

THE UNIVERSITY OF CALGARY

Immigrants' Perceptions of the Degree of Acceptability of
Acculturated Adolescent Behaviours

by

Noorfarah Merali

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF SCIENCE

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

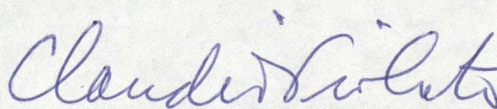
CALGARY, ALBERTA

AUGUST, 1996

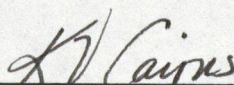
© Noorfarah Merali 1996

THE UNIVERSITY OF CALGARY
FACULTY OF GRADUATE STUDIES

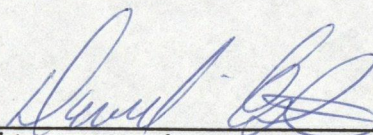
The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "Immigrants' Perceptions of the Degree of Acceptability of Acculturated Adolescent Behaviours" submitted by Noorfarah Merali in partial fulfilment of the requirements for the degree of Master of Science.



Supervisor, Dr. C. Violato
Department of Educational Psychology



Committee Member, Dr. K. Cairns
Department of Educational Psychology



Committee Member, Dr. D. Este
Faculty of Social Work

August 28th, 1996
Date

ABSTRACT

The present study had three objectives: (1) to examine differences between the perceived levels of acceptability of acculturated adolescent behaviours among immigrant parents and teens in both opposite-gender and matched-gender dyads, (2) to investigate relationships between demographic profiles and perceptions of acculturated behaviours, and (3) to develop and empirically validate a questionnaire that could be used to identify discrepancies between the views of different family members. A sample of 36 immigrant parents and teens was recruited.

Results showed that only parents in opposite-gender dyads perceived acculturated adolescent behaviours to be significantly less acceptable than their teens. Demographic variables were found to be differentially related to parent and teen views. Four factors emerged from the Behaviour Questionnaire: (1) Independence, (2) Interaction/Expression, (3) Western Cultural Participation, and (4) Western Cultural Enactment. Implications for intergenerational programming are discussed.

ACKNOWLEDGEMENTS

I would like to thank my Supervisor, Dr. Claudio Violato, for allowing me to follow my heart and pursue this program of studies.

I am indebted to the bicultural psychologists and settlement workers at the Calgary Immigrant Aid Society who graciously assisted in the design and administration of the Behaviour Questionnaire, as well as to the staff and volunteers at the Calgary Language Bank who translated study materials. Without the help of these individuals, the present study would have lacked the rigor necessary for sound cross-cultural research.

I would also like to thank the Executive Director of the Calgary Immigrant Aid Society, Hadassa Ksienski, for her ongoing support, as well as Dr. David Este, my collaborator in the Mosaic Youth and Family Program, for his positivism.

Lastly, I would like to thank Dr. Claudio Violato, Dr. Kathy Cairns, and Dr. David Este for participating in my thesis defense. The time they have invested in contributing to my work through their comments and insights is much appreciated.

TABLE OF CONTENTS

APPROVAL PAGE	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS	v
LIST OF TABLES	ix
 CHAPTER I: INTRODUCTION	 1
Migration	2
Definition of Acculturation	3
Acculturation and Adolescent Maltreatment	4
Purpose of the Study	6
Overview	6
 CHAPTER II: LITERATURE REVIEW	 8
The Conceptual Model	8
Western Cultural Participation/Enactment	10
Friendships	15
Dating	19
Individualistic/Autonomous Behaviours	21
Gender Differences	24
Summary	28
Statement of the Problem	30
 CHAPTER III: METHOD	 31
Participants	31

Inclusionary Criteria	31
Target Groups	31
Recruitment	32
Sample Characteristics	33
Materials	34
Questionnaire Development	34
Questionnaire Translation	36
Behaviour Questionnaire Scores	37
Other Materials	38
Procedures	39
Training	39
Questionnaire Administration	40
Ongoing Meetings	41
Confidentiality and Anonymity	42
CHAPTER IV: RESULTS	43
Descriptive Information	44
Relationships Between Demographic Variables and Behaviour Questionnaire Scores	46
Intergroup Differences	48
Psychometric Properties of the Behaviour Questionnaire	49
CHAPTER V: DISCUSSION	68
Explanations for Results	68
Correlational Findings	68
Intergroup Differences	74

The Behaviour Questionnaire	76
Limitations	79
Implications for Primary Prevention	81
Screening	81
Psychoeducation	82
Parent-Teen Interaction	84
Directions for Future Research	84
 BIBLIOGRAPHY	 86
 APPENDIX	 96
A: Behaviour Questionnaire	96
Spanish Version	98
Polish Version	100
Serbo-Croatian Version	102
Vietnamese Version	104
Chinese Version	106
Farsi Version	108
B: CIAS Client Intake Form	110
C: Study Description	112
Spanish Version	113
Polish Version	114
Serbo-Croatian Version	115
Vietnamese Version	116
Chinese Version	117
Farsi Version	118
D: Agreement to Participate	120

Spanish Version	121
Polish Version	122
Serbo-Croatian Version	123
Vietnamese Version	124
Chinese Version	125
Farsi Version	126

LIST OF TABLES

TABLE		PAGE
1	Overall Sample Demographics	53
2	Chinese Participant Demographics	54
3	Spanish Participant Demographics	55
4	Serbo-Croatian Participant Demographics	56
5	Polish Participant Demographics	57
6	Farsi Participant Demographics	58
7	Vietnamese Participant Demographics	59
8	Means and Standard Deviations of Parent and Teen Behaviour Questionnaire Scores by Group	60
9	Correlations Between Demographic Variables and Parent Total Behaviour Questionnaire Scores	61
10	Correlations Between Demographic Variables and Teen Total Behaviour Questionnaire Scores	62
11	Results of T-Tests Assessing Differences Between Parent and Teen Behaviour Questionnaire Scores	63
12	Results of T-Tests Assessing Gender Differences in Behaviour Questionnaire Scores	64
13	Number of Participants in Each Group Responding to English and First Language Behaviour Questionnaires	65
14	Boys Scale Rotated Factor Matrix	66
15	Girls Scale Rotated Factor Matrix	67

CHAPTER I

INTRODUCTION

Since the adoption of Multicultural Policy by the federal government of Canada in 1971, efforts have been made to recruit and sustain immigrant populations from diverse geographic regions. Canada accepts double the number of immigrants accepted by the United States (Thompson & Weinfeld, 1995). While previous waves of immigration have consisted disproportionately of individuals of European descent, the majority of recent migrants have ancestral roots in non-European areas (Thompson & Weinfeld, 1995). Our national mosaic is comprised of over 70 different ethnic groups, many of which have lifestyles that are distinct from those of the dominant faction (Furness, 1983).

The changing demographics of Canadian society make research on immigrant adjustment processes extremely important. This is especially the case given the demonstrated potential for adjustment difficulties among this group, paired with the relative lack of culturally-sensitive services (Sue & Sue, 1990). In fact, the Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees (1988) reported a marked underutilization of services by the culturally-different. This was found to be due to the perceived insensitivity of host society professionals to their unique backgrounds. Thus, the task of the multicultural researcher is to contribute to the understanding and measurement of immigration-related

stressors in an attempt to ameliorate the Eurocentric bias inherent in our mainstream service delivery system.

Canadian Multicultural Policy encourages cultural heterogeneity within the confines of linguistic duality; ethnic group members are free to retain indigenous cultural values and behaviours, but must display primary allegiance to Canadian culture by acquiring official languages (Berry, 1984; Fleras & Elliott, 1992). However, the process of cultural adaptation is seldom as simple as preserving one's heritage while becoming bilingual. Integration into the host society is complicated by premigration stressors and decisions, as well as post-migratory processes (Hertz, 1993; Sluzki, 1979).

Migration

In his classic work, Sluzki (1979) identified four distinct stages of migration applying to first generation immigrant families: (1) the preparatory stage, (2) the act of migration, (3) the period of overcompensation, and (4) the period of decompensation. In the preparatory stage, family members make a commitment to the proposed move and form expectations regarding life in their final destination. New rules about roles and behaviours both within and outside of the family unit are explored within this stage, and solidified subsequent to migration. The act of migration is often a stressful one due to the lack of rituals associated with moving. Family members begin to experience "culture shock" immediately after migrating. The mismatch between

expectations and reality in the host country produces frequent "reality-checking" in the overcompensation stage. Individual family members reassess the validity of their decision to move and its purported outcomes. Often, observed discrepancies between migrants' expectations and reality in the host society propel them to cling to the norms, behaviours, and values of their country of origin. Consequently, the surrounding zeitgeist may be rejected in this stage. In the period of decompensation that follows, family members must forge new identities and lives that ensure survival and prosperity in their new home. They also face the task of establishing rules about how changes in rules for behaviours will be dealt with. The most important post-migratory determinant of cross-cultural adjustment, the acculturation process, is activated during this stage (Sluzki, 1979).

Definition of Acculturation

Acculturation is described as a process of sociocultural transition involving the relinquishing of unique cultural tenets and the simultaneous adoption of host society ideals. The construct is viewed on a continuum, with complete identification with one's culture of origin on the one hand, and assimilation into the larger milieu on the other. Biculturalism represents the midpoint of these two polarities (Berry, Kim, Power, Young & Bujaki, 1989). A distinction is made between value acculturation and behavioural acculturation. The former refers to changes in

cultural ideologies whereas the latter denotes a departure from culturally-defined role prescriptions (Birman & Tyler, 1994; Ghaffarian, 1987). Both of these types of transitions involve an extensive cost-benefit analysis on the part of the immigrant (Boekestijn, 1988). Therefore, different individuals and groups acculturate to different degrees at different rates (Berry et al., 1989).

Acculturation and Adolescent Maltreatment

Youth from other countries have consistently been found to acculturate faster than their parents (Baptiste, 1993; Rick & Forward, 1992; Segal, 1991; Sluzki, 1979). Data show that adolescents are increasingly becoming targets of maltreatment (National Center for Child Abuse and Neglect, 1988, as cited in Belsky, 1993). Due to ideological and behavioural discrepancies between parents and teens produced by differential rates of acculturation, immigrant adolescents may be particularly vulnerable. Etiological models of child maltreatment identify three contributory factors operating within family systems: (1) parental perceptions of child oppositional-defiance or disobedience, (2) parental distress, and (3) parent-child conflict (Ammerman, 1990; Belsky, 1993; Korbin, 1993). Each of these conditions can be brought about via the immigration experience.

Junior high and high school contexts generally promote the homogenization of youth. Through their daily interactions with teachers and peers, teenagers are

saturated with the values and practices of the dominant culture (Violato & Travis, 1994). The school experience facilitates the acculturation process for immigrant teens (Ghuman, 1991). Adolescents from other countries may acquire new behaviours. Because their parents are not subjected to the same type of homogenizing influences, behaviours considered normative by Western parents may be viewed as problematic when displayed by immigrant adolescents. This may elicit depression and anxiety due to a threatened loss of parental authority (Hertz, 1993). Divergences in parents' and adolescents' perceptions of acceptable and unacceptable behaviours can engender ongoing dissension (Baptiste, 1993). It has been reported that loss of familial support can propel some immigrant teens to engage in deviant behaviour patterns (Sung, 1987, as cited in Huang, 1994), thus increasing parental perceptions of oppositional-defiance.

Teenagers who migrate to the Western world therefore become subject to two forces that are diametrically opposed: (1) the influence of Western culture, which encourages them to become autonomous and actively involved members of the host society, and (2) the demands of their parents, which often emphasize cultural maintenance and prolong their disempowerment (Huang, 1994; Segal, 1991). It appears that perceptions of acculturated behaviours are the focal element in a feedback loop that can culminate in the development and escalation of family violence. Hertz (1993) noted that a

process of negotiation in which immigrant parents and their sons and daughters collaboratively redefine behavioural prescriptions must ensue for healthy adaptation; a lack of successful negotiation can precipitate individual or family psychopathology.

Purpose of the Study

The purpose of the present study is three-fold: (1) to assess immigrant parents' and adolescents' perceptions of the degree of acceptability of various acculturated adolescent behaviours, with an emphasis on examining gender differences since the "liberal" behaviours acquired through acculturation are often incompatible with the feminine ideal in traditional cultures (Ghaffarian, 1987; Ghuman, 1991, 1994; Zuniga, 1988), (2) to investigate relationships between demographic variables such as length of residence in Canada and perceptions of behaviours, and (3) to develop and empirically validate a questionnaire that can be used to identify differences between parents' and adolescents' perceptions of acculturated teenager behaviours. Each of these objectives will shed light about both the criteria for and nature of culturally-sensitive abuse prevention efforts. In order to adhere to these imperatives, a mixed sample of immigrant parents and their adolescents was recruited for the present study.

Overview

In the next chapter, literature on behaviours that are likely to be viewed as problematic in immigrant families and

on gender-based distinctions between parent and adolescent role ideals is reviewed. Specific research questions are delineated. Chapter III describes the research methodology in detail, including the exact immigrant groups recruited and the precautions taken to ensure that the questionnaire was developed and administered in a culturally-sensitive manner. The results of the research are presented in Chapter IV. In the final chapter, Chapter V, the implications and limitations of the obtained findings are discussed in the context of program design and evaluation considerations for culturally-appropriate primary prevention efforts.

CHAPTER II

LITERATURE REVIEW

In this chapter, the conceptual model underlying the emphasis of this study on acculturated adolescent behaviours is outlined. Specific classes of behaviours in which intergenerational gaps in perceived levels of acceptability would be expected are presented. Subsequently, possible gender differences in parents' and teens' views of acculturated adolescent behaviours are discussed. The research questions are identified in the final section, which is preceded by a succinct chapter summary.

The Conceptual Model

In many immigrant cultures, there is a lack of recognition of the distinct developmental stage of adolescence postulated by Blos (1979) and Erikson (1963). Continuous dependency and familial identification/allegiance are expected. A teen's attempt to individuate may be viewed as a sign of contamination by the host society (Baptiste, 1993; Huang, 1994; Segal, 1991; Sue, 1981). In their study of the problems and coping strategies of 3820 adolescents between the ages of 13 and 17 from 17 different nations, Gibson, Westwood, Ishiyama, Borgen et al. (1991) discovered that personal identity and autonomy issues ranked among their top three concerns. Complementary to this finding, Stopes-Roe and Cochrane (1989) found that regardless of group membership, the teens and young adults in their sample were similar in terms of the primacy they attached to

freedom, as well as in their manner of uncensored self-expression. A corresponding similarity was not evident in the views of the Caucasian and immigrant parents in their sample, attesting to the immigrants' opposition to Western norms. These results elucidate the universality of the adolescent experience, regardless of parental acknowledgement.

The dilemma immigrant adolescents encounter in terms of "being themselves" versus pleasing their parents has been found to be resolved by the establishment of a compartmentalized identity; freedom is exercised outside of the home and is replaced by subjugation in domestic life (Segal, 1991). In his polemic of Canadian Multicultural Policy, Bissoondath (1994) argued that this approach only contributes to confusion among youth about dual allegiances to the host and indigenous cultures. Consistent with this, immigrant adolescents are increasingly voicing their discontent with the above solution to intergenerational differences in behavioural expectations (Pruegger, 1995).

One study found that greater intergenerational gaps between parents and teens are perceived with greater lengths of residence in Western areas (Rick & Forward, 1992). Consequently, native-born adolescents perceive wider gaps than their foreign-born counterparts (Gil, Vega & Dimas, 1994). Research suggests that four different classes of behaviours may be differentially viewed by immigrant teens and their parents. These are: (1) Western cultural

participation/enactment, (2) friendships, (3) dating, and (4) individualistic/autonomous behaviours.

Western Cultural Participation/Enactment

Integration into the Western milieu can take place on the level of language use, food choice, festival attendance, name alteration, style of dress, and social interaction with host society inhabitants. In order to survive and thrive in the Western world, immigrants must acquire the English language (Fleras & Elliott, 1992). For this reason, English language proficiency is often used as an index of one's level of acculturation. Sodowsky and Plake (1991) reported that English language proficiency and usage has consistently been found to be the best predictor of level of acculturation across numerous studies. Furthermore, they noted that it is positively correlated with length of residence in the host country. However, it appears that once acquired, English is not necessarily spoken both inside and outside of the home (Barona & Miller, 1994; Felix-Ortiz, Newcomb & Myers, 1994; Kagan & Cohen, 1990). For example, Huang (1994) pointed out that Asian American parents may encourage their teens to learn English in order to excel academically, but may expect continued native language use in the home for cultural preservation. Similarly, while Spanish Mexican American families tend to become more involved with the host society as they acculturate, basic internal family systems and rules often remain static (Rueschenberg & Buriel, 1989). In light of these findings,

it appears that immigrant adolescents' use of English in the home, which could be viewed as an attempt to establish an integrated personal identity given its use outside of the home, could be perceived as oppositionally-defiant by their parents. This may not always be the case; some parents may expect their teens to teach them English or provide interpreter services (Baptiste, 1993).

Like language use, food choice is included on many acculturation scales (Felix-Ortiz et al., 1994; Orozco, Thompson & Kapes, 1993). Immigrant groups usually have distinct nutritional prescriptions and diets. For the Chinese, the central dietary tenet is the balance of Yin and Yang, or cold and hot dishes. Additionally, food has important social significance for this group, since meal times are conceptualized as occasions for the celebration of family unity (Lai & Yue, 1990). Farsi-speaking Iranians often spend a great deal of time in food preparation, and take pride in their unique rice and meat cuisine (Behjati-Sabet, 1990). Hence, while occasional indulgence in Western cuisine may be acceptable, it is possible that routine consumption of Western foods inside of the home may be considered problematic. This is especially likely to be a problem in cases where adolescents and parents have different food preferences.

Often the unique aspects of one's culture become a source of cultural pride. Jalali (1982) notes that many Farsi-speaking Iranian American immigrant parents cherish

their individuality and the cultural differences emanating from their Islamic affiliation. Similarly, Central American parents who have immigrated to the United States reportedly tend to view their culturally-prescribed parental control over adolescents, to be a strength (Gleave & Manes, 1990). Cultural affiliation can be expressed in numerous ways in addition to language use and food choice. One indicator of ethnic identity is one's name. Many members of immigrant groups are marked by the indigenous spellings and pronunciations of their names. In the case of the Vietnamese, this has become a source of confusion for record-keepers and census data collectors (Dinh, Ganesan & Waxler-Morrison, 1990).

Another way in which cultural identification is expressed is through involvement in cultural festivals. Chinese immigrants tend to participate in celebrations such as Chinese New Years, the Mid-Autumn Festival, and the Dragon Festival, as well as some Western holidays (Lai & Yue, 1990). Culture-specific religious and non-religious celebrations are attended by Central American immigrants to the United States (Gleave & Manes, 1990), and by members of other immigrant groups such as those of Muslim descent (Behjati-Sabet, 1990). In addition to these modes of expression, some immigrant groups, like a specific sect of Iranians, adhere to different codes of dress (Behjati-Sabet, 1990). Regardless of whether culturally-specific dress codes exist, immigrant parents often expect their teens to

dress modestly, and tend to view the style of dress of Western teens as outrageous and inappropriate (Baptiste, 1993). A final vehicle for expressing one's cultural affiliation is social contact with members of one's own ethnic designation (Orozco et al., 1993). Given the fact that cultural pride can be focused on any or all of the outlined modes of expression, it can be argued that changing names to Western variants, participating in Western cultural festivals and holidays, and dressing like or associating with host society teens would likely be differentially viewed by immigrant adolescents and their less acculturated parents. In that the act of watching English movies and TV shows would only further expose one to Western ways, this behaviour could also be a source of intergenerational dissension. Baptiste (1993) notes that immigrant parents sometimes view adolescent participation in the host culture as a rejection of the family and its values. It is plausible that on the part of teens, such participation may be viewed to be a natural part of their quest to establish a consolidated identity in their new home.

