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The Development and Content Validation
of a Preliminary Multidimensional and Multicultural
Measure of Culture Change for Italian-Canadians

Marc Alexander Tomiuk

A Thesis in the Faculty of Commerce and Administration
Master of Science Program

Presented in Partial Fulfilment of the Requirements
for the Degree of Master of Science at
Concordia University
Montreal, Quebec, Canada

November 1993

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ABSTRACT

The Development and Content Validation of a Preliminary Multidimensional and Multicultural Measure of Culture Change for Italian-Canadians

Marc Alexander Tomiuk

Much confusion surrounds the term 'acculturation' and its measurement. Many pencil and paper measures of the construct utilize bipolar or forced-choice scales which oppose involvement in one culture to participation in another. The underlying assumption in the use of such scales is that acquisition of dominant culture is concomitant with loss of immigrant culture. This inherent assumption is nevertheless questionable on conceptual grounds because of its assimilationist undertones. A preliminary multidimensional measure of 'culture change' for Italian-Canadians toward the English-Canadian culture is proposed. It is argued that its underlying assumptions are consistent with Canada's multicultural reality. Accordingly, the instrument is designed to assess (a) acquisition of host culture and (b) maintenance of original culture independently via the almost exclusive use of Likert-type scales. 'Culture change' is thus taken here as synonymous to the term 'acculturation' in its broader multicultural meaning. The results of a content validation procedure involving expert judges are also reported. Finally, an ensuing face valid version of the measure is proposed along with guidelines for further purification and validation.

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INTRODUCTION

In the North-American context, we are all undeniably faced with ethnic diversity on a daily basis. Accordingly, marketers have long recognized the potential influence of such factors as ethnicity and culture on consumer behaviour. For instance, the ability of consumer goods to carry cultural meaning has been examined and established in a variety of studies (e.g., Belk, 1982; Bronner, 1983; Felson, 1976; Furby, 1978; Grauman, 1974-75 ; Hirschman, 1981; Holman, 1980; Leiss, 1983; Levy, 1978; McCracken, 1985). Other studies have examined whether consumption differences appear between ethnic groups (e.g., Schaninger, Bourgeois, & Buss, 1985; Mallen, 1973).

The impact of migration, resettlement, and integration of ethnic groups on consumer behaviour is also a topic of increasing interest and of potentially great importance to marketers and consumer behaviourists. It has been argued that because consumption is partially a cultural phenomenon (McCracken, 1986), the various changes that result from intercultural contact, will have an important impact on consumption and lifestyle behaviours. The underlying argument for this relationship rests in that cultural factors influence attitudes and behaviours (Kim, 1988; Triandis, Kashima, Hui, Lisansky, & Marin, 1982) and therefore, ethnic or cultural change should bring about a modification of consumption behaviour in individuals or groups undergoing such changes.

Immigrant adaptation has been modelled in a variety of ways. For instance, 'assimilation' predicts fusion with the host culture through which "persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and by sharing their experience and history, are incorporated with them in a common cultural life" (Park & Burgess 1921,1969). Assimilation is presumed to invariably lead to a loss of one's original cultural make-up in favour of an amalgam or 'melting-pot' of the 'better' traits of the cultures which have fused (Hraba, 1979).

The terms 'Anglo conformity' or 'Americanization' also imply a loss of original culture by immigrants along with the concomitant adoption of traits of a dominant Anglo or American culture. Although these terms carry assimilationist undertones, they however do not imply the 'fusion' aspect of assimilation (Jiobu, 1990:10).

Nevertheless, assimilationist-type processes tend not to underlie the realities of North-American society where the widespread persistence of ethnicity has become apparent (e.g., Glazer & Moynihan, 1970).

'Multiculturalism' (Kallen, 1924) is in fact taken as indicative of the North-American context and is described as the polar opposite of the assimilationist position. As a descriptive term, it refers to 'ethnic pluralism' (Lambert & Taylor, 1990). The major tenet of this school of thought holds that a variety of cultures can coexist in the same

geographical area and maintain a part or the whole of their ethnic backgrounds while functioning within a host society (Hraba, 1979).

There is however an apparent tendency to refer to both, assimilationist-type processes and the process of culture change which underlies multiculturalism, as 'acculturation'. The term 'acculturation' is therefore applied to a variety of adaptation processes that are nevertheless based on very different underlying assumptions which, in turn, are often in opposition.

For instance, many authors have labelled 'acculturation' the processes implied by the terms 'Anglo conformity' and 'Americanization' (e.g., Garcia & Lega, 1979; Hazuda, Stern, & Haffner, 1988; Weinstock, 1964).

Others, who embarked on investigations of the adaptation process from a multicultural or pluralistic perspective have also tended to label the phenomenon 'acculturation' (e.g., Berry, 1986). However, their perspective has entailed the acknowledgement of a more complex form of adaptation than that implied by the term when taken as synonymous to 'Anglo conformity' or 'assimilation'. Accordingly, Mendoza (1989) has argued that acculturation is a "multicultural process."

In contrast to the assimilationist orientation, this multicultural perspective on the adaptation process does not imply or presume that in the process of acquiring aspects of a host or dominant culture, immigrants will lose all or part

of their original culture (Mendoza, 1989; Padilla, 1980). This bi-level multicultural process is in fact said to potentially involve (a) the acquisition of traits of the host culture(s) and (b) maintenance of traits of the culture of origin (Campisi, 1947). Thus, the adaptation process is seen here as occurring over two distinct and potentially independent cultural continua or levels. Each of these is, in turn, taken to encompass a set of dimensions such as 'language usage' and 'ethnically-linked customs and habits' (e.g., Keefe & Padilla, 1987; Padilla, 1980).

Consequently, the term 'acculturation', when taken to refer to a broader multicultural process, reflects culture change in societies where diverse ethnic groups coexist (i.e., multiculturalism) but do not fuse into a 'melting pot' (i.e., assimilate) or necessarily relinquish aspects of original culture in an attempt to conform to majority culture(s) (i.e., Anglo conformity).

Nevertheless, marketing scholars have consistently assumed an assimilationist-type stance with respect to the adaptation process. At first, acculturation had even been viewed as a dichotomous or trichotomous variable (Chang, 1972). Thus, consumer researchers often classified respondents according to their own perceptions. Classifications were usually based on last name (e.g., Saegert, Hoover, & Hilgert, 1985), country of origin (Wallendorf & Reilly, 1983), or other demographic variables taken to indicate 'level of

acculturation' or 'ethnic identity'. Marketing scholars in the U.S. then turned to the generation of multidimensional indexes of ethnic identity or ethnicity (Deshpande, Hoyer, & Donthu, 1986; O'Guinn & Faber, 1985; Valencia, 1985). Others later took a 'communication' approach (e.g., O'Guinn & Faber, 1985) based on the work of Y.Y. Kim (1977,1978). The underlying assumption in the use of these measures was that level of acculturation or identification varied along a bipolar continuum ranging from 'acculturated' to 'unacculturated' (e.g., Valencia, 1985). Thus, a clear assimilationist perspective pervaded the more often than not simplistic attempts of marketing scholars at modelling and measuring the complex multicultural process of culture change.

Much confusion and many problems arise in the field of cross-cultural adaptation. For instance, a persisting conceptual problem has been a general lack of consensus with respect to a clear definition of 'acculturation' (Campisi, 1947; Kim, 1988; Weinstock, 1964). Most formal attempts at defining the construct are in fact plagued with vagueness and ambiguity. This has led, as we saw above, to a meaning of the term which is in no way clear and that denotes many different things to many different people. This shortcoming has, in turn, impacted on methodological issues in attempts at empirical assessment of the construct. This problem is made evident by the existence of various and often conflicting assumptions found to underlie operational definitions of the

concept.

Many measures of acculturation have been developed over the last five decades. However, very few reflect the multicultural-type of culture change which presumably occurs in the North-American context and especially in Canada. Many measures inherently tap various aspects of 'Anglo-conformity' or 'Americanization'. This is apparent in the widespread use of indexes based on multiple bipolar scales which oppose participation in the dominant culture to involvement in the original culture. The underlying assimilationist assumption reflected in these scales is that acquisition of dominant culture is inversely related to maintenance of the culture of origin. The use of such scales is nevertheless rampant in the multicultural environments of Canada and the U.S.

Some indexes also tap biculturalism by including, usually as a midpoint on individual bipolar scales, a response category indicative of equal participation in 'both cultures' (e.g., Burnam, Telles, Karno, Hough, & Escobar, 1987; Cuellar, Harris, & Jasso, 1980; Franco, 1983; Marin, Sabogal, Vanoss-Marin, Otero-Sabogal, & Perez-Stable, 1987; Markides, Krause, & de Leon, 1988). These attempts are however still plagued by assimilationist undertones.

Furthermore, much of the traditional work in acculturation has been criticized for its simplicity displayed in a unidimensional perspective (see Szapocznik, Scopetta, Kurtines, & Aranalde, 1978; Mendoza, 1989). For instance,

Burnam et al. (1987) report a three factor structure for acculturation. However, high intercorrelations among the factors prompted the authors to argue in favour of a unidimensional scaling of the 26 items making up their measure.

Nevertheless, certain theorists have ardently proclaimed a clear multidimensional structure for 'acculturation' (e.g., Berry 1980,1986,1988; Keefe & Padilla, 1987; Mendoza, 1989). A multidimensional perspective on acculturation is further stressed by Padilla (1980), who like Mainous (1989), argues against the wide use of summation indexes in the computation of scores indicating 'degree of acculturation' (i.e., unidimensional perspective). In fact, this trend seems to have turned in recent years to the generation of acculturation typologies which only further stress the multicultural and multidimensional nature of acculturation (e.g., Berry, 1980,1986,1988; Clark, Kaufman, & Pierce, 1976; Mendoza & Martinez, 1981; Pettigrew, 1988).

In addition to differential emphasis on the types of items used (i.e., linguistic, attitudinal, behavioral, value, and socio-cultural), measures of acculturation also tend to differ in terms of item selection procedures; criterion measures; and validation techniques (Olmedo, 1979). Thus, a variety of methodologies have been employed in research involving measurement models. Generally, these studies involve comparisons between two or more groups on one or more cultural

or behavioral dimensions (e.g., Burnam et al., 1987; Cuellar et al., 1980).

Additional between group comparisons are usually undertaken for measure validation purposes. The many criteria used in such comparisons are generally of a demographic or sociocultural nature. They most often include 'ethnic group membership', 'generational level', 'age', 'place of birth', 'length of residence in the host country', and 'ethnic self-identification'. Concomitant variation of acculturation scores with one or more of these criteria in the hypothesized direction has usually been taken as indicative of predictive or criterion-related validity of a measure. Some authors have nevertheless taken this as indicative of construct validity (e.g., Olmedo & Padilla, 1978). To our knowledge, the construct validity (i.e., convergent and discriminant validities) of a measure of acculturation has never been ascertained via the use of a sophisticated validation procedure such as the 'Multitrait-Multimethod Matrix' approach (Campbell & Fiske, 1959).

This study first attempts to situate the process of acculturation within the broader field of cross-cultural adaptation. Marketing's involvement in the field is also examined. Next, we attempt to clarify the meaning of the term. We then argue that the term 'acculturation', in reference to 'Anglo conformity', is but one aspect of a more general multicultural process which we label 'culture change' (Keefe

& Padilla, 1987). A definition and model of this multicultural and multidimensional process is proposed.

Measurement issues in acculturation and ethnic identity are also reviewed. We then focus on the development of a preliminary multidimensional measure of the extent to which Italian immigrants and their offspring have acquired cultural traits of the dominant English-Canadian group and the extent to which they have retained or lost cultural aspects of their original ethnic group. It is argued that these two potentially independent processes of culture acquisition and culture maintenance need to be assessed separately. Thus, two sets of linguistic, behavioral, value, and attitudinal indicators are initially proposed. The items in each set span across nine conceptual dimensions identified in the literature. The relevance of these dimensions to Italian-Canadians is also discussed.

Moreover, the generation of items is fully discussed in light of current measure development issues. Content validity judgments by experts from the areas of consumer behaviour and social psychology are then examined along with their general comments regarding the measure. A revised version of the scale is finally proposed along with suggested guidelines for further development and purification.

The pressing need for such an instrument is not only made evident by the widespread use of scales whose underlying assumptions and conceptualizations are questioned even by

those who propose them (Rogler, Cortes, & Malgady, 1991) but also by the North-American multicultural reality (Lambert & Taylor, 1990). More precisely, the processes through which immigrants adapt and retain aspects of their ethnicity must be assessed and reexamined on a regular basis for such processes are obviously fluid and changing (Mendoza, 1989). Accordingly, Hraba (1979) argues that "(as) relations among ethnic groups evolve, the expression of ethnicity changes."

Secondly, a truly reliable and valid measure of 'culture change' would have many important applications in correlational studies looking into such areas as ethnic background and various consumption and lifestyle factors; ethnic background and educational achievement; ethnic background and affiliation, power, and achievement motives; ethnic background and crime; ethnic background and intelligence testing; and ethnic background and employee satisfaction. These and a multitude of other areas would most surely benefit from the careful development of such a scale.

Specifically, in the area of consumer behaviour, the use of such a measure could help answer some interesting questions about the Italian-Canadian market. For instance: Are Italian-Canadians to be considered a completely distinct subcultural segment or are some individuals slowly but surely becoming indistinguishable from Anglos of similar socioeconomic levels? Over which postulated dimensions of culture change do these similarities and/or differences lie? Are there two, three, or

even four types of Italian-Canadians: those who culturally resemble the Anglos; those that resemble and identify mostly with their Italian background; those who lie somewhere in between the two cultures; and those that differ from both cultures? Will those that are more acculturated have consumption and lifestyle patterns similar to those of the Anglos or will these patterns be dramatically different from those of Anglos and other Italians? Over which product categories and lifestyle factors will between-type differences occur? Does the number of unacculturated Italian-Canadians justify the use of different advertising and promotional strategies? Do strategies designed for Anglos impact acculturated Italians just as well? Should a marketing strategy be reformulated so as to target a particular type of Italian-Canadian that neither adheres to Italian or Anglo cultural norms? Which types respond well to specific strategies? Which types do not? What 'culture change' factors affect their responses to different strategies? Without a sound measure of 'culture change' which acknowledges the multicultural environment of Canada, such questions could not be adequately explored.

Thirdly, the significance of this project also rests in that to provide a preliminary multidimensional and multicultural measure of the process through which cultural change occurs, would be to contribute to a multidisciplinary body of knowledge which is perhaps still at an embryonic stage

of empirical research (Olmedo, 1979). Moreover, the basic methodology employed with Italian-Canadians in the generation of the measure could, once perfected, be transposed to other ethnic groups in Canada and the U.S. The proposed measure development methodology could therefore serve as a template for assessment of culture change in a variety of ethnic groups.

Furthermore, the tentative multidimensional model of 'culture change' which is proposed herein may, once empirically validated, serve as an underpinning to fuller models of ethnicity, ethnic change, consumer behaviour, cross-cultural psychology, and of many other areas of the social sciences involved in the study of 'Italianness'.

Additionally, the demographic realities of Canada and of the U.S. (e.g., Sowell, 1983) only further stress the general importance of the immigrant. More specifically, the important size of Italian communities in Canada cannot be ignored. From 1948 to 1972, Italy was "second only to Great Britain as the source of Canadian immigration" (Ramirez, 1989). By 1981, people of Italian origin were numbered at 748,000 within the borders of Canada (Ramirez, 1989) and at 164,000 within the province of Quebec (Jansen, 1988). Today they represent Canada's fourth largest ethnic group (Jansen, 1988). Furthermore, they have a long history in Canada. Italians in Canada are therefore well established and not simply sojourners in search of a job (Ramirez, 1989). This continued

first-hand contact with the dominant groups has existed for over a century (Jansen, 1988). These characteristics suggest that Italian-Canadians are an ideal group for the task at hand. Thus, the need for a proper understanding of the cultural changes which occurred once Italians established themselves in Canada, had offspring, and went on to coexist with members of other ethnic groups, is stressed simply by the demographics and history of the group.

Finally, the multicultural character of the scale developed herein rests in that separate/independent measures are proposed in relation to each culture. Such a measurement approach is perfectly suited for eventual examination of the impact of Canada's 'Multiculturalism' policy on Italian-Canadians. For instance, the effects of this policy can potentially be directly related to the existence of a variety of different acculturative types within the ethnic group. Many other issues regarding this policy can be examined with a properly developed scale of culture change.

CHAPTER 1

A REVIEW OF APPROACHES TO CROSS-CULTURAL ADAPTATION

The field of cross-cultural adaptation is both diverse and complex. Although literally thousands of books and articles have been written on various aspects of the topic, it is impossible to review all of them. However, it does seem necessary to review major trends in the field.

The diversity of the field is made apparent by its impact on many areas of inquiry in the social sciences including consumer behaviour. The present topic coupled with the fact that this thesis is in the Marketing department of Concordia University attest to this diversity.

The apparent complexity of the field stems "from the application of concepts, definitions, and methodologies peculiar to different disciplinary and ideological perspectives" (Y.Y. Kim, 1988).

It seems appropriate to first show the relevance and importance of this field to issues in marketing. Two general approaches are then used to portray the various research orientations to cross-cultural adaptation. The first rests in grouping studies according to whether they stem from an anthropological and sociological tradition (i.e., group-level studies) or from such areas as psychology and communication (i.e., individual-level studies). The second is much more general and consists in contrasting 'assimilationism' and 'ethnic pluralism', the two major underlying assumptions of measure development work in the field.

1.1 STUDIES IN THE AREA OF MARKETING

It has become widely accepted that consumer goods bear "a significance that goes beyond their utilitarian character and commercial value" (McCracken 1985,1986,1988). This significance rests in their ability to communicate cultural meaning (Douglas & Isherwood, 1978; Sahlins, 1976). From this perspective, it has been argued that consumer goods "are an opportunity to make culture material" and that "(cultural) principles are substantiated by consumer goods, and these goods, so charged, help make up the culturally constituted world" (McCracken, 1986). More generally, Valencia (1985) states that "culture affects the consumer behavior of individuals." Accordingly, the basic relationship between culture and marketing is quite plain: consumption is partially a cultural phenomenon.

Attempts by marketing scholars to incorporate and apply notions from the field of cross-cultural adaptation are not so numerous. These attempts were however preceded by acknowledgement of the impact of culture and ethnicity on consumer behaviour and many other areas of marketing (see Wilkie, 1990). Accordingly, Wallendorf and Reilly (1983:292) have stated that "(the) concept of culture pervades discussions of international marketing."

The growing presence of ethnic subcultures has had significant implications for the consumption aspects of North-American life. In response, marketing scholars began to examine the relationship between ethnicity, consumption and lifestyle patterns of immigrants. The focus of many of these investigations has been the Hispanic population of the U.S. (Hoyer & Deshpande, 1982; Saegert, Hoover, & Hilger, 1985; Wallendorf & Reilly, 1983). Some have looked in to Afro-American buyer behaviour (Sexton, 1972) while others have contrasted it to that of Whites (Bullock, 1961). In fact, many ethnicity-oriented studies in the area have derived their findings from cross-cultural comparisons.

Accordingly, Schaninger, Bourgeois and Buss (1985) looked in to consumption differences between French- and English-Canadians. Their results indicated differences in consumption patterns over a wide array of products. Earlier findings had also demonstrated significant differences between the two groups (Tigert, 1973; Vickers & Benson, 1972). However, it has been suggested that the differences may not lie in different ethnic backgrounds but in socioeconomic factors (Lefebvre, 1975; Mallen, 1973). Similar issues have characterized the state of research on Afro-Americans and Hispanics in the U.S. (Bauer & Cunningham, 1970; Sturdivant, 1973). However, some studies have clearly demonstrated the more important impact of ethnicity rather than income on consumption behaviour. For instance, Hochstein and Rosenblatt (1988) reported that the

effects of ethnicity on demand for thirteen different product categories were much more considerable than those of the latter variable.

Another important issue that has transpired in the area, rests in the relationship between the degree to which cultural values are held and consumption behaviour (Nicosia & Mayer, 1976). For instance, Ellis, McCullough, Wallendorf, and Tan (1985) examined the adherence to Chinese values by Chinese Americans and then went on to examine "differences in behavior which are associated with different cultural values." Recognizing the impact of differing values among ethnic groups, O'Guinn and Meyer (1983) suggested that separate advertising and promotional strategies should be developed for the Hispanic market in the U.S. A similar argument was made by Helming (1983).

Comparisons between ethnic groups have not been limited to consumption behaviours. For instance, Imperia, O'Guinn, and MacAdams (1985) drew cross-cultural comparisons between Mexican-American and Anglo-American wives with respect to 'family decision making role perceptions'.

A summary of consumer research on ethnic groups was provided in Hirschman's (1981) seminal work on Jewish ethnicity and consumer innovativeness. She viewed earlier work as generally (a) descriptive and post-hoc in design, (b) tending to focus strictly on Afro-Americans rather than on a variety of ethnic groups, and (c) indicative of a tendency by

researchers to classify consumers according to researcher's perceptions rather than the perceptions of the ethnic group members. The use of an 'etic' (vs. 'emic') approach to classification was considered error-prone because of various biases potentially held by researchers.

Deshpande, Hoyer, and Donthu (1986) also acknowledged this problem and went on to develop a subjective multi-item measure of Hispanic ethnicity (i.e., ethnic identity). To further stress the apparent need of an 'emic' approach, they argued that "major ethnic identification differences" existed "between and among groups of Hispanics." Differences that may have easily been overlooked in simplistic classifications largely based on last name (Saegert et al., 1985) or demographic variables such as country of origin (Wallendorf & Reilly, 1983).

Similarly, Ellis, McCullough, Wallendorf, and Tan (1985) argued that in most studies, "cultural or ethnic identity is a nominal, dichotomous trait: that is, one is either black, white, Hispanic, or other; one either is or is not Chinese, is or is not French." Like Deshpande et al. (1986), they also went on to propose a multi-item Likert-type measure of ethnicity. The variable's continuous rather than nominal nature was once again acknowledged.

Studies on ethnic group consumption patterns have also given rise to direct investigations of the impact of assimilation on consumption and lifestyle behaviours. For

instance, Lefebvre (1975) proposed an ethnic identity typology of French-Canadians which contrasted 'assimilationists' to 'separatists' whereas Mallen (1973) argued that French speaking families were assimilating in to the dominant English speaking culture as a result of socioeconomic mobility and decreasing discrimination. Accordingly, Mallen (1973) suggested that differences between the two groups were decreasing and that this was apparent in the increasing tendency toward bilingualism on the part of French-Canadians.

Alternatively, Wallendorf and Reilly (1983) argued in favour of a culture-based approach to ethnic change patterns. They acknowledged and stressed the fact that "culture was adaptive." In reference to Gordon's (1964) seven stage model of assimilation, it was suggested that the first stage, 'cultural assimilation' or 'acculturation', "should be of most interest to those who study consumption patterns" (Wallendorf & Reilly, 1983). More precisely, the authors stated that:

"(Acculturation) ... involves changes in the behavior pattern of the immigrants. These behavior patterns include such elements as language, dress, and food. Another such change is change in consumption patterns, including amount or types of product purchased."

Initial attempts by researchers at classification of individuals as 'acculturated' or 'unacculturated' were once again based on the 'etic' approach. Later on, a 'bicultural' category was added and the use of trichotomous classification schemes ensued (e.g., Chang, 1972). Demographic variables were

often the bases for such categorizations (O'Guinn & Faber, 1985).

However, the continuous nature of the 'acculturation' variable became apparent. Accordingly, the studies by Hair et al. (1971, 1973a, 1973b, 1975) reflected perhaps the earliest attempts by marketing scholars at measuring acculturation. Their index was first designed for use with foreign students and was later adapted to Afro Americans. Their 'Consumer Acculturation Test' or 'CAT', measured consumer acculturation over several consumer behaviour-related dimensions: (a) attitudes toward product types, (b) multiple brand offerings, (c) packaging, (d) standardization, (e) price bargaining, and (f) promotional techniques. Not so long ago, Valencia (1985) proposed a measure of 'Hispanicness' as an index of acculturation. This measure was partially validated by correlating ensuing scores to those on the 'CAT'.

Valencia 's (1985) instrument incorporated 'language use and preference' as well as 'length of residence in the U.S.' as some indicators of the process. Respondents were classified as either exhibiting high or low levels of 'Hispanicness'. The ensuing groups were then compared to 'Whites'. Significant differences among the groups appeared on a variety of shopping variables.

Another trend seems to have developed in marketing's approach to 'acculturation'. That is, some scholars have adopted Y.Y. Kim 's (1977,1978) approach to the measurement of

the construct. She advocated not the development of multidimensional indexes of ethnic identity but the use of communication variables (e.g., frequency of interpersonal communication/exposure to media) in attempts at assessing level of acculturation. Nagata (1969) had also stressed the importance of these factors in the acculturation process.

The underlying argument for the use of this approach rests in that communication is the most fundamental means by which individuals develop their understanding of a new culture. This approach is evident in O'Guinn and Faber (1985), Kim, Laroche, and Joy (1990), and Laroche, Hui, Kim, Mackay, and Joy (1992). Laroche and his associates have consistently made use of constant sum scales over eleven interpersonal and mass-communication contexts as a measure of level of acculturation.

The presumed linearity of the process of immigrant adaptation which can, in turn, be represented by a unidimensional/bipolar continuum ranging from 'unacculturated' to 'acculturated' has been questioned by some marketing scholars. For instance, Wallendorf and Reilly (1983) have suggested that the process may indeed not be linear. They reported that "(In) the food categories of red meats, eggs, white breads, ... mean consumption by Mexican-Americans ... exceeds that of either Anglos or Mexicans." On the other hand, some researchers have reported linear monotonic relationships between level of acculturation and several consumption and

lifestyle dimensions (Laroche et al., 1992; Schaninger, Bourgeois & Buss, 1985; Valencia, 1985). For instance, Valencia (1985) wrote that:

"Differences in consumer behavior between Hispanics and Whites should be moderated by the 'Hispanicness' of the respondents. Therefore, monotonic transformations in the group means should be expected going from high 'Hispanicness' to low 'Hispanicness' to Whites, in either direction."

Similarly, Laroche et al. (1992) showed decreasing or increasing monotonic progressions for some lifestyle factors over differing levels of acculturation of Greek-Canadians toward the French or English cultures. Nevertheless, they argued that "the support for the hypothesis of monotonic progression regarding the effect of acculturation is rather limited."

In sum, marketing scholars began their explorations of ethnicity-related issues by presuming that respondents or subjects could be classified by researchers according to their own perceptions. The underlying assumptions of this work were that 'ethnicity' and 'level of acculturation' were dichotomous or trichotomous variables. The 'emic' approach was then adopted. Pencil and paper measures of ethnicity and acculturation ensued. The continuous nature of the 'ethnicity' and 'acculturation' variables was therefore acknowledged. However, assimilationist assumptions still underlie this work because a bipolar model of changing ethnicity or ethnic identity is presumed and entertained by many.

Finally, there are further indications that cross-cultural adaptation is still at an embryonic stage of conceptualization and empirical research in the area of marketing. For instance, Andreasen (1990) publicly stated that:

"Three papers at this conference touch upon a macro consumer behavior issue that has received little attention in the field, yet that is going to have a dramatic effect on both local and international social relations. I refer to what I have termed 'cultural interpenetration' ... *cultural interpenetration is a phenomenon that has heretofore been little explored in consumer behavior research* [italics added]."

1.2 GROUP-LEVEL AND INDIVIDUAL-LEVEL APPROACHES

Sociological and anthropological approaches to the field have tended to be limited in scope and analysis to the level of the ethnic or immigrant group rather than to that of the individual. The former approach has tended to describe the adaptation of an ethnic group or, in many cases, of a 'primitive' tribe, resulting from contact with a technically more advanced culture. Many anthropological studies of acculturation have also tended to stress the importance of kin, friends, and ethnic affiliates (e.g., Eames & Schwab, 1964; Mangin, 1960; Southall, 1961); and of many other aspects of urban ethnic enclaves as "key agencies facilitating the acculturation of new immigrants whereby they acquire the means for structuring their new environment and learn the behavior appropriate for the new environment" (Y.Y. Kim, 1988).

Other studies have focused on assessing the learning and internalisation of new personality traits or new values by a cultural group at the expense of those of the culture of origin (e.g., Spindler, 1955). However, the search for a normative/ideal type of value system implied by such words as 'Americanized' seems to have been fruitless (Hsu, 1971:111).

The sociological approach has, on the other hand, tended to focus on "socioeconomic and political dynamics between and among immigrant/ethnic and dominant groups within society" (Kim, 1988). More precisely, many sociological studies have looked into minority-majority relations emphasising the patterns and processes of minority group integration into the political, social, and economic aspects of the host society (e.g., Marret & Leggon, 1979; Spiro, 1955). Major emphasis has also been put on issues relating to 'social stratification' defined by Parrillo (1966:80) as "the hierarchical classification of the members of society based on the unequal distribution of resources, power, and prestige." As in the anthropological approach to cross-cultural adaptation, sociologists have tended to "treat individuals as abstract entities forming a social 'category', 'class', or 'strata'" (Kim, 1988). This tendency is clearly evident in Gordon (1964) and in Glazer and Moynihan (1975).

The sociological approach has also led to a formulation of a variety of theories of race and ethnic group relations (e.g., Blalock, 1982; Shibutani & Kwan, 1965). On the other

hand, some sociological studies have had for major purpose, the recording of historical trends and developments of immigrant groups in a variety of settings (e.g., Conroy & Miyakawa, 1972).

Finally, another sociologically-based approach to immigrant adaptation has been the ethnographic study of immigrant communities (Kim, 1988). For instance, Gans (1962) used this approach in his study of life patterns and activities of an Italian-American community.

Unlike the group level approaches of sociology and anthropology, some studies have examined immigrant adaptation at the individual level. Such studies have been conducted by researchers in the areas of social psychology, communication, sociolinguistics, cultural anthropology, psychiatry and other areas concerned with mental health.

By and large, Kim (1988:19) has argued that these studies focused on "strangers' psychological reactions and social integration while living in a new environment for varied lengths of times." Furthermore, Kim (1988:19) has argued that they may be subdivided into two areas: (a) "adaptation of long term residents (such as immigrants and refugees living in another culture more or less permanently)", and (b) "adaptation of short-term sojourners (such as diplomats, international students, Peace Corps volunteers, and overseas employees of multinational corporations)" (Kim, 1988:19).

The process of immigrant adaptation has generally been labelled 'acculturation'. According to Berry et al. (1992), Graves (1967) has referred to 'psychological acculturation' as "the changes that an *individual* [italics added] experiences as a result of being in contact with other cultures and as a result of participating in the process of acculturation that his cultural or ethnic group is undergoing." This form of acculturation has therefore been contrasted with 'group-level acculturation', a process mostly studied by anthropologists and sociologists as indicated above.

Berry et al. (1992) have proposed that the distinction between acculturation at the individual level and as a group-level phenomenon was important for two reasons:

1. The phenomena are different at the two levels. At the population level "changes in social structure, economic base and political organization frequently occur while at the individual level the changes are in such phenomena as identity, values, and attitudes" (p.272).
2. "A second reason for distinguishing between the two levels is that not every acculturating individual participates in the collective changes that are under way to the same extent or in the same way" (p.272).

Studies concerned with long-term adaptation of immigrants at the individual level have mainly sprung from the efforts of social psychologists and researchers in the area of communication. Kim (1988) points out that because of the "relative newness of such inquiries, key concepts (such as acculturation and assimilation) from the 'older' fields of anthropology and sociology are used alongside new terms such

as 'psychological acculturation' (Berry 1975,1987; Berry, Kim, & Boski, 1987)."

A general approach at the individual-level of inquiry has been to identify key variables in the adaptation of immigrants. For instance, Taft (1957) suggested that such concepts as attitudes, frames of reference, social motivation, beliefs, role expectations, and role behavior were important factors in the adaptation process. He then went on to propose a seven stage model of assimilation which portrayed the immigrant moving progressively from a 'cultural learning' stage toward a 'congruence' stage. Alternatively, Stonequist (1964) examined immigrant adaptation from the perspective of an individual's feeling of isolation or marginality.

Kim (1988:20) points out with respect to the social psychological or individual-level perspective, that from an ideological standpoint, it too, like its anthropological and sociological (i.e., group-level) counterparts, appears "to have shifted from the earlier assimilationist view to the more recent pluralistic view." This shift has become apparent in the work of Berry (1976,1980,1984,1988) where 'assimilation' is but one of four possible adaptation 'responses' or modes. Acculturation typologies are also discussed in Mendoza and Martinez (1981) and Ting-Toomey (1981). This broader, multicultural view of the acculturation process, rather than its narrower assimilationist-type counterpart, is stressed by these typological studies.

Keefe and Padilla (1987) have also taken a pluralistic approach in their study. They went on to propose a model of 'culture change' that was based on two elemental dimensions or superfactors. The first was 'cultural awareness' which was said to be somewhat representative of 'Americanization' (i.e., 'acculturation' taken in its narrower assimilationist-type meaning). The second, 'ethnic loyalty', was said to represent the retention of traits from the culture of origin. Hence, it was paralleled to ethnic identity. Each of the two superfactors was, in turn, said to encompass various first-order dimensions such as 'language preference and choice'.

Moreover, a considerable literature on language and social identity theory (Tajfel, 1978:63) has developed over the last two decades. This has yielded important insights into the behaviour of individuals in host environments with respect to changes in their identities. Tajfel (1978) defines social identity as:

"(The) part of an individual's self-concept which derives from his (her) knowledge of his (her) membership in a social group (or groups) together with the value and emotional significance attached to that membership" (p.63).

According to the theory, simply being a member of a group provides individuals with a sense of belonging that contributes to a positive self concept (Phinney, 1990). Much of the research in this area has dealt with "the notion of 'self-hatred' among disparaged ethnic groups, generally with reference to Black Americans" (Phinney, 1990).

Language has also been given much attention due to its linkage with identity (Giles, 1977). Furthermore, second language competence in inter-ethnic situations has been examined by Giles and Johnson (1981,1986). They argued that it was negatively related to the strength of identification with an individual's ethnic group. Language has also tended to emerge as the single most important aspect of ethnic identity (e.g., Giles, Taylor, & Bourhis, 1974; Giles, Taylor, Lambert, & Albert, 1976). The multidimensional or multifaceted nature of ethnic identity is however undeniable (Phinney, 1990).

Cross-cultural adaptation has also received much attention in areas concerned with mental health (see Rogler et al., 1991). For instance, many studies have looked into the relationship of acculturation to alcohol drinking patterns. One of the most consistent findings in alcohol research has been that people's attitudes, beliefs and behaviours with respect to the use of alcohol differed substantially across national groups and across class and ethnic subcultures within nations (see Greeley, McCready, & Theisen, 1980; Heath, 1986; Vaillant, 1983; Gilbert, 1987). Furthermore, there has appeared ample data showing differences in drinking patterns between host nations and corresponding immigrant populations. For instance, Gordon (1978) has reported that some immigrant groups such as Puerto Ricans appeared to drink more after immigration than it was considered normative in their countries of origin. Conversely, Kitano, Hatanaka, Yeung, and

Sue (1985) have found that the Japanese were less inclined to drink after immigration. Finally, Blane (1977) has demonstrated that among Italian immigrants, the relationship between frequency of drinking and quantity consumed was mediated by changes in drinking occasions.

A second group of studies at the individual-level has looked into short-term cross-cultural adaptation processes. These studies have been spurred by student exchange programs and the Peace Corps movement of the 1960's (Kim, 1988). For instance, Klineberg and Hull (1979) conducted an 11 country study of university exchange students. Level of satisfaction was taken as an indicator of adjustment.

An important theme in many sojourner studies has been the investigation of 'culture shock'. This concept has been defined by Oberg (1960:177) as "the anxiety that results from losing all of our familiar signs and symbols of social intercourse."

Various models of adjustment stages have also been proposed. For instance, Oberg (1960) described four stages ranging from a "honeymoon stage" to "a final stage in which adjustment is about as complete as possible, anxiety is largely gone, and new customs are accepted and enjoyed."

Curves have often been used to describe the stages of sojourner adjustment with respect to change in satisfaction patterns over time (see Church, 1982; Coelho, 1958). In fact, U-curve and W-curve patterns have often been proposed.

However, they have not always been consistently observed in empirical research (Kim, 1988).

Other studies have focused on the 'effectiveness' of sojourners in foreign cultural environments. For instance, Hawes and Kealey (1981) argued that interpersonal skills, identity, and realistic pre-departure effectiveness were the best predictors of overseas effectiveness.

Finally, Kim (1988:26) has argued that many of the approaches to cross-cultural adaptation, and especially those dealing with sojourner adaptation, have "tended to view cross-cultural adaptation experiences as problematic and negative." Nevertheless, Adler (1972,1987) has proposed that culture shock may be a profound intercultural learning experience that can lead to a high degree of self-awareness and personal growth. A similar position was taken by Ruben (1983) who put in question the problem-oriented perspectives on cross-cultural adaptation in his study of Canadian advisors on assignment in Africa.

The next section generally describes the two basic and opposing views of North-American ethnic relations, namely: 'assimilationism' and 'ethnic pluralism'. It is important to contrast the two perspectives because they underlie much of the work in cross-cultural adaptation. This is especially apparent in studies concerned with the measurement of acculturation and ethnic identity.

1.3 ASSIMILATION vs PLURALISM

Y.Y. Kim (1988) has argued that anthropologists and sociologists "have often been influenced by social philosophies (or ideologies) of a particular time" (p.17). More precisely, she stated that:

"Because ethnicity has historically been a sensitive political issue, studies in this area have closely mirrored changes in the political environment" (p.17).

Similarly, Bentley (1981) summarized that:

"At times, investigations of ethnicity appear to have been prompted less by scientific curiosity than by policy concerns" (p.xii).

Over time, this trend has particularly become evident in the work of social scientists espousing the 'melting pot' view of American society and later on, by those subscribing to ethnic or cultural pluralism (i.e.; multiculturalism).

The 'melting-pot' hypothesis, originally proposed in a play of 1914 by Israel Zangwill, was characterized by the belief in a "coming-together of the 'best' traits of each culture" (Kim, 1988). In turn, this view was inexorably linked to a school of thought called 'assimilationism' whose tenets were, in turn, originally based on a type of 'social Darwinism' entailing what assimilationists called 'ethnic evolution' (Hraba, 1979).

Vander Zanden (1972) has defined assimilation as:

"(A) process whereby groups with diverse ways of thinking, feeling, and acting become fused [*italics added*] together in a social unity and a common culture" (p.258).

He went on to say that the phrase 'fused together in a social unity' referred to integration or "the fusion of groups in the sense that social interaction [was] no longer predicted upon one's racial or ethnic identity" (1972:261).

In 1921, the assimilationist perspective was presented by Park and Burgess in an effort to explain events thought to be related to the large number of immigrants entering the U.S. In fact, 33 million had done so in the period 1820 to 1920 (Lambert & Taylor, 1990). It was predicted that ethnic groups and minorities would gradually "assimilate." Lambert and Taylor (1990) have argued that "the assumption was that with time ethnic differences and rivalries would disappear." Somewhat similarly, Kim (1988) has stated that assimilationists held that "immigrants, given time, will ultimately change their original cultural traits to those of the American society."

Hraba (1979) has argued that the following assumptions underlie assimilationism:

1. "Ethnic evolution in America results in the assimilation of the nation's ethnic groups."
2. "Assimilation is assumed to result from some sort of natural history or to be a product of societal modernization, an outcome of industrialization, occupational diversification urbanization and the spread of mass education and literacy."

However, the validity of assimilation has been challenged a number of times by a variety of ethnic groups. For instance, Afro-Americans, throughout their Civil Rights Movement, have tended toward a rediscovery of their ethnic roots. This

movement was also noted for giving rise or impetus to other ethnic movements throughout the U.S. since the sixties (Kim, 1988). Similarly, Novak (1971) suggested that Poles, Italians, Greeks, and Slavs remained "unmeltable ethnic groups outside their immigrant ghettos." Hence, it had therefore become evident that the ethnicity of immigrants had in fact survived, persisted unscathed in many of its aspects, and had not 'melted' away as the assimilationists predicted.

Social scientists then began to focus on the ethnicity of immigrants rather than assimilation. Accordingly, the cultural pluralist orientation emphasised "the persistence of ethnicity as the basis of the continued importance of ethnic groups" (Kim, 1988). For instance, Glazer and Moynihan (1963) in Beyond the Melting Pot, a study of ethnicity in New York City, have noted that ethnicity pervaded all spheres of life among ethnic individuals and groups. They went on to reject the 'melting-pot' view and stated that: "(the) point about the melting pot is that it did not happen"(p.290).

Keefe and Padilla (1987) have argued that:

"According to social scientists in the first part of this century, ethnicity would eventually disappear in urban, industrial societies, including the United States. This assumption stemmed from early theoretical formulations by Durkheim, Tonnies, and Weber, among others, who associated urbanism with increasing individualism, growing alienation in a mass society, greater geographic and socioeconomic mobility, and the loss of community (Gemeinschaft), all of which would contribute to the decline of meaningful ties to any particular group. Empirical studies accomplished in the second half of this century, however find much evidence to the contrary. Ethnicity does not

disappear in cities; it not only persists, but in many ways is reinforced, and some would say that it is created by the urban social system (see for example Yancey, Erickson, and Juliani, 1976). It is for this reason that we find the term ethnicity used more and more by contemporary social scientists" (p.13).

Hraba (1979) has proposed that the three following assumptions underlie ethnic pluralism:

1. "While relations among ethnic and racial groups in America evolve, this evolution does not necessarily bring the assimilation of these groups into a single, monolithic entity."
2. "As relations among ethnic groups evolve, the expression of ethnicity changes. In America, ethnic boundaries have generally grown more inclusive and less restrictive, and ethnic identity and its cultural expression have become more domestic and less foreign."
3. Reasons for the persistence of ethnicity in modern American society include the nation's tolerance for ethnic pluralism, the sociopolitical role of ethnic groups in modern society, and the psychological functions served by ethnicity."

In the Canadian context in particular, the persistence of ethnicity has been greatly encouraged by the adoption of the Canadian "Multiculturalism" policy in 1971 (Lambert & Taylor, 1990, Ramirez, 1989).

Nevertheless, there seems to be little agreement on the meaning of the term 'ethnicity'. Despres (1975) argued that ethnicity had been defined in two general ways: the objective and the subjective. From the point of view of the former and earlier approach, ethnic groups were differentiated from one another "on the basis of cultural traits (language, religion, or national origin) and/or the relative accumulation of

resources including wealth, social status, and political power" (Keefe & Padilla, 1987:13). The latter approach had, on the other hand, emphasized "identification and identification forced by others-an approach which has contributed to the growing interest in the concept of ethnic identity or a 'shared feeling of peoplehood'" (Keefe & Padilla, 1987:13).

Accordingly, Bennett (1975) contended that the old definitions of ethnicity (i.e., objective form), those which located ethnicity in distinct things such as segregated neighbourhoods, did not apply in the modern world of intercommunication and movement. He went on to say that "ethnicity is a cognitive category and always has been." Similarly, Hraba (1979) noted that:

"In recent works on American pluralism, ethnicity is considered to be ultimately a psychological phenomenon which can be expressed in any identity display. Ethnic identity is commonly asked for and given in the course of social interaction, for it is helpful and sometimes critical that we know the ethnicity of another person in order to anticipate how that person will respond to us. It would be good to know if someone is a Polish-American before starting into a series of Polish jokes" (p.83).

Hraba (1979:63) went on to say that the 'new ethnicity' (i.e., subjective form) was in fact "a badge phenomenon, which can be voluntarily displayed in the presentation of self and can be used in both personal and group strategies to achieve certain objectives in a modern society." This view has entailed a variety of definitions of ethnicity based on the concept of 'ethnic identity'. For instance, it was argued that "ethnicity is a general state of consciousness, an identity

which is not necessarily obvious but which can be voluntarily displayed in overt behavior in a variety of settings" (Bennett, 1975). This conception of ethnicity is also sometimes referred to as 'situational ethnicity'. Accordingly, Keefe and Padilla (1987) have stated that:

"In fact, some researchers have been led to define ethnicity wholly in relative social terms. According to theories of situational ethnicity, ethnic-group membership and identity can and do change in reaction to situations of contact with other groups..." (p.14)

1.4 AN OBVIOUS NEED FOR INTEGRATION

The above discussion has attempted to sensitize the reader to the various approaches to the study of cross-cultural adaptation and to the two basic underlying assumptions of much of the work in the field; namely, 'assimilationism' and 'ethnic pluralism' (i.e., 'multiculturalism').

It is obvious that the field of cross-cultural adaptation has benefited from the diversity of the three main approaches; namely, the sociological, anthropological, and social psychological. Nevertheless, it seems to also have been impeded by the lack of consensus and coherence in definitions and conceptualisations of the adaptation process.

Kim (1988:27) argues that the "field's growth has often been stunted by provincial traditions, and extensive cross-cultural fertilisation and integration has not occurred." She, however, goes on to say that the "complexity of the field of

cross-cultural adaptation makes it difficult to synthesize all the existing approaches and to interpret the results meaningfully" (1988:27). Four main areas of concern are apparent to Kim (1988):

1. Inconsistent use of concepts;
2. lack of coordination between group and individual-level approaches;
3. lack of integration between studies of immigrant and sojourner adaptation;
4. the narrowness of perspectives that view cross-cultural adaptation as either a positive (desirable) or a negative (undesirable) phenomenon.

With respect to area '1'; Kim (1988) argues that:

"Different terms are used by different investigators to refer to essentially the same process, and the same terms are defined by different investigators in different ways. For example, a variety of terms have been used to refer to the process immigrants and sojourners go through in a new and unfamiliar culture including 'acculturation', 'adaptation', 'adjustment', 'assimilation', 'integration', 'resocialisation', and 'transculturation', to name a few. Each of these terms, in turn, has been defined conceptually and operationally from many divergent viewpoints and approaches. This general failure to share the common definitions is a fundamental impediment to systematic understanding of the cross-cultural adaptation process ... A lack of common terminologies across disciplinary boundaries is symptomatic of, and at least partially responsible for, the lack of coherence and cross-fertilisation among conceptual and research activities that characterise the present state-of-the-art in the field of cross-cultural adaptation" (p.27).

Similarly, Keefe (1980) states that:

"Acculturation is one of those terms all social scientists use although few can agree upon its meaning ..., the term 'acculturation' is usually interpreted both broadly and in other cases quite narrowly. It is this jump from the general to the

specific which has often caused confusion and consequently led to general dissatisfaction with acculturation studies and a decline in acculturation related research" (p.85).

Weinstock (1964) concurs. He argues that the term 'acculturation' "is not used with any consistency". He goes to say that "(some) writers use the terms 'assimilation', 'accommodation', 'absorption', 'cultural integration', 'social acceptance', 'convergence of norms', 'self-identification', etc., to denote the concept."

Finally, Keefe and Padilla (1987:6) state that "(theoretical) discussions of acculturation and assimilation in the literature tend to be fraught with muddled thinking."

Given the confusion associated with terminology in the field, it would perhaps be best to examine a variety of definitions of the adaptation process and to arrive at some kind of a description of the process in a multicultural milieu. We will therefore now turn our attention to the concepts of 'acculturation', 'assimilation', and 'Americanization'.

CHAPTER 2

ACCULTURATION

A central concept in the field of cross-cultural adaptation is that of 'acculturation'. The term is characterized by ambiguity and vagueness in that a variety of definitions which vary in precision and meaning are provided in a multidisciplinary body of literature. We therefore devote a large section of this chapter to an examination of what is implied by the term. As we go through a number of definitions, we also try to establish the meaning of acculturation with respect to the context and purpose of our study. Furthermore, we attempt to delineate 'acculturation' from 'enculturation', 'assimilation', and 'Americanization' or 'Anglo conformity'.

Secondly, we dwell into the conceptualization and structure of the construct in terms of models and dimensions. Finally, we argue that the multicultural process to which some authors refer as 'acculturation' is perhaps better described by the term 'culture change'.

2.1 DEFINITIONS OF ACCULTURATION

According to Keefe and Padilla (1987) the term 'acculturation' "appeared in the 1920's in American anthropology when researchers turned from an interest in studying and reconstructing traditional American Indian cultures to an interest in culture contact principally between primitive and civilized cultures." In an effort to retrace the term's origins, Herskovits (1938) argued that the earliest use

of the term dated back to 1880 and was to be found in the writings of the American ethnologist J.W. Powell (see Campisi, 1947:6).

Campisi (1947:6) stated that by 1928, "the term had become so popular as to merit inclusion in Webster's Unabridged Dictionary and was defined as the 'approximation of one human race or tribe to another in culture or arts or by contact'." However, Campisi (1947:6) went on to say that one of "the serious objections to the use of this term (in 1947) was that ... it had picked up a variety of conflicting meanings." Similarly, Linton (1940) stated that "(it) must be remembered that the term acculturation has been in use for over fifty years and has accumulated a wealth of associations."

Herskovits (1938) stated the following with respect to the confusion that arose:

"It is evident that the students of cultural change who have employed the term acculturation have seldom sought to define it, or to assess its implications before using it--indeed, this is perhaps the primary reason for the present discussion. For some the word seems to imply the meaning inherent in its earliest uses--the result of somewhat close contact between peoples resulting in a give-and-take of their cultures; or for others it appears to hold the significance implicit in Powell's usage of 1900--the process whereby a specific trait is ingested by a recipient; while still others accept it as the means whereby an individual 'becomes acculturated' to the patterns of his own society [this is in fact said to refer to enculturation as we shall see below], a usage that makes the term 'acculturation' a synonym for 'education'. Since all these are but phases of

cultural change, and in their psychological aspect equally involve the learning processes, it is not strange that in the minds of some students all these meanings seem to be held simultaneously" (p.6).

Confusion surrounding the terms meaning was in fact so prevalent that in 1935-36, the Social Science Research Council (SSRC) appointed Redfield, Linton, and Herskovits to form a 'Subcommittee on Acculturation' which was subsequently charged "with the task of analyzing and defining the parameters for this new field of inquiry within the domain of cultural anthropology" (Kim, 1988). A reformulation of the term by the SSRC was attempted in 1954. Consequently, the two classic formulations of the concept are:

1. "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups ... under this definition acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation. It is also to be differentiated from diffusion, which while occurring in all instances of acculturation, is not only a phenomena which frequently takes place without the occurrence of the types of contact between peoples specified in the definition above, but also constitutes only one aspect of the process of acculturation" (Redfield et al., 1936).
2. "Culture change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the consequence of direct cultural transmission; it may be derived from non-cultural causes such as ecological or demographic modification induced by an impinging culture; it may be delayed as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life. Its dynamics can be seen as the selective

adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors" (Social Science Research Council, 1954).

Redfield's et al. (1936) perspective on acculturation stemmed from an anthropological approach and as a result of its formulation, "acculturation was formally adopted as a legitimate new area of study" (Kim, 1988). Nevertheless, after their definition was proposed, criticisms began to multiply. Campisi (1947) argued that this definition drew heavy attacks from social scientists because of its "lack of precision" and "its failure to distinguish between fundamental processes involved in social change." Even, Linton, one of its formulators expressed dissatisfaction with the definition. He argued that "I am both keenly conscious of its shortcomings and at a loss (about) how to improve it" (Linton, 1940). He however stated that "any definition more precise than the one given would introduce as many difficulties as it removed" (Linton, 1940).

Keefe and Padilla (1987) argue with respect to definitions of acculturation which followed that of Redfield et al. (1936) that:

"Later reviews of the concept by Broom et al. (1954) and Teske and Nelson (1974) retain basically the same interpretation. Thus, acculturation is defined as one type of culture change-specifically, change occurring as the result of continuous contact between cultural groups, and furthermore it may affect any cultural trait ... There is no specification within this broad definition of the types of changes expected, the degree of change, or the direction of change" (p.15).

Confusion is apparently still rampant in the area today. An apparently poor attempt at a solution to the problems discussed above seems to have been the more recent adoption or formulation of various definitions of acculturation which lack even more specificity than their SSRC counterparts of 1936 and 1954. One needs only to examine the definition proposed by Spicer (1968:21) who defines acculturation as "those changes set in motion by the coming together of societies with different cultural traditions." One may in fact argue that it is perhaps devoid of meaning and useless for measure development purposes. Similarly, Kim (1978:199) offers the following definition: "the process of cognitive, attitudinal, and behavioral adaptation to the new cultural system." Once again, a lack of precision is evident.

Another apparent 'solution' to this problem rests in not providing a formal definition of 'acculturation'. This is apparent in many articles that deal with the measurement of the construct. Accordingly, the literature is inundated with measures that seem to tap very different things. This results in even more confusion.

Nevertheless, we may draw some general conclusions about what is meant by 'acculturation' from the definitions proposed above. In reference to Redfield's et al. (1936) definition, Berry et al. (1992) identify "some key elements that are usually studied in cross-cultural psychology":

"First there needs to be continuous and firsthand contact or interaction between cultures; this rules out short-term, accidental contact, and it rules out diffusion of single cultural practices over long distances (see Bochner, 1982). Second, the result is some change in the cultural or psychological phenomena among the people in contact, usually continuing for generations down the line. Third, taking these two aspects together, we can distinguish between a process and a state: there is dynamic activity during and after contact and there is a result of the process that may be relatively stable; this outcome may include not only changes to existing phenomena, but also some novel phenomena that are generated by the process of cultural interaction" (p.273).

Berry et al. (1992) go on to say that:

"These distinctions can be considered in a general system of acculturation, in which there are two cultures in contact. In principle each could influence the other equally, but in practice one tends to dominate the other, leading to distinction between the 'dominant group' and the 'acculturating group'" (p.273).

Additionally, Berry (1988) argues that while originally proposed as a group-level phenomenon, acculturation is now widely recognized as an institutional-level phenomenon, and is termed 'psychological acculturation'. He states that:

"At this second level, acculturation refers to changes in an individual (both overt behaviour and covert traits) whose cultural group is collectively experiencing acculturation. It is important to note here that, while mutual changes are implied in the definition, in fact most changes occur in the non-dominant group (culture B) as a result of influence from the dominant group (culture A). It is on these non-dominant (or acculturating) groups that we (should) focus in trying to understand how people adapt psychologically during acculturation" (p.41).

With respect to Berry's (1988) last point, a similar yet more extreme argument was offered by Ogburn (1922) who clearly and strictly "defined acculturation as a one-way process, the

implication of which is that the term should be used only when referring to those culture contact situations which result in directed change of the subordinate culture" (Campisi, 1947). The implication of such an argument is that the term 'assimilation' is perhaps better suited to situations where fusion of dominant and immigrant cultures occurs. Such situations imply a two-way process whereby both the immigrant and host cultures experience change or movement toward an amalgam of the two cultures.

A more recent definition that is consistent with the one-way process position on acculturation is that of Hazuda, Stern and Haffner (1988) who define acculturation as "a multidimensional process, resulting from intergroup contact, in which individuals whose primary learning has been in one culture (e.g., the Mexican or Mexican-American culture) take over characteristic ways of living (attitudes, values, and behavior) from another culture (e.g., mainstream non-Hispanic white culture)." Similarly, Garcia and Lega (1979) simply define the process of acculturation as "the acquisition of the values and behaviours of a host society by members of a minority or immigrant group." They also differentiate it from 'level of acculturation' by stating that it is to be "interpreted broadly as a capacity to function in and interact with the larger society." The process is thereby differentiated from an outcome.

In fact, we shall see below that definitions such as that postulated by Hazuda, Stern, and Haffner (1988) and that of Garcia and Lega (1979) are in fact referring to the process of 'Americanization' and thus carry assimilationist undertones. Clearly, when one takes account of the multicultural environments of the U.S. and Canada, the adaptation process becomes a much more complicated affair because the maintenance of culture of origin must be acknowledged in a definition and model of the process. Such an approach is implicit to the works of Berry (1980,1986,1988); Keefe and Padilla (1987); Mendoza and Martinez (1981); and Padilla (1980).

Before proceeding on to the next section, we wish to provide the reader with two additional definitions of acculturation. In 'A Modern Dictionary of Sociology', Theodorson and Theodorson (1969) give two possible definitions:

1. . "The modification of the culture of a group or an individual through contact with one or more other cultures and the acquiring or exchanging of culture traits."
2. "The transmission of culture from one generation to another within the same culture. In this sense the term has the same meaning as socialization" (p.3).

Once again, definition '1' says very little and definition '2' refers in fact to 'enculturation' or first culture learning as we shall see below.

The 'Dictionary of Social Behavior and Social Research Methods' by Stang and Wrightsman (1981) proposes the following definition:

"The process of change that a culture undergoes as a result of the interaction of its members with members of another culture ..." (p.1).

We are still obviously faced with a very vague and ambiguous notion of 'acculturation'. It will become apparent to the reader that although the classic SSRC definitions and the two just above are not very helpful in clearly indicating what is meant by the term, it may be of some help to look at what terms are not indicative of '*acculturation*' or *culture change in multicultural environments*; or at terms which can be delineated from 'acculturation'. Finally, the typologies and models reviewed below are, on the other hand, quite helpful in giving us a general impression of what this term implies when it is taken to indicate immigrant adaptation in multicultural environments such as Montreal, Canada.

2.2 ACCULTURATION AND ASSIMILATION

Although the distinction between 'acculturation' and 'assimilation' has been alluded to, it seems nevertheless necessary to look into the relationships among the two concepts because they are often discussed together in the literature. For instance, Gordon (1964) argues that "acculturation is a prerequisite for assimilation." Accordingly, Keefe and Padilla (1987) find it necessary to distinguish between 'acculturation' and 'assimilation' which they take to be two different concepts. They however also point out the relationship between the two processes. They go on to say that:

"(Acculturation) is the loss of traditional cultural traits and the acceptance of new cultural traits (these can be two distinct processes), while ... assimilation is the social, economic, and political integration of an ethnic minority group into mainstream society. Obviously the two processes are related, with most social scientists agreeing that acculturation must to some extent precede assimilation. However, while some social scientists argue that the processes are directly correlated and inevitable, it is by no means clear that the relationship between acculturation and assimilation is linear, for as Gordon (1964) has pointed out, acculturation does not always ensure assimilation" (p.6).

Keefe and Padilla (1987) further add that:

"While acculturation refers to the acceptance of cultural patterns and traits, assimilation refers to the social, economic, and political integration of an immigrant or ethnic minority group member into mainstream society. In order for assimilation to occur, the minority group member must have acculturated to some extent and must be accepted by the dominant group" (p.18).

A good example of the opposing views held by pluralists and assimilationists regarding the place occupied by acculturation in frameworks of the adaptation process rests in contrasting the views of Gordon (1964), an assimilationist, and those of Teske and Nelson (1974) who took a pluralistic perspective in the development of their model.

Gordon (1964) proposes that immigrant adaptation includes seven subprocesses of 'assimilation'. The following progressive model of assimilation ensues:

1. cultural or behavioral assimilation;
2. structural assimilation;
3. material assimilation;
4. identificational assimilation;

5. attitude receptional assimilation;
6. behaviour receptional assimilation;
7. civic assimilation.

In this assimilationist conception of the adaptation process, acculturation is posited as "the first of the types of assimilation to occur when a minority group arrives on the scene" and it "may take place even when none of the other types of assimilation occurs simultaneously or later" (Gordon, 1964:71-81). Furthermore, it is apparent that in Gordon's (1964) view, immigrants must go through all the seven stages so as to be completely assimilated. Hence, assimilation is viewed here not only as a process made up of subprocesses but also as the final goal/outcome of cross-cultural adaptation in American society.

On the other hand, Teske and Nelson (1974), take a pluralistic view in the development of their theory of immigrant adaptation. They argue that "assimilation is a special case of changes that are involved in the acculturation process" (Kim, 1988). Thus, the latter is taken as the broader of the two processes. This view is obviously quite different than that of Gordon (1964) who argued that acculturation (i.e., 'cultural assimilation') is the first of seven steps toward complete assimilation.

Additionally, Teske and Nelson (1974) argue that acculturation is (potentially) a bidirectional process. As to assimilation, they argue that it is a "unidirectional process

(toward the dominant host culture only) and requires value changes within the assimilating group" (Kim, 1988). In accordance with their framework, Teske and Nelson (1974) define acculturation along the following characteristics (see Kim, 1988):

"(1)a dynamic process that may involve (2)either groups or individuals in (3)direct contact situations between cultures. The changes that take place (4)can occur in one or both cultural groups and (5)changes in values may be involved. Acculturation does not require (6)a change in the reference group, (7)internal change, or (8)the acceptance by the outside group or culture" (in Kim, 1988:18).

Furthermore Teske and Nelson (1974) hold that when characteristics six, seven, and eight are present, assimilation is considered to have occurred.

Finally, Kim (1988) makes the following point regarding conceptualizations of acculturation and assimilation:

"(They) differ in their view on what the fundamental directionality of change ought to be in immigrant groups in the process of adapting to the host society. M. Gordon's assimilation model, for example, is focused on the adaptive change toward complete assimilation, but Teske and Nelson's acculturation model considers such assimilation as neither necessary nor inevitable" (p.19).

2.3 ACCULTURATION AND ANGLO-CONFORMITY OR AMERICANIZATION

A further delineation of the terms used in cross-cultural adaptation is necessary. It is apparent that 'acculturation' and 'assimilation' are terms which are often used in reference to a third not so distinct process of ethnic or cultural change; namely, 'Americanization' or 'Anglo conformity'.

From the previous section, it becomes evident in the comments of Keefe and Padilla (1987) that they take 'assimilation' to refer not to its original meaning of 'fusion' of ethnic groups into a type of 'melting pot' but to the conformity of minority ethnic groups to a majority group. Similarly, Teske and Nelson (1974) argue above that 'assimilation' is a unidirectional process which occurs in the direction of the dominant group. They therefore also ignore the two-way 'fusion' aspect of the process proposed by earlier theorists (see Vander Zanden, 1972:278) and hint at a process of adaptation based on conformity to the dominant culture.

The assimilation-type process they are referring to has come to be specifically labelled 'Anglo-conformity' or 'Americanization'. This view has also been extended to the process of 'acculturation' in that conformity to the dominant culture not only involves variables of assimilation (i.e., social, economic, and political) but also occurs with respect to cultural patterns and traits.

As in 'assimilation' (i.e., fusion), these terms, when applied to 'acculturation', also imply a loss of original

culture by immigrants. Unlike 'assimilation' defined originally as 'fusion', these terms imply that loss of culture of origin is concomitant with adoption of traits of a dominant Anglo or American culture. 'Fusion' of cultures into a 'melting pot' is therefore not implied (Jiobu, 1990:10). Furthermore, the dominant culture is taken as immutable.

Thus, the terms 'Americanization' and 'Anglo conformity' are often taken as synonymous of acculturation and/or assimilation. For instance, Jiobu (1988) states that:

"Assimilation is sometimes called acculturation, amalgamation, Americanization, or nondifferentiation ... As used here, assimilation means to blend with the culture and structure of another group. Assimilation has two possible outcomes. (1) The minority loses its distinctiveness and becomes like the majority. In the process, the majority group does not change. This is called Anglo conformity. Or, (2) the ethnic and majority groups blend homogeneously. Each loses its distinctiveness and a unique product results, a process called the melting pot" (p.5).

Accordingly, 'Americanization' or 'Anglo conformity' is a mode of 'assimilation' and therefore laden with assimilationist undertones.

The question still remains as to how can 'Anglo conformity' be differentiated from 'acculturation'. This distinction rests in that acculturation in a multicultural environment has been characterized as a bi-level multicultural process whereby immigrants can retain or maintain aspects of their culture of origin or cultural identity while acquiring or incorporating aspects of a host or majority culture (e.g., Berry, 1986; Mendoza & Martinez, 1981). 'Americanization', on

the other hand, implies that acquisition of dominant/host culture is concomitant with loss of original culture or ethnic identity.

We will further expand on this view in later sections. This view is especially apparent in typologies of acculturation proposed for instance by Berry (1980,1986,1988) and Mendoza and Martinez (1981). These studies take 'acculturation' in a broader meaning than that implied by 'assimilation' (i.e., fusion of cultures into a melting pot) or 'Anglo-conformity' (i.e., acquisition of dominant culture implies loss of original culture). In fact, Berry (1980,1986,1988) argues that assimilation is but one of four modes of acculturation. In taking this broader view and situating assimilation within the wider process of acculturation, Berry seems to resolve many problems regarding the definition of acculturation with respect to past attempts which carry assimilationist overtones in their characterizations of the adaptation process. In fact, many past definitions of acculturation appearing in the previous sections seem to be referring to the process of 'Anglo conformity' or 'Americanization'.

Accordingly, Keefe and Padilla (1987) state that:

"In practice ... the concept of acculturation has been applied in a narrower sense to mean change primarily within the immigrant and minority ethnic groups whose culture becomes more and more like that of the dominant majority group. In the United States, this process has been called Americanization, Anglicization, and Anglo-conformity."

This stance is clearly evident in Weinstock (1964) who defines 'acculturation' as "the process of becoming more American-like" (i.e., Americanization). He goes on to say that acculturation "is conceived of as a process whereby an individual moves from an idealized Hungarian pole of a theoretical continuum toward an idealized American pole."

Such a position is also apparent in definitions proposed by Hazuda et al. (1988) and Garcia and Lega (1979) (see section 2.1). This position is also apparent in the definition of acculturation proposed by Burnam et al. (1987) who state that:

"Acculturation refers to the changes in behaviors and values made *by members of one culture as a result of contact with another culture* [italics added]. It occurs both at a societal or population level (e.g. across generations) and also at an individual level (e.g., *among immigrants through exposure to a new 'host' culture*) [italics added]. Although acculturation is related to immigration it is conceptually distinguishable. While the latter is defined by mobility in terms of physical location, the former refers to the psychological adaption to a new cultural environment. Acculturation is also distinguishable from assimilation, which refers to a process in which members of one culture become fully integrated into the cultural, social, and political life of a new culture" (p.107).

2.3.1 Further Evidence That Acculturation Can Be More Complex Than The Process Implied By Americanization

Caudill (1952) proposed that the rapid adjustment of first and second generation Japanese Americans in the Chicago area after World War II was due to a compatibility of value systems and adaptive mechanisms of the Japanese immigrants and the American middle class. Connor (1977:1) however argues that "Caudill's discussion leaves open the question of the degree of acculturation and assimilation." He goes on to say that "(once) having arrived at middle-class status, is the next step complete assimilation [i.e., 'Americanization'] into the larger American culture with the concomitant loss of ethnic identity or will there be a retention of Japanese characteristics?"

The literature on the subject is by no means unanimous. For instance, Kitano (1969:141-142) states that the Sansei (i.e., third generation) "are, on most measurements of acculturation completely identical to the caucasian group." He goes on to say that "their test results, achievement and interest preferences, and social values are typically American." Similarly, Iga (1966) states with respect to the same generation that:

"(Their) desire to be assimilated [i.e., Americanized] appears to be so complete and their knowledge of Japanese culture, so marginal that we cannot anticipate their return to traditional Japanese interests."

Alternatively, Arkoff (1959), Fenz and Arkoff (1962), Berrien, Arkoff, and Iwamara (1967) report that *both considerable acculturation of the first generation and a residue of ethnic identity in the third generation are apparent* (Connor, 1977).

Similarly, the literature on acculturation is filled with reports which indicate that ethnic groups are able to preserve a high degree of ethnic identity. For instance, Dozier (1951:56) reports that the 'Hopi Tewa' have managed to maintain a "cultural, linguistic, and personality distinction from a numerically larger group." In the same vein, Hallowell (1967) finds that certain personality traits identified among Ojibwa indians are similar to those reported by missionaries some three centuries before.

Nevertheless, Connor (1977) argues that the acculturation of Japanese Americans can perhaps be better likened to that of American Jews than to that of American Indians. More precisely, Connor (1977:3) states in reference to the former that "while there have been numerous adaptations to the American middle class, there remains a desire to retain a Jewish ethnic identity." Similar findings are reported by Dashefsky and Shapiro (1974) in their study of Jewish ethnic identity.

According to Connor (1977), the above material implies that:

"(The) conflict between the two opposing views of acculturation [i.e., Americanization] or retention may be resolved in part by the understanding that acculturation *need not be a unitary process whereby all of the culture traits, beliefs, and values of one group are completely replaced by those of another* [italics added]."

A similar position is taken by Tax (1960) in that he demonstrates that complete acculturation need not be inevitable. He states that:

"(Frequently) a core of meanings, beliefs, and practices would be *retained* [italics added] so that it was often possible to maintain a culturally distinct group in the midst of a culturally different larger society."

The evidence from the United States is therefore non-consensual. It broadly indicates that the adaptation process of immigrants can sometimes be likened to (a) the process implied by 'Americanization' which involves concomitant loss of original culture traits or to (b) a process that involves the maintenance of original culture traits and the acquisition of dominant culture traits.

The important point here is that the latter form has been documented and is therefore possible. Consequently, its existence intimates a type of adaptation on the part of immigrants that is more complex than that implied by assimilationists.

2.4 ACCULTURATION AND ENCULTURATION

Berry et al. (1992) argue that there is an important distinction to be made between the processes of enculturation and acculturation. The former, is said to be "the process that links developing individuals to their (original) cultural contexts", while the latter is "a process that individuals undergo (usually later in life) in response to a changing cultural context" usually experienced after immigration. 'Enculturation' refers therefore to 'first culture learning'.

2.5 TYPOLOGIES OR MODES OF ACCULTURATION

Studies of acculturation as a predictor variable have tended to measure the degree to which an individual experiences change toward a dominant culture. This is evident in studies that propose unidimensional indexes of acculturation as measures of the construct (e.g., Olmedo et al., 1978; Burnam et al., 1987; Cuellar et al., 1980).

Alternative methods to the assessment of 'degree' of the construct have been proposed. For example, Padilla (1980) offers "a discrete typological scale that examines a person's level of cultural awareness and ethnic loyalty to determine type, rather than degree, of acculturation" (Mainous, 1989).

The fact that typologies of acculturation have been proposed suggests that acculturation is viewed by some as a much broader and complex process than indicated in definitions of the construct which allude to the process of 'Americanization' and that do not take account of the

possibility of a separate process: retention of traits of the culture of origin.

For instance, Clark, Kaufman, and Pierce (1976) propose a total of six types which are in turn based on profiles of ethnic identity (i.e., maintenance of culture of origin) while Pettigrew (1988) suggests the existence of a threefold typology.

From a Canadian perspective, Berry (1980:12) proposes 4 varieties of acculturation. They are said to ensue from responses to two questions as illustrated in Figure 1 below.

'Assimilation' and 'Integration' are said to be the two positive varieties of acculturation. The former is said to entail "relinquishing cultural identity and moving into the larger society." The latter, "implies the maintenance of cultural integrity as well as the movement to become an integral part of a larger societal framework" (Berry, 1980).

'Rejection' and 'Deculturation' are described as the negative types of acculturation because they stem from "answering 'no' to the question of establishing or maintaining positive relations with the larger society" (Berry, 1980:13).

Varieties of Acculturation Based on Responses to Two Questions

Varieties of Acculturation	Retention of Cultural Identity	Positive Relationship to Dominant Society
Assimilation	No	Yes
Integration	Yes	Yes
Rejection	Yes	No
Deculturation	No	No

Source: Berry (1980) in Padilla (1980)

Figure 1

The former "refers to self-imposed withdrawal from the larger society" (e.g., segregation). The latter "is characterized by striking out against the larger society and by feelings of alienation, loss of identity, and what has been termed acculturative stress" (Berry, 1980:13-15).

Moreover, when the group's right to choose is taken into account because of tolerance for cultural diversity in a society, Berry (1980) argues that eight forms of acculturation are in fact possible. To arrive at these eight forms, Berry (1980) breaks down each of the four types into two subtypes.

Thus, 'Integration' can either be specified as 'Multiculturalism' or 'Pluralism'. The latter refers to societies where "many cultural groups are present" while the former occurs when "the diversity of cultural groups is valued" (Berry, Kalin, & Taylor, 1977).

Similarly, two varieties of 'Assimilation' are posited. The 'Melting pot' is said to occur "when the groups move freely into the larger society; the other, the 'Pressure cooker' occurs when the groups are coerced into it" (Berry, 1980:15).

'Withdrawal' (self-segregation), and 'Segregation' enforced by a dominant group, are said to form the 'Rejection' option (Berry, 1980).

Finally, the 'Deculturation' option is, in turn, supposed to entail either the 'Marginality' of ethnic groups or 'Ethnocide'. The former is made evident by existence of groups that "are remarkably resistant to change." The latter

option is said to occur "when imposed by the dominant society" (Berry, 1980:15).

Berry (1986,1988) proposes a similar framework to that in Berry (1980)(see Figure 2). It is based on attitudes toward acculturation or "toward the way in which (individuals) want to involve themselves in the process of acculturation." More precisely, it is argued that:

"The framework is based upon two central issues facing all individuals during acculturation; we have already identified these as contact-participation and cultural maintenance. When these two central issues are posed simultaneously, a conceptual framework ... is generated which posits four varieties of acculturation. It is, of course, recognized that each issue can be responded to on a attitudinal dimension, but for purposes of conceptual presentation, a dichotomous response ('yes' or 'no') is shown" (p.39).

Thus, we see that if a person were to answer 'yes' to both questions put forth to him, that person would be on a path defined as 'Integration'. On the other hand, were that person to respond 'no' to both questions, he would be regarded as pursuing a path of 'Marginalization'. From the figure, it is also apparent that two other paths are possible, namely: 'Separation' and 'Assimilation'. They too are dependent upon the answers provided to the two questions. For instance Berry (1986:40) states that "when there is a value placed on holding onto one's original culture, and at the same time a wish to avoid interaction with others, then the 'Separation' alternative is defined."

Four Modes of Acculturation

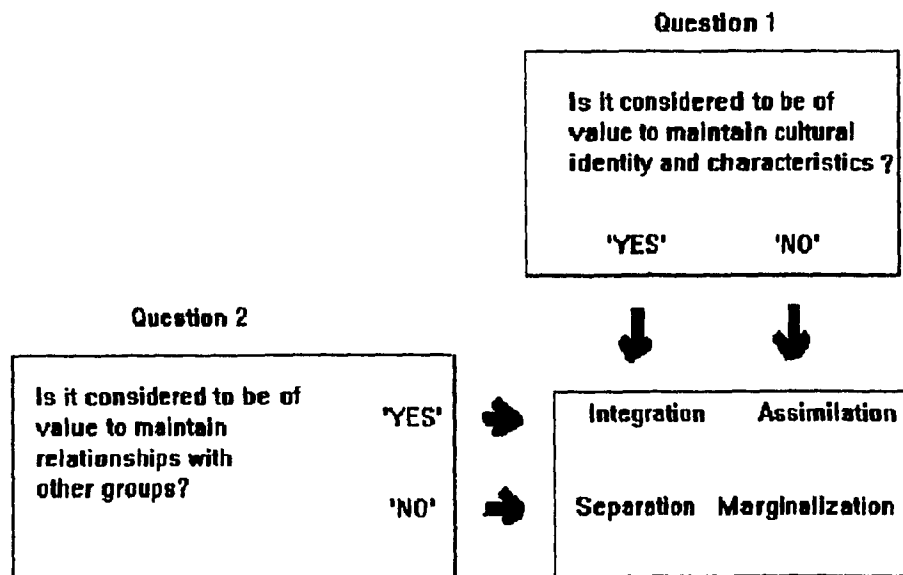


Figure 2

'Assimilation' is once again defined as "relinquishing one's cultural identity and moving into the larger society." Berry (1988: 44) further states that "it can take place by way of absorption of a non-dominant group into an established dominant group, or it can be by way of the merging of many groups to form a new society as in the 'melting pot' concept."

The 'Integration' option is said to imply "some maintenance of the cultural integrity of the group (that is, some reaction or resistance to acculturative pressures) as well as the movement to become an integral part of a larger societal framework (that is, some adjustment)" (Berry, 1988). With respect to Gordon's (1964) framework, Berry (1988) argues that "such an arrangement may occur where there is some degree of structural assimilation but little cultural and behavioural assimilation."

'Segregation' and 'Separation' are possible under conditions where there are "no substantial relations with the larger society." When the dominant group controls the situation, the former is said to occur. On the other hand, the latter ensues when "the maintenance of a transitional way of life outside full participation in the larger society may be desired by the acculturating group and thus lead to an independent existence, as in the case of separatist movements (that is, reaction followed by withdrawal)." In other words, the strategies of 'Segregation' and 'Separation' "differ mainly with respect to which group or groups have the power to determine the outcome" (Berry, 1988).

The final option is said to be "characterized by striking out against the larger society and by feelings of alienation, loss of identity", and acculturative stress (Berry, 1988).

It is further argued that under 'Marginalization', "groups lose cultural and psychological contact with both their traditional culture and the larger society" (either by exclusion or withdrawal).

As to the assessment of the four conceptual alternatives, Berry (1986) argues that:

"The four scales are developed by selecting a number of topics (e.g., endogamy, ethnic media) which are relevant to acculturation in the particular group. Then four statements (one for each alternative) are generated with the help of informants ... Administration involves either a Likert scale response to each statement, or a statement of preference for one of the four statements within a topic. Four scores are then calculated for each person by summing across topics within each alternative" (p.40).

The importance of Berry's (1980,1986) typologies lies in that they are indicative of the following:

1. The process of acculturation in a multicultural environment such as Canada does not necessarily involve an inverse relationship between acquisition of host traits and maintenance of original traits as many conceptual and operational definitions of acculturation suggest. This pluralistic position is not only apparent in Berry's (1980,1986) 'Integration' option but also in the mere fact that a typology is proposed which acknowledges, and is in fact based on, different modes or types of acculturation.
2. Although Berry does not provide a formal definition of 'acculturation', it is obvious that he takes the term to refer to a wide variety of processes. In doing so, he presents a multicultural option to the adaptation process which involves the maintenance of culture of origin: 'Integration'. He also presents an assimilationist-type option:

'Assimilation'; and two other options which are mostly related to the maintenance of culture of origin. Accordingly, acculturation is taken here in its broader sense and not in the narrow sense suggested by definitions of the term which usually refer to 'Americanization'. The typologies therefore suggest that the term 'acculturation', in Berry's perspective, is very inclusive because it encompasses assimilationist-type processes and multicultural-type processes.

3. Conversely, the typologies also suggest that 'Americanization' is a comparatively narrower term because it refers here to only one of four possible types or modes of acculturation.

Similarly, Mendoza and Martinez (1981) describe 4 typological patterns of acculturation:

1. 'Cultural Resistance': "Either active or passive, against the acquisition of alternate (i.e., dominant) cultural norms, while maintaining native customs."
2. 'Cultural Shift': "A substitution of alternate cultural norms for native customs."
3. 'Cultural Incorporation': "An adaptation of customs from both native and alternate cultures."
4. 'Cultural Transmutation': "An alteration of native and alternate cultural practices to create a unique subcultural entity."

Once again, we see acculturative types suggesting that acquisition of traits of a dominant culture does not necessarily imply the loss of culture of origin. This is apparent in types '3' and '4', 'cultural incorporation' and 'cultural transmutation'. They tentatively represent multicultural options to the adaptation process. 'Americanization' is represented in 'Cultural Shift'. Type '1', 'Cultural Resistance', reflects what can perhaps be referred to as the 'non-Americanized'.

The parallels which can be drawn between the typology in Mendoza and Martinez (1981) and those of Berry (1980,1986) are striking. Accordingly, similar comments seem appropriate with respect to the typology of Mendoza and Martinez (1981):

1. Acculturation is presumed to encompass many varieties of cross-cultural adaptation, it is thus taken in its wider meaning. A meaning that is obviously broader in scope than that of 'assimilation' (i.e., fusion) and that of 'Anglo conformity';
2. Acculturation may be taken to refer to a bi-level multicultural process that does not necessarily imply loss of aspects of the culture of origin in favour of acquisition of aspects of the dominant culture as intimated by definitions of acculturation which, as demonstrated above, refer in fact to 'Americanization' or 'Anglo conformity' which, in turn, represents but one form of acculturation in the typological framework.

Finally, the typologies proposed by Berry (1980,1986,1988) and Mendoza and Martinez (1981) are together suggestive of two final paramount observations:

1. When 'acculturation' is taken in this wider and broader sense, the process may potentially be characterized by two subprocesses; namely, (a) the maintenance of aspects of the culture of origin and (b) the acquisition of aspects of the dominant culture.
2. The two subprocesses are not necessarily inversely related and they may potentially be independent.

2.6 MODELS OF ACCULTURATION

Keefe and Padilla (1987) offer an elegant synopsis of acculturation models. It is briefly discussed below. The 'multidimensionality' of acculturation is also discussed in this section.

2.6.1 General Overview of Acculturation Models

Keefe and Padilla (1987), as in Berry (1980,1986,1988), take a broader view on acculturation. They argue that this "process has been conceptualized in several ways, with each involving a different notion of biculturalism, or facility with two cultures" (Keefe & Padilla, 1987:15). The authors go on to propose the following figure (see Figure 3) as depictive of the three ways in which acculturation has been conceptualized.

The first depiction is called the 'Single Continuum Model'. It is assumed by its proponents that a "gradual replacement of traditional cultural traits with Anglo-American traits" will occur (Keefe & Padilla, 1987). Accordingly, a bicultural person is said to be "one who has changed to some extent in all aspects of life; change is conceived as consistent across cultural traits" (Keefe & Padilla, 1987:16). This model clearly represents the process of 'Americanization' or 'Anglo conformity'.

3 Models of Acculturation

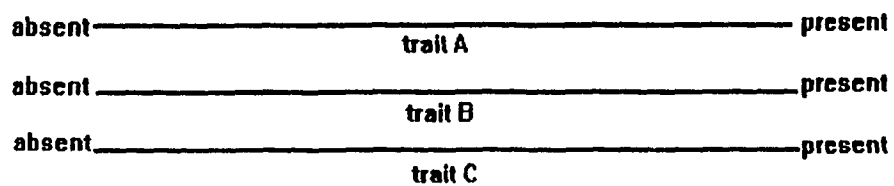
A. Single Continuum Model



B. Two-Culture Matrix Model

Native Culture	Unacculturated	Bicultural
	Marginal	Acculturated
New Culture		

C. Multidimensional Model



Source: Keefe & Padilla (1987:17)

Figure 3

Prior to the formulation of this model, some researchers did not view ethnicity or ethnic identity as varying along a continuum from 'unacculturated' to 'acculturated'. In fact, acculturation was often considered a dichotomous variable or as the polar opposite of ethnicity. For instance, O'Guinn and Faber (1985) argue that immigrants "have typically been viewed as either ethnically-bound or acculturated with nothing in-between." They go on to say that "(occasionally) , authors have recognized the inadequacy of this viewpoint and have included a third 'bicultural' category." The adoption of the 'Single Continuum Model' was therefore an improvement on earlier conceptualizations. Nevertheless, this view still carries strong limitations.

Keefe (1980) argues that most researchers working with American ethnic and native groups use acculturation in this narrower context:

"(The) assumption is that change primarily affects the minority ethnic group whose culture is expected to become more and more like the Anglo majority's culture. This process has been called Americanization, Anglo-conformity, and assimilation" (p.86).

Keefe (1980) goes on to say that "(acculturation) research in the United States thus generally assumes a unidirectional continuum of change from native/ethnic minority culture to Anglo culture." Because of its unilineal aspect, this process is usually "assumed to be one of replacement, that is traditional culture traits are dropped while Anglo traits are added" (Keefe, 1980). An example of such a

conceptualization of acculturation is said to be Spindler's (1955) study of Menomini indians. Culture change was depicted by Spindler as ranging from 'unacculturated' to 'bicultural' and from the latter onto 'acculturated'. Other studies which imply this continuum are those of Bruner (1956); Graves (1967); Linton (1940); and Matthiasson (1968). Within the area of marketing such an approach clearly underlies the work of Valencia (1985).

This model also schematically depicts the process described in definitions of 'acculturation' (i.e., 'Americanization') proposed by Hazuda et al. (1988); Garcia and Lega (1979); Weinstock (1964); and many others. Furthermore, this model underlies many widely accepted measures of acculturation (i.e., 'Americanization'). Appendix A attests to this. The majority of measurement studies reviewed there adhere to the bipolar conceptualization of the process.

Finally, Wallendorf and Reilly (1983:300) dismiss the validity of this model from a consumer behaviour perspective:

"The most important finding of our research is that consumption behavior patterns of Mexican-Americans *cannot* [italics added] be viewed as a simple median between that of the Mexicans and that of the Anglos. In many cases, the consumption patterns of Mexican-Americans are unlike those of either their culture of origin or their culture of residence. Apparently, the [cultural] assimilation process [i.e., acculturation] is more than a simple linear progression from one culture to another" (p.300).

Such a conclusion is consistent with Berry (1980,1986,1988) who stresses two continua of change as

opposed to only one as depicted in the 'Single Continuum Model'. This brings us to the second diagram in Figure 3 which represents a model of acculturation called 'The Two-Culture Matrix'. In this model, "the two cultural systems are treated independently as separate axes forming a matrix" (Keefe & Padilla, 1987:16). Furthermore, it is argued that each culture "is conceived as a single continuum, and individuals may vary in their acceptance of and adherence to the two cultures" (Keefe & Padilla, 1987:16). Individuals who hold on to their original culture traits but who also acquire traits of a new culture are considered bicultural in this case.

This model, similarly to those proposed by Berry (1980,1986,1988), suggests that addition of Anglo culture traits "requires no concomitant loss of traditional behaviors and values" (Keefe & Padilla, 1987:16). This idea is consequently embodied in McFee's (1968) "150% man" where new cultural traits are seen as supplementing native ones. This model also applies to Dohrenwend and Smith (1962) who postulate two dimensions or levels of cultural change:

1. maintenance or loss of traditional culture and;
2. gain of new culture traits.

The third and final general model of acculturation presented by Keefe and Padilla (1987:16) is labelled 'The Multidimensional Model'. It is said to recognize that "the acceptance of new cultural traits and the loss of traditional cultural traits varies from trait to trait." Keefe and Padilla (1987) go on to say that:

"Individuals may quickly discard some native traits and adopt certain traits from the new culture, but other native traits may be maintained and strengthened. In other words, each aspect of culture change must be measured independently. According to this model, a bicultural person would have retained some traditional traits and adopted some new traits, but unlike the case of the two culture matrix, there is no assumption that a bicultural person is highly adept in both cultures" (p.16).

Keefe and Padilla (1987) further add that:

"The concept of selective acculturation has been used to describe the common tendency for immigrants and ethnic minorities to adopt certain strategic traits (especially those such as learning English, which will improve their economic status), while retaining other traditional cultural values and patterns, including child-rearing practices" (p.18).

2.6.2 The Multidimensionality of Acculturation

It is perhaps obvious to the reader at this point that the adaptation process may be multidimensional in that it may span over many aspects of culture and life. For instance, Keefe and Padilla (1987), when discussing the development of their model of 'culture change', argue that:

"(Change) may occur at different rates in different spheres of cultural activity. For example, an immigrant may learn to speak English after living only a few years in the U.S. and adopt American standards of behaviour, but continue to identify as mexicano for all of his/her life" (p.46).

This is also strongly suggested by Burnam et al. (1987) who state that:

"The psychological adaptation which is acculturation involves more than becoming knowledgeable of the language, norms, and values of the new culture; it can involve a fundamental change which includes relearning the meaning of

symbols, readjusting to a new system of values, and relinquishing some old customs, beliefs and behaviours. It follows that acculturation can be reflected in many different aspects of behaviour and values, including language use in different contexts, work-leisure time activities, preferences for food and music, ways of celebrating special events, and relationships with family and friends. This multifaceted nature of the acculturation concept suggests that multidimensional measures of acculturation may be required" (p.107).

Similarly, Mendoza (1989) states that:

"In addition to being a multicultural [i.e., bi-level] process, acculturation is multidimensional. Accordingly, it is not sufficient to measure acculturation with a single variable, such as language, or even with a cluster of highly correlated variables. Instead it is necessary to incorporate multiple items that sample and measure relatively orthogonal dimensions of acculturation."

Further indications of the multidimensionality of acculturation are given by Berry (1986:40-41) who argues that "(virtually) any behaviour studied by psychology is a candidate for a shift during acculturation." More precisely, he stresses that these changes may occur in 'ethnic identity', aspects of cognition, personality, and in "attitudes and contact as psychological characteristics which themselves shift as a result of acculturation."

A synopsis of conceptual dimensions of acculturation/Americanization proposed in a variety of measure development studies appears as a column of Appendix A. The reader is invited to look through this list. It becomes apparent that many aspects of the immigrants cultural make-up are indeed, in Berry's (1986) terms, "candidates for change during acculturation."

Specifically, Berry (1988) argues that the following changes may occur as a result of acculturation:

"First, physical changes may occur: a new place to live, ... Second, biological changes may occur: new nutritional status and new diseases Third, political changes occur, usually bringing the non-dominant groups under some degree of control, and usually involving some loss of autonomy. Fourth, economic changes occur, moving away from traditional pursuits toward new forms of employment. Fifth, cultural changes (which are the heart of the definition) necessarily occur: original linguistic, religious, educational and technical institutions become altered, or imported ones take their place. Sixth, social relationships become altered, including intergroup and interpersonal relations. Finally, numerous psychological changes occur at the individual level. Changes in behaviour are well documented in the literature (see Berry, 1980 for a review). These include values, attitudes, abilities and motives. Existing identities and attitudes change and new ones develop; personal identity and ethnic identity often shift away from those held prior to contact, and views about how (and whether) one should participate in the process of acculturation emerge (see Berry, Kim, Power, Young and Bujaki, 1986); other attitudes (such as intergroup attitudes and lifestyle preferences) also change and develop during acculturation" (p.41).

Nevertheless, acculturation has often been discussed and modelled as a unidimensional process (e.g., Berry & Annis, 1974; Carballo, 1970; Szapocznik, Scopetta, Kurtines & Aranalde, 1978). For instance, Hazuda, Stern and Haffner, (1988) argue in the case of Mexican-Americans that, "measures which are available provide a single, global measure of acculturation (Burnam et al., 1987; Ramirez, Cox, & Castaneda, 1977; Cuellar, et al., 1980; Deyo et al., 1985; Olmedo & Padilla, 1978) even though at a theoretical level acculturation is recognized as a multidimensional process"

(Gordon, 1964; Marden & Meyer, 1962; Olmedo, 1979; Padilla, 1980; Szapocznik et al., 1978; Teske & Nelson, 1974).

Similarly, Szapocznik, Scopetta, Kurtines and Aranalde, (1978) argue that much of the traditional work concerning ethnicity has been criticized for its simplicity displayed in a unidimensional perspective on such constructs as acculturation. In such an approach, multiple indicator scores are usually summed together to produce a global index of acculturation (e.g., Burnam et al., 1987; Caetano, 1987; Cuellar et al., 1980; Delgado et al., 1990; Deyo et al., 1985; Olmedo 1978,1979) because it is argued that these numerous variables are probably interrelated.

Accordingly, Burnam et al. (1987) subjected data gathered via a preliminary version of their measure to factor analysis. The factors that emerged were found to be strongly inter-correlated. This finding prompted them to consider a unidimensional view of acculturation. Nevertheless, the authors go on to say that:

"We must be cautious, however, in drawing the conclusion that the construct of acculturation is best described as unidimensional. Any empirical test of the dimensionality of a measure is limited by the specific items which are subjected to analysis. Although the measure tested in this study was developed with an attempt to adequately cover the relevant dimensions of acculturation, the selected items by necessity represent the perspective of the authors. Maybe subjective judgments must be made about what is and is not relevant for the measurement of acculturation."

The term 'multidimensional' when applied to acculturation is also used to refer to the processes of (a) acquiring new cultural traits and (b) retaining or losing those of the culture of origin; which are, in turn, presumed to underlie 'acculturation'. Thus, what is implied here by 'multidimensionality' is the acknowledgement of the possibility that the traits of the culture of origin may be retained as one acquires the traits of the dominant culture. Such a possibility is not acknowledged by definitions of the process which carry definite assimilationist overtones such as those identified earlier as referring to 'Anglo conformity' or 'Americanization' or 'assimilation' (i.e., fusion of cultures into a 'melting pot').

Therefore, the multidimensionality of acculturation, taken in this broader sense, refers to the bi-level multicultural character of the process in plural societies or to higher order factors which encompass lower order factors such as 'language use' and 'culturally-linked customs and habits' (see Appendix A). It is perhaps best to distinguish between the two meanings of the term 'multidimensional' by viewing the first type of multidimensionality in reference to the lower order dimensional structure of the construct. The second meaning may be taken in reference to the bi-level multicultural process underlying 'acculturation' or to higher order factors.

Hence, we argue that what has come to be labelled 'acculturation' by many authors such as Berry

(1980,1986,1988), Keefe and Padilla (1987), and Padilla (1980) is, in turn, multidimensional in structure (i.e., language, customs, etc.) and multidimensional or multicultural in process: (a) maintenance of culture of origin traits and (b) adoption of dominant culture traits. Terms such as 'multilayered', 'multicultural', or 'bi-level' should perhaps be adopted in reference to the latter meaning of the word 'multidimensional' when applied to 'acculturation'.

The multicultural or bi-level nature of the process becomes evident in the works of Padilla (1980) and Keefe and Padilla (1987) who argue that 'cultural awareness' (i.e., the taking on of new culture traits) and 'ethnic loyalty' (i.e., 'ethnic identity' in a broad sense or the retention of original culture traits) are two superfactors underlying 'acculturation' (Padilla, 1980) or the more general notion of 'culture change' (Keefe & Padilla, 1987). Each of the two is in turn said to encompass actual factors or dimensions. For example, 'language use and preference' is posited as a dimension of 'cultural awareness' while 'perceived discrimination' is postulated as a dimension of 'ethnic loyalty'.

In reference to the two elements or superfactors of 'acculturation' (Padilla, 1980) and of 'culture change' (Keefe & Padilla, 1987); Salgado de Snyder (1987) argues that most of the research on Hispanics addresses only the 'cultural awareness' element. This is evident in a number of measure development studies which claim to generate measures designed

to tap 'acculturation'. However, as we have seen, they are only tapping one aspect of a potentially bi-level multicultural process, namely: the acquisition of traits from the host culture. These studies are therefore disregarding the possible maintenance of ethnic identity. Accordingly, Salgado de Snyder (1987) goes on to say that the other element, 'ethnic loyalty', "has not been systematically studied as of yet, perhaps because researchers have concentrated on cultural change rather than cultural maintenance which is related to ethnic loyalty."

'Ethnic loyalty', has also been referred to in the literature as "Traditional Orientation vs Anglo Face" (see Clark et al., 1976) and "Value Acculturation" (see Szapocznik, Scopetta, Kurtines & Aranalde, 1978). As we have intimated above, the concept has also been taken to refer to 'ethnic identity' (see Garcia & Lega, 1979; Keefe & Padilla, 1987).

Garcia and Lega (1979), as in Berry (1980,1986,1988), Padilla (1980), and Szapocznik et al. (1980), acknowledge that 'acculturation' or 'culture change' (Keefe & Padilla, 1987) is a bi-level phenomenon. They argue that it consists of two elements, namely: (a) the acculturation of immigrants to the Anglo-American culture (i.e., Padilla 's cultural awareness or broadly speaking, Americanization) and (b) the abandoning or retaining of elements of the culture of origin (i.e., ethnic identity). Accordingly, they propose an instrument that focuses on the latter dimension. They state that their measure can be used "in conjunction with others that measure the

'Americanization' dimension to assess degree of biculturalism."

Szapocznik, Kurtinez, and Fernandez (1980) clarify the traditional one-aspect or one-level view of the process:

"Theorists have usually conceptualized immigrants as adopting host-culture behaviour and values while simultaneously discarding those attributes of their culture of origin [i.e., Americanization]. Thus, acculturation has been viewed as a process in which there is an inverse linear relationship between an individual's involvement with his/her original and host cultures."

It is argued that such a view was partly due to melting-pot pressures that caused individuals to behave in this fashion (Marina, 1979). Nevertheless, with the growing influence and acceptance of the concept of cultural pluralism, acculturation is said to have "increasingly become a more multidimensional process with adaptation to a host culture no longer requiring rejection of the culture of origin" (Szapocznik et al., 1980). More precisely, it is stated that more "recent views suggest that acculturation may not necessarily be a unidimensional process, but rather may occur *separately* along dimensions of host and culture of origin" (Szapocznik & Kurtines, 1980:139). They are therefore referring to the 'Two-Culture Matrix' model generally discussed by Keefe and Padilla (1987) in the previous section which is, in turn, representative of typologies discussed by Berry (1980,1986,1988) and Mendoza and Martinez (1981).

In terms of a measurement model relating latent constructs to actual indicators (see Bollen, 1989), the models

proposed by Berry (1980,1986,1988); Dohrenwend and Smith (1962); Garcia and Lega (1979); Keefe and Padilla (1987); and Padilla (1980) would tend to look like the one appearing in Figure 4. The model portrays the two first order factors (ETA 1 and ETA 2) which in turn can generally be said to represent the two subprocesses of acculturation defined in its broader multicultural sense, or 'culture change' (Keefe & Padilla, 1987). The first-order factors therefore represent: (a) acquisition of new culture traits (i.e., 'Anglo conformity') and (b) retention or loss of old culture traits (i.e., ethnic identity in a broad sense). The model also consists of a higher order factor (KSI 1) which, depending on the definition, is characterized and referred to in some studies as 'acculturation' in the broader multicultural sense of the word (e.g., Berry 1980,1986,1988; Dohrenwend & Smith, 1962; Padilla, 1980) or as 'culture change' in the study by Keefe and Padilla (1987). On the other hand, the 'Y' variables represent either single indicators or summative indexes of intercorrelated items. For instance, Y_1 could represent the average or total score on several items tapping language use which would in turn be a dimension of ETA 1.

Another plausible measurement model of this bi-level process is represented in Figure 5. This model, in contrast to the one in Figure 4, does not imply that the two subprocesses underlie the higher order factor we referred to as 'culture change'. Consequently, the diagram as a whole is taken as indicative of the bi-level process.

**A Path Diagram for a Second Order Factor Analysis of Culture Change
(or Acculturation in its broader multicultural sense)**

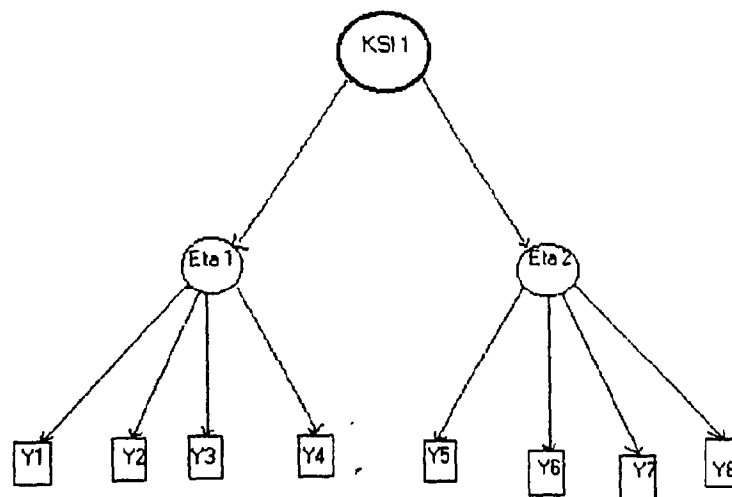


Figure 4

A Path Diagram for a Confirmatory Factor Analysis of Culture Change

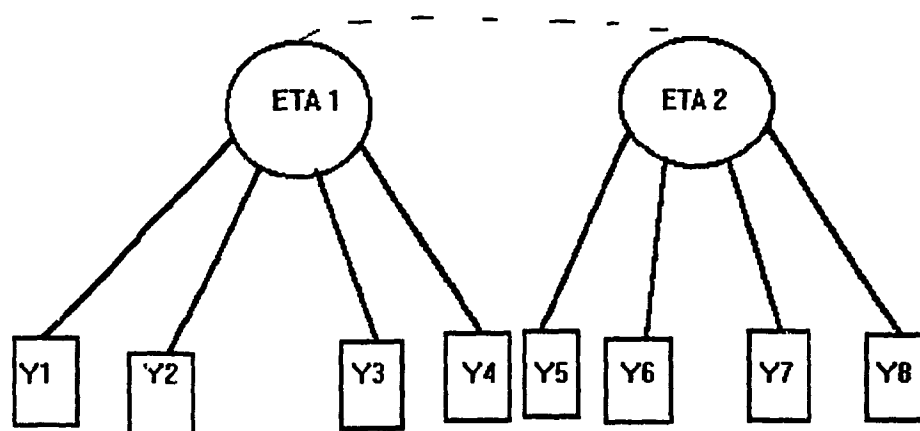


Figure 5

The alternative more simplistic model of acculturation that is assumed by many researchers discussed above (e.g., Szapocznik et al., 1978; Burnam et al., 1987; Cuellar et al., 1980) holds that acculturation [i.e., 'Americanization'] is made up of one or more factors such as 'language use' and 'culturally-linked customs and habits'. Furthermore, a bi-level process is not proposed by the proponents of this model. Acculturation in this sense is usually taken to refer to the assimilationist-type process of 'Americanization' or 'Anglo conformity'. This view of acculturation is also depicted as the 'Single Continuum Model' discussed by Keefe and Padilla (1987). The analog measurement model is portrayed in Figure 6.

A First Order Factor Analysis Model Of Acculturation

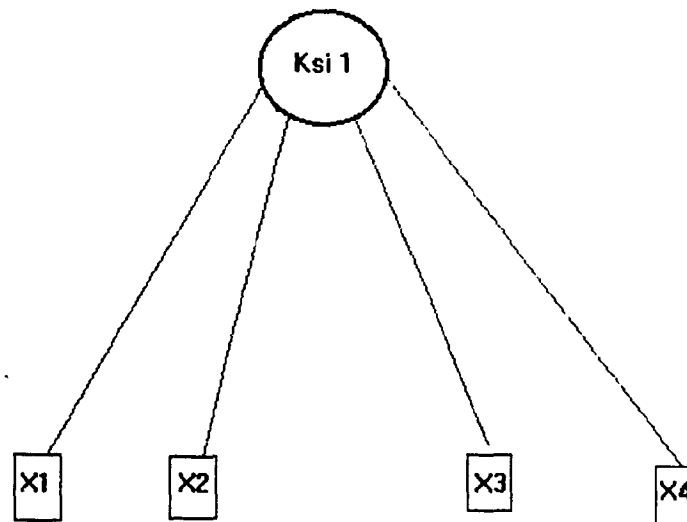


Figure 6

2.7 THE MEANING OF 'ACCULTURATION' IN THIS STUDY

As the previous sections have intimated, 'acculturation' means many different things to many different people. We have stressed earlier that the meaning of the term 'acculturation' generally varies with the assumptions held by researchers. Under the assumption that assimilationist-type processes underlie the adaptation of immigrants, researchers have likened acculturation to 'Americanization' or 'Anglo conformity'. Alternatively, when researchers adhere to ethnic pluralism or multiculturalism as descriptive of the context in which adaptation occurs, acculturation becomes more complicated because change may occur along two cultural continua.

Over time, a general trend has therefore become apparent in that the meaning of 'acculturation' has gone from something that lacked specificity (see definitions by Redfield et al., 1936; and SSRC, 1954) to that of 'Anglo conformity'; and later, to a meaning that is much broader in scope and that is therefore consistent with a multicultural perspective on North-American society. Figure 7 portrays the evolution of the term.

Evolution of the Term 'Acculturation'

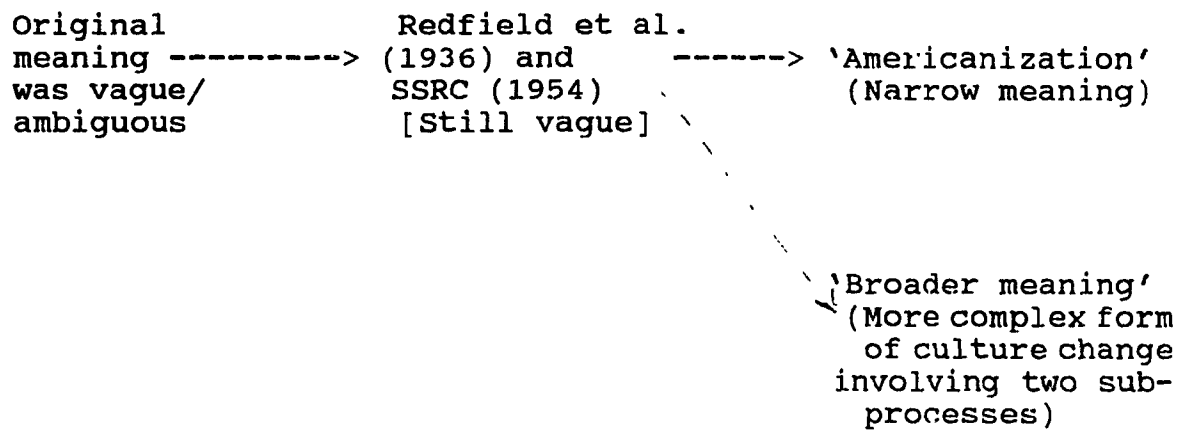


Figure 7

The latter view appears to have been spurred by the realization that ethnicity did survive and that it did not melt away as first proposed by assimilationists. Thus, some social scientists have adopted a pluralistic view of acculturation and have reified the construct so that it may take account of the retention of one's culture of origin while still referring to the acquisition of aspects of a host or dominant culture. Acculturation has thus come to be posited as a multicultural process. This is clearly apparent in the typologies of Berry (1980,1986) and that of Mendoza and Martinez (1981). This was also made evident in our discussion of the multidimensionality of acculturation.

To attempt a consolidation of these divergent meanings of 'acculturation' seems futile for their underlying assumptions (i.e., assimilationism vs multiculturalism) are in clear opposition and the processes they describe are different and vary in complexity.

Furthermore, it does seem that to continue to use a term with such varied and divergent meanings would involve keeping the confusion rampant throughout this paper.

We propose to refer to the bi-level or multicultural process that has come to be labelled 'acculturation', as 'CULTURE CHANGE'. The term embodies a much broader view of the process than that suggested by Americanization-type definitions of the construct and it accommodates the newer broader multicultural meaning of the term.

The precedent for this rests in at least three sources. The first consists in the definition of acculturation proposed by the SSRC (1954) which appears in section 2.1 and clearly defines acculturation as 'culture change'. The second, is in Keefe and Padilla (1987:42) who, as we have indicated above, argue that 'culture change' occurs over two separate superfactors which they label 'cultural awareness' and 'ethnic loyalty'. The former is said to represent 'Americanization' and the latter, ethnic identity. Finally, Broom et al. (1967:156-157) state:

"(Acculturation) may be defined as *culture change* [italics added] that is initiated by the conjunction of two or more autonomous cultural systems ... Its dynamics can be seen as the *selective adaptation* [italics added] of value, systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors." (1967:156-157).

Broom et al. (1967:283-284) give additional emphasis to the psychological dimension in the following statement:

"As far as acculturation is concerned, the psychological problem is to determine the depth of commitment to certain shared patterns and values and consequently to assess the difficulties of accepting changes. For what is important in this connection is ... the extent to which certain basic values are internalized or rejected and the extent to which they function as selective mechanisms in acculturation." (Broom et al., 1967: 283-284).

Broom. et al. (1967) obviously allude to a process that is more complex than 'Americanization', a process that also involves the **selective maintenance** of original culture traits.

Accordingly, we hold that from an immigrant's perspective, the process of 'culture change' is broadly made up of two potentially independent subprocesses:

1. The first operates along a continuum based on a host or dominant culture and thus involves conformity to that culture or adoption of that culture's traits.
2. The second operates along a continuum based on the immigrant's culture of origin and therefore involves maintenance of original culture traits. This has, in turn, been likened to the process of ethnic/cultural identification (Phinney, 1990).

Furthermore we hold that this view of culture change best applies to the adaptation process in plural societies such as Canada where 'Multiculturalism' is state policy and where assimilationist forces are kept to a minimum or where maintenance of ethnic identity is encouraged (Lambert & Taylor, 1990; Ramirez, 1989).

We will now turn our attention to ethnic identity so as to shed some light on the second process underlying 'culture change', namely: the maintenance of culture of origin.

CHAPTER 3

ETHNIC IDENTITY

3.1 IDENTITY AND IDENTIFICATION

Dashefsky and Shapiro (1974:4) state that "*Identity* is probably the most widely used concept to describe the individual's sense of who he is." Dashefsky (1972) describes 'identity' in the following manner:

"Identity may be understood if it is viewed first as a higher order concept, i.e., a general organizing referent which includes a number of subsidiary facets. It may be compared to a concept like education on the sociocultural level" (.240).

Dashefsky and Shapiro (1974:4) go on to say that there are four facets to identity: "social identity, self-conception, personal identity, and ego identity." They add that "Identity in any one of its facets is built up through a series of identifications" (p.5).

The term 'identification', when used without qualifiers, can thus signify many different aspects of identity. Accordingly, Winch (1962:29) argues that "when an attempt is made to refer to identification as a variable, one or more qualifying words or phrases are required to communicate with precision." The literature is therefore inundated with terms such as 'social identity', 'ethnic identity', 'cultural identity', 'religious identity', 'group identity', and 'personal identity', to name a few.

Rosen (1965:162-166) proposes that one may identify oneself with others on three levels. First, one may identify oneself with an important person in one's life (e.g., parent

or friend). Second, one may do so with a group from which one draws one's values (e.g., family or coworkers). Finally, one may identify with a broad category of persons (e.g., an ethnic group or occupational group). Dashefsky and Shapiro (1974) define 'group identification' as "a generalized attitude indicative of a personal attachment to the group and a positive orientation toward being a member of the group" (p.7).

Furthermore, Driedger (1978) argues that it is at the group level that identification occurs. That is, ethnic identification occurs with one's ethnic group. Moreover, Driedger (1978) states that "ethnic identification takes place when the group in question is one with whom the individual believes he has a common ancestry based on shared individual characteristics and/or shared sociocultural experiences" (p.15).

Finally, one's identification with a group may be present at varying levels. Thus, differences in degree of identification are reflected in terms of different levels of participation and involvement in activities of the group. Accordingly, Stymeist (1980) provides the following 'ethnic identity' classification: "core ethnics"; "peripheral ethnics"; and "name ethnics." It is in turn said to derive from a recognition that different individuals are attached in varying degrees to their ethnic group. This attachment is said to be in terms of both identification and participation.

3.2 DEFINITIONS OF ETHNIC IDENTITY

Ethnic identity is defined in many ways throughout the social sciences literature. There is no widely agreed upon definition. This shortcoming is, as in the case of 'acculturation', indicative of the lack of consensus with respect to the nature, structure and function of the construct.

Phinney (1990), provides an exhaustive literature review of ethnic identity. The author writes that "researchers appeared to share a broad general understanding of ethnic identity, but the specific aspects that they emphasized differed widely." It is further argued that:

"In a number of articles, ethnic identity was defined as the ethnic component of social identity, as defined by Tajfel (1981) ... Some writers considered self-identification the key aspect; others emphasized feelings of belonging and commitment (Singh, 1977; Ting-Toomey, 1981; Tzurriel & Klein, 1977), the sense of shared values and attitudes (White & Burke, 1987,p.311), or attitudes toward one's group (e.g., Parham & Helms, 1981; Teske & Nelson, 1973). In contrast to the focus by these writers on attitudes and feelings, some definitions emphasized the cultural aspects of ethnic identity; for example, language, behaviour, values, and knowledge of ethnic group history (e.g., Rogler, Cooney, & Ortiz, 1980). The active role of the individual in developing an ethnic identity was suggested by several writers who saw a dynamic product that is achieved rather than simply given (Caltabiano, 1984; Hogg, Abrams, & Patel, 1987; Simic, 1987)" (p.500).

Phinney (1990:501) goes on to say that the differences in emphases in definitions of ethnic identity have ensued because of differing conceptual frameworks.

Accordingly, three broad perspectives or conceptual frameworks are consequently identified by the author:

1. 'Ethnic identity and social identity theory'.
2. 'Acculturation as a framework for studying ethnic identity'.
3. 'Identity formation'.

The most relevant to our purposes is definitely the second. This perspective is said to apply only to societies which are heterogeneous (i.e., bicultural or multicultural) in nature. Accordingly, Phinney (1990) states that:

"Ethnic identity is meaningful only in situations in which two or more ethnic groups are in contact over a period of time. In an ethnically or racially homogeneous society, ethnic identity is a virtually meaningless concept" (p. 501).

Roosens (1989) makes a similar point. He states that:

"(In) the elasticity of the expression 'ethnic identity'; the dynamic character of the cultural, the social, and the psychological becomes visible in combination; these three dimensions overlap each other and make many nuances possible. The term 'ethnic identity' can, for example, refer to origin, uniqueness, passing on of life, 'blood', solidarity, unity, security, personal integrity ... It is therefore not at all surprising that the words 'ethnic groups', 'culture', and 'ethnic identity' are confused in daily usage: ethnicity can only be manifested by means of cultural forms that give the impression that they are inherent to a particular category or group of individuals. *It is impossible for ethnic identity to mean anything*

without the existence of ethnic groups or categories for it is a relational construct [italics added]" (p. 19).

Paranjpe (1986) stresses the dynamic nature of ethnic identity:

"The psychosocial identity of a person, being rooted in individual needs and subjective perceptions, is open to redefinition in the light of his or her new experiences and developmental changes during the life cycle. As well, the condition of an ethnic group as a whole is changeable historically under the influence of large scale economic, political and demographic changes in the world. Thus, ethnic identity, which has both subjective and objective, and individual as well as group aspects, is a dynamic process rather than a static entity ..." (p.3).

Paranjpe (1986) further suggests that for a proper understanding of identity, an understanding of both individual perceptions and motives as well as a "'macroanalysis' in terms of large scale variables such as migration of populations, or even the rise and fall of empires" is required (p.4-8.).

3.3 THE MULTIDIMENSIONALITY OF ETHNIC IDENTITY

That ethnic identity is multidimensional is indicated in a number of studies. For instance, Rosen (1965) postulated four dimensions of ethnic group identification with respect to Jews in Yorktown: (a) ethnic group companionship, (b) ethnic group solidarity, (c) resistance to adopting outgroup practices, and (d) orientation toward opinions of ethnic comembers.

Taylor, Simard and Aboud (1972) proposed that (a) geographical boundary, (b) cultural background, and (c)

language could be important dimensions of English and French-Canadian identity. Taylor, Bassili and Aboud (1973) later showed that language was the most important factor for both these groups. Similarly, Giles, Taylor and Bourhis (1974) found that in Wales, language was also the most salient aspect of identity. In the context of Northern Maine, Giles, Taylor, Lambert and Albert (1976) found that language once again emerged as the most salient dimension of ethnic identity of Anglo-Americans and of Franco-Americans.

Saloutos (1980) defines Greek identity in the following manner:

"Greek national identity ... is associated with the perpetuation of the Greek language, Greek faith, and customs and traditions considered Greek" (p.103).

Similarly, Theodoratus (1971:219-220) finds that "feelings of ethnic identity correlated language, history, religion, cultural tradition, and nationality." He goes on to say that "their formulation pervaded the thoughts, beliefs and everyday affairs of most Greeks regardless of the individual's American education." In other studies of Greek identity, we again find that the employment of culture as a criterion in ethnic identification is widely used (e.g., Constantakos, 1971; Karanikas, 1981; Constantinou & Harvey, 1985).

Moreover, Anderson (1980:67-8) holds that "the variable significance of language, religion and diverse customs as factors relating to ethnic consciousness can be very complex." For instance, Anderson and Frideres (1981:38) suggest that

Reform-Jews, an ethno-religious group, "have chosen to identify primarily in religious rather than ethnic-linguistic terms." Dashefsky and Shapiro (1974) also put very little emphasis on language in their study of American Jewish identity. Conversely, it is suggested that the Hutterites also "essentially an ethno-religious group, have completely maintained use of their unique Austro-German dialect as well as distinctive dress, food, values and socialization practices, and communal organizations" (Anderson & Frideres, 1981:38).

Furthermore, Phinney (1990) reports that because of the variety of factor analytic techniques and the types of items used; researchers have reported differing results as to the number of factors which comprise ethnic identity. For instance, a single factor is proposed by Garcia and Lega (1979); two factors are suggested by Constantinou and Harvey (1985) and Driedger (1976); three factors are found by Hogg et al. (1987); and four or more factors are suggested by Caltabiano (1984), Driedger (1975) and Makabe (1979).

Nevertheless, Phinney (1990) suggests that in the studies which she reviewed "the majority ... focused on components [of ethnic identity] related to what might be called the state of ethnic identity - that is a person's identification at a given time." It is further proposed that the following components were the most widely used:

1. self identification as a group member;
2. a sense of belonging to the group;
3. attitudes about one's group membership (i.e., positive or negative);
4. ethnic involvement (social participation, cultural practices and attitudes).

Phinney (1990) argues, with respect to the fourth component, that "(involvement) in the social life and cultural practices of one's ethnic group is the most widely used indicator of ethnic identity but also the most problematic." The author goes on to say that as long as measures are based on specific practices that distinguish an ethnic group, it is impossible to generalize across groups" (p.505). Nevertheless, this component is said to potentially encompass the following dimensions or indicators:

1. 'Language'
2. 'Friendship' (i.e., in-group friends/dating)
3. 'Religious affiliation and practice'
4. 'Structured ethnic social groups' (i.e., participation in ethnic clubs, societies, or organizations)
5. 'Political ideology and activity'
6. 'Area of residence'
7. 'Miscellaneous ethnic/cultural activities and attitudes' (i.e., ethnic music, songs, dances, and dress; newspapers, periodicals, books, and literature; food or cooking; entertainment; traditional celebrations; traditional family roles, values and names; visits to and continued interest in the homeland; endogamy; knowledge of culture and history).

Similarly, Anderson and Frideres (1981:37) hold that an objective definition of ethnic identity is to be based on four factors which they have consolidated from the many identificational factors enumerated by sociologists. The four factors which they propose are:

1. ethnic origin;
2. mother tongue;
3. ethnic-oriented religion;
4. folkways (i.e., practice of customs unique to the group).

3.4 MODELS OF CHANGING ETHNIC IDENTITY

Phinney (1990) argues that two distinct models of changing ethnic identity appear in the literature: "a linear, bipolar model and a two dimensional model." It is further argued that:

"In the linear model, ethnic identity is conceptualized along a continuum from strong ethnic ties at one extreme to strong mainstream ties at the other (Andujo, 1988; Makabe, 1979; Simic, 1987; Ullah, 1985). The assumption underlying this model is that a strengthening of one requires a weakening of the other; that is, a strong ethnic identity is not possible among those who become involved in the mainstream society, and acculturation is inevitably accompanied by a weakening of ethnic identity" (p.501).

The alternative two-dimensional model discussed by Phinney (1990) is said to emphasize that "acculturation is a two-dimensional [i.e., bi-level or multicultural] process, in which both the relationship with the traditional or ethnic culture and the relationship with the new or dominant culture must be considered, and these two relationships may be

independent" (p.501).

Phinney (1990) goes on to say that:

"According to this view, minority group members can have either strong or weak identifications with both their own and the mainstream cultures, and a strong identity does not necessarily imply a weak relationship or low involvement with the dominant culture"(p.501).

Phinney (1990) therefore transposes, in terms of ethnic identity, two of the three models of acculturation discussed by Keefe and Padilla (1987)(see Figure 3). Phinney's (1990) models appear as Figure 8. Please note that Phinney (1990) does not provide a schematic of the linear model, we reproduced it based on the description provided by the author.

Phinney's (1990) linear bipolar model clearly represents the 'Single Continuum Model' (see Figure 3) proposed by Keefe and Padilla (1987). As to Phinney's second model, we not only find its analog in the 'Two Culture Matrix' model of Keefe and Padilla (1987), but also in Berry's (1980,1986) frameworks (see Figures 1 and 2).

Phinney (1990:502) further argues that the second model suggests that "there are not only two acculturative extremes of assimilation or pluralism but at least four possible ways of dealing with ethnic group membership in a diverse society." The author goes on to say that:

"Strong identification with both groups is indicative of integration or biculturalism; identification with neither group suggests marginality. An exclusive identification with the majority culture indicates assimilation, whereas identification with only the ethnic group indicates separation" (p.502).

MODELS OF CHANGING ETHNIC IDENTITY

A. Linear Bipolar Model



B. Two-Dimensional Model

Identification with majority group	Identification with ethnic group	
	Strong	Weak
Strong	Acculturated Integrated Bicultural	Assimilated
Weak	Ethnically-identified Ethnically-embedded Separated Dissociated	Marginal

SOURCE: Phinney (1990:502)

Figure 8

Finally, the variety of terms used to indicate 'types' in indicates that this model is presumed by a number of researchers. Accordingly, this typological model underlies the work on ethnic identity of Clark, Kaufman, and Pierce (1976), Hutnik (1986), Pettigrew (1988), and Ting-Toomey (1981) among others. For instance, Pettigrew (1988) argues that 'assimilation' and 'pluralism' can occur in immigrant groups while 'integration' is used to refer to Afro-Americans.

3.5 ETHNIC IDENTITY AND ACCULTURATION

Fifty past measures of cross-cultural adaptation were examined for this project. Our observations regarding these measures have been condensed into a table (see Appendix A). Ethnic identity measures were included along with acculturation measures which, in turn, make up the bulk of the studies presented.

The two types of measures were examined together simply because the postulated dimensions and items of ethnic identity measures are similar to those used in acculturation scales. In fact, Rogler et al. (1991) argue that some ethnic identity measures are virtually identical in content to acculturation measures. Similarly, Phinney (1990:501) states that "(the) term *ethnic identity* has sometimes been used synonymously with *acculturation*." Furthermore, Keefe and Padilla (1987) propose that the two concepts are distinct but interrelated. Moreover, like acculturation, ethnic identity has long been recognized as a multidimensional construct (see also Driedger, 1975;

Driedger & Church, 1974; Driedger & Peters, 1977; Richmond, 1974). For instance, Driedger (1975) suggests that ethnic-cultural identification is made up of six factors:

- F1. 'Religion'
- F2. 'Endogamy'
- F3. 'Language use'
- F4. 'Ethnic organizations'
- F5. 'Parochial education'
- F6. 'In-group friends'

Similarly, Makabe's (1979) scale which is listed in Appendix A, is based on the following facets of ethnic identity:

- F1. 'Ethnic Socialization'
- F2. 'Language retention'
- F3. 'Involvement and participation in the ethnic institutions and organizations'
- F4. 'In-group friendship choice'
- F5. 'Subjective ethnic identity'

Clearly, as one compares the dimensions postulated by Driedger (1975), Makabe (1979) and those identified earlier by Phinney (1990) (see section 3.2) to the dimensions of acculturation measures included in Appendix A, they often seem analogous except that ethnic identity measures tend to tap aspects of retention of the culture of origin whereas most acculturation (i.e., Americanization) measures focus on the acquisition of traits of a host or dominant culture. For instance, a 'language' dimension appears in most measures of acculturation. However, it is not retention of the immigrant's language of origin (e.g., Spanish) that is the focus of its individual items but the acquisition of the language of the dominant culture (i.e., English).

Further similarities between acculturation and ethnic identity appear in the previous section. As indicated there, models of acculturation have clear analogs in models of changing ethnic identity. Accordingly, there seems to be a clear and definite conceptual overlap between the two. In fact, the two concepts represent, in a manner of speaking, the two sides of the same coin.

The instrument proposed by Garcia and Lega (1979) is called the 'Cuban Behavioral Identity Questionnaire'. It is said to reflect "the degree of 'Cubanness' of respondents at the individual level, independently of their acquisition of behaviors or skills characteristic of the Anglo-American society." Keefe and Padilla (1987:44) argue that although it is referred to as an ethnic identity measure, "it is more concerned with acculturation and the knowledge of Cuban cultural traits than with self-identity and attitudes." Nevertheless, upon examination of individual items in the measure, it is apparent that its focus is strictly on retention of Cuban traits and not the acquisition of Anglo traits. However, the thirteen conceptual dimensions proposed in the measure clearly have analogs in acculturation scales.

Masuda, Matsumoto, and Meredith (1970) propose the 'Ethnic Identity Questionnaire' as a measure of Japanese ethnic identification across three generations. Connor (1977) also makes use of this measure in his extensive study of Japanese-Americans in the U.S. The relevance of this measure to acculturation becomes clear with the following statement:

"Inasmuch as the magnitude of Japanese ethnic identification is relevant to such behaviour as achievement, social orientation, delinquency, child rearing, marital choice, etc., a measure of this parameter may be not only a measure of acculturation, but also a predictor of various behaviors" (Masuda, Matsumoto, & Meredith, 1970).

Similarly, Keefe and Padilla (1987) argue with respect to Masuda et al. (1970) that "while the authors refer to it as an ethnic identity questionnaire, it actually contains items on both acculturation and ethnic identity."

It is not surprising that Torres-Matrullo (1980:112) holds that a recent shift has become evident in the area of cross-cultural adaptation among Hispanic Americans in that interest has shifted from the concept of acculturation (i.e., Americanization) to that of ethnic identity. In fact, Phinney (1990:501) argues that "ethnic identity may be thought of as an aspect of acculturation [taken in its broader multicultural meaning], in which the concern is with individuals and the focus is on how they relate to their own group as a subgroup of the larger society." Phinney (1990) goes on to propose the following definition of acculturation: "(it) deals *broadly* [italics added] with changes in cultural attitudes, values, behaviors, that result from contact between two distinct cultures (Berry, Trimble, & Olmedo, 1986)." The narrowness of assimilationist-type definitions of acculturation (i.e., Americanization) is clearly not implied by Phinney (1990).

In contrast to ethnic identity, Phinney (1990:501) however argues that when it comes to acculturation, "the level of concern is generally the group rather than the individual,

and the focus is on how minority or immigrant groups relate to the dominant or host society."

3.5.1 The Relationship of Ethnic Identity to Acculturation

The models in section 3.2 suggest that the relationship between the processes of acculturation (i.e., Americanization) and maintenance of ethnic identity is either linear and inverse (i.e., linear bipolar model) or that it is more complex and that it results in differing types (i.e., two-dimensional model). In the latter case, two continua of change are proposed rather than a single one which, in turn, opposes involvement in one culture to another.

An important question remains as to what model is valid. Empirical results from a variety of studies indicate that neither model can be readily dismissed. For instance, some studies dealing with various ethnic groups consisted in separately assessing identification toward minority and majority cultures. A consistent finding in these studies has been that ethnic identification (i.e., identification with minority or immigrant group) and identification with the majority group were independent dimensions (e.g., Der-Karabetian, 1980; Driedger, 1976; Hutnik, 1986; Ting-Toomey, 1981 ; Zak, 1973). These findings reinforce the notion of two separate continua of culture change.

On the other hand, other studies have shown that the two are not independent. For instance, Elias and Blanton (1987) examined bipolar and orthogonal models of ethnic identity, and

found that attitudes and behaviors "relative to being Israeli, Jewish, or American were not independent" (Phinney, 1990:508). Similarly, Elizur (1984) found a negative correlation between Jewish and American identity. Such findings lend weight to the assumption of a bipolar model of changing identity.

3.6 THE POSSIBILITY OF INCREASED IDENTIFICATION WITH THE CULTURE OF ORIGIN

The historian M.L. Hansen (1937) stated (what I believe is a Jewish proverb): "What the son wishes to forget, the grandson wishes to remember" (in Reminick, 1983). This premise has become the underpinning of what is known as Hansen's law. This model holds that:

"(The) immigrant generations maintain a well-marked pluralism, segregating themselves from the potentially hostile elements of the host society, while the first generation born in the U.S. ... is marked by the characteristic of assimilation [i.e., 'Americanization'], whereby that generation makes a considerable attempt to throw off its immigrant identity and status which is felt to be a stigma. However, the second generation born in the U.S. is said to experience an identity crisis and feels very ill at ease at being just an American. The heterogeneity of America does not provide an adequate structure for a stable or secure identity, so this generation goes back to a form of pluralism whereby ethnic boundaries are reinstated and ethnic identities are reestablished" (Reminick, 1983).

Although Reminick (1983) argues that Hansen's "model was rather crude and relatively weak in supporting data", he also states that "it nevertheless initiated the attempt to understand the nature and direction of change in American ethnic identity."

Other, more elaborate, models have also depicted this possibility. For instance, Greeley (1971) proposed a six stage process of ethnic identity change. Stage six was labelled the phase of 'emerging adjustment'. In reference to this stage, Reminick (1983) argues that "(the) new generation is curious about its history and willing to retrace its roots back to lost traditions and ideas, yet (they) remain ensconced in the mainstream of American life."

In reference to the first wave of Italian immigrants to Canada, Ramirez (1989) has pointed out that "the acquisition of a national sentiment [toward Italy] was a process that occurred not in Italy but in Canada." He further argues that this development was partly due to the existence of national parishes.

The crux of the matter is that a possibility exists for generations of immigrants to actively seek to rediscover their ethnic background. Accordingly, we hold that this contingency must be accounted for in a formulation of 'culture change'.

CHAPTER 4

MEASUREMENT ISSUES

In 1964, Weinstock argued that the "process [of acculturation] can be measured in terms of changing attitudes, behaviors, values, and certain personality factors." In reference to past research, he wrote that:

"In most of the reported research no effort has been made to measure quantitatively the concept of acculturation. There are, however, a few exceptions, for instance Mead (1926) and Hoffman (1934), who have used indices of bilingualism as measures of acculturation. Though measures of bilingualism yield adequate quantitative measurement, they do not indicate fully the extent to which a person clings to his foreign background; Doob (1960) uses the single index of education as a measure of 'civilization', a criterion that is subjected to similar criticism by Segall (1961)" (Weinstock, 1964).

Weinstock (1964) went on to say that:

"Another quantitative measure is the scale developed by Ruesch, Loeb, and Jacobson (1948). This scale is based on the concept of 'culture distance from the American core culture'. Although there may be an American core culture, there is as yet no quantitative way of defining it. Moreover, it may be erroneous to study cultures in terms of dominant values, since a culture consists of many different subcultures (Caudill & de Vos, 1956). There are also numerous individuals in the U.S. who do not subscribe to many dominant values, but who are nevertheless American (Maslow, 1951). A scale that has managed to overcome most of these difficulties has been developed by Campisi (1947). (It) is a self-descriptive inventory in which a person describes the extent to which he conforms to the American ways of life and the degree to which he has maintained his former ways. It is not concerned with measuring the component dimensions of the American or the ethnic culture but simply the degree of conformity to the former. Although the scale has a very high validity, it is subject to the criticism that it might be distorted by the respondent" (p.322).

Upon exhaustive review of the literature, it is evident that since Weinstock's (1964) review, numerous studies have attempted to measure the acculturation of a variety of ethnic groups in the U.S. In fact, scales developed for use with Hispanics, Italians, Chinese, Japanese, and Koreans living in the U.S are not rare (see Appendix A). Hispanics nevertheless seem to be the focal point of much measure development work in the U.S.

Nevertheless, Mainous (1989) argues that, "agreement on how to measure the concept [i.e., acculturation] is ... lacking." As one examines the literature, it becomes apparent that operationalizations range from simple measures of language use and familiarity (e.g., Tharp et al., 1968; Samora & Deane, 1956; Griffith, 1983; Ortiz & Arce, 1984), generation (Kitano, 1976), intermarriage (Mittelbach & Moore, 1968), dress (Peters, 1976), and self-identification (Garcia, 1981) to sophisticated multidimensional measures (e.g., Keefe & Padilla, 1987; Olmedo et al., 1978; Padilla, 1980).

It is also evident that the definitional problems surrounding 'acculturation' (i.e., lack of consensus, vagueness, and ambiguity) have plagued many attempts at measuring the construct. Most of the scales listed in Appendix A actually tap 'Americanization'. Very few in fact assess the multicultural or bi-level process intimated by Berry (1980,1986), Keefe and Padilla (1987), and Ting-Toomey (1981).

4.1 OVERVIEW OF PAST MEASURES

A general overview of measures will now be attempted. The measures, as indicated above, have been summarized and appear in Appendix A. We have decided to categorize these measures based on (a) whether they were summative indexes or type-generating measures, (b) whether they made use of bipolar scales or separate measures for each culture, and (c) whether they exhibited a multicultural approach which not only implies separate measures for each culture and ensuing typologies; but should also involve the use of continuous rating scales as opposed to bipolar scales which, in turn, oppose involvement in one culture to that in another. Finally, we examine (d) measure development studies that were sophisticated and (e) unique in their approaches.

4.1.1 Indexes or Type-Generating Measures

Please note that the numbers appearing in [brackets] represent the authors in Appendix A which are listed from 1 to 50.

Upon examination of the 50 measures reviewed in Appendix A, it becomes apparent that very few were designed to generate multicultural typologies. Typologies are proposed or discussed in studies [2,16,17,33,36,47].

Conversely, most of the studies in Appendix A are summative indexes that vary in degree of complexity in the calculation of 'acculturation scores' or 'biculturalism scores' [e.g., 43,45,48]. Accordingly, these studies usually

propose that the various dimensions tapped in their indexes are moderately to highly intercorrelated and that they therefore underlie 'acculturation' which is in turn usually defined as 'Americanization'. Hence, a tendency toward a unidimensional perspective on acculturation is usually apparent in these studies.

4.1.2 Separate or Bipolar Measures

Once again, very few of the studies we reviewed showed a clear attempt at measuring acquisition of Anglo culture and maintenance of ethnic culture separately. That is, by not opposing involvement in the two cultures at the individual item level via the use of bipolar scales. The studies that did so were [2,6,15,16,36,37,47]. The most striking and clear attempts were those of Berry (1980,1986,1988) who clearly stated the need for such an approach; and that of Ting-Toomey (1981).

Szapocznik et al. (1980) or [45] also did so for the first four sections of their questionnaire. Nevertheless, polychotomous/bipolar scales appeared in the last section of their measure.

Alternatively, most studies relied on partial or complete use of polychotomous/bipolar scales which clearly opposed participation in one culture to that of the other:

[1,3,4,5,7,9,10,12,13,16,17,21,22,23,24,25,26,
28,29,30,32,33,35,38,39,42,43,44,46,48,49,50]

These 32 studies therefore clearly exhibited adherence to the bipolar model of acculturation or what Keefe and Padilla (1987) called the 'Single Continuum Model'. They thus tended to view acculturation as 'Anglo conformity' or 'Americanization' because the use of bipolar scales implies that acquisition of new culture traits is concomitant with retention of original culture traits.

Some studies, claiming to espouse a pluralistic approach, also predominantly used polychotomous/bipolar scales suggesting an assimilationist-type conceptualization of the process. This is evident in Keefe and Padilla (1987) who nevertheless propose that a bi-level process underlies 'culture change'.

Other studies did not oppose involvement in two cultures at the individual item level or measure involvement in both cultures separately. Nevertheless, it became evident that a bipolar model of acculturation was presumed in these studies by examining the suggested groupings of respondents which ranged along a continuum from 'unacculturated' to 'acculturated'. This was evident in Ellis et al. (1985).

Finally, some studies did not oppose the two cultures in individual items or measure involvement in the two cultures separately but concentrated on involvement in one culture. This is evident in some 'ethnic identity' scales. For instance, Dashefsky and Shapiro (1974), Ellis et al. (1985), Garcia and Lega (1979) and Masuda et al. (1970) tended to strictly measure identification with the culture of origin.

4.1.3 Studies Exhibiting a Multicultural Approach

In the 50 studies we reviewed, not many exhibited a clear adherence to a multicultural approach in their attempt at measuring 'culture change', the bi-level multicultural process.

We hold that such an approach implies the following measure design characteristics:

1. Use of continuous rating scales (i.e., Likert-type);
2. Separate items or scales proposed for each culture;
3. Ensuing typology.

Past measures which clearly met these criteria were those of Berry (1980,1986,1988) and Ting-Toomey (1981).

We were tempted to include Keefe and Padilla (1987), Hazuda et al. (1988), and Hurh and Kim (1984) under the 'Multicultural' study umbrella. However, they made extensive use of dichotomous, trichotomous and polychotomous scales which opposed involvement in the Chicano culture to that of Anglos.

Nevertheless, these attempts seem to acknowledge the need for a different approach than that of many authors proposing measures whose underlying assumptions are clearly indicative of an assimilationist perspective.

4.1.4 Sophisticated Measurement Attempts

Keefe and Padilla (1987:42) state that a search of the literature "indicates seven studies in which acculturation and/or ethnic identification are measured in a sophisticated and quantitative way." The studies appear in Appendix A as [6,8,14,27,36,44,46]. Nevertheless, in examining all the literature summarized in Appendix A, it appears that many other studies went through the usual series of steps expected in serious measure development work. For instance:

1. Many made use of factor analysis [3,7,13,14,23,25,28,31,34,36,44,48] and reported reliabilities.
2. Many went on to validate their measures [3,4,7,10,11,13,14,15,23,25,28,31,36,37,40,43,44,45,46,48,49]
3. Some exhibited rigorous item selection or content validation procedures [14,28,31,46].

4.1.5 Value Scales and Unique Approaches to Measurement of Acculturation

Some scales clearly stand out from the pack in Appendix A. We review some of them here.

Perhaps the most widely acclaimed study of culture change was that of Connor (1977). From a methodological theoretical standpoint, Connor (1977) first attempted to "identify clearly those psychological and behavioral characteristics that are distinctively Japanese." These, he went on to say, were "to be contrasted with distinctively American psychological and behavioral characteristics" (Connor, 1977). The latter made up a sort of base line against which Japanese characteristics may

be judged.

Two general types of measures were subsequently used by Connor (1977):

"One type of instrument would be used for gathering biographical information and data on the more overt forms of acculturation (e.g., changes, in language use, attitudes toward intermarriage, etc...). The other type of instrument was to measure the more overt forms of acculturation (e.g., changes in values, belief systems, and personality characteristics. In all, there were four instruments in the second category: (1) An Incomplete Sentence Test, (2) The Edwards Personal Preference Schedule, (3) An Ethnic Identity Questionnaire and (4) A Survey of Contrasting Values."

The first type of instruments used by Connor (1977) were called 'Interview Schedules'. Three were developed so as to cover the three generations of Japanese Americans he was studying.

'The Incomplete Sentence Test' was a projective measure used in this case to assess changing attitudes. It was initially developed by Payne (1928). Connor's (1977) particular version was constructed "to create situations in which the respondent would be able to read in answers which would reveal either the Japanese or American characteristics previously mentioned" (Connor, 1977).

The Edwards Personal Preference Schedule (EPPS) attempted "to minimize the role of 'social desirability' in response items by forcing the subject to choose between equally desirable or undesirable alternatives" (Connor, 1977). Finally, 'The Contrasting Value Survey', like the 'Ethnic Identity Questionnaire', was designed "to measure the change

in Japanese psychological and behavioral characteristics discussed earlier to the more American psychological and behavioral characteristics" (Connor, 1977). Twenty of its items were thus derived from the list of Japanese characteristics and twenty more were based on the American characteristics listed above. Twenty more items (41-60) constituted a modified dominance-deference inventory which had been originally presented in Arkoff, Meredith, and Iwahara (1962).

J.K. Kim (1980) perceived "acculturation as many-layered." It was postulated that the core (inner layers vs outer-layers) of acculturation "should be judged by an immigrant's perceptual proximity to members of the host culture in making value judgments" (Kim, 1980). Accordingly, "an immigrant's degree of similarity to Americans in responding to a series of value statements" was proposed as the operational definition of level of acculturation (Kim, 1980). Forty-eight statements which reflected various value elements of American and Korean cultures were generated.

Y.Y. Kim (1977,1978) stressed the importance of communication in the acculturation process but also deemphasized the potential role of culturally-linked values in measures of the construct. More specifically, Kim (1977) felt that a value-based approach to the measurement of acculturation was inadequate because a typical set of American values was very difficult to establish. With respect to her communication approach, Kim (1977) argued that:

"It (communication) provides the fundamental means by which individuals develop insights into their new environment. The importance of communication as the acculturation medium was postulated as early as 1931 by Sapir who stated that 'every cultural pattern and every single act of social behaviour involves communication in either an explicit or implicit sense'."

It was also stated that throughout previous studies, the following consensual stances have long been established with respect to the relation between communication and acculturation:

1. Immigrants "who tend to seek interpersonal relationships with Americans in social situations have not only a greater potential but also actually achieve a higher level of acculturation" (Kim, 1977).
2. The "use of American mass media is positively related to the immigrant's acculturation" (Kim, 1977).

Nevertheless, Kim (1977) argued that although these studies along with those of Nagata (1969) and Chang (1972) "provide considerable evidence regarding the positive contribution of communication to the general acculturation process, the findings are limited to descriptions of the overt communication behaviors." She went on to say that: "(no) systematic attempt has yet been made to provide a theoretical explanation for the communication behaviors" (Kim, 1977). Accordingly, she developed a causal theory regarding the communication patterns of immigrants which was further elaborated in her book (see Kim, 1988).

Olmedo, Martinez and Martinez (1978) proposed a self-administered inventory which partially consisted of 7-point

semantic differential potency ratings of the following concepts:

1. 'Mother'
2. 'Father'
3. 'Male'
4. 'Female'

Sixty 'semantic variables' were consequently generated. Olmedo et al. (1978) provide a precise account of this type of measure in the following:

"For example, the concept 'mother' appeared followed by a list of the 15 adjective pairs which were: 'hard-soft', 'weak-strong', 'severe-lenient', 'yielding-tenacious', 'heavy-light', 'serious-humorous', 'rough-smooth', 'ugly-beautiful', 'delicate-rugged', 'safe-dangerous', 'happy-sad', 'gentle-violent', 'commonplace-unique', 'ferocious-peaceful', and 'simple-complex'. The two adjectives in each pair were randomly located at opposite ends of a seven point graphic scale ... The choice of concepts and adjectives was based on prior research (J.L. Martinez jr. et al., 1976) which showed that the potency dimension discriminated significantly between Chicanos and Anglos."

The second part to their inventory consisted of 67 socioeconomic and ethnic background questions. The items covered "information concerning the subject, his family, the head of the household, and the language spoken at home" (Olmedo et al., 1978). These items were further said to have been selected on the basis of work done by Mercer (1976) "who demonstrated that they are sensitive to Chicano-Anglo differences in sociocultural characteristics" (Olmedo et al., 1978).

Perhaps the most unique approach at measuring acculturation was that of Pierce, Clark, and Kiefer (1972).

They conceptualized that acculturation included three components; namely, cognitive, behavioral, and attitudinal. However, the focus of their article was on the cognitive aspect of the construct in that the authors stated that "we essentially wanted to discover how much Mexican Americans and Japanese Americans know about their own popular culture in contrast to what they know about Anglo-American culture" (Pierce et al., 1972). The resulting scale was called 'The Acculturative Balance Scale'.

The scale was based on a 'language-free' approach. The authors in fact used "a picture-identification test including popular figures, historical personages, well-known geographical sites, and familiar artifacts" (Pierce et al., 1972).

The pictures (22 Mexican pictures/ 22 Anglo-American/ 21 Japanese) were selected from magazines. A verbal test approach was judged inappropriate because "respondents were not all equally fluent in either English or their traditional language" (Pierce et al., 1972).

Subjects ranging over three generations of Mexican and Japanese Americans were shown the pictures relating to their own culture and the ones depictive of Anglo-American culture. It was stated that "it would have been profitable if all three sets of pictures had been given to both samples" because "this would have helped establish whether people outside the culture involved could correctly identify the pictures" (Pierce et al., 1972). Nevertheless, this was not undertaken.

The following are a few examples of the Anglo-American pictures of cultural items presented to subjects:

Picture and Question(s)	Correct Answer
1. Winter scene of Grand Canyon. What is the name of this place?	Grand Canyon
3. Picture of Frank Sinatra. Who is this man, and what does he do?	Frank Sinatra/ Singer, entertainer, actor.
6. Portrait of Billy Graham. Who is this man?	Billy Graham

In another study, Pierce, Clark, and Kaufman (1978) made use of their picture test along with two other scales to measure the behavioural, cognitive, and value-orientation components of culture change. The cognitive aspect was tapped with the picture test. The behavioural aspect was measured by items concentrating on social relationships and participation in the culture of origin. The third measure consisted in a revised version of the Kluckhohn and Strodtbeck (1961) value schedule. A typology was finally proposed. It was based on scores from the three scales.

As in Szapocznik et al. (1978), Teske and Nelson (1973) also conceptualized behavioral and value components of acculturation in their study of Mexican-American identification. Hence, two scales were proposed which appeared, according to Keefe and Padilla (1987:44), "to represent the dimensions of ethnic identity and acculturation" (Teske & Nelson, 1973).

The first scale, or 'Identity Index', was "designed to identify the emotional or value set of the respondent"; the second, an 'Interaction' or 'Behaviour Index', was in turn "designed to measure the action tendency component [of attitudes] as reflected by the behavioral patterns of the respondent" or "to measure interaction patterns of the Mexican-American population reflective of identification with that population" (Teske & Nelson, 1973).

Finally, another sophisticated attempt was that of Ting-Toomey (1981). She investigated the ethnic identity of Chinese-Americans. Her measure consisted in modified versions of the 'Ethnic Identity Questionnaire' (Masuda et al., 1970; Connor, 1977) and the 'Contrasting Values Opinion Survey' (Connor, 1977).

She stated that in her measure, "half the questions measured the Chinese-oriented identity, i.e., measuring the Chinese cultural orientation, belief system, and attitudinal dimension of the subjects; the other measured the American-oriented identity." It was also stated that "(when) subjects scored high on the Chinese-oriented items ... and scored low on the American-oriented items ... they were classified as the 'Chinese identity group'" and vice-versa leading to an 'American identity group' classification. However, those that scored high on both, were classified as the 'bicultural identity group'. Those, on the other hand, who scored low on both, were classified as the 'marginal group'. Hence, a typology was proposed.

Accordingly, Ting-Toomey's (1981) study was categorized in Appendix A as exhibiting a 'Multicultural' model of culture change because there were no indications that her conceptualization and measurement approach adhered to the more simplistic and widely presumed bipolar model of acculturation.

4.2 AN OVERVIEW OF PROBLEMS WITH PAST MEASURES OF ACCULTURATION

Scale development studies of acculturation have often been criticized for their approaches. We will now dwell into the problems associated with a variety of measures.

Cuellar, Harris & Jasso (1980) offer this overview of the problems associated with the assessment of acculturation:

"The measurement of acculturation in individuals has been hindered by the complexity of the phenomena that have obvious cognitive, behavioral, and attitudinal components (Pierce, Clark & Kiefer, 1972), each of which is composed of multiple constructs and factors (Padilla, 1980). In addition, the process of acculturation is multidimensional (Olmedo, 1979; Ramirez et al., 1977); that is it occurs in at least two directions (biculturality), although not necessarily at the same rate in both directions. Furthermore, there is evidence that the measurement of acculturation is particularly sensitive to domain-specific behaviors that need to be carefully considered in the development of acculturation or biculturation scales (Ramirez et al., 1977). Consequently, the number of items, the type of items, the constructs included and measured, and the populations sampled have varied greatly in the development of acculturation instruments."

4.2.1 The Absence of an Adequate Operational Definition

A persisting conceptual and methodological problem in the area of acculturation has been the absence of an adequate operational definition of the concept in terms of a measure which shows such desirable psychometric properties as validity and reliability (Olmedo & Padilla, 1978).

Similarly, Olmedo (1979) states that:

"Divergent definitions of 'culture' as well as differing conceptual orientations and methodologies (from the fields of anthropology, sociology, psychology and psychiatry) have complicated the development of acculturation research into an integrated body of knowledge within the domain of behavioral science. As a result it is difficult to specify a consensual operational definition of the term ..."

Accordingly, operational definitions of acculturation range from very complex to very simplistic. The latter is evident in Griffith (1983) who uses three single indicator operational definitions of acculturation on three different attempts to group the subjects in his sample.

The first is said to have "yielded two subgroups who varied in acculturation: those who took the interview in Spanish; and those who took the interview in English." The second operational definition was based on 'preferred language use'. It resulted in three Mexican-American subgroups: "those who took the interview in Spanish; those who took the interview in English and expressed fluency in Spanish; and those who took the interview in English and expressed only marginal to moderate fluency in Spanish." As to the third, it was 'generational distance from Mexico'. This operational

definition is said to have yielded yet another grouping of individuals.

4.2.2 Problems with Traditional Approaches

J.K. Kim (1980) argues that two main approaches have essentially "been taken in the past to measure behaviorally the level of acculturation." The first, which Kim (1980) tentatively labels the 'identification approach', is said to attempt "to measure the degree to which immigrants have internalized certain elements believed to be of the host culture, and also the degree to which they willingly identify themselves as members of the host culture."

Such an approach is evident in the scale proposed by Campisi (1947) which asks such questions as (1) How often the respondent eats American style meats of all kinds such as baked ham, and creamed chicken; and (2) If the respondent can sing or hum *Oh Suzanna, Old Black Joe, Dixie, My Old Kentucky Home, or Home on the Range*.

The second approach identified by Kim (1980) is labelled the 'information approach'. It is said to be based on asking direct questions such as: (1) "Who was Henry James?" and (2) "What is a mortgage?"

Kim (1980) further argues that three problems emerge with the two traditional approaches described above:

1. Many attitudes, behaviors and beliefs are shared among various cultures. Thus, "when a cultural group is tested on elements of American culture and some respondents score high, we cannot be sure if their attitudes and behaviors are the result of their being Americanized or if their original

attitudes were not very much different from American attitudes."

2. The second problem with the two approaches is said to revolve around "the potential weights among the items that constitute an index of acculturation". The inevitable assumption that researchers often make is according to Kim (1980) that the items "contribute equally to an 'American core culture'." It is said to be clearly invalid. Kim (1980) goes on to say that "some cultural elements of America represent more 'Americanness' than others."
3. The third problem rests in that the two approaches "can deal only with the cultural items which measure ... 'external assimilation' as opposed to 'subjective assimilation'. Measures based on the two approaches should tell us how much one knows about American culture, how much of one's external behaviors (food habits, modes of dress, etc.) are typically American, or how much one is motivated to identify oneself as an American."

Finally, Kim (1980) adds that:

"The problem with the identification and information approaches is not that they are invalid for assessing a certain aspect of acculturation, but rather that they tend to measure only the outer layers of acculturation, if one may perceive of acculturation as many-layered."

4.2.3 Problems with Assumptions Underlying Measures and Scale Types

Rogler, Cortez and Malgady (1991:586) point out that "two basic but troublesome assumptions ... have influenced the development of acculturation scales and, to some extent, the content and format of specific items in acculturation inventories." They are:

1. The assumption "that increments of involvement in the American host society culture necessarily entail corresponding decrements of disengagement from the immigrant's traditional culture."

2. The assumption that acculturative scales designed for use with a particular ethnic group are applicable across diverse Hispanic groups, "provided they satisfy appropriate psychometric standards of reliability and validity" (Rogler et al., 1991).

As to their second assumption, the authors argue that Hispanics are endowed with considerable diversity in demographic characteristics (Gurak & Rogler, 1980) and with respect to cultural factors "historically rooted in their respective nationalities." This assumption nevertheless pushes this recognition aside.

However, Olmedo and Padilla (1978) argue that although their scale is specifically designed for use with Mexican-Americans, the methodology they used is applicable to other groups. Thus, they conclude the following:

"(It) should be emphasized that the substantive aspects of the scale ... deal with the Mexican American population. However, the methodology involved in the construction of the measure is applicable to the development of acculturation scales for use with any two or more cultural groups."

As to Rogler's et al. (1991) first assumption, it is argued that "what researchers undoubtedly would find disputable on theoretical grounds-namely, a simplified 'mutual exclusion' or bipolar model of acculturative change contrasting Hispanicism vs Americanism-they often assume in their methodological procedures or in the content of items in acculturation scales." In fact, as we have seen in section 4.1.2, thirty two of the fifty studies listed in Appendix A consistently make use of bipolar scales.

For instance, Burnam et al. (1987) propose a measure that draws heavily from previous scales by Szapocznik, Scopetta, Kurtines, and Aranalde (1978) (i.e., Behavioral Acculturation Scale) and Cuellar, Harris, and Jasso (1980) (i.e., ARSMA). Their conceptual stance is revealed in the following statement: "(We) wished to focus on a broad range of behaviors which reflected degree of involvement in Hispanic culture relative to Anglo American culture." Furthermore, they argue that their approach differs "from an approach in which acculturation to Hispanic and Anglo American cultural norms are independently measured" (Burnam et al., 1987).

We have presented in chapter 2 an overwhelming number of arguments that show a number of authorities in the field agreeing over the fact that 'acculturation' taken in its broader sense, or 'culture change', is multidimensional in structure but also in process (i.e., bi-level or multicultural). Furthermore, it has been argued that the two levels of the process need to be measured separately (Berry, 1980, 1986, 1988; Szapocznik et al., 1978; Ting-Toomey, 1981). The adoption of the bipolar view of the process taken by Burnam et al. (1987) (and 31 other authors in Appendix A) in the generation of a measure of 'culture change' in a plural environment is therefore conceptually flawed.

This type of assimilationist attempt at assessing 'culture change' within a multicultural environment fails to independently tap the retention of traits of the culture of origin. Thus, a primordial aspect of 'culture change', or

'acculturation' taken in its broader meaning, is dismissed and ignored.

This assumption, although rendered less evident by the partial use of separate measures, underlies also the work of Szapocznik, Kurtines and Fernandez (1980) whereby scores obtained on two scales that are said to separately signify involvement in one or the other culture are subtracted. If the resulting score is 0, the person is assumed to be "poised between the cultures" or 'bicultural'. Nevertheless, Rogler et al. (1991) state that although Szapocznik et al. (1980) "argued cogently for the need for separate measurements of 'Hispanicism' and 'Americanism'" it was their subtraction procedure which "attenuated the potential value of the distinction."

This assumption is also evident at the level of specific items when the respondent is asked to *choose* between two cultures, "such as in assessing the extent to which the interviewee uses English or Spanish in a variety of situations" (Rogler et al., 1991). Such a scale obviously signifies that involvement in one culture is inversely related to involvement in the other. More precisely, this problem is made evident at the individual item level by the use of BIPOLAR scales. As stated earlier, the use of such scales is evident in thirty two of the fifty studies listed in Appendix A.

For instance, Burnam et al. (1987) consistently use the following type of scale:

<i>Spanish only</i>	1
Mostly Spanish.....	2
About the same.....	3
Mostly English.....	4
<i>English only</i>	5

Similarly, Cuellar et al. (1980) use an almost identical type of scale:

1. What language do you speak?
 1. *Spanish only*
 2. Mostly Spanish, some English
 3. Spanish and English about equally (bilingual)
 4. Mostly English, some Spanish
 5. *English only*

Faber, O'Guinn, and McCarty (1987) employ a three point variant of this scale "with Spanish and English being the anchor points, and a bilingual preference represented by the midpoint." Keefe and Padilla (1987) sometimes make use of a similar approach. For example, they ask:

1. Do you prefer to speak Spanish or English?
(Responses: *English*; No preference; *Spanish*)

Hurh and Kim (1984) offer the respondent seven possible choices once again opposing both cultures:

1. What language is spoken at your family gatherings, such as Christmas time?
(Responses: *Only English*; Mostly English; Some Spanish; Spanish and English equally; Mostly Spanish, Some English, *Only Spanish*)

Upon careful examination of the bipolar scales presented above, two points become quite evident. Firstly, to force respondents to choose among various levels of involvement in one or another culture does indeed signify, as suggested by Rogler et al. (1991), that involvement in one culture automatically implies lesser involvement or participation in

the other (i.e., Americanization).

The scales presented above therefore imply a 'mutual exclusion' or bipolar model of acculturation opposing Hispanicisism to Americanism. An examination of the scales' anchor points reveals this quite easily. This view, as we have seen earlier, has come to be portrayed in the 'Single Continuum Model' (Keefe & Padilla, 1987) which depicts the process of 'Americanization' or 'Anglo conformity'. This model is very easily disputed by taking into account the multicultural approaches of authors such as Berry (1980,1986,1988) who suggest the use of separate measures for each culture and propose acculturation typologies which are, in turn, indicative of a more complex process of 'culture change' than that suggested by 'Americanization' (see chapter 2).

Similarly, Aboud (1988:68) argues, with respect to the assessment of attitudes, that "forced choices confound acceptance of one group with rejection of another." The remedy to this dilemma rests according to Aboud (1988:68) in an approach that measures "attitudes to each group independently". She further states that:

"One technique is the *continuous rating scale* [italics added] on which each group is rated separately in terms of how much one likes or wants to sit close to them" (i.e., members of different ethnic groups) (Aboud, 1988).

Another possible remedy to this problem rests, according to Rogler et al. (1991), in the approach utilized by Garcia and Lega (1979). In accordance with Aboud (1988) who stresses

the need for separate or independent measures, Garcia and Lega (1979) propose a "formulation that recognizes explicitly that the two cultures-the original and the host society's-are not mutually exclusive or bipolar and that acculturative involvements in each of them could be measured separately" (Rogler et al., 1991).

Secondly, the use of an "About the same" type of response category in bipolar scales also seems problematic. They usually appear as midpoints in the scales and are taken to indicate biculturalism and bilingualism. For example, Mendoza (1989) makes use of 'Both English and Spanish about equal' as a midpoint in individual scales. Similarly, Burnam et al. (1987) use 'About the same' whereas Keefe and Padilla (1987) use 'no preference' as a midpoint. The problem here revolves around the fact that midpoint responses make it impossible to distinguish one's level of familiarity with a language from that based on responses acknowledging strict familiarity with only one language English (i.e., 'English only') or Spanish (i.e., 'Spanish Only').

In other words, were someone to answer consistently 'English only', that person would seem highly acculturated with respect to language familiarity. However, could we truly say that someone who answers 'Both English and Spanish about equal' is less acculturated simply because he is familiar with not only English but also the Spanish language. Such a conclusion, although consistent with the 'Single Continuum model' of acculturation, would be erroneous. In fact this

problem, like that of bipolarity, stems from the model of acculturation underlying this type of scale.

Nevertheless, no author who has proposed a measure including the 'Both about equal' type of response category in individual scales has taken notice of this point. In fact, what they propose in their scoring schemes is often ranges of scores, of which one is taken as indicative of 'Biculturalism'.

On the other hand, fourfold typologies (Berry, 1980,1986,1988; Phinney, 1990) circumvent this problem. However, the model which underlies their conceptualizations and the assessment procedures which it implies are quite different from and more complex than those associated with 'The Single Continuum' model discussed by Keefe and Padilla (1987).

Accordingly, the various problems discussed above may be alleviated by the adoption of a model of culture change that is (a) consistent with the multicultural reality of the U.S. or Canada and that therefore does not imply that acquisition of traits of the dominant culture is concomitant with loss of traits of the culture of origin as implied by 'Americanization', (b) that permits separate assessments over the two levels of culture change, and (c) that stresses the need for continuous rating scales.

A possible shortcoming in the use of such a model is that 'preference' between two cultures (e.g., English vs Spanish language preference) cannot be assessed because the use of

bipolar scales would no longer be feasible. They would be replaced by continuous rating scales assessing involvement in each culture separately.

4.2.4 Problems with the Use of Summation Indexes of Acculturation

Mendoza (1989) sees a problem in the use of unidimensional indexes that provide a total score for acculturation when the various dimensions used in a measure are showing sufficiently high inter-correlations. He argues that:

"In addition to being a multicultural [i.e., bi-level] process, acculturation is multidimensional. Accordingly, it is not sufficient to measure acculturation with a single variable, such as language, or even with a cluster of highly correlated variables. Instead it is necessary to incorporate multiple items that sample and measure relatively orthogonal dimensions of acculturation."

Were such an approach taken by Burnam et al. (1987) and consequently reflected in their choice of items, perhaps they would have not cautiously concluded that acculturation was unidimensional.

4.2.5 Problems with the Use of Demographic and Sociocultural Variables as Indicators of Acculturation

Olmedo (1979) argues that three major categories of items have been used in the construction of measures of acculturation:

1. Linguistic (i.e., language proficiency, preference, and use)

2. Psychological (e.g., cultural value orientation, attitudes, knowledge, and behaviour)
3. Sociocultural (e.g., educational-occupational status and mobility, degree of urbanization, and family size and structure)

Items from category (1) pervade measures of acculturation and ethnic identity. With respect to category (2), Olmedo (1979) argues that these items have tended to assess acculturation within the context of ethnic identity (e.g., Clark et al., 1976). It is argued however that measures based on (3) sociocultural items may in fact tap assimilation and not acculturation (Olmedo, 1979).

Mendoza (1989) also points out the inadequacies in the use of such items. He states that:

"Measures of acculturation based on demographic factors, such as generation level, socioeconomic status, and educational level, are good predictors of group trends, but they are not sensitive indicators of individual differences ... Consequently, the role of demographic factors should be restricted to providing support for the validity of instruments that are based on actual indicators of cultural customs. They should not be used to make assessments about acculturation, because they do not share a one to one correspondence with the process of cultural change."

Nevertheless, Olmedo et al. (1978) provide a measure of acculturation that is suggestive of the three following dimensions:

1. Nationality-Language
2. ***Socioeconomic Status***
3. Semantic differentials regarding Gender and Family Roles

However valid and reliable this measure may be, Mainous (1989), like Mendoza (1989), argues that its 'Socioeconomic Status dimension' "appears problematic" (also see Valle, 1986; Lopez & Sabagh, 1978 for similar arguments). Mainous (1989) goes on to say that:

"(It) appears that the most appropriate way of assessing the cultural variable is to investigate measures that are as uncontaminated as possible by indicators of status or other general traits associated with socioeconomic life-styles. Thus socioeconomic status must be sorted from culturally derived behaviour; otherwise there will be a confounding of poverty and culture."

The last column of Appendix A indicates that many authors have used sociocultural and demographic variables for the purposes of validating their measures.

4.3 CONCEPTUAL DIMENSIONS OF PAST MEASURES

Once again we turn the reader's attention to Appendix A where various conceptual dimensions are proposed by the many authors. It becomes obvious that many of the various sets of dimensions overlap. Accordingly, we will now proceed by dimension and indicate which authors have posited a particular one in their conceptualization of acculturation or ethnic identity.

In many cases, the label we use to identify a particular dimension may not be the exact same one that a particular author utilized. In fact, for such an endeavour we were forced to sometimes use a label with a wider meaning so as to come up with a manageable number of dimensions. Nevertheless, if a study is associated with one of our dimensions, it is because upon examination of the items said to represent a conceptual dimension in the study, it was found that they were similar to the items proposed for an identically or similarly labelled dimension in other studies. Again, the point here is to come up with a summary grouping of dimensions that properly captures most of the dimensions posited by 50 past studies.

Please note that a demographic or sociocultural dimension is not included in the following list because such items are taken as indicative of 'assimilation' and should be used for validation purposes (Mendoza, 1984; Olmedo, 1979). Nevertheless, some authors have included sociocultural items (e.g., generational level) in their scales [see 5,9,21,30,31,34,38,39,43,47,49] in Appendix A.

The most inclusive and representative set of dimensions for grouping the various dimensions proposed in the 50 studies seems to tentatively be the following:

- Dim 1: 'Language' (Use / Preference / Familiarity)
[all except 8,11,37,41]
- Dim 2: 'Media Exposure'
[1,3,4,5,6,7,14,15,16,17,19,20,22,25
27,28,29,30,33,35,36,38,40,44,45,46,48,50]
- Dim 3: 'Social Interaction'
[1,3,4,5,6,7,8,13,14,15,16,17,18,19,20,22,24,25,27,28,
29,33,35,36,38,39,40,41,43,46,47,48,49,50]
- Dim 4: 'Ethnic Identification / Ethnic Pride'
[3,5,6,9,12,24,33,36,38,40,43,46,49,50]
- Dim 5: 'Culturally-Linked Customs, Habits, and Values'
[3,5,6,7,8,13,14,15,16,17,27,33,35,36,38,39,40,
41,44,45,46,50]
- Dim 6: '(Attitude toward) Family Structure and Sex
Roles'
[6,15,27,35,38,41,44,45,49]
- Dim 7: 'Desire to Acquire Dominant Culture/Retain Original
Culture'
[2,5,50]
- Dim 8: 'Perceived Discrimination'
[6,13,17,27,40,42]

One may immediately summarize from this list that dimensions '1' through '5' are the most widely represented in studies that propose a measure of acculturation toward Anglos or a measure of ethnic identity.

Furthermore, a postulated 'language' dimension or language items appear in 46 of the 50 measures. It is obvious that most studies which provide conceptual dimensions almost always include 'language' as a prime candidate. Language is therefore clearly the single most discussed indicator of

acculturation and ethnic identity (Phinney, 1990).

Nevertheless, in some studies, 'language' does not emerge as the paramount dimension of acculturation. For instance, Triandis et al. (1982) point out that their results are in agreement with those of Weinstock (1964) and those of Garcia (1982) who "did not find English a reliable index of acculturation." They go on to say that Weinstock (1964) reported that "number of friends of the majority culture and mass media preferences were the best indicators of acculturation for Hungarians." Triandis et al. (1982) further state that "Garcia found 'preferred associations with other Mexicans, preference for Spanish TV and Mexican entertainers, and the ethnic background of the subject's friends to be the three most important indices of cultural orientation."

The studies that propose a media-type dimension are numerous. Quite a few however do not specify that a media dimension underlies their conceptualization of acculturation or ethnic identity. Nevertheless, clear media-type items (i.e., radio, newspapers, magazines, books, television) often appear in the final scales [e.g., 44,45,46].

The third dimension, 'social interaction', is taken to encompass items relating to exogamy/endogamy, ethnicity of coworkers/friends, memberships in associations, etc... Accordingly, we once again have a highly represented dimension throughout the 50 studies.

Given the significant number of studies who also posit a media dimension in addition to dimensions '1' and '3', it is

not surprising that some authors have concentrated their efforts in measure development on the first three dimensions (e.g., Bergier, 1986; Caetano, 1987; Hurh & Kim, 1984; Kim, 1977; Marin et al., 1987; Nagata, 1969; Pumariega, 1986).

Dimension '4', 'ethnic identification / ethnic pride', is also well represented in Appendix A. Items classified under this dimension ranged from simple self-identification questions to elaborate sets of items tapping pride felt toward a group and the identification of family members [e.g.,17].

Dimension '5' is also stressed in many studies. It relates to food, music, dress, holiday celebrations, etc...

The 'family structure and sex roles' dimension is based on items tapping roles of parents/boyfriends/girlfriends, the roles of women/men, family values, etc... The importance of this dimension is made evident in Torres-Matrullo (1980) who stressed the role of family in the acculturation process. She reported that "significant relationships were found between level of acculturation and family and sex-role attitudes." She went on to say that "this finding supports the position that with increased acculturation, traditional family and sex-role values are changing."

Dimension '7' is not so well represented in the 50 studies. However, it does seem important because of its direct relationship to culture change. Accordingly, it encompasses items dealing with 'wanting to acquire/retain' cultural factors or 'becoming like the dominant group', etc...

Dimension '8', 'perceived discrimination' is closely related to ethnic identity [see, 17]. It nevertheless, seems ignored by the majority of authors.

The list of dimensions arrived at above, is very general in that we attempted to categorize a large set of items and dimensions into a set of categories that were purposely devised to be as inclusive and as manageable as possible. It is also quite tentative because the proposed set of dimensions stems from an informal content analysis of a substantial number of measures developed for and with a variety of ethnic groups. Accordingly, the array of dimensions proposed above may be viewed as a baseline set that may potentially apply to a variety of ethnic groups.

However, depending upon which ethnic group is chosen for study, this set of dimensions would have to be refined or recalibrated to reflect a set of salient culture maintenance dimensions for that particular ethnic group. For instance, Phinney (1990) in a review of ethnic identity studies states that:

"Assumptions regarding salience were implicit in the components of ethnic identity selected for study with particular ethnic groups and these components differed widely among groups."

Therefore, the set of dimensions above is not necessarily representative of the culture maintenance aspect of culture change for a particular ethnic group such as Italian-Canadians.

Finally, notwithstanding the fact that two different models (i.e., bipolar or multicultural) generally underlie the studies in Appendix A, we hold that the first seven dimensions tend to represent general aspects of a dominant Anglo culture which immigrants would acquire when experiencing culture change toward that group. As indicated above, dimension '8' is said to be related to ethnic identity and not to the acquisition of new culture (see Keefe & Padilla, 1987).

4.4 RECASTING OF MEASUREMENT ISSUES IN LIGHT OF OUR CONCEPTUAL POSITION

We have demonstrated the inadequacy of a certain type of measure that reflects the 'Single Continuum Model' of acculturation (i.e., Americanization). To recap, these measures are inadequate for the following general reasons:

1. The conceptualization of acculturation on which they are based stems from an assimilationist position and it therefore does not reflect the multicultural reality of societies in which these measures are designed for use. These measures tend in fact to strictly tap 'Americanization' or 'Anglo conformity';
2. This assimilationist position is reflected in these measures by the use of bipolar scales at the individual item level which oppose involvement in one culture to participation in another. Accordingly, acquisition of traits of the dominant culture is viewed as concomitant with loss of traits in the culture of origin;
3. The use of bipolar scales limits our ability to measure acculturation taken in its broader multicultural sense (or 'culture change' as we have decided to call it), because these scales do not allow for the separate assessments of the processes involved;
4. The use of midpoints in bipolar scales that are said to be indicative of biculturalism does not allow for proper discrimination between 'bicultural' and 'highly acculturated' or 'unacculturated' individuals with respect to language familiarity and other dimensions.

In light of the above and in taking a multicultural perspective on acculturation which has, in turn, resulted in our labelling this process 'culture change' so as to avoid confusion with the assimilationist perspective which has tended to model acculturation as 'Americanization', we will

now generate a list which we feel is suggestive of a 'proper' approach to measure this multicultural and multidimensional process:

1. Adherents to multiculturalism as descriptive of Canada and the U.S. have tended to propose a broader more complex view of acculturation or 'culture change' which they argue is multicultural or bi-level. Each level of culture change occurs with respect to a separate culture (i.e., the culture of origin or the host culture). The subprocesses involved may therefore be independent. Hence, it is argued that separate measures need to be developed so as to independently tap (a) the acquisition of traits of the dominant or host culture and (b) the retention or loss of traits of the culture of origin.
2. This, in turn, precludes the use of bipolar scales which oppose involvement in one culture to participation in another and that are therefore reflective of the 'Single Continuum Model' of 'acculturation' (in the narrower sense of the word) or 'Americanization'.
3. The use of two sets of continuous rating scales is however suggested. One set would tap the acquisition aspect of culture change while the other set would be designed to assess the retention/loss aspect of the construct in the direction of the culture of origin;
4. This leads into formulations of typologies of culture change because classifications occur over two potentially independent continua rather than just the one posited by assimilationists.
5. Although a variety of models describing the process of acculturation underlie the many scales in existence today; no argument has been found that would not allow us to use the conceptual dimensions proposed for acculturation in previous measure development studies even if they exhibit adherence to the 'Single Continuum Model'. This is further stressed by the fact that many first-order dimensions proposed by Keefe and Padilla (1987) or Ting-Toomey (1981) who in turn conceive of culture change as an essentially bi-level or pluralistic phenomenon, are also proposed by authors who espouse the 'Single Continuum Model' of acculturation.

6. The structural dimensions or lower-order factors (e.g., language use) may or may not necessarily be identical for the two levels of culture change for the two levels may potentially be independent aspects of the construct.
7. Seven of the eight conceptual dimensions discussed above may represent aspects of the dominant Anglo culture which immigrants can, in turn, acquire in the process of culture change.
8. Finally, the salience of these dimensions with respect to retention of original culture by a particular ethnic group would have to be ascertained.

CHAPTER 5

MODEL DEVELOPMENT

5.1 THE IMPORTANCE IN TAKING A PLURALISTIC STANCE IN THE DEVELOPMENT OF OUR MODEL

The importance of contrasting the assimilationist position to that of the pluralists in the area of culture change is paramount because they represent two divergent positions/assumptions which, in turn, underlie much of the work in the area of scale development. In fact, an assimilationist position has plagued many a scales of acculturation designed for use in multicultural environments. This is evident in the great number of indexes (see chapter 4) which make use of bipolar scales. They claim to tap 'acculturation' within the multicultural environment of the United States but they are in fact tapping 'Americanization', an assimilationist-type concept.

Researchers whose work has reflected a multicultural or pluralistic (e.g., Berry 1980,1986,1988; Ting-Toomey, 1981) approach to scale development have, on the other hand, tended to define and model acculturation or 'culture change' differently. In taking a pluralistic view, many have argued that acculturation was a more complex process than that intimated by assimilationists (i.e., Americanization). They held that although it did refer to the acquisition of cultural traits of a host culture, the concept also referred to the retention of traits of the culture of origin.

Their position ultimately stemmed from the realization that ethnicity did survive and did not melt away as assimilationists had predicted. Acculturation therefore became a much more complex construct in an attempt to acknowledge the multicultural characters of the U.S. and Canada: countries where ethnic groups coexisted, where ethnicities (or ethnic identities) survived and often flourished, but also where immigrants adapted.

It is therefore imperative that the underlying model we espouse ('assimilationism' vs 'ethnic pluralism') reflects the societal and cultural reality of the context in which the study takes place (Berry, 1986). This study takes place in Montreal, Canada. We must therefore look into what this context implies and which model along with its underlying assumptions best reflects this context.

Keefe and Padilla (1987:14-15) argue that a variety of models of changing ethnicity have been discussed in the literature, "including acculturation and assimilation, internal colonialism, and ethnic pluralism."

Furthermore, it is argued that 'cultural pluralism' is perhaps best at representing "the current state of U.S. ethnic relations." The concept refers to "the maintenance of separate institutions ('set forms of activity, grouping, rules, ideas, and values') by distinct social groups encompassed within a single political unit" (Keefe & Padilla, 1987:20).

Berry (1986) has made a similar argument with respect to the Canadian context. He portrayed two implicit models of

research directed at Canadian ethnic relations. The models appear below in Figure 9. The first is the 'Mainstream-Minority' model and the second, the 'Multicultural' model:

"In the former, there is assumed to be a single dominant culture (the 'mainstream'), and a number of subordinate groups ('minorities'), and perhaps some fringe groups (such as native peoples and refugees), while in the latter, there is assumed to be a more complex pattern in which no single group is dominant in all regions (or in all social spheres), and smaller groups are incorporated in (and involved with) other groups in a variety of complex ways" (Berry, 1986:36-7).

It is further stated that "it would be inappropriate to study French-Canadians, French-Belgians or French-Swiss from a 'mainstream-minority' position" (Berry, 1986). The same argument seems to apply to Italian-Canadians. Berry (1986) goes on to say that:

"Why? Because although they may be numerically and politically in a minority position they form substantial groups, and have viable cultures and identities within their respective plural societies. To carry out research with such peoples from the 'mainstream-minority' point of view would be to allow political and demographic variables to override scientific ones, thereby rendering our research less valid" (p.37).

Another relevant point raised by Berry (1986:37) rests in that the 'mainstream-minority' model carries with it undeniable assimilationist undertones. He goes on to suggest that "pluralistic alternatives are available." If, in turn, such alternatives are not used, Berry (1986) argues that "then we add what can be called 'research assimilation' to those other assimilative pressures already being placed upon them by society at large."

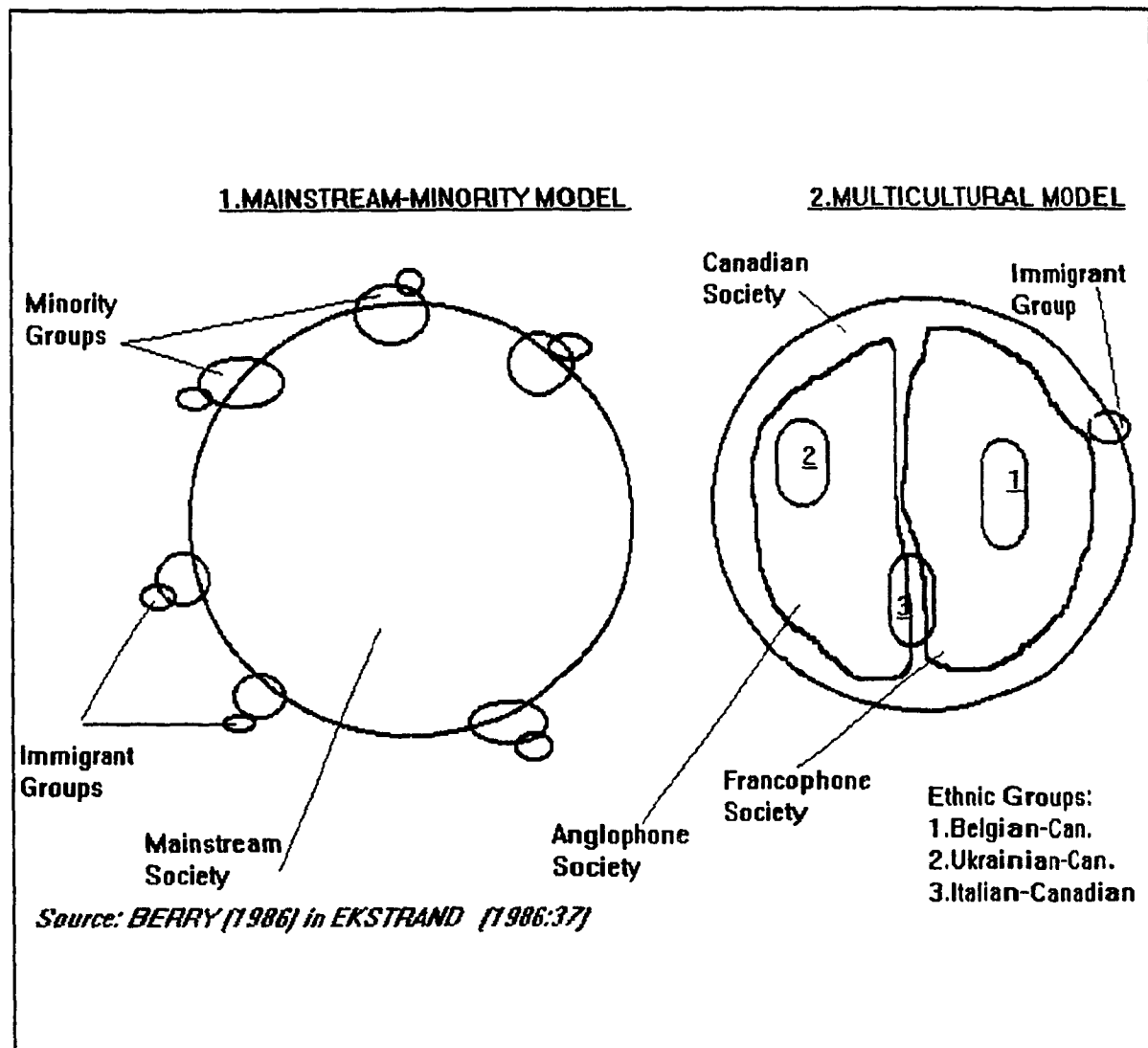


Figure 9

This position is further reinforced by Lambert and Taylor (1990) who also argue that multiculturalism is representative of Canada:

"As a descriptive term, it refers to ethnic pluralism or the coexistence of distinctive ethnic, racial, or cultural subgroups in a society. In a multicultural society, ethnic diversity and distinctiveness are apparent and at least some members of each group are presumed to be interested in maintaining a cultural identity" (p.10).

They go on to say that:

"Multiculturalism is also a descriptive term for an ideology about ethnic diversity. In any society, a subgroup of pro-multiculturalists will regard the maintenance of cultural heritages favourably; its promotion is considered good for the society as a whole ... *For some nations, and Canada is a prime example, multiculturalism is not only a term used to describe a national policy, but it has become a national objective.* The Canadian 'policy of multiculturalism' was pronounced by former Prime Minister Trudeau in the Canadian House of Commons in 1971" (p.10).

Furthermore, Goldlust and Richmond (1977) state that:

"Given the pluralistic and multicultural character of Canadian society ... it is possible for immigrants to maintain their own ethnic identity while at the same time developing a strong sense of belonging permanently in Canada."

Finally, Ramirez (1989) discusses the impact of the Canadian 'Multiculturalism' policy on Italian-Canadians. He argues that the "enactment, since the early seventies, of a multicultural policy *encouraging ethnocultural retention* [italics added] and allocating sizeable financial resources, has added new impetus to Italian-Canadian associational life."

The scholarly opinions expressed above clearly reinforce the notion that a model and measure of culture change

developed for use in the multicultural environment of Canada should reflect 'multiculturalism' and not 'assimilationism'. We should therefore steer clear of mimicking past attempts at measure development that carry definite assimilationist undertones.

5.2 ACQUISITION OF DOMINANT CULTURE TRAITS

As indicated above, we hold that the first seven dimensions identified from an overview of 50 past measures (see section 4.3) are generally representative of the acquisition aspect of culture change toward an Anglo dominant culture. From this baseline set of dimensions, we will now develop 'the acquisition of English-Canadian culture' aspect or level of our model of culture change for Italian-Canadians.

It seems conceptually appealing to posit two general aspects of 'language acquisition'. The first is attitudinal in nature and the second relates to actual use and familiarity. In the development of our model, the language dimension identified in section 4.3 was consequently split into (a) 'Attitude toward English language usage' and (b) 'English language use and familiarity'. Language preference is not part of our conceptualization because if included, it would involve the use of bipolar scales opposing one culture to the other.

We found it conceptually appealing to add yet another dimension to the process. This dimension, we have labelled 'Attitude toward English-Canadian culture, customs, and habits'. It is conceptually related to the 'Culturally-linked

customs, habits, and values' dimension discussed in section 4.3. However, its scope is much broader in that its items will not tap detailed customs and habits but will assess general attitudes toward the English-Canadian culture.

Accordingly, the dimensions of acquisition of dominant English-Canadian culture traits which we include in our model of 'culture change' are the following:

1. 'Attitude toward English Language usage'
2. 'English language use and familiarity'
3. 'English-Canadian media exposure and enjoyment'
4. 'Social interaction with English Canadians'
5. 'English-Canadian identification and pride'
6. 'English-Canadian culturally-linked customs, habits, and values'
7. 'Attitude toward English-Canadian culture, customs, and habits'
8. 'Attitude toward English-Canadian family structure and sex roles'
9. 'Desire to acquire English-Canadian culture'

5.3 ITALIAN CULTURE MAINTENANCE

5.3.1 Salience of Dimensions to Italian-Canadians

The general idea here is to demonstrate that maintenance of Italian culture by Italian-Canadians can occur over the set (or a subset) of dimensions identified in section 4.3. Furthermore, the relevance of certain dimensions to Canada's multiculturalism cannot be ignored because it is perhaps what encourages the maintenance of Italian culture over some dimensions.

Language issues are relevant to the Italian culture maintenance of Italian-Canadians because "(relatively) few Italian immigrants on arrival in Canada spoke any English or French" (Jansen, 1988:137). Their children, however, have been

educated in English or French and are fluent in at least one of these languages. Nevertheless, it is reported that many still prefer to speak Italian at home (Jansen, 1988:137). Accordingly, language appears as an ideal indicator of culture maintenance provided that a variety of language use contexts are examined.

The salience of Dimension '2' to Italian-Canadians is clear. The community in Montreal has its own newspapers (e.g., *Corriere Italiano*; *Insieme*), radio stations, and television programs (e.g., *Tele Domenica* on CTV; *Lo Sport* on cable). Furthermore, documentary films such as '*Caffe Italia, Montreal*', are not rare. This particular one explored the condition of youths finding themselves between two cultures (Ramirez, 1989). It is further argued that some of the most visible signs of a redefinition of post-immigration Italian-Canadian identity "are to be found in the growing cultural production of the immigrants' children" (Ramirez, 1989). Moreover, "(whether) in poetry, in literature, in cinema, in theatre ... or in other artistic genres, their creative works often show the agony of feeling caught between two cultures which only they can bridge" (Ramirez, 1989). Accordingly, Italian media forms are numerous and available within the confounds of Montreal.

Dimension '3' also clearly applies because Italian-Canadians in Montreal have had many ethnic organizations/associations of their own. Ramirez (1980) discusses the emergence of their churches/parishes in the

early 1900's, issues related to the formation of Italian schools, the great number of Italian grocery stores, and their predominantly urban character. Furthermore, Ramirez (1989) states that "the centrality of the family and kin-based relations among Italian immigrants has not prevented the development of larger community institutions aimed at recreating a cultural universe in which they could maintain alive their traditions and sense of identity."

Furthermore, Ramirez (1989) adds that "(research) on the settling-in process ... has shown a strong tendency among immigrants from the same village or provincial area to form residential clusters" and to intermarry. He also points out that this tendency (i.e., 'Campanilismo') is still alive today. Moreover, Italian-Canadians show different endogamy rates from those of English- or French- Canadians (Jansen, 1988).

'Ethnic identification and pride' represented by dimension '4' seems also quite relevant to the culture maintenance of Italian-Canadians. For instance, Ramirez (1989) reports the following dialogue by 'Tony', a youth in the documentary 'Caffe Italia, Montreal': "When I am with my parents, I hate everything that is Italian; but when I am away I'm ready to defend all that is Italian; *but what am I?* ... my mother tells me that I'm not Italian - the things I do and the life I lead, she says, are not Italian ... *So, what am I?*" Accordingly, we have indications here of a complex identification process that is perhaps indicative of split-

loyalties.

Moreover, the 'Multiculturalism' policy of Canada encourages, as we have seen, the maintenance of more than one identity; or at least of a hyphenated one. Conversely, Ramirez (1989) argues that some youths have tended to distance themselves from their Italian "universe". Accordingly, this dimension seems quite relevant to this ethnic group.

Dimension '5', 'culturally-linked customs, habits, and values', seems particularly relevant to the culture maintenance of Italian Canadians. These changes should, in our estimation, revolve around food, dress, drink, holidays, celebrations, music, Catholicism, superstitions, and knowledge of cultures. In reference to values, Jansen (1988) argues that change is occurring in the direction of the British rather than that of the French group.

However, as Jansen (1988) puts it, "there is considerable diversity" among Italians originating from different provinces and even villages in Italy. Accordingly, we cannot get too specific in our Italian-oriented items designed to reflect the different facets of this dimension.

Dimension '6' pervades historical and ethnic studies of Italians. Accordingly, several studies have in fact stressed the paramount role of the family (both nuclear and extended) "as agent of adaptation to the new socioeconomic realities of the host society" (Ramirez, 1989). Jansen (1988) states "La Famiglia ... everything in society revolved around the family." The various roles within the family and the Italian

family's structure have also been the object of much discussion (see Ramirez, 1989).

The relevance of dimension '7' to Italian-Canadians seems self-explanatory. The issues discussed above, give general indications that there is tendency to maintain Italian heritage. Accordingly, given Canada's 'Multiculturalism' policy, Italian-Canadians are encouraged not to assimilate (Jansen, 1988). In view of this option provided by the policy, a set of items tapping their desire to maintain their original culture seems appropriate.

Issues related to dimension '8' are sensitive. It was therefore judged inappropriate to include this dimension in our measure. For instance, Ramirez (1989) argues that the "consolidation of a national sentiment occurring within most Italian communities [in Canada] received a major boost with the triumph of Fascism in Italy." He adds that "*Le Devoir*, wrote an angry editorial accusing Italy of cowardice for not entering the war [i.e., W.W. I] ... Italian immigrants marched to the *Le Devoir* building breaking some of its windows and performing other acts of vandalism" (Ramirez, 1989). Similarly, Jansen (1988:149) argues that "they were considered to be an undesirable 'race' and that during periods of war they often became the objects of both prejudice and discrimination." It seems that a history of on-and-off discrimination toward the Italian community of Montreal does indeed exist.

Moreover, a study conducted in the mid-seventies shows

clear discriminatory attitudes toward Italian-Canadians. It is reported that on the negative side, Italians were perceived as below average in: 'being Canadian', their similarity to the respondent, importance, likeability, and cleanliness (Berry, Kalin, & Taylor, 1977).

To include this dimension would potentially involve not only generating items related to obviously sensitive issues such as those discussed in Berry et al. (1977), but also items related to politics and items exploring the impact of the 'mafioso' image (Jansen, 1988); a persistent stigma conveyed in many motion pictures, books, etc... This seemed too intrusive. Additionally, the small representation of this dimension in the 50 studies of Appendix A also contributed to our ignoring discrimination issues.

As in the previous section, we have added an 'Attitude toward the Italian culture, customs, and habits' dimension and an 'Attitude toward Italian language usage' dimension. Once again, the assessment of 'language preference' is not feasible with separate measures. It was therefore not included in the set of dimensions. Accordingly, nine conceptual dimensions emerge for the culture maintenance aspect of 'culture change' for Italian-Canadians:

1. 'Attitude toward Italian language usage'
2. 'Italian language use and familiarity'
3. 'Italian media exposure and enjoyment'
4. 'Social interaction with other Italians'
5. 'Italian ethnic identification and pride'
6. 'Italian culturally-linked customs, habits, and values'
7. 'Attitude toward Italian culture, customs, and habits'
8. 'Attitude toward Italian family structure and sex roles'
9. 'Desire to maintain Italian culture'

Finally, we turn the reader's attention to the list of ethnic identity aspects/dimensions discussed by Phinney (1990) in chapter 3. Upon examination of this list it becomes apparent that none of our proposed culture maintenance dimensions is incongruent with those discussed by the author.

5.4 A MULTICULTURAL AND MULTIDIMENSIONAL MODEL OF CULTURE CHANGE

The model of culture change for Italian-Canadians which appears in Figure 10 is suggested by the discussion in the previous sections of this chapter and by section 4.4. It represents a second order factor analysis model (see figure 6.1 in Joreskog & Sorbom, 1989) where 'culture change' is taken to underlie the two factors or levels of the process. This model may be impossible to test with Lisrel 7 because only two first-order factors are involved. An alternative model can also be taken as descriptive of 'culture change'. It appears in Figure 11. This model implies that the whole diagram represents 'culture change'. It is more amenable to empirical analysis (see section 3.2 in Joreskog and Sorbom, 1989) than the former which may, in turn, be viewed as a strictly conceptual depiction of the bi-level process.

Nevertheless, the important point with respect to these models is that 'culture change' occurs at two levels that may or may not be independent. It is more complex than the more simplistic mode of adaptation known as 'Americanization' which, in turn, implies only one single continuum of change as opposed to the two implied by our model.

A Multicultural and Multidimensional Model of Culture Change for Italian-Canadians

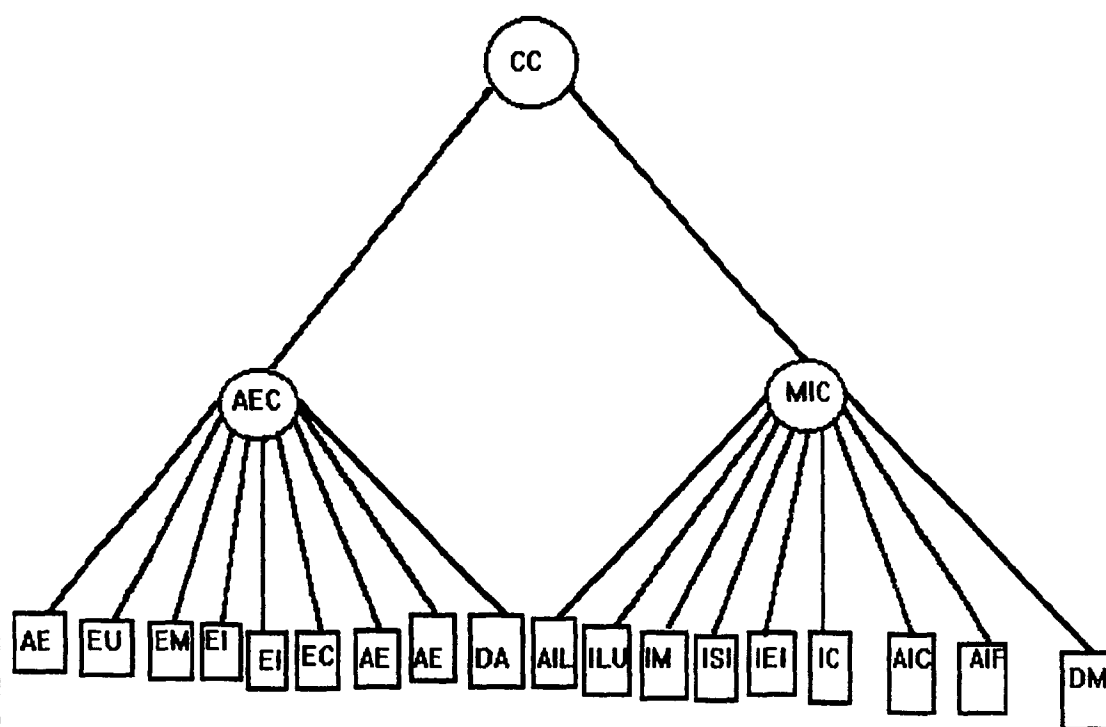


Figure 10

An Alternative Multicultural and Multidimensional Model of Culture Change for Italian-Canadians

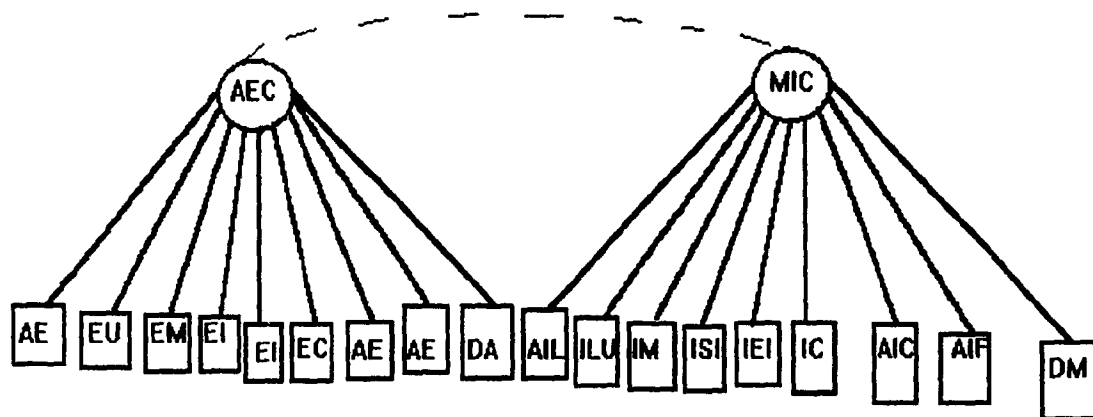


Figure 11

CHAPTER 6

DEVELOPMENT OF A PRELIMINARY MEASURE OF CULTURE CHANGE FOR ITALIAN-CANADIANS

In the development of 'better measures', Churchill (1978) not only argues for the imperative need to use multi-item measures, he also proposes a procedure/algorithm whose two first steps consist in specifying the domain of the construct; and in the generation of a sample of items. The next step proposed by Churchill (1978) is a data collection procedure. The present study falls short of data collection. However, we do propose to begin the development of our measure as Churchill suggests. Similar steps are proposed in Zaichkowsky (1985) and Shimp and Sharma (1987). For the third step, content validation, we will draw mostly on the procedures used by and Mendoza (1989) and Zaichkowsky (1985).

6.1 SPECIFICATION OF THE DOMAIN OF 'CULTURE CHANGE'

For this first step, Churchill (1978) argues that the researcher must be "exacting in delineating what is included in the definition and what is excluded."

Were this first step applied to 'acculturation' as defined in chapter 2, many difficulties would have arisen mainly because the term refers to a variety of modes of adaptation; namely, 'assimilation'; 'Americanization' (i.e., concomitant loss of the original cultural make-up with acquisition of new cultural traits); and in its broader sense, to a bi-level multicultural process.

To circumvent this confusion, we developed a construct which we have labelled 'culture change'. This construct incorporates and reflects the following general notions which, in turn, are associated with adaptation in multicultural environments:

1. The adaptation of immigrants to a host culture in a multicultural environment such as Canada occurs along two continua of change and therefore involves two cultures and two levels of change. One continuum of change represents 'acquisition of English-Canadian culture' and the other, 'maintenance of original culture'.
2. 'Culture change' is a more complex process than that implied by definitions of 'acculturation' which are descriptive of 'Americanization' or 'Anglo conformity' (i.e., assimilationist-type processes) which, in turn, are usually depicted as occurring along a single continuum of change.
3. 'Culture change' is however analogous to 'acculturation' when taken to refer to its broader multicultural meaning which, in turn, implies a bi-level process.

We must still try to further delineate and define the construct which we have labelled 'culture change' in reference to this broader view on 'acculturation'. However, one qualification regarding the domain of the construct first appears to be in order. One point that we have barely touched upon in chapter 2 is the direction of change. In other words, does immigrant adaptation involve changes in both the dominant and immigrant groups or does it involve changes in the immigrant group only? We will dwell into this in the following section. A formal definition of 'culture change' is then formulated.

6.1.1 One-way or Two-Way Process

In light of the definitions in chapter 2 and given the fact that this study is conducted in Canada where multiculturalism is not only made apparent by a variety of groups partly made up of individuals who are interested in maintaining a distinct ethnic or cultural identity but is also an ideal reflected in law and national policy (Lambert & Taylor, 1990:10-11); we are in a position to strongly argue in favour of a one-way process of culture change. That is, we argue that Italian-Canadians are expected to adopt the traits of the dominant cultures and that English-Canadians are not expected to take on Italian traits. In other words, to argue that in the Canadian context a sort of fusion of cultures is occurring or has occurred would not be realistic given the current state of affairs.

Thus, we hold that one aspect or level of culture change of Italian-Canadians toward the English-Canadian dominant group is represented by a one-way process whereby the immigrant group acquires the cultural traits of the dominant group and that the converse is unlikely. This stance is in clear opposition to that which views the adaptation process from the early assimilationist position (i.e., fusion of cultures into an amalgam or 'melting pot'). It is however consistent with 'Anglo conformity', another assimilationist-type process, which views the dominant culture as relatively immutable.

In response to our stated position some may object by saying that many bits and pieces of Italian culture have been incorporated into the cultural make-up of the two dominant groups of Canada and that this is indicative of a two-way process of cultural change. One may for instance point out such things as 'opera', 'pizza', and 'Italian cheeses'; the multitude of Italian restaurants in our cities; our general admiration for fine Italian automobiles; and various aspects of Italian fashion as all part of the Canadian way of life. Undeniably, they are to some extent part of our way of life. But the crux of the matter rests in how they got there. Accordingly, Campisi (1947) argues that:

"Selection and borrowing of traits from a foreign culture does not necessarily mean that there is a fusion and blending of two cultures which arise out of an interactive acculturation situation" (p.11).

Another point seems to be relevant with respect to the improbability of a potential two-way process of culture change occurring between dominant and immigrant groups in the Canadian context. This point is made by Campisi (1947) with respect to a dominant group becoming foreignized in the American context. An analogous argument appears to be warranted for the Canadian context. Campisi (1947) states that:

"The process of becoming foreignized is selective, voluntary, and a pure product of free choice. The selection may or may not emerge out of the acculturation situation, but it is not dependent on the acculturation process as the two-way hypothesis would imply" (p.11).

Thus, it is undeniable that some aspects of immigrant cultures have made their way into the dominant cultures of Canada and the U.S. However, this selective adoption stems out of free choice. Alternatively, it is the immigrant who **must** learn to conform; to speak an 'official language'; to celebrate Canadian holidays; to interact with English- and French-Canadians; and to accept or tolerate that his children eat at McDonald's. The converse is something that a person from a dominant group is not forced to do. If he does so it is most likely to be out of choice and not necessity.

6.1.2 A Proposed Definition of 'Culture Change'

Because characterizations of the adaptation process referring to a bi-level multicultural process take account of the diversity and potential distinctiveness of ethnic groups in multicultural societies of which Canada is a prime example (Lambert & Taylor, 1990); we will therefore base our definition on this process.

More precisely, the following may be ascertained based on our passed discussion:

1. Culture change is a multicultural or bi-level process involving two subprocesses: (a) the acquisition of traits of the host culture on the one hand, and (b) the maintenance of traits of the culture of origin on the other (Berry 1980,1986,1988; Keefe & Padilla, 1987; Padilla, 1980). The two can occur at different rates (e.g., Cuellar, Harris & Jasso, 1980) and are potentially independent processes (Phinney, 1990).

2. Both levels or subprocesses of culture change are multidimensional. This is evident from the wide array of conceptual dimensions proposed for 'acculturation' and in analogous dimensions postulated for 'ethnic identity in the literature.
3. 'Culture change' occurs in multicultural environments such as Canada and in such an environment it tends to be unidirectional whereby it is the immigrant who tends to take on the traits of the dominant culture and not vice-versa (Campisi, 1947).
4. There are a variety of types, modes, or strategies of acculturation which, in turn, are based on the bi-level nature of the construct (e.g., Berry 1980,1986,1988; Mendoza & Martinez, 1981; Ting-Toomey, 1981).
5. In multicultural environments, 'culture change' differs from assimilation which implies fusion into a 'melting pot' and from 'Americanization' which consists in shedding one's original cultural make-up in favour of that of the dominant culture. Nevertheless, many definitions of acculturation are reminiscent of the latter. 'Culture change' also differs from enculturation which is essentially first culture learning (Berry et al., 1992).
6. The dimensions (e.g., language use) of the culture of origin maintenance aspect of 'culture change' may vary from one ethnic group to another. Hence, scales developed for use with a particular ethnic group should not be used with individuals from different geographical areas (Rogler et al., 1991) or with other ethnic groups.
7. 'Culture change' is a dynamic/fluid process. As a process, it should be differentiated from an outcome.
8. The various potential outcomes of 'culture change' involve its two subprocesses or levels. Dimensions underlying each subprocess are taken as indicators of the subprocess in question. For instance, Berry (1986) discusses the wide array of behavioral shifts due to cross-cultural adaptation. Thus, the changes that occur at either level of 'culture change' can, in a broad sense, involve language, attitudes, behaviours, and values (see Appendix A). In some cases, sociocultural and demographic variables are proposed as indicators of acculturation. Their use is however not

recommended. They should instead be used as criteria in validation procedures (Olmedo, 1979).

9. 'Culture change' occurs at the individual and group levels (Berry, 1986; Graves, 1967). This distinction is said to be important because "not every individual participates to the same extent in the general acculturation being experienced by his group" (Berry, 1986). Individual differences should therefore be anticipated with respect to this process.
10. 'Culture change' occurs after continuous first-hand contact between groups having different cultures (Redfield et al., 1936; SSRC, 1954).
11. Typologies of culture change usually involve two orthogonal continua of change (one for each culture or level of the process). They also indicate that acquisition of dominant culture does not necessarily occur as a result of the process. Retention or loss of culture of origin are not necessary either for culture change to occur (see Berry 1980, 1986). This stresses the independent nature of the subprocesses underlying the construct.
12. An increase in level of participation in the culture of origin is possible (Hansen, 1937; Ramirez, 1989).

One may argue that the above list is selective and that not all previously discussed aspects of what has come to be known as 'acculturation' are included. Well, it is selective! We have purposely tried to delineate 'culture change' from the narrower assimilationist-type concept of 'Americanization' which is what many measures of acculturation developed for use in the U.S. tend to tap under the guise of 'acculturation'.

From the twelve points above, we may try to formulate a formal definition of 'culture change' while attempting to circumvent the usual pitfalls of vagueness and ambiguity plaguing most past definitions of acculturation. Accordingly,

we contend that:

In the Canadian multicultural context 'culture change' refers to a multidimensional, bi-level or multicultural process by which immigrants, after continuous first-hand contact with a dominant group, (a) may or may not acquire cultural attitudes, behaviours, and values of the dominant group while (b) potentially retaining or relinquishing or even acquiring cultural attitudes, behaviours, and values of their original culture. The variance or change over the two levels or two continua of culture change leads to different modes, types or strategies of culture change. These two potentially independent levels can, in turn, operate over or encompass identical or different sets of dimensions. These dimensions may, in turn, be orthogonal, quasi-orthogonal, or even highly inter-correlated; and they may vary from ethnic group to ethnic group. These dimensions should also reflect culturally-linked constructs and not socio-cultural or demographic variables.

We have basically taken a list of characteristics and have reconfigured them in the form of a definition to represent 'culture change' as it is presented in the works of Berry (1980,1986,1988), Keefe and Padilla (1987), Padilla (1980), and Ting-Toomey (1981), among others. In fact, we have tried to describe in words a bi-level process whose two alternate path diagrams appear in Figure 10 and Figure 11 (see section 5.4).

However, we have also added the possibility of increasing the level of participation in one's culture of origin (i.e., Hansen, 1937). This is consistent with rises in ethnicity or ethnic identity in Canada (Ramirez, 1989).

Given the multicultural climate of Canada, there also seems to be very little pressure put on groups or individuals to become more 'alike' either or both of the dominant groups

of Canada or to forego culture learning in their culture of origin. Accordingly, these contingencies are also accounted for in our definition.

Before we can generate a pool of items, Churchill (1979) suggests that we need to determine the dimensions that these items will represent and over which they will span. He also suggests that "literature searches, experience surveys, and insight-stimulating examples are generally productive here." We have done so already. Specific dimensions were identified and their relevance discussed in chapters 4 and 5.

6.2 GENERATION OF A SAMPLE OF ITEMS

This second step of measure development is discussed in Churchill (1979), Zaichkowsky (1985), and Shimp and Sharma (1987).

Multi-item measures are strongly recommended by Churchill (1979) for the following reasons:

1. The "specificity of items can be averaged out when they are combined."
2. By "combining items, one can make relatively fine distinctions among people." Distinctions that would not be so evident were we to use single item measures.
3. The "reliability tends to increase and measurement error decreases as the number of items in a combination increases" (Churchill, 1979).

He goes on to say that:

"In sum, marketers are much better served with multi-item measures than single-item measures of their constructs, and they should take the time to develop them" (Churchill, 1979).

Accordingly, multiple items were generated for each dimension discussed above. We made use of previous measures to ascertain specific contexts for items. For instance, a language may be spoken with a variety of different people (e.g., kin, friends, coworkers) and in a variety of different situations (e.g., at home, at work, etc...). The contexts of many of our items therefore resemble those of previous measures.

Furthermore, some items designed to assess Italian culture maintenance (section 6.2.1) have clear analogs in items tapping English-Canadian culture acquisition (section 6.2.2). In fact, dimensions one, two, three, five, and seven in section 6.2.1 and dimensions one, two, three, five, and seven in section 6.2.2 are analogs. The only difference between them is that the latter are directed toward the English-Canadian culture whereas the former target the Italian culture.

Minor differences appear however between the two sets of items (i.e., section 6.2.1 and section 6.2.2) with respect to dimension four. On the other hand, major differences appear between dimensions six, eight, and nine of each section. These differences are due to the fact that some items are culture specific (dimensions '6' and '8') and others are process- or level-specific (dimension '9').

An initial draft of the questionnaire was examined by professor Chankon Kim of the Marketing department at Concordia University. He pointed out clear and obvious redundancies with

respect to some items while others were found to be addressing the culture change of family members rather than that of respondents. All of the former and many of the latter were consequently removed.

The ensuing version of the measure/questionnaire appears as Appendix B. The items have been reproduced below where they will appear by level [i.e., (a) maintenance of Italian culture items (section 6.2.1) and (b) English-Canadian culture acquisition items (section 6.2.2)] and by dimension within each level.

6.2.1 Italian Culture Items

Please note that unless indicated otherwise, the items will be presented with Likert-type scales ranging from '1' ('Disagree Strongly') to '9' ('Agree Strongly').

Dimension 1: Attitude toward Italian Language usage

The contexts (e.g., friends, family, spouse, etc...) of items in this dimension and those of items in the next dimension appeared in some form or another in most of the measures listed in Appendix A. However, their individual scales were often bipolar. We therefore adapted many items from previous scales to Likert-type format.

Furthermore, not every possible language use context was included in every measure of Appendix A. Consequently, we examined the language items of the 50 measures and compiled a list of language use contexts tapped by all the scales. This list included language preference/use (a) with spouse, (b)

with children, (c) with various family members, (d) when watching TV and movies / listening to radio and music, (e) when reading newspapers / magazines, (f) at social gatherings, (g) when thinking, (h) when angry, (i) in general, (j) when shopping, (k) when having an emotional problem, (l) at work, and (m) with friends . The measures proposed by Keefe and Padilla (1987) and by Mendoza (1989) show a very thorough use of language-oriented items over a variety of contexts. Finally, Keefe and Padilla (1987) propose a variety of language items designed to tap language use and preference of respondents' family members. As indicated above such items were considered to be beyond the scope of our measure.

The use of 'like' statements for separate attitudinal measures of issues in two cultures is recommended by Aboud (1988). Furthermore, Edwards (1957) recommends that such statements (a) should be worded in the present rather than the past, (b) should be clear and simple, (c) should not exceed 20 words, and (d) should contain no more than one complete thought. Furthermore, he suggests to avoid (e) statements that may be interpreted in more than one way, (f) irrelevant statements to the object at hand, and (g) the use of words such as 'only', 'just', 'merely', 'all', 'always', 'none', and 'never'.

These suggestions were consequently applied to the language attitude items of the first dimension of this section and the first dimension of the next section. The Italian-oriented items are:

1. In general, I like to speak the Italian language
2. I like to speak Italian to my spouse
3. I like to speak Italian to my children
4. I like to teach Italian to my children
5. In general, I like to speak Italian to family members
6. I like to watch television in the Italian language
7. I like to listen to radio in the Italian language
8. I like the Italian language for reading newspapers
9. I like the Italian language for reading magazines
10. I like to watch movies in the Italian language
11. I like listening to music in the Italian language
12. I like to think in the Italian language
13. I like to speak Italian at home
14. I like to speak Italian when shopping
15. I like to speak Italian at social gatherings
16. I like to speak Italian when talking about a personal or emotional problem with my mother or father
17. I like to speak Italian when talking about a personal or emotional problem with a brother or sister
18. I like to speak Italian when I am angry
19. If I had children, I would like to teach them Italian

Dimension 2: Italian Language Use and Familiarity

The essential difference between this language dimension and the one above rests in that its items, instead of being worded in terms of 'like' statements, are in this dimension designed to tap language use and familiarity. Accordingly, most items were worded so as to tap actual language use behaviour and not attitude toward the language. The contexts remain essentially the same as above.

20. I speak Italian to my children
21. I speak Italian to my spouse
22. I speak (spoke) Italian to my mother
23. I speak (spoke) Italian to my father
24. In general, I speak Italian to family members
25. I speak Italian to my brother(s) and/or sister(s)
26. I read newspapers in the Italian language
27. I read magazines in the Italian language
28. I listen to music in the Italian language
29. The movies I see are in the Italian language
30. The television programs I watch are in the Italian language
31. I listen to the radio in the Italian language
32. I usually use the Italian language at work

33. I usually use the Italian language with my friends
34. I think in the Italian language
35. In general, I speak in Italian
36. I speak Italian at family gatherings
37. I speak Italian to my neighbours
38. I use the Italian language when talking about a
personal or emotional problem with my mother or father
39. I use the Italian language when talking about a
personal or emotional problem with a brother or sister
40. I use the Italian language when I am angry
41. I pray in the Italian language
42. The most jokes I am familiar with are in the Italian
language
43. I swear in the Italian language
44. Italian was the first language I learned to speak
as a child
45. I carry on conversations in Italian everyday

N.B.: For the next four items the respondent is asked to rate him/herself on a scale ranging from '1' ('Very Poorly') to '9' ('Very well').

46. In general, how well can you express yourself in Italian?
47. How well can you read Italian newspapers and magazines?
48. How well can you write letters in Italian?
49. How well can you speak Italian?

Dimension 3: Italian media exposure and enjoyment

The first four items of this dimension were adapted from Kim (1977,1978). Her studies used a communication approach and therefore offered us many items as the ones below.

1. On average, how many hours per week do you spend watching Italian language TV programs? _____
2. On average, how many hours per week do you spend listening to Italian language radio programs? _____
3. On average, how many hours per week do you spend reading Italian language newspapers and magazines? _____
4. How many Italian language movies (including videos) did you see over the last year? _____

N.B.: For the next five items the respondent is asked to rate him/herself on a scale ranging from '1' ('Not at all') to '9' ('Very Much').

How much do you enjoy the following?

5. Italian language music
6. Italian language TV programs
7. Italian language radio programs
8. Italian language newspapers and magazines
9. Italian language movies and videos

The five items above are based on a series of items in Szapocznik et al. (1980) that were in fact originally proposed by Campisi (1947). The appealing aspect of these items was that they were geared for separate measurements in two cultures. Accordingly, we adapted them to Italian-Canadians.

Dimension 4: Social interaction with other Italians

The items in this dimension tap (a) membership/participation in Italian organizations, (b) contact with other Italians, (c) ethnicity of people in contact with, (d) endogamy/intimacy, (e) neighbourhood/community characteristics, (f) 'campanilismo' (see Ramirez, 1989), and (g) desire to visit Italy.

Some of the more specific items are based on studies of Italians in Canada (Jansen, 1988; Ramirez, 1989) and in Montreal (Ramirez, 1980). Others were once again adapted from scales listed in Appendix A.

1. I am a regular member of at least one Italian-Canadian organization
2. Of all the people I come in contact with on a day to day basis, most are Italian-Canadian
3. In my present occupation, most of the people I ordinarily come in contact with are Italian-Canadian

4. Most of my friends are Italian-Canadian
5. Most of my neighbours are Italian-Canadian
6. Most of my coworkers are Italian-Canadian
7. Most of the people at the places I go to have fun and relax are Italian-Canadian
8. I tend to go to places or areas where there are many Italian-Canadians
9. Most of the people I meet and talk to at my church are Italian-Canadian
10. Most of the people I go to parties with are Italian-Canadian
11. It is OK to date Italian-Canadians
12. It is OK to marry Italian-Canadians
13. I get together with Italian-Canadians very often
14. I have Italian-Canadian friends with whom I maintain intimate relations and with whom I feel that we share something together
15. I live in an Italian neighbourhood
16. I like to eat in restaurants where most of the people are Italian-Canadian
17. I like to go to parties where most of the people are Italian Canadian
18. I would like to live in a neighbourhood where most of the people are Italian-Canadian
19. I would like members of my family to marry Italian-Canadians
20. A person of Italian descent has fewer marital problems if he/she marries another Italian-Canadian
21. Most of the people who visit me are Italian-Canadian
22. Most of the people I visit are Italian-Canadian
23. If I could choose my children's friends, they would be Italian Canadian
24. In the Italian community, human relations are generally more warm than outside the community
25. The best thing for an Italian-Canadian such as me, is to associate with other people who identify themselves as Italian-Canadians
26. Socially, I feel at ease with Italian-Canadians
27. The people that I would most like to be accepted by are Italian-Canadians
28. If I had a choice, I would marry an Italian-Canadian
29. If I had a choice, I would live in an Italian community or area
30. The stores I shop in are mostly Italian
31. I have dated only Italian-Canadians
32. I live in a mainly Italian neighbourhood
33. If I could choose, most of my coworkers would be Italian Canadian
34. Most of the people I have been romantically involved with were Italian-Canadian
35. I have no desire to visit Italy
36. Everyone of Italian origin should visit Italy

37. In general, it is worth belonging to Italian-Canadian organizations
38. Although I am not a member, I contribute to Italian-Canadian organizations
39. I am a member of an Italian church or synagogue
40. I often go to Italian cafes or 'bars'
41. It is important for me to live around people who are originally from the same region in Italy as my family
42. It is important to choose a spouse who is originally from the same region in Italy as my family
43. The Italian parish/church is our most important organization
44. It is important to participate in Italian-Canadian associations and clubs
45. My Italian church serves my social needs quite well
46. 'Campanilismo' is a good thing

Dimension 5: Italian ethnic identification and pride

Keefe and Padilla (1987) make extensive use of items of this dimension. Many of their items however tap identification of a variety of family members. Once again this was judged as beyond the scope of our measure which should, in our opinion, tend to concentrate on the respondent and not his/her family members. We however adapted a number of their items which, in turn, tended to be bipolar.

Bipolar identification items were also adapted from Cuellar et al. (1980) and Delgado et al. (1990) [see items 4 to 9]. Items [1,2,3] were developed by us. Item 3 is based on Ramirez (1980,1989). Items [5,7,9,11,13,15,18,21,23] refer to 'Italian-Canadianness' rather than strictly to 'Italianness'. This was done so as to account for hyphenated identities (see Ramirez 1980,1989).

Items 10 to 15 are based on one item in Keefe and Padilla (1987). A series of items were consequently

generated based on the "if you were travelling" theme.

Items 16 to 24 are ethnic pride-oriented. Once again, items in Cuellar et al. (1980), Keefe and Padilla (1987), and Mendoza (1989) were adapted for use with Italians. Items 25 and 26 were taken from Masuda et al. (1970). Item 27 was taken directly from Campisi (1947). Similar items appear in Connor (1977). Item 28 was added by us.

1. In general, I see myself to be very similar to my Italian friends
2. I don't know whether I am Italian or Canadian
3. I do have the sentiment of 'italianita'
4. I consider myself to be Italian
5. I consider myself to be Italian-Canadian
6. My mother considers herself to be Italian
7. My mother considers herself to be Italian-Canadian
8. My father considers himself to be Italian
9. My father considers himself to be Italian-Canadian
10. I would like to be known as 'Italian' by people of Italian descent
11. I would like to be known as 'Italian-Canadian' by people of Italian descent
12. I would like to be known as 'Italian' by people of English-Canadian origin
13. I would like to be known as 'Italian-Canadian' by people of English-Canadian origin
14. If I were travelling in Italy, I would like to be known as 'Italian'
15. If I were travelling in Italy, I would like to be known as 'Italian-Canadian'
16. The Italian culture has the most positive impact on my life
17. The people whom I admire the most are Italian
18. The people whom I admire the most are Italian-Canadian
19. I feel very proud of the Italian culture
20. I heavily criticize the Italian culture
21. The community I would most like to live in would be made up of Italian-Canadians
22. I feel most comfortable in the Italian culture
23. I feel most comfortable in the Italian-Canadian culture
24. I object to being referred to as an Italian-Canadian
25. I think of myself as Italian first and as Canadian second
26. Once an Italian, always an Italian

N.B.: For the next two items the respondent is offered the following scale ranges: from '1' ('Completely Italian-Canadian') to '9' ('Not at all Italian-Canadian').

27. Please rate yourself on the following scale:

28. Please rate your family on the same scale:

Dimension 6: Italian culturally-linked customs, habits, and values

We attempted to tap the following aspects of this dimension: (a) food, (b) music, (c) celebrations/holidays /recreation, (d) knowledge of history/way of life, (e) clothing, (f) Catholicism/Christian dogma and values, (g) folkways, and (h) gestures.

The cultural aspects mentioned above appear in many measures listed in Appendix A. Notably, Burnam et al. (1987), Connor (1977), Cuellar et al. (1980), Garcia and Lega (1979), Keefe and Padilla (1987), and Mendoza (1989) all focus on these contexts in some form or another. Items 25 to 38 are based on Williams' (1938) work on Italian folkways.

1. I like to eat Italian foods
2. I like to celebrate birthdays and weddings in the Italian tradition
3. I like to celebrate Christmas and Easter in the Italian tradition
4. It is important for Italian-Canadians to know something about the history of Italy
5. It is important for Italian-Canadians to follow the Italian way of life
6. It is important for Italian-Canadians to celebrate holidays which are celebrated in Italy but not in Canada
7. I like to eat Italian food on holidays
8. I like to eat homemade sauces and pastas
9. Any Italian food that I eat is homemade
10. I am very familiar with the Italian culture
11. My style of clothing is very Italian
12. The sort of recreation I engage in is typically Italian

13. The gestures I use when I talk are typically Italian
14. Many of the functions I attend are typically Italian
15. I accept the authority of the Catholic church
16. It is important to observe religious holidays
17. It is important for me to perform my religious duties as a Catholic parent
18. Church weddings are a must
19. My first communion was a very important event in my life
20. It is important to attend Sunday services
21. Divorce is a sin before God
22. One must not sin
23. I accept the teachings of the Catholic church
24. Abortion is a sin and should not be permitted
25. I like to shop in family-run Italian grocery stores
26. I enjoy playing cards and other games of chance with my friends
27. I am a superstitious person
28. One must beware of the 'evil eye'
29. We make our own home-made wine in my family
30. I trust my 'paesani'
31. One should not frequent 'bad places'
32. It is important to give neighbours a good impression
33. Lotteries should be played regularly
34. Hunting is an enjoyable pastime
35. 'La Pieta' is an obligation
36. One must be charitable toward other Italians
37. After death, a person's ghost returns to its former home
38. It's OK to show one's emotions when one speaks
39. I like Italian music

Dimension 7: Attitude toward Italian culture, customs, and habits

Items 1 to 7 and 14 to 16 were generated by us. Item 8 is based on an item in Keefe and Padilla (1987). The question stem of Items 9 to 13 is based on Szapocznik et al. (1980). However, these items had to be converted from bipolar form.

1. I like anything that is Italian
2. In general, I have a negative attitude toward the Italian culture
3. In general, I have a positive attitude toward the Italian culture
4. I am indifferent toward the Italian culture
5. In general, I have a negative attitude toward Italian customs and habits

6. In general, I have a positive attitude toward Italian customs and habits
7. I am indifferent toward Italian customs and habits
8. Many of the Italian traditions, customs, and attitudes are no longer adequate for the problems of the modern world
9. If I could have it my way I would wish that food be mostly Italian
10. If I could have it my way I would wish that ways of celebrating be mostly Italian
11. If I could have it my way I would wish that music be mostly Italian
12. If I could have it my way I would wish that dances be mostly Italian
13. If I could have it my way I would wish that radio programs be mostly Italian
14. I like Italian food
15. Italian customs and habits are backward and should not be practiced
16. Italian culture is second to none

Dimension 8: Attitude toward Italian family structure and sex roles

All the items in this dimension were generated by us. They are, in turn, based on Williams (1938) and Ramirez (1980,1989). Both authors stress the importance of this dimension as part of Italian ethnicity or identity. Our general strategy here was to read through what they had written regarding these topics (i.e., Italian family and sex roles) and to adapt their statements into the format of the items as they appear below.

1. Appropriate Italian dating customs are important
2. Children should live with their parents before getting married
3. Never mind how old you are, you should not move out of your parents' home until you get married
4. The family size of most Italian families is ideal
5. The authority of parents over children is to be respected
6. A husband should go to work and a wife should stay at home and care for the kids
7. Children should not question the decisions of their parents

8. My parents have to approve of the person I will marry
9. Married children should live close to their parents
10. Brothers have the responsibility of protecting their sisters
11. Family honour is the most important asset in life
12. I would rather die than jeopardize my family
13. A wife runs the home
14. A father is the family's provider
15. A father is the guardian of the family's morality
16. The preservation of Italian family values is important
17. It is better to send a son or daughter to work than a mother
18. If a mother must go to work to support the family, her children must be taken care of by someone in the family
19. Ownership of the family home is very important
20. Parents must be respected by their children
21. Hard work leads to success
22. Every member of the family must contribute to the family's well-being
23. Cooperation among family members is important
24. Even after marriage, it is important to continue relations with one's family
25. It is not OK for daughters to always do what they please
26. Sons have more freedom than daughters in the family
27. Daughters are expected to work until they get married
28. Women must be subservient to men
29. It is OK for a girl to interrupt her working career with marriage
30. A girl that quits her job to get married is successful
31. Children must have a strong sense of obligation and responsibility toward their parents
32. Many of my close relatives live near my home
33. It is important to buy a home in an area where other family members live
34. Parents must teach their children discipline
35. It is OK for a man to 'discipline' his wife if she misbehaves
36. Marriage should be a young woman's ultimate goal in life
37. To marry off one's children is a question of family duty
38. An unmarried adult reflects poorly on his/her family's reputation
39. My family provides me with a sense of security
40. Quarrelling and competition among different families is normal
41. The father is the head of the family
42. It is important to get a father's blessing before undertaking something important
43. Even when the husband does not deserve it, his wife must still love him and obey him
44. He who is obedient to father and mother will live happily and prosper
45. It is a mother's role to select a wife for her son

46. It is a mother's role to take care of the family purse
47. A husband should not openly show his affection to his wife
48. A dowry is an important part of marriage
49. A married woman should not discuss her marital problems with neighbours
50. A daughter in law must submit herself to the husband's parents
51. It is better to give birth to boys than to girls
52. Unmarried sisters should be accompanied by a brother when they go out
53. Godparents fulfil very important tasks in a child's life
54. The ideal woman is the Virgin Mary
55. A young woman should be a virgin at the time of marriage
56. A mother should nurse her infant in the natural way
57. Women are the weaker sex
58. A wife should not talk back to her husband
59. My way of relating to my girlfriend/boyfriend is typically Italian
60. My way of relating to my spouse is typically Italian
61. My way of relating to my parents is typically Italian
62. My way of relating to my children is typically Italian
63. In general, my way of relating to family members is typically Italian

Dimension 9: Desire to maintain Italian culture

The items below were generated from scratch. Hazuda et al. (1988) propose items that are related to this dimension. They however only include 3 items for it which, in turn, tend to be based on the respondents' children.

1. I want to hold on to my Italian culture
2. I do not want to be Italian
3. I like being an Italian in Canada
4. Children of Italian descent should learn about Italian history in Canadian schools
5. It is important for me to be as Italian as my parents and grandparents
6. My Italian culture and background are an important part of me

6.2.2 English-Canadian Culture Items

As indicated above, the items in dimensions one, two, three, five, and seven of this section are analogs of the same dimensions in the previous section. The only difference is that they are now directed toward the English-Canadian culture. Comments regarding their items have already been provided. For the sake of brevity, no additional comments will be given in this section regarding these dimensions. We invite the reader to move on to dimension 4.

Dimension 1: Attitude toward the English Language

1. In general, I like to speak the English language
2. I like to speak English to my spouse
3. I like to speak English to my children
4. I like to teach English to my children
5. In general, I like to speak English to family members
6. I like to watch television in the English language
7. I like to listen to radio in the English language
8. I like the English language for reading newspapers
9. I like the English language for reading magazines
10. I like to watch movies in the English language
11. I like listening to music in the English language
12. I like to think in the English language
13. I like to speak English at home
14. I like to speak English when shopping
15. I like to speak English at social gatherings
16. I like to speak English when talking about a personal or emotional problem with my mother or father
17. I like to speak English when talking about a personal or emotional problem with a brother or sister
18. I like to speak English when I am angry
19. If I had children, I would like to teach them English

Dimension 2: English-language use and familiarity

20. I speak English to my children
21. I speak English to my spouse
22. I speak (spoke) English to my mother
23. I speak (spoke) English to my father
24. In general, I speak English to family members
25. I speak English to my brother(s) and or sister(s)
26. I read newspapers in the English language

27. I read magazines in the English language
28. I listen to music in the English language
29. The movies I see are in the English language
30. The television programs I watch are in the English language
31. I listen to the radio in the English language
32. I usually use the English language at work
33. I usually use the English language with my friends
34. I think in the English language
35. In general, I speak in English
36. I speak English at family gatherings
37. I speak English to my neighbours
38. I use the English language when talking about a personal or emotional problem with my mother or father
39. I use the English language when talking about a personal or emotional problem with a brother or sister
40. I use the English language when I am angry
41. I pray in the English language
42. The most jokes I am familiar with are in the English language
43. I swear in the English language
44. English was the first language I learned to speak as a child
45. I carry on conversations in English everyday

N.B.: For the next four items the respondent is asked to rate him/herself on a scale ranging from '1' ('Very Poorly') to '9' ('Very well').

46. In general, how well can you express yourself in English?
47. How well can you read English newspapers and magazines?
48. How well can you write letters in English?
49. How well can you speak English?

Dimension 3: English-Canadian media exposure and enjoyment

1. On average, how many hours per week do you spend watching English language TV programs? _____
2. On average, how many hours per week do you spend listening to English language radio programs? _____
3. On average, how many hours per week do you spend reading English language newspapers and magazines? _____
4. How many English language movies (including videos) did you see over the last year? _____

N.B.: For the next five items the respondent is asked to rate him/herself on a scale ranging from '1' ('Not at all') to '9' ('Very Much').

How much do you enjoy the following?

5. English language music
6. English language TV programs
7. English language radio programs
8. English language newspapers and magazines
9. English language movies and videos

Dimension 4: Social interaction with English-Canadians

Items 1 to 40 are clear analogs of the Italian-oriented version of this dimension (see previous section). However, items 41 to 43 are not. They were added to further tap associational life.

1. I am a regular member of at least one English-Canadian organization
2. Of all the people I come in contact with on a day to day basis, most are English-Canadian
3. In my present occupation, most of the people I ordinarily come in contact with are English-Canadian
4. Most of my friends are English-Canadian
5. Most of my neighbours are English-Canadian
6. Most of my coworkers are English-Canadian
7. Most of the people at the places I go to have fun and relax are English-Canadian
8. I tend to go to places or areas where there are many English-Canadians
9. Most of the people I meet and talk to at my church are English-Canadian
10. Most of the people I go to parties with are English-Canadian
11. It is OK to date English-Canadians
12. It is OK to marry English-Canadians
13. I get together with English-Canadians very often
14. I have English-Canadian friends with whom I maintain intimate relations and with whom I feel that we share something together
15. I live in an English-Canadian neighbourhood
16. I like to eat in restaurants where most of the people are English-Canadian
17. I like to go to parties where most of the people are English-Canadian
18. I would like to live in a neighbourhood where most of the people are English-Canadian
19. I would like members of my family to marry English-Canadians
20. A person of Italian descent has fewer marital problems if he/she marries an English-Canadian

21. Most of the people who visit me are English-Canadian
22. Most of the people I visit are English-Canadian
23. If I could choose my children's friends, they would be English-Canadian
24. In the English-Canadian community, human relations are generally more warm than outside the community
25. The best thing for an Italian-Canadian such as me, is to associate with other people who identify themselves as English-Canadians
26. Socially, I feel at ease with English-Canadians
27. The people that I would most like to be accepted by are English-Canadians
28. If I had a choice, I would marry an English-Canadian
29. If I had a choice, I would live in an English-Canadian community or area
30. The stores I shop in are mostly English-Canadian
31. I have dated only English-Canadians
32. I live in a mainly English-Canadian neighbourhood
33. If I could choose, most of my coworkers would be English-Canadian
34. Most of the people I have been romantically involved with were English-Canadian
35. I have no desire to visit English-Canada
36. Everyone of Italian origin should visit English-Canada
37. In general, it is worth belonging to English-Canadian organizations
38. Although I am not a member, I contribute to English-Canadian organizations
39. I am a member of an English-Canadian church or synagogue
40. I often go to English-Canadian cafes or 'bars'
41. An English-Canadian parish/church is our most important organization
42. It is important to participate in English-Canadian associations and clubs
43. An English-Canadian church serves my social needs quite well

Dimension 5: English-Canadian identification and pride

1. In general, I see myself to be very similar to my English-Canadian friends
2. I consider myself to be English-Canadian
3. My mother considers herself to be English-Canadian
4. My father considers himself to be English-Canadian
5. I would like to be known as 'English-Canadian' by people of Italian descent
6. I would like to be known as 'English-Canadian' by people of English-Canadian origin
7. If I were travelling in Italy, I would like to be known as 'English-Canadian'
8. The English-Canadian culture has the most positive impact on my life

9. The people whom I admire the most are English-Canadian
10. I feel very proud of the English-Canadian culture
11. I heavily criticize the English-Canadian culture
12. The community I would most like to live in would be made up of English-Canadians
13. I feel most comfortable in the English-Canadian culture
14. I do not object to being referred to as an English-Canadian
15. I think of myself as English-Canadian first and as Italian second

N.B.: For the next two items the respondent is offered the following scale ranges: from '1' ('Completely Italian-Canadian') to '9' ('Not at all Italian-Canadian').

16. Please rate yourself on the following scale:
17. Please rate your family on the same scale:

Dimension 6: English-Canadian culturally-linked customs, habits, and values

Many items tapping English-Canadian customs and habits have clear analogs in the Italian-oriented section. However, we have generated a set of Anglo-oriented value statements based on a list compiled by Connor (1977:9-10) which provided twenty characteristics over which Japanese and Anglo-Americans were said to differ. Upon examination of this list, it became apparent that it tended to oppose 'traditionalism' to 'modernism' and to oppose 'familism' to 'individualism'. Based on the work of Williams (1938) and Ramirez (1980,1989) it is evident that core Italian values are traditional/family-oriented and that they differ from American individualism and modernism values.

We assumed that although the list of characteristics was descriptive of Anglo-Americans, it would also be applicable to English-Canadians.

Accordingly, items 14 to 26 are based on the following Anglo characteristics listed by Connor (1977) which, in turn, seem to be in clear opposition to Italian-type values discussed by Williams (1938) and Ramirez (1980,1989): (a) individualism, (b) children trained to be independent, (c) emphasis on equality, (d) emphasis on rights, (e) grudging acceptance of those in authority, (f) emphasis on individual autonomy, (g) resentment and dislike of rules and controls, (h) obligation to oneself, (i) responsibility to oneself, and (j) tendency to downplay the superiority of others.

For instance, items 16 and 18 are taken to reflect the values/characteristics expressed in (g) and/or (j). They are also in clear opposition to item 15 of the same dimension in the Italian-oriented section. Similarly, item 14 is designed to reflect the Anglo characteristic in (c).

1. I like to eat English-Canadian foods
2. I like to celebrate birthdays and weddings in the English-Canadian tradition
3. I like to celebrate Christmas and Easter in the English-Canadian tradition
4. It is important for Italian-Canadians to know something about the history of English-Canada
5. It is important for Italian-Canadians to follow the English-Canadian way of life
6. It is important for Italian-Canadians to celebrate holidays which are celebrated in English-Canada but not in Italy
7. I like to eat English-Canadian food on holidays
8. I like to eat homemade English-Canadian food
9. Any English-Canadian food that I eat is homemade
10. My style of clothing is very English-Canadian
11. The sort of recreation I engage in is typically English-Canadian
12. The gestures I use when I talk are typically English-Canadian
13. Many of the functions I attend are typically English-Canadian

14. All people are equal
15. One should perhaps not depend on other people
16. One should not readily accept what one is told by so-called authorities such as the Pope
17. Religion is not a very important aspect of life anymore
18. The Catholic Church should not impose its position on abortion
19. It does not really matter what my neighbours think or believe about me
20. People should be rational rather than superstitious
21. When two people do not get along, they should divorce
22. It is not necessary for people to get married in Church anymore
23. A person's rights are very important
24. A person should not always submit to rules and controls
25. Before anything else, one has an obligation to oneself
26. I can go and do whatever I want provided it is legal to do so
27. I like English-Canadian music
28. One should try not to show his/her emotions

Dimension 7: Attitude toward English-Canadian culture, customs and habits

1. I like anything that is English-Canadian
2. In general, I have a negative attitude toward the English Canadian culture
3. In general, I have a positive attitude toward the English-Canadian culture
4. I am indifferent toward the English-Canadian culture
5. In general, I have a negative attitude toward English-Canadian customs and habits
6. In general, I have a positive attitude toward English-Canadian customs and habits
7. I am indifferent toward English-Canadian customs and habits
8. Many of the English-Canadian traditions, customs, and attitudes are not adequate for the problems of the modern world
9. If I could have it my way I would wish that food be mostly English-Canadian
10. If I could have it my way I would wish that ways of celebrating be mostly English-Canadian
11. If I could have it my way I would wish that music be mostly English-Canadian
12. If I could have it my way I would wish that dances be mostly English-Canadian
13. If I could have it my way I would wish that radio programs be mostly English-Canadian
14. I like English-Canadian food
15. English-Canadian customs and habits are backward and should not be practiced

16. English-Canadian culture is second to none

Dimension 8: Attitude toward English-Canadian family structure and sex roles

As for dimension 6, we used the list of Anglo characteristics/values compiled by Connor (1977). Once again we tried to generate items consistent with this list but that were also in opposition to Italian attitudes on the analog Italian dimension in the previous section.

1. People are free to date whomever they want
2. Children should acquire independence as soon as possible
3. It is OK for someone to move out of their parents' home when they turn 18
4. The authority of parents over children is to be limited
5. Both spouses have an equal right to work if they so desire
6. Children should seek to attain their individual goals
7. Parents have nothing to say regarding the choice of a child's spouse
8. Married children should live away from their parents
9. My responsibilities are mainly toward myself
10. Individualism is very important
11. Man and woman are equal
12. One should not depend on others in a family
13. The acquisition of English-Canadian family values is desirable
14. The superiority of people is not absolute and can be played down
15. Every individual should provide for his/her own well-being
16. A child should strive to achieve independence from his/her family
17. It is OK for women to always do as they please
18. Sons and daughters should be granted the same privileges
19. Women should not be subservient to men
20. A young woman should not quit her job to get married
21. Children must have a strong sense of autonomy
22. It is not OK for a man to 'discipline' his wife if she misbehaves
23. People don't have to get married anymore
24. When a husband misbehaves, his wife can always leave
25. It is OK for a husband to openly show his affection to his wife
26. A married woman can discuss her marital problems with whomever she pleases

27. Unmarried sisters do not have to be accompanied by a brother
28. Godparents fulfil a purely symbolic role for a child
29. Virginity at the time of marriage should not be an issue anymore
30. My way of relating to my girlfriend/boyfriend is typically English-Canadian
31. My way of relating to my spouse is typically English-Canadian
32. My way of relating to my parents is typically English-Canadian
33. My way of relating to my children is typically English-Canadian
34. In general, my way of relating to family members is typically English-Canadian

Dimension 9: Desire to acquire English-Canadian culture

As in the previous section, the items for dimension '9', were generated by us.

1. I want to acquire the cultural characteristics of English-Canadians
2. Although I believe that I should retain my Italian culture, it is important to acquire some English-Canadian culture in order to be able to get a good job in Canada
3. I want to become more like English-Canadians
4. I need to become more like English-Canadians
5. In order to have a successful career in Canada, it is necessary to become more like English-Canadians
6. It is important for Italian-Canadians to become more like English-Canadians

6.3 CONTENT VALIDATION OF MEASURE

Kirlinger (1986) argues that content validity refers to the "representativeness or sampling adequacy of the content --the substance, the matter, the topic--of a measuring instrument" (p.417). He goes on to say that content validation "is guided by the question: Is the substance or content of this measure representative of the content or the universe of content of the property being measured" (p.417).

For this step in measure purification Shimp and Sharma (1987) used experts who were asked to assign the items generated by the authors to one of the seven posited conceptual dimensions of the 'consumer ethnocentrism' construct.

Similarly, Zaichkowsky (1985) gave judges the definition of the construct she proposed to measure and asked them to rate the items she generated on a three point scale ranging from 'clearly representative' to 'not representative' of her construct.

For his acculturation measure, Mendoza (1989) used a similar approach to that of the studies discussed above. He states that:

"(Two) Anglo-American and two Mexican-American judges were briefed on the theory of measurement of acculturation and were asked to rate, on a 5-point scale, the degree to which each of the items on the pilot inventory measured and sampled the dimensions of the construct of acculturation."

6.3.1 Content Validation Procedure

In order to ascertain the content validity of the items discussed above, we commissioned the aid of five expert judges. Two of the experts are professors of social psychology and have published extensively in the field of cross-cultural psychology. One is a Ph.D. student in the field, and the two others are professors of marketing and of Italian origin.

We asked the judges to rate each individual item on a scale ranging from '1' ('Clearly representative of this dimension') to '5' ('Not representative of this dimension'), with '3' ('Somewhat representative') as a midpoint. The questionnaire they were handed also contained a brief explanation of what we were measuring and a two-point definition of the process stressing the bi-level nature of the construct.

The 5 questionnaires were subsequently returned. Four included complete ratings and one included general comments. We proceeded to calculate the mean rating for each item (Mendoza, 1989) based on the four complete questionnaires. The mean ratings appear in parentheses next to their respective items in Appendix B.

As in Shimp and Sharma (1987) we developed an a priori decision rule specifying which items were to be retained/deleted. The rule was simple, it stated that if an average score was above '2', the item was to be rejected. Accordingly, this placed the accepted items within the lower

region of the 5-point scale that was used (i.e., $1 \leq x \leq 2$).

In accordance with this rule, the following items were deleted:

Retention of Italian culture items: (section 6.2.1)

Dim 1 and 2: [14,18]

Dim 3: [4]

Dim 4: [18,19,20,24,25,27,28,29,30,32
33,35,36,37,39,41,42,43,44,45]

Dim 5: [6,7,8,9]

Dim 6: [9,17,19,20,21,22,23,24,
27,28,31,32,33,34,37,39]

Dim 7: [14]

Dim 8: [9,11,21,27,28,30,32,33,35,36,37,
38,40,41,42,43,44,48,51,54,57]

Acquisition of English-Canadian culture items: (section 6.2.2)

Dim 3: [4]

Dim 4: [1,2,3,5,6,16,20,30,32,35,36]

Dim 5: [3,4,5]

Dim 6: [4,5,6,14,15,16 to 26,28]

Dim 9: [2]

6.3.2 General Comments by Expert Judges

The items of the language dimensions of both sections survived the content validation procedure rather well. Language items 14 and 18 of the Italian section were however removed. Given their contexts (i.e., when shopping and when angry), these items tended to be different from the other language attitude items. This may have contributed to their attracting higher ratings from judges. One of the judges pointed out that items 4 and 19 were similar. He also suggested that some question stems should include 'speak with' rather than 'speak to'. One of the judges of Italian origin noted that item 43 carries a social desirability bias and that it may be "offensive to a lot of religious Italians." He also suggested that "a good measure of attitude toward the Italian language is the desire to have their children take Italian classes on saturday morning."

Items 4 of the English-Canadian and Italian media dimensions received ratings above 2. They were thus going to be removed. However, one judge pointed out that their time-orientation (i.e., over the last year) differed from the three items which preceded them (i.e., per week) in each dimension. Accordingly, we decided to change the time frame for items 4 to that of the others.

A great number of items were removed from dimension '4' of the Italian section. A judge pointed out that the word 'OK' used in items 11 and 12 should perhaps be replaced by 'good' or 'better'. The same judge also pointed out that

some items were attitudinal [e.g., 17,19,24,25,27] while others tapped intentions [e.g., 28,29]. Items [5,15,32] were found to be repetitive. She also suggested that items 14 and 46 be reworded to "I have Italian-Canadian friends with whom I am very close" and "'Campanilismo' describes my social life." Another judge referred to this dimension as a "mish-mash of affiliative behaviours, achievement, and participation of organizations." He also pointed out the inadequacy of the word 'OK' in items 11 and 12. Yet another judge suggested that items 35 and 37 should be reworded to "Although I am not a member, I support and/or contribute financially to Italian-Canadian organizations" and to "In general, it is desirable or rewarding to belong ...". He further added that items 20, 30, and 38 were inadequate and suggested that they be reworded. A fourth judge pointed out that item 35 was the only one which presented a negative notion ("I have *no* desire to ..."). He went on to suggest that negatively worded items should be equal in frequency to positively worded ones throughout the dimension. He also suggested that the phrase "such as me" in item 25 be replaced by "like me." He added that there is a "need to combine, reduce, and simplify" items of this dimension. He also pointed out that items [2,5,32] were similar and that item 28 covered what was being assessed by items 11 and 12.

Items [6,7,8,9] of the 'Italian ethnic identification and pride' dimension were deleted. They tapped the ethnic identification of 'mother' and 'father'. One judge argued

that items 4 to 11 should be condensed into forced choice format. Another specifically stated that these items should be "dumped" along with item 2 which he found "bizarre." Another judge pointed out that item 24 was vague. She stated "what do they object to: 'Italian' or 'Canadian'."

Many items were deleted from dimension '6' in the Italian-oriented section. One judge suggested that the question stem of items 7 and 8 should be "I like to prepare ..." rather than "I like to eat ..." He added that item 26 should specifically refer to "Italian card games and other Italian games of chance." He also pointed out that item 35 carries a social desirability bias. Another judge asked if there was such a style of clothing in reference to item 11. Yet another judge suggested that we "get at more general themes and reduce the details." He also singled out items [22,31,33,34] for their vagueness.

Dimension '7' fared well for both, the Italian and English-Canadian sections. One judge however found it "short" in comparison to the previous dimensions. Another suggested that items 2 to 7 were sufficient to tap this dimension adequately. A third judge suggested that the word 'attitude' in items [2,3,5,6] should be replaced by the word 'feeling' because "many respondents may not have a good grasp of the meaning of 'attitude'."

Dimension '8' of the Italian-oriented section took a beating. One judge pointed out with respect to item 4 that it was confusing. For item 11, he suggested to use

"principle" rather than "asset." He also suggested that item 29 be reworded: "It is expected that a girl interrupt her career for marriage." Another judge noted that items [8,32,39,59 to 63] did not tap this dimension at all. A third judge stated that items 25 to 30 were "tricky/touchy" and to "avoid" item 35. Another judge pointed out that items 59 to 63 "may not load on the same factor as prior items because they describe use of rules to guide personal behaviour."

Because of the overlap between the two sections, judges tended to give fewer comments for the English-Canadian-oriented dimensions and usually pointed back to their comments on the Italian-oriented section as also valid for the English-Canadian section. Nevertheless, dimension '4' was judged to contain vaguely phrased items [i.e., 1,34,35,36] by one expert. Another pointed out that some items may be combined and others "tossed out." He gave the same comment with respect to dimension '6'. One judge also pointed out with respect to this dimension that some items were general and others specific. He added that it was problematic because "it is a composite of many things."

6.4 THE REVISED VERSION OF OUR MEASURE OF 'CULTURE CHANGE'

The revised version of the measure appears as Appendix C. Item deletions were based on the content validation results reported in section 6.3.2. The only exception to our item deletion procedure was item 4 of both media dimensions because it was obvious that it was a time frame problem which could be easily corrected. Furthermore, an additional item (item 44) was added to the 'Italian language use and familiarity' dimension. As noted above, a judge had suggested the generation of such an item.

The items which remained were then reworded so as to circumvent the various shortcomings pointed out by the judges in section 6.3.3. Accordingly, the word 'OK' was replaced by 'good' or 'better' throughout the dimensions of both sections. As suggested, item 14 of dimension '6' of both sections was reworded. Item 46 of dimension '6' of the Italian section was also reworded as suggested. In an effort to avoid redundancies, item 15 of this dimension was removed from the Italian section because of its obvious similarity to item 5 as indicated by a judge. This was however not done for the English section because item 5 had been deleted in the content validation procedure. The phrase "such as me" was replaced by "like me" in item 25 of the English section. Item 12 was removed because of its similarity with item 28. The former was consequently chosen for deletion because of its higher mean content validity rating.

As suggested, the word 'Italian-Canadian' in item 24 of dimension '5' was modified to simply 'Italian' so as to avoid confusion. The word 'prepares' was added to items related to food in dimensions '6' of both sections. The word 'attitude' in items of dimension '7' of both sections was replaced by the word 'feeling'. Finally, item 29 of dimension '8' of the Italian section was reworded as suggested.

A demographics section appears at the end of the questionnaire in Appendix C. It contains standard questions along with items tapping various sociocultural variables which could later be used in criterion validation procedures.

6.5 SUGGESTIONS FOR FURTHER MEASURE PURIFICATION STEPS

Following our content validity procedure, the pool of items contained in the revised version of the questionnaire (Appendix c) is face valid or shows an acceptable level of content validity. Nevertheless, proper scale development methodology involves an additional series of steps. For instance, Shimp and Sharma (1987) collected data from administration of a revised version of their questionnaire and submitted the responses to common factor analysis so as to verify the postulated dimensions of the 'consumer ethnocentrism' construct and to further reduce the number of items. Items with factor loadings below .5 were consequently eliminated.

The next step involved confirmatory factor analysis. An additional data collection round was therefore necessary. The suggested factor structure from the previous step was reexamined and additional items showing low reliability were deleted.

A third step used by Shimp and Sharma (1987) involved additional confirmatory factor analysis procedures. Still, some items were found unreliable and were consequently deleted. A final 17-item version of the 'CETSCALE' emerged. The authors went on to examine the scale's reliability (i.e., coefficient alpha and test-retest) and validity through four separate studies.

Convergent and discriminant validities were then ascertained. The former involved "correlating maximally dissimilar measures" (Shimp and Sharma, 1987). The CETSCALE was therefore correlated with open-ended measures. The latter involved correlating the CETSCALE with measures of related constructs.

Finally, assessment of nomological validity involved the generation of hypotheses relating CETSCALE scores to "foreign product-related beliefs, attitudes, intentions and purchase behaviors" (Shimp and Sharma, 1987).

A similar series of steps appears in Zaichkowsky (1985). Following her content validity procedure, she administered the revised version of her scale to undergraduate students and went on to assess inter-item and item-to-total correlations, and Cronbach alpha coefficients. Factor analysis was then performed. Items showing low reliability were consequently deleted. Additional steps involved the assessment of test-retest reliability, a second content validity round, and the assessment of criterion-related validity. The latter is "demonstrated by comparing scores from the developed instrument with one or more external variables that provide a direct measure of the characteristic in question" (Zaichkowsky, 1985). The final steps in her scale development methodology involved the assessment of construct validity and an additional factor analysis procedure.

In the adaptation literature, scale development methodology is usually not as thorough as that of Shimp and Sharma (1987) or Zaichkowsky (1985). We will now briefly review the item selection and scale validation steps taken in some of the studies listed in Appendix A.

6.5.1 Item Selection Criteria in Previous Scale Development Studies

Acculturation measures tend to differ in terms of item selection procedures. Accordingly, Olmedo (1979) has identified three general strategies for the selection of items:

1. "In measures developed by means of empirical criterion keying, items have been selected on the basis of how well they discriminate between cultural groups; the validity of the composite is determined by the correlation of the total score to group membership. In some cases (e.g., Olmedo et al., 1978), items have been differentially weighted on the basis of multiple regression procedures in order to maximize the discriminatory power of the composite score."
2. "Another strategy has been to develop items designed to tap various hypothesized dimensions of acculturation or ethnic identity. Factorial scales are then constructed on the basis of results from factor analyses of items."
3. "Finally, a third strategy, involving a combination of the two procedures, has consisted of selecting items in terms of both high loadings on factorially derived scales and discrimination between cultural groups..."

Perhaps the most extensive and elaborate item selection strategies are those utilized by Garcia and Lega (1979), Mendoza (1989), and Olmedo (1979).

As stated in section 6.3, Mendoza (1989) assessed the content validity of items through mean ratings of expert judges. Consequently, a revised inventory of items which had the highest mean ratings was developed. Item discrimination analyses were then performed. In other words, the discriminating power of the items in distinguishing between Anglo-American and Mexican-American responses was assessed.

Consequently, a sample consisting of members of the two ethnic groups were administered the inventory. Mendoza (1989) then applied a 'minimum criterion' so as to identify the items that (a) "produced responses that were typical of 90% or more of the Mexican-American sample" and (b) "were distinct from the types of responses that were typical of at least 90% of the Anglo-American reference group" (Mendoza, 1989).

A third version of the inventory was then developed after "screening for the questions that could effectively discriminate between individuals at the opposite ends of the bipolar ... continuum" (Mendoza, 1989).

In Garcia and Lega (1979), an initial screening process involved the following steps:

1. A one-way Manova was performed on the items between Cuban and non-Cuban Hispanic groups.
2. The 20 items which discriminated between Cubans and non-Cubans by showing significant univariate F-ratios at the 0.05 level were retained for the next step.

3. This step involved only Cubans from two different cities in the U.S. (Miami and New Jersey). Its purpose was to ascertain whether or not geographical influences would emerge in the 20 items retained in step (2). A second Manova was therefore performed between the 2 groups. Six items were found to discriminate between the two Cuban groups and were consequently dropped. Fourteen were therefore retained.

In Olmedo et al. (1978), the initial screening of items involved two Manovas so as to "screen out those variables not sensitive to ethnic group differences."

The next step in the analysis required that their sample be randomly split into two halves. "Those 60 semantic and sociocultural items that yielded significant effects of ethnicity in the previous analyses were entered as independent variables in a forward solution multiple regression procedure" that involved only one subsample. The dependent or criterion variable in this case was "a dichotomous variable (Chicanos=0; Anglos=1) indicative of group membership" (Olmedo et al., 1978). It is argued that "the strategy was to find the linear combination of semantic and sociocultural variables which would best predict ethnic group membership" (Olmedo et al., 1978).

Independent variables that showed the "largest partial correlation with the criterion" were included in the regression equation (Olmedo et al., 1978). More precisely, "all variables which showed significant ($p < .05$) increments in R^2 were retained in the regression equation" (Olmedo et al., 1978).

The original item pool was thus reduced to 20 variables (9 semantic and 11 sociocultural). A two sample cross validation procedure was then carried out to check the stability of the regression equation.

6.5.2 Validation Procedures in Previous Measure Development Studies

A variety of validation methodologies have been employed in the research involving measurement models of acculturation. Generally, these studies involve comparisons between two or more groups on one or more cultural or behavioral dimensions. Significant differences between groups are usually taken as indicative of cultural differences in the dimensions tapped. However, Marin et al. (1987) argue with respect to such comparisons that:

"(Although) most authors have only considered the Hispanic factor structure in developing previous acculturation scales, comparisons between Hispanics and Anglos as a validation procedure should only be made between items that share the same factor structures."

The use of criterion measures in the validation of acculturation scales is widespread (see last column of Appendix A). It usually involves generating and testing hypotheses which relate acculturation scale scores to one or more criterion measures. Accordingly, many studies simply report correlations between their scales and a few external measures or proxies of the construct as evidence for the validity of their scales. Others rely on more complicated

procedures which nevertheless still involve grouping respondents with respect to an external criterion (e.g., generational level) and then examining differences with respect to acculturation scores (e.g., Olmedo and Padilla, 1978).

Olmedo (1979) argues that the proposed rationale for the use of validation procedures utilizing a variety of criterion variables is "that individual acculturation should be a direct function of amount of exposure to the host culture." In addition to 'cultural group membership', several other criterion measures have been used. The most notable are (a) 'length of individual exposure to the host culture' and (b) 'generational level of individual respondent'. However, many other criterion variables have been used in studies in Appendix A.

Furthermore, many authors show a tendency to use more than one criterion variable. For instance, Caetano (1987) reports positive and negative correlations (all in the expected directions) between his acculturation scale scores and the following criterion variables:

1. Being foreign born (.58)
2. Number of years of life in the U.S. (.22)
3. Age (-.36)

We now propose to examine a variety of criterion variables used in the validation of acculturation measures.

(a) Ethnic group membership and Identification

Garcia and Lega (1979) used a single item 'self-identification' measure (i.e., respondents were asked to indicate "how 'Cuban' they felt" on a scale of 1 to 10) and 'nationality' as criterion variables. The former was also used by Suinn et al. (1987). Its use consists in a subjective approach to assessing 'ethnic group membership'. Use of the latter represents an objective approach. Similarly, Deyo et al. (1985) used 'ethnicity' while Olmedo et al. (1978) used 'ethnic group membership' and Pierce et al. (1978) used 'ethnic identity'.

In general it was expected that positive correlations arise between acculturation scores and proclaimed or inferred membership in the host culture; and that negative correlations arise in the case of identification with or membership in the acculturating or minority group.

(b) Length of exposure to and/or Residence in the host culture

The rationale for the use of these criterion measures is based on the hypothesis that as 'length of exposure to the host culture' increases, acculturation level should also increase. Thus a positive correlation is expected between the two measures.

Various forms of this criterion have been used in many measure development studies (e.g., Caetano, 1987; Garcia & Lega, 1979; Mainous, 1989; Mendoza, 1989; Suinn et al., 1987). For instance, Szapocznik et al. (1978) utilized

'length of time a person has been exposed to U.S. culture' and 'number of years in the U.S.' The latter was also used by Burnam et al. (1987) who found that acculturation scores did indeed increase with the number of years individuals had lived in the U.S.

Alternatively, Marin et al. (1987) used the ratio of 'time in the U.S.' to 'age' as an external measure of acculturation.

(c) Generational level

Inter-generational differences in level of acculturation appear consistently in the literature. Accordingly, this criterion variable has been used extensively (e.g., Burnam et al., 1987; Cuellar et al., 1980; Deyo et al., 1985; Mainous, 1989; Marin et al., 1987; Mendoza, 1989; Pierce et al., 1978/1972; Richman et al., 1987; Suinn et al., 1987; Triandis et al., 1982).

The rationale for the use of this criterion variable is clearly expressed in Padilla (1980):

"Acculturative change has too often been viewed as a unitary process dependent solely on generational level of the individuals or group undergoing change. According to this view the offspring (second generation) of immigrant parents (first generation) are held to be more acculturated than their parents usually because of the greater contact with the host culture institutions ... and members than their parents. The third generation is assumed to be even more acculturated than their parents because of the socializing influences they received both in the home and from members of the host culture which emphasize knowledge of the dominant culture" (p.48).

(d) Socioeconomic status

Spiro's (1955) survey of acculturation and social mobility revealed a positive relationship between the two constructs. More specifically, ethnics with a high social status tended to be most acculturated while those from a lower class were only slightly acculturated. This general finding underlies most assumptions about the relationship between socioeconomic status (SES) variables and acculturation.

Accordingly, Deyo et al. (1985) made use of 'average family income' as a criterion variable while Garcia and Lega (1979) simply used 'income'. Hazuda et al. (1988) made use of a number of SES indicators. Garcia and Lega (1979), Richman et al. (1987), Deyo et al. (1985), and Mainous (1989); all utilized 'education' as an external criterion for acculturation. Finally, Garcia and Lega (1979) made use of 'occupation'; and Mainous (1989) used 'number of children ever born' and 'number of household residents'.

(e) Age

Burnam et al. (1987), Caetano (1987), Deyo et al. (1985), and Richman et al. (1987) all made use of 'age' as a criterion variable. It was generally expected that younger individuals would be more acculturated than older ones.

(f) Sex (Gender)

Burnam et al. (1987), Garcia and Lega (1979), Richman et al. (1987), and Szapocznik et al. (1978) utilized 'sex' as a criterion in their measure development studies.

For instance, Burnam et al. (1987) looked into "the hypothesis that men acculturate more rapidly than women." One-way Anovas by sex were performed for three groups based on generational level. The results indicated that the hypothesis held in the case of the first generation but not for the second and third+ generations.

Similarly, Richman et al. (1987) expected that acculturation scores would vary according to sex with lower acculturation scores for women.

(g) Place of birth (Foreign/Host culture)

Oddly enough, in the 50 measure development studies we examined, only two made use of this criterion, namely: Caetano (1987) and Deyo et al. (1985).

(h) Other acculturation scale scores and Acculturation ratings

For instance, Franco (1983) correlated scores on the scale he proposed to a score obtained by the same respondents on the 'ARSMA' (Cuellar et al., 1980). Similarly, Cuellar et al. (1980) used an 'acculturation rating' and scores on other acculturation scales as criterion variables while Marin et al. (1987) used a 'subjective evaluation of acculturation level'.

(i) Other criterion variables

Richman et al. (1987) and Garcia & Lega (1979) were the only studies of Appendix A in which 'marital status' appeared as a criterion variable. Richman et al. (1987) argued that higher rates of acculturation were expected for married individuals.

'Knowledge of American cultural items' was used by Pierce et al. (1972) along with "'an item everyone living in the U.S. would get correct'." Mainous (1989) made use of 'perceived discrimination' as an additional and final criterion.

Alternatively, Mendoza et al. (1989) used 'intent to return to Mexico' as an external criterion while Deyo et al. (1985) made use of 'type of neighbourhood' in which the respondent lived (i.e., Barrio, transitional, or suburban) and 'interviewers' ratings of English fluency'. Similarly, 'proportion of Cuban neighbours' was used by Garcia and Lega (1979).

6.5.3 A Proposed Methodology for Further Purification and Validation of Our Measure of Culture Change

In accordance with Shimp and Sharma (1987), Zaichkowsky (1985), and the various methodologies utilized in the adaptation literature, we suggest that the minimal number of additional steps needed for the purification and validation of the revised version of the measure of 'culture change' proposed herein (see Appendix C) are the following:

1. Respondents will be offered a choice between an English and an Italian language questionnaire. After data collection (n=200), the responses to the Italian and English-Canadian items will be factor analyzed separately so as to examine the underlying factor structure or dimensionality of each level of 'culture change'. This procedure will also demonstrate whether or not the items in dimensions of either level tend to be highly inter-correlated and thus indicative of two unidimensional processes or whether some are independent within each level. In the event of the former, item to total correlations will be calculated. If the latter occurs, the Cronbach alpha coefficient for each dimension will be assessed along with item to item correlations. Items showing low reliability or low factor loadings will be deleted.
2. Our model of 'culture change' will be respecified based on the exploratory factor analyses results. A second data collection round (n=200) will follow. Confirmatory factor analysis will be performed so as to ascertain the viability or fit of this model (Bollen, 1989).
3. Construct validity of each level of 'culture change' will be ascertained via the Multitrait-Multimethod Matrix approach developed by Campbell and Fiske (1959). As a second method, spouses' evaluations of the respondents' level of culture maintenance and dominant culture acquisition will be used. They will also be collected in step 2 and involve the generation of another version of the questionnaire which will, in turn, be directed at spouses (e.g., My spouse speaks [instead of 'I speak'] English to our children).
4. So as to ascertain the nomological validity of the two measures (i.e., Italian culture maintenance and English-Canadian culture acquisition), various hypotheses regarding each level and the criterion variables appearing in the demographics section of the questionnaire will be generated and subsequently tested.

CONCLUSION

We have argued that the adaptation of immigrants in the multicultural environment of Canada is best represented by a bi-level process involving change over two continua. For Italians in Canada, 'culture change' therefore involves (a) acquisition of English-Canadian culture and (b) maintenance of Italian culture. Nine conceptual dimensions are consequently posited for each of these two levels.

The measure of 'culture change' proposed herein is therefore multicultural (i.e., bi-level) and multidimensional. Its bi-level nature is clearly in opposition to measures based on bipolar scales which oppose involvement in one culture to participation in another. Such measures therefore carry assimilationist undertones whereas the measure which we propose does not.

In the area of consumer behaviour, the advent of such a measure opens many new avenues of investigation based on 'culture change' types rather than level of acculturation scores.

A simplified typology based on our model appears in Figure 12. It is similar to that of Berry (1986). An alternative depiction of our model appears in Figure 13. The two axes represent cultural continua over which change may occur. Accordingly, we see that two scores can be generated for an individual. A third axis or dimension may represent a product consumption continuum or response to an advertising

strategy. Such an approach is therefore quite different from that of Valencia (1985) who posits a single continuum of change.

The marketing implications of our approach are numerous. Many rest in that a typology of 'culture change' for Italian Canadians could help answer many questions regarding the Italian-Canadian market. Its homogeneity/heterogeneity with respect to the English-Canadian culture can be ascertained over a wide array of marketing-related issues. Between-type differences within the Italian-Canadian market can also guide decisions regarding alternative promotional and advertising strategies.

The limitations of our approach rest in the following points: Firstly, the length of our questionnaire must definitely be reduced to a manageable size. It is well beyond that at this point. Secondly, items taken to reflect cultural values did very poorly in the content validity ratings by judges. Additional value items should perhaps be generated. Thirdly, some of our dimensions are clearly related at a conceptual level. Very few may in fact be orthogonal. This may violate the presumed multidimensional nature of each level of the construct. Fourthly, consumption activities tend to be bipolar (e.g., people drink Coke from 'very often' to 'not often at all'). On the other hand, our model of culture change is not bipolar. A two-culture model therefore complicates the investigation of consumption

differences in that the two models may not be compatible. Finally, the validation procedures we have proposed are not targeted at 'culture change' itself but at its component parts or its two levels. Assuming that there is a latent construct of 'culture change' underlying the two levels, the way to assess its construct validity (i.e., convergent and discriminant validities) escapes us.

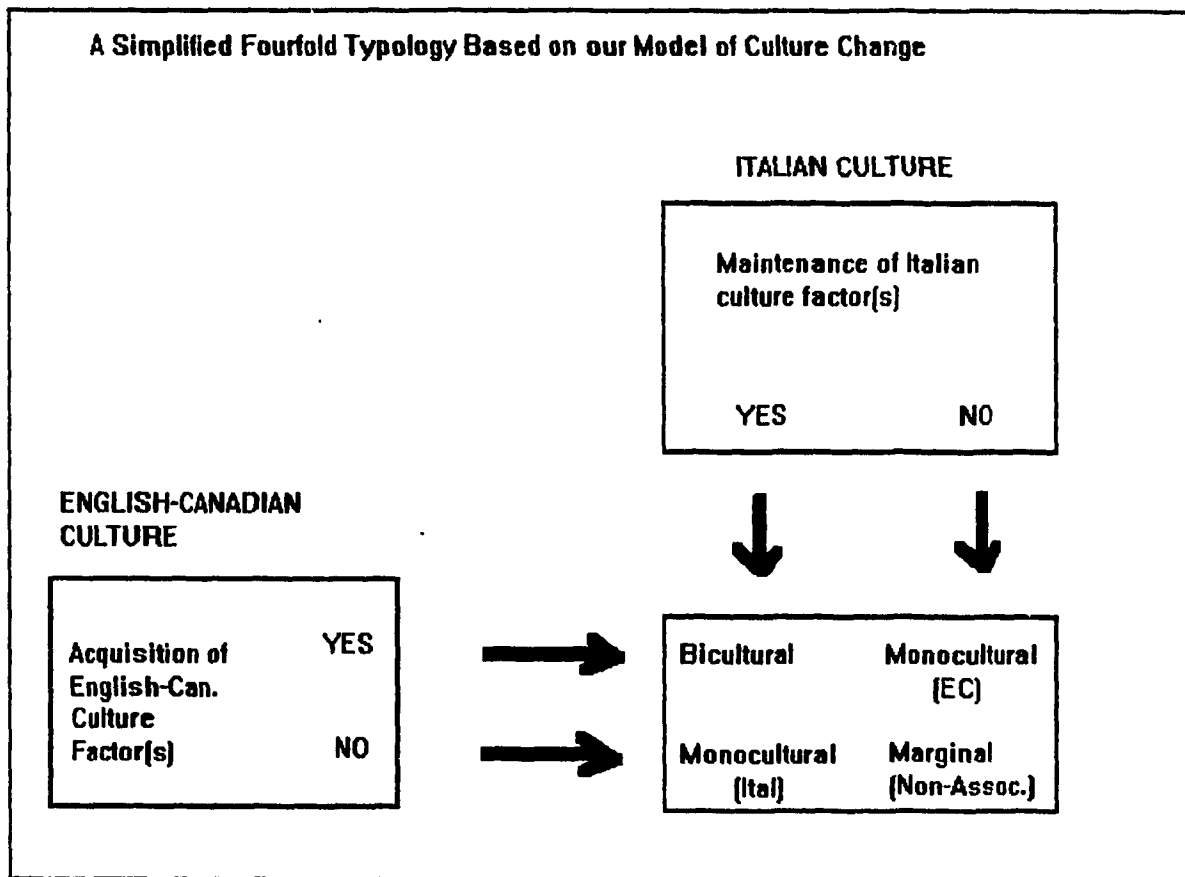


Figure 12

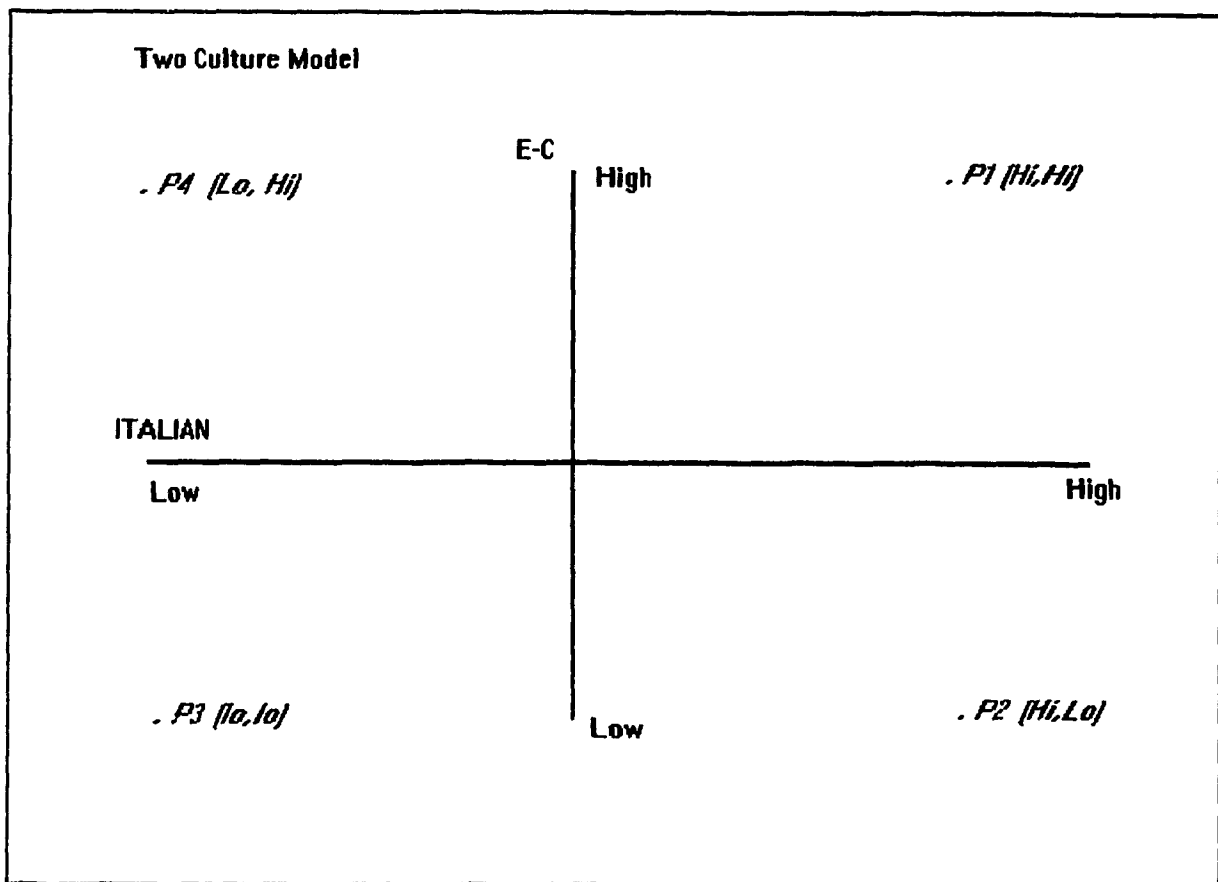


Figure 13

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Appendix A

Summary Table of Acculturation and
Ethnic Identity Measures

AUTHOR(s) AND ETHNIC GROUP (ACCULT or ID)	MEASURE AND SCALE TYPE MODEL TYPE	CONCEPTUAL DIMENSIONS	FACTORIAL DIMENSIONS	VALIDATION PROCEDURES	CRITERION VARS
1. BERGIER (1986) FC/EC [IDENTITY]	10 item Ethnic Group Affiliation Measure/Likert-type BIPOLAR MODEL	1. Language 2. Media 3. Social Interaction			
2. BERRY (1980; 1986/1988) [ACCULT]	2 question matrix Continuous scales Typology/Separate meas. for each cult. MULTICULTURAL MODEL	1. Attitudes toward Acculturation			
3. BURNAM et al. (1987) Hispanics [ACCULT]	LAECA 26 Items Unidim. Index Polychotomous scales BIPOLAR MODEL	1. Lang. pref. + use 2. Ethnic Backg. + Identif. 3. Cultural Customs + Habits	1. Lang. use + Skills 2. Social Activities 3. Ethnic Backg.	1. Three Gen. Comps of Accult. Scores 2. Correlational	1. Age 2. Sex 3. Generation 4. Nb of yrs in US
4. CASTANO (1987) Hispanics [ACCULT]	'ACCULTURATION SCALE' Unidim. Index Likert/Polychot. BIPOLAR MODEL	1. Lang. 2. Media 3. Ethnic Interaction 4. Hispanic Values	1. One main Factor	1. Correlational	1. Foreign Born 2. Nb. of Yrs in USA 3. Age
5. CAMPISI (1947) Italian-Ams. French-Cans. [ACCULT]	CAMPISI Scale Polychotomous Dichotomous/ 71 items BIPOLAR MODEL	1. Associations 2. Lang. use 3. Self-perception 4. Food habits 5. Desire to acculturate 6. Identification			
6. CONNOR (1977) Japanese [ACCULT + E. Id.]	5 types of Measures: 1. 3 Interview Schedules (one per generation) (open-ended) 2. Incomplete Sentence Test 3. Edwards Pers. Pref. Schedule 4. Contrasting Value Survey (Likert) 5. Ethnic Identity Questionnaire (Likert)				
7. CUELLAR et al. (1980) Mexicans [ACCULT]	ARSMA 20 items Index Polychotomous BIPOLAR MODEL	1. Lang. 2. Ethnic Interaction 3. Ethnic Pride + Ident. 4. Cult. Heritage 5. Generational prox.	1. Lang 2. E. Id. + Gen. 3. Gen. Culture Heritage 4. Ethnic Interact.	1. Correlational 2. Comps Between Groups/types	1. Accult Rating 2. Vocabulary Meas. 3. Generation 4. Other accult. measures
8. DASHEFSKY & SHAPIRO (1974) Jews in Minnesota [IDENTITY]	JJ Scale 7 items Index Likert	1. Attachment to Jewish factors 2. Interaction with other Jews 3. Religion		1. Comps. with Personal Profiles 2. Correlational	1. Zionism Index 2. Christmas Observance Index 3. Orthodoxy Index
9. DELGADO et al. (1990) Hispanics [ACCULT]	HRANES 8 item ACCULT. SCALE (based on ARSMA) Polychot. BIPOLAR MODEL	1. Lang. 2. Self-Id. 3. Parents' Eth. Id. 4. Generation in US			
10. DEVO et al. (1985) Mexicans [ACCULT]	Simple Lang.-Based Accult. Scale 4 item Index Polychot. BIPOLAR MODEL	1. Lang.		1. Correlational	1. Ethnicity 2. English Fluency Rating 3. Place of Birth 4. Generation 5. Neighbourhood 6. Age 7. Educ. 8. % of Foreign Born Rs 9. Avg. Family Inc.
11. ELLIS et al. (1985) Chinese [IDENTITY]	Measure of Chineseness based on values Likert-type BIPOLAR MODEL	1. 10 value items		1. Sample split 2. Interview /comparisons	1. Level of ethnicity
12. FABER et al. (1987) Hispanics [ACCULT]	Lang. based 5 item Polychot. BIPOLAR MODEL	1. Lang.			
13. FRANCO (1983) Mexicans [ACCULT]	CAS (10 item) Polychot. BIPOLAR MODEL	1. Lang. 2. Ethnic Interact. 3. Ethnic Dist. 4. Perc. Discrim. 5. Religion 6. Educ. 7. Parental Occup. 8. Food + Entertain. Pref. 9. Historical Knowl. of Cultures	1. Lang. 2. Household Head Occup. 3. Child's Music Pref.	1. Correlational 2. Factorial 3. T-Test 4. Anova	1. ARSMA Score 2. Educ. 3. Involv. in Amer. instits.

AUTHOR(s) AND ETHNIC GROUP [ACCULT or ID]	MEASURE AND SCALE TYPE MODEL TYPE	CONCEPTUAL DIMENSIONS	FACTORIAL DIMENSIONS	VALIDATION PROCEDURES	CRITERION VARS
14. GARCIA & LEGA (1979) Cubans [IDENTITY]	Cuban Beh. Identity Quest. (CBIQ) 8 item Likert + Open-ended	1. Eating Habits 2. Media 3. Attendance at arts 4. Familiarity with personality names 5. Attendance at demonstrations 6. Attend. at social/patriotic events 7. Use of ethnic services 8. Cuban Friendship network 9. Use of Spanish when optional 10. Cuba(ns) as topic of convers. 11. Knowledge of cult.+expressions 12. Spontaneous expression of Cuban id. 13. Degree of contact with other Cubans	1. One single Factor	1. Regression 2. Correlational 3. PC FA	1. Single item self-id. 2. Nationality 3. Age of arrival 4. Sex 5. Educ. 6. Inc. 7. Marital status 8. Occup. 9. Prop. of Cuban neighbors 10. Length of res.
15. HAZUDA et al. 1988 Mexicans [ACCULT]	Accult/Assim. Various scale ranges Separate items for each cult. MULTICULTURAL MODEL	1. Engl. vs Span. use 2. Adult Proficiency in Eng. 3. Adult Prof. in Span. 4. Preserving Mex.am. culture 5. Attitudes 6. Family Interaction Patterns 7. Interaction with members of mainstream society		1. Correlational	1. 3 forms of assim from Gordon 1964 2. SES
16. HURH & K.C. KIM (1984) Korean-Ams. [ACCULT]	Scale for 3 components of adaptation Various scale ranges/some polyc. Sep. meas. for each cult. MULTICULTURAL MODEL Typology	I. <u>Accult</u> 1. English Prof. 2. Mass media exp. 3. First name change approval II. <u>Ethnic Attachment</u> 1. Korean Mass media exp. 2. Intimate relations with Koreans 3. attachment to K cult. 4. Attitude toward K associations III. <u>Social Assim.</u> 1. close white friends 2. participate in Amer. associations			
17. KEEFE & PADILLA (1987) Chicanos [CULTURE CHANGE]	Culture change measure Typology Polychot. BIPOLAR MODEL	2 <u>superfactors</u> : 1. Cult. Awareness (ACCULT.) 2. Ethnic Loyalty (ETHNIC ID.) ----> Many dims in each	-CLUSTER ANALYSIS USED TO GENERATE TYPOLOGY OF ETHNIC CHANGE -FA ALSO USED		
18. KIM J.K. (1980) Korean-Ams. [ACCULT]	Accult./Value scale 13 statements Likert		-DISCRIM. ANALYSIS USED TO YIELD STATEMENTS THAT DISCRIMINATE BETWEEN THE 2 GROUPS (ANGLO VS KOREAN)		
19. KIM Y.Y. (1977) Korean-Ams. [ACCULT]	Communication Approach to Accult. Open-ended Freq. + %	Vars in model: 1. Interpersonal Com. (degree & accessibility) & Invol. 2. Mass media consumption & accessibility 3. Accult. motivation 4. English Competence 5. Complexity in host perception			
20. KIM Y.Y. (1978) Korean-Ams. [ACCULT]	SAME Open-ended Likert type Freq. + %	1. Perceptual complexity 2. Attitude toward the host 3. Interpersonal com. 4. Mass media use			
21. LANG et al. (1982) Hispanics [ACCULT]	Global Accult. Scale 4 item Index Polychot. BIPOLAR MODEL	1. Generational level 2. Years of educ. in U.S. 3. Percent of life lived in U.S. 4. Language			
22. LAROCHE et al. (1992) Greek-Cans. [ACCULT]	Communic. approach based on Y.Y. Kim Constant sum scale for 11 com. contexts BIPOLAR MODEL	1. Interpersonal com. 2. Mass media use			
23. MAINOUS (1989) Chicanos [ACCULT]	Accult. Index Polychot. BIPOLAR MODEL	1. Language 2. Self-Concept as Insider /Outsider	1. Language 2. Self-def. as Insider 3. Self-Def. as Outsider	1. Correlational	1. Generation 2. Time in U.S. 3. Educ 4. Nb of children born 5. Nb of HH residents 6. Perceived discrim.
24. MAKABE (1979) Japanese [IDENTITY]	Ethnic Id. Index 8 item/Polychot. BIPOLAR MODEL	1. Ethnic Socialization 2. Language Retention 3. Community Involvement 4. In-Group Friendship 5. Subjective Ethnic Id.			

AUTHOR(s) AND ETHNIC GROUP [ACCULT or ID]	MEASURE AND SCALE TYPE MODEL TYPE	CONCEPTUAL DIMENSIONS	FACTORIAL DIMENSIONS	VALIDATION PROCEDURES	CRITERION VARS
25. MARIN et al. (1987) Hispanics [ACCULT]	12 beh. accult. items/index Polychot. BIPOLAR MODEL	1. Lang. Prof. 2. Media 3. Preferred ethnicity of people interacted with	1. Lang. use+Ethn. Loy. 2. Media 3. Ethnic Soc. Rel.	1. Correlationl 2. Comparisons with Index 3. T-tests	1. Generation 2. Time in U.S./age 3. Subjective eval. of accult. level
26. MARKIDES et al. (1988) Hispanics [ACCULT]	Language based Accult. scale 4 items/Polychot. BIPOLAR MODEL	1. Lang.			
27. MASUDA et al. (1970) Japanese [IDENTITY]	Ethnic Identity Questionnaire 5-pt Likert 50 items	1. Japanese things 2. J personality characts. 3. J Child rearing customs 4. Family kinship 5. J Cult. Heritage 6. Community Social Relationships 7. Discrim. 8. Sex Roles 9. Interracial Attitudes 10. Etc...			
28. NENDOZA (1989) Mex.-Am. [ACCULT]	Cultural Life-Style Inventory 29 items Polychotomous BIPOLAR MODEL		MDS DIMS: 1. Intra-Family Lang. 2. Extra-Family Lang. 3. Social Affiliation and Activities 4. Cultural Familiarity and Activities 5. Cult. Id. and Pride	1. Correlational	1. Generation 2. Exposure to and Contact with mainstream cult. 3. Intent to return to Mexico
29. NAGATA (1969) Japanese [ACCULT]	Communication/ Social Interaction Approach Polychotomous BIPOLAR MODEL	1. Media (exposure + perceptions) 2. Commun. beh. 3. Interpers. rels. 4. Language orient. 5. Religious orient. 6. Advertising			
30. O'GUINN & FABER (1985) Hispanics [ACCULT]	2 scales: 1. General Accult. Polychot. BIPOLAR MODEL 2. Consumer Accult. based on beer	1. National origin 2. Language pref. 3. Demographics (SES) 1. Beer characts. 2. Exposure to Spanish ads 3. Spanish-lang. ad characts.			
31. OLMEDO et al. (1978) Hispanics [ACCULT]	20 item Accult Inv. Sem. Dif potency ratings and SES & ethnic background items BIPOLAR MODEL	1. Mother 2. Father 3. Male 4. Female 5. Social indic. 6. Lang.	1. Nationality+lang. 2. SES 3. Semantic Potency Ratings	1. B/W Grp Differences via ANOVA 2. T-tests 3. Correlational 4. Cross-Tabs.	1. ethnic grp membership
32. ORTIZ & ARCE (1984) Hispanics [ACCULT]	Lang. based accult. measure Polychot. BIPOLAR MODEL	1. Lang.			
33. PADILLA (1980) [ACCULT]	MORE OR LESS LIKE KEEFE & PADILLA (1987)				
34. PADILLA et al. (1982) Hispanics [ACCULT]	Modification of Scale by OLMEDO et al. 1978/ 16 sem. dif. items + sociocultural items Factor score estimation	1. Mother 2. Father 3. Male 4. Female 5. Lang. 6. SES	1. Nationality-lang. 2. Father-Male potency 3. SES 4. Male-Potency		
35. PADILLA et al. (1985) Japanese [ACCULT]	1. Value Scale 5-pt Likert 25 items 2. Degree of Accult. scale/41 items Based on Padilla's 1980 model	1. Food Pref. 2. Background of Parents+friends 3. Friendship Pref. 4. Music Pref. 5. Media Pref. 6. Marriage partner pref.			
36. PIERCE et al. (1978) Japanese & Mex.-Am. [ACCULT & E. ID.]	1. Acculturative Balance Scale (Picture test) 2. Relationship & Participation scale Separate items for each culture Open-ended/Likert MULTICULTURAL MODEL 3. Value scale Multiple choice	1. Cognitive Aspect of Accult. 2. Behav. Aspect of Accult. 3. Philosophical sphere	2 CLUSTER ANALYSIS DIMS. 1. Anglo-face 2. Traditional orient.	1. Correlational	1. generation 2. ethnic id.

====>6 TYPE ETHNIC IDENTIF. TYPOLOGY

AUTHOR(S) AND ETHNIC GROUP [ACCULT or ID]	MEASURE AND SCALE TYPE MODEL TYPE	CONCEPTUAL DIMENSIONS	FACTORIAL DIMENSIONS	VALIDATION PROCEDURES	CRITERION VARS
37. PIERCE et al. (1972) Jap. + Mex.-Am. [ACCULT]	1. Picture Identification Test for Accult			1. Correlational	1. Generation 2. 'An item everyone living in US would' get correct' 3. Knowledge of American/ Traditional Cultural items
38. PUMARIEGA (1986) Hispanics [ACCULT]	Accult. scale 15 items/Polychot. BIPOLAR MODEL	1. Years lived in US 2. Language 3. Media 4. Food 5. Make-up/clothing style 6. Ethnicity of friends 7. Store type where shops 8. Exogamy 9. Self-Id.			
39. RAMIREZ (1984) Hispanics [ACCULT]	B/MEI Polychot. BIPOLAR MODEL	1. Demog + linguistic characts. 2. Socialization + educ. History 3. Cultural participation			
40. RICHMAN et al. (1987) Peruvians [ACCULT]	Accult. scale partly based on Padilla (1980)/21 items Open-ended	1. Lang. use 2. customs 3. Sociability with members of own and other ethnic group 4. Perceived discrim 5. Ethnic Id.		1. Correlational	1. Generation 2. sex 3. educ. 4. Marital stat. 5. Age
41. RICK & FORNARD (1992) Hmong [ACCULT]	Accult. scale Multiple Choice (3 choices offered) 14 items	1. Decision Making 2. Traditional beh. in the family 3. Issues regarding the elderly 4. Traditional customs			
42. SALGADO de SNYDER (1987) Hispanics [ACCULT]	Modified accult. scale based on Padilla's (1980) Ethnic Loyalty Closed-ended BIPOLAR MODEL	1. Ethnic Loyalty			
43. SUINN et al. (1987) Asian-Am. [ACCULT]	SL-ASIA/21 items (based on ARSMA) Polychot. BIPOLAR MODEL	1. Language 2. Identity 3. Friendship choice 4. Behaviors 5. Generation/ Geographic history 6. Attitudes		1. Correlational	1. generational level 2. Length of res. in US 3. Self rating scale
44. SZAPOCZNIK et al. (1978) Hispanics [ACCULT]	2 scale types: 1. Beh. accult. scale/24 items Polychot. BIPOLAR MODEL 2. Value accult. scale based on 18 problem sits. Multiple Choice	1. Lang. 2. Daily customs & habits 3. Idealized life style 1. Relational style 2. Person-nature relationship 3. Beliefs about human nature 4. Time orientation 5. Activity orientation	DIMS OF BOTH SCALES TOGETHER: 1. Beh. accult. 2. Value factor 3. Solution to human problems 4. Relational factor	1. Correlational	1. Length of time a person has been exposed to US culture 2. Nb of yrs in US 3. Sex differences 4. Age
45. SZAPOCZNIK et al. (1980) Hispanics [ACCULT]	BIQ: 2 scales measuring Hispanic & Anglo dims of accult. separately Continuous 24 items meas. cults. separately 9 Bipolar items	1. Lang. 2. Daily customs & habits 3. Idealized life style		1. Correlational	1. Teachers' ratings of bicult.
46. TESKE & NELSON (1973) Mex.-Am. [ACCULT + ID.]	2 Id. scales: 1. Identity Index tapping values 16 Polychot. + open- ended items 2. Beh. Index 19 Polychot. + open-ended items	3 components of attitudes: 1. Cognitive 2. Emotional (value) 3. Behavioral		1. Correlational	1. Separate ratings by judges

AUTHOR(s) AND ETHNIC GROUP [ACCULT or ID]	MEASURE AND SCALE TYPE MODEL TYPE	CONCEPTUAL DIMENSIONS	FACTORIAL DIMENSIONS	VALIDATION PROCEDURES	CRITERION VARS
47. TING TOOMEY (1981) Chinese-Ams. [IDENTITY + ACCULT]	Ethnic identity measure based on MASUDA et al. (1970) and based on CONNOR (1977)/30 items Likert Separate items for each culture Typology MULTICULTURAL MODEL	1. Generation- 2. Proximity to Caucasians/Chinese 3. Freq. of Com. 4. Network size 5. Ethnicity of friendship network 6. Ethnic sim. of friends 7. Perceived sim. 8. Intimacy			
48. TRIANDIS et al. (1982) Hispanics [ACCULT]	Personal Background Information Form 24 items/Polychot. BIPOLAR MODEL	1. Acculturation 2. Biculturalism 3. Accult. items scored with bicult. code 4. Biculturalism items scored with accult. code	1. Length of res. in US 2. Media accult. 3. Social accult.	1. Correlational	1. Generation
49. VALENCIA (1985) Hispanics [IDENTITY]	Hispanicness Index(6 items) Continuous and Polychot. BIPOLAR MODEL	1. Ethnic id. 2. English lang. ability 3. Spanish lang. at home 4. Lang. pref. 5. Length of residence in U.S. 6. Miscegenation		1. Correlational	1. 'CAT' scores 2. Country of birth
50. WEINSTOCK (1964) Hungarians [ACCULT]	<u>2 scales used:</u> 1. Catpisi scale 2. Information scale	1. Associations 2. Lang. use 3. Self-perception 4. Food habits 5. Desire to acculturate 6. Identification 1. Amount and nature of info about US culture			

Appendix B

Initial Draft of Culture Change Questionnaire

**CULTURE CHANGE QUESTIONNAIRE
(INITIAL DRAFT)**

NAME: _____

ADDRESS: _____

TELEPHONE NUMBER: _____

DATE COMPLETED: _____

N.B. Please note that mean content validation ratings appear
in parentheses following each item.

INSTRUCTIONS

We value the responses you give in this questionnaire and thank you for your cooperation. We have tried to make this as simple as possible. All that is required of you is to circle a number from 1 to 9 for most questions. This is to indicate the extent to which you agree or disagree with a statement. You will also be asked to indicate your answers by placing a checkmark or to write numbers in response to other questions. If at any point you do not know the exact answer, please estimate it as best as you can. We thank you again for your cooperation and assure you that your responses to this survey will be kept completely confidential. Their use will be strictly limited to academic purposes under the supervision of Concordia University Professors M. Laroche (514-848-2942), C. Kim (514-848-2949), and M. Hui (514-848-2948).

SECTION I

DISAGREE
STRONGLY

AGREE
STRONGLY

PART A

1. In general, I like to speak the Italian language	(1)	1	2	3	4	5	6	7	8	9
2. I like to speak Italian to my spouse	(1)	1	2	3	4	5	6	7	8	9
3. I like to speak Italian to my children	(1)	1	2	3	4	5	6	7	8	9
4. I like to teach Italian to my children	(1)	1	2	3	4	5	6	7	8	9
5. In general, I like to speak Italian to family members	(1)	1	2	3	4	5	6	7	8	9
6. I like to watch television in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
7. I like to listen to radio in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
8. I like the Italian language for reading newspapers	(1.33)	1	2	3	4	5	6	7	8	9
9. I like the Italian language for reading magazines	(1.33)	1	2	3	4	5	6	7	8	9
10. I like to watch movies in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
11. I like listening to music in the Italian language	(1)	1	2	3	4	5	6	7	8	9
12. I like to think in the Italian language	(2)	1	2	3	4	5	6	7	8	9
13. I like to speak Italian at home	(1)	1	2	3	4	5	6	7	8	9
14. I like to speak Italian when shopping	(2.5)	1	2	3	4	5	6	7	8	9
15. I like to speak Italian at social gatherings	(1.33)	1	2	3	4	5	6	7	8	9
16. I like to speak Italian when talking about a personal or emotional problem with my mother or father	(2)	1	2	3	4	5	6	7	8	9
17. I like to speak Italian when talking about a personal or emotional problem with a brother or sister	(2)	1	2	3	4	5	6	7	8	9
18. I like to speak Italian when I am angry	(2.33)	1	2	3	4	5	6	7	8	9
19. If I had children, I would like to teach them Italian	(1.67)	1	2	3	4	5	6	7	8	9
20. I speak Italian to my children	(1)	1	2	3	4	5	6	7	8	9
21. I speak Italian to my spouse	(1)	1	2	3	4	5	6	7	8	9
22. I speak (spoke) Italian to my mother	(1)	1	2	3	4	5	6	7	8	9
23. I speak (spoke) Italian to my father	(1)	1	2	3	4	5	6	7	8	9
24. In general, I speak Italian to family members	(1)	1	2	3	4	5	6	7	8	9
25. I speak Italian to my brother(s) and/or sister(s)	(1)	1	2	3	4	5	6	7	8	9

N.B. Please note that mean content validation ratings appear in parentheses following each item.

		DISAGREE STRONGLY								AGREE STRONGLY
26. I read newspapers in the Italian language	(1)	1	2	3	4	5	6	7	8	9
27. I read magazines in the Italian language	(1)	1	2	3	4	5	6	7	8	9
28. I listen to music in the Italian language	(1)	1	2	3	4	5	6	7	8	9
29. The movies I see are in the Italian language	(1)	1	2	3	4	5	6	7	8	9
30. The television programs I watch are in the Italian language	(1)	1	2	3	4	5	6	7	8	9
31. I listen to the radio in the Italian language	(1)	1	2	3	4	5	6	7	8	9
32. I usually use the Italian language at work	(1)	1	2	3	4	5	6	7	8	9
33. I usually use the Italian language with my friends	(1)	1	2	3	4	5	6	7	8	9
34. I think in the Italian language	(1.67)	1	2	3	4	5	6	7	8	9
35. In general, I speak in Italian	(1)	1	2	3	4	5	6	7	8	9
36. I speak Italian at family gatherings	(1)	1	2	3	4	5	6	7	8	9
37. I speak Italian to my neighbours	(1)	1	2	3	4	5	6	7	8	9
38. I use the Italian language when talking about a personal or emotional problem with my mother or father	(1.33)	1	2	3	4	5	6	7	8	9
39. I use the Italian language when talking about a personal or emotional problem with a brother or sister	(1.33)	1	2	3	4	5	6	7	8	9
40. I use the Italian language when I am angry	(1.33)	1	2	3	4	5	6	7	8	9
41. I pray in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
42. The most jokes I am familiar with are in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
43. I swear in the Italian language	(1.33)	1	2	3	4	5	6	7	8	9
44. Italian was the first language I learned to speak as a child	(1.33)	1	2	3	4	5	6	7	8	9
45. I carry on conversations in Italian everyday	(1)	1	2	3	4	5	6	7	8	9

		VERY WELL								VERY POORLY
46. In general, how well can you express yourself in Italian?	(1)	1	2	3	4	5	6	7	8	9
47. How well can you read Italian newspapers and magazines?	(1)	1	2	3	4	5	6	7	8	9
48. How well can you write letters in Italian?	(1)	1	2	3	4	5	6	7	8	9
49. How well can you speak Italian?	(1)	1	2	3	4	5	6	7	8	9

PART B

For the next 4 questions, please indicate your answer by placing a number on the line provided at the end of each question.

1. On average, how many hours per week do you spend watching Italian language TV programs? _____ (1)
2. On average, how many hours per week do you spend listening to Italian language radio programs? _____ (1)
3. On average, how many hours per week do you spend reading Italian language newspapers and magazines? _____ (1)
4. How many Italian language movies (including videos) did you see over the last year? _____ (2.33)

For the next 5 questions, please indicate the extent to which you enjoy the following:

		NOT AT ALL							VERY MUCH
5. Italian language music	(1)	1	2	3	4	5	6	7	8 9
6. Italian language TV programs	(1)	1	2	3	4	5	6	7	8 9
7. Italian language radio programs	(1)	1	2	3	4	5	6	7	8 9
8. Italian language newspapers and magazines	(1)	1	2	3	4	5	6	7	8 9
9. Italian language movies and videos	(1)	1	2	3	4	5	6	7	8 9

PART C

		DISAGREE STRONGLY							AGREE STRONGLY
1. I am a regular member of at least one Italian-Canadian organization	(1.33)	1	2	3	4	5	6	7	8 9
2. Of all the people I come in contact with on a day to day basis, most are Italian-Canadian	(1.67)	1	2	3	4	5	6	7	8 9
3. In my present occupation, most of the people I ordinarily come in contact with are Italian-Canadian	(1.33)	1	2	3	4	5	6	7	8 9
4. Most of my friends are Italian-Canadian	(1)	1	2	3	4	5	6	7	8 9
5. Most of my neighbours are Italian-Canadian	(1.33)	1	2	3	4	5	6	7	8 9
6. Most of my coworkers are Italian-Canadian	(1.33)	1	2	3	4	5	6	7	8 9
7. Most of the people at the places I go to have fun and relax are Italian-Canadian	(1)	1	2	3	4	5	6	7	8 9
8. I tend to go to places or areas where there are many Italian-Canadians	(1.33)	1	2	3	4	5	6	7	8 9
9. Most of the people I meet and talk to at my church are Italian-Canadian	(1)	1	2	3	4	5	6	7	8 9
10. Most of the people I go to parties with are Italian-Canadian	(1)	1	2	3	4	5	6	7	8 9
11. It is OK to date Italian-Canadians	(1.67)	1	2	3	4	5	6	7	8 9
12. It is OK to marry Italian-Canadians	(1.67)	1	2	3	4	5	6	7	8 9
13. I get together with Italian-Canadians very often	(1)	1	2	3	4	5	6	7	8 9
14. I have Italian-Canadian friends with whom I maintain intimate relations and with whom I feel that we share something together	(1.67)	1	2	3	4	5	6	7	8 9
15. I live in an Italian neighbourhood	(1.67)	1	2	3	4	5	6	7	8 9
16. I like to eat in restaurants where most of the people are Italian-Canadian	(2)	1	2	3	4	5	6	7	8 9
17. I like to go to parties where most of the people are Italian Canadian	(1)	1	2	3	4	5	6	7	8 9
18. I would like to live in a neighbourhood where most of the people are Italian-Canadian	(2.33)	1	2	3	4	5	6	7	8 9
19. I would like members of my family to marry Italian-Canadians	(2.67)	1	2	3	4	5	6	7	8 9
20. A person of Italian descent has fewer marital problems if he/she marries another Italian-Canadian	(4.67)	1	2	3	4	5	6	7	8 9
21. Most of the people who visit me are Italian-Canadian	(2)	1	2	3	4	5	6	7	8 9
22. Most of the people I visit are Italian-Canadian	(1.67)	1	2	3	4	5	6	7	8 9
23. If I could choose my children's friends, they would be Italian Canadian	(1.67)	1	2	3	4	5	6	7	8 9
24. In the Italian community, human relations are generally more warm than outside the community	(3.33)	1	2	3	4	5	6	7	8 9

		DISAGREE STRONGLY								AGREE STRONGLY
25. The best thing for an Italian-Canadian such as me, is to associate with other people who identify themselves as Italian-Canadians (2.33)		1	2	3	4	5	6	7	8	9
26. Socially, I feel at ease with Italian-Canadians (1.67)		1	2	3	4	5	6	7	8	9
27. The people that I would most like to be accepted by are Italian-Canadians (2.67)		1	2	3	4	5	6	7	8	9
28. If I had a choice, I would marry an Italian-Canadian (2.33)		1	2	3	4	5	6	7	8	9
29. If I had a choice, I would live in an Italian community or area (2.33)		1	2	3	4	5	6	7	8	9
30. The stores I shop in are mostly Italian (2.67)		1	2	3	4	5	6	7	8	9
31. I have dated only Italian-Canadians (1.67)		1	2	3	4	5	6	7	8	9
32. I live in a mainly Italian neighbourhood (2.5)		1	2	3	4	5	6	7	8	9
33. If I could choose, most of my coworkers would be Italian Canadian (3)		1	2	3	4	5	6	7	8	9
34. Most of the people I have been romantically involved with were Italian-Canadian (1.67)		1	2	3	4	5	6	7	8	9
35. I have no desire to visit Italy (4.67)		1	2	3	4	5	6	7	8	9
36. Everyone of Italian origin should visit Italy (4.67)		1	2	3	4	5	6	7	8	9
37. In general, it is worth belonging to Italian-Canadian organizations (3.33)		1	2	3	4	5	6	7	8	9
38. Although I am not a member, I contribute to Italian-Canadian organizations (2)		1	2	3	4	5	6	7	8	9
39. I am a member of an Italian church or synagogue (2.67)		1	2	3	4	5	6	7	8	9
40. I often go to Italian cafes or 'bars' (1.33)		1	2	3	4	5	6	7	8	9
41. It is important for me to live around people who are originally from the same region in Italy as my family (3)		1	2	3	4	5	6	7	8	9
42. It is important to choose a spouse who is originally from the same region in Italy as my family (3.33)		1	2	3	4	5	6	7	8	9
43. The Italian parish/church is our most important organization (3.67)	1	2	3	4	5	6	7	8	9	
44. It is important to participate in Italian-Canadian associations and clubs (2.67)		1	2	3	4	5	6	7	8	9
45. My Italian church serves my social needs quite well (2.67)		1	2	3	4	5	6	7	8	9
46. 'Campanilismo' is a good thing (1)		1	2	3	4	5	6	7	8	9

PART D

1. In general, I see myself to be very similar to my Italian friends (2)		1	2	3	4	5	6	7	8	9
2. I don't know whether I am Italian or Canadian (2)		1	2	3	4	5	6	7	8	9
3. I do have the sentiment of 'italianita' (1.67)		1	2	3	4	5	6	7	8	9
4. I consider myself to be Italian (1)		1	2	3	4	5	6	7	8	9
5. I consider myself to be Italian-Canadian (1.33)		1	2	3	4	5	6	7	8	9
6. My mother considers herself to be Italian (2.67)		1	2	3	4	5	6	7	8	9
7. My mother considers herself to be Italian-Canadian (2.67)		1	2	3	4	5	6	7	8	9
8. My father considers himself to be Italian (2.67)		1	2	3	4	5	6	7	8	9
9. My father considers himself to be Italian-Canadian (2.67)		1	2	3	4	5	6	7	8	9
10. I would like to be known as 'Italian' by people of Italian descent (1.33)		1	2	3	4	5	6	7	8	9
11. I would like to be known as 'Italian-Canadian' by people of Italian descent (1.33)		1	2	3	4	5	6	7	8	9

		DISAGREE STRONGLY							AGREE STRONGLY
12. I would like to be known as 'Italian' by people of English-Canadian origin	(1.33)	1	2	3	4	5	6	7	8 9
13. I would like to be known as 'Italian-Canadian' by people of English-Canadian origin	(1.33)	1	2	3	4	5	6	7	8 9
14. If I were travelling in Italy, I would like to be known as 'Italian'	(1.67)	1	2	3	4	5	6	7	8 9
15. If I were travelling in Italy, I would like to be known as 'Italian-Canadian'	(1.67)	1	2	3	4	5	6	7	8 9
16. The Italian culture has the most positive impact on my life	(1)	1	2	3	4	5	6	7	8 9
17. The people whom I admire the most are Italian	(1.67)	1	2	3	4	5	6	7	8 9
18. The people whom I admire the most are Italian-Canadian	(1.67)	1	2	3	4	5	6	7	8 9
19. I feel very proud of the Italian culture	(1)	1	2	3	4	5	6	7	8 9
20. I heavily criticize the Italian culture	(1.67)	1	2	3	4	5	6	7	8 9
21. The community I would most like to live in would be made up of Italian-Canadians	(1.33)	1	2	3	4	5	6	7	8 9
22. I feel most comfortable in the Italian culture	(1)	1	2	3	4	5	6	7	8 9
23. I feel most comfortable in the Italian-Canadian culture	(1.67)	1	2	3	4	5	6	7	8 9
24. I object to being referred to as an Italian-Canadian	(2)	1	2	3	4	5	6	7	8 9
25. I think of myself as Italian first and as Canadian second	(1.33)	1	2	3	4	5	6	7	8 9
26. Once an Italian, always an Italian	(2)	1	2	3	4	5	6	7	8 9

		COMPLETELY ITALIAN CANADIAN							NOT AT ALL ITALIAN CANADIAN
27. Please rate yourself on the following scale:	(1)	1	2	3	4	5	6	7	8 9
28. Please rate your family on the same scale:	(2)	1	2	3	4	5	6	7	8 9

PART E

		DISAGREE STRONGLY							AGREE STRONGLY
1. I like to eat Italian foods	(1)	1	2	3	4	5	6	7	8 9
2. I like to celebrate birthdays and weddings in the Italian tradition	(1)	1	2	3	4	5	6	7	8 9
3. I like to celebrate Christmas and Easter in the Italian tradition	(1)	1	2	3	4	5	6	7	8 9
4. It is important for Italian-Canadians to know something about the history of Italy	(1.67)	1	2	3	4	5	6	7	8 9
5. It is important for Italian-Canadians to follow the Italian way of life	(1.33)	1	2	3	4	5	6	7	8 9
6. It is important for Italian-Canadians to celebrate holidays which are celebrated in Italy but not in Canada	(2)	1	2	3	4	5	6	7	8 9
7. I like to eat Italian food on holidays	(1.33)	1	2	3	4	5	6	7	8 9
8. I like to eat homemade sauces and pastas	(2)	1	2	3	4	5	6	7	8 9
9. Any Italian food that I eat is homemade	(2.33)	1	2	3	4	5	6	7	8 9
10. I am very familiar with the Italian culture	(1.33)	1	2	3	4	5	6	7	8 9

		DISAGREE STRONGLY								AGREE STRONGLY
11. My style of clothing is very Italian	(1.33)	1	2	3	4	5	6	7	8	9
12. The sort of recreation I engage in is typically Italian	(1)	1	2	3	4	5	6	7	8	9
13. The gestures I use when I talk are typically Italian	(1)	1	2	3	4	5	6	7	8	9
14. Many of the functions I attend are typically Italian	(1)	1	2	3	4	5	6	7	8	9
15. I accept the authority of the Catholic church	(1.33)	1	2	3	4	5	6	7	8	9
16. It is important to observe religious holidays	(1.33)	1	2	3	4	5	6	7	8	9
17. It is important for me to perform my religious duties as a Catholic parent	(2.33)	1	2	3	4	5	6	7	8	9
18. Church weddings are a must	(1.67)	1	2	3	4	5	6	7	8	9
19. My first communion was a very important event in my life	(3)	1	2	3	4	5	6	7	8	9
20. It is important to attend Sunday services	(2.67)	1	2	3	4	5	6	7	8	9
21. Divorce is a sin before God	(3)	1	2	3	4	5	6	7	8	9
22. One must not sin	(4)	1	2	3	4	5	6	7	8	9
23. I accept the teachings of the Catholic church	(2.33)	1	2	3	4	5	6	7	8	9
24. Abortion is a sin and should not be permitted	(3)	1	2	3	4	5	6	7	8	9
25. I like to shop in family-run Italian grocery stores	(1.67)	1	2	3	4	5	6	7	8	9
26. I enjoy playing cards and other games of chance with my friends	(1.33)	1	2	3	4	5	6	7	8	9
27. I am a superstitious person	(3.33)	1	2	3	4	5	6	7	8	9
28. One must beware of the 'evil eye'	(2.33)	1	2	3	4	5	6	7	8	9
29. We make our own home-made wine in my family	(1.33)	1	2	3	4	5	6	7	8	9
30. I trust my 'paesani'	(1.67)	1	2	3	4	5	6	7	8	9
31. One should not frequent 'bad places'	(3)	1	2	3	4	5	6	7	8	9
32. It is important to give neighbours a good impression	(3.33)	1	2	3	4	5	6	7	8	9
33. Lotteries should be played regularly	(2.33)	1	2	3	4	5	6	7	8	9
34. Hunting is an enjoyable pastime	(3.67)	1	2	3	4	5	6	7	8	9
35. 'La Pietà' is an obligation	(2)	1	2	3	4	5	6	7	8	9
36. One must be charitable toward other Italians	(2)	1	2	3	4	5	6	7	8	9
37. After death, a person's ghost returns to its former home	(3)	1	2	3	4	5	6	7	8	9
38. It's OK to show one's emotions when one speaks	(2)	1	2	3	4	5	6	7	8	9
39. I like Italian music	(2.33)	1	2	3	4	5	6	7	8	9

PART F

1. I like anything that is Italian	(2)	1	2	3	4	5	6	7	8	9
2. In general, I have a negative attitude toward the Italian culture	(1)	1	2	3	4	5	6	7	8	9
3. In general, I have a positive attitude toward the Italian culture	(1)	1	2	3	4	5	6	7	8	9
4. I am indifferent toward the Italian culture	(1)	1	2	3	4	5	6	7	8	9
5. In general, I have a negative attitude toward Italian customs and habits	(1)	1	2	3	4	5	6	7	8	9
6. In general, I have a positive attitude toward Italian customs and habits	(1)	1	2	3	4	5	6	7	8	9
7. I am indifferent toward Italian customs and habits	(1)	1	2	3	4	5	6	7	8	9
8. Many of the Italian traditions, customs, and attitudes are no longer adequate for the problems of the modern world	(1.33)	1	2	3	4	5	6	7	8	9
9. If I could have it my way I would wish that food be mostly Italian	(1.67)	1	2	3	4	5	6	7	8	9

		DISAGREE STRONGLY								AGREE STRONGLY
10. If I could have it my way I would wish that ways of celebrating be mostly Italian	(1.67)	1	2	3	4	5	6	7	8	9
11. If I could have it my way I would wish that music be mostly Italian	(1.67)	1	2	3	4	5	6	7	8	9
12. If I could have it my way I would wish that dances be mostly Italian	(1.67)	1	2	3	4	5	6	7	8	9
13. If I could have it my way I would wish that radio programs be mostly Italian	(1)	1	2	3	4	5	6	7	8	9
14. I like Italian food	(2.33)	1	2	3	4	5	6	7	8	9
15. Italian customs and habits are backward and should not be practiced	(1.67)	1	2	3	4	5	6	7	8	9
16. Italian culture is second to none	(1)	1	2	3	4	5	6	7	8	9

PART G

1. Appropriate Italian dating customs are important	(1.33)	1	2	3	4	5	6	7	8	9
2. Children should live with their parents before getting married	(1.67)	1	2	3	4	5	6	7	8	9
3. Nevermind how old you are, you should not move out of your parents' home until you get married	(2)	1	2	3	4	5	6	7	8	9
4. The family size of most Italian families is ideal	(1.67)	1	2	3	4	5	6	7	8	9
5. The authority of parents over children is to be respected	(1)	1	2	3	4	5	6	7	8	9
6. A husband should go to work and a wife should stay at home and care for the kids	(1.33)	1	2	3	4	5	6	7	8	9
7. Children should not question the decisions of their parents	(1.33)	1	2	3	4	5	6	7	8	9
8. My parents have to approve of the person I will marry	(1.33)	1	2	3	4	5	6	7	8	9
9. Married children should live close to their parents	(2.67)	1	2	3	4	5	6	7	8	9
10. Brothers have the responsibility of protecting their sisters	(1.67)	1	2	3	4	5	6	7	8	9
11. Family honour is the most important asset in life	(2.33)	1	2	3	4	5	6	7	8	9
12. I would rather die than jeopardize my family	(1.67)	1	2	3	4	5	6	7	8	9
13. A wife runs the home	(2)	1	2	3	4	5	6	7	8	9
14. A father is the family's provider	(2)	1	2	3	4	5	6	7	8	9
15. A father is the guardian of the family's morality	(2)	1	2	3	4	5	6	7	8	9
16. The preservation of Italian family values is important	(1.33)	1	2	3	4	5	6	7	8	9
17. It is better to send a son or daughter to work than a mother	(1.67)	1	2	3	4	5	6	7	8	9
18. If a mother must go to work to support the family, her children must be taken care of by someone in the family	(1.67)	1	2	3	4	5	6	7	8	9
19. Ownership of the family home is very important	(1.67)	1	2	3	4	5	6	7	8	9
20. Parents must be respected by their children	(1.33)	1	2	3	4	5	6	7	8	9
21. Hard work leads to success	(2.33)	1	2	3	4	5	6	7	8	9
22. Every member of the family must contribute to the family's well-being	(1.33)	1	2	3	4	5	6	7	8	9
23. Cooperation among family members is important	(1.33)	1	2	3	4	5	6	7	8	9
24. Even after marriage, it is important to continue relations with one's family	(1.33)	1	2	3	4	5	6	7	8	9
25. It is not OK for daughters to always do what they please	(1.67)	1	2	3	4	5	6	7	8	9
26. Sons have more freedom than daughters in the family	(2)	1	2	3	4	5	6	7	8	9
27. Daughters are expected to work until they get married	(2.67)	1	2	3	4	5	6	7	8	9
28. Women must be subservient to men	(2.33)	1	2	3	4	5	6	7	8	9

		DISAGREE STRONGLY								AGREE STRONGLY
29. It is OK for a girl to interrupt her working career with marriage	(2)	1	2	3	4	5	6	7	8	9
30. A girl that quits her job to get married is successful	(2.33)	1	2	3	4	5	6	7	8	9
31. Children must have a strong sense of obligation and responsibility toward their parents	(1.33)	1	2	3	4	5	6	7	8	9
32. Many of my close relatives live near my home	(2.67)	1	2	3	4	5	6	7	8	9
33. It is important to buy a home in an area where other family members live	(2.33)	1	2	3	4	5	6	7	8	9
34. Parents must teach their children discipline	(1.67)	1	2	3	4	5	6	7	8	9
35. It is OK for a man to 'discipline' his wife if she misbehaves	(3)	1	2	3	4	5	6	7	8	9
36. Marriage should be a young woman's ultimate goal in life	(2.33)	1	2	3	4	5	6	7	8	9
37. To marry off one's children is a question of family duty	(2.67)	1	2	3	4	5	6	7	8	9
38. An unmarried adult reflects poorly on his/her family's reputation	(3)	1	2	3	4	5	6	7	8	9
39. My family provides me with a sense of security	(1.33)	1	2	3	4	5	6	7	8	9
40. Quarrelling and competition among different families is normal	(3)	1	2	3	4	5	6	7	8	9
41. The father is the head of the family	(2.33)	1	2	3	4	5	6	7	8	9
42. It is important to get a father's blessing before undertaking something important	(2.33)	1	2	3	4	5	6	7	8	9
43. Even when the husband does not deserve it, his wife must still love him and obey him	(3.67)	1	2	3	4	5	6	7	8	9
44. He who is obedient to father and mother will live happily and prosper	(2.33)	1	2	3	4	5	6	7	8	9
45. It is a mother's role to select a wife for her son	(2)	1	2	3	4	5	6	7	8	9
46. It is a mother's role to take care of the family purse	(2)	1	2	3	4	5	6	7	8	9
47. A husband should not openly show his affection to his wife	(2)	1	2	3	4	5	6	7	8	9
48. A dowry is an important part of marriage	(3)	1	2	3	4	5	6	7	8	9
49. A married woman should not discuss her marital problems with neighbours	(1.5)	1	2	3	4	5	6	7	8	9
50. A daughter in law must submit herself to the husband's parents	(1)	1	2	3	4	5	6	7	8	9
51. It is better to give birth to boys than to girls	(4)	1	2	3	4	5	6	7	8	9
52. Unmarried sisters should be accompanied by a brother when they go out	(1)	1	2	3	4	5	6	7	8	9
53. Godparents fulfil very important tasks in a child's life	(1.5)	1	2	3	4	5	6	7	8	9
54. The ideal woman is the Virgin Mary	(4)	1	2	3	4	5	6	7	8	9
55. A young woman should be a virgin at the time of marriage	(2)	1	2	3	4	5	6	7	8	9
56. A mother should nurse her infant in the natural way	(2)	1	2	3	4	5	6	7	8	9
57. Women are the weaker sex	(2.67)	1	2	3	4	5	6	7	8	9
58. A wife should not talk back to her husband	(2)	1	2	3	4	5	6	7	8	9
59. My way of relating to my girlfriend/boyfriend is typically Italian	(1.33)	1	2	3	4	5	6	7	8	9
60. My way of relating to my spouse is typically Italian	(1.33)	1	2	3	4	5	6	7	8	9
61. My way of relating to my parents is typically Italian	(1.33)	1	2	3	4	5	6	7	8	9
62. My way of relating to my children is typically Italian	(1.33)	1	2	3	4	5	6	7	8	9
63. In general, my way of relating to family members is typically Italian	(1.33)	1	2	3	4	5	6	7	8	9

DISAGREE
STRONGLY

AGREE
STRONGLY

PART H

- | | | | | | | | | | | |
|---|-----|---|---|---|---|---|---|---|---|---|
| 1. I want to hold on to my Italian culture | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 2. I do not want to be Italian | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 3. I like being an Italian in Canada | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 4. Children of Italian descent should learn about Italian history in Canadian schools | (2) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 5. It is important for me to be as Italian as my parents and grandparents | (2) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 6. My Italian culture and background are an important part of me | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

SECTION II

PART A

- | | | | | | | | | | | |
|---|--------|---|---|---|---|---|---|---|---|---|
| 1. In general, I like to speak the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 2. I like to speak English to my spouse | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 3. I like to speak English to my children | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 4. I like to teach English to my children | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 5. In general, I like to speak English to family members | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 6. I like to watch television in the English language | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 7. I like to listen to radio in the English language | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 8. I like the English language for reading newspapers | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 9. I like the English language for reading magazines | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 10. I like to watch movies in the English language | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 11. I like listening to music in the English language | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 12. I like to think in the English language | (2) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 13. I like to speak English at home | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 14. I like to speak English when shopping | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 15. I like to speak English at social gatherings | (1.33) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 16. I like to speak English when talking about a personal or emotional problem with my mother or father | (1.67) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 17. I like to speak English when talking about a personal or emotional problem with a brother or sister | (1.67) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 18. I like to speak English when I am angry | (1.67) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 19. If I had children, I would like to teach them English | (1.67) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 20. I speak English to my children | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 21. I speak English to my spouse | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 22. I speak (spoke) English to my mother | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 23. I speak (spoke) English to my father | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 24. In general, I speak English to family members | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 25. I speak English to my brother(s) and or sister(s) | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 26. I read newspapers in the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 27. I read magazines in the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 28. I listen to music in the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 29. The movies I see are in the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 30. The television programs I watch are in the English language | (1) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

		DISAGREE STRONGLY								AGREE STRONGLY
31. I listen to the radio in the English language	(1)	1	2	3	4	5	6	7	8	9
32. I usually use the English language at work	(1)	1	2	3	4	5	6	7	8	9
33. I usually use the English language with my friends	(1)	1	2	3	4	5	6	7	8	9
34. I think in the English language	(1)	1	2	3	4	5	6	7	8	9
35. In general, I speak in English	(1)	1	2	3	4	5	6	7	8	9
36. I speak English at family gatherings	(1)	1	2	3	4	5	6	7	8	9
37. I speak English to my neighbours	(1)	1	2	3	4	5	6	7	8	9
38. I use the English language when talking about a personal or emotional problem with my mother or father	(1.67)	1	2	3	4	5	6	7	8	9
39. I use the English language when talking about a personal or emotional problem with a brother or sister	(1.67)	1	2	3	4	5	6	7	8	9
40. I use the English language when I am angry	(1.67)	1	2	3	4	5	6	7	8	9
41. I pray in the English language	(1.67)									
42. The most jokes I am familiar with are in the English language	(1.33)	1	2	3	4	5	6	7	8	9
43. I swear in the English language	(2)	1	2	3	4	5	6	7	8	9
44. English was the first language I learned to speak as a child	(2)	1	2	3	4	5	6	7	8	9
45. I carry on conversations in English everyday	(1)	1	2	3	4	5	6	7	8	9
		VERY WELL								VERY POORLY
46. In general, how well can you express yourself in English?	(1)	1	2	3	4	5	6	7	8	9
47. How well can you read English newspapers and magazines?	(1)	1	2	3	4	5	6	7	8	9
48. How well can you write letters in English?	(1)	1	2	3	4	5	6	7	8	9
49. How well can you speak English?	(1)	1	2	3	4	5	6	7	8	9

PART B

For the next 4 questions, please indicate your answer by placing a number on the line provided at the end of each question.

- On average, how many hours per week do you spend watching English language TV programs? _____ (1)
- On average, how many hours per week do you spend listening to English language radio programs? _____ (1)
- On average, how many hours per week do you spend reading English language newspaper and magazines? _____ (1)
- How many English language movies / (including videos) did you see over the last year? _____ (2.33)

For the next 5 questions, please indicate the extent to which you enjoy the following:

		NOT AT ALL								VERY MUCH
5. English language music	(1)	1	2	3	4	5	6	7	8	9
6. English language TV programs	(1)	1	2	3	4	5	6	7	8	9
7. English language radio programs	(1)	1	2	3	4	5	6	7	8	9
8. English language newspapers and magazines	(1)	1	2	3	4	5	6	7	8	9
9. English language movies and videos	(1)	1	2	3	4	5	6	7	8	9

DISAGREE
STRONGLY

AGREE
STRONGLY

PART C

1. I am a regular member of at least one English-Canadian organization (2.33) 1 2 3 4 5 6 7 8 9
2. Of all the people I come in contact with on a day to day basis, most are English-Canadian (2.33) 1 2 3 4 5 6 7 8 9
3. In my present occupation, most of the people I ordinarily come in contact with are English-Canadian (2.33) 1 2 3 4 5 6 7 8 9
4. Most of my friends are English-Canadian (1) 1 2 3 4 5 6 7 8 9
5. Most of my neighbours are English-Canadian (2.33) 1 2 3 4 5 6 7 8 9
6. Most of my coworkers are English-Canadian (2.33) 1 2 3 4 5 6 7 8 9
7. Most of the people at the places I go to have fun and relax are English-Canadian (1) 1 2 3 4 5 6 7 8 9
8. I tend to go to places or areas where there are many English-Canadians (1.33) 1 2 3 4 5 6 7 8 9
9. Most of the people I meet and talk to at my church are English-Canadian (1.33) 1 2 3 4 5 6 7 8 9
10. Most of the people I go to parties with are English-Canadian (1) 1 2 3 4 5 6 7 8 9
11. It is OK to date English-Canadians (2) 1 2 3 4 5 6 7 8 9
12. It is OK to marry English-Canadians (2) 1 2 3 4 5 6 7 8 9
13. I get together with English-Canadians very often (1.67) 1 2 3 4 5 6 7 8 9
14. I have English-Canadian friends with whom I maintain intimate relations and with whom I feel that we share something together (1.67) 1 2 3 4 5 6 7 8 9
15. I live in an English-Canadian neighbourhood (2) 1 2 3 4 5 6 7 8 9
16. I like to eat in restaurants where most of the people are English-Canadian (2.33) 1 2 3 4 5 6 7 8 9
17. I like to go to parties where most of the people are English-Canadian (1.33) 1 2 3 4 5 6 7 8 9
18. I would like to live in a neighbourhood where most of the people are English-Canadian (1.33) 1 2 3 4 5 6 7 8 9
19. I would like members of my family to marry English-Canadians (1.33) 1 2 3 4 5 6 7 8 9
20. A person of Italian descent has fewer marital problems if he/she marries an English-Canadian (3) 1 2 3 4 5 6 7 8 9
21. Most of the people who visit me are English-Canadian (1.5) 1 2 3 4 5 6 7 8 9
22. Most of the people I visit are English-Canadian (1.33) 1 2 3 4 5 6 7 8 9
23. If I could choose my children's friends, they would be English-Canadian (2) 1 2 3 4 5 6 7 8 9
24. In the English-Canadian community, human relations are generally more warm than outside the community (2) 1 2 3 4 5 6 7 8 9
25. The best thing for an Italian-Canadian such as me, is to associate with other people who identify themselves as English-Canadians (1) 1 2 3 4 5 6 7 8 9
26. Socially, I feel at ease with English-Canadians (1.33) 1 2 3 4 5 6 7 8 9
27. The people that I would most like to be accepted by are English-Canadians (1) 1 2 3 4 5 6 7 8 9
28. If I had a choice, I would marry an English-Canadian (1.67) 1 2 3 4 5 6 7 8 9
29. If I had a choice, I would live in an English-Canadian community or area (1.67) 1 2 3 4 5 6 7 8 9
30. The stores I shop in are mostly English-Canadian (2.33) 1 2 3 4 5 6 7 8 9

		DISAGREE STRONGLY								AGREE STRONGLY
31. I have dated only English-Canadians	(2)	1	2	3	4	5	6	7	8	9
32. I live in a mainly English-Canadian neighbourhood	(2.33)	1	2	3	4	5	6	7	8	9
33. If I could choose, most of my coworkers would be English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
34. Most of the people I have been romantically involved with were English-Canadian	(1.67)	1	2	3	4	5	6	7	8	9
35. I have no desire to visit English-Canada	(2.67)	1	2	3	4	5	6	7	8	9
36. Everyone of Italian origin should visit English-Canada	(3)	1	2	3	4	5	6	7	8	9
37. In general, it is worth belonging to English-Canadian organizations	(1.67)	1	2	3	4	5	6	7	8	9
38. Although I am not a member, I contribute to English-Canadian organizations	(2)	1	2	3	4	5	6	7	8	9
39. I am a member of an English-Canadian church or synagogue	(2)	1	2	3	4	5	6	7	8	9
40. I often go to English-Canadian cafes or 'bars'	(1.33)	1	2	3	4	5	6	7	8	9
41. An English-Canadian parish/church is our most important organization	(1.33)	1	2	3	4	5	6	7	8	9
42. It is important to participate in English-Canadian associations and clubs	(1.33)	1	2	3	4	5	6	7	8	9
43. An English-Canadian church serves my social needs quite well	(1.67)	1	2	3	4	5	6	7	8	9

PART D

1. In general, I see myself to be very similar to my English-Canadian friends	(1.67)	1	2	3	4	5	6	7	8	9
2. I consider myself to be English-Canadian	(1)	1	2	3	4	5	6	7	8	9
3. My mother considers herself to be English-Canadian	(2.33)	1	2	3	4	5	6	7	8	9
4. My father considers himself to be English-Canadian	(2.33)	1	2	3	4	5	6	7	8	9
5. I would like to be known as 'English-Canadian' by people of Italian descent	(2.33)	1	2	3	4	5	6	7	8	9
6. I would like to be known as 'English-Canadian' by people of English-Canadian origin	(2)	1	2	3	4	5	6	7	8	9
7. If I were travelling in Italy, I would like to be known as 'English-Canadian'	(2)	1	2	3	4	5	6	7	8	9
8. The English-Canadian culture has the most positive impact on my life	(1)	1	2	3	4	5	6	7	8	9
9. The people whom I admire the most are English-Canadian	(1)	1	2	3	4	5	6	7	8	9
10. I feel very proud of the English-Canadian culture	(1)	1	2	3	4	5	6	7	8	9
11. I heavily criticize the English-Canadian culture	(1)	1	2	3	4	5	6	7	8	9
12. The community I would most like to live in would be made up of English-Canadians	(1.33)	1	2	3	4	5	6	7	8	9
13. I feel most comfortable in the English-Canadian culture	(1)	1	2	3	4	5	6	7	8	9
14. I do not object to being referred to as an English-Canadian	(1)	1	2	3	4	5	6	7	8	9
15. I think of myself as English-Canadian first and as Italian second	(2)	1	2	3	4	5	6	7	8	9

		COMPLETELY ENGLISH- CANADIAN								NOT AT ALL ENGLISH- CANADIAN
16. Please rate yourself on the following scale:	(1)	1	2	3	4	5	6	7	8	9
17. Please rate your family on the same scale:	(2)	1	2	3	4	5	6	7	8	9

PART E

		DISAGREE STRONGLY								AGREE STRONGLY
1. I like to eat English-Canadian foods	(1)	1	2	3	4	5	6	7	8	9
2. I like to celebrate birthdays and weddings in the English-Canadian tradition	(1)	1	2	3	4	5	6	7	8	9
3. I like to celebrate Christmas and Easter in the English-Canadian tradition	(1)	1	2	3	4	5	6	7	8	9
4. It is important for Italian-Canadians to know something about the history of English-Canada	(2.33)	1	2	3	4	5	6	7	8	9
5. It is important for Italian-Canadians to follow the English-Canadian way of life	(2.33)	1	2	3	4	5	6	7	8	9
6. It is important for Italian-Canadians to celebrate holidays which are celebrated in English-Canada but not in Italy	(2.67)	1	2	3	4	5	6	7	8	9
7. I like to eat English-Canadian food on holidays	(1.33)	1	2	3	4	5	6	7	8	9
8. I like to eat homemade English-Canadian food	(1.33)	1	2	3	4	5	6	7	8	9
9. Any English-Canadian food that I eat is homemade	(2)	1	2	3	4	5	6	7	8	9
10. My style of clothing is very English-Canadian	(2)	1	2	3	4	5	6	7	8	9
11. The sort of recreation I engage in is typically English-Canadian	(2)	1	2	3	4	5	6	7	8	9
12. The gestures I use when I talk are typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
13. Many of the functions I attend are typically English-Canadian	(2)	1	2	3	4	5	6	7	8	9
14. All people are equal	(2.67)	1	2	3	4	5	6	7	8	9
15. One should perhaps not depend on other people	(2.67)	1	2	3	4	5	6	7	8	9
16. One should not readily accept what one is told by so-called authorities such as the Pope	(2.33)	1	2	3	4	5	6	7	8	9
17. Religion is not a very important aspect of life anymore	(2.67)	1	2	3	4	5	6	7	8	9
18. The Catholic Church should not impose its position on abortion	(2.67)	1	2	3	4	5	6	7	8	9
19. It does not really matter what my neighbours think or believe about me	(2.33)	1	2	3	4	5	6	7	8	9
20. People should be rational rather than superstitious	(3)	1	2	3	4	5	6	7	8	9
21. When two people do not get along, they should divorce	(2.67)	1	2	3	4	5	6	7	8	9
22. It is not necessary for people to get married in Church anymore	(2.33)	1	2	3	4	5	6	7	8	9
23. A person's rights are very important	(3.33)	1	2	3	4	5	6	7	8	9
24. A person should not always submit to rules and controls	(3)	1	2	3	4	5	6	7	8	9
25. Before anything else, one has an obligation to oneself	(3)	1	2	3	4	5	6	7	8	9
26. I can go and do whatever I want provided it is legal to do so	(3)	1	2	3	4	5	6	7	8	9
27. I like English-Canadian music	(2)	1	2	3	4	5	6	7	8	9
28. One should try not to show his/her emotions	(2.33)	1	2	3	4	5	6	7	8	9

DISAGREE
STRONGLY

AGREE
STRONGLY

PART F

1. I like anything that is English-Canadian	(1.67)	1	2	3	4	5	6	7	8	9
2. In general, I have a negative attitude toward the English-Canadian culture	(1.33)	1	2	3	4	5	6	7	8	9
3. In general, I have a positive attitude toward the English-Canadian culture	(1)	1	2	3	4	5	6	7	8	9
4. I am indifferent toward the English-Canadian culture	(1)	1	2	3	4	5	6	7	8	9
5. In general, I have a negative attitude toward English-Canadian customs and habits	(1)	1	2	3	4	5	6	7	8	9
6. In general, I have a positive attitude toward English-Canadian customs and habits	(1)	1	2	3	4	5	6	7	8	9
7. I am indifferent toward English-Canadian customs and habits	(1.33)	1	2	3	4	5	6	7	8	9
8. Many of the English-Canadian traditions, customs, and attitudes are not adequate for the problems of the modern world	(1.67)	1	2	3	4	5	6	7	8	9
9. If I could have it my way I would wish that food be mostly English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
10. If I could have it my way I would wish that ways of celebrating be mostly English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
11. If I could have it my way I would wish that music be mostly English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
12. If I could have it my way I would wish that dances be mostly English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
13. If I could have it my way I would wish that radio programs be mostly English-Canadian	(1.67)	1	2	3	4	5	6	7	8	9
14. I like English-Canadian food	(1.67)	1	2	3	4	5	6	7	8	9
15. English-Canadian customs and habits are backward and should not be practiced	(1.33)	1	2	3	4	5	6	7	8	9
16. English-Canadian culture is second to none	(1.33)	1	2	3	4	5	6	7	8	9

PART G

1. People are free to date whomever they want	(1.67)	1	2	3	4	5	6	7	8	9
2. Children should acquire independence as soon as possible	(1.33)	1	2	3	4	5	6	7	8	9
3. It is OK for someone to move out of their parents' home when they turn 18	(1.67)	1	2	3	4	5	6	7	8	9
4. The authority of parents over children is to be limited	(1.67)	1	2	3	4	5	6	7	8	9
5. Both spouses have an equal right to work if they so desire	(1.33)	1	2	3	4	5	6	7	8	9
6. Children should seek to attain their individual goals	(1.33)	1	2	3	4	5	6	7	8	9
7. Parents have nothing to say regarding the choice of a child's spouse	(1.33)	1	2	3	4	5	6	7	8	9
8. Married children should live away from their parents	(1.67)	1	2	3	4	5	6	7	8	9
9. My responsibilities are mainly toward myself	(1.33)	1	2	3	4	5	6	7	8	9
10. Individualism is very important	(1.33)	1	2	3	4	5	6	7	8	9
11. Man and woman are equal	(1.33)	1	2	3	4	5	6	7	8	9
12. One should not depend on others in a family	(1)	1	2	3	4	5	6	7	8	9
13. The acquisition of English-Canadian family values is desirable	(1.33)	1	2	3	4	5	6	7	8	9

		DISAGREE STRONGLY								AGREE STRONGLY
14. The superiority of people is not absolute and can be played down	(1.33)	1	2	3	4	5	6	7	8	9
15. Every individual should provide for his/her own well-being	(1.33)	1	2	3	4	5	6	7	8	9
16. A child should strive to achieve independence from his/her family	(1.67)	1	2	3	4	5	6	7	8	9
17. It is OK for women to always do as they please	(1.33)	1	2	3	4	5	6	7	8	9
18. Sons and daughters should be granted the same privileges	(1.33)	1	2	3	4	5	6	7	8	9
19. Women should not be subservient to men	(1.33)	1	2	3	4	5	6	7	8	9
20. A young woman should not quit her job to get married	(1.33)	1	2	3	4	5	6	7	8	9
21. Children must have a strong sense of autonomy	(1.67)	1	2	3	4	5	6	7	8	9
22. It is not OK for a man to 'discipline' his wife if she misbehaves	(1.67)	1	2	3	4	5	6	7	8	9
23. People don't have to get married anymore	(1.33)	1	2	3	4	5	6	7	8	9
24. When a husband misbehaves, his wife can always leave	(1.67)	1	2	3	4	5	6	7	8	9
25. It is OK for a husband to openly show his affection to his wife	(1.67)	1	2	3	4	5	6	7	8	9
26. A married woman can discuss her marital problems with whomever she pleases	(1.67)	1	2	3	4	5	6	7	8	9
27. Unmarried sisters do not have to be accompanied by a brother	(1.33)	1	2	3	4	5	6	7	8	9
28. Godparents fulfil a purely symbolic role for a child	(1.67)	1	2	3	4	5	6	7	8	9
29. Virginity at the time of marriage should not be an issue anymore	(2)	1	2	3	4	5	6	7	8	9
30. My way of relating to my girlfriend/boyfriend is typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
31. My way of relating to my spouse is typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
32. My way of relating to my parents is typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
33. My way of relating to my children is typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9
34. In general, my way of relating to family members is typically English-Canadian	(1.33)	1	2	3	4	5	6	7	8	9

PART II

1. I want to acquire the cultural characteristics of English-Canadians	(1)	1	2	3	4	5	6	7	8	9
2. Although I believe that I should retain my Italian culture, it is important to acquire some English-Canadian culture in order to be able to get a good job in Canada	(3)	1	2	3	4	5	6	7	8	9
3. I want to become more like English-Canadians	(1)	1	2	3	4	5	6	7	8	9
4. I need to become more like English-Canadians	(1)	1	2	3	4	5	6	7	8	9
5. In order to have a successful career in Canada, it is necessary to become more like English-Canadians	(1.67)	1	2	3	4	5	6	7	8	9
6. It is important for Italian-Canadians to become more like English-Canadians	(1.33)	1	2	3	4	5	6	7	8	9

Appendix C

Final Draft of Culture Change Questionnaire

**CULTURE CHANGE QUESTIONNAIRE
(FINAL DRAFT)**

NAME: _____

ADDRESS: _____

TELEPHONE NUMBER: _____

DATE COMPLETED: _____

INSTRUCTIONS

We value the responses you give in this questionnaire and thank you for your cooperation. We have tried to make this as simple as possible. All that is required of you is to circle a number from 1 to 9 for most questions. This is to indicate the extent to which you agree or disagree with a statement. You will also be asked to indicate your answers by placing a checkmark or to write numbers in response to other questions. If at any point you do not know the exact answer, please estimate it as best as you can. We thank you again for your cooperation and assure you that your responses to this survey will be kept completely confidential. Their use will be strictly limited to academic purposes under the supervision of Concordia University Professors M. Laroche (514-848-2942), C. Kim (514-848-2949), and M. Hui (514-848-2948).

SECTION I

DISAGREE
STRONGLY

AGREE
STRONGLY

PART A

1. In general, I like to speak the Italian language	1	2	3	4	5	6	7	8	9
2. I like to speak Italian to my spouse	1	2	3	4	5	6	7	8	9
3. I like to speak Italian to my children	1	2	3	4	5	6	7	8	9
4. I like to teach Italian to my children	1	2	3	4	5	6	7	8	9
5. In general, I like to speak Italian to family members	1	2	3	4	5	6	7	8	9
6. I like to watch television in the Italian language	1	2	3	4	5	6	7	8	9
7. I like to listen to radio in the Italian language	1	2	3	4	5	6	7	8	9
8. I like the Italian language for reading newspapers	1	2	3	4	5	6	7	8	9
9. I like the Italian language for reading magazines	1	2	3	4	5	6	7	8	9
10. I like to watch movies in the Italian language	1	2	3	4	5	6	7	8	9
11. I like listening to music in the Italian language	1	2	3	4	5	6	7	8	9
12. I like to think in the Italian language	1	2	3	4	5	6	7	8	9
13. I like to speak Italian at home	1	2	3	4	5	6	7	8	9
14. I like to speak Italian at social gatherings	1	2	3	4	5	6	7	8	9
15. I like to speak Italian when talking about a personal or emotional problem with my mother or father	1	2	3	4	5	6	7	8	9
16. I like to speak Italian when talking about a personal or emotional problem with a brother or sister	1	2	3	4	5	6	7	8	9
17. If I had children, I would like to teach them Italian	1	2	3	4	5	6	7	8	9
18. I speak Italian to my children	1	2	3	4	5	6	7	8	9
19. I speak Italian to my spouse	1	2	3	4	5	6	7	8	9
20. I speak (spoke) Italian to my mother	1	2	3	4	5	6	7	8	9
21. I speak (spoke) Italian to my father	1	2	3	4	5	6	7	8	9
22. In general, I speak Italian to family members	1	2	3	4	5	6	7	8	9
23. I speak Italian to my brother(s) and/or sister(s)	1	2	3	4	5	6	7	8	9

	DISAGREE STRONGLY					AGREE STRONGLY				
24. I read newspapers in the Italian language	1	2	3	4	5	6	7	8	9	
25. I read magazines in the Italian language	1	2	3	4	5	6	7	8	9	
26. I listen to music in the Italian language	1	2	3	4	5	6	7	8	9	
27. The movies I see are in the Italian language	1	2	3	4	5	6	7	8	9	
28. The television programs I watch are in the Italian language	1	2	3	4	5	6	7	8	9	
29. I listen to the radio in the Italian language	1	2	3	4	5	6	7	8	9	
30. I usually use the Italian language at work	1	2	3	4	5	6	7	8	9	
31. I usually use the Italian language with my friends	1	2	3	4	5	6	7	8	9	
32. I think in the Italian language	1	2	3	4	5	6	7	8	9	
33. In general, I speak in Italian	1	2	3	4	5	6	7	8	9	
34. I speak Italian at family gatherings	1	2	3	4	5	6	7	8	9	
35. I speak Italian to my neighbours	1	2	3	4	5	6	7	8	9	
36. I use the Italian language when talking about a personal or emotional problem with my mother or father	1	2	3	4	5	6	7	8	9	
37. I use the Italian language when talking about a personal or emotional problem with a brother or sister	1	2	3	4	5	6	7	8	9	
38. I use the Italian language when I am angry	1	2	3	4	5	6	7	8	9	
39. I pray in the Italian language	1	2	3	4	5	6	7	8	9	
40. The most jokes I am familiar with are in the Italian language	1	2	3	4	5	6	7	8	9	
41. I swear in the Italian language	1	2	3	4	5	6	7	8	9	
42. Italian was the first language I learned to speak as a child	1	2	3	4	5	6	7	8	9	
43. I carry on conversations in Italian everyday	1	2	3	4	5	6	7	8	9	
44. I want my children to take Italian language classes on saturday morning	1	2	3	4	5	6	7	8	9	
	VERY WELL					VERY POORLY				
44. In general, how well can you express yourself in Italian?	1	2	3	4	5	6	7	8	9	
45. How well can you read Italian newspapers and magazines?	1	2	3	4	5	6	7	8	9	
46. How well can you write letters in Italian?	1	2	3	4	5	6	7	8	9	
47. How well can you speak Italian?	1	2	3	4	5	6	7	8	9	

PART B

For the next 4 questions, please indicate your answer by placing a number on the line provided at the end of each question.

1. On average, how many hours per week do you spend watching Italian language TV programs? _____
2. On average, how many hours per week do you spend listening to Italian language radio programs? _____
3. On average, how many hours per week do you spend reading Italian language newspapers and magazines? _____
4. On average, how many Italian language movies (including videos) do you watch per week? _____

For the next 5 questions, please indicate the extent to which you enjoy the following:

	NOT AT ALL								VERY MUCH
5. Italian language music	1	2	3	4	5	6	7	8	9
6. Italian language TV programs	1	2	3	4	5	6	7	8	9
7. Italian language radio programs	1	2	3	4	5	6	7	8	9
8. Italian language newspapers and magazines	1	2	3	4	5	6	7	8	9
9. Italian language movies and videos	1	2	3	4	5	6	7	8	9

PART C

	DISAGREE STRONGLY								AGREE STRONGLY
1. I am a regular member of at least one Italian-Canadian organization	1	2	3	4	5	6	7	8	9
2. Of all the people I come in contact with on a day to day basis, most are Italian-Canadian	1	2	3	4	5	6	7	8	9
3. In my present occupation, most of the people I ordinarily come in contact with are Italian-Canadian	1	2	3	4	5	6	7	8	9
4. Most of my friends are Italian-Canadian	1	2	3	4	5	6	7	8	9
5. Most of my neighbours are Italian-Canadian	1	2	3	4	5	6	7	8	9
6. Most of my coworkers are Italian-Canadian	1	2	3	4	5	6	7	8	9
7. Most of the people at the places I go to have fun and relax are Italian-Canadian	1	2	3	4	5	6	7	8	9
8. I tend to go to places or areas where there are many Italian-Canadians	1	2	3	4	5	6	7	8	9
9. Most of the people I meet and talk to at my church are Italian-Canadian	1	2	3	4	5	6	7	8	9
10. Most of the people I go to parties with are Italian-Canadian	1	2	3	4	5	6	7	8	9
11. It is better to date Italian-Canadians	1	2	3	4	5	6	7	8	9
12. It is better to marry Italian-Canadians	1	2	3	4	5	6	7	8	9
13. I get together with Italian-Canadians very often	1	2	3	4	5	6	7	8	9
14. I have Italian-Canadian friends with whom I am very close	1	2	3	4	5	6	7	8	9
15. I like to eat in restaurants where most of the people are Italian-Canadian	1	2	3	4	5	6	7	8	9
16. I like to go to parties where most of the people are Italian-Canadian	1	2	3	4	5	6	7	8	9
17. Most of the people who visit me are Italian-Canadian	1	2	3	4	5	6	7	8	9
18. Most of the people I visit are Italian-Canadian	1	2	3	4	5	6	7	8	9
19. If I could choose my children's friends, they would be Italian-Canadian	1	2	3	4	5	6	7	8	9
20. Socially, I feel at ease with Italian-Canadians	1	2	3	4	5	6	7	8	9
21. I have dated only Italian-Canadians	1	2	3	4	5	6	7	8	9
22. Most of the people I have been romantically involved with were Italian-Canadian	1	2	3	4	5	6	7	8	9
23. Although I am not a member, I contribute to Italian-Canadian organizations	1	2	3	4	5	6	7	8	9
24. I often go to Italian cafes or 'bars'	1	2	3	4	5	6	7	8	9
25. 'Campanilismo' describes my social life	1	2	3	4	5	6	7	8	9

	DISAGREE STRONGLY								AGREE STRONGLY
PART D									
1. In general, I see myself to be very similar to my Italian friends	1	2	3	4	5	6	7	8	9
2. I don't know whether I am Italian or Canadian	1	2	3	4	5	6	7	8	9
3. I do have the sentiment of 'italianita'	1	2	3	4	5	6	7	8	9
4. I consider myself to be Italian	1	2	3	4	5	6	7	8	9
5. I consider myself to be Italian-Canadian	1	2	3	4	5	6	7	8	9
6. I would like to be known as 'Italian' by people of Italian descent	1	2	3	4	5	6	7	8	9
7. I would like to be known as 'Italian-Canadian' by people of Italian descent	1	2	3	4	5	6	7	8	9
8. I would like to be known as 'Italian' by people of English-Canadian origin	1	2	3	4	5	6	7	8	9
9. I would like to be known as 'Italian-Canadian' by people of English-Canadian origin	1	2	3	4	5	6	7	8	9
10. If I were travelling in Italy, I would like to be known as 'Italian'	1	2	3	4	5	6	7	8	9
11. If I were travelling in Italy, I would like to be known as 'Italian-Canadian'	1	2	3	4	5	6	7	8	9
12. The Italian culture has the most positive impact on my life	1	2	3	4	5	6	7	8	9
13. The people whom I admire the most are Italian	1	2	3	4	5	6	7	8	9
14. The people whom I admire the most are Italian-Canadian	1	2	3	4	5	6	7	8	9
15. I feel very proud of the Italian culture	1	2	3	4	5	6	7	8	9
16. I heavily criticize the Italian culture	1	2	3	4	5	6	7	8	9
17. The community I would most like to live in would be made up of Italian-Canadians	1	2	3	4	5	6	7	8	9
18. I feel most comfortable in the Italian culture	1	2	3	4	5	6	7	8	9
19. I feel most comfortable in the Italian-Canadian culture	1	2	3	4	5	6	7	8	9
20. I object to being referred to as an Italian	1	2	3	4	5	6	7	8	9
21. I think of myself as Italian first and as Canadian second	1	2	3	4	5	6	7	8	9
22. Once an Italian, always an Italian	1	2	3	4	5	6	7	8	9

	COMPLETELY ITALIAN CANADIAN								NOT AT ALL ITALIAN CANADIAN
23. Please rate yourself on the following scale:	1	2	3	4	5	6	7	8	9
24. Please rate your family on the same scale:	1	2	3	4	5	6	7	8	9

PART E

	DISAGREE STRONGLY								AGREE STRONGLY
1. I like to eat/prepare Italian foods	1	2	3	4	5	6	7	8	9
2. I like to celebrate birthdays and weddings in the Italian tradition	1	2	3	4	5	6	7	8	9
3. I like to celebrate Christmas and Easter in the Italian tradition	1	2	3	4	5	6	7	8	9
4. It is important for Italian-Canadians to know something about the history of Italy	1	2	3	4	5	6	7	8	9
5. It is important for Italian-Canadians to follow the Italian way of life	1	2	3	4	5	6	7	8	9
6. It is important for Italian-Canadians to celebrate holidays which are celebrated in Italy but not in Canada	1	2	3	4	5	6	7	8	9
7. I like to eat/prepare Italian food on holidays	1	2	3	4	5	6	7	8	9
8. I like to eat/prepare homemade sauces and pastas	1	2	3	4	5	6	7	8	9
9. I am very familiar with the Italian culture	1	2	3	4	5	6	7	8	9
10. My style of clothing is very Italian	1	2	3	4	5	6	7	8	9
11. The sort of recreation I engage in is typically Italian	1	2	3	4	5	6	7	8	9
12. The gestures I use when I talk are typically Italian	1	2	3	4	5	6	7	8	9
13. Many of the functions I attend are typically Italian	1	2	3	4	5	6	7	8	9
14. I accept the authority of the Catholic church	1	2	3	4	5	6	7	8	9
15. It is important to observe religious holidays	1	2	3	4	5	6	7	8	9
16. Church weddings are a must	1	2	3	4	5	6	7	8	9
17. I like to shop in family-run Italian grocery stores	1	2	3	4	5	6	7	8	9
18. I enjoy playing Italian card games and other Italian games of chance with my friends	1	2	3	4	5	6	7	8	9
19. We make our own home-made wine in my family	1	2	3	4	5	6	7	8	9
20. I trust my 'paesani'	1	2	3	4	5	6	7	8	9
21. 'La Pietà' is an obligation	1	2	3	4	5	6	7	8	9
22. One must be charitable toward other Italians	1	2	3	4	5	6	7	8	9
23. It's good to show one's emotions when one speaks	1	2	3	4	5	6	7	8	9

PART F

1. I like anything that is Italian	1	2	3	4	5	6	7	8	9
2. In general, I have a negative feeling toward the Italian culture	1	2	3	4	5	6	7	8	9
3. In general, I have a positive feeling toward the Italian culture	1	2	3	4	5	6	7	8	9
4. I am indifferent toward the Italian culture	1	2	3	4	5	6	7	8	9
5. In general, I have a negative feeling toward Italian customs and habits	1	2	3	4	5	6	7	8	9
6. In general, I have a positive feeling toward Italian customs and habits	1	2	3	4	5	6	7	8	9
7. I am indifferent toward Italian customs and habits	1	2	3	4	5	6	7	8	9
8. Many of the Italian traditions, customs, and attitudes are no longer adequate for the problems of the modern world	1	2	3	4	5	6	7	8	9
9. If I could have it my way I would wish that food be mostly Italian	1	2	3	4	5	6	7	8	9

	DISAGREE STRONGLY	AGREE STRONGLY
10. If I could have it my way I would wish that ways of celebrating be mostly Italian	1	2 3 4 5 6 7 8 9
11. If I could have it my way I would wish that music be mostly Italian	1	2 3 4 5 6 7 8 9
12. If I could have it my way I would wish that dances be mostly Italian	1	2 3 4 5 6 7 8 9
13. If I could have it my way I would wish that radio programs be mostly Italian	1	2 3 4 5 6 7 8 9
14. Italian customs and habits are backward and should not be practiced	1	2 3 4 5 6 7 8 9
15. Italian culture is second to none	1	2 3 4 5 6 7 8 9

PART G

1. Appropriate Italian dating customs are important	1	2 3 4 5 6 7 8 9
2. Children should live with their parents before getting married	1	2 3 4 5 6 7 8 9
3. Nevermind how old you are, you should not move out of your parents' home until you get married	1	2 3 4 5 6 7 8 9
4. The family size of most Italian families is ideal	1	2 3 4 5 6 7 8 9
5. <u>The authority of parents over children is to be respected</u>	1	2 3 4 5 6 7 8 9
6. A husband should go to work and a wife should stay at home and care for the kids	1	2 3 4 5 6 7 8 9
7. Children should not question the decisions of their parents	1	2 3 4 5 6 7 8 9
8. My parents have to approve of the person I will marry	1	2 3 4 5 6 7 8 9
9. Brothers have the responsibility of protecting their sisters	1	2 3 4 5 6 7 8 9
10. <u>I would rather die than jeopardize my family</u>	1	2 3 4 5 6 7 8 9
11. A wife runs the home	1	2 3 4 5 6 7 8 9
12. A father is the family's provider	1	2 3 4 5 6 7 8 9
13. A father is the guardian of the family's morality	1	2 3 4 5 6 7 8 9
14. The preservation of Italian family values is important	1	2 3 4 5 6 7 8 9
15. <u>It is better to send a son or daughter to work than a mother</u>	1	2 3 4 5 6 7 8 9
16. If a mother must go to work to support the family, her children must be taken care of by someone in the family	1	2 3 4 5 6 7 8 9
17. Ownership of the family home is very important	1	2 3 4 5 6 7 8 9
18. Parents must be respected by their children	1	2 3 4 5 6 7 8 9
19. Every member of the family must contribute to the family's well-being	1	2 3 4 5 6 7 8 9
20. <u>Cooperation among family members is important</u>	1	2 3 4 5 6 7 8 9
21. Even after marriage, it is important to continue relations with one's family	1	2 3 4 5 6 7 8 9
22. It is not good for daughters to always do what they please	1	2 3 4 5 6 7 8 9
23. Sons have more freedom than daughters in the family	1	2 3 4 5 6 7 8 9
24. It is expected that a girl interrupt her working career for marriage	1	2 3 4 5 6 7 8 9
25. Children must have a strong sense of obligation and responsibility toward their parents	1	2 3 4 5 6 7 8 9
26. Parents must teach their children discipline	1	2 3 4 5 6 7 8 9
27. My family provides me with a sense of security	1	2 3 4 5 6 7 8 9

	DISAGREE STRONGLY								AGREE STRONGLY
28. It is a mother's role to select a wife for her son	1	2	3	4	5	6	7	8	9
29. It is a mother's role to take care of the family purse	1	2	3	4	5	6	7	8	9
30. A husband should not openly show his affection to his wife	1	2	3	4	5	6	7	8	9
31. A married woman should not discuss her marital problems with neighbours	1	2	3	4	5	6	7	8	9
32. A daughter in law must submit herself to the husband's parents	1	2	3	4	5	6	7	8	9
33. Unmarried sisters should be accompanied by a brother when they go out	1	2	3	4	5	6	7	8	9
34. Godparents fulfil very important tasks in a child's life	1	2	3	4	5	6	7	8	9
35. A young woman should be a virgin at the time of marriage	1	2	3	4	5	6	7	8	9
36. A mother should nurse her infant in the natural way	1	2	3	4	5	6	7	8	9
37. A wife should not talk back to her husband	1	2	3	4	5	6	7	8	9
38. My way of relating to my girlfriend/boyfriend is typically Italian	1	2	3	4	5	6	7	8	9
39. My way of relating to my spouse is typically Italian	1	2	3	4	5	6	7	8	9
40. My way of relating to my parents is typically Italian	1	2	3	4	5	6	7	8	9
41. My way of relating to my children is typically Italian	1	2	3	4	5	6	7	8	9
42. In general, my way of relating to family members is typically Italian	1	2	3	4	5	6	7	8	9

PART II

1. I want to hold on to my Italian culture	1	2	3	4	5	6	7	8	9
2. I do not want to be Italian	1	2	3	4	5	6	7	8	9
3. I like being an Italian in Canada	1	2	3	4	5	6	7	8	9
4. Children of Italian descent should learn about Italian history in Canadian schools	1	2	3	4	5	6	7	8	9
5. It is important for me to be as Italian as my parents and grandparents	1	2	3	4	5	6	7	8	9
6. My Italian culture and background are an important part of me	1	2	3	4	5	6	7	8	9

DISAGREE
STRONGLY

AGREE
STRONGLY

SECTION II

PART A

1. In general, I like to speak the English language	1	2	3	4	5	6	7	8	9
2. I like to speak English to my spouse	1	2	3	4	5	6	7	8	9
3. I like to speak English to my children	1	2	3	4	5	6	7	8	9
4. I like to teach English to my children	1	2	3	4	5	6	7	8	9
5. In general, I like to speak English to family members	1	2	3	4	5	6	7	8	9
6. I like to watch television in the English language	1	2	3	4	5	6	7	8	9
7. I like to listen to radio in the English language	1	2	3	4	5	6	7	8	9
8. I like the English language for reading newspapers	1	2	3	4	5	6	7	8	9
9. I like the English language for reading magazines	1	2	3	4	5	6	7	8	9
10. I like to watch movies in the English language	1	2	3	4	5	6	7	8	9
11. I like listening to music in the English language	1	2	3	4	5	6	7	8	9
12. I like to think in the English language	1	2	3	4	5	6	7	8	9
13. I like to speak English at home	1	2	3	4	5	6	7	8	9
14. I like to speak English when shopping	1	2	3	4	5	6	7	8	9
15. I like to speak English at social gatherings	1	2	3	4	5	6	7	8	9
16. I like to speak English when talking about a personal or emotional problem with my mother or father	1	2	3	4	5	6	7	8	9
17. I like to speak English when talking about a personal or emotional problem with a brother or sister	1	2	3	4	5	6	7	8	9
18. I like to speak English when I am angry	1	2	3	4	5	6	7	8	9
19. If I had children, I would like to teach them English	1	2	3	4	5	6	7	8	9
20. I speak English to my children	1	2	3	4	5	6	7	8	9
21. I speak English to my spouse	1	2	3	4	5	6	7	8	9
22. I speak (spoke) English to my mother	1	2	3	4	5	6	7	8	9
23. I speak (spoke) English to my father	1	2	3	4	5	6	7	8	9
24. In general, I speak English to family members	1	2	3	4	5	6	7	8	9
25. I speak English to my brother(s) and or sister(s)	1	2	3	4	5	6	7	8	9
26. I read newspapers in the English language	1	2	3	4	5	6	7	8	9
27. I read magazines in the English language	1	2	3	4	5	6	7	8	9
28. I listen to music in the English language	1	2	3	4	5	6	7	8	9
29. The movies I see are in the English language	1	2	3	4	5	6	7	8	9
30. The television programs I watch are in the English language	1	2	3	4	5	6	7	8	9
31. I listen to the radio in the English language	1	2	3	4	5	6	7	8	9
32. I usually use the English language at work	1	2	3	4	5	6	7	8	9
33. I usually use the English language with my friends	1	2	3	4	5	6	7	8	9
34. I think in the English language	1	2	3	4	5	6	7	8	9
35. In general, I speak in English	1	2	3	4	5	6	7	8	9
36. I speak English at family gatherings	1	2	3	4	5	6	7	8	9
37. I speak English to my neighbours	1	2	3	4	5	6	7	8	9
38. I use the English language when talking about a personal or emotional problem with my mother or father	1	2	3	4	5	6	7	8	9
39. I use the English language when talking about a personal or emotional problem with a brother or sister	1	2	3	4	5	6	7	8	9
40. I use the English language when I am angry	1	2	3	4	5	6	7	8	9
41. I pray in the English language									

	DISAGREE STRONGLY					AGREE STRONGLY				
42. The most jokes I am familiar with are in the English language	1	2	3	4	5	6	7	8	9	
43. I swear in the English language	1	2	3	4	5	6	7	8	9	
44. English was the first language I learned to speak as a child	1	2	3	4	5	6	7	8	9	
45. I carry on conversations in English everyday	1	2	3	4	5	6	7	8	9	
	VERY WELL					VERY POORLY				
46. In general, how well can you express yourself in English?	1	2	3	4	5	6	7	8	9	
47. How well can you read English newspapers and magazines?	1	2	3	4	5	6	7	8	9	
48. How well can you write letters in English?	1	2	3	4	5	6	7	8	9	
49. How well can you speak English?	1	2	3	4	5	6	7	8	9	

PART B

For the next 4 questions, please indicate your answer by placing a number on the line provided at the end of each question.

1. On average, how many hours per week do you spend watching English language TV programs? _____
2. On average, how many hours per week do you spend listening to English language radio programs? _____
3. On average, how many hours per week do you spend reading English language newspapers and magazines? _____
4. On average, how many English language movies (including videos) do you watch per week? _____

For the next 5 questions, please indicate the extent to which you enjoy the following:

	NOT AT ALL					VERY MUCH				
5. English language music	1	2	3	4	5	6	7	8	9	
6. English language TV programs	1	2	3	4	5	6	7	8	9	
7. English language radio programs	1	2	3	4	5	6	7	8	9	
8. English language newspapers and magazines	1	2	3	4	5	6	7	8	9	
9. English language movies and videos	1	2	3	4	5	6	7	8	9	

	DISAGREE STRONGLY		AGREE STRONGLY
PART C			
1. Most of my friends are English-Canadian	1	2 3 4 5 6 7 8 9	
2. Most of the people at the places I go to have fun and relax are English-Canadian	1	2 3 4 5 6 7 8 9	
3. I tend to go to places or areas where there are many English-Canadians	1	2 3 4 5 6 7 8 9	
4. Most of the people I meet and talk to at my church are English-Canadian	1	2 3 4 5 6 7 8 9	
5. <u>Most of the people I go to parties with are English-Canadian</u>	1	2 3 4 5 6 7 8 9	
6. It is better to date English-Canadians	1	2 3 4 5 6 7 8 9	
7. It is better to marry English-Canadians	1	2 3 4 5 6 7 8 9	
8. I get together with English-Canadians very often	1	2 3 4 5 6 7 8 9	
9. I have English-Canadian friends with whom I am very close	1	2 3 4 5 6 7 8 9	
10. <u>I live in an English-Canadian neighbourhood</u>	1	2 3 4 5 6 7 8 9	
11. I like to go to parties where most of the people are English-Canadian	1	2 3 4 5 6 7 8 9	
12. I would like to live in a neighbourhood where most of the people are English-Canadian	1	2 3 4 5 6 7 8 9	
13. I would like members of my family to marry English-Canadians	1	2 3 4 5 6 7 8 9	
14. Most of the people who visit me are English-Canadian	1	2 3 4 5 6 7 8 9	
15. <u>Most of the people I visit are English-Canadian</u>	1	2 3 4 5 6 7 8 9	
16. If I could choose my children's friends, they would be English-Canadian	1	2 3 4 5 6 7 8 9	
17. In the English-Canadian community, human relations are generally more warm than outside the community	1	2 3 4 5 6 7 8 9	
18. The best thing for an Italian-Canadian like me, is to associate with other people who identify themselves as English-Canadians	1	2 3 4 5 6 7 8 9	
19. Socially, I feel at ease with English-Canadians	1	2 3 4 5 6 7 8 9	
20. The people that I would most like to be accepted by are English-Canadians	1	2 3 4 5 6 7 8 9	
21. If I had a choice, I would marry an English-Canadian	1	2 3 4 5 6 7 8 9	
22. If I had a choice, I would live in an English-Canadian community or area	1	2 3 4 5 6 7 8 9	
23. I have dated only English-Canadians	1	2 3 4 5 6 7 8 9	
24. If I could choose, most of my coworkers would be English-Canadian	1	2 3 4 5 6 7 8 9	
25. <u>Most of the people I have been romantically involved with were English-Canadian</u>	1	2 3 4 5 6 7 8 9	
26. In general, it is desirable or rewarding to belong to English-Canadian organizations	1	2 3 4 5 6 7 8 9	
27. Although I am not a member, I contribute to English-Canadian organizations	1	2 3 4 5 6 7 8 9	
28. I am a member of an English-Canadian church or synagogue	1	2 3 4 5 6 7 8 9	
29. I often go to English-Canadian cafes or 'bars'	1	2 3 4 5 6 7 8 9	
30. <u>An English-Canadian parish/church is our most important organization</u>	1	2 3 4 5 6 7 8 9	
31. It is important to participate in English-Canadian associations and clubs	1	2 3 4 5 6 7 8 9	
32. An English-Canadian church serves my social needs quite well	1	2 3 4 5 6 7 8 9	

PART D		DISAGREE STRONGLY								AGREE STRONGLY
1. In general, I see myself to be very similar to my English-Canadian friends		1	2	3	4	5	6	7	8	9
2. I consider myself to be English-Canadian		1	2	3	4	5	6	7	8	9
3. I would like to be known as 'English-Canadian' by people of English-Canadian origin		1	2	3	4	5	6	7	8	9
4. If I were travelling in Italy, I would like to be known as 'English-Canadian'		1	2	3	4	5	6	7	8	9
5. The English-Canadian culture has the most positive impact on my life		1	2	3	4	5	6	7	8	9
6. The people whom I admire the most are English-Canadian		1	2	3	4	5	6	7	8	9
7. I feel very proud of the English-Canadian culture		1	2	3	4	5	6	7	8	9
8. I heavily criticize the English-Canadian culture		1	2	3	4	5	6	7	8	9
9. The community I would most like to live in would be made up of English-Canadians		1	2	3	4	5	6	7	8	9
10. I feel most comfortable in the English-Canadian culture		1	2	3	4	5	6	7	8	9
11. I do not object to being referred to as an English-Canadian		1	2	3	4	5	6	7	8	9
12. I think of myself as English-Canadian first and as Italian second		1	2	3	4	5	6	7	8	9
		COMPLETELY ENGLISH- CANADIAN								NOT AT ALL ENGLISH- CANADIAN
13. Please rate yourself on the following scale:		1	2	3	4	5	6	7	8	9
14. Please rate your family on the same scale:		1	2	3	4	5	6	7	8	9

PART E		DISAGREE STRONGLY								AGREE STRONGLY
1. I like to eat/prepare English-Canadian foods		1	2	3	4	5	6	7	8	9
2. I like to celebrate birthdays and weddings in the English-Canadian tradition		1	2	3	4	5	6	7	8	9
3. I like to celebrate Christmas and Easter in the English-Canadian tradition		1	2	3	4	5	6	7	8	9
4. I like to eat/prepare English-Canadian food on holidays		1	2	3	4	5	6	7	8	9
5. I like to eat/prepare homemade English-Canadian food		1	2	3	4	5	6	7	8	9
6. Any English-Canadian food that I eat/prepare is homemade		1	2	3	4	5	6	7	8	9
7. My style of clothing is very English-Canadian		1	2	3	4	5	6	7	8	9
8. The sort of recreation I engage in is typically English-Canadian		1	2	3	4	5	6	7	8	9
9. The gestures I use when I talk are typically English-Canadian		1	2	3	4	5	6	7	8	9
10. Many of the functions I attend are typically English-Canadian		1	2	3	4	5	6	7	8	9
11. I like English-Canadian music		1	2	3	4	5	6	7	8	9

DISAGREE
STRONGLY

AGREE
STRONGLY

PART F

1. I like anything that is English-Canadian	1	2	3	4	5	6	7	8	9
2. In general, I have a negative feeling toward the English-Canadian culture	1	2	3	4	5	6	7	8	9
3. In general, I have a positive feeling toward the English-Canadian culture	1	2	3	4	5	6	7	8	9
4. I am indifferent toward the English-Canadian culture	1	2	3	4	5	6	7	8	9
5. In general, I have a negative feeling toward English-Canadian customs and habits	1	2	3	4	5	6	7	8	9
6. In general, I have a positive feeling toward English-Canadian customs and habits	1	2	3	4	5	6	7	8	9
7. I am indifferent toward English-Canadian customs and habits	1	2	3	4	5	6	7	8	9
8. Many of the English-Canadian traditions, customs, and attitudes are not adequate for the problems of the modern world	1	2	3	4	5	6	7	8	9
9. If I could have it my way I would wish that food be mostly English-Canadian	1	2	3	4	5	6	7	8	9
10. If I could have it my way I would wish that ways of celebrating be mostly English-Canadian	1	2	3	4	5	6	7	8	9
11. If I could have it my way I would wish that music be mostly English-Canadian	1	2	3	4	5	6	7	8	9
12. If I could have it my way I would wish that dances be mostly English-Canadian	1	2	3	4	5	6	7	8	9
13. If I could have it my way I would wish that radio programs be mostly English-Canadian	1	2	3	4	5	6	7	8	9
14. I like English-Canadian food	1	2	3	4	5	6	7	8	9
15. English-Canadian customs and habits are backward and should not be practiced	1	2	3	4	5	6	7	8	9
16. English-Canadian culture is second to none	1	2	3	4	5	6	7	8	9

PART G

1. People are free to date whomever they want	1	2	3	4	5	6	7	8	9
2. Children should acquire independence as soon as possible	1	2	3	4	5	6	7	8	9
3. It is good for someone to move out of their parents' home when they turn 18	1	2	3	4	5	6	7	8	9
4. The authority of parents over children is to be limited	1	2	3	4	5	6	7	8	9
5. Both spouses have an equal right to work if they so desire	1	2	3	4	5	6	7	8	9
6. Children should seek to attain their individual goals	1	2	3	4	5	6	7	8	9
7. Parents have nothing to say regarding the choice of a child's spouse	1	2	3	4	5	6	7	8	9
8. Married children should live away from their parents	1	2	3	4	5	6	7	8	9
9. My responsibilities are mainly toward myself	1	2	3	4	5	6	7	8	9
10. Individualism is very important	1	2	3	4	5	6	7	8	9
11. Man and woman are equal	1	2	3	4	5	6	7	8	9
12. One should not depend on others in a family	1	2	3	4	5	6	7	8	9
13. The acquisition of English-Canadian family values is desirable	1	2	3	4	5	6	7	8	9

	DISAGREE STRONGLY								AGREE STRONGLY
14. The superiority of people is not absolute and can be played down	1	2	3	4	5	6	7	8	9
15. Every individual should provide for his/her own well-being	1	2	3	4	5	6	7	8	9
16. A child should strive to achieve independence from his/her family	1	2	3	4	5	6	7	8	9
17. It is good for women to always do as they please	1	2	3	4	5	6	7	8	9
18. Sons and daughters should be granted the same privileges	1	2	3	4	5	6	7	8	9
19. Women should not be subservient to men	1	2	3	4	5	6	7	8	9
20. A young woman should not quit her job to get married	1	2	3	4	5	6	7	8	9
21. Children must have a strong sense of autonomy	1	2	3	4	5	6	7	8	9
22. It is not good for a man to 'discipline' his wife if she misbehaves	1	2	3	4	5	6	7	8	9
23. People don't have to get married anymore	1	2	3	4	5	6	7	8	9
24. When a husband misbehaves, his wife can always leave	1	2	3	4	5	6	7	8	9
25. It is good for a husband to openly show his affection to his wife	1	2	3	4	5	6	7	8	9
26. A married woman can discuss her marital problems with whomever she pleases	1	2	3	4	5	6	7	8	9
27. Unmarried sisters do not have to be accompanied by a brother	1	2	3	4	5	6	7	8	9
28. Godparents fulfil a purely symbolic role for a child	1	2	3	4	5	6	7	8	9
29. Virginity at the time of marriage should not be an issue anymore	1	2	3	4	5	6	7	8	9
30. My way of relating to my girlfriend/boyfriend is typically English-Canadian	1	2	3	4	5	6	7	8	9
31. My way of relating to my spouse is typically English-Canadian	1	2	3	4	5	6	7	8	9
32. My way of relating to my parents is typically English-Canadian	1	2	3	4	5	6	7	8	9
33. My way of relating to my children is typically English-Canadian	1	2	3	4	5	6	7	8	9
34. In general, my way of relating to family members is typically English-Canadian	1	2	3	4	5	6	7	8	9

PART II

1. I want to acquire the cultural characteristics of English-Canadians	1	2	3	4	5	6	7	8	9
3. I want to become more like English-Canadians	1	2	3	4	5	6	7	8	9
4. I need to become more like English-Canadians	1	2	3	4	5	6	7	8	9
5. In order to have a successful career in Canada, it is necessary to become more like English-Canadians	1	2	3	4	5	6	7	8	9
6. It is important for Italian-Canadians to become more like English-Canadians	1	2	3	4	5	6	7	8	9

DEMOGRAPHICS

1. Are you ☐ Male ☐ Female

2. Are you ☐ Single
☐ Married or living together
☐ Separated or divorced
☐ Widowed

3. Please indicate your age

4. Please indicate your total family gross income bracket:

<input type="checkbox"/> Under \$20,000	<input type="checkbox"/> \$40,000 to \$49,000
<input type="checkbox"/> \$20,000 to \$29,000	<input type="checkbox"/> \$50,000 to \$59,000
<input type="checkbox"/> \$30,000 to \$39,000	<input type="checkbox"/> \$60,000 to \$69,000
	<input type="checkbox"/> \$70,000 and over

5. How many of your children live at home: 0 1 2 3 4 5 or more

6. Please indicate the highest level of education you have attained:

☐ Elementary school
☐ High School
☐ Cegep, community college, or technical school
☐ Undergraduate university degree
☐ Graduate university degree

7. Please indicate your place of birth: ☐ Canada ☐ Italy ☐ Other Country

8. Are you a Canadian citizen: ☐ Yes ☐ No

9. If 'No', please indicate your citizenship:

10. Please indicate your generation in Canada:

☐ First generation (born in Italy)
☐ Second generation
☐ Third generation
☐ Fourth or more

11. How many years have you lived in Canada

12. Please state your occupation

13. Do you intend to leave Canada and settle down in Italy ☐ Yes ☐ No

14. What is your religious denomination ☐ Catholic ☐ Protestant

☐ Jewish ☐ Other

☐ I have no religious denomination