**Confidencialidad y consentimiento:**

Yo acepto participar en este estudio, el cual fue revisado y aprobado por el comité de ética de la Universidad de Montreal. Comprendo que me pedirán completar una serie de preguntas acerca de mi mismo, y mis culturas. Además, me pedirán que responda preguntas demográficas acerca de mi género, mi edad, y mi país de origen. Comprendo que no hay ningún riesgo asociado a mi participación en este estudio.

Reconozco que mi participación en este estudio es voluntaria y que puedo negarme a participar o retirarme del estudio en cualquier momento. También se que si hay alguna pregunta que no quiero responder, la puedo dejar en blanco. Comprendo que mis respuestas van permanecer confidenciales y que seré identificado solamente por un número de identificación que me será dado.

Soy consciente que mi información va a ser usado solamente para la investigación y para enseñar, y solamente investigadores asociados a este estudio tendrán acceso a mis respuestas. Entiendo que mi participación en este estudio no me obliga a participar en otros estudios relacionados a este. Sin embargo, si doy mi consentimiento al final de este estudio, puede que me contacten en el futuro para participar en estudio similar a este. Entiendo que la información dada en este estudio va a ser conectada a la información de un estudio futuro a través de mi número de identificación.

Además, me han explicado el propósito de este estudio, las ventajas (ayudar a avanzar la ciencia), y riesgos (fatiga) asociados a este estudio.

Sé que si tengo alguna pregunta o preocupación acerca de mis derechos como participante de este estudio, puedo contactar al encargado del comité de ética [ombudsman@umontreal.ca](mailto:ombudsman@umontreal.ca).

**\* Leí de manera cuidadosa y estoy de acuerdo con los términos y condiciones que fueron presentadas**

Estoy de acuerdo \_\_\_\_\_ No estoy de acuerdo \_\_\_\_\_

**Firma** \_\_\_\_\_

**Fecha** \_\_\_\_\_

**Nombre Completo** \_\_\_\_\_

En este estudio, estamos interesados en entender su experiencia como inmigrante, al igual que sus vivencias en Canadá. Queremos ser capaces de entender mejor su historia de inmigración. Les preguntaremos acerca de su percepción de la sociedad Quebequense/Canadiense y Latinoamericana, al igual que su punto de vista acerca de ciertos asuntos. Tenga presente que no existe una respuesta correcta o incorrecta a las preguntas que siguen, y que solo estamos interesados en lo que usted piensa acerca de cada pregunta.

**ESQUEMA DE LA IDENTIDAD GLOBAL**

Su identidad global consiste de todas las creencias, sentimientos, y conocimientos que usted tiene acerca de su identidad personal y su identidad de grupo. En este estudio, nosotros estamos interesados en tres aspectos de la identidad

<b>Identidad Global</b>	
<p><i>Grupo Cultural Latinoamericano</i></p> <p>Es la parte de su identidad que está compuesta de ser Latino. ¿Cual país de Latinoamérica es el más importante para usted?</p> <hr/> <p>En este estudio, cuando nos referimos al grupo latinoamericano, piense en el país latinoamericano más importante para usted</p>	<p><i>Grupo Cultural Quebequense/ Canadiense</i></p> <p>Es la parte de su identidad que está compuesta de ser Quebequense o Canadiense. ¿Cuál de estos dos aspectos (Quebequense o Canadiense) es el más importante para usted?</p> <hr/> <p>En la sección que sigue, cuando nos referimos al grupo <i>Quebequense/ Canadiense</i>, piense en Quebec o en Canada, dependiendo de cual es más importante para usted</p>

<b><u>Información demográfica:</u></b>	
1. Género: FEMENINO: _____ MASCULINO: _____	8. Lengua materna: _____
2. Fecha de nacimiento: _____	9. Lenguaje(s) que puede usar: _____
3. Nacionalidad de la madre: _____	10. Lenguaje(s) que usa en el hogar _____
4. Nacionalidad del padre: _____	11. Indique su status como inmigrante
5. País en donde nació: _____	a) Residente Permanente <input type="checkbox"/> d) Refugiado <input type="checkbox"/>
6. Meses y años desde que se fue del país en el que nació:	b) Solicitando Asilo <input type="checkbox"/> e) Visa de estudio <input type="checkbox"/>
Meses _____ Años _____	c) Visa de Trabajo <input type="checkbox"/> f) Ciudadano <input type="checkbox"/>
7. Nombres de los países en los que vivió antes de llegar a Canadá: _____	g) Otro (especifique su status ) _____
_____	12. Last education level obtained
	Primaria <input type="checkbox"/> Bachillerato <input type="checkbox"/>
	Estudios técnicos <input type="checkbox"/>
	Estudios Universitarios <input type="checkbox"/> Maestría/Doctorado <input type="checkbox"/>

### 1era Sección.

Por favor, evalúe su conocimiento del lenguaje Francés, Inglés, y Español usando la escala que se encuentra a continuación.

1	2	3	4	5
Muy mal	Ni muy bien, ni muy mal			Muy bien

	Francés					Inglés					Español				
1. Yo leo ...	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
2. Yo escribo ...	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. Yo hablo....	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
4. Yo entiendo cuando me hablan en ....	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

**2do Sección.**

Por favor, responda a la siguiente pregunta acerca de su inmigración. Seleccione la respuesta que describe su situación de la mejor manera .

De manera general, me sentí **forzado** a inmigrar.

1	2	3	4	5	6	7	8	9	10
<b>Nada Forzado</b>			<b>Algo Forzado</b>				<b>Muy Forzado</b>		

De manera general, sentí que tenía que salir de mi país **rápidamente**.

1	2	3	4	5	6	7	8	9	10
<b>No</b>			<b>Mas o menos</b>				<b>Si</b>		

**3ra sección**

En esta sección les describimos algunas personas. Por favor, lea cada descripción y mire **si la persona que describimos se parece a usted o no**. Usando la escala que sigue, indique cuanto se parece cada persona a **usted**.

1	2	3	4	5	6	7	8	9	10
<b>No se parece a mi</b>			<b>Se parece un poco a mi</b>				<b>Se parece mucho a mi</b>		

1. A él le gusta hacer las cosas a su manera, de manera original. Pensar en ideas nuevas y ser creativo es importante para él.	1	2	3	4	5	6	7	8	9	10
2. Ella quiere tener mucho dinero y cosas que son caras. Para ella es importante ser rica.	1	2	3	4	5	6	7	8	9	10
3. Él quiere la justicia para todos, aun para aquellas personas que él no conoce. Según él, es importante que cada persona en el mundo sea tratado de la misma manera.	1	2	3	4	5	6	7	8	9	10
4. Es importante para ella mostrar sus habilidades. Ella quiere que la gente admire lo que ella hace.	1	2	3	4	5	6	7	8	9	10
5. Es importante para él estar en lugares seguros. Él evita hacer cosas que pongan su vida en peligro.	1	2	3	4	5	6	7	8	9	10

6. A ella le gusta las sorpresas y siempre busca hacer cosas nuevas. Según ella, es importante probar muchas cosas diferentes en la vida.	1	2	3	4	5	6	7	8	9	10
7. Él cree que las personas deberían hacer lo que los otros les piden. Según él, las personas deberían obedecer las reglas en todo momento, aun si nadie los está viendo.	1	2	3	4	5	6	7	8	9	10
8. Es importante para ella escuchar a las personas que son diferentes a ella. Aunque ella este en desacuerdo con ellos, aun quiere entenderlos.	1	2	3	4	5	6	7	8	9	10
9. Según él, es importante no pedir más de lo que ya se tiene. Él cree que la gente debe estar satisfecha con lo que tienen.	1	2	3	4	5	6	7	8	9	10
10. Pasarlo bien es importante para ella. A ella le gusta “consentirse”	1	2	3	4	5	6	7	8	9	10
11. Es importante para él poder tomar el mismo sus propias decisiones acerca de lo que él hace. Le gusta ser libre para planear y escoger sus propias actividades el mismo.	1	2	3	4	5	6	7	8	9	10
12. Es importante para ella ayudar a la gente a su alrededor. Ella quiere cuidar a las otras personas.	1	2	3	4	5	6	7	8	9	10
13. Ser exitoso es muy importante para él. Le gusta impresionar a las otras personas.	1	2	3	4	5	6	7	8	9	10
14. Es muy importante para ella que la seguridad de su país no sea amenazada, ni del interior y ni del exterior del país. Le preocupa la protección del orden social.	1	2	3	4	5	6	7	8	9	10
15. Él busca tener aventuras y le gusta tomar riesgos. Quiere tener una vida emocionante.	1	2	3	4	5	6	7	8	9	10
16. Es importante para ella comportarse siempre de manera apropiada. Quiere evitar comportarse de una manera que otros piensen que son incorrectas.	1	2	3	4	5	6	7	8	9	10
17. Es importante para él de estar al mando y decirles a otros lo que pueden hacer. Quiere que otras personas hagan lo que él dice.	1	2	3	4	5	6	7	8	9	10
18. Es importante para ella ser fiel a sus amigos. Quiere dedicarse a las personas que son importantes para ella.	1	2	3	4	5	6	7	8	9	10
19. Él cree fuertemente que la gente debe cuidar la naturaleza. Cuidar el medio ambiente es importante para él.	1	2	3	4	5	6	7	8	9	10
20. Sus creencias religiosas son importantes para ella. Ella procura hacer las cosas que su religión le pide.	1	2	3	4	5	6	7	8	9	10

21. Él busca cada oportunidad que puede para divertirse. Es importante para él hacer cosas que el disfruta.	1	2	3	4	5	6	7	8	9	10
¿Qué tan seguro esta del parecido entre estas personas y <b>usted</b> ?	Nada seguro 1	Un poco seguro 2			Seguro 3			Muy seguro 4		

#### 4ta sección.

En esta sección les describimos algunos Latinos. Por favor, lea cada descripción y mire **si la persona que describimos se parece a un Latino típico o no**. Usando la escala que sigue, indique cuanto se parece cada persona a un **Latino típico**.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>No se parece a un Latino típico</b>			<b>Se parece un poco a un Latino típico</b>				<b>Se parece mucho a un Latino típico</b>		

1. A este Latino le gusta hacer las cosas a su manera, de manera original. Pensar en ideas nuevas y ser creativo es importante para él.	1	2	3	4	5	6	7	8	9	10
2. Este Latino quiere tener mucho dinero y cosas que son caras. Para él es importante ser rico.	1	2	3	4	5	6	7	8	9	10
3. Este Latino quiere la justicia para todos, aun para aquellas personas que él no conoce. Según él, es importante que cada persona en el mundo sea tratado de la misma manera.	1	2	3	4	5	6	7	8	9	10
4. Es importante para este Latino mostrar sus habilidades. Ella quiere que la gente admire lo que ella hace.	1	2	3	4	5	6	7	8	9	10
5. Es importante para este Latino estar en lugares seguros. Él evita hacer cosas que pongan su vida en peligro.	1	2	3	4	5	6	7	8	9	10
6. A este Latino le gusta las sorpresas y siempre busca hacer cosas nuevas. Según él, es importante probar muchas cosas diferentes en la vida.	1	2	3	4	5	6	7	8	9	10
7. Este Latino cree que las personas deberían hacer lo que los otros les piden. Según él, las personas deberían obedecer las reglas en todo momento, aun si nadie los está viendo.	1	2	3	4	5	6	7	8	9	10
8. Es importante para este Latino escuchar a las personas que son diferentes a ella. Aunque él esté en desacuerdo con ellos, aun quiere entenderlos.	1	2	3	4	5	6	7	8	9	10



9. Según este Latino, es importante no pedir más de lo que ya se tiene. Él cree que la gente debe estar satisfecha con lo que tienen.	1	2	3	4	5	6	7	8	9	10
10. Pasarlo bien es importante para este Latino. A él le gusta “consentirse”	1	2	3	4	5	6	7	8	9	10
11. Es importante para este Latino poder tomar el mismo sus propias decisiones acerca de lo que él hace. Le gusta ser libre para planear y escoger sus propias actividades el mismo.	1	2	3	4	5	6	7	8	9	10
12. Es importante para este Latino ayudar a la gente a su alrededor. Él quiere cuidar a las otras personas.	1	2	3	4	5	6	7	8	9	10
13. Ser exitoso es muy importante para este Latino. Le gusta impresionar a las otras personas.	1	2	3	4	5	6	7	8	9	10
14. Es muy importante para este Latino que la seguridad de su país no sea amenazada, ni del interior y ni del exterior del país. Le preocupa la protección del orden social.	1	2	3	4	5	6	7	8	9	10
15. este Latino busca tener aventuras y le gusta tomar riesgos. Quiere tener una vida emocionante.	1	2	3	4	5	6	7	8	9	10
16. Es importante para este Latino comportarse siempre de manera apropiada. Quiere evitar comportarse de una manera que otros piensen que son incorrectas.	1	2	3	4	5	6	7	8	9	10
17. Es importante para este Latino de estar al mando y decirles a otros lo que pueden hacer. Quiere que otras personas hagan lo que él dice.	1	2	3	4	5	6	7	8	9	10
18. Es importante para este Latino ser fiel a sus amigos. Quiere dedicarse a las personas que son importantes para él.	1	2	3	4	5	6	7	8	9	10
19. Este Latino cree fuertemente que la gente debe cuidar la naturaleza. Cuidar el medio ambiente es importante para él.	1	2	3	4	5	6	7	8	9	10
20. Sus creencias religiosas son importantes para este Latino. Él procura hacer las cosas que su religión le pide.	1	2	3	4	5	6	7	8	9	10
21. Este Latino busca cada oportunidad que puede para divertirse. Es importante para él hacer cosas que el disfruta.	1	2	3	4	5	6	7	8	9	10
¿Qué tan seguro esta del parecido entre estas personas que describimos y un Latino típico?	Nada seguro 1	Un poco seguro 2		Seguro 3			Muy seguro 4			

**5ta sección.**

En esta sección les describimos algunos **Quebequenses/Canadienses**. Por favor, lea cada descripción y mire **si la persona que describimos se parece a un Quebequenses/Canadienses o no**. Usando la escala que sigue, indique cuanto se parece cada persona a un **típico Quebequenses/Canadienses**.

1	2	3	4	5	6	7	8	9	10
No se parece a un Quebequense/Canadiense típico			Se parece un poco a un Quebequense/Canadiense típico				Se parece mucho a un Quebequense/Canadiense típico		

1. A este Quebequense/Canadiense le gusta hacer las cosas a su manera, de manera original. Pensar en ideas nuevas y ser creativo es importante para él.	1	2	3	4	5	6	7	8	9	10
2. Este Quebequense/Canadiense quiere tener mucho dinero y cosas que son caras. Para él es importante ser rico.	1	2	3	4	5	6	7	8	9	10
3. Este Quebequense/Canadiense quiere la justicia para todos, aun para aquellas personas que él no conoce. Según él, es importante que cada persona en el mundo sea tratado de la misma manera.	1	2	3	4	5	6	7	8	9	10
4. Es importante para este Quebequense/Canadiense mostrar sus habilidades. Ella quiere que la gente admire lo que ella hace.	1	2	3	4	5	6	7	8	9	10
5. Es importante para este Quebequense/Canadiense estar en lugares seguros. Él evita hacer cosas que pongan su vida en peligro.	1	2	3	4	5	6	7	8	9	10
6. A este Quebequense/Canadiense le gusta las sorpresas y siempre busca hacer cosas nuevas. Según él, es importante probar muchas cosas diferentes en la vida.	1	2	3	4	5	6	7	8	9	10
7. Este Quebequense/Canadiense cree que las personas deberían hacer lo que los otros les piden. Según él, las personas deberían obedecer las reglas en todo momento, aun si nadie los está viendo.	1	2	3	4	5	6	7	8	9	10

8. Es importante para este Quebequense/Canadiense escuchar a las personas que son diferentes a ella. Aunque él esté en desacuerdo con ellos, aun quiere entenderlos.	1	2	3	4	5	6	7	8	9	10
9. Según este Quebequense/Canadiense, es importante no pedir más de lo que ya se tiene. Él cree que la gente debe estar satisfecha con lo que tienen.	1	2	3	4	5	6	7	8	9	10
10. Pasarlo bien es importante para este Quebequense/Canadiense. A él le gusta “consentirse”	1	2	3	4	5	6	7	8	9	10
11. Es importante para este Quebequense/Canadiense poder tomar el mismo sus propias decisiones acerca de lo que él hace. Le gusta ser libre para planear y escoger sus propias actividades el mismo.	1	2	3	4	5	6	7	8	9	10
12. Es importante para este Quebequense/Canadiense ayudar a la gente a su alrededor. Él quiere cuidar a las otras personas.	1	2	3	4	5	6	7	8	9	10
13. Ser exitoso es muy importante para este Quebequense/Canadiense. Le gusta impresionar a las otras personas.	1	2	3	4	5	6	7	8	9	10
14. Es muy importante para este Quebequense/Canadiense que la seguridad de su país no sea amenazada, ni del interior y ni del exterior del país. Le preocupa la protección del orden social.	1	2	3	4	5	6	7	8	9	10
15. Este Quebequense/Canadiense busca tener aventuras y le gusta tomar riesgos. Quiere tener una vida emocionante.	1	2	3	4	5	6	7	8	9	10
16. Es importante para este Quebequense/Canadiense comportarse siempre de manera apropiada. Quiere evitar comportarse de una manera que otros piensen que son incorrectas.	1	2	3	4	5	6	7	8	9	10
17. Es importante para este Quebequense/Canadiense de estar al mando y decirles a otros lo que pueden hacer. Quiere que otras personas hagan lo que él dice.	1	2	3	4	5	6	7	8	9	10
18. Es importante para este Quebequense/Canadiense ser fiel a sus amigos. Quiere dedicarse a las personas que son importantes para ella.	1	2	3	4	5	6	7	8	9	10

19. Quebequense/Canadiense cree fuertemente que la gente debe cuidar la naturaleza. Cuidar el medio ambiente es importante para él.	1	2	3	4	5	6	7	8	9	10
20. Sus creencias religiosas son importantes para este Quebequense/ Canadiense. Él procura hacer las cosas que su religión le pide.	1	2	3	4	5	6	7	8	9	10
21. Este Quebequense/Canadiense busca cada oportunidad que puede para divertirse. Es importante para él hacer cosas que él disfruta.	1	2	3	4	5	6	7	8	9	10
¿Qué tan seguro está del parecido entre estas personas que describimos y un Quebequense/Canadiense típico?	Nada seguro 1		Un poco seguro 2		Seguro 3			Muy seguro 4		

### 6ta sección.

Por favor lea cada una de las frases que siguen acerca de cómo usted se relaciona con la cultura Latina y la cultura Quebequense/Canadiense, y responda de la manera más honesta posible.

1	2	3	4	5	6	7	8	9	10	
<b>Totalmente en desacuerdo</b>			<b>Ni de acuerdo ni en desacuerdo</b>				<b>Totalmente en acuerdo</b>			

1. A menudo participo en las tradiciones culturales o costumbre Latinoamericanas (de mi país)	1	2	3	4	5	6	7	8	9	10
2. A menudo participo en las tradiciones culturales o costumbre Quebequenses/Canadienses	1	2	3	4	5	6	7	8	9	10
3. Estaría dispuesto a casarme con un Latino	1	2	3	4	5	6	7	8	9	10
4. Estaría dispuesto a casarme con un Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
5. Disfruto participar en actividades sociales con Latinos	1	2	3	4	5	6	7	8	9	10
6. Disfruto participar en actividades sociales con Quebequenses/ Canadienses	1	2	3	4	5	6	7	8	9	10
7. Me siento cómodo cuando me relaciono con Latinos	1	2	3	4	5	6	7	8	9	10
8. Me siento cómodo cuando me relaciono con Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
9. Me gusta el entretenimiento de origen Latino (ej. Películas, música)	1	2	3	4	5	6	7	8	9	10

10. Disfruto el entretenimiento de origen Quebequense/Canadiense (ej. Películas, música)	1	2	3	4	5	6	7	8	9	10
11. Yo creo en los valores establecidos por la cultura Latinoamericana	1	2	3	4	5	6	7	8	9	10
12. Yo creo en los valores establecidos por la cultura Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
13. Disfruto los chistes Latinos y el humor Latino	1	2	3	4	5	6	7	8	9	10
14. Disfruto los chistes Quebequense/Canadiense y el humor Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
15. Me interesa tener amigos Latinos	1	2	3	4	5	6	7	8	9	10
16. Me interesa tener amigos Quebequenses/Canadienses	1	2	3	4	5	6	7	8	9	10

### 7ma sección.

La importancia, el sentimiento y la influencia que un grupo tiene para una persona pueden variar de un individuo al otro. En la sección que sigue, por favor indique si está de acuerdo con las frases que siguen acerca del grupo Latinoamericano.

1	2	3	4	5	6	7	8	9	10
<b>Totalmente en desacuerdo</b>			<b>Ni de acuerdo ni en desacuerdo</b>				<b>Totalmente en acuerdo</b>		

1. Yo me identifico a otros miembros del grupo Latinoamericano	1	2	3	4	5	6	7	8	9	10
2. Es importante para mí que otros me identifiquen como miembro del grupo Latinoamericano	1	2	3	4	5	6	7	8	9	10
3. Ser miembro del grupo Latinoamericano es un reflejo importante de la persona que yo soy	1	2	3	4	5	6	7	8	9	10
4. Tengo mucho en común con los miembros del grupo Latinoamericano	1	2	3	4	5	6	7	8	9	10
5. Ser miembro del grupo Latinoamericano afecta la persona que yo soy y mi manera de pensar	1	2	3	4	5	6	7	8	9	10

### 8ava sección.

En la sección que sigue, por favor indique si está de acuerdo con las frases que siguen acerca del grupo Quebequense/Canadiense.

1	2	3	4	5	6	7	8	9	10
Totalmente en desacuerdo			Ni de acuerdo ni en desacuerdo				Totalmente en acuerdo		

1. Yo me identifico a otros miembros del grupo Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
2. Es importante para mí que otros me identifiquen como miembro del grupo Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
3. Ser miembro del grupo Quebequense/Canadiense es un reflejo importante de la persona que yo soy	1	2	3	4	5	6	7	8	9	10
4. Tengo mucho en común con los miembros del grupo Quebequense/Canadiense	1	2	3	4	5	6	7	8	9	10
5. Ser miembro del grupo Quebequense/Canadiense afecta la persona que yo soy y mi manera de pensar	1	2	3	4	5	6	7	8	9	10

**9na sección.**

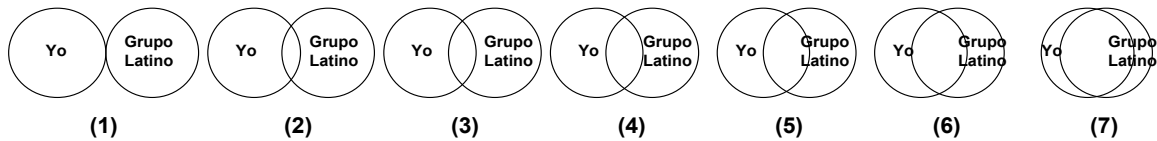
Su identidad global consiste de todas las creencias, sentimientos y conocimiento que tiene acerca de su identidad personal y su identidad de grupo. En este estudio, nos interesamos en tres aspectos de su identidad:

*Yo: Usted como individuo*

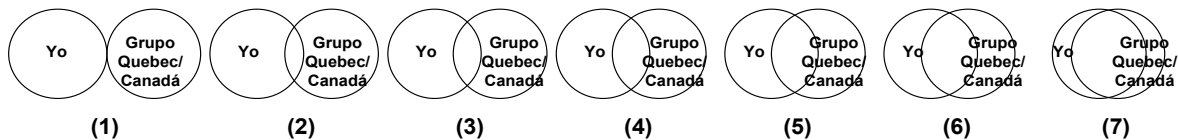
*Grupo Latino: La gente que vive en Latinoamérica*

*Grupo Quebec/Canadá: El grupo cultural de la gente que vive en Quebec y Canadá*

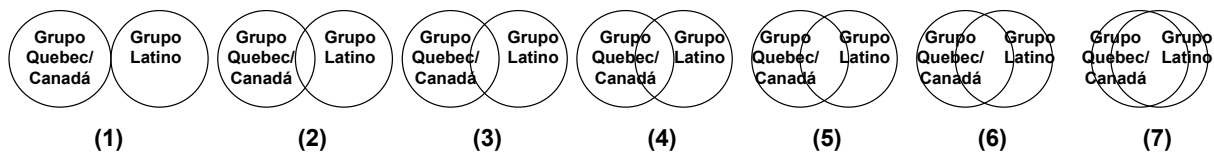
1) Por favor circule en el dibujo presentado a continuación el que represente de la mejor manera la relación que existe entre el **grupo Latinoamericano** y usted (“Yo” en el círculo):



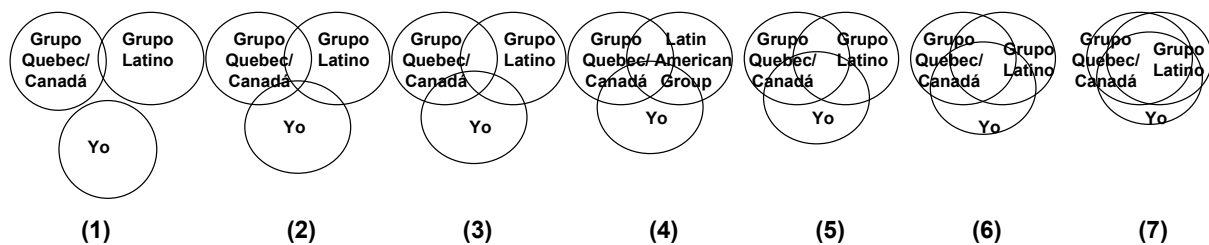
2) Por favor circule en el dibujo presentado a continuación el que represente de la mejor manera la relación que existe entre el **grupo Quebequense/Canadiense** y usted (“Yo” en el círculo):



3) Por favor circule en el dibujo presentado a continuación el que represente de la mejor manera la relación que existe entre el **grupo Latinoamericano** y el **grupo Quebequense/Canadiense**:



4) Por favor circule en el dibujo presentado a continuación el que represente de la mejor manera la relación que existe entre el **grupo Quebequense/Canadiense**, el **grupo Latinoamericano**, y usted (“Yo” en el círculo):



Como lo habíamos mencionado antes, en este estudio estamos interesados en entender su experiencia como inmigrante, al igual que sus experiencias en Canadá. Por esto mismo, escogeremos a veinte individuos que participaron en este estudio para poder entender de una manera más profunda sus historias de inmigración. La información que sigue nos va a permitir contactarlo si usted es elegido para participar en la segunda parte de este estudio. La información que usted escriba es confidencial y solamente va a ser vista por los investigadores principales. Si no desea participar en este estudio, usted tiene la libertad de no escribir su información.

**Información de Contacto**

1. Nombre Completo: \_\_\_\_\_

2. Número de Teléfono: \_\_\_\_\_

3. Correo Electrónico: \_\_\_\_\_

4. Dirección: \_\_\_\_\_

5. Si usted no tiene un número telefónico o un correo electrónico, ¿podría por favor ofrecer alguna otra información para poder ayudarnos a contactarnos con usted en un año?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## **Annexe C**

Instructions of Narratives English

**Confidentiality and consent.**

I accept taking part of this study, which has been revised and approved by the Ethics Committee of Montreal University. I understand that they will record my while I answer to questions concerning myself and my cultures. I understand that there is no risk associated with my participation in this study.

I accept that my participation in this study is absolutely voluntary and that I can refuse or withdraw myself from it at any given moment. Also, that if there is a question that I do not want to answer, I can leave it blank. I understand that my answers will remain confidential and that I will be identified only by the I.D number that has already been given to me.

I am conscious that my information will be used only for this study and for teaching, and only investigators associated with this study will have access to my answers. I understand that my participation in this study does not obliges me to participate in other studies related to this one. In addition, I have been explained the goal of the study, the advantages (advancement of science) and the risks (fatigue) associated to this study

I know that if I have any questions or concerns about my rights as a participant in this study, I can contact the Ethics for Investigations office in Universite de Montreal at [ombudsman@umontreal.ca](mailto:ombudsman@umontreal.ca)

**\* I have carefully read everything and I am in agreement with each of the above statements. (To indicate your answer, please choose one of the following options)**

**I agree:** \_\_\_\_\_

**I don't agree:** \_\_\_\_\_

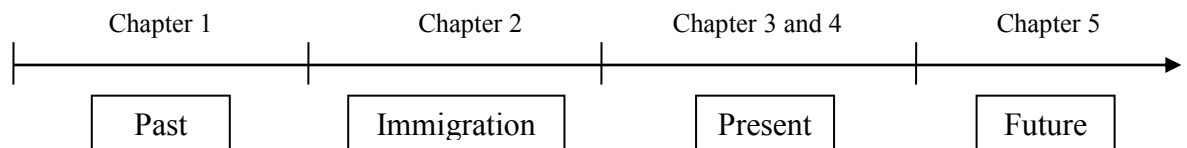
**Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

**Full Name** \_\_\_\_\_

This is an interview about the *story of your immigration*. As a social scientist, we are interested in hearing your story, including parts of the past as you remember them and the future as you imagine it to be. Think of yourself as a story teller that has an immigration story to tell. In telling your immigration story, you should concentrate on material you believe to be the most important, that is, information that says something significant about how you immigrated as well as your reactions to Canada once you immigrated. In other words, your task is simply to tell me about some of the most important things that have happened while and after you immigrated. You should focus on a few key things in your immigration story – a few key scenes, characters, and ideas. There are no right or wrong answers to my questions.

The interview is for research purposes only, and its main goal is simply to hear your story. As social scientists, my colleagues and I collect people’s life stories in order to understand the different ways in which people live their lives and the way they understand who they are. Everything you say is voluntary, anonymous, and confidential.

As a storyteller here, what you want to do is to give me an overall plot summary of your story, going chapter by chapter. We would like you to think about your immigration story as having five different chapters. Below is the title of each chapter that you can use to guide you when you write your story. While you write your story, we would like you to describe briefly the overall contents in each chapter, that is, the key themes or events of each chapter. You do not necessarily have to explain all the specific details. Just give us a sense of what you think the major themes are in your immigration’s story.



## CHAPTERS

**1) “Before immigration”:** Tell us about your life story before immigrating. Please mention how your values related to the values in your country of origin during this chapter of your life.

**2) “During immigration”:** Tell us about your life story during immigrating. Please mention how your values related to the values in your country of origin and to the ones in Canada during this chapter of your life.

**3 and 4) “After immigration to the present”:** In this chapter, you are asked to tell us your life story from the moment that you landed in Canada up to the present. However, we ask you to divide this time frame into two chapters, Chapter 3 and Chapter 4. Please, draw a line where you would separate the time frame. Now, when you tells us your life story, name Chapters 3 and Chapter 4, make sure to clearly explain why they are two different chapters. Please mention how your values relate to the values in your country of origin and to the ones in Canada during these chapters of your life.

**5) “Future perspectives”:** Tell us about your life story about your future perspectives for the next 10 years as an immigrant. Please mention how you think your values will relate to the values in your country of origin and to the ones in Canada during this chapter of your life.

## **Annexe D**

Instructions of Narratives Spanish

**Confidencialidad y consentimiento:**

Yo acepto participar en este estudio, el cual fue revisado y aprobado por el comité de ética de la Universidad de Montreal. Comprendo que grabaran mi voz mientras respondo preguntas acerca de mi mismo, y mis culturas. Comprendo que no hay ningún riesgo asociado a mi participación en este estudio.

Reconozco que mi participación en este estudio es voluntaria y que puedo negarme a participar o retirarme del estudio en cualquier momento. También se que si hay alguna pregunta que no quiero responder, puedo negarme a responderla. Comprendo que mis respuestas van permanecer confidenciales y que seré identificado solamente por un número de identificación que ya me ha sido dado.

Soy consciente que mi información va a ser usado solamente para la investigación y para enseñar, y solamente investigadores asociados a este estudio tendrán acceso a mis respuestas. Entiendo que mi participación en este estudio no me obliga a participar en otros estudios relacionados a este.

Me han explicado el proposito de este estudio, las ventajas (ayudar a avanzar la ciencia) y riesgos (fatiga) asociados a este estudio.

Sé que si tengo alguna pregunta o preocupación acerca de mis derechos como participante de este estudio, puedo contactar al encargado del comité de ética [ombudsman@umontreal.ca](mailto:ombudsman@umontreal.ca).

**\* Leí de manera cuidadosa y estoy de acuerdo con los términos y condiciones que fueron presentadas**

**Estoy de acuerdo**\_\_\_\_ **No estoy de acuerdo**\_\_\_\_\_

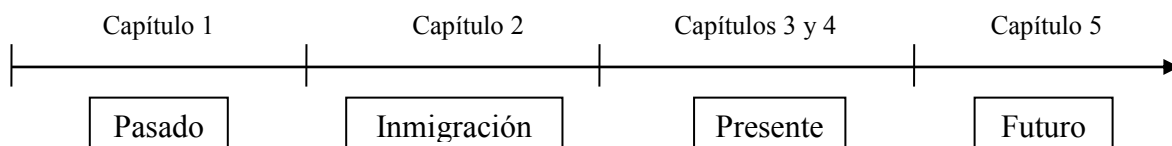
**Firma** \_\_\_\_\_ **Fecha** \_\_\_\_\_

**Nombre Completo** \_\_\_\_\_

Esta es una entrevista acerca de su historia de inmigración. Como científicos de las ciencias sociales, nos interesa escuchar su historia, incluyendo partes de su pasado tal y como usted lo recuerda, al igual que el futuro como usted se lo imagina. Suponga que usted es un cuentero o cuentista que va narrar una historia de inmigración. Cuando cuente su historia, concéntrese en la información que usted crea que es importante, es decir, información que diga algo significativo acerca de su inmigración y de sus reacciones una vez establecido en Canadá. En otras palabras, su tarea consiste en simplemente contarnos las cosas más importantes que pasaron durante y después del proceso de inmigración. Concéntrese en algunos aspectos claves como escenas, personajes e ideas principales. No hay ninguna respuesta correcta o incorrecta a las preguntas o a lo que usted vaya a decir.

Esta entrevista es utilizada con fines académicos de investigación y su propósito principal es escuchar su historia. Mis colegas y yo reunimos las historias de vida de las personas para poder entender las diferentes maneras en que las personas viven sus vidas, y cómo cada uno entiende su identidad. Todo lo que usted dice es voluntario, anónimo y confidencial.

Como cuentero, lo que usted tiene que hacer es darnos un resumen de la trama general de su historia, mientras nos cuenta cada capítulo. Nos gustaría que se imaginara su historia de inmigración como teniendo cinco capítulos. En la parte inferior encontrará un título para cada uno de los capítulos y usted puede utilizarlos como guía mientras nos cuenta su historia. Al narrar su historia, nos gustaría que describa brevemente el contenido general de cada capítulo, es decir, los temas o eventos claves; no necesita explicar todos los detalles. Denos una idea general de los temas importantes de su historia de inmigración, como usted lo crea.



## CAPITULOS

**Capítulo 1) “Antes de inmigrar”:** Cuéntenos su historia de vida antes de haber inmigrado. Por favor, mencione cómo sus valores personales se relacionaban con los valores de su país de origen durante este capítulo de su historia.

**Capítulo 2) “Durante la inmigración”:** Cuéntenos su historia de vida mientras inmigraba. Por favor, mencione cómo sus valores personales se relacionaban con los valores de su país de origen y con los valores de Canadá durante este capítulo de su historia.

**Capítulos 3 y 4) “Después de inmigrar”:** En este capítulo, le pedimos que nos diga su historia de vida desde el momento en que aterrizó en Canadá hasta el presente. Sin embargo, le solicitamos que divida este marco de tiempo en dos capítulos: Capítulo 3 y Capítulo 4. Por favor dibuje una línea en donde usted va a separar el marco de tiempo. Ahora, cuando nos cuente su historia de inmigración, dele un título a los capítulos 3 y 4; asegúrese de explicarnos por qué estos son dos capítulos diferentes. Por favor, mencione cómo sus valores personales se relacionan con los valores de su país de origen y con los valores de Canadá durante estos capítulos de su historia.

**Capítulo 5) “Perspectivas futuras”:** Cuéntenos acerca de sus perspectivas para los próximos 10 años como inmigrante. Por favor, mencione cómo cree que sus valores personales se relacionarán con los valores de su país de origen y con los valores de Canadá durante este capítulo de su historia.