A demographic variable that may relate to perceptions of acculturated behaviours in the area of Western cultural participation/enactment as well as other areas is family size. The Muslim culture, for example, is described as "pronatalist"; a high emphasis is placed on childbearing and childrearing. The large family units produced function as vehicles for the collective practice, maintenance, and

transmission of the Islamic lifestyle (Abu-Laban, 1991). Therefore, parents in large families may be particularly stringent in terms of their views of acculturated behaviours. In a study of value adherence specifically in the area of Islamic concepts and principles, youth were found to be significantly more acculturated than their parents (Barazangi, 1991). This implies that family size may not exert a parallel influence on adolescent perceptions of acculturated behaviours. However, the youth who participated in the above study were reared primarily in the United States. A focus on recent immigrants may yield different findings. Furthermore, the youth surveyed ranged from 14 to 22 years of age. The inclusion of young adults in the sample may have biased the findings in favour of greater acculturation, as older participants may have resided in the host society for longer periods.

A number of limitations apply to the information discussed in the foregoing section. First, the majority of sources cited are primarily based on compilations of professionals from diverse disciplines, some of which are members of the cultural communities of interest. Some of the findings are thus based on clinical observation rather than empirical investigation. It is plausible that immigrant parents and teens who are members of clinical samples vary from members of non-clinical populations. Second, some of the findings reported are based on data from American immigrant samples, as is the case in subsequent

sections of this chapter. The fact that the specific immigrant groups that arrive in Canada and the United States originate from the same countries supports the external validity of the profiles. Third, the authors of the works reviewed in this section tended to use the broad term "immigrant" when describing the cultural tenets and preferences of members of particular groups. Given the purported differences between parents and teens, their writings more accurately reflect the parental position on cultural pride and preservation. More focus on the young may indicate a different situation.

Friendships

It is generally agreed upon in the Western world that during adolescence, peers become the primary agents of socialization, replacing parental prescriptions (Blos, 1979; Erikson, 1963). A cross-sectional study examining changes in the experiences of children and adolescents between the ages of 8 and 17 from 1973 to 1983, for example, revealed that those growing up in the latter decade were significantly more involved with their peers and more influenced by them in making lifestyle choices than their predecessors (Janus & Janus, 1985). This finding indicates that the trend towards increasing peer reliance is strengthening with time. In this study, the experiences of the 8 to 17 year olds growing up in 1983 were compared with the recollections of undergraduate controls who fell into the same age bracket 10 years earlier. The use of

retrospective reports is a limitation of this research, since memories are fallible.

Violato and Travis (1994) extended the concept of peers as agents of socialization by postulating the existence of a youth culture which is concocted by the media. The images of beauty and virtue presented by the media lead adolescents to perceive deficiencies in themselves, resulting in efforts to emulate the (primarily caucasian) models presented. For immigrant teens, this may facilitate interaction with, and/or imitation of, youth from the host society in addition to those from their own group. The finding of Stopes-Roe and Cochrane (1989) that immigrant adolescents are very similar to Caucasian adolescents in their style of expression supports the homogenization hypothesis.

The trend towards greater intraracial and interracial peer reliance has been found to be evident among acculturated immigrant youth. In their investigation of the recreational pursuits of ethnic minorities, Carr and Williams (1993) found that Hispanics with longer lengths of residence in the host society and higher levels of acculturation tended to visit recreational sites with friends rather than family members. The opposite was true for their counterparts with lower levels of acculturation. Similarly, Atkinson, Whiteley and Gim (1990) reported that the Western-identified Asian immigrants in their study rated friends as their most preferred source of help, whereas Asian-identified subjects preferred familial assistance.

Migrants from Samoa to the United States have also been found to more frequently report peer reliance as a coping strategy than people who have remained in their country of origin (Hanna, Fitzgerald, Pearson, Howard et al., 1990).

It is important to note that the above studies were conducted on young adult samples. It is surmised that young adult behaviour patterns are shaped by the trends enacted in the preceding developmental stage of adolescence. This is supported by the work of Rick and Forward (1992). The 29 Hmong adolescents in their study reported advice-seeking from friends rather than family as their level of acculturation and length of residence in the host country increased. Asian American adolescents also become immersed in the peer culture, often associating with and behaving like Western teens. While the ethnic composition and level of acculturation of members of their peer group vary, peer involvement can take up a significant amount of their time (Huang, 1994). Thus, it can displace other activities such as family gatherings. Social involvement with host society inhabitants has consistently emerged as a dimension of acculturation (Barona & Miller, 1994; Kagan & Cohen, 1990; Orozco et al., 1993; Suinn, Rickard-Figueroa, Lew & Vigil, 1987).

According to Baptiste (1993), extensive peer involvement on the part of teens is often viewed as a violation of the family orientation in many immigrant cultures. Consequently, parents' immediate reaction to

boundary extension via peer association may be to increase restrictions on adolescent behaviour and rigidly impose traditional values. An emphasis on familial allegiance is evident in many cultures such as Asian culture (Din et al., 1990; Huang, 1994; Lai & Yue, 1990; Shon & Ja, 1982), Polish culture (Mondykowski, 1982), Central American culture (Falicov, 1982; Gleave & Manes, 1990), South Asian culture (Assanand, Dias, Richardson & Waxler-Morrison, 1990; Segal, 1991), and Jewish culture (Herz & Rosen, 1982). Taking this into account, it appears that adolescent behaviours such as going to friends' homes, sleeping over, and engaging in various activities with friends such as going to parties, nightclubs, staying out at night, and spending more time with friends than with family may be viewed to be problematic by immigrant parents. It also appears that these behaviours may be considered highly acceptable by immigrant teens.

In addition to their inclination to act upon culturally-prescribed familial allegiance, immigrant parents may resist peer involvement on the part of their teens due to fears about corruption by host society youth (Baptiste, 1993; Gleave & Manes, 1990; Segal, 1991). For example, many Central American parents report astonishment and disgust upon viewing the "liberal" behaviour of American teens and the frequent interaction between boys and girls (Gleave & Manes, 1990). Therefore, it is plausible that going to the homes of Canadian friends and having friends of the

opposite sex may be differentially viewed by immigrant parents and their offspring. Immigrant parents may perceive these behaviours as more disturbing than intraracial or matched-gender interactions.

In their study of Chinese immigrant adults, Suinn et al. (1987) reported that those who were raised in the United States were significantly more acculturated in terms of their friendship choices than those who had resided in Asia for at least half of their lives. This suggests that immigrant parents' views of the level of acceptability of certain friendship patterns among their adolescents may change with the length of residence in the host country. The findings of Birman and Tyler (1994) also support this contention. They reported a positive correlation between the length of residence in the United States of the Russian-Jewish adult male immigrants in their sample and both behavioural and value acculturation. In their study, age was also found to be positively related to acculturation, as well as to length of residence. The observed relationship between length of residence and Russian acculturation persisted with the effects of age partialled out. The partial correlation between age and acculturation was not reported.

Dating

A logical extension of adolescents' increasing involvement with peers is the formation of relationships. Erikson (1963) posited that the task of young adulthood is the establishment of intimacy. Exploration and

experimentation via dating during adolescence is believed to be the prerequisite for the successful accomplishment of this developmental task. In many immigrant cultures, teens are dissuaded from dating, and much parental control may be exercised over mate selection. Though it is acknowledged that variability exists across families within the same cultural groupings, such restrictions have been found in Spanish families (Gleave & Manes, 1990), South Asian families (Segal, 1991), and Iranian families (Jalali, 1982). Consistent with this, talking about sexuality may not be permitted. Discreteness and concealment of pre-marital sexual activity are expected in many immigrant families such as those of Chinese descent (Huang, 1994), Polish descent (Mondykowski, 1982), and Iranian descent (Behjati-Sabet, 1990).

In a series of focus group seminars involving self-selected immigrant families, South Asian teens identified such restrictions as a major source of discontent, and many admitted to exercising freedom in these areas when outside of the home (Segal, 1991). It is worthy of mention that the ages of the teens who participated in the aforementioned seminars were not noted. It is possible that both parents' and adolescents' perceptions of the degree of acceptability of acculturated behaviours may vary with the age of the teen. Also, the length of residence of these families in the host country was not noted. In a study of Hmong high school students, it was found that the degree of perceived

intergenerational differences between parents and teens was positively correlated with the length of residence in the United states (Rick & Forward, 1992). It is likely that this is an important demographic variable linked to perceptions of acculturated behaviours.

As mentioned in the previous section, the uniqueness of members of various cultural groups can become a source of cultural pride, especially in the eyes of immigrant parents. It follows that dating someone from a different ethnic or religious faction may be particularly problematic. A qualitative study on male and female high school students' perceptions of interracial dating revealed strong perceived parental disapproval of Black and White pairings (Petroni, 1971). The finding of Murstein, Merighi and Malloy (1989) that Black members in Black and White dyads were consistently rated as more attractive than their mates by trained judges was used to support the contention that compensation of some form must be present to overcome losses in cultural pride. However, Blacks and Whites are symbolic of the victim-perpetrator dichotomy of racism, in that Blacks are the most stigmatized race and Whites are the most privileged in the Western world. Unions between members of other cultural designations may not necessarily elicit the same views or compensatory processes. Nevertheless, many immigrant parents have been found to highly prefer, if not demand, culturally endogenous mates (Baptiste, 1993).

Individualistic/Autonomous Behaviours

As mentioned previously, immigrant adolescents' prolonged exposure to Western normative behaviours through peer association and dating may predispose them to engage in immediate or delayed imitation. This is plausible given the fact that the models of youth culture accessible to them are likely perceived as high status models, due to their elevated level of empowerment and freedom in both their domestic and external lives (Violato & Travis, 1994). In the case of Western families, there appears to be a role reversal during adolescence: Peters (1985) reported that the responses of the mothers and fathers in his study to a questionnaire regarding the degree to which their teenage and young adult offspring have educated them about diverse issues such as culture, politics, and sports indicated that adolescents often become agents of socialization for their parents. This was found to be true with respect to their efficacy in promoting both attitude and behaviour changes.

As a result of saturation with Western individualism, adolescents from other cultures may start comparing their possessions with those of others. The adoption of materialistic behaviour can be considered an extreme aspect of Western cultural enactment. Adolescents may also engage in autonomous behaviours such as moving out on their own prior to marriage. Educating their elders regarding Western ways would require a disputation of their highly ingrained cultural ideologies. This could be attempted verbally by

talking back to parents and relatives, and by telling them that they are "old-fashioned". All of these individualistic and autonomous behaviours are often incompatible with the immigrant parent mentality (Baptiste, 1993; Huang, 1994; Segal, 1991; Sue, 1981). They represent violations of the view that children and adolescents are extensions of their parents. Therefore, behaviours signifying role reversals between parents and teens could easily be perceived as overt disobedience.

In a study comparing the perceived family environments of Chinese adolescents in Australia and the United States with Anglo-American or Euro-American peers in these host societies, Chinese adolescents described their families as characterized by a higher level of structure and control over their conduct than non-immigrants. Interestingly, their families' shift toward the individualistic norms of Western culture was only evidenced outside of the home; the level of perceived control and restriction in their families remained unchanged regardless of the length of residence in Australia or the United States (Rosenthal & Feldman, 1990). Similar findings have been obtained for Mexican American immigrants (Rueschenberg & Buriel, 1989). This implies that length of residence in the host society may only be a correlate of extra-familial acculturation; with greater tenure, immigrants may be more liberal in their expectations of people other than family members. Such double messages are conveyed in some Polish immigrant families. While youth

are not supposed to talk back to parents, they are encouraged to stand up for for themselves outside of the home (Mondykowski, 1982). Therefore, immigrant adolescents' attempts to establish integrated and autonomous selves across different contexts can stand in opposition to the parentally-imposed dichotomy of rules for home and elsewhere.

Gender Differences

The research findings to be discussed in this section suggest that both adolescent and parent gender may be related to the perceived level of acceptability of acculturated adolescent behaviours. Ghuman (1991) studied the degree of attitudinal or value acculturation of South Asian teens residing in Britain. He found that regardless of denomination (i.e. Hindu, Sikh, or Muslim), overall, females had more positive attitudes towards cultural transition than their male peers. The transitions listed on the questionnaire used in his research encompassed the areas of language use, food choice, festival attendance, changing names and dress, freedom in dating and interracial dating, and gender equality in terms of household authority. The high school students in the sample were more receptive to changes in the areas of friendship choice, food choice, and dating than in names, language use, or religious affiliation. In an investigation of the views of 336 Arab Israeli adolescents on inheritance rights, freedom, and female chastity, a gender difference was also noted.

Females were found to oppose cultural constraints on their behaviour significantly more than males (Rapoport, Lomski & Masalha, 1989). The increased value placed on sons compared to daughters in Chinese and Vietnamese families and the corresponding additional restrictions on the behaviour of female youth (Shon & Ja, 1982), may also promote a preference for Western ways on their part.

It is important to note that the gender difference reported by Ghuman (1991) was not replicated using a sample of Canadian immigrant adolescents of Hindu and Sikh descent (Ghuman, 1994). The discrepancy between the findings of the two studies can be better understood when one considers the demographic characteristics of the samples; over 50 percent of the teens in the British sample were foreign-born, whereas only 19 percent of adolescents in the Canadian sample were foreign-born. This implies that greater lengths of residence in the host country may equate male and female adolescent perspectives on acculturation. As will become evident, immigrant parents often provide male offspring more freedom and power within their cultural frameworks than their female offspring. Prolonged exposure to Western society may be required for them to favour departures from indigenous ways to the extent of female immigrant adolescents.

Differential treatment and expectations for boys and girls are evidenced in many cultural groups. For example, in some Central American immigrant families, parents allow

boys significant freedom in friendship choice and mate selection, whereas girls may be prohibited from dating, staying out late at night, and associating with self-selected friends. Spanish parents also tend to view interaction with and influence by "liberal" Western teens to be especially troublesome in the case of their daughters. (Gleave & Manes, 1990). Like some Central Americans, Iranian immigrant parents often impose specific behavioural restrictions on their female teens. While talking about sexuality and pre-marital intercourse is becoming more acceptable for males, tolerance of such behaviour in females is low (Behjati-Sabet, 1990). The patriarchal nature of many Polish immigrant families has produced similar double standards. Paired with the demand for unquestioning obedience to the father, it may be particularly defiant for a female to talk back to her parents, since her brothers may not even be allowed to do so (Mondykowski, 1982).

A limitation of the outlined profiles of ethnic families is the underlying assumption that mothers and fathers have the same views and expectations regarding adolescent behaviour. El-Islam, Malasi and Abu-Dagga (1988) administered a questionnaire assessing attitudes towards family relationships, mate selection, and women's rights to Kuwaiti and non-Kuwaiti mother and father dyads. They found that being a member of the Kuwaiti culture was positively associated with interparental conflict around these issues. Also, they reported that greater age gaps between spouses

were accompanied by greater marital discord. This suggests that the age of the parent may be another demographic variable linked to parental perceptions of acculturated behaviours. As mentioned previously, Birman and Tyler (1994) found the age of adults in their sample to be significantly positively correlated with acculturation.

The work of Georgas (1991) on acculturation in Greek families suggests that interparental discrepancies may be dependent upon the gender of the teen whose behaviour is in question. This appears to be especially true in the eyes of fathers. In the one child families who participated in his research, fathers of daughters were found to be significantly more traditional in terms of the value placed on hierarchical family relationships and traditional behaviour than fathers of sons. No difference between mothers of daughters and mothers of sons was obtained. An additional finding of this study was that the adolescent daughters in the sample were significantly more acculturated in their values than the sons, indicating possible father-son congruence, and father-daughter clashes. However, it is argued that the high level of paternal authority in many immigrant families may also produce discrepancies between fathers' level of perceived acceptability of autonomous behaviours and that of their sons who are attempting to individuate (Hertz, 1993).

Possibly due to the similarity between wife's positions and those of their daughters in the Polish family unit,

Polish-American mother and daughter dyads have been found to be similar in their role expectations (Boyd, Zaleski, Kornas-Biela, Scamperle et al., 1994). The study conducted by Boyd et al. (1994) involved mothers and their adult daughters. It is possible that with increasing age, mothers' and daughters' expectations for behaviour become aligned. An examination of parent and teen dyads may not yield the same picture. Nevertheless, on the basis of the preceding findings, it appears that the acculturation experience may be less challenging for parents and teens of the same gender than for those in opposite-gender dyads.

The work of Ahsan and Khursheed (1990) implies that the socioeconomic status of immigrant parents may be related to their views of acculturated behaviours and to reduced double-standards in childrearing. They found this variable to be significantly positively correlated with the level of sociocultural modernity of the Christian, Muslim, and Hindu adults in their study. This may be due to the liberating influence of increased education and professional affiliation.

Summary

Immigrant families are immersed in a novel environment that necessitates ideological and behavioural changes for the purpose of healthy adaptation. The aforementioned studies indicate that individual family members make these sociocultural transitions at different rates, and that the resulting disequibration can culminate in impaired

functioning at both the individual and familial levels. While immigrant adolescents face the developmental task of establishing a consolidated and autonomous identity, their parents' traditional behavioural prescriptions encourage a compartmentalization of self; they model an approach to intercultural relations that allows the adoption of new ways outside of the home, but enforces maintenance of old ways in domestic life.

The reviewed studies suggest that discrepancies between immigrant parents' and teens' perceptions of the degree of acceptability of acculturated behaviours can occur in the areas of Western cultural participation/enactment, friendship and dating preferences, and individualistic behaviours. It appears that demographic variables such as family size, length of residence in the host country, age, and socioeconomic status may be related to views of behaviours in these areas.

The previous research on intrafamilial acculturation has tended to focus on descriptive accounts of culture-specific differences between parents' and teens' behaviours and values. No study has attempted to quantify discrepancies between immigrant parents' and adolescents' levels of perceived acceptability of acculturated adolescent behaviours on the intercultural level. Furthermore, relationships specifically between demographic variables and perceptions of acculturated adolescent behaviours have not been studied.

Statement of the Problem

The present study is an attempt to take a holistic approach to the study of immigrant families. Accordingly, the following research questions are proposed: (1) Do immigrant parents perceive acculturated adolescent behaviours to be less acceptable for boys and girls than their teens perceive them to be? (2) Is such a difference evident among both opposite-gender and matched-gender parent-teen dyads? (3) Do females perceive acculturated adolescent behaviours to be more acceptable than males across parents and across teens, respectively? (4) Are the variables of family size, parental age, adolescent age, length of residence in Canada, and socioeconomic status related to perceptions of acculturated adolescent behaviours? In addition to these questions, the psychometric properties of the Behaviour Questionnaire developed as part of this study are under investigation. The next chapter describes the operationalization of the questions and objectives of this study.

CHAPTER III

METHOD

The participants, materials, and procedures sections of this chapter are subdivided to incorporate each of the steps involved in the planning and implementation phases of the present study. Processes such as identification of target groups, translation of study materials, and training of questionnaire administrators are addressed.

ParticipantsInclusionary Criteria

There were two criteria for inclusion in this research: (1) participants had to be members of immigrant families which include an adolescent between the ages of 12 and 18, and (2) a minimum length of residence of six months in Canada was a prerequisite for their involvement. The six month residency requirement was established as a criterion for inclusion in the study because prior to that point, migrants are assumed to be in the overcompensation stage described by Sluzki (1979). Thus, acculturation issues may be dampened by settlement concerns and fantasies about returning to one's country of origin. In the event that a family included more than one teenager, the participation of the older sibling was solicited. The higher levels of cognitive development that accompany increasing age may predispose older adolescents to question or abandon cultural restrictions on their behaviour.

Target Groups

An attempt was made to recruit at least five parent-teen dyads from each of six different ethnic groups. These included the Polish, Serbo-Croatian, Spanish, Vietnamese, Chinese, and Farsi Muslim communities. Families from these cultural designations were invited to participate in this research for a number of reasons. First, each of these cultures is characterized by a collectivist family orientation, as well as strong gender role prescriptions that may counter Canadian norms. Second, having a racially and ethnically-mixed sample would increase the external validity of the research findings to a wide variety of immigrants. Third, such a sample would incorporate the diversity within the Calgary immigrant population.

Recruitment

Consistent with the observation of Pernice (1994) that immigrant populations are most receptive to research when community members are actively involved in the endeavour, the principal investigator collaborated with the target communities in the areas of subject recruitment and study implementation. The procedures used correspond to those used to solicit the voluntary participation of families in the Calgary Immigrant Aid Society's (CIAS) Mosaic Youth and Family Program. This was a program involving social support facilitation, communication skills training, and psychoeducation. The goal of the program was to promote the successful adjustment of immigrant families to the Canadian

context. The researcher was the Program Evaluator.

A multilevel strategy was used to obtain participants for the program. Bicultural settlement workers and psychologists at the CIAS sent brief letters describing the program to clients who met the criteria for inclusion, which were the same as those of this study. Posters containing the same information contained in the recruitment letter were forwarded to all immigrant-serving agencies within the Calgary region, as well as to junior and senior high schools known to have high proportions of immigrant students. A description of the inclusionary criteria and a sign-up sheet for interested families were faxed with the posters. All settlement clients and families whose names appeared on sign-up sheets and referral forms were followed up with a phone call initiated by settlement workers and psychologists from their own communities. In this telephone contact, they were informed about the date of commencement of the program for their particular ethnic group, and told about various incentives for involvement. All families who attended the initial information/preparation session of the Mosaic Youth and Family Program were considered to be potential participants for the present study.

Sample Characteristics

The obtained sample consisted of 36 parent-teen dyads (72 individual participants). There were 9 Chinese dyads, 7 Spanish dyads, 5 Serbo-Croatian dyads, 4 Polish dyads, 6 Farsi Muslim dyads, and 5 Vietnamese dyads. A demographic

profile of the overall sample on key study variables is presented in Table 1 (years of schooling is the sole indicator of socioeconomic status included because of low variability in occupational classification). Twenty-one of the 36 participating parents were mothers and 20 of the teens involved were males. The number of opposite-gender parent-teen dyads exceeded the number of matched-gender pairings (52.78% and 47.22%, respectively). While the average family size reported was 4.2 members, 61.1 percent of the participating families included only a single adolescent. The length of residence in Canada of participating families ranged from 9 months to 22 years ($M=38$ months, $SD=43.92$).

Thirty-one of the participating parents were married, 3 were separated/divorced, 1 was widowed, and 1 was a single parent. In general, parents reported low levels of education ($M=10.56$ years of schooling, $SD=5.57$). All of the parents could be grouped into one of the following occupational categories: (1) unemployed, (2) student, and (3) manual labourer/service worker. Twenty-two of the parents comprised the first category, whereas 8 comprised the second category and 6 were currently employed. This attests to the low socioeconomic status of study participants.

Materials

Questionnaire Development

A list of behaviours that would be considered to be

acculturated adolescent behaviours was developed with reference to the literature on immigrant families, and in consultation with the settlement workers and psychologists at the CIAS who represent each of the target ethnic communities. No relevant literature on the Serbo-Croatian community was found; existing research on this relatively new group of immigrants has tended to focus on the impact of the war experience. A four phase instrumentation process took place. In the first phase, the principal investigator examined relevant sources and generated a number of items encompassing the areas of Western cultural participation and enactment, friendships, dating, and autonomy/individualism. The items were constructed using a simple linguistic code to preclude high educational requirements. Separate 5 point Likert scales were attached for Boys and Girls, 1 representing a judgement of completely unacceptable behaviour and 5 indicating a maximum level of acceptability.

The items were presented to CIAS personnel in the second phase, and their feedback was invited. This resulted in a number of revisions to both item content and wording to increase the content validity of the questionnaire and to make it more "culturally-sensitive", respectively. A change in the item about interracial/intercultural dating was requested. The consulting professionals viewed the original content, which was stated as "Dating teens from other ethnic groups", as too limiting. They argued that it should simply read "Dating teens from other groups", since this would also

encompass differences in religious and political affiliation. Another revision requested involved altering the item regarding sexuality to specifically address discourse about this topic rather than actual premarital sexual activity. The rationale for this proposed change was the taboo nature of the latter in many of the cultures of interest. The consulting professionals also requested an addition to the list, which addressed adopting the materialistic behaviour emphasized in Western culture. The proposed item read "Constantly comparing one's possessions with those of others". Changes to the order of items on the questionnaire were also suggested to make the sequence more "logical" in the eyes of the respondents. Therefore, all of the items addressing each of the four areas targeted by the instrument were not necessarily aggregated on the revised version. The revisions made to incorporate the feedback of the bicultural personnel were shared with them in the third phase of instrument development. The content and format of the questionnaire were finalized. The final phase involved translating the instrument into the languages of study participants.

Questionnaire Translation

Dunnigan, McNall and Mortimer (1993) have found that it is necessary to translate English instruments into the first languages of immigrants because familiarity with English does not necessarily ensure comprehension of concepts articulated in non-native terms. The task of translation

was accomplished with the assistance of bilingual staff in the Calgary Language Bank located at the CIAS. The process of forward and backward translation was used: The English version of the questionnaire was translated into the language of each ethnic group by a bilingual staff member belonging to that group. The content was then backtranslated into English by another individual to check for accuracy, and inconsistencies in meaning were corrected. Both English and first language versions of the Behaviour Questionnaire were made available to study participants to account for variability in English and native language fluency. The English and first language versions of the instrument are displayed in the Appendix. The Chinese version differs in format from the other versions due to the different computer program used by Chinese Language Bank staff. No Farsi computer program is currently available at the Language Bank. Therefore, the Farsi version of the Behaviour Questionnaire is handwritten.

Behaviour Questionnaire Scores

The maximum score obtainable on each of the gender Likert scales is 120, indicating that all of the acculturated adolescent behaviours are completely acceptable for teens of that gender. The minimum score obtainable on each of the gender Likert scales is 24, indicating that all of the acculturated behaviours listed are completely unacceptable for teens of that gender. A total score representing the overall level of acceptability of acculturated adolescent

behaviours across genders can be derived by adding scores from the Boys and Girls scales.

Other Materials

The Calgary Immigrant Aid Society's Client Intake Form was used to obtain demographic information regarding the participants. This form addresses factors such as immigration status, length of residence in Canada, socioeconomic status, and family composition. Study descriptions and consent forms were also distributed to participating family members. These were constructed using simple language to ensure comprehension. All of these materials are presented in the Appendix.

It is important to note that the wording on the study descriptions and consent forms departs from standard usage; the term "principal investigator" was substituted by the term "researcher". Use of the former term on materials administered to immigrants and refugees may elicit psychological distress by conjuring up associations with secret police in their countries of origin (Pernice, 1994). The study descriptions and consent forms were also translated into the languages of the target ethnic groups. Both English and first language versions were made available to subjects. The Intake Form was not translated because CIAS agency guidelines require English intake data. Thus, Intake Form questions were verbally translated for study participants during the group questionnaire administration in the Mosaic Youth and Family Program and English responses

were recorded.

Procedures

Training

All families who attended the first session of the Mosaic Youth and Family Program for their respective ethnic group were considered to be potential participants. A two hour training session was led by the principal investigator to explain study procedures to the bicultural and bilingual settlement workers and psychologists to be involved in questionnaire administration. The issues addressed included: 1) comprehension and completion of study materials, 2) answers to possible subject inquiries, and 3) referrals to allied mental health services and agencies in the event of emotional distress on the part of program/study participants.

In the training session, the CIAS personnel were asked to provide feedback on what they envisioned to be possible problems in administering study materials to members of their communities. They were also asked to generate questions likely to be asked by the respondents. Standardized ways of responding to each potential problem and question were explored and solidified. For example, one question the personnel expected respondents to raise concerned the item about "Dating teens from other groups". The response to questions about the meaning of the word "other" in this item was set as "teens from other races, cultures, religions, or political groups". A possible

problem and anticipated risk of this study was that filling out the Behaviour Questionnaire could raise unresolved discrepancies between parents' and adolescents' views of acceptable and unacceptable behaviours. This consciousness-raising could elicit distress. The bicultural settlement workers and psychologists administering the Behaviour Questionnaire were told to make immediate referrals to specific professionals in the Calgary Family Service Bureau if this was to occur. This agency was involved as a stakeholder in the Mosaic Youth and Family Program. Thus, a specific group of bicultural professionals affiliated with it had agreed to assist in this capacity; free counselling and crisis outreach would be provided for distressed families or family members.

Questionnaire Administration

The procedure for the group administration of study materials was as follows: In the last hour of the two and a half hour preparation session for each ethnic group involved in the Mosaic Youth and Family Program, the session facilitators briefly explained the purpose and nature of the program and the corresponding evaluation study, which included completing the Behaviour Questionnaire at the beginning and end of the workshop series. The purpose of this research was also delineated through the distribution of study descriptions and consent forms. The session facilitators informed individuals that they were available to respond to their inquiries, and to provide clarification

of content throughout the procedure. All family members who signed the consent forms were given the Intake Form and Behaviour Questionnaire to complete, along with two other instruments to be used in the evaluation of the Mosaic Program. Completed consent forms and questionnaires were collected by session facilitators.

Ongoing Meetings

Each ethnic group participating in the Mosaic Youth and Family Program was set to attend a preparation session on a different occasion. Therefore, ongoing meetings with CIAS personnel were held to assess problems and successes in the implementation of the study procedures. The learnings shared in these meetings allowed for better preparation of other session facilitators for subsequent questionnaire administrations. One problem that was identified after administration of the Behavior Questionnaire to some members of the Spanish, Serbo-Croatian, and Polish communities was that parents who had only a male or female teen tended to complete the Likert scale for teens of that gender and leave the other Likert scale blank. In order to prevent this problem from arising in other groups, additional verbal instructions were developed; the session facilitators were to explain that regardless of whether the parents have a male teen, female teen, or both, they are being asked to rate how acceptable they view each of the listed behaviours to be for boys and girls from their culture. Completed study materials were obtained from CIAS personnel and coded

and scored by the researcher.

Confidentiality and Anonymity

Because adolescents were separated from their parents in the preparation session for the Mosaic Youth and Family Program, it was necessary to have both parents and teens write their first and last names on all study materials to ensure the appropriate matching of family data sets. Once the data was collected, a master list consisting of the last name of each family member and the corresponding data set was compiled. A code number was assigned to each family member on this list. To preserve the anonymity of the respondents, a parallel data list that only included code numbers and not family names was constructed. This list was used for data entry and statistical analysis.

The confidentiality of information obtained was protected because only the researcher had access to the data, and the master list linking names to subject numbers was kept in a locked filing cabinet at the Calgary Immigrant Aid Society. This list was destroyed upon completion of the study. The procedures for ensuring the anonymity and confidentiality of the respondents are the same as those used by Mash and Zendel (1994). The unidentifiable data list was retained because the possible publication of study results in an APA refereed journal necessitates that data be available for reanalysis (American Psychological Association, 1994).

CHAPTER IV

RESULTS

This chapter is divided into four sections: (1) descriptive information about each cultural group involved in the present study and their Behaviour Questionnaire scores, (2) relationships between demographic variables and Behaviour Questionnaire scores, (3) intergroup differences, and (4) psychometric properties of the Behaviour Questionnaire. It is important to note that due to missing data, the statistics to be reported in each section of this chapter are not necessarily based on data from 36 parent-teen dyads or 72 individual participants, respectively. There were 4 cases in which respondents had not completed one of the Likert scales on the Behaviour Questionnaire; three of these participants neglected the Girls scale items, whereas 1 omitted the Boys scale items.

In conducting correlations and matched sample t-tests, pairwise deletion was used to deal with missing data. Independent sample t-tests and factor analyses warranted a listwise deletion of missing cases. To prevent this from causing confusion, the sample size on which each statistic related to Behaviour Questionnaire scores has been based will be presented in both the text and the corresponding tables. In the 5 cases in which an individual item on the Behaviour Questionnaire was missed, the mean score for that particular participant across other items on the same Likert scale was inserted and incorporated into the calculation of

both the individual scale and total scale scores.

Descriptive Information

Separate demographic profiles of each of the ethnic subsamples were constructed in order to provide a framework for understanding their contribution to the intercultural analyses to be discussed in subsequent sections. The profiles are displayed in Tables 2, 3, 4, 5, 6, and 7. Compared to the other cultural groups participating in this study, the Spanish group had one of the highest ratios of opposite-gender to matched-gender parent-teen dyads (5:2). Further, Spanish participants reported the largest family size ($\underline{M}=4.9$ members, $\underline{SD}=1.46$), paired with the longest length of residence in Canada ($\underline{M}=75.43$ months, $\underline{SD}=87.08$), the lowest mean age of parent ($\underline{M}=37.14$ years, $\underline{SD}=5.64$), and the lowest level of parental education ($\underline{M}=6.57$ years of schooling, $\underline{SD}=5.83$). Additionally, the Spanish group had the lowest proportion of male to female teens (3:4). In contrast, the Vietnamese participants reported one of the smallest ratios of opposite-gender to matched-gender parent-teen pairings (2:3), paired with one of the highest values for mean age of parent ($\underline{M}=45.20$, $\underline{SD}=6.76$), and the highest proportion of male to female teens (3:2). The Vietnamese parents had an average of 3 more years of schooling than their Spanish counterparts ($\underline{M}=10.40$, $\underline{SD}=4.39$), as well as a length of residence in Canada that was almost half as long as that of the Spanish group ($\underline{M}=40.80$ months, $\underline{SD}=28.20$).

The Serbo-Croatian and Polish parent participants were marked by the relatively high levels of education they reported (\underline{M} =17.40 years of schooling, \underline{SD} =2.61, and \underline{M} =14.25 years of schooling, \underline{SD} =4.57, respectively), along with their relatively small family sizes (\underline{M} =3.20 members, \underline{SD} =.84, and \underline{M} =3.30 members, \underline{SD} =.50, respectively). The Serbo-Croatian group reported the lowest length of residence in Canada (\underline{M} =13.40 months, \underline{SD} =3.65). Like the Vietnamese participants, the Farsi group consisted of one of the smallest ratios of opposite-gender to matched-gender parent-teen dyads (2:4), combined with the highest mean age of participating parents (\underline{M} =45.50, \underline{SD} =6.50), and the highest mean age of participating teens (\underline{M} =16.50, \underline{SD} =2.26). This group was characterized by the second lowest level of parental education in the sample (\underline{M} =7.33 years of schooling, \underline{SD} =6.28), as well as the second lowest length of residence in Canada (\underline{M} =24.33 months, \underline{SD} =2.66). The Chinese participants appeared to represent a middle point on most demographic variables. However, it is noteworthy that this group reported the lowest average age of participating teens (\underline{M} =13.11, \underline{SD} =1.17).

The mean Behaviour Questionnaire scores and standard deviations for parents and teens from each of the cultural groups are presented in Table 8. Given the maximum obtainable total score of 240, and the maximum individual scale score of 120, the average scores of parents and teens from most groups are surprisingly low in light of the

research reviewed. As is shown, on average, Spanish parents scored much lower across the scales on the Behaviour Questionnaire than their teens (N=7 parent-teen dyads, $\bar{M}=99.14$, $\underline{SD}=21.86$, and $\bar{M}=189.43$, $\underline{SD}=19.60$, respectively).

The Vietnamese parent and teen Behaviour Questionnaire scores revealed a discrepancy in the opposite direction; in terms of total scores cutting across gender distinctions, Vietnamese parents scored higher than their teens (N=5 parent-teen dyads, $\bar{M}=151.50$, $\underline{SD}=17.41$, and $\bar{M}=101.25$, $\underline{SD}=28.14$).

Table 8 shows that there appears to be a relative congruence between parents and teens in most of the other cultural designations under study. The findings to be discussed in subsequent sections shed some light on the factors that can account for these trends in the data.

Relationships Between Demographic Variables and Behaviour Questionnaire Scores

Pearson Product Moment Correlation Coefficients were computed to examine relationships between demographic variables and Behaviour Questionnaire scores. Two-tailed significance values were used to evaluate the magnitude of the obtained coefficients, since the corresponding research questions were non-directional. In order to determine whether parent age, teen age, socioeconomic status, number of family members, and length of residence in Canada are differentially related to parent and teen scores, separate correlations were performed for parent and teen data sets. Years of schooling of parent was used as the single index of

socioeconomic status due to the low variability in occupational classification across the sample. Correlations were computed using total or overall Behaviour Questionnaire scores since Table 8 reveals only negligible differences between Boys and Girls scale scores across parents and teens in each cultural group. For significant findings, the level at which the finding is statistically significant will be presented in the text. For non-significant findings, the exact probability value will be reported.

Table 9 displays the correlations between parent overall Behaviour Questionnaire Scores and demographic variables. Only three of the five demographic variables were found to be significantly related to parent scores: (1) the age of the parent was found to be positively associated with total Behaviour Questionnaire scores ($N=33$ parents, $r=.36$, $df=31$, $p<.05$), (2) the number of years of schooling of parents was also found to be positively correlated with total scores ($N=33$ parents, $r=.62$, $df=31$, $p<.001$), and (3) family size appeared to be negatively related to parent total scores ($N=33$ parents, $r=-.46$, $df=31$, $p<.05$).

Interestingly, the same pattern of relationships was not found with respect to teen total Behaviour Questionnaire scores (see Table 10). Only one demographic variable was significantly associated with teen scores; the age of their participating parent was found to be inversely related to teen total Behaviour Questionnaire scores ($N=35$ teens, $r=-.37$, $df=33$, $p<.05$).

Intergroup Differences

Matched or Dependent Sample T-Tests were conducted to assess differences between parents and teens across cultures in terms of Behaviour Questionnaire scores, and specifically within opposite-gender parent-teen dyads and gender-matched parent-teen pairings. One-tailed significance values were used to evaluate the magnitude of the t statistics due to the unidirectional nature of the corresponding research questions; the two-tailed significance values generated by the computer program were divided by 2 since the differences were in the direction specified in the research questions. Table 11 outlines the results of each of the Dependent Sample T-Tests.

In terms of Boys scale scores across the overall sample, parents reportedly perceived acculturated behaviours to be significantly less acceptable than their teens ($N=35$ parent-teen pairs, $t=-1.93$, $df=34$, $p<.05$). There was no significant difference between parent and teen Girls scale scores ($N=33$ parent-teen pairs, $t=-1.47$, $df=32$, $p=.08$). The congruence between members of matched-gender parent-teen pairings and the discrepancy between those in opposite-gender dyads with respect to both Boys and Girls scale scores is evident from Table 11; only parents in opposite-gender dyads scored significantly lower than their teens on both the Boys and Girls Likert scales ($N=18$ parent-teen pairs, $t=-2.10$, $df=17$, $p<.05$, and $t=-2.06$, $df=17$, $p<.05$, respectively).

Independent Sample T-Tests were performed to assess differences between the Behaviour Questionnaire scores of mothers and fathers in the sample, and those of male and female teens. One-tailed significance values were used to evaluate the magnitude of the obtained t statistics due to the directional nature of the corresponding research questions. Table 12 shows the high correspondence between the mean total and individual scale Behaviour Questionnaire scores of male and female parents and teens along with the associated non-significant t values; there was no significant difference between the Behaviour Questionnaire scores of mothers and fathers ($N=13$ fathers and 20 mothers, $t=.43$, $df=31$, $p=.34$). There was also no significant difference between the average total Behaviour Questionnaire scores of the male and female teen participants ($N=20$ males and 15 females, $t=-.33$, $df=33$, $p=.37$).

Psychometric Properties of the Behaviour Questionnaire

In order to examine the construct validity of the Behaviour Questionnaire, a factor analysis was performed. Since the translations retained the exact item content, semantics, and ordering of the English version of the instrument, the data obtained from the English and first language versions was aggregated for this purpose. The number of parents and teens in each group who responded to English versus first language versions of the Behaviour Questionnaire are shown in Table 13. As is shown, with the exception of the Farsi participants, parents tended to

respond to first language versions whereas teens tended to prefer the English Behaviour Questionnaire. Separate factor analyses were conducted for the Boys and Girls Likert scales to explore possible variability in factor structures. Using a principal components extraction and an orthogonal varimax rotation, a four factor solution was sought for each of the individual scales due to the theorizing underlying questionnaire construction.

For the Boys scale, the identified factors collectively accounted for 60.7 percent of the variance in scale scores. The item composition of each factor extracted from the Boys scale and their respective Eigenvalues and variance contributions are displayed in Table 14. The content of items loading under each factor can be examined by viewing the Behaviour Questionnaire in the Appendix. Factor I on the Boys scale can best be labelled "Independence". Items loading highest on this factor encompassed activities pursued with friends rather than family, such as sleeping over at friends houses (.51) and going to nightclubs (.63), as well as autonomous behaviours, such as talking back to parents (.77) and relatives (.85). Factor II could best be referred to as "Interaction/Expression", as it includes items that address having friends of the opposite sex (.60), dating (.76), style of dress (.51), and talking about sexuality (.62), for example. Factor III covers "Western Cultural Participation"; it consists of items that pertain to a superficial level of involvement in the host society

through association with host society inhabitants and consumerism of host society products and celebrations. Examples of items loading most heavily on Factor III are those pertaining to hanging out with Canadian teens (.64), eating English foods in the home (.70), watching English television programs (.46), and celebrating Western holidays (.71). Factor IV was labelled "Cultural Enactment" because the items represented by it involve assimilation into the host society through adoption of its materialistic emphasis (.78), and by changing one's name to a Canadian variant (.55).

Table 15 illustrates that the four factors identified for the Girls scale reflect constellations of items that are remarkably similar to those emerging from the Boys Likert scale. Therefore, the same factor labels apply. These factors cumulatively account for 62.5 percent of the variance in Girls scale scores. A few differences between the items loading highest on particular factors on the Boys and Girls scales are noteworthy. First, in terms of the Girls scale, the item regarding moving out on one's own loaded most heavily on the Independence factor (.51) rather than on the Interaction/Expression factor. Second, the item concerning sleeping over at friends' houses is included in Factor II (.71) instead of Factor I, indicating that this factor addresses both types and contexts of interaction for females. Third, the item referring to style of dress loads most heavily on the Western Cultural Participation factor on

the Girls scale (.53). Fourth, on the girls scale, the item on dating is best represented by the Cultural Enactment factor (.61). The theoretical meaningfulness of the factors extracted attests to the high construct validity of the Behaviour Questionnaire.

Cronbach's Alpha reliability coefficient was computed to assess the internal consistency of each of the individual scales on the Behaviour Questionnaire. Very high coefficients were obtained for both the Boys (N=71, Alpha=.91) and Girls (N=69, Alpha=.93) scales. This indicates that it is also a highly reliable instrument.

TABLE 1
OVERALL SAMPLE DEMOGRAPHICS
(N=36 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>
Fathers	15 (41.70%)
Mothers	21 (58.30%)
Male Teens	20 (55.60%)
Female Teens	16 (44.40%)
Matched-Gender Parent-Teen Dyads	17 (47.22%)
Opposite-Gender Parent-Teen Dyads	19 (52.78%)

<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	41.80	5.58
Age of Teen	14.58	2.05
# of Family Members	4.20	1.38
Length of Residence in Canada (in months)	38.00	43.92
Years of Schooling of Parent	10.56	5.57

TABLE 2
CHINESE PARTICIPANT DEMOGRAPHICS
(N=9 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	2 (22.20%)	
Mothers	7 (77.80%)	
Male Teens	5 (55.60%)	
Female Teens	4 (44.40%)	
Matched-Gender Parent-Teen Dyads	4 (44.40%)	
Opposite-Gender Parent-Teen Dyads	5 (55.60%)	
<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	41.30	3.28
Age of Teen	13.11	1.17
# of Family Members	3.78	.67
Length of Residence in Canada (in months)	23.11	11.95
Years of Schooling of Parent	10.44	2.60

TABLE 3
SPANISH PARTICIPANT DEMOGRAPHICS
(N=7 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	2 (28.60%)	
Mothers	5 (71.40%)	
Male Teens	3 (42.90%)	
Female Teens	4 (57.10%)	
Matched-Gender Parent-Teen Dyads	2 (28.60%)	
Opposite-Gender Parent-Teen Dyads	5 (71.40%)	
<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	37.14	5.64
Age of Teen	14.43	2.30
# of Family Members	4.86	1.46
Length of Residence in Canada (in months)	75.43	87.08
Years of Schooling of Parent	6.57	5.83

TABLE 4
 SERBO-CROATIAN PARTICIPANT DEMOGRAPHICS
 (N=5 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	1 (20.00%)	
Mothers	4 (80.00%)	
Male Teens	3 (60.00%)	
Female Teens	2 (40.00%)	
Matched-Gender Parent-Teen Dyads	3 (60.00%)	
Opposite-Gender Parent-Teen Dyads	2 (40.00%)	

<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	40.80	2.78
Age of Teen	14.40	1.34
# of Family Members	3.20	.84
Length of Residence in Canada (in months)	13.40	3.65
Years of Schooling of Parent	17.40	2.61

TABLE 5
POLISH PARTICIPANT DEMOGRAPHICS
(N=4 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	3 (75.00%)	
Mothers	1 (25.00%)	
Male Teens	2 (50.00%)	
Female Teens	2 (50.00%)	
Matched-Gender Parent-Teen Dyads	1 (25.00%)	
Opposite-Gender Parent-Teen Dyads	3 (75.00%)	
<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	43.00	5.16
Age of Teen	13.25	.96
# of Family Members	3.25	.50
Length of Residence in Canada (in months)	53.75	14.45
Years of Schooling of Parent	14.25	4.57

TABLE 6
FARSI PARTICIPANT DEMOGRAPHICS
(N=6 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	4 (66.70%)	
Mothers	2 (33.30%)	
Male Teens	4 (66.70%)	
Female Teens	2 (33.30%)	
Matched-Gender		
Parent-Teen Dyads	4 (66.70%)	
Opposite-Gender		
Parent-Teen Dyads	2 (33.30%)	

<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	45.50	6.54
Age of Teen	16.50	2.26
# of Family Members	5.17	2.14
Length of Residence in Canada (in months)	24.33	2.66
Years of Schooling of Parent	7.33	6.28

TABLE 7
VIETNAMESE PARTICIPANT DEMOGRAPHICS
(N=5 PARENT-TEEN DYADS)

<u>Category</u>	<u>N/(%)</u>	
Fathers	3 (60.00%)	
Mothers	2 (40.00%)	
Male Teens	3 (60.00%)	
Female Teens	2 (40.00%)	
Matched-Gender Parent-Teen Dyads	3 (60.00%)	
Opposite-Gender Parent-Teen Dyads	2 (40.00%)	

<u>VARIABLE</u>	<u>MEAN</u>	<u>SD</u>
Age of Parent	45.20	6.76
Age of Teen	16.40	.89
# of Family Members	4.80	.84
Length of Residence in Canada (in months)	40.80	28.20
Years of Schooling of Parent	10.40	4.39

TABLE 8
MEANS AND STANDARD DEVIATIONS OF PARENT AND TEEN BEHAVIOUR
QUESTIONNAIRE SCORES BY GROUP

<u>GROUP</u>	<u>BOYS SCALE</u>		<u>GIRLS SCALE</u>		<u>TOTAL SCORE</u>	
	<u>MEAN</u>	<u>SD</u>	<u>MEAN</u>	<u>SD</u>	<u>MEAN</u>	<u>SD</u>
Chinese	(N=9)		(N=9)		(N=9)	
Parents	60.78	9.78	58.89	7.72	119.67	17.26
Teens	75.56	18.92	60.89	21.29	136.44	33.16
Spanish	(N=7)		(N=7)		(N=7)	
Parents	50.57	11.63	48.57	12.95	99.14	21.86
Teens	95.57	9.41	93.86	10.35	189.43	19.60
Serbo-Croatian	(N=5)		(N=5)		(N=5)	
Parents	81.20	4.92	79.00	7.91	160.20	12.70
Teens	80.60	18.76	80.40	18.61	161.00	37.36
Polish	(N=3)		(N=3)		(N=2)	
Parents	77.67	9.61	79.67	5.51	163.00	15.56
Teens	83.67	22.05	78.33	13.51	143.00	18.39
Farsi	(N=6)		(N=5)		(N=5)	
Parents	48.67	4.84	45.20	7.86	94.40	12.22
Teens	47.00	15.85	47.40	18.70	96.66	35.13
Vietnamese	(N=5)		(N=4)		(N=4)	
Parents	81.00	12.06	74.50	8.35	151.50	17.41
Teens	55.80	13.72	48.50	14.55	101.25	28.14

NOTE: N refers to the number of parent-teen dyads
contributing to the reported means.

TABLE 9
 CORRELATIONS BETWEEN DEMOGRAPHIC VARIABLES AND PARENT
 TOTAL BEHAVIOUR QUESTIONNAIRE SCORES
 (N=33 PARENTS)

<u>VARIABLE</u>	<u>CORRELATION WITH TOTAL SCORE</u>	<u>DF</u>	<u>P</u>
Age of Parent	.36	31	.04
Age of Teen	-.15	31	.39
# of Family Members	-.46	31	.01
Length of Residence in Canada	-.25	31	.16
Years of Schooling of Parent	.62	31	.00

TABLE 10
CORRELATIONS BETWEEN DEMOGRAPHIC VARIABLES AND TEEN
TOTAL BEHAVIOUR QUESTIONNAIRE SCORES
(N=35 TEENS)

<u>VARIABLE</u>	<u>CORRELATION WITH TOTAL SCORE</u>	<u>DF</u>	<u>P</u>
Age of Parent	-.37	33	.03
Age of Teen	-.11	33	.55
# of Family Members	-.25	33	.79
Length of Residence in Canada	.08	33	.65
Years of Schooling of Parent	.05	33	.79

TABLE 11
RESULTS OF T-TESTS ASSESSING DIFFERENCES BETWEEN PARENT
AND TEEN BEHAVIOUR QUESTIONNAIRE SCORES

<u>SCORE</u>	<u>N</u>	<u>PARENTS</u>		<u>TEENS</u>		<u>T</u>	<u>DF</u>	<u>P</u>
		<u>MEAN</u>	<u>SD</u>	<u>MEAN</u>	<u>SD</u>			
Overall Analyses								
Boys	35	63.91	16.10	73.26	22.73	-1.93	34	.03
Girls	33	61.45	15.82	68.88	23.65	-1.47	32	.08
Total	32	124.25	30.66	141.66	43.67	-1.76	31	.04
Matched-Gender Dyads								
Boys	17	66.47	14.20	69.47	22.69	-.49	16	.32
Girls	15	63.87	14.74	62.40	20.84	.23	14	.41
Total	15	131.53	28.55	131.53	37.24	.00	14	.50
Opposite-Gender Dyads								
Boys	18	61.50	17.77	76.83	22.83	-2.10	17	.03
Girls	18	59.44	16.81	74.28	25.04	-2.06	17	.03
Total	18	117.82	31.85	150.59	47.96	-2.25	17	.02

TABLE 12
RESULTS OF T-TESTS ASSESSING GENDER DIFFERENCES IN
BEHAVIOUR QUESTIONNAIRE SCORES

<u>SCORE</u>	<u>N</u>	<u>MALES</u>		<u>N</u>	<u>FEMALES</u>		<u>T</u>	<u>DF</u>	<u>P</u>
		<u>MEAN</u>	<u>SD</u>		<u>MEAN</u>	<u>SD</u>			
Parents									
Boys	15	64.20	14.15	21	64.33	17.57	-.02	34	.49
Girls	13	62.77	15.51	20	60.60	16.35	.38	31	.35
Total	13	128.00	28.55	20	123.30	32.47	.43	31	.34
Teens									
Boys	20	70.75	24.00	15	76.60	21.27	-.75	33	.23
Girls	20	68.25	24.76	16	69.19	24.80	-.11	34	.46
Total	20	139.00	48.55	15	144.27	42.46	-.33	33	.37

TABLE 13
 NUMBER OF PARTICIPANTS IN EACH GROUP RESPONDING TO ENGLISH
 AND FIRST LANGUAGE BEHAVIOUR QUESTIONNAIRES
 (N=72 PARTICIPANTS)

<u>GROUP</u>	<u>ENGLISH</u>	<u>FIRST LANGUAGE</u>
Chinese		
Parents	0	9
Teens	5	4
Spanish		
Parents	0	7
Teens	7	0
Serbo-Croatian		
Parents	0	5
Teens	5	0
Polish		
Parents	0	4
Teens	4	0
Farsi		
Parents	6	0
Teens	6	0
Vietnamese		
Parents	0	5
Teens	4	1

TABLE 14
BOYS SCALE ROTATED FACTOR MATRIX
(N=71 RESPONDENTS)

<u>ITEM #</u>	<u>FACTOR I</u>	<u>FACTOR II</u>	<u>FACTOR III</u>	<u>FACTOR IV</u>
1	.31	-.03	.68	-.00
2	.21	.04	.70	-.05
3	-.35	.30	.46	.20
4	.16	.06	.42	.55
5	-.12	.19	.71	.23
6	.13	.51	.50	.37
7	.26	.13	-.06	.78
8	.20	.33	.64	-.18
9	-.03	.60	.57	.02
10	.26	.53	.57	-.23
11	-.07	.45	.34	-.49
12	.51	.48	.13	-.07
13	.69	.40	.12	.07
14	.64	.54	.06	.02
15	.76	.43	.01	.15
16	.63	.46	.04	.21
17	.18	.62	.14	.32
18	.20	.76	.17	.17
19	.14	.69	.29	-.05
20	.58	.17	.39	.06
21	.77	-.18	.10	.22
22	.85	-.01	.19	.08
23	.08	.62	.07	-.10
24	.45	.48	-.03	.14
Eigen-				
values	8.28	3.02	1.76	1.49
%Variance	34.50	12.60	7.30	6.20

Total % Variance = 60.70%

TABLE 15
GIRLS SCALE ROTATED FACTOR MATRIX
(N=69 RESPONDENTS)

<u>ITEM #</u>	<u>FACTOR I</u>	<u>FACTOR II</u>	<u>FACTOR III</u>	<u>FACTOR IV</u>
1	.23	-.13	.59	.31
2	.29	.04	.71	.12
3	-.21	.16	.66	-.04
4	.21	-.01	.32	.60
5	.07	.24	.73	.17
6	.14	.44	.53	.44
7	.10	-.04	.01	.72
8	.22	.36	.70	.05
9	.05	.43	.53	.36
10	.35	.61	.50	.08
11	-.06	.51	.38	-.05
12	.41	.71	.01	.20
13	.66	.33	.09	.29
14	.62	.39	.08	.38
15	.75	.23	.06	.30
16	.61	.28	.16	.49
17	.28	.34	.29	.54
18	.16	.58	.07	.61
19	.13	.68	.36	.35
20	.53	.19	.27	.21
21	.81	-.10	.07	-.10
22	.89	.03	.12	.07
23	.10	.73	.23	-.10
24	.51	.50	-.07	.13
Eigen-				
values	9.24	2.78	1.60	1.38
%Variance	38.50	11.60	6.60	5.70

Total % Variance = 62.50%

CHAPTER V

DISCUSSION

The most important findings of the present study are as follows: (1) parents' and adolescents' perceptions of the degree of acceptability of acculturated adolescent behaviours are differentially related to demographic variables, (2) parents in opposite-gender dyads perceive acculturated adolescent behaviours to be significantly less acceptable than their teens perceive them to be, (3) on average, mothers and fathers and boys and girls do not vary in their perceptions of acculturated behaviours, and (4) slightly different clusters of items represent the same four factors for the Boys and Girls scales on the Behaviour Questionnaire (i.e. Independence, Interaction/Expression, Western Cultural Participation, and Western Cultural Enactment). In this chapter, these findings are discussed in the context of immigration research. Limitations of the study are identified, and implications for the design and evaluation of culturally-sensitive abuse prevention programs are outlined.

Explanations for ResultsCorrelational Findings

El-Islam et al. (1988) noted that the size of the age gap between Kuwaiti spouses was positively related to marital discord surrounding acculturation issues. From the present study, it appears that the size of the age gap between parents and teens is inversely related to parent-

child conflict about acculturated behaviours; older parents tended to view acculturated behaviours as more acceptable than their younger counterparts. Interestingly, older parents tended to have teens who reported lower levels of perceived acceptability of the same group of behaviours than the offspring of younger parents. On the basis of the reported intercorrelations between age, length of residence in the host country and Russian-Jewish acculturation (Birman & Tyler, 1994), one would suspect that older parents may have resided in the host country for longer periods than those of lower ages. Consequently, they may have been saturated by liberal ideas for a longer duration. This explanation is discounted by the case of the Spanish group, who reported the lowest mean age of participating parents paired with the longest length of residence in Canada. Also, in the present study, length of residence in Canada was not found to be significantly associated with perceptions of acculturated behaviours.

It is possible that the wisdom that accompanies increasing age pushes immigrant parents towards more liberal behavioural expectations. Consistent with this explanation, teens may be more likely to respect older parents, and may be reluctant to challenge the cultural ideologies they advocate; they may internalize parental standards to a point where they appear more rigid in their views of acculturated behaviours than their parents. In fact, respect for elders and filial piety are critical emphases in Asian culture (Lai

& Yue, 1990; Shon & Ya, 1982). Similar emphases on parental and elder acknowledgement are found in Farsi Muslim culture (Behjati-Sabet, 1990), Spanish culture (Gleave & Manes, 1990), and Polish culture (Mondykowski, 1982). Therefore, the trend evidenced by the Vietnamese participants in which teens viewed acculturated behaviours as less acceptable than their parents is understandable given the comparatively high mean age of parents in this group.

The fact that the age of teens was not found to be significantly related to either parents' or adolescents' Behaviour Questionnaire scores is noteworthy. This provides confirmation for the well-established argument that regardless of age, immigrant parents maintain their expectations of cultural and familial allegiance from youth. It attests to the denial of the developmental stage of adolescence and its corresponding ideological and behavioural changes in terms of increased peer reliance, dating, interest in sexuality, autonomy, etc. Evidence for this contention has been obtained by other investigators (Baptiste, 1993; Huang, 1994; Segal, 1991). The lack of a significant correlation between the age of teens and their own perceptions of acculturated adolescent behaviours implies that those who participated in the present study are cognizant of the ignorance of adolescence in their respective cultures. The pattern of findings with respect to parent age and teen age provides insight about the growth process in immigrant groups. It suggests that

increasing parental age warrants greater respect as well as more liberal behavioural expectations, but that increasing adolescent age in the direction of adulthood does not warrant greater freedom in behaviours engaged in. The only way this difference can be reconciled is if the transition from youth to adulthood is conceptualized as a discrete or qualitative leap rather than as a continuous progression.

In the present study, the socioeconomic status of parents as measured by their years of schooling was found to be positively related to parental perceptions of acculturated adolescent behaviours. This is consistent with the findings of Ahsan and Khursheed (1990) based on a mixed sample of immigrant and non-immigrant adults. An integral feature of education is exposure to novel ideas and concepts. Most modern institutions aim to indoctrinate students with a relativistic perspective which attaches value to diversity. Hence, increased education may make immigrant parents more receptive to the behavioural changes their adolescents display as a result of acculturation. Alternatively, socioeconomic status increases may be accompanied by affiliation with individuals who possess open-minded or liberal ideologies. Social contact and involvement with such people may facilitate acceptance of cultural transition (Ahsan & Khursheed, 1990). The discrepancy between Spanish parent and teen Behaviour Questionnaire scores is not surprising given the low levels of parental education reported by members of this group,

paired with the relatively high mean age of parents and the prevalence of opposite-gender dyads and large families.

Cultural maintenance has been found to be one of the chosen options of some Muslim communities, in which families tend to be large in size (Abu-Laban, 1991). This is elucidated by the lower level of acculturation of Muslims compared to other ethnic groups (Ghuman, 1991). It is surmised that parents may produce large families in order to transmit their indigenous way of life. In fact, in the "pronatalist" Muslim culture, contraception is often discouraged, though it is not prohibited (Abu-Laban, 1991). The finding of this study that family size was inversely related to parental levels of perceived acceptability of acculturated behaviours complements these ideas; parents in larger families may have larger units for cultural preservation.

It is important to address the non-significant relationship between the length of residence in Canada of study participants and their perceived levels of acceptability of acculturated adolescent behaviours. As noted in the literature review, length of residence in the host country has been positively linked to various indices of both value and behavioural acculturation (Birman & Tyler, 1994; Carr & Williams, 1993; Rick & Forward, 1992; Sodowsky & Plake, 1991; Suinn et al., 1987). There are two explanations that can collectively account for the lack of support for this relationship in the present study. First,

the positive relationships reported in previous research may have been influenced by a third variable or covariate. The majority of studies cited have been conducted in the United States, where pressures for assimilation are paramount. In that setting, greater lengths of residence may correspond to linear increases in interaction with host society inhabitants and/or exposure to Western ways. One of the integral tenets of Canadian Multicultural Policy is the encouragement of group maintenance and development (Berry, 1984; Fleras & Elliott, 1992). The policy has been highly criticized for facilitating the formation of ethnic enclaves or "little islands" of minorities who distance themselves from the surrounding milieu (Bissoondath, 1992). Due to Canada's advocacy of a mosaic rather than a melting-pot, longer lengths of residence in this host society may not necessarily be accompanied by greater interaction with Canadians. This explanation makes the generally low level of perceived acceptability of acculturated behaviours across parents and teens in the sample understandable.

Second, the present study assessed the correspondence between length of residence in Canada and intrafamilial perceptions of the degree of acceptability of acculturated adolescent behaviours. Rosenthal and Feldman (1990) and Rueschenberg and Buriel (1989) found that with greater tenure in the host society, Chinese and Mexican American families only changed in terms of their relationships with external systems. The acculturation experience has been

described as a two-way process; the host society accepts the challenge of supporting the indigenous ways of its new recruits, but in order to survive within it, immigrants must make some concessions (Berry et al., 1989). These can be as simple as learning the English language and contributing to economic growth by becoming a member of the labour force (Fleras & Elliott, 1992). Changes inside the family unit may not be viewed as serving a parallel survival function. The work of immigrant-serving professionals and researchers challenges this lay perspective (Hertz, 1993; Sluzki, 1979).

Previous studies have consistently reported that immigrant youth acculturate faster than their parents (Baptiste, 1993; Rick & Forward, 1992; Segal, 1991; Sluzki, 1979). The significant relationships between demographic variables and immigrants' perceptions of the degree of acceptability of acculturated adolescent behaviours suggest that whether or not there is a congruence or divergence between parent and teen perceptions may be related to demographic profiles. The differences between the variables associated with parent and teen Behaviour Questionnaire scores highlights the need to separately examine possible influences on parent and adolescent behavioural expectations.

Intergroup Differences

Consistent with existing research, parents in opposite-gender dyads perceived acculturated adolescent behaviours to be significantly less acceptable than their teens.

Immigrant parents tend to have more conservative behavioural expectations for females (Gleave & Manes, 1990; Lai & Yue, 1990; Shon & Ja, 1982; Segal, 1991). Georgas (1991) reported that this double-standard is unique to fathers. To reiterate, no differences in the level of traditionality of mothers of daughters and mothers of sons was obtained. Possibly empathizing with their daughters, mothers may hold culturally conservative behavioural ideals for sons to equalize family relationships. Thus, both mothers and fathers in opposite-gender parent-teen dyads may be more stringent in their perceptions of acceptable behaviours than their offspring. The predominance of mothers and sons in the sample can account for the results of the overall analysis which showed a significant difference between parent and teen Boys scale scores. The congruence between parents and teens in matched-gender pairings lends credence to the argument that the acculturation process may be less challenging for them.

Males and females in both the parent and teen groups were not found to differ in their perceived levels of acceptability of acculturated behaviours. The similarity between the Behaviour Questionnaire scores of members of the different genders was remarkable. Remember, the comparisons involved males and females from different families. The concordance in their views supports the existence of a collective immigrant mentality or shared definition of acceptable and unacceptable behaviours by the culturally-

different. It is surmised, however, that intrafamilial variability may be greater than interfamilial variability. As aforementioned, membership in an immigrant family unit has been found to be positively associated with marital discord about acculturation issues (El-Islam et al., 1988), and to greater preferences for acculturative behaviours on the part of female teens as opposed to male teens (Rapoport et al., 1989). A further explanation for these findings comes from the demographic characteristics of the sample. Since approximately 61 percent of the 36 participating families included only one teen, the majority of responses to either the Boys or Girls Likert scales were hypothetical rather than actual. Responses to hypothetical questions are likely to vary from participants' actual beliefs if they were to have a teen or sibling of the opposite gender. In cases in which immigrant families consist of two teens, double-standards may be evidenced, and perceptions of injustice may incline females to favour greater departures from indigenous ways (Ghuman, 1994).

The Behaviour Questionnaire

The clustering of items regarding friendship activities and autonomous behaviours under the Independence factor is both logical and appropriate. Both of these areas represent departures from the family orientation and authority structure in immigrant cultures (Baptiste, 1993; Huang, 1994). Similarly, the division of superficial and deeper level behavioural changes into two separate factors, Western

Cultural Participation and Western Cultural Enactment, reflects the different modes of acculturation they represent. Consumerism of host society foods, television programs and celebrations are all aspects of biculturalism or integration, whereas changes such as name alteration reflect an assimilative strategy. In the former approach, new ways are adopted without relinquishing old ones. In the latter, indigenous behavioural variants are dismissed (Berry et al., 1989). A number of items spanning the various areas targeted for inclusion on the instrument comprised the Interaction/Expression factor. This factor appears to address adolescent behaviours dealing with choice of affiliation and talking about sexuality, etc. The work of Gleave and Manes (1990) elucidated that such behaviours often go hand in hand in immigrant parents' minds; having friends of the opposite sex and/or race may be viewed to be problematic, as well as sexual non-conservatism in both practice and discourse.

The differences between the items underlying these four factors for the Boys and Girls scales suggest that there may be discrepancies between how specific acculturated behaviours are viewed depending on the gender of the adolescent displaying them. For girls, moving out on one's own can be better conceptualized as a step towards independence than as a form of self-expression. The existing restrictions on female behaviour in many immigrant cultures (particularly by fathers) can result in excessive

control over their conduct (Gleave & Manes, 1990; Lai & Yue, 1990; Shon & Ja, 1982). Consequently, attempts to "leave the nest" may be viewed as attempts to become more autonomous by both parents and adolescents. In the case of boys, relocation may be an expressed preference rather than an attempt to escape from control. The fact that the item pertaining to sleepovers loaded most heavily on the Interaction/Expression factor rather than on the Independence factor on the Girls scale possibly implies that this behaviour may be perceived to be related to sexual behaviour in the case of female adolescents, which tends to be more problematic than in the case of male adolescents. On the Girls scale, items on style of dress and dating loaded most heavily on the Western Cultural Participation and Enactment factors, respectively, rather than on the Interaction/Expression factor. Immigrant parents have been reported to be astonished by the liberal style of dress of Western teens (Baptiste, 1993; Gleave & Manes, 1990). However, from observation, it appears that the styles of dress of males in immigrant and Western cultures do not differ much, except for headdress in some unique groups, none of which were included in the present study. The clothes worn by Western female teens do appear to differ from the conservative styles of many immigrant females. For example, some devout Farsi Muslim women adhere to dress codes that involve covering themselves as completely as possible (Behjati-Sabet, 1990). Therefore, dressing like

Canadian teens would be considered to be a shift towards consumerism of host society ways. Unique cultural tenets could be retained while changing to more liberal dress. Similarly, while males in many immigrant cultures are allowed to date, female teens are often forbidden from having relationships (Behjati-Sabet, 1990; Gleave & Manes, 1990, Segal, 1991). Dating could thus be considered to be an assimilative change on the part of female adolescents.

Limitations

Three limitations apply to the results of the present study. The first is the use of self-report data. Pernice (1994) noted that in research involving immigrant and refugee samples, socially-desirable responding on self-report measures is especially likely when respected community members are involved in study implementation. Hence, the relative congruence between parents and teens in some of the participating ethnic groups with respect to perceptions of acculturated behaviours could be indicative of the high status of the bicultural professionals who administered the questionnaire to their communities. However, parents and teens did not collaborate in the completion of study materials, rendering it extremely difficult to estimate each other's behaviour ratings. Also, the generally low Behaviour Questionnaire scores of the sample challenge this conclusion; if demand characteristics prevailed, the participants would likely appear more liberal in their perceptions of acculturated behaviours.

The second limitation is that the low socioeconomic status of participants limits the generalizability of the findings to immigrants with more advantaged social positions. This does not detract from the value of the study. Unemployment and underemployment are core features of the "downward mobility spiral" to which immigrants are subjected (Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees, 1988; Jain, 1988; Kelly, 1995). Furthermore, the prevalence of mothers in the sample can account for the low levels of parental education and unemployment reported. It is possible that many of those who were included in the unemployed category were housewives. Additionally, only the education and vocation of the participating parent were obtained. Solicitation of the years of schooling and occupation of their spouses could yield a different socioeconomic profile.

The final limitation of this study is that many t-tests were performed to examine possible intergroup differences. This detracts from the reliability of the obtained findings due to elevated Type I error rates. The theoretical and conceptual distinctness of the questions each test was used to answer precluded combining them into a multivariate analysis. In addition, this course of action would result in a loss of degrees of freedom, and a corresponding loss of power, given the already small sample size. The consistency of the obtained findings with existing theory and research supports their accuracy.

Implications for Primary Prevention

The general goal of this research was to develop suggestions for the design and evaluation of culturally-sensitive programs directed at the prevention of adolescent maltreatment. Three important insights have been generated on the basis of the present study: (1) the need for screening, (2) the importance of including a psychoeducational component focusing on intrafamilial variability in perceptions of acculturated adolescent behaviours, and (3) the need to incorporate interaction between parents and teens of different genders. Each of these will be discussed in turn.

Screening

To reiterate, existing theory and research implicate the acculturation experience as a catalyst for parental perceptions of child oppositional-defiance, parental distress, and parent-child conflict (Baptiste, 1993; Hertz, 1993; Sluzki, 1979), each of which have been linked to child maltreatment (Ammerman, 1990; Belsky, 1993; Korbin, 1993). Perceptions of acculturated behaviours appear to be central in that intrafamilial variability can produce both parental distress and intergenerational dissension. The resemblance between the mean Behaviour Questionnaire scores of parents and teens belonging to the Farsi, Polish, and Serbo-Croatian groups in this study elucidates that intergenerational differences are not universal. Paired with the findings pertaining to opposite-gender parent-teen dyads, the

correlational analyses support the contention that certain demographic profiles may function as protective shields against these problems, whereas others may be contributory. This attests to the need for a thorough screening process to assess the suitability of potential families for abuse prevention efforts focusing on adolescent behaviour; the baseline difference between parents and teens must be discerned in order to ensure that those families who would likely benefit from such programs are given preferential access. Drawing on the results of this study, it appears that the prototypical potential participants would be young and poorly educated parents with large families in which at least one teen is of a different gender than their own.

Psychoeducation

Given the already established importance of perceptions of acculturated behaviours in the development and escalation of family violence among immigrants, it seems that psychoeducation regarding acculturation would be a preventative step. Spiegall (1982) described an intervention labelled "cultural brokering" which has been successfully used in family therapy cases. Through this endeavour, the blame for conflicts between parents and their offspring is removed from both parties and reframed as a result of the acculturation process. Alternative explanations for parents' and childrens' perceptions of eachother's behaviours are explored and substantiated. The procedure is usually

implemented with both parties present.

An intervention program component that captures the cultural brokering idea is as follows: Parents and teens should initially be separated into two groups. In the parent group, parents should be encouraged to generate all possible alternative explanations for acculturated adolescent behaviours besides the one that portrays teens as malicious and/or disobedient. Subsequent to this exploration, parents should be guided in examining the evidence that supports and/or refutes each of the identified explanations. This would eventually lead them to "buy" the conceptual model presented in the literature review section of this thesis; parents would likely come to see acculturative adolescent behaviours as attempts to develop consolidated identities and to fit into a highly homogenizing peer culture. The ways in which parents behave towards teens when they hold views discrepant with this one and the teenagers' likely responses to parental behaviour should also be touched on. This would help to identify the various family interaction patterns that can emerge from different behavioural attributions.

In the teen groups, a parallel process should be initiated whereby teens are encouraged to explore alternative perspectives or explanations for possible parental disapproval of acculturated behaviours other than "they are unjust". Progression through the stages of examining evidence for each explanation should eventually

lead them to see parents' views as a natural offshoot of their upbringing and their lack of subjection to similar homogenizing influences. This type of intervention would likely facilitate mutual understanding via perspective switching. In fact, when individual family members' attributions for the behaviours of others in the system are erroneous, dysfunctional patterns become self-perpetuating. Approaches in which these perceptions and attributions are targetted can therefore be highly efficacious in altering both family schemas and family dynamics (Smith & Schwebel, 1995).

Parent-Teen Interaction

On the basis of the obtained findings, it is evident that primary prevention programs for immigrants should make room for interaction between parents and teens, especially those of different genders. To operationalize this, parents and teens involved in the aforementioned parallel groups could be instructed to reconvene after the cultural brokering intervention. This would involve sharing their new perspectives and reconciling differences. Through such a process, intergenerational communication would be enhanced.

Directions for Future Research

Future studies should pilot test the proposed intervention program component using the Behaviour Questionnaire as both a screening tool and as an outcome measure. Its good psychometric properties warrant such

uses. Large enough samples should be recruited so that differences between the malleability of members of various cultural groups via this approach could be assessed. It is anticipated that some groups may be more receptive to psychoeducational techniques than others. For example, Waxer (1989) found that the Asian subjects in his study were more receptive to directive therapy than non-directive paradigms. Nevertheless, it appears that any effort to alter immigrants' perceptions of the degree of acceptability of acculturated adolescent behaviours would be a significant step towards the prevention of adolescent maltreatment.

BIBLIOGRAPHY

- Abu-Laban, S. M. (1991). "Family and Religion Among Muslim Immigrants and Their Descendants", in Muslim Families in North America. E. Waugh, S. M. Abu-Laban & R. B. Qureshi (Eds.). University of Alberta Press, Edmonton, AB; 6-31.
- Ahsan, S. K. & Khursheed, A. (1990). "Ethnicity, Socio-Economic Status and Sociocultural Modernity", in Social Science International. Vol.6, No.2; 18-22.
- American Psychological Association. (1994). Publication Manual of the American Psychological Association. Fourth Edition. Author; Washington, DC.
- Ammerman, R. T. (1990). "Etiological Models of Child Maltreatment: A Behavioral Perspective", in Behavior Modification. Vol.14, No.3; 230-254.
- Assanand, S., Dias, M., Richardson, E. & Waxler-Morrison, N. (1990). "The South Asians", in Cross-Cultural Caring. N. Waxler-Morrison, J. Anderson & E. Richardson (Eds.). UBC Press, Vancouver, BC; 141-180.
- Atkinson, D. R., Whiteley, S. & Gim, R. H. (1990). "Asian-American Acculturation and Preferences for Help Providers", in Journal of College Student Development. Vol.31, No.2; 155-161.
- Baptiste, D. A. (1993). "Immigrant Families, Adolescents, and Acculturation: Insights for Therapists", in Marriage and Family Review. Vol.19, No.3-4; 341-363.
- Barazangi, N. H. (1991). "Parents and Youth: Perceiving and

- Practicing Islam in North America", in Muslim Families in North America. E. Waugh, S. M. Abu-Laban & R. B. Qureshi (Eds.). University of Alberta Press, Edmonton, AB; 132-153.
- Barona, A. & Miller, J. A. (1994). "Short Acculturation Scale for Hispanic Youth (SASH-Y): A Preliminary Report", in Hispanic Journal of Behavioral Sciences. Vol.16, No.2; 155-162.
- Behjati-Sabet, A. (1990). "The Iranians", in Cross-Cultural Caring. N. Waxler-Morrison, J. Anderson & E. Richardson (Eds.). UBC Press, Vancouver, BC; 91-115.
- Belsky, J. (1993). "Etiology of Child Maltreatment: A Developmental-Ecological Analysis", in Psychological Bulletin. Vol.114, No.3; 413-434.
- Berry, J. W. (1984). "Multicultural Policy in Canada: A Social Psychological Analysis", in Canadian Journal of Behavioural Science. Vol.16, No.4; 353-370.
- Berry, J. W., Kim, U., Power, S., Young, M. & Bujaki, M. (1989). "Acculturation Attitudes in Plural Societies", in Applied Psychology An International Review. Vol.38, No.2; 185-206.
- Birman, P. & Tyler, F. B. (1994). "Acculturation and Alienation of Soviet Jewish Refugees in the United States", in Genetic, Social, and General Psychology Monographs. Vol.120, No.1; 101-115.
- Bissoondath, N. (1994). Selling Illusions: The Cult of Multiculturalism in Canada. Penguin Books; Toronto, ON.

- Blos, P. (1979). The Adolescent Passage. International Universities Press; New York.
- Boekestijn, C. (1988). "Intercultural Migration and the Development of Personal Identity: The Dilemma Between Identity Maintenance and Cultural Adaptation", in International Journal of Intercultural Relations. Vol. 12; 83-105.
- Boyd, C. J., Zaleski, Z., Kornas-Biela, D., Scamperle, E. et al. (1994). "Mother-Daughter Identification: Polish and Polish American Mothers and Their Daughters", in Health Care for Women International. Vol.15, No.3; 181-195.
- Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees. (1988). After the Door Has Been Opened: Mental Health Issues Affecting Immigrants and Refugees in Canada. Health and Welfare Canada; Ottawa.
- Carr, D. S. & Williams, D. R. (1993). "Understanding the Role of Ethnicity in Outdoor Recreation Experiences", in Journal of Leisure Research. Vol.25, No.1; 22-38.
- Din, D., Ganesan, S. & Waxler-Morrison, N. (1990). "The Vietnamese", in Cross-Cultural Caring. N. Waxler-Morrison, J. Anderson & E. Richardson (Eds.). UBC Press, Vancouver, BC; 181-213.
- Dunnigan, T., McNall, M. & Mortimer, J. T. (1993). "The Problem of Metaphorical Nonequivalence in Cross-Cultural Survey Research: Comparing the Mental Health Statuses of Hmong Refugee and General Population

- Adolescents", in Journal of Cross-Cultural Psychology. Vol.24, No.3; 344-365.
- El-Islam, M. F., Malasi, T. H. & Abu-Dagga, S. I. (1988). "Interparental Differences in Attitudes to Cultural Changes in Kuwait", in Social Psychiatry and Psychiatric Epidemiology. Vol.23, No.2; 109-113.
- Erikson, E. (1963). Childhood and Society. W.W. Norton; New York.
- Falicov, C. J. (1982). "Mexican Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 134-163.
- Felix-Ortiz, M., Newcomb, M.D. & Myers, H. (1994). "A Multidimensional Measure of Cultural Identity for Latino and Latina Adolescents", in Hispanic Journal of Behavioral Sciences. Vol.16, No.2; 99-115.
- Fleras, A. & Elliott, J. L. (1992). The Challenge of Diversity: Multiculturalism in Canada. Nelson Canada; Scarborough, ON.
- Furness, A. (1983). "Development of Local Services and Community Action on Behalf of Multiculturalism", in Social Work Papers. Vol.17; 15-25.
- Georgas, J. (1991). "Intrafamily Acculturation of Values in Greece", in Journal of Cross Cultural Psychology. Vol. 22, No.4; 445-457.
- Gibson, J. T., Westwood, M. J., Ishiyama, F. I., Borgen, W. A. et al. (1991). "Youth and Culture: A Seventeen Nation Study of Perceived Problems and Coping

- Strategies", in International Journal for the Advancement of Counselling. Vol.14, No.3; 203-216.
- Gil, A. G., Vega, W. A. & Dimas, J. M. (1994). "Acculturative Stress and Adjustment among Hispanic Adolescent Boys", in Journal of Community Psychology. Vol.22, No.1; 43-54.
- Ghaffarian, S. (1987). "The Acculturation of Iranians in the United States", in Journal of Social Psychology. Vol. 127, No.6; 565-571.
- Ghuman, P. A. S. (1991). "Best or Worst of Two Worlds: A Study of South Asian Adolescents", in Educational Research. Vol.33, No.2; 121-132.
- Ghuman, P. A. S. (1994). "Canadian or Indo-Canadian: A Study of South Asian Adolescents", in International Journal of Adolescence and Youth. Vol.4, No.3-4; 229-243.
- Gleave, D. & Manes, A. S. (1990). "The Central Americans", in Cross-Cultural Caring. N. Waxler-Morrison, J. Anderson & E. Richardson (Eds.). UBC Press, Vancouver, BC; 36-67.
- Hanna, J. M., Fitzgerald, M. H., Pearson, J. D., Howard, A. et al. (1990). "Selective Migration from Samoa: A Longitudinal Study of Differences in Social and Psychological Characteristics", in Social Biology. Vol.37, No.3-4; 204-214.
- Hertz, D. G. (1993). "Bio-Psycho-Social Consequences of Migration Stress: A Multidimensional Approach", in Israel Journal of Psychiatry and Related Sciences. Vol.

30, No.4; 204-212.

- Herz, F. M. & Rosen, E. J. (1982). "Jewish Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 364-392.
- Huang, L. N. (1994). "An Integrative Approach to Clinical Assessment and Intervention with Asian-American Adolescents", in Journal of Clinical Child Psychology. Vol.23, No.1; 21-31.
- Jain, H. C. (1988). "Affirmative Action/Employment Equity Programs in Canada: Public Policy and a Survey", in Currents. Vol.5, No.1; 3-7.
- Jalali, B. (1982). "Iranian Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 289-309.
- Janus, S. S. & Janus, C. L. (1985). "Children, Sex, Peers, and Culture: 1973-1983", in Journal of Psychohistory. Vol.12, No.3; 363-369.
- Kagan, H. & Cohen, J. (1990). "Cultural Adjustment of International Students", in Psychological Science. Vol.1, No.2; 133-137.
- Kelly, K. (1995). "Visible Minorities: A Diverse Group", in Canadian Social Trends. Statistics Canada; 2-8.
- Korbin, J. E. (1993). "Cross-Cultural Perspectives and Research Directions for the 21st Century", in Child Abuse and Neglect. Vol.24, No.3; 101-115.
- Lai, M. C. & Yue, K. K. (1990). "The Chinese", in Cross-

- Cultural Caring. N. Waxler-Morrison, J. Anderson & E. Richardson (Eds.). UBC Press, Vancouver, BC; 68-90.
- Mash, E. & Zendel, I. (1994). A Preliminary Investigation of the Feasibility and Impact of a Culturally-Sensitive Interactive Computer Interview for Immigrant Teens. Unpublished Manuscript; Calgary, Alberta.
- Mondykowski, S. M. (1982). "Polish Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 393-411.
- Murstein, B. I., Merighi, J.R. & Malloy, T. E. (1989). "Physical Attractiveness and Exchange Theory in Interracial Dating", in Journal of Social Psychology. Vol.129, No.3; 325-334.
- Orozco, S., Thompson, B. & Kapes, J. (1993). "Measuring the Acculturation of Mexican Americans: A Covariance Structure Analysis", in Measurement and Evaluation in Counselling and Development. Vol.25, No.4; 149-155.
- Pernice, R. (1994). "Methodological Issues in Research with Refugees and Immigrants", in Professional Psychology, Research and Practice. Vol.25, No.3; 207-213.
- Peters, J. F. (1985). "Adolescents as Socialization Agents to Parents", in Adolescence. Vol.20, No.8; 921-933.
- Petroni, F. A. (1971). "Teen-Age Interracial Dating", in Trans-Action. Vol.8, No.11; 54-59.
- Pruegger, V. (1995). Immigrant Youth Symposium '95: Building Tomorrow Today. Youth Symposium Committee; Calgary, AB.
- Rapoport, T., Lomski, E. F. & Masalha, M. (1989). "Female

- Subordination in the Arab-Israeli Community: The Adolescent Perspective of 'Social Veil'", in Sex-Roles. Vol.20, No.5-6; 255-269.
- Rick, K. & Forward, J. (1992). "Acculturation and Perceived Intergenerational Differences Among Hmong Youth", in Journal of Cross Cultural Psychology. Vol.23, No.1; 85-94.
- Rosenthal, D. A. & Feldman, S. S. (1990). "The Acculturation of Chinese Immigrants: Perceived Effects on Family Functioning of Length of Residence in Two Cultural Contexts", in Journal of Genetic Psychology. Vol.151, No.4; 495-514.
- Rueschenberg, E. & Buriel, R. (1989). "Mexican American Family Functioning and Acculturation: A Family Systems Perspective", in Hispanic Journal of Behavioral Sciences. Vol.11, No.3; 232-244.
- Segal, U. A. (1991). "Cultural Variables in Asian Indian Families", in Families in Society. Vol. 72, No.4; 233-241.
- Shon, S. P. & Ja, D. Y. (1982). "Asian Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 208-228.
- Sluzki, C. E. (1979). "Migration and Family Conflict", in Family Process. Vol.18, No.4; 379-390.
- Smith, G. B. & Schwebel, A. I. (1995). "Using a Cognitive-Behavioural Family Model in Conjunction with Systems

- Behavioural Family Therapy Models", in American Journal of Family Therapy. Vol.23, No.3; 203-212.
- Sodowsky, G. R. & Plake, B. S. (1991). "Psychometric Properties of the American International Relations Scale", in Educational and Psychological Measurement. Vol. 51; 207-216.
- Speigal, J. (1982). "An Ecological Model of Ethnic Families", in Ethnicity and Family Therapy. M. McGoldrick, J. K. Pearce & J. Giordano (Eds.). The Guilford Press, New York; 31-51.
- Stopes-Roe, M. & Cochrane, R. (1989). "Traditionalism in the Family: A Comparison Between Asian and British Cultures and Between Generations", in Journal of Comparative Family Studies. Vol. 20, No.2; 141-158.
- Sue, D. W. (1981). Counseling the Culturally Different. John Wiley; New York.
- Sue, D. W. & Sue, D. (1990). Counseling the Culturally Different: Theory and Practice. Wiley & Sons; New York.
- Suinn, R. M., Richard-Figueroa, K., Lew, S. & Vigil, P. (1987). "The Suinn-Lew Asian Self-Identity Acculturation Scale: An Initial Report", in Educational and Psychological Measurement. Vol.47; 401-407.
- Thompson, J. H. & Weinfeld, M. (1995). "Entry and Exit: Canadian Immigration Policy in Context", in Annals of the American Academy of Political and Social Sciences. Vol.538; 185-198.
- Violato, C. & Travis, L. (1994). Advances in Adolescent

Psychology. Detselig Enterprises LTD; Calgary, AB.

Waxer, P. H. (1989). "Cantonese Versus Canadian Evaluation of Directive and Non-Directive Therapy", in Canadian Journal of Counselling. Vol.23, No.3, 263-272.

Zuniga, M. E. (1988). "Assessment issues with Chicanas: Practice Implications", in Psychotherapy. Vol.25, No.2; 285-293.

Name _____ APPENDIX A Sex: M____ F____

Age: _____ Nationality: _____

Parent or Teenager: _____

BEHAVIOUR QUESTIONNAIRE

Please circle how acceptable or unacceptable you think the following behaviours are for boys and girls who are teenagers.

	BOYS					GIRLS				
	Unacceptable			Acceptable		Unacceptable			Acceptable	
1. Speaking English in the home.	1	2	3	4	5	1	2	3	4	5
2. Eating English foods at home.	1	2	3	4	5	1	2	3	4	5
3. Watching English movies and TV shows.	1	2	3	4	5	1	2	3	4	5
4. Changing names so that they sound more Canadian.	1	2	3	4	5	1	2	3	4	5
5. Celebrating Canadian and Western holidays and festivals.	1	2	3	4	5	1	2	3	4	5
6. Dressing like Canadian teenagers.	1	2	3	4	5	1	2	3	4	5
7. Constantly comparing one's own possessions to those of others.	1	2	3	4	5	1	2	3	4	5
8. Hanging out with Canadian teens.	1	2	3	4	5	1	2	3	4	5
9. Having friends of the opposite sex.	1	2	3	4	5	1	2	3	4	5
10. Going to the homes of Canadian friends.	1	2	3	4	5	1	2	3	4	5
11. Going to the homes of friends from one's country of origin.	1	2	3	4	5	1	2	3	4	5
12. Sleeping over at friend's houses.	1	2	3	4	5	1	2	3	4	5
13. Spending more time with friends than with family.	1	2	3	4	5	1	2	3	4	5

	BOYS					GIRLS				
	Unacceptable		Acceptable			Unacceptable		Acceptable		
14. Going out at night.	1	2	3	4	5	1	2	3	4	5
15. Staying out late at night.	1	2	3	4	5	1	2	3	4	5
16. Going to night clubs/youth clubs/ dances.	1	2	3	4	5	1	2	3	4	5
17. Going to parties.	1	2	3	4	5	1	2	3	4	5
18. Dating	1	2	3	4	5	1	2	3	4	5
19. Dating teens from other groups.	1	2	3	4	5	1	2	3	4	5
20. Telling one's parents that they are old fashioned.	1	2	3	4	5	1	2	3	4	5
21. Talking back to parents.	1	2	3	4	5	1	2	3	4	5
22. Talking back to other relatives like extended family members.	1	2	3	4	5	1	2	3	4	5
23. Talking about sexuality.	1	2	3	4	5	1	2	3	4	5
24. Moving out on one's own.	1	2	3	4	5	1	2	3	4	5

Nombre _____ Sexo: M _____ F _____

Edad: _____ Nacionalidad: _____

Padre, Madre o Adolescente: _____

CUESTIONARIO DE COMPORTAMIENTO

Por favor marque usted con un círculo alrededor del número que usted considere más aceptable o inaceptable en el comportamiento de los jóvenes adolescentes

	LOS JOVENES					LAS JOVENES				
	Inaceptable		Aceptable			Inaceptable		Aceptable		
1. Hablar inglés en casa.	1	2	3	4	5	1	2	3	4	5
2. Comer comida norteamericana en casa.	1	2	3	4	5	1	2	3	4	5
3. Mirar películas y programas de televisión en inglés.	1	2	3	4	5	1	2	3	4	5
4. Cambiarse de nombres para que suenen más canadienses.	1	2	3	4	5	1	2	3	4	5
5. Celebrar días festivos y festivales canadienses y del oeste.	1	2	3	4	5	1	2	3	4	5
6. Vestirse como los adolescentes canadienses.	1	2	3	4	5	1	2	3	4	5
7. Constantemente comparar lo que uno tiene con lo que tienen los demás.	1	2	3	4	5	1	2	3	4	5
8. Estar siempre con adolescentes canadienses.	1	2	3	4	5	1	2	3	4	5
9. Tener amistad con personas del sexo opuesto.	1	2	3	4	5	1	2	3	4	5
10. Ir a los hogares de amigos canadienses.	1	2	3	4	5	1	2	3	4	5
11. Ir a los hogares de amigos del mismo país de origen.	1	2	3	4	5	1	2	3	4	5
12. Dormir en casa de los amigos	1	2	3	4	5	1	2	3	4	5
13. Pasar más tiempo con las amistades que con la familia	1	2	3	4	5	1	2	3	4	5

	LOS JOVENES					LAS JOVENES				
	Inacceptable		Acceptable			Inacceptable		Acceptable		
14. Salir de noche	1	2	3	4	5	1	2	3	4	5
15. Llegar a casa a altas horas de la noche.	1	2	3	4	5	1	2	3	4	5
16. Salir a club nocturnos, discotecas, bailes/ clubs para jovenes	1	2	3	4	5	1	2	3	4	5
17. Salir a fiestas	1	2	3	4	5	1	2	3	4	5
18. Salir con personas del sexo opuesto	1	2	3	4	5	1	2	3	4	5
19. Salir con adolescentes del sexo opuesto, de diferente grupo	1	2	3	4	5	1	2	3	4	5
20. Decirles a los padres que son anticuados.	1	2	3	4	5	1	2	3	4	5
21. Contestarles mal a los padres.	1	2	3	4	5	1	2	3	4	5
22. Contestarles mal a los parientes u otros familiares.	1	2	3	4	5	1	2	3	4	5
23. Hablar del sexo	1	2	3	4	5	1	2	3	4	5
24. Irse a vivir solo/a	1	2	3	4	5	1	2	3	4	5

Imię i nazwisko: _____ Płeć: Męska ____ Żeńska ____

Wiek: _____ Narodowość: _____

Rodzic czy nastolatek: _____

ANKIETA NA TEMAT ZACHOWAŃ

Prosimy zaznaczyć odpowiednią odpowiedź, która odzwierciedla Twoje przekonania na temat zachowań chłopców i dziewcząt w wieku nastoletnim.

	CHŁOPCY					DZIEWCZETA				
	odpowiednie		nieodpowiednie			odpowiednie		nieodpowiednie		
1. Mówienie po angielsku w domu	1	2	3	4	5	1	2	3	4	5
2. Jedzenie angielskiego jedzenia w domu	1	2	3	4	5	1	2	3	4	5
3. Oglądanie angielskich filmów i programów telewizyjnych	1	2	3	4	5	1	2	3	4	5
4. Zmiana imion i nazwisk na brzmiące bardziej kanadyjsko	1	2	3	4	5	1	2	3	4	5
5. Obchodzenie kanadyjskich i zachodnich świąt oraz innych uroczystości	1	2	3	4	5	1	2	3	4	5
6. Ubieranie się jak kanadyjscy nastolatki	1	2	3	4	5	1	2	3	4	5
7. Nieustanne porównywanie stanu własnych dóbr materialnych do ich stanu u innych osób.	1	2	3	4	5	1	2	3	4	5
8. Spędzanie wolnego czasu z kanadyjskimi nastolatkami	1	2	3	4	5	1	2	3	4	5
9. Nawiązywanie przyjaźni z osobami przeciwnej płci	1	2	3	4	5	1	2	3	4	5
10. Chodzenie do domów kanadyjskich znajomych	1	2	3	4	5	1	2	3	4	5

	CHŁOPCY					DZIEWCZETA				
	odpowiednie		nieodpowiednie			odpowiednie		nieodpowiednie		
11. Chodzenie do domów znajomych tej samej narodowości	1	2	3	4	5	1	2	3	4	5
12. Nocowanie w domu znajomych.	1	2	3	4	5	1	2	3	4	5
13. Spędzanie więcej czasu ze znajomymi niż z własną rodziną	1	2	3	4	5	1	2	3	4	5
14. Spędzanie wieczorów poza domem	1	2	3	4	5	1	2	3	4	5
15. Późne wracanie do domu	1	2	3	4	5	1	2	3	4	5
16. Chodzenie do nocnych klubów/klubów dla młodzieży/na zabawy	1	2	3	4	5	1	2	3	4	5
17. Chodzenie na zabawy/prywatki	1	2	3	4	5	1	2	3	4	5
18. Chodzenie z chłopakiem / dziewczyną	1	2	3	4	5	1	2	3	4	5
19. Chodzenie z chłopakiem / dziewczyną z innej grupy narodowościowej	1	2	3	4	5	1	2	3	4	5
20. Mówienie swoim rodzicom, że są staroświeccy	1	2	3	4	5	1	2	3	4	5
21. Niegrzeczne odpowiadanie rodzicom	1	2	3	4	5	1	2	3	4	5
22. Niegrzeczne odpowiadanie członkom dalszej rodziny	1	2	3	4	5	1	2	3	4	5
23. Rozmawianie o seksie	1	2	3	4	5	1	2	3	4	5
24. Wyprowadzanie się z domu i mieszkanie oddzielnie	1	2	3	4	5	1	2	3	4	5

Ime i prezime: _____ Spol: M____ Z____

Dob: _____ Nacionalnost: _____

Roditelj ili teenager: _____

UPITNIK O PONASANJU

Molimo vas da zaokružite koliko su, po vašem mišljenju, prihvatljiva ili neprihvatljiva navedena ponasanja za dječake i djevojčice u dobi od 13-19 godina.

	Dječaci					Djevojčice				
	Neprihvatljivo		Prihvatljivo			Neprihvatljivo		Prihvatljivo		
1. Upotreba engleskog jezika kod kuće	1	2	3	4	5	1	2	3	4	5
2. Konzumiranje engleske hrane kod kuće	1	2	3	4	5	1	2	3	4	5
3. Gledanje engleskih filmova ili TV emisija	1	2	3	4	5	1	2	3	4	5
4. Promjena imena tako da zvuči više kanadski	1	2	3	4	5	1	2	3	4	5
5. Proslavljanje kanadskih praznika i sličnih prigoda	1	2	3	4	5	1	2	3	4	5
6. Oblačenje poput kanadskih teenagera	1	2	3	4	5	1	2	3	4	5
7. Stalno uspoređivanje svoje imovine s imovinom drugih	1	2	3	4	5	1	2	3	4	5
8. Druženje s kanadskim teenagerima	1	2	3	4	5	1	2	3	4	5
9. Imati prijatelja/prijateljicu suprotnog spola	1	2	3	4	5	1	2	3	4	5
10. Posjećivanje kanadskih prijatelja	1	2	3	4	5	1	2	3	4	5
11. Posjećivanje prijatelja iz svoje zemlje	1	2	3	4	5	1	2	3	4	5
12. Prespavati kod prijatelja	1	2	3	4	5	1	2	3	4	5
13. Provoditi više vremena sa prijateljima nego sa porodicom	1	2	3	4	5	1	2	3	4	5
14. Većernji izlasci	1	2	3	4	5	1	2	3	4	5

15.	Ostajanje vani do kasno u noc	1	2	3	4	5	1	2	3	4	5
16.	Posjecivanje nocnih klubova, kafica, plesnjaka	1	2	3	4	5	1	2	3	4	5
17.	Odlasci na kucne zabave	1	2	3	4	5	1	2	3	4	5
18.	Sastanci (s osobama suprotnog spola)	1	2	3	4	5	1	2	3	4	5
19.	Sastanci sa teenagerima suprotnog spola iz drugih etnickih skupina	1	2	3	4	5	1	2	3	4	5
20.	Reci roditeljima da su staromodni	1	2	3	4	5	1	2	3	4	5
21.	Raspravljanje s roditeljima	1	2	3	4	5	1	2	3	4	5
22.	Raspravljanje s rođacima, rodbinom	1	2	3	4	5	1	2	3	4	5
23.	Razgovori o seksu	1	2	3	4	5	1	2	3	4	5
24.	Odluka da se zivi samostalno, odvojeno od porodice	1	2	3	4	5	1	2	3	4	5

Tên _____ Phái: Nam _____ Nữ _____

Tuổi: _____ Chủng tộc: _____

Tên Cha Mẹ của Thanh Thiếu Niên: _____

CÂU HỎI VỀ CÁCH XỬ SỰ

Xin khoanh tròn về sự có thể chấp thuận hay không thể chấp thuận mà bạn nghĩ về cách xử sự của thanh thiếu niên.

	TRAI					GÁI				
	Không chấp nhận		Chấp nhận			Không chấp nhận		Chấp nhận		
1. Nói tiếng Anh ở nhà.	1	2	3	4	5	1	2	3	4	5
2. Ăn thức ăn tây ở nhà.	1	2	3	4	5	1	2	3	4	5
3. Xem phim tây và đài truyền hình tiếng Anh.	1	2	3	4	5	1	2	3	4	5
4. Đổi tên qua tiếng Anh.	1	2	3	4	5	1	2	3	4	5
5. Cử hành lễ Gia-Nã-Đại và ngày hội của Tây Phương.	1	2	3	4	5	1	2	3	4	5
6. Ăn mặc giống như thanh thiếu niên Gia-Nã-Đại.	1	2	3	4	5	1	2	3	4	5
7. Không ngừng so sánh đồ của mình với người khác.	1	2	3	4	5	1	2	3	4	5
8. Chơi với bạn Gia-Nã-Đại.	1	2	3	4	5	1	2	3	4	5

	TRAI					GÁI				
	Không chấp nhận			Chấp nhận		Không chấp nhận			Chấp nhận	
9. Chơi với bạn khác phái.	1	2	3	4	5	1	2	3	4	5
10. Tới nhà bạn Gia-Nã-Đại chơi.	1	2	3	4	5	1	2	3	4	5
11. Tới nhà bạn cùng chủng tộc chơi.	1	2	3	4	5	1	2	3	4	5
12. Ngủ ở nhà bạn	1	2	3	4	5	1	2	3	4	5
13. Chơi với bạn nhiều hơn là với gia đình.	1	2	3	4	5	1	2	3	4	5
14. Đi chơi tối.	1	2	3	4	5	1	2	3	4	5
15. Chơi khuya mới về nhà.	1	2	3	4	5	1	2	3	4	5
16. Đi chơi ở các hộp đêm/câu-lạc-bộ thiếu niên/khiêu vũ.	1	2	3	4	5	1	2	3	4	5
17. Đi tiệc tùng họp mặt.	1	2	3	4	5	1	2	3	4	5
18. Hò hẹn.	1	2	3	4	5	1	2	3	4	5
19. Hò hẹn với những thanh thiếu niên từ những nhóm khác.	1	2	3	4	5	1	2	3	4	5
20. Phê bình cha mẹ mình là quê mùa.	1	2	3	4	5	1	2	3	4	5
21. Cãi lời cha mẹ.	1	2	3	4	5	1	2	3	4	5
22. Cãi lời họ hàng sống chung trong nhà.	1	2	3	4	5	1	2	3	4	5
23. Nói về tình dục.	1	2	3	4	5	1	2	3	4	5
24. Dọn ra khỏi nhà.	1	2	3	4	5	1	2	3	4	5

12. 在朋友家中過夜。
13. 與朋友相處的時間比家人多。
14. 於晚上外出。
15. 晚上遲遲不歸家。
16. 到夜店/青年俱樂部/跳舞等地方。
17. 參加舞會。
18. 與異性約會。
19. 跟其他族裔青少年約會。
20. 批評父母守舊。
21. 跟父母頂嘴。
22. 跟其他親人/親戚回嘴。
23. 談論有關「性」的题目。
24. 搬離家庭居住。

[illegible]

جنس: مذکر — — — — —

اسم:

ملیت:

سن:

پدر و مادر یا نوجوان:

پرسشنامه در مورد رفتار:

لطفاً به نسبت قابل قبول یا غیر قابل قبول بودن رفتارهای زیر برای پسران و دختران نوجوان در یک شماره رابره بکشید:

دختران					پسران					
غیر قابل قبول	۱	۲	۳	قابل قبول	غیر قابل قبول	۱	۲	۳	قابل قبول	
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۱- انگلیسی محبت کردن در خانه
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۲- خوردن غذاهای غریبی در خانه
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۳- تماشا کردن فیلم‌ها و برنامه‌های تلویزیون به انگلیسی
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۴- عوض کردن اسم یا تغییر به اسم‌های کانا دانی شبیه شود.
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۵- صحبت کردن و رفتن تعلیلات کانا دانی و غریبی
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۶- مامد نوجوانان کانا دانی لباس پوشیدن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۷- دائماً آنچه را که انسان دارد با تعلقات دیگران مقایسه کردن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۸- با نوجوانان کانا دانی رفت و آمد کردن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۹- دوستانی از جنس مخالف داشتن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۱۰- به خانه دوستان کانا دانی رفتن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۱۱- به خانه دوستان هموطن خود رفتن
۱	۲	۳	۴	۵	۱	۲	۳	۴	۵	۱۲- در خانه دوستان شب خوابیدن

Referred By: _____ Date of Intake: _____ Sensitive: Yes ☐ No ☐

Client ID: _____ Foss ID: _____
 (For internal use only)
 MMT 1000 WH# _____ Ministerial Permit: _____

10. Contact Person: _____ 11. Phone #: _____

37. Counsellor Name (CEC, CIC, Social Worker, UIC, WCB): _____ Phone #: _____

Parents and teens from other countries sometimes do not agree about which behaviours are acceptable and unacceptable for teens living in Canada. The goal of this study is to find out what immigrant parents' and teens' think about Canadian-like teen behaviours, and to make up a set of questions that can be used to tell where differences between parents and teens lie.

Parents and teens who agree to take part in this study will be asked to fill out 2 sets of questions. One asks about immigration status and the family's makeup and social status. The other lists some Canadian-like teen behaviours and asks you to rate how acceptable or unacceptable you think they are. Filling out all the questions will take up to half an hour of your time beyond the time you need to fill in other Mosaic Program forms. On behalf of the researcher, Noorfarah Merali, the workshop/seminar leaders for the Mosaic Program will be here to answer any questions that come up. The questions will be answered right where you are in the group. Teens' answers will not be shared with parents because these are private.

Answering the questions may make you more aware and make your family start talking about teen behaviour in Canada. If you have not talked about this before, this may cause some problems/stress. If this happens, you will be linked with someone who can help you as long as you let your seminar leader know what is happening.

If you choose to be in this study, your answers to all of the questions will be kept completely private and no one will be able to know that they are yours; they will be matched to code numbers, and your family's name will be destroyed after the study is over. Your answers will only be read by the researcher and her supervisor. Whether or not you want to be in this study is your choice, and if you do, you are free to drop out at any time without penalty.

I will be doing this research under the supervision of Dr. Claudio Violato from the Department of Educational Psychology at the University of Calgary. If you have any questions about this study, please phone: me, Noorfarah Merali at 220-7135; Dr. Claudio Violato at 220-7296; Office of the Associate Dean, Chair of the Joint Ethics Review Committee, Faculty of Education at 220-5626; or the office of the Vice-President of Research at 220-3381. If you cannot speak English well, you may get a hold of me through one of your seminar leaders to voice your concern.

The findings of the study may be put in a scientific journal or shared at conferences or with funding agencies. However, your names will not be shared with anyone; only group findings will be noted.

Please read and sign both copies of the form on the next page if you agree to be in this study. Keep this study description and the first copy of the form for yourself.

Descripción de Estudio

A veces los padres y los adolescentes provenientes de otros países no están de acuerdo respecto al comportamiento que es aceptable o inaceptable en los adolescentes que viven en Canadá. El propósito de este estudio es el de averiguar lo que los padres y adolescentes inmigrantes piensan acerca del comportamiento canadiense de los adolescentes y basándose en este punto formular un cuestionario que sirva para indicar donde radica el desacuerdo que existe entre padres e hijos.

A los padres y jóvenes que decidan participar en este estudio se les pedirá llenar dos cuestionarios. El primero trata sobre la situación como inmigrante, la familia y la posición social. El segundo describe ejemplos del comportamiento canadiense, los cuales usted tendrá que enumerarlos por orden de aceptabilidad o inaceptabilidad. Estos formularios le tomarán media hora en llenarlos además del tiempo que le llevará en completar otros formularios del programa de Mosaic. A nombre de la investigadora Noorfarah Merali, los líderes del seminario del Programa de Mosaic estarán allí para contestar cualquier pregunta que ustedes tengan. Las preguntas serán respondidas inmediatamente en el grupo. Las respuestas de los jóvenes no serán compartidas con los papás, debido a que estas son personales.

Al responder a estas preguntas usted verá con más claridad la situación y de hecho hará que su familia se pueda expresar con más libertad al hablar sobre el comportamiento de los adolescentes en Canadá. Si ustedes no han discutido este asunto antes, quizá esto les cause algunos problemas y tensión nerviosa. Si esto sucede hágaselo saber al líder del seminario, para que él/ella lo ponga en contacto con alguien que lo pueda ayudar.

Si usted decide participar en este estudio, sus respuestas a todos los cuestionarios serán tratadas de una manera confidencial y nadie podrá saber que son suyas. Las respuestas serán identificadas por medio de codificación de números y estas serán únicamente leídas por el investigador y su supervisor, y los nombres de su familia serán borrados al terminar este estudio. Su participación en este estudio será voluntaria y usted tendrá la libertad de abandonar este proyecto cuando usted lo desee, sin ninguna consecuencia.

Esta investigación la voy hacer bajo la supervisión del Dr. Claudio Violato, de la Universidad de Calgary, del Departamento de Psicología de la Educación. Si usted tiene alguna pregunta referente a este estudio, por favor comuníquese conmigo; Noorfarah Merali, al teléfono 220-7135; con el Dr. Claudio Violato al 220-7296 Oficina del Decano Asociado, Presidente del Comité de la Revisión de Etica Colectiva [Joint], Facultad de Educación al 220-5626; o a la oficina del Vicepresidente de Investigaciones al 220-3381. Si usted tiene dificultad para hablar en inglés por favor póngase en contacto conmigo a través de alguno de los líderes del seminario para hacernos saber cuáles son sus inquietudes.

Los resultados de este estudio podrán ser publicados en un periódico científico, o ser compartidos en conferencias o bien, con agencias patrocinadoras. Sin embargo, sus nombres no les serán revelado a nadie, únicamente se mantendrán los resultados del grupo.

Si usted está de acuerdo en participar en este estudio por favor lea y firme ambas copias del formulario "Acuerdo de Participación" que van adjunto a la presente. Quédese usted con esta descripción de estudio y con la primera copia de dicho formulario.

OPIS BADANIA NAUKOWEGO

Czasami rodzice i nastolatki z innych krajów mają różne opinie co do tego, jakie zachowanie jest do przyjęcia wśród nastolatków mieszkających w Kanadzie. Celem tego badania jest zorientowanie się co imigranci (rodzice i nastolatki) sądzą o typowo kanadyjskim zachowaniu nastolatków oraz ułożenie listy pytań, która pomogłaby dostrzec różnice poglądów między rodzicami i nastolatkami.

Rodzice i młodzież, którzy zgodzą się wziąć udział w tym badaniu, będą proszeni o odpowiedzenie na dwa zestawy pytań. Jeden kwestionariusz dotyczy statusu imigracyjnego i socjalnego oraz składu rodziny. Drugi, zawiera zestaw kilku przykładów zachowań młodzieży kanadyjskiej i wymaga oceny czy lub na ile to zachowanie jest do przyjęcia. Odpowiedzenie na pytania zajmuje około pół godziny, nie licząc czasu potrzebnego do wypełnienia innych formularzy wymaganych przez Centrum Mozaika. W imieniu Noorfarah Merali, prowadzącej badanie, przedstawiciele programu "Mozaika" będą odpowiadać na wszystkie pytania uczestników w trakcie wypełniania kwestionariusza. Ze względu na poufność, rodzice i dzieci nie będą wzajemnie znali swoich odpowiedzi.

Udział w tym programie pozwoli państwu na rozszerzenie wiedzy dotyczącej zachowania młodzieży w Kanadzie i zapoczątkuje dyskusje rodzinne na ten temat. Brak rozmów na ten temat może doprowadzić do problemów w rodzinie. Jeżeli sytuacja taka zaistnieje, skontaktujemy państwa z kimś kto będzie mógł udzielić pomocy w rozwiązaniu tego problemu.

Jeżeli państwo zdecydujecie się na uczestnictwo w tym badaniu, organizatorzy programu gwarantują kompletną anonimowość ankiety. Wszystkie odpowiedzi będą zakodowane a dane personalne zostaną zniszczone po zakończeniu badania. Odpowiedzi będą znane tylko osobie prowadzącej badanie oraz jej zwierzchnikowi. Udział w tym sondażu jest dobrowolny z możliwością wycofania się w każdej chwili bez żadnych konsekwencji.

Noorfarah Merali przeprowadza to badanie pod kierownictwem dr Claudio Violato z Wydziału Psychologii Wychowawczej na Uniwersytecie w Calgary. Jeśli macie państwo dodatkowe pytania, proszę skontaktować się z Noorfarah Merali (telefon 220-7135), dr Claudio Violato (220-7296), Pro-Dziekanem, Przewodniczącym Komitetu d/s Etyki przy Wydziale Edukacji (220-5626) lub z Pro-Rektorem d/s Badań Naukowych (220-3381).

Jeżeli słaba znajomość języka angielskiego utrudnia porozumienie się, swoje uwagi można przekazać osobie prowadzącej seminarium.

Wyniki tego badania mogą być opublikowane w dziennikach naukowych, przedstawione fundatorom lub omawiane na konferencjach naukowych. Jeszcze raz podkreślamy, że wyniki badań są anonimowe i tylko dane grupowe będą przytoczone.

Proszę uważnie przeczytać i podpisać obie kopie jeżeli państwo zdecydujecie się na wzięcie udziału w tym badaniu. Proszę zatrzymać dla siebie pierwszą kopię i "Opis Programu".

OPIS PROJEKTA

Roditelji i tinejdžeri iz drugih zemalja se ponekad ne slažu oko toga kakvo je ponašanje prihvatljivo odnosno neprihvatljivo za tinejdžere koji žive u Kanadi. Cilj ove studije je saznati što roditelji i tinejdžeri-imigranti misle o ponašanju kanadskih tinejdžera te sastaviti standardizirani upitnik pomoću kojeg bi se mogle otkriti razlike u stavovima između tinejdžera i njihovih roditelja.

Roditelji i tinejdžeri koji pristanu sudjelovati u istraživanju odgovarat će na dvije grupe pitanja. Jedna grupa pitanja odnosi se na imigracioni status te na strukturu i društveni status porodice. Druga grupa navodi određena ponašanja kanadskih tinejdžera, a ispitanici trebaju ocijeniti njihovu prihvatljivost odnosno neprihvatljivost. Ispunjavanje upitnika traje oko pola sata. Voditelji "Mozaikovitih" seminara nastojat će, u ime istraživača (Noorfarah Merali), odgovoriti na sva vaša eventualna pitanja. Upitnici se ispunjavaju na licu mjesta, tj. u grupi u kojoj ste se zatekli. Odgovori tinejdžera predstavljaju njihove osobne stavove/mišljenja i roditelji neće biti upoznati s njima.

Popunjavanje upitnika može vas potaknuti da o ponašanju tinejdžera u Kanadi razgovarate sa drugim članovima porodice; to je osjetljiva tema koja može prouzročiti probleme/stres. U slučaju da se to dogodi, obavijestite voditelja seminara, a on/ona će vas uputiti na nekoga tko vam može pomoći.

Ukoliko odlučite sudjelovati u ovom projektu, vaši će odgovori biti strogo povjerljive naravi; nitko neće znati da su vaši jer se kodiraju, a prezime se briše po završetku istraživanja. Odgovore će pročitati samo istraživač i njen supervizor. Na vama je da odlučite da li ćete sudjelovati u projektu; ako budete sudjelovali, uvijek možete odustati, bez ikakvih posljedica.

Istraživanje će nadzirati dr. Claudio Violato sa Odsjeka za psihologiju obrazovanja Sveučilišta u Calgaryju. Ukoliko budete imali kakvih pitanja, možete nazvati istraživača, Noorfarah Merali (220-7135), dr. Claudija Violata (220-7296), zamjenika dekana odnosno predsjednika Komiteta za etiku (Joint Ethics Review Committee) pri Odsjeku za pedagogiju (Faculty of Education) (220-5626) ili ured potpredsjednika Istraživačkih djelatnosti (Research) (220-3381). Ako ne govorite engleski, možete se obratiti voditelju seminara koji će potom kontaktirati Ms. Merali.

Rezultati istraživanja mogu biti objavljeni u znanstvenim časopisima, iznijeti na simpozijima ili na sastancima sa sponzorima. No vaše ime neće se nigdje spominjati; spominjat će se samo dobiveni podaci/rezultati.

Ukoliko odlučite sudjelovati u istraživanju, pročitajte i potpišite oba primjerka priloženog obrasca. Opis projekta i prvu kopiju zadržite za sebe.

Mô Tả về chương trình nghiên cứu

Cha mẹ và các thanh thiếu niên đến từ các quốc gia khác đôi khi không đồng ý về những cách xử lý chấp nhận được hay không của các thanh thiếu niên sống trong Gia-Nà-Đại. Chủ đích của cuộc khảo cứu này là để tìm hiểu cha mẹ và thanh thiếu niên di dân nghĩ gì về cách xử lý giống người Gia-Nà-Đại của các thanh thiếu niên, và làm một bộ câu hỏi mà có thể dùng để vạch rõ những sự khác biệt giữa cha mẹ và thanh thiếu niên.

Cha mẹ và thanh thiếu niên đồng ý tham gia trong cuộc khảo cứu này sẽ được yêu cầu điền 2 bộ câu hỏi. Một bộ hỏi về tình trạng di dân và cấu trúc của gia đình và địa vị xã hội. Bộ thứ hai liệt kê những cách xử lý giống như thanh thiếu niên Gia-Nà-Đại và yêu cầu bạn phê chuẩn có thể chấp nhận hay không thể chấp nhận được. Trả lời tất cả những câu hỏi sẽ mất khoảng nửa tiếng trên thời gian bạn cần để trả lời những mẫu giấy tờ khác của chương trình Mosaic. Đại diện cho khảo cứu gia, Noorfarah Merali, những người điều khiển lớp chỉ dẫn cho Chương Trình Mosaic sẽ có mặt để trả lời những thắc mắc. Những câu hỏi sẽ được trả lời ngay tại chỗ. Những câu trả lời của thanh thiếu niên sẽ không được chia sẻ với cha mẹ bởi vì đó là việc riêng tư.

Trả lời những câu hỏi có thể làm bạn ý thức nhiều hơn và thúc đẩy gia đình của bạn bắt đầu bàn thảo về cách xử lý của thanh thiếu niên tại Gia-Nà-Đại. Nếu bạn chưa từng bàn thảo về vấn đề này, nó có thể gây ra khó khăn/lo lắng. Nếu điều này xảy ra, có người sẽ giúp đỡ bạn nếu bạn cho người hướng dẫn lớp học biết.

Nếu bạn chọn tham dự cuộc khảo cứu này, những phúc đáp của bạn sẽ được giữ hoàn toàn kín đáo và không có ai biết được những phúc đáp của bạn; những phúc đáp này sẽ được xếp loại dựa vào mật mã, và tên họ của bạn sẽ được xóa bỏ sau khi cuộc khảo cứu được hoàn tất. Chỉ có Nhân viên khảo cứu và cấp trên của cô ấy có thể đọc được những phúc đáp của bạn, việc tham gia vào cuộc khảo cứu này hay không là tùy bạn quyết định, nếu bạn tham dự bạn có thể rút lui bất cứ lúc nào mà bạn muốn và sẽ không bị phạt.

Tôi sẽ làm cuộc khảo cứu này dưới sự giám sát của Dr. Claudio Violato từ Bộ Giáo Dục Tâm Lý Học tại Viện Đại Học Calgary. Nếu bạn có thắc mắc về cuộc khảo cứu này, xin gọi tôi, Noorfarah Merali, tại số 220-7135; Dr. Claudio Violato tại số 220-7296; Văn Phòng Khoa Trường, Chủ Tọa Hội Đồng Duyệt Thảo Nghiệp Qui, Khoa Giáo Dục tại số 220-5626; hay văn phòng phó giám đốc Khảo Cứu tại số 220-3381. Nếu bạn không nói tiếng Anh được nhiều, bạn có thể nhờ người hướng dẫn lớp học nêu lên những mối quan tâm của bạn.

Những kết quả cuộc khảo cứu này có thể được xuất bản trong các báo chí khoa học hay chia sẻ tại những hội nghị hay với những cơ quan tài trợ. Tuy nhiên, tên của bạn sẽ không được cho biết; chỉ có những kết quả của nhóm được ghi chú.

Xin vui lòng đọc và ký tên hai bản của mẫu đơn trong trang kế nếu bạn đồng ý tham dự cuộc khảo cứu này. Giữ bản đại cường này và mẫu đơn đầu này cho bạn.

研究說明

對於生活在加拿大之青少年的行為，來自其他國家的家長和青少年在可接受和不可接受的程度上，有時會持有相反的意見。這次研究的目的是找出什麼是移民家長和青少年認為加拿大式的青少年行為。同時整理一份問卷，從而列出他們在以上課題的不同觀點。

同意參加這次研究的家長和青少年將會填寫兩份問卷。其中一份詢問參加者的移民身份、家庭狀況、及社會地位。另一份則列出一些加拿大式的青少年行為，參加者須要評價這些行為的被接納程度。參加者除了填寫家庭資源活動中心(Mosaic Center)的表格外，還要多花大約半小時填寫上述兩份問卷。家庭資源活動中心組長將會代表研究負責人 Noorfarah Merali 回答參加者提出的問題；你提出的問題將會在組內回答。基於保密的原則，青少年組的討論不會在家長組內透露。

透過回答問題，希望能使你更省覺並且帶動家人開始談論在加拿大的青少年行為。如果你從未有這方面的討論經驗，你也許會感到困擾或有壓力。假若有類似情況出現，請你聯絡組長，從而連繫其他人尋求協助。

如果你參加這項研究，你在問卷內的答案會完全保密，沒有人會知道你的答案。問卷內的答案會用編號配對。而且，研究完成後，你的姓名也會跟著撕掉，只有研究負責人和她的導師可以查閱答案。你有權決定是否參加這次研究，即使你在參加活動後要中途退出，亦不會有處分。

本人將會在卡城大學教育心理學系Dr. Claudio Violato督導下進行這項研究。如果閣下對這項研究有任何疑問，請致電：220-7135聯絡本人Noorfarah Merali；或者220-7296聯絡Dr. Claudio Violato或者220-5626聯絡教育學院副教務主任，德育檢討委員會主席辦公室；或者220-3381研究院副主席。如果閣下覺得用英語表達不流暢，請將你所關注的問題透過活動工作人員聯絡本人。

本研究所得的結果可能會在科學性刊物中登載，或在研討會、資助機構中討論。報告祇局限於整體結果，而個人資料如姓名則不會透露。如果閣下同意參加這項研究，請你閱讀及簽署一式兩份同意書。並請保留這研究說明及一份同意書，作為日後參考。

توضیحاتی در مورد پروژه تحقیقی :

Study Description

والدین و نوجوانانی که از یک سو رنجش یکدیگر را نشان می‌دهند و هم‌زمان در مورد رفتار قابل قبول و غیر قابل قبول

برای نوجوانان در کنار زندگی می‌کنند هم عقیده نیستند. هدف این پروژه تحقیقی این است که دریابیم

والدین و نوجوانان به چه نحوی در مورد رفتار و کارنامای نامناسب "نوجوانان" فکر می‌کنند و همچنین یک سری

سؤالات را مطرح کنند که بتواند مشخص کند در چه مواردی نظرات والدین و نوجوانان با هم فرق دارند.

از پدران و مادران و نوجوانان با شرکت در این تحقیق موافقت می‌کنند خواسته می‌شود که به دیگری

سؤالات جواب بدهند. سری اول سؤالات در مورد موضوعیت نوجوانی و جوانی است.

سؤالات بعدی، نسبت به سری رفتار "کارنامای نامناسب" را داده اند تا مشخص شود که مستحق کیفر این رفتار

تا چه حد باشد. تا به قابل قبول و یا غیر قابل قبول هستند. جواب اول به دو سؤالات و نیم ساعت طول

می‌کشد. اضافه شده تا به بار چگونگی فرزند دین بر پایه Masada احتیاج دارید.

سؤالاتی بسیار برای بر پایه Masada در محل حاضر خواهند بود تا به سؤالات مطرح شده، از طرف تحقیق

این بر پایه توضیح هر کدام و پاسخ بدهند. به سؤالات مطرح و در همان زمان جواب داده خواهند شد. به دلیل

محو بودن پاسخ جواب و جواب نوجوانان با والدین در میان گذاشته نخواهد شد.

جواب دادن به سؤالات ممکن است که باعث آگاهی بیشتر شما شود و باعث شود که خانواده‌تان در مورد رفتار

جوانان که کنار شما زندگی می‌کنند به صحبت نماید. اگر قبلاً در این مورد صحبت کرده باشید، این مسئله ممکن است

از یک فضا روحی یا مشکلاتی بوجود آورد. اگر این اتفاق افتاد، اگر جریانی که به مسئله این سؤالات (هدف)

این سؤالات در رابطه با کسی خواهد بود که می‌تواند به شما کمک کند.

زمانیکه بصورت شکست در اینج پژوهش بگردد، تمام جوابها بر شما به سوالات مربوطه، محرمانه و خصوصی
 نگاشته خواهد شد و کسی نخواهد دانست که اینج جوابها به تعلق به نام است. به هر جواب یک کد شماره‌ای
 داده خواهد شد و بعد از اتمام پژوهش، اسم نامیل شما از اینج برده خواهد شد. پاسخ‌های شما را تنها
 محقق اینج براساس و مقیاس‌های استاندارد، مطابق خواهند بود. انتخاب رشته کردن یا نکردن در اینج به تحقیق و پژوهش
 خود شماست و ما هم بصورت شکست کردن بر نمی‌آید، آزاد هستید در هر زمانی، اینج برنامعه را به هر چه
 مایل می‌توانید ترک کنید.

اینج اینج تحقیق را زیر نظر مدیریت دکتر کلیر دیولاتو (Claudio Violato) وابسته به دانشکده
 روانشناسی تربیتی در دانشگاه کلتوری (Calgary) انجام خواهد داد. اگر در مورد اینج برنامه تحقیق
 سؤالاتی دارید می‌توانید با اشخاص زیر تماس حاصل کنید:

- محقق اینج، نورفرخ مرالی (Noor Farah Marali) = تلفن: 220-7135
- دکتر کلیر دیولاتو (Dr. Claudio Violato) = تلفن: 220-7296
- دفتر پیش‌دانشگاه و انجمن کسب و کار Joint Ethics Review و دانشکده تعلیم و تربیت = تلفن: 220-5626
- دفتر پیش‌دانشگاه و انجمن کسب و کار = تلفن: 220-3381

اگر زبان انگلیسی را برایتان صحبت نمی‌کنید، می‌توانید از طریق یک زبانگردان مسلط به زبان فارسی یا اینج تماس بگیرید.
 نتایج اینج تحقیق، ممکن است که در تیراژه علمی چاپ شده و یا در کنفرانس و یا انجمن‌های علمی در بیان
 گذارسته شود. در صورتی که اسم شما همچنان نگاه داشته خواهد شد و شما نتایج فردی خود را استفاده قرار
 نخواهید گرفت. اگر بازگشت در اینج تحقیق موافقت کرده و لطفاً هر دو کپی نرم‌افزار را خواننده و امضاء کنید. توضیحاتی که
 در بالا داده شد و همچنین کپی اولی غیرمقابل امضاء شده باطل خواهد بود.

APPENDIX D
Agreement to Participate

We, parent and teen, agree to be in the research on immigrant parents and teens being done by Noorfarah Merali under the supervision of Dr. Claudio Violato from the University of Calgary.

We understand that being in this study means the following things:

We will be asked to fill out a family information form and to answer some questions about teen behaviours. Filling out these questions will take about half an hour and will be done in a group. Being in the study may make us more aware about and make us start talking about teen behaviour in Canada. If we have not talked about this before, we may feel some stress or have some family problems. We know that we will be linked with someone who can help us if this happens.

We confirm that Noorfarah Merali has explained the study in the study description; has let us know that we may drop out at any time without penalty; has arranged to have the Mosaic Youth and Family Program seminar leaders answer any of our questions; has let us know that our answers to questions will be kept private and nobody will be able to know that they are ours.

We understand that if we have any questions about this study, we can call Noorfarah Merali at 220-7135 or get a hold of her through the Mosaic Program leaders; or can contact Dr. Claudio Violato at 220-7296; Office of the Associate Dean, Chair of the Joint Ethics Review Committee, Faculty of Education at 220-5626; or the Office of the Vice-President of Research at 220-3381.

We have been informed that the findings of this study may be put in a journal or shared with funding agencies or at conferences in group form, and that our names will not be shared with anyone.

Date

Name of Parent

Signature

Name of Teen

Signature

Signature of Researcher

Acuerdo de Participación

Nosotros, padre/madre e hijo/hija, estamos de acuerdo en participar en la investigación sobre padres y jóvenes inmigrantes hecha por Noorfarah Merali, bajo la supervisión del Dr. Claudio Violato de la Universidad de Calgary.

Se da por entendido que nuestra participación en este estudio constituye lo siguiente:

Se nos pedirá que llenemos los formularios de información sobre la familia y que contestemos algunas preguntas sobre el comportamiento de los jóvenes. Llenaremos los formularios en grupo y esto nos tomará aproximadamente media hora. El hecho de participar en este estudio nos hará más conscientes del comportamiento de los jóvenes en Canadá y esto nos facilitará hablar más del asunto. Si no lo hemos hecho antes, quizá esto nos pueda causar un poco de problemas o tensión nerviosa. Si así sucede, el líder del programa nos pondrá en contacto con alguien que pueda ayudarnos, en cuanto nosotros se lo hagamos saber.

Confirmamos que Noorfarah Merali ya nos explicó en la hoja "Descripción de Estudio" en que consiste el estudio; nos ha hecho saber que podemos dejar de participar en este proyecto si así lo deseamos, sin ninguna consecuencia. Ella ha hecho arreglos para que los líderes del seminario del programa Mosaic Youth and Family contesten cualquier pregunta que nosotros tengamos; nos ha hecho saber que las respuestas a las preguntas serán de carácter confidencial y nadie podrá saber que son nuestras.

Se da por entendido que si tenemos alguna pregunta acerca de este estudio, podemos llamarle por teléfono a Noorfarah Merali, al 220-7135 o podremos ponernos en contacto con ella por medio de los líderes del Programa de Mosaic; o bien, llamar al Dr. Claudio Violato al 220-7296; Oficina del Decano Asociado, Presidente del Comité de la Revisión de Ética Colectiva [Joint], Facultad de Educación al 220-5626; o a la oficina del Vicepresidente de Investigaciones al 220-3381.

Se nos ha informado que los resultados de este estudio podrán ser publicados en un periódico científico, o ser compartidos con agencias patrocinadoras, o durante la formación de grupos en conferencias, y nuestros nombres no les serán revelados a nadie.

Fecha

Nombre del padre/madre

Firma

Nombre del adolescente

Firma

Firma del Investigador/a

ZGODA NA UDZIAŁ W PROGRAMIE

My, rodzice i dzieci, zgadzamy się na udział w badaniu rodzin imigrantów przeprowadzanym przez Noorfarah Merali pod kierownictwem dr Claudio Violato z Uniwersytetu w Calgary.

Zgadzając się na udział w programie, zobowiązujemy się do wypełnienia formularza dotyczącego naszej rodziny i dostarczenia odpowiedzi na pytania dotyczące zachowania nastolatków. Wypełnienie formularza zajmie około pół godziny. Formularze będą wypełniane grupowo. Uczestnictwo w tym badaniu zwiększy naszą świadomość na temat zachowania się młodzieży w Kanadzie i skłoni nas do poruszania tego tematu. Brak rozmów na ten temat może wywołać stres lub przyczynić się do pewnych problemów rodzinnych. Wiemy też, że w razie potrzeby możemy być skontaktowani z kimś, kto mógłby nam pomóc.

Potwierdzamy, że Noorfarah Merali wytłumaczyła nam zasady tego programu zawarte w "Opisie Programu Mozaika"; powiadomiła nas o możliwości zrezygnowania w każdej chwili z uczestnictwa w badaniu; zapewniła pomoc w wypełnianiu ankiety i zagwarantowała nam anonimowość naszych odpowiedzi.

Rozumiemy, że w każdej chwili możemy skontaktować się z Noorfarah Merali pod telefonem 220-7135 lub poprzez przedstawicieli programu "Mozaika", lub z doktorem Claudio Violato (220-7296), Pro-Dziekanem, Przewodniczącym Komitetu d/s Etyki przy Wydziale Edukacji (220-5626) lub z Pro-Rektorem d/s Badań Naukowych (220-3381).

Zostaliśmy poinformowani, że wyniki tego badania mogą być opublikowane w dziennikach naukowych, przedstawione fundatorom lub omawiane na konferencjach naukowych, a nasze nazwiska pozostaną anonimowe.

Data

Imię i Nazwisko Rodzica

Podpis

Imię i Nazwisko Nastolatka

Podpis

Podpis Prowadzącego Badania

SUGLASNOST O SUDJELOVANJU

Mi, roditelji i tinejdžeri, pristajemo sudjelovati u istraživanju o roditeljima i tinejdžerima-imigrantima koje vodi Noorfarah Merali pod nadzorom dr. Claudija Violata sa Sveučilišta u Calgaryju.

Shvaćamo da sudjelovanje u istraživanju podrazumijeva slijedeće:

Ispunit ćemo formular s podacima o porodici i odgovoriti na određena pitanja o ponašanju tinejdžera. Ispunjavanje upitnika trajat će oko pola sata i obaviti će se u grupi. Sudjelovanje u istraživanju može nas potaći na razmišljanje i razgovor o ponašanju tinejdžera u Kanadi. Ako o tome nismo ranije razgovarali, možemo se osjetiti nelagodno; takvi razgovori mogu prouzročiti i porodične probleme. Ukoliko do toga dodje, znamo da možemo zatražiti pomoć.

Potvrđujemo da nam je Noorfarah Merali u "Opisu projekta" objasnila o čemu se radi te da uvijek možemo odustati od sudjelovanja bez ikakvih posljedica. Ms. Merali se je pobrinula da voditelji seminara Mozaikovog programa za porodice i omladinu odgovore na eventualna pitanja te nam je dala do znanja da su naši odgovori strogo povjerljive naravi, odnosno da nitko neće znati čiji su koji odgovori.

Shvaćamo da u vezi bilo kakvih pitanja možemo nazvati Noorfarah Merali (220-7135), odnosno kontaktirati s njom posredstvom voditelja Mozaikovog programa; možemo nazvati Dr. Claudija Violata (220-7296), ili zamjenika dekana pri Predsjedništvu Komiteta za etiku (Joint Ethics Review Committee) na Odsjeku za pedagogiju (Faculty of Education) (220-5626), ili ured potpredsjednika Istraživackih djelatnosti (220-3381).

Obaviješteni smo da rezultati ovog istraživanja mogu biti objavljeni u časopisima ili iznijeti na stručnim simpozijima ili sastancima s pokroviteljima istraživanja, ali da se naša imena neće nigdje spominjati.

Datum

Ime roditelja

Potpis

Ime tinejdžera

Potpis

Potpis istraživača

Hợp Đồng Tham Dự

Chúng tôi, cha mẹ và thanh thiếu niên, đồng ý tham dự cuộc khảo cứu về cha mẹ và thanh thiếu niên di dân được làm bởi Noorfarah Merali dưới sự giám sát của Dr. Claudio Violato từ Viện Đại Học Calgary.

Chúng tôi hiểu rằng tham dự cuộc khảo cứu này có nghĩa là theo những điều sau:

Chúng tôi sẽ được hỏi đề diện đồn về tin tức trong gia đình và trả lời những câu hỏi về cách cư xử của thanh thiếu niên. Trả lời những câu hỏi này sẽ mất khoảng nửa tiếng và được làm trong một nhóm. Tham dự cuộc khảo cứu này có thể cho chúng tôi biết thêm và làm cho chúng tôi khỏi sự dè dặt thảo luận về cách cư xử của thanh thiếu niên trong Gia-Nhà Đại. Nếu chúng tôi chưa từng thảo luận về vấn đề này, chúng tôi có thể cảm thấy lo ngại hay có thể có vài khó khăn trong gia đình. Chúng tôi biết rằng nếu điều này xảy ra, sẽ có người giúp đỡ chúng tôi.

Chúng tôi chứng nhận rằng Noorfarah Merali đã giải thích cuộc khảo cứu này trong bản đại cương; và có cho chúng tôi biết rằng chúng tôi có thể rút lui bất cứ lúc nào mà sẽ không bị phạt; đã sắp xếp cho các người hướng dẫn lớp học của Chương Trình Thanh Thiếu Niên Mosaic và Gia Đình (Mosaic Youth and Family Program) để trả lời bất cứ những câu hỏi nào của chúng tôi; đã cho chúng tôi biết rằng những phúc đáp của chúng tôi về những câu hỏi sẽ được giữ kín và không một ai có thể biết được những phúc đáp nào là của chúng tôi.

Chúng tôi hiểu rằng nếu chúng tôi có những câu hỏi nào về cuộc khảo cứu này, chúng tôi có thể gọi lại Noorfarah Merali tại số 220-7135 hay có thể liên lạc với cô ấy qua các hướng dẫn viên của Chương Trình Mosaic; hay có thể liên lạc Dr. Claudio Violato tại số 220-7296; Văn Phòng Khoa Trường, Chủ Toa Hội Đồng Duyệt Thảo nghiệp quĩ, Khoa Giáo Dục tại số 220-5626; hay văn phòng phó giám đốc Khảo Cứu tại số 220-3381.

Chúng tôi được thông báo rằng những kết quả của cuộc khảo cứu này có thể được xuất bản trong các báo chí khoa học hay chia sẻ với những có quan tài trợ hay tại những hội nghị theo nhóm, và tên của chúng tôi sẽ không được cho ai biết.

Ngày, Tháng, Năm

Tên của Cha Mẹ

Chữ ký

Tên của Thanh Thiếu Niên

Chữ ký

Chữ ký của Khảo Cứu Viên

參加同意書

我們，家長和青少年子女，同意參加是項有關移民家長和青少年的研究。這次研究將在卡城大學Dr.Clandio Violato 督導下，由Noorfarah Merali著手進行。

參與這次研究，我們明白到要注意下列事項：

我們要填寫一份家庭資料表格，同時回答一些有關青少年行為問題。我們要在分組內花大約半小時填寫有關問卷。透過這次研究，會讓我們更明白和使我們開始談論加拿大的青少年行為。如果我們沒有這方面的討論經驗，我們也許會覺得有壓力，或產生一些家庭困擾。假使類似情況出現，我們明白到，我們可以連繫其他人，以尋求協助。

我們確定Noorfarah Merali 在『研究說明』內，已經解釋有關這次研究，也讓我們知道，我們可以隨時退出而不會有處分；同時，家庭資源活動中心活動組長會回答我們的疑問；而且，我們在問卷內的答案都會保密，沒有人會知道我們的答案。

我們也明白到，如果 我們對這項研究有任何疑問，我們可致電220-7135或透過家庭資源活動中心組長聯絡Noorfarah Merali；或致電 220-7296聯絡Dr.Claudio Violato；或致電220-5626聯絡教育學院副教務主任，德育檢討委員會主席；或致電220-3381聯絡研究院 副主席辦公室。

我們亦獲知，這次研究的整體數據和結果可能會在有關刊物登載、或在研討會上、資助機構中討論，而個人姓名則不會透露。

日期

家長姓名

簽署

青少年姓名

簽署

研究負責人簽署

Agreement to Participation:

موافقت نامه مشارکت در شرکت:

دامادالینغ و زجوان، موافقت نمودند با شرکت در پروژه تحقیق در مورد دالینغ و زجوانان دریاچه که بر سرحد

خانم فخری و آل، وزیر نظر دکتر کلاسی و دیالوگ اندازنده نگاه کنی انجام می شود، اعلام می داریم ما متوجه هستیم که

شرکت دالینغ پروژه شامل نکات زیر می باشد:

از داده ها و خواسته ها فرم های در مورد اطلاعات خانوادگی پُر کرده و به سؤالاتی در مورد رفتار و عادات خانوادگی پاسخ می دهیم

پُر کردن این فرم ها حدود ۱۵ دقیقه طول خواهد کشید و در حضور مردم انجام خواهد شد. شرکت و حضور در این برنامه

کلیتاً است. باعث آگاهی بیشتر ما در مورد سلامت روان در مورد رفتار و عادات خانوادگی در کنار شماست. اگر ما متوجه دالینغ می شویم و با هم

تبادل نظر می کنیم، ممکن است با معنای فکری و یا مشکلات خانوادگی روبرو شویم. ما اطلاع داریم که اگر این

مسئله برای خانواده ما پیش آمده و اشخاص هستند که به کمک خواهند کرد.

ما متوجه می شویم که خانم فخری و آل، تمایلات لازم دارند و پروژه داده ها به اطلاع ما رسیده و ما متوجه می شویم که در صورت

پروژه شما می توانیم و از نظر شما می توانیم به شما در مورد خواسته های شما در سؤالات و جواب ها در این باره

همچنین به اطلاع ما می رساند که پاسخ ها را می توانیم به شما در مورد خواسته های شما در سؤالات و جواب ها در این باره

به است

ما متوجه می شویم که در صورت امکان در مورد این تحقیق می توانیم، می توانیم با خانم فخری و آل در طریق دیگر گفت

7135-220 تماس گرفته و یا به سید دریاچه خان سید Masae با آدرس: تهران، خیابان ولیعصر، پلاک ۱۰۰،

می توانیم با اشخاص زیر صحبت کنیم: دکتر کلاسی و دیالوگ: 7296-220، دفتر ریور دانشگاه و ریور کیت

Geist Ethics Review به است که می توانیم در صورت: 5625-220 و همچنین در صورت: 3381-220

Agreement to participation (contd.)

به اطلاع حاضران رسانده شد که نتایج بررسی ها و آمارهای پیرامون موضوعی که در جلسه گذشته مطرح شد.

با در نظر گرفتن این موضوعات و با توجه به شرایط موجود و با توجه به شرایط موجود و با توجه به شرایط موجود.

تأیید:

امضاء:

اسم والد محترم و والدۀ محترم:

امضاء:

اسم نوجوان:

امضاء محقق: