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The Relationship Between Generation, First And Second, Ethnic Identity, Modernity, And Acculturation Among Immigrant Lebanese American Women

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THE RELATIONSHIP BETWEEN GENERATION, FIRST AND SECOND, ETHNIC IDENTITY, MODERNITY, AND ACCULTURATION AMONG IMMIGRANT LEBANESE AMERICAN WOMEN

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DEDICATION

To my four loving children

Lana, Celine, Jawad, and Hadi

I hope my accomplishment today will inspire you to aim high in life.

Work hard and you will achieve your goals.

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CHAPTER 1: INTRODUCTION

Immigration to the United States has significantly increased during the past few decades accounting for much of the population growth and cultural change in the demography of the United States between 2000 and 2010 (U.S. Census, 2012). The number of first generation immigrants (of foreign-born origin) residing in the United States has quadrupled from 9.6 million in 1970 to about 38 million in 2007 (Segal, 2010), and about one third of all first generation immigrants arrived into the United States between 2000 and 2010 (U.S Census, 2012). The total population of the United States will increase from 296 million in 2005 to 438 million in 2050, with immigrants alone driving 82% of the increase (Pew Research Center, 2008, p.2).

The population of Arab-American immigrants (people with ancestries from Arabic-speaking countries) in the United States is currently estimated close to 1.9 million according to the Arab American Institute demographics, with Lebanese being the largest ancestry group with a population size of about one-half million (U.S. Census, 2013). The most significant increase in the population of Arab-Americans also occurred between 2000 and 2010. According to a report by the Arab American Institute (2012) and based on analysis of data from the U.S. Census (2005), most Arab immigrants entered the United States from Iraq, Egypt, and Lebanon. Arab-Americans currently live in all fifty states, but nearly 94% of them live in metropolitan cities, such as Detroit, Los Angeles, New York, Washington and Chicago.

Over 191,000 Arab-Americans live in the state of Michigan alone, rendering Michigan second most populated city with Arabs after California (Arab American Institute, 2011). Approximately 87,000 of Arab Americans in Michigan are native-born (US born/second or third generation immigrants) and about 66,000 are foreign-born (first generation immigrants) (U.S. Census, 2012). Furthermore, approximately 49% of all native-born Arab Americans in Michigan

are females, and about 46% of all foreign-born Arab Americans in Michigan are females (U.S. Census, 2012). Thirty-one percent of Arab Americans in Michigan are of Lebanese decent.

Even though political unrest and civil war in the homeland triggered the most recent waves of immigration, Arab-American immigrants, like most other immigrants, generally come with one goal in mind, the attainment of a better life (Ameri & Ramey, 2000). They come with a strong sense of achievement and motivation, hoping to accomplish economic prosperity in the "land of opportunity", the United States. However, as newcomers, they often find themselves in a veritable crossfire of social and psychological forces; this creates a dilemma for them as to whether they should assimilate into the host society and to what extent, or retain their cultural identity (Kosic, 2006).

This study will investigate the acculturation process of first and second-generation Lebanese-American women in the Detroit-metro area, in relation to three main variables: 1) generation, 2) ethnic identity, and 3) modernity.

This chapter is divided into two sections. The first section discusses the background of the proposed study and the second section discusses the various components of this study.

Section 1: Background

This section includes: (1) history of immigration to the United States (2) characteristics of the host group and immigrating group, and (3) the three variables within the study (i.e. acculturation, ethnic identity, and modernity).

History of immigration to the United States. The United States is considered today one of the four most important immigration-receiving countries in the world besides Western Europe, Canada, and Australia (Van Oudenhoven, 2006). This investigator will briefly discuss the waves of history of immigration to the United States, starting with the colonial period and

ending with contemporary times. Individuals with distinct races and ethnicities entered the United States during each wave, with shifts in gender occurring during the later phases of immigration. This discussion culminates with a specific focus on Arab Americans immigrating, given that they are the scope of this study.

During the 17th and 18th centuries, more than half a million of English people migrated to Colonial America. Most of them entered as indentured servants. Later, the wave of immigrants who entered the country around mid 19th century came mainly from northern Europe, and in the early 20th-century, immigrants came from both Southern and Eastern Europe.

The period post 1965 constitutes the modern era of immigration to the United States (Smith & Edmonston, 1997). Today, the main influx of immigrants comes from Latin America and Asia. This was due to the 1965 Immigration and Nationality Act that abolished all quotas on immigration, especially the national origins formula that prohibited people from outside Western Europe to migrate to the United States (Segal, 2010). This change in the trend of international migration resulted in a significant increase in the ethnic minority population in the U.S. (U.S. Census, 2012). While only 6% of immigrants came from Latin America and Asia in the early 1900s, they accounted for 76% in the year 2000 (U.S. Census, 2012).

Furthermore, a shift occurred not only in the origin of immigrants, but also in gender. According to Smith and Edmonston (1997), earlier immigrants to the United States were predominantly male up until the 1930s. The reason being, historically, men have always been more inclined to migrate than women especially when the motive was economic improvement. However, with the several changes that occurred in immigration policies throughout the century and with family reunification becoming one of the primary reasons for immigration, the gender

ratio of immigrants became more balanced between men and women. By the end of the century, females accounted for almost half of the total immigrant population.

According to Ameri and Ramey (2000), Arabs have been immigrating to the United States as early as the 15th century. Two main waves mark the immigration of Arab Americans to the United States. The first wave of Arab immigrants entered the United States during the "Great Migration" period between 1880 and 1924 and was mainly from Syria, Lebanon, Jordan, Palestine/Israel, Yemen, Iraq, Egypt, and Morocco. According to Suleiman (1999), these early immigrants migrated primarily in the pursuit of an economically better life; they were mostly Christians who simply assimilated into the American life. Later, a second and more recent wave of Arab immigrants came from almost the same countries, and entered the United States post 1965 when the new immigration laws lifted previous immigration restrictions (Ameri & Ramey, 2000). Political unrest in the homeland was the primary motive for these Arab immigrants to leave their country. They were mostly educated Muslims and professionals (Suleiman, 1999).

Arabs' immigration into Michigan occurred in three waves (Hassoun, 2005). The first was around the 1900s as part of the first main immigration wave, and brought mainly Syrian and Lebanese Christian villagers, in addition to some Yemini and Chaldean immigrants. The second wave of immigration occurred around 1952, and included mainly Palestinian refugees, but also many highly educated Arabs, due to what was known then as the Arab brain drain from the Arab World. A significant third wave occurred post 1965 and included mainly Palestinians, Lebanese, and Iraqis who, as mentioned earlier, wanted to escape the political conflicts and wars occurring in the Arab World then.

Today, Arab Americans are the third-largest ethnic group in Michigan, after African Americans, and Latinos. The majority of Arab Americans in Michigan live in Macomb, Oakland,

and Wayne Counties in Southeast Michigan, with the highest concentration being mainly in the Dearborn City.

Arab Americans who were born outside the United States and arrived into the U.S. as new immigrants are identified as first-generation immigrants. Second and third-generation Arab Americans are individuals who were born in the United States, but their parents/grandparents were born in another country. In this study, this investigator focuses mainly on first and second-generation Lebanese-American women residing in the metro-Detroit area.

Characteristics of the host society and immigrating group. Berry (1997) recommends that the researcher before embarking upon the study of immigrant acculturation should attend to (a) the unique characteristics of the host society, which in this case is the American society; and (b) the characteristics of the immigrant group, which in this case is Arab American, specifically Lebanese American.

Characteristics of the host society. In America, English is the official language and Spanish is the second most widely used language (U.S. Census, 2013). The several waves of immigration that occurred in the history of the United States have resulted in it becoming a culturally and ethnically plural society (Thompson & Hickey, 2011).

The diverse cultural backgrounds of the people who came to live in the US have created cultural and ethnic groups that are unequal in political, economic, and numerical power. These facts gave rise to popular terms such as "mainstream", "minority", and "ethnic groups" (Berry, 1997).

Furthermore, the United States society is considered as one of the most modernized societies according to Levy's (1966). It is a highly urbanized and industrialized society in which people place great value on technology, education, and science.

Characteristics of immigrating group. Arabic is the official native language of all Arab American immigrants, including Lebanese (Ameri & Ramey, 2000). However, according to the *Census 2000 Special Reports* (2005), 69% of Arabs are bilingual, meaning they are fluent at both Arabic and one other foreign language. In fact, according to the same report, Lebanese were the most (53%) likely to speak English well at home compared to all other Arab groups in the United States.

This investigator discusses below the characteristics of Arabs in regards to the following domains: education, religion, acculturation, identity, tradition vs. modernity, gender roles, family relations, and marriage and children.

First, regarding education, Arab Americans place a great value on learning. According to the Census 2000 Special Reports (2005), 84% of Arab-Americans at the age of 25 and older have at least a high school diploma or higher. More specifically, nearly 85% of Lebanese have a high school diploma, and 38% have a bachelor's degree or more, ranking second after Egyptians for highest level of educational attainment.

Second, regarding religion, Arab-Americans practice either one of two main religions, Christianity or Islam. Other religions such as Judaism and Hinduism exist in the Arab world, but in a much smaller ratio (Haboush, 2007). Since religion plays a central role in the daily lives of Arabs, impacting their family life, parenting, education, and socialization (Ajrouch, 2000) it can play an equally important role in the acculturation process of Arab Americans. Moreover, Christian immigrants on the other hand, are generally known to identify more strongly with Western culture unlike Muslims who tend to associate more with the Arab culture (Erickson & Al-Timimi, 2001). Therefore, religion may play a far more challenging role in acculturation for

Arab Muslim immigrants to Western host countries. According to the Arab American Institute (2012), the majority of Arab immigrants to the United States are Christians.

Third, regarding acculturation, Ameri and Ramey (2000) state that early Arab immigrants totally assimilated into the American society because Arab communities hardly existed for them to sustain their own ethnic culture. Furthermore, some Arab Americans of the time forced their family members to assimilate because they wanted to be "good Americans." However, as cultural diversity became more accepted in the United States post 1965, immigrants seem to live according to their preferred lifestyle (Ameri & Ramey). However, there is much diversity in the lifestyles of Arabs in their own countries of origin, and this is reflected in their differing acculturation styles in the U.S. (Hassoun, 2005).

Fourth, regarding identity, most Arab Americans identify themselves as "Arab Americans", while some identify themselves based on their country of origin, such as "Lebanese American" and "Syrian American." Furthermore, many second and third-generation Arab Americans who have married from outside their ethnic group choose to identify themselves simply as "Americans" (Ameri and Ramey, 2000). Generally, regardless how they label themselves, most Arab Americans strive to maintain their ethnic identity and culture by keeping strong ties with their homeland.

Fifth, regarding tradition vs. modernity, there is much diversity in the values placed on: (1) gender roles, (2) family relations, and (3) marriage and children among Arab Americans, each of which is discussed independently below. Traditional versus modernity also varies depending on country of origin, and whether the immigrants come from a rural or an urban area, their level of education, and their length of time in the United States (Hassoun, 2005).

Sixth, regarding gender roles, Arab societies are traditionally patriarchal. The man or the father represents the dominant authority figure, and the woman's role is mainly that of a wife and a mother. For this reason, women in the Arab world are perceived as the primary carriers of culture and heritage. They are responsible for transmitting cultural values and beliefs to their children, and hence the stress of maintaining the family's ethnic identification lies primarily on the mother (Hattar-Pollara & Meleis, 1995). Furthermore, in most rural Arab areas, women are expected to stay home while men go out and earn the living. On the other hand, in Arab urban cities, both men and women generally work, with the exception of few cities where women are still not allowed to hold jobs (Ameri & Ramey, 2000). Recently, in the U.S., changes have occurred in the traditional roles of Arab American men and women. Today, men are helping more in home chores and childcare, and women are taking a more serious role in generating income for the family (Ameri & Ramey, 2000; Hassoun, 2005).

Seventh, regarding family relations, unlike the Western individualistic culture, Arab culture is considered collectivist. This means the collective benefit of the family and the community prevails over that of the individual. In regards to family relations, children are taught to respect and obey their parents, and preserve the honor of the family at all times (Al-Krenawi & Graham, 2000). Arab Americans also maintain strong ties with their extended family members because it is important for family security, and for providing support for each other in times of need (Ameri & Ramey, 2000; Hassoun, 2005).

Eighth, regarding marriage and children, there is also great variation in regards to this matter from one country to another. Some Arab parents still practice arranged marriages; others choose their own spouses but only if their parents approve. Some make their own decisions and just inform the family of it (Ameri & Ramey, 2000; Hassoun, 2005). In regards to having

children, Arab American families usually have fewer children than those living in Arab countries, but generally, Arab Americans prefer to have many children.

The four variables within the study. The four variables within the study are acculturation, generation, ethnic identity, and modernity. The definitions of acculturation, ethnic identity, and modernity are discussed first, followed by conceptual framework.

Acculturation. According to Berry (1997), as individuals come to live in a new society, a process of cultural change begins and continues as a result of the daily encounters of these people within the new setting.

Definition. One of the most popular and frequently cited definitions of acculturation is by Redfield, Linton and Herskovits (1936). They define acculturation as " those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent chang-es in the original cultural patterns of either or both groups" (Redfield et al., 1936, p.149). In addition, Powell (1883) is considered the first person to have ever used the term "acculturation" in the English language; he defines acculturation as those psychological changes that arouse as a result of cross-cultural imitation.

More recently, Berry (1997) defines acculturation as a process of cultural and psychological changes that occur as a result of intercultural contact. Cultural changes usually alter a group's customs and economic and political power. Psychological changes usually impact one's attitudes toward the acculturation process, cultural identity, and social behaviors in relation to the host society.

Conceptual framework of acculturation. This part consists of the following components: (1) acculturation vs. assimilation, (2) issues of directionality and dimensionality, (3)

acculturation as a group level vs. individual level phenomenon, and (4) prominent theories on acculturation.

First, the term acculturation has sometimes been wrongly or synonymously used instead of assimilation (Sam & Berry, 2006). The two main theories of assimilation/acculturation are Gordon's (1964) "straight-line assimilation," and Rumbaut and Portes's (2001) "segmented assimilation." Gordon (1964) claims that acculturation involves passing through seven stages of assimilation in a linear fashion to become more and more like the host society. Rumbaut and Portes (2001) argue Gordon's straight-line assimilation theory and propose that assimilation is contingent on a multiple of factors, such as social class, time of arrival, and social context of the host country, resulting in a non-linear assimilation outcome. This means that assimilation will result in a number of different outcomes as individuals assimilate into different segments of the society. Berry (1990, 1997) on the other hand, identifies assimilation as one of the four possible outcomes of acculturation: assimilation, integrations, separation, and marginalization. According to Berry (1990, 1997), assimilation is a situation where either (i) an individual chooses to fully identify and interact with the host society, giving up his cultural identity, or (ii) when the national society expects immigrants to fully adopt the culture of the mainstream society.

Second, two fundamental issues are prevalent the research on acculturation: (1) directionality, meaning in which direction does change take place, and dimensionality, meaning does change take place along a single dimension or two independent dimensions (Sam & Berry, 2006)? In regards to directionality, Gordon (1964) and Graves (1967) claim that acculturation is a unidirectional process where immigrants change in one direction, mainly assimilating into the host society. On the other hand, all of Redfield et al. (1936), Teske and Nelson (1974) and Taft (1977) regard acculturation as bidirectional, where individuals and groups that come in contact

with each other can reciprocally influence each other. In regards to the issue of dimensionality, LaFromboise, Coleman, and Gerton (1993) propose a uni-dimensional perspective and suggest that the more members of the new culture become like the host culture, the more they will lose their original identity. On the other hand, Berry (1980) proposes a bi-dimensional perspective and suggests that it is possible for the individual to identify with the new culture without having to lose his/her original identity. According to him, the acculturation process takes place along two dimensions: (1) the degree to which the individual wishes to participate in the host society, and (2) the degree to which the individual wishes to maintain his/her cultural identity. This simultaneous participation and maintenance of the two cultures may bring about one of four different outcomes: assimilation, integration, separation, and marginalization. He collectively refers to these four outcomes as "acculturation strategies" (Berry, 1980). The investigator will discuss Berry's framework on acculturation in more depth in chapter II since it is one of the three theoretical underpinnings of this proposed study.

Third, the term acculturation was originally used to describe changes happening at the group level (Ward, 2001). Redfield et al.'s (1936) and Powell (1883) regarded acculturation as a process of cultural changes that take place at the group level. More recently, Graves (1967) and Berry (1990, 1997) recognize acculturation as also an individual-level phenomenon. Graves (1967) refers to "psychological acculturation" to explain the psychological changes that an individual experiences as a result of coming into contact with a new culture. Furthermore, Berry (1990) makes a distinction between the kinds of changes that take place at the group level versus the individual level. According to him, the changes at the group level may impact any of the social, economic, or political composition of the cultural group. At the individual level, changes

may impact one's identity, values, attitudes and behavior. In addition, the rate at which the changes take place in an individual may vary.

Fourth, regarding the prominent theories on acculturation, Ward (2001) discusses three major theoretical approaches that guide the field of acculturation psychology: (1) the stress and coping approach, (2) the culture learning approach, and (3) the social identification approach. Ward (2001) has termed the three above-mentioned approaches (affective, behavioral, and cognitive) the ABCs of acculturation.

The stress and coping approach examines the affective and problematic aspects of acculturation. It is strongly influenced by Lazarus and Folkman's (1984) work on stress, appraisal, and coping, and later elaborated by Berry in 1997. This approach emphasizes that cross-cultural transitions often result in stressful life changes that cause high levels of depression and/or anxiety. Berry identifies this type of stress as "acculturative stress." In order to deal with these negative changes, usually referred to as "stressors," people begin to implement various coping strategies hoping to eventually achieve psychological adjustment (Berry, 2006).

The culture learning approach highlights the behavioral aspects of acculturation and it is strongly influenced by the early works of Argyle (1969) on social behaviors. It is based on the notion that newcomers often lack the culture-specific skills needed for them to successfully manage everyday social encounters in their new milieu (Berry, 2006). Henceforth, in order for them to achieve intercultural adaptation, they must engage in social skills training and increase interaction with members of the host society (Ward, 2001).

The social identification approach discusses the cognitive aspects of acculturation. According to Ward (2001), one of the most significant changes during acculturation is related to cultural identity. There are three main perspectives that explain the changes occurring in cultural

identity. The first features a unidirectional and uni-dimensional model of assimilation where newcomers are expected to change in one direction towards becoming like the host society and eventually abandoning their original cultural identity (Phinney, 1990). The second is a bi-dimensional model, also known as the bicultural model. Based on this model, cultural groups can maintain their cultural identity while simultaneously participating in the mainstream society, resulting in a bicultural identity (Ward, 2001). The third model is also a bi-dimensional model, but it conceptualizes original and host cultural identities as two independent domains (Ward, 2001). Similarly, Berry (1997) argues that immigrants are usually faced with two main questions: Is it of value to maintain one's cultural heritage? Is it of value to participate with the host society? Responding with a "yes" or "no" to these two questions will result in four different outcomes: integration, assimilation, separation, and marginalization. Berry identifies these outcomes as "acculturation strategies." The investigator will further elaborate on these terms in the section on theoretical background in chapter II.

Ethnic identity. In a diverse society, one's feelings of belongingness and identification with his or her ethnic group has an essential impact on one's psychological wellbeing especially when one's ethnic group is politically and economically underrepresented, and in many cases discriminated against (Phinney, 1990). Ethnic group members often feel a strong need to understand and assert their ethnic identity (Weinreich, 1983).

Definition. There is much confusion among researchers as to how to define ethnic identity, and for this reason there is no one explicit definition of the concept (Phinney, 1990; Liebkind, 2006). Generally, ethnic identity is defined as the individual's sense of belonging to a particular ethnic group (Liebkind, 1999, 2006; Phinney, 1990, Phinney, Horenczyk, Liebkind & Vedder, 2001).

Empirically, ethnic identity has been much examined as the ethnic component of the social identity as defined by Tajfel (1981): "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 255). Some researchers considered ethnic identity as feelings of belongingness and commitment to one's group, as ethnic self identification, as a sense of shared values and attitudes, or as attitudes towards one's ethnic group (Liebkind, 2001, Phinney, 1990).

According to Phinney (2003), ethnic identity is a non-static, multidimensional construct which is developed and modified by members of the ethnic group as they become aware of their differences from other ethnic groups, and hence begin to make attempts to understand their own self and ethnic background. Phinney elaborates on this dynamic nature of ethnic identity in her three-stage model of ethnic identity development (Phinney, 1989).

Conceptual frameworks for the study of ethnic identity. As two or more ethnic groups come into contact with each other over a period of time, the cultural characteristics of the ethnic minority group may be altered or modified (Liebkind, 1992). Changes that occur in the ethnic self-identification of the minority group members are generally related to acculturation (Phinney 1990). Three main theories guide the study of ethnic identity: (1) the social identity theory, (2) acculturation framework, and (3) ethnic identity formation. This investigator also discusses the concept of contextual factors that impact changes in ethnic identity.

First, the importance of social identity was first proposed by Lewin (1948), who emphasized that a strong sense of group identification allows individuals to maintain a sense of psychological well being. Later in 1979, Tajfel and Turner developed this idea in their social identity theory, and proposed that belonging to a particular ethnic group does enhance the

individual's sense of belonging and contributes to a positive self-concept; however, if the dominant society perceives a certain ethnic group as low-status, then members of this group are potentially faced with problems of poor self-concept (Tajfel, 1978). Henceforth, they will attempt to improve their status in various ways.

Second, the two terms, ethnic identity and acculturation, are often used synonymously (Liebkind, 2006; Nguyen, Messe, & Stollak, 1999); however, the two concepts must be distinguished (Phinney, 1990). Acculturation is a broader construct that encompasses a wide range of attitudes, behaviors, and values that change as two culturally distinct groups come into contact with each other. During the acculturation process, the emphasis is on how immigrants relate to the host society (Phinney, 1990). In contrast, ethnic identity can be thought of as that aspect of acculturation that focuses on the individual's sense of belonging to a particular ethnic group as a part of the larger society (Phinney, 1990, Phinney et al., 2001).

There are two models that guide research on the relationship between ethnic identity and acculturation (Phinney, 1990): a linear, bipolar model (Simic, 1987; Ullah, 1985) and a bi-dimensional model (Berry, 1997; Hutnik, 1986, 1991; Phinney et al., 2001). In the linear model, ethnic identity is conceptualized along a single continuum with strong ethnic identification at one end, and strong national identification on the other end. Based on this model, a strong ethnic identity means a weak national identity, and a strong national identity necessarily means a weak ethnic identity. This model limits immigrants to only an assimilated identity or a separated one (Phinney et al., 2001).

According to Phinney (1990), ethnic identity, being an aspect of acculturation, can be best conceptualized on the basis of the same theoretical framework that Berry (1990, 1997) has used to explain the acculturation process. Similar to the two-dimensional model of acculturation,

ethnic identity and one's national identity can be thought of as two independent dimensions; that is, each identity can be either strong or weak, and immigrants can fall into any one of the four possible identity quadrants. An individual who maintains a strong ethnic identity while also strongly identifying with the host culture has an integrated or bicultural identity. A person who has a strong ethnic identity but a weak national identity is considered to have a separated identity. One who only identifies with the host culture and gives up his ethnic identity is considered to have an assimilated identity. The individual who identifies with neither his culture nor the new society is considered to have a marginalized identity (Phinney et al., 2001). The investigator will further elaborate on the bi-dimensional model of ethnic identity in chapter II.

Furthermore, in her bi-dimensional ethnic identification model, Hutnik (1986, 1991) also presents four possible ethnic identification strategies: acculturative, assimilative, dissociative, and marginal. In Hutnik's model, the acculturative identity is equivalent to Berry's integrated identity, the dissociative identity is equivalent to Berry's separated identity, and the assimilated and marginalized identities hold the same labels in both models.

Third, due to its dynamic nature, ethnic identity continues to change over time and context. Based on Erikson's (1968) developmental theory of ego identity formation, individuals will acquire an achieved identity after having gone through a period of exploration and experimentation that usually occurs during adolescence and eventually leads to a commitment or a decision in significant identity domains.

Phinney (1989) developed a three-stage progression model of ethnic identity development in parallel to Erikson's theory. According to her model, early adolescents and adults who have not experienced ethnic identity problems are considered to be in the first stage, that of unexamined ethnic identity. The second stage involves a moratorium or a period of

exploration that forces ethnic identity awareness. As a result of this stage, people achieve a secure ethnic identity. Ethnic identity achievement varies among different individuals and groups due to their different historical and personal experiences (Phinney, 1990). The investigator will further elaborate on Phinney's model of ethnic identity in the part on theoretical background in chapter II.

Finally, changes in ethnic identity depend on a number of factors, mainly the characteristics of the ethnic group and those of the larger society, and the context in which the members of the ethnic group live and work (Phinney, 1990, 2003). One particular impact of the context on ethnic identity is related to the issue of discrimination (Phinney, 2003). According to Tajfel & Turner (1979) and Verkuyten (2000), ethnic group members who experience discrimination or devaluation of their ethnic group will most likely develop a strong ethnic identity in the attempt to deal with the threats posed towards their group or one's self.

Modernity. Modernity is becoming one of the prominent themes investigated by behavioral scientists (Smith & Inkeles, 1966). It can be examined at the social level and/or at the individual level. For the purpose of this study, the investigator will examine modernity at the individual level. Also, this investigator assumes that the majority of the sample in this study will be Muslims; hence, Islam is discussed in light of modernity.

Definition. Almost all definitions of modernity emphasize the importance of new ways of thinking so that men can develop modern societies, industries, and governments (Weiner 1966). According to Black (1966), modernization can best be seen through men's abilities to understand new knowledge and to use it for human welfare. McClelland (1966) identifies self-reliance and an achievement orientation as essential characteristics of a modern man. Both Anderson (1966) and Shils (1966) stress the role of education in becoming modern. They emphasize the

importance of developing skills and a sense of creativity. Inkeles (1966) states that a series of common traits identifies all modern men despite their cultural differences. Similarly, Ramirez (1999) defines 13 domains that distinguish modern man from traditional.

Conceptual frameworks for the study of individual modernity. In this section, this investigator discusses the following theories: (1) Inkeles (1966), (2) Khal (1968), (3) Nisbet (1968), and (4) Ramirez and Castaneda (1974).

First, according to Smith and Inkeles (1966), as the individual enters a modern society, he or she will begin to participate in socialization practices such as education, urban life, and work at highly-industrialized organizations. As a result, the individual will eventually acquire modern personal qualities such as becoming an active citizen, giving more value to science, and respecting one's autonomy in family matters.

In his theory on modernity, Inkeles (1966) discusses two main questions in relation to the study of modernity: (1) what are the traits of a modern man, and (2) what are the forces that produce such a man? According to him, two major conditions influence the change in man from traditional to modern: one is internal and deals with his attitudes, values, and feelings, and the other is external and deals with his environment (modern society).

Inkeles adds that there is a complex of social forces that drive man towards becoming more modern. He identifies these forces as the following: urbanization, industrialization, education, mass communication, and politicization, with education being the primary factor in the development of modern man. However, although modern society plays a major role in the transformation of traditional man, it is only until man has undergone a change in his internal ways of thinking, feeling, and behaving, that we can consider him modern.

Inkeles presents a characteristic profile of nine traits that he believes define modern man. The nine traits are: (1) willingness for new experience and change, (2) a strong sense of opinion and decision-making, and possess a democratic orientation towards the opinions and attitudes of other individuals around him, (3) interest in his present time and/or future rather than his past, and a better sense of respect for both his time and the time of others, (4) possesses a great concern for planning, (5) possesses a high sense of efficacy and organization, (6) believes his world is calculable, that is things are not a mere result of fate but individuals and institutions have obligations and responsibilities to fulfill, (7) possesses a high sense of dignity and respect for others, (8) relies and believes in science and technology, and finally (9) believes in distributive justice, that is the individual is rewarded based on his contribution and not for any other irrelevant reasons. Inkeles claims that man can adopt these modern qualities without having to experience conflict at the cultural or spiritual level.

Second, Kahl (1968) developed his theory on modernism based on a set of values that he found most important to the study of modernism. Kahl treats each value as a separate uni-dimensional variable ranging from traditional at one end to modern at the opposite end. Men can vary on each dimension with possible intermediate points. The core of Kahl's empirical syndrome of modernism consists of the following seven components: activism, low integration with relatives, and preference for urban life, individualism, low community stratification, mass-media participation, and low stratification of life chances. One of the most important findings of Kahl's research based on his empirical syndrome of modernism is the fact that it is possible for individuals to score modern on some values and be traditional on others.

Third, Nisbet (1968) also makes a distinction between traditional and modern man. According to him, people in Western societies originally valued tradition, family ties, ethnicity,

faith, morals, neighborhoods, local community, and group life. Later, individuals inclined to revolt rational concepts of power and organization, individualism and the secular began to emerge. After the Industrial and French Revolutions, revolt triumphed over tradition giving rise to the political state and the loosely attached individual. Nisbet describes this unattached individual as one who has lost his sources of moral values, identity and security, and has become a person full of human ills such as feelings of distress, alienation, selfishness, and spiritual emptiness. Nisbet concludes that the individual's mode of thought, whether traditional or modern, is primarily reflected in one's cultural practices and political beliefs.

Fourth, Ramirez and Castaneda (1974) were influenced by Nisbet's theory on traditionalism and modernism. Like Nisbet, they highlight the distinction between traditional and modern societies. According to them, every given society that moves from traditional to modern undergoes complex transformations in its structure. For example, the four core basics of a traditional society (kinship, territorial community, social stratification, and ethnic groupings) are replaced by complex economic and political systems in the modern society. These complex systems promote principles of individual competition, universalism, secularism, and rationality, contrary to traditionalism that stresses the value for community and ethnic life, cooperation, and ritualism. Since Ramirez developed the measure that will be used in this study to assess modernity, this investigator will further elaborate on his conceptualization in chapter II, in the section on theoretical background.

Modernity and Islam. The essential changes that have resulted from modernization and impacted the Western world have also influenced Muslim societies just as much. However, Muslims have reacted to modernity in two main attitudes: reformists and fundamentalists (Cooper, 2000). Generally, there are those who live in modern societies and utilize all sorts of

advancements that are available to them, but still uphold a traditional and backward mentality. On the other end, there are also those who live in traditional societies but choose to adopt modern attitudes and values.

For Muslims, modernity is a more complex phenomenon. From early on, Islam emerged as a religion of high morals and values. It came to better humankind, and this has been proven in one of its earliest achievements, the conversion of pre-Islamic Arabic nomads into cultivated societies with humanitarian characteristics (Munir, 2003).

However, unlike European countries, people in many Muslim countries did not develop at the same rapid pace of modernization. Today, many Muslims, mainly those known as modern or reformist Muslims are trying to bridge the gap between traditional religious beliefs and those based on secular scientific rationalism. Modern Muslims believe that certain Western ideas and practices are necessary for the growth and progress of Muslim societies. However, there is on the other extreme the fundamentalist Muslims who emerged primarily to oppose and reject modern concepts and attitudes (Husain, 2002).

Women and gender-related issues continue to be the biggest challenge in the light of modernization. The reason being times have changed for everybody including Muslims, but the conventional Islamic law for women and gender relations remained unaltered. Islamic fundamentalism rejects modern feminism and asserts that the woman has only one role, that of a mother, wife, and housekeeper (Husain, 2002).

Section 2: The Study

This section includes: (1) problem statement; (2) significance and need for the proposed Study, (3) purpose of the study; (4) research question; (5) research hypothesis; (6) null hypothesis; (7) definitions of terms; and (8) assumptions of the study.

Problem statement. According to Phinney (1990), in a multicultural society, one's self-identification with his or her ethnic group plays an important role in one's psychological wellbeing especially when his or her ethnic group is considered a minority and is very much discriminated against. Post the 9/11 tragedy, a serious wave of suspicion and racial profiling began towards Arab Americans living in the United States. They began to feel unwelcomed and discriminated against at every level. In fact, it became very difficult for Arabs, and mainly Muslims to immigrate to the United States due to new strict laws on immigration post the 9/11-incident (Hassoun, 2005). As a result, Arabic ethnicity became a problem for many Arabs residing in the United States. Today, many Arabs face the challenge of whether they should assimilate into the American society or cling on to their heritage culture.

Another challenge that Arabs seem to experience as they come into contact with the American society is one that deals with traditional values and belief systems (Hattar-Pollara & Meleis, 1995) Pressures for maintaining cultural values and practices are heightened in women because they have long been perceived as the central transmitters of heritage and culture. Furthermore, according to Das Gupta (1997), second-generation females may experience even greater pressures for cultural maintenance because their parents view the values of the host society as particularly threatening to those of their own culture.

Need and significance. First, researchers on acculturation in the United States have long focused on the larger minority groups such as Hispanics, Asians, and Europeans. Acculturation research with Arab Americans is scant (Amer & Hovey, 2007), and particularly with Arab-American women (Hattar-Pollara & Meleis, 1995); hence the acculturation patterns of Arab Americans have not been well explored yet.

Second, most of the research on Arab Americans has dealt with first-generation immigrants. Very little research has focused on the acculturation styles of second-generation Arab Americans. According to Hattar-Pollara and Meleis (1995), first-generation Arab immigrants experience different challenges than their second-generation counterparts, especially the women of them.

Third, researchers examining psychological issues of contact between ethnic groups in a diverse society have focused on the attitudes of the members of the dominant society towards the ethnic minority group members (Phinney, 1990). Very little research has been done to investigate the attitudes of a minority group member towards his/her own ethnicity. This area of research falls under the broader term ethnic identity, and this is one of the independent variables in this study.

Fourth, generation, ethnic identity, modernity and acculturation have mostly been examined separately; very little research if none at all has investigated specifically the relationship of generation, ethnic identity and modernity to acculturation.

Finally, the significance of this study lies in the fact that Arab Americans are among one of the rapidly growing minorities in the United States. Hence, it is essential to understand how the psychosocial and cultural referents of the acculturation process impact their daily lives, including education. The results of this study can be of great significance to those professionals, especially teachers and social workers who deal largely with minority groups such as English as a second language (ESL) female student population. They may become more empathetic toward immigrant students and thus make more effort to understand their social and academic needs, especially during their first period of stay in the United States.

Purpose of the study. The purpose of this study is to examine the relationship of generation, first and second, ethnic identity and modernity to acculturation among Lebanese-American women in metro-Detroit area.

Research question. Is there a relationship between (a) generation, first and second (b) ethnic identity as measured by the Multigroup Ethnic Identity Measure (MEIM) and (c) modernity as measured by the Tradionalism-Modernism Inventory-Revised (TMI-R) among Lebanese American immigrant women in the metro-Detroit area and (d) acculturation as measured by the Acculturation Rating Scale for Arab Americans II (ARSAA-II)?

Research hypothesis. There is a relationship between (a) generation, first and second, and (b) ethnic identity as measured by the Multigroup Ethnic Identity Measure (MEIM) and (c) modernity as measured by the Tradionalism-Modernism Inventory-Revised (TMI-R) among Lebanese American immigrant women in the metro-Detroit area and (c) acculturation as measured by the Acculturation Rating Scale for Arab Americans II (ARSAA-II).

Null hypothesis. There is no specifically significant relationship between (a) generation, first and second, (b) ethnic identity as measured by the Multigroup Ethnic Identity Measure (MEIM) and (c) modernity as measured by the Tradionalism-Modernism Inventory-Revised (TMI-R) among Lebanese American immigrant women in the metro-Detroit area and (d) acculturation as measured by the Acculturation Rating Scale for Arab Americans II (ARSAA-II).

Definitions of terms. The following are operational definitions derived from the measures that this investigator is using in her study.

Immigrants. According to Berry (1997), immigrants are individuals that have voluntarily migrated to a new country with the intention of permanent settlement.

First-generation immigrant. The individual is born in the native or some other country besides the new host country. For example, he or she is born in Lebanon or some other country besides the United States (ARSMA-II)

Second-generation immigrant. The individual is born in the host country (U.S.) but either parent is born in the native or some other country besides the U.S. (ARSMA-II).

Arabs. People with ancestries originating from Arabic-speaking countries are identified as Arabs (U.S. Census, 2000).

Arab Americans. People with an Arab ancestry living in the United States are identified as Arab Americans.

Acculturation. According to Berry (1997), acculturation is the process of cultural and psychological changes that occur as a result of intercultural contact. The changes that take place happen in a bi-dimensional and bi-directional manner. This means that both the host and the immigrant cultures affect each other. The Acculturation rating Scale for Arab Americans II (Jadalla & Lee, 2013) is based on Berry's conceptualization of acculturation; it measures the degree of identification and participation of Arab Americans with Arab and American cultures independently. The measure yields four acculturation strategies: assimilation, integration, separation, and marginalization.

Ethnic identity. Ethnic identity can be defined as the individual's sense of belonging to a particular ethnic group (Liebkind, 1999, 2006; Phinney, 1990, Phinney, etal., 2001). It also comprises of several components such as feelings of belongingness and commitment to one's group, ethnic self identification, a sense of shared values and attitudes, and attitudes towards one's ethnic group (Liebkind, 2001, Phinney, 1990).

Traditional versus modern. Ramirez (1999) discusses 13 domains that exist within the traditionalism-modernism continuum. Communities and individuals are identified as traditional or modern based on the following 13 domains:

1. Gender-role definition: Traditional individuals strongly distinguish between gender roles while modern individuals promote flexibility between them.

2. Family identity: Traditional individuals strongly identify with family while modern individuals become more egocentric.

3. Sense of community: Traditional individuals maintain a strong sense of community while modern individuals become more individualistic.

4. Time orientation: Traditional individuals place much emphasis on the past and present while modern individuals are more concerned with the future.

5. Age status: Traditional individuals associate older age with greater wisdom while modern individuals value the vitality of youth.

6. Importance of tradition: Traditional individuals value traditional ceremonies while modern individuals view tradition as an obstacle to progress.

7. Subservience to convention and authority: Traditional individuals respect norms, conventions, and authority while modern individuals are more inclined to question them.

8. Spirituality and religion: Traditional individuals rely primarily on religion and spirituality to explain life events while modern individuals emphasize the role of science and secularism in understanding life events.

9. Sexual orientation: Traditional individuals abide by their religion and its interpretation in regards to sexual orientation and family while modern individuals believe it is the person's right to choose his/her own preferred sexual lifestyle.

10. Death penalty: Traditional individuals believe that every person is responsible for his own actions and hence must be punished for his bad deeds. Modern individuals believe that the death penalty is simply barbaric and emphasize rehabilitation instead of punishment.

11. Role of federal government in education: Traditional individuals believe that schools must remain locally controlled while modern individuals emphasize the importance of meeting national standards in education.

12. Benefits to single mothers and noncitizens: traditional individuals believe that single mothers, especially non-U.S. citizens, must not be receive financial aid because this will encourage unmarried people to engage in sexual behavior even more. Modern individuals believe that single mothers are often the victims of sexual abuse and rape; hence, helping them could prevent them from engaging in criminal behavior and drug addiction.

13. Abortion: Traditional individuals view abortion as a crime while modern individuals believe it is the woman's right to decide what to do with her own body.

Assumptions of the study. First, this investigator assumes that not all participants in this study are proficient in English. Hence, she provides a translated version of each of the measures used in this study.

Second, this investigator will use the snowball technique in recruiting participants for this study. For this reason, the results cannot be generalized to the whole Lebanese American

population in the United States. Despite this assumption, there is a potential that the information gathered from this study may show relationships between the variables that are worth examining.

Third, this investigator assumes that the sample in this study will most likely be Muslim women. Given this assumption, this investigator has discussed Islam as it relates to identity and modernity.

Fourth, this investigator assumes that the order of completing the set of measures will not have any effect on the findings. This assumption is based on the fact that the three measures are independent of each other and are not designed to be used together. The participants will have the option to fill out the measures in any order they wish to do.

CHAPTER 2: LITERATURE REVIEW

This chapter consists of two sections. The first section will discuss the theoretical framework of three variables: ethnic identity, modernity and acculturation. The second section will discuss empirical research pertaining to these variables.

Theoretical Framework

The following section will discuss the theoretical perspectives of Berry (1980, 1984a), Phinney (1989, 1990, 2003), and Ramirez and Castaneda (1974).

Berry's model of acculturation. This model is significant because it recognizes acculturation as a bi-dimensional process contrary to the earlier uni-dimensional views (Padilla & Perez, 2003; LaFromboise et al., 1993;)

According to Berry (1980, 1984a), in a plural society, acculturating individuals have no choice but to face two main issues. One is related to the individual's ethnic identity and whether he or she finds it of value to maintain their identity from country of origin in addition to cultural values and beliefs, and the second pertains to whether the individual finds it of value to seek positive relations with the host society and to what extent.

Berry treats these two questions as dichotomous and hence each one can be responded to on a continuous scale, from positive (yes) to negative (no). Figure 1 illustrates the model. Answers to the two questions generate a fourfold model, meaning acculturating individuals can hold one of four possible acculturation strategies: assimilation, integration, separation, and marginalization.
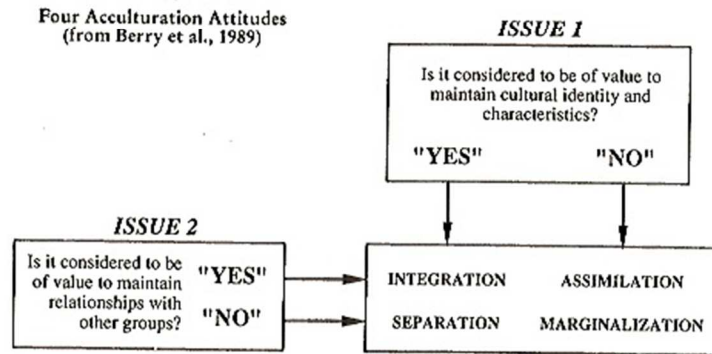
Figure 1: Berry's model of acculturation attitudes.

When the individual's response is "yes" to both the first issue and second issue, then integration is in effect. In this case, the individual chooses to maintain cultural values and behavior while at the same time identifying with the larger society.

When the individual's response is "no" to the first issue and "yes" to the second issue, assimilation is in effect. In this case, the individual chooses to relinquish his ethnic identity and cultural behavior and move on to adopt the values and behavior of the larger society.

When the individual's response is "yes" to the first issue and "no" to the second issue, separation is in effect. In this case, the individual chooses to maintain only his or her ethnic identity and reject any positive relation with the larger society.

Finally, when the individual's response is "no" to both the first and second issues, marginalization is in effect. In this case, the individual chooses to abandon cultural and psychological contact with both his own culture and that of the larger society. According to Berry et al. (1989), this strategy involves serious confusion and anxiety at both the individual and group levels.

One point worth mentioning in regards to Berry's model is that these four acculturation strategies will vary among ethnic groups and their members at both the group and individual levels. For example, while one ethnic group might choose assimilation, another group might seek separation. Similarly, while one acculturating individual might follow integration, another might opt for marginalization (Berry et al., 1989).

This investigator will use the Acculturation Rating Scale for Arab-Americans II (ARSAA-II) developed by Jadalla and Lee (2013) to measure acculturation among Arab immigrants in the United States. The ARSAA-II is an adapted version of the Acculturation Rating Scale for Mexican-Americans-II (ARSMA-II), modified to fit an Arab American population. The ARSAA-II assesses only the integration and assimilation attitudes. Separation and marginalization are not included because according to Jadalla, they have yielded several problems in previous studies with Arab Americans and hence they were dropped. The ARSMA-II was developed by Cuellar, Arnold, and Maldonado (1995) on the basis of Redfield's (1976) definition of acculturation, and Berry's above-mentioned bi-dimensional model of acculturation.

Phinney's conceptual framework of ethnic identity. Phinney (1989) examined several models on ethnic identity and re-conceptualized the commonalities among them in her 3-stage model on ethnic identity development. She proposes that members of an ethnic group may have one of four possible identity orientations similar to Berry's four acculturation strategies. The

investigator will elaborate on this conceptualization shortly (Phinney et al, 2001). Furthermore, Phinney examined research that investigated the state of ethnic identity and found that there are several major components of ethnic identity that are common across all ethnic groups. She revised her measure (MEIM) to include those components that will be discussed in the last part of this section.

Phinney's 3-stage model of ethnic identity development. Taking its starting point from Marcia's (1980) Ego Identity Statuses model that is in turn based on Erikson's (1968) theory of ego identity development, Phinney's model proposes a three-stage ethnic identity development in minority adolescents and adults. According to Phinney, adolescents and adults who have not experienced ethnic identity issues yet are considered to be in the first stage of unexamined ethnic identity. In this first stage, individuals may have a diffused ethnic identity where they show no interest in their ethnicity, or they may have a foreclosed ethnic identity and this is typical of those who have absorbed some positive ethnic views usually from parents or other adults.

The second stage of ethnic identity development in Phinney's model is characterized by a period of exploration; this is parallel to the moratorium status in Marcia's (1980) model. During this time, the individual begins to seek a better and deeper understanding of his or her ethnicity and people, usually by becoming increasingly involved in activities and events of one's own culture (Phinney, 1989). During this stage, some people may come to reject the values of the majority society.

As a result of the exploration process, people reach the third stage that is an achieved ethnic identity. At this point, individuals have gained a clear understanding and a strong acceptance of their ethnicity. People feel proud of whom they are and they have a strong positive self-image.

In the attempt to validate her 3-stage model on ethnic identity development, Phinney (1989) conducted a study with 91 high school students from three different ethnic groups (blacks, Asians, and Hispanics), all born in the United States. The results of the study provided empirical evidence for Phinney's 3-stage model. The process of ethnic identity development was the same among all three ethnic groups. About one-half was in the initial stage of diffused or foreclosure; about one-quarter was in the exploration/moratorium stage; and about one-quarter had reached the achieved stage of ethnic identity.

Phinney (1990) highlights the fact that an achieved ethnic identity does not necessarily mean that the individual has a high ethnic involvement; the person may have an achieved ethnic identity and still not wish to maintain his or her ethnic identity. This implies that different identity categories are possible among members of an ethnic group. Like Berry, Phinney uses a bi-dimensional model to identify four possible identity categories.

Ethnic identity and bi-dimensionality. Phinney has been influenced by Berry's bi-dimensional model of acculturation and has also collaborated with him in research (Berry et al., 2006). According to Phinney et al. (2001), ethnic identity and one's national identity (identification with the majority group) can be thought of as two independent dimensions similar to Berry's model of acculturation; that is, one's ethnic and national identities, together known as one's cultural identity, can be assessed independently. Each of the ethnic or national identities can be either strong or weak, and immigrants can belong to any one of the four possible identity categories. An individual who maintains a strong ethnic identity while also strongly identifying with the host culture is considered to have an integrated or bicultural identity. A person who has a strong ethnic identity but a weak national identity is considered to have a separated identity. One who only identifies with the host culture and gives up his ethnic identity is considered to

have an assimilated identity. The individual who identifies with neither his culture nor the new society is considered to have a marginalized identity. Finally, the authors highlight the fact that variation in identity categories is related to several factors, most importantly the characteristics of the immigrant group and of the society they settle in.
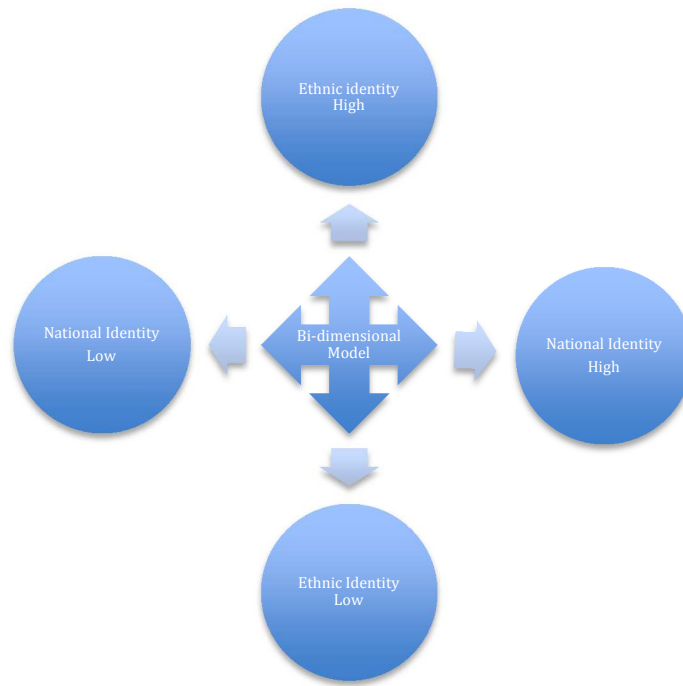
Figure 2: Phinney's bi-dimensional model for the study of cultural identity.

Major components of ethnic identity. In her attempt to develop a measure of ethnic identity that assesses those major components of ethnic identity that are common across all ethnic groups, Phinney extensively reviewed the existing research literature and models of ethnic identity. As a result, she revised her measure (MEIM) that this investigator is using and broadened it to include the assessment of the following components of ethnic identity:

Ethnic self-identification. Ethnic self-identification refers to the label an individual chooses for one's ethnicity (Phinney 1990, 2003). In some countries, choosing an ethnic label is optional. However, in cases where one's cultural features (skin color, dress, customs, etc.)

clearly distinguish the individual from the mainstream society, ethnic self-identification becomes mostly imposed (Phinney, 1990). It is important to assess ethnic self-identification of the participants in a study in order to confirm that subjects do consider themselves members of the ethnic group under investigation (Phinney 1990).

Sense of belonging. Using an ethnic label does not necessarily mean a strong sense of belonging to that specific ethnic group (Phinney, 1990, 2003). Therefore, it is essential to assess the sense of belonging of the participants under study.

Attitudes towards one's ethnic group. Individuals can have either positive or negative attitudes towards their ethnic group. Positive attitudes include those of pride and satisfaction, while negative attitudes can be those of displeasure or dissatisfaction with one's own ethnicity (Phinney, 1990, 2003).

Ethnic involvement. One of the most commonly used indicators of ethnic identity is the degree of one's involvement in the social life and cultural practices of one's ethnic group. The most assessed domains of ethnic involvement are language, friendship, social organizations, religion, and cultural practices (Phinney, 1990).

Ramirez and Castaneda's conceptual framework on traditionalism and modernism. First, Ramirez and Castaneda (1974) place great emphasis on the concept of cultural democracy. According to them, it is every individual's right to continue to identify with the value system and socialization practices of one's ethnic group while learning to function effectively in the everyday life and value system of the mainstream society. The core of the philosophy of cultural democracy is based on the concept of biculturalism. Ramirez and Castaneda believe that just as important as it is for Mexican Americans to learn how to function in the American society, it is equally important for them to maintain their Mexican culture. Ramirez and Castaneda emphasize

the role of educational institutions in promoting biculturalism. According to them, a culturally democratic school environment is one that teaches the child how to function effectively in both, his culture and that of the dominant society. This is achieved through recognizing and incorporating the value systems of ethnic groups living in the United States.

Second, Ramirez and Castaneda (1974) propose that the individual's development of values and socialization practices depend on the value systems and characteristics of the country of origin and that of the majority culture the individual is currently living in. Mexican immigrants who come to the United States usually exhibit differing value systems due to the diverse regions of Mexico that they come from. However, as they begin their life in the American society, there are several environmental variables that impact the values and changes in values of these immigrants. Ramirez identifies seven variables that he believes contribute to most of the diversity found in the value systems of immigrant Mexicans in the U.S.: (1) distance from the Mexican border, (2) length of residence in the United States, (3) identification with Mexican, Mexican American, or Spanish American history, (4), degree of American urbanization, (5) degree of economic and political strength of Mexican Americans in the community, (6) degree of prejudice, and (7) degree of contact with non-Mexican Americans.

Ramirez and Castaneda examined these variables and their relationship to changes in value systems of Mexican Americans. Based on their research, the authors classified Mexican American communities in the United States into three types: (1) traditional, (2) dualistic, and (3) atraditional (modern). Each of these community types is discussed next.

Traditional communities are mostly rural and located close to the Mexican border. The majority population is of Mexican Americans and hence they have strong political and economic influence. According to Ramirez and Castaneda, individuals socialized in traditional

communities are generally more affected by the Mexican culture than by the American culture. They exhibit a strong sense of identification with the family, community, and ethnic group, maintain close personal relationships, value cooperative achievement, respect religious authority and convention, exercise self-control, and imitate behavior of parents and other adults.

Dualistic communities are semi-urban and lie farther from the Mexican border. The majority of Mexican Americans living in dualistic communities are middle-class, however, they are the minority and hence they have minimal political and economic power. Individuals in a dualistic community continue to exhibit strong identification with the family, but not as much with the community and ethnic group. Peer relationships and group cooperation remain important, but competition begins to exist. Adherence to religion and convention is deemphasized. Pressures to adopt values from the majority society and to maintain ethnic values are balanced.

Atraditional communities are usually urban and far from the Mexican border. Mexican Americans are the minority and they are continuously under pressure to adopt mainstream American values. In an atraditional community, individuals become independent of the family, community, and ethnic group identity. They are competitive and value education. Religious and family authority is not emphasized at all. Personal needs and interests replace adherence to convention.

Third, Ramirez and Castaneda (1974) propose that there is a clear distinction between the cultural styles of a traditional person versus a modern one. According to them, the distinction can be identified on the basis of a traditionalism-modernism continuum. Ramirez (1999) describes 13 domains that exist within this traditionalism-modernism continuum: (1) gender-role definition, (2) family identity, (3) sense of community, (4) time orientation, (5) age status, (6)

importance of tradition, (7) subservience to convention and tradition, (8) spirituality and religion, (9) sexual orientation, (10) death penalty, (11) role of federal government in education, (12) benefits to single mothers and noncitizens, and (13) abortion. A detailed definition of each of these domains is listed in the section on "definition of terms" in chapter 1. Finally, even though urban areas are generally associated with a modern lifestyle, it is possible for some people living in an urban environment to choose to maintain a traditional lifestyle and vice versa.

Empirical Framework

Very limited research has examined the relationship of ethnic identity and modernity to acculturation, specifically among Arab communities. This investigator found no research on ethnic identity or modernity for Lebanese American women specifically, so she expanded her review to include studies on ethnic identity and modernity that have been done with subjects from other ethnic backgrounds. Furthermore, due to the paucity of data on the relationship of the four specific variables in this study, this investigator also discussed a number of studies that have investigated ethnic identity or modernity in relation to other variables, such as ethno-generational membership, adaption, socialization, attitudes, parenting, and more. This investigator organized the summary of empirical research into the following four sections.

Summary of studies on ethnic identity and acculturation. This investigator found few studies that examine the relationship of ethnic identity to acculturation strategies. In a study by Berry et al., (2006), immigrant youth from 26 different cultural backgrounds responded to an extensive measure on acculturation. Results confirmed the selective nature of acculturation. Participants fell in four different acculturation profiles in relation to their ethnic orientations. For example, those who scored highest on ethnic identity fell in the ethnic profile, and those who showed a strong orientation toward the host society, fell in the national profile and so forth.

Similarly, Vasti and Phelps (1997) conducted a study with Hispanic American college students to validate a bi-cultural model with ethnic identity and acculturation being the major components of the model. Based on the participants' responses on the acculturation and ethnic self-identification measures, the authors found a correlation between the four acculturation orientations of the model (bi-cultural orientation, Anglo orientation, Hispanic/Latino orientation, and marginal orientation) and the participants' self-identification orientations. For example, those who fell in the Hispanic/Latino orientation acculturation quadrant also chose to identify themselves as Hispanic on the self-identification measure, and those who chose Anglo as their acculturation orientation, also identified themselves as Anglo on the self-identification measure.

Furthermore, Amer and Hovey (2007) examined the acculturation orientations among 120 first and second generation Arab Americans and found that female subjects who were married reported stronger Arab ethnic identity compared to males. Religious affiliation also showed significant acculturative differences; Muslims scored higher on ethnic identity than Christians did, and Christians reported greater assimilation and integration than Muslims did. These results confirm that the acculturation process of immigrating groups is influenced by the specific characteristics of the members of each group. In the case of this study, gender, marital status, and religion all played a major role in the acculturation orientations of the participants.

In addition to the above-discussed studies, Ajrouch (2000) examined the role of place, age and culture in the processes of identity formation and acculturation among 2nd-generation Lebanese American adolescents living in Dearborn city. According to the adolescents, there are two identities that exist among Lebanese immigrants in Dearborn, that of the boater immigrant whom they do not wish to associate with, and that of the white American whom they also choose not to identify with because it is considered total assimilation. The participants expressed their

wish to escape community pressures, but at the same time valued the family life and traditionalism emphasized by living within their community setting. Ajrouch concludes that the existence of such polar identities suggests that at some point selective Americanization is at work within the Dearborn community.

Based on the above-mentioned studies, this investigator concludes that an individual's ethnic orientation can be directly related to the way the individual chooses to acculturate in the host society.

Summary of studies on ethnic identity and other variables. A number of studies have investigated ethnic identity in relation to other variables such as ethno-generational membership (Hsiao & Wittig, 2008), adaptation (Chae & Foley, 2010; Krishnan & Berry, 1992), and stereotyping (Mango, 2012).

In regards to ethno-generational membership, Hsiao and Wittig (2008) examined the relationship between ethnic identity and national identity as outcomes of acculturation among five ethno-generational categories: Latino-host, Latino immigrant, Asian-American host, Asian-American immigrant, and European-American. Results showed that correlations between American identity and ethnic identity were higher among host groups than their immigrant counterparts. This confirms that ethno-generational differences can impact the extent to which immigrants identify with the identity of their ethnic group and that of the host society.

Ethnic identity has also been examined in relation to adaptation. In a study by Chae and Foley (2010), ethnic identity was associated with psychological adaptation for all three ethnic groups involved in the study, Chinese, Japanese, and Korean Americans. Results showed that individuals with a bicultural orientation scored higher on the measure of psychological

wellbeing, meaning those individuals who manage to integrate elements from both identities, the Asian and American, will be more successful at attaining psychological adaptation.

In another study by Krishnan and Berry (1992), the authors investigated the relationship of ethnic identity to acculturative stress and found that both ethnic membership and participation in the host culture reduce stress among Indian immigrants to the United States. Hence, ethnic identity plays a positive role in the adaptation process of immigrants.

In regards to stereotyping, Mango (2012) examined identity positions that Arab American women take in response to stereotypes of Arabs, Arab Americans and Arab American women. Most importantly, when the women were addressed as enemies or aliens to the host society, they spoke up to assert their belonging to the United States and to challenge the inaccurate assumption of the stereotype.

To conclude, ethnic identity plays an integral role in the acculturation process of immigrants.

Critique of studies. All of the above-mentioned studies examine the role of ethnic identity in the acculturation process. However, none of the above studies is identical to this investigator's research. First, even though some studies have examined the same variables that this investigator plans to study (Mango, 2012; Amer & Hovey, 2007; Ajrouch, 2000; Krishnan & Berry, 1992), the measures employed remain different than those that will be used in this study. Second, although MEIM was used in some studies (Chae & Foley, 2010; Hsiao & Wittig, 2008; Berry et al., 2006; Torres & Phelps, 1997), the correlations made are different than those that this investigator will examine. Third, none of the above-mentioned studies was done strictly on Lebanese American women.

Summary of studies on modernity and acculturation. The following review will focus on studies that have examined the variables acculturation and modernity. The first study quantitatively examined acculturation and modernity as independent variables regarding socialization in 100 Indian families (Patel, Power, & Bhavnagri, 1996). The second is a doctoral dissertation that qualitatively examined modernity to acculturation in 50 Lebanese respondents and their families (Ahdab-Yehia, 1970). Third is a group of studies that examined domains of modernity but did not specifically use Ramirez's measure of modernity (Hanassab, 1991; Kranau, Green, & Valencia-Weber, 1982; Tharp, Meadow, Lennhoff, & Satterfield, 1968).

Patel et al. (1996) reported that modernity was significantly (p < 0.001) related to acculturation. These researchers also used Ramirez's measure of modernity that this investigator is using in her study. In regards to mothers, the longer they had been exposed to the culture within the United States (i.e. acculturation), the more they valued American traits (i.e. modernity) in their children. On the other hand, the most highly acculturated fathers were the most traditional (i.e. less modern), especially toward their daughters. This approach in mothers and fathers toward their adolescent off springs confirms the selective nature of acculturation as impacted by gender.

Ahdab-Yehia (1970) reported that integration (adoption of values and habits of the host culture while maintaining values and habits of the home culture) was in effect for Lebanese Maronites (Christians) in downtown Detroit. On one hand, Lebanese Christians have historically long identified with the cultures in the European colonization mainly because of religious reasons such as Christianity, and political reasons such the support of France to Christians during sectarian wars in Lebanon. This fact facilitated their gradual integration into the Catholic Church in Detroit. The researcher further reported that Lebanese families adopted certain modern

attitudes such as changing their last names to ones that sound more American, encouraging independency and individualism in their children, speaking English, and eating American food. On the other hand, Lebanese Maronites maintained some cultural habits such as strong family ties, endogamous marriages, and use of Arabic language, food, and music.

A group of studies (Hanassab, 1991; Kranau et al., 1982; Tharp et al., 1968) showed a positive relationship between the woman's level of acculturation (independent variable) and modernity. These studies had different predictors of acculturation. For example, in Hanassab's (1991) study, it was the length of time in the U.S. In Kranau's et al. (1982), it was the level of education. In Tharp et al.'s (1968), it was all of changes in education, language use, cultural values, and residence. Furthermore, regarding modernity, the results in these studies had a common shift from traditional to modern attitude (e.g. gender roles, marriage roles, intimate sexual relations). Each of the above-mentioned studies is discussed in greater detail next.

Hanassab (1991) conducted research with 77 Iranian women living in California and she assessed acculturation based on the participants' length of stay in the host country. The results showed that the longer the women had stayed away from their home country, the more they became acculturated; they also became more modern regarding their sex roles and intimate sexual relations. This newly acquired modern attitude was contrary to their sexually restrictive traditions in their Iranian home culture.

In Kranau et al.'s study (1982), the investigators examined the acculturation of 60 Hispanic females in the U.S. They reported that the more the women became educated, the more they began to identify with the values of the mainstream culture. They also became more liberal in their attitudes toward sex-role behavior. Highly acculturated women moved away from their traditional stereotyped feminine roles such as role-typed behavior at home.

In the study by Tharp et al. (1968), the investigators examined the effects of acculturation on marriage roles in 250 Mexican American wives in Arizona. The acculturation process resulted in changes in their modernity domains such as, their level of education increased, they used more English language, adopted cultural values of the host society, and changed residence (moved to culturally diverse neighborhoods). Most importantly, as these women became more acculturated, they shifted to a more egalitarian-companionate marriage relationship.

In all the above-mentioned studies, the women's acculturation resulted in them moving toward modernity.

Summary of studies on modernity and other variables. The following review will discuss studies that have examined modernity in relation to other variables such as parents' socialization values and behavior (Patel et al., 1996; Hestbæk (1998), women's psychological wellbeing (Kedem-Friedrich & Al-Atawneh, 2004), and girls' high school attainment (Aytac & Rankin, 2004).

According to Patel et al. (1996), the relationship between modernity and socialization values was particularly true for fathers than mothers. For example, fathers who were modern, valued competency and effectiveness at their workplace. Another example, traditional fathers (low on modernity) of girls, highly valued manners and politeness in their children.

Kedem-Friedrich and Al-Atawneh, (2004) found that the more modern the life circumstances (i.e. living in urban government buildings instead of nomadic migratory communities) of Bedouin women residing in Israel and the more modern their husbands' attitudes, resulted in women having better psychological wellbeing. On the other hand, if the husbands' attitudes and life circumstances were more traditional and the women were more modern, the women's psychological wellbeing was low.

Aytac and Rankin (2004) reported that lack of modernity had a negative impact on adolescent girls' high school attainment in Turkey. The authors focused on the modernity of adolescent girls as being exposed to non-traditional cultures through reading newspapers and first-hand experiences with other cultures.

Hestbæk (1998) examined the impact of modernity on four aspects of parenthood (values of upbringing, parental roles and work roles, potential for action, and negotiations) in three different life-modes (self-employed, wage-earner, and career-oriented) of dual-earner couples in Denmark. In regards to values of upbringing, the researcher reported that all parents, irrespective of their life-mode, encouraged modern ideals in their children such as independence, responsibility, imagination, and tolerance. In regards to parental roles and work roles, the most important finding was that all fathers, irrespective of their life-mode, were taking on a more modern role such as spending more time with their children and becoming more involved with them. Finally, in regards to potential for action and negotiations, the researcher reported that the self-employed and the career-oriented parents were the most modern. They exhibited more autonomy, flexibility, and ability for negotiating situations.

Critique of studies. All of the above studies addressed only on one or two domains of modernity as presented by Ramirez (1999). For example, Patel et al.'s study (1996) examined the socialization domain within the modernity construct. Hanassab's (1991) and Kranau et al.'s studies (1982) examined sex role and intimate relations domains. Unlike these studies, this investigator will comprehensively examine all the domains of modernity presented by Ramirez (1999).

CHAPTER 3: METHODOLOGY

The purpose of this study is to investigate the relationship between generation, first and second, ethnic identity and modernity among Lebanese American immigrant women and acculturation. The methodology stated below will be applied to examine the research question of this study and its related hypothesis. In this chapter, the investigator discusses the research design, setting and participants, the instruments that will be used in this study, and the data collection procedure.

Research Design

In this study, the investigator applies a correlational research design to interpret the relationship between the variables: generation, ethnic identity, modernity, and acculturation.

According to Joreskog (1994), acculturation research is primarily correlational in nature. This type of research does not usually benefit from the controls available in experimental settings. Experimental research allows the researcher to rule out the effect of extraneous or confounding variables. In experimental research, there is no ambiguity in the relationship between cause and effect. Unequivocally, the use of correlational research will model and analyze the variables making a prediction (Cohen, Cohen, West & Aiken, 2003) between the variables using multiple regression analysis. A correlational research design explores a relationship among two or more variables (Fraenkel & Wallen, 2006) as in the case of this study, Generation (IV), Ethnic Identity (IV), and Modernity (IV) and Acculturation (DV).

Research Hypothesis	Variables	Scales of Measurement	Statistics
Hypothesis: There is a relationship between (a) generation, first and second, (b) ethnic identity as measured by the Multi-group Ethnic Identity Measure (MEIM), and (c) modernity as measured by the Traditionalism-Modernism Inventory-Revised (TMI-R) among immigrant Lebanese American women in the metro-Detroit area, and (d) acculturation as measured by the Acculturation Rating Scale for Arab Americans-II (ARSAA-II).	**Independent variable:** **1. Generation** (First and second) **1. Ethnic Identity** (Self-identification as Lebanese, Lebanese American, Arab, Arab American, or American). **2. Modernity** (Degree of identification with Lebanese traditions, values, and belief systems vs. American values and belief systems). **Dependent variable:** **Acculturation** (assimilation, integration, separation, or marginalization).	Interval	Ordinary Least Squares (OLS) Multiple Regression

Figure 3: Research Design and Statistical Analysis.

Setting and Participants

The setting for the study is the metro-Detroit area in the state of Michigan. Metro-Detroit area hosts the largest Lebanese American community in the U.S. (Census Bureau, 2010). The investigator will use non-random purposive sampling, mainly the snowball technique, in order to recruit 100 participants. This method is ideal for this study because the participants have to meet three specific eligibility criteria in order to be included in the study. First, the participant has to be an immigrant Lebanese woman. Second, the participant has to be either a first or second-generation Lebanese-American woman. Third, the participant has to be 20 years of age or above.

In order to determine the number of subjects necessary to achieve a significance level of

0.05, acceptable power of 0.80, and at least a moderate effect size ($f^2 \geq 0.15$) for the planned multiple regression with three independent variables, a power analysis using G-Power (Faul, Erdfelder, Buchner, & Lang, 2009) was conducted. The planned recruitment of 100 subjects exceeds the 68 subjects indicated by the power analysis.

Measures

The investigator will use the following four instruments for data collection: a demographic background survey, the Multigroup Ethnic Identity Measure (MEIM), the Traditionalism-Modernism Inventory-Revised (TMI-R), and the Acculturation Rating Scale for Arab Americans-II (ARSAA-II).

Demographic survey. The investigator will develop a demographic survey in order to obtain background information about the participants in the study (See Appendix A). The survey will elicit information such as the subject's age, marital status, socioeconomic status (occupation & educational level), ethnicity, and generational status.

The Multigroup Ethnic Identity Measure (MEIM). Phinney (1992) found a need to develop a measure that examines ethnic identity as a general phenomenon and thus addresses those components of ethnic identity that are common to all ethnic group members regardless of their specific ethnic characteristics. Hence, the Multi-group Ethnic Identity Measure was developed.

The original version of the MEIM was extensively reviewed and revised over a period of time by Phinney and Phinney and colleagues (Phinney & Ambarsoom, 1987; Lochner & Phinney, 1988; Phinney & Tarver, 1988; Phinney, 1989; Phinney & Alipuria, 1990; Phinney, 1990, Phinney, 1992) before arriving at the final version of the measure that is used in this study (Roberts, Phinney, Masse, Chen, Roberts, and Romero (1999). The final version of the MEIM

can best be described as comprising of two subscales: (1) ethnic identity search, and (2) ethnic affirmation, belonging and commitment. (Appendix B).

Developed. The original MEIM consisted of three sub-scales: a 5-item subscale assessing positive ethnic attitudes and belonging, a 7-item subscale assessing ethnic identity achievement, and a 2-item subscale for ethnic behaviors or practices. In addition, it included a 6-item subscale named the Other-group orientation to assess attitudes toward other groups. Phinney originally added this subscale for two reasons: (1) one's attitudes towards other ethnic groups may interact with one's ethnic identity, and (2) the items of this subscale contrast to the items on ethnic identity and thus create a balance among all the items of the measure (Phinney, 1992). However, on the basis of more current research with Roberts et al., (1999), few modifications have been made to the MEIM. First, the measure now is comprised of only two factors: (1) ethnic identity search (items 1, 2, 4, 8, &10), and (2) affirmation, belonging, and commitment (items 3, 5, 6, 7, 9, 11, & 12). Second, the Other-group orientation subscale was dropped because the authors considered it as a separate construct. Third, two items from the original MEIM (1992) were dropped. Forth, none of the items are reversed. Finally, items 13, 14, and 15 are not included in the scale score; however, they can be used for obtaining more information about the participants' ethnic background.

Assessed. Unlike the original version of the MEIM that uses a 4-point response scale, the most current version uses a 5-point response scale ranging from "strongly agree" to "strongly disagree" with a "neutral" midpoint. Even though the authors prefer the new 5-point response scale, investigators may still use the 4-point response scale with the current version of the scale as long as when comparing the results across other studies, they only use studies that have incorporated the 4-point response scale. For the purpose of this study, this investigator has

maintained the 4-point response scale so that the participants choose to agree or disagree with the items. The preferred scoring of the MEIM is to use the mean of the 12 items to obtain the over-all score. (Roberts et al., 1999). A score of 4 indicates a strong ethnic identity while a score of 1 indicates a weak ethnic identity.

Reliability. Ever since the MEIM was revised in 1992, several other scholars have used it; they too have found the measure to be of high reliability. For example, in the study by Roberts et al. (1999), the two subscales on Affirmation/Belonging and Ethnic Identity Achievement were highly correlated and yielded a reliability coefficient consistent with the previous study by Phinney (1992) ranging from .81 to .89 across all 11 ethnic groups involved in the study.

Validity. The construct validity of the MEIM was also examined and supported in the study by Roberts et al. (1999) with more than 20 different ethnic groups. The MEIM positively correlated with four measures of psychological well-being namely Coping, Mastery, Self-esteem, and Optimism. Also, as expected, it negatively correlated with measures of Loneliness and Depression. The results showed similar patterns in the interpretations given to the items across the three largest ethnic groups involved in the study, European American, African American, and Mexican American. All loadings were considered high enough to be significant.

Traditionalism-Modernism Inventory-Revised (TMI-R). The Traditionalism-Modernism Inventory scale was originally developed by Ramirez and Doell (Ramirez, 1999), and has been revised by Ramirez (1999; See Appendix C). The instrument is based on Robert Nisbet's (1968) theory on traditionalism-modernism. According to Nisbet's theory, values play an integral part in human behavior; one's cultural practices and political beliefs reflect whether the individual is traditional or modern.

The TMI-R aims at assessing the individual's degree of identification from traditional to modern regarding values and belief systems (Ramirez, 1999). In specific, the instrument was developed to assess value differences between members of the mainstream American middle class and those of ethnic minority cultures, particularly Mexican Americans (Ramirez & Castañeda, 1974).

Developed. The original TMI consisted of 40 items that reflect various domains of life such as politics and law, religion, marriage, sex roles, sexual orientation, family ties, sense of community, and childrearing styles (Ramirez, 1999). According to Ramirez (M. Ramirez, personal communication, October 23, 2013), some of the items of the original scale are outdated and thus do not reflect the current issues that ethnic minorities are facing today in the American society based on whether they subscribe to traditional or modern thought. Henceforth, 12 items have been added to test current issues such as acceptance of diversity, the roles of government in the everyday lives of citizens, same-sex marriage, and attitudes towards immigration and border control. Participants are to rate each of the total 52 items on a 4-point scale, with 4 indicating a strong agreement with the statement, and 1 a strong disagreement.

Assessed. Scoring of the TMI-R is obtained by adding the scores for Traditional (T) items (26 items) and the scores for Modern (M) items (26 items). Then, the M score is subtracted from the T score. A positive score implies a traditional identification, and a negative score implies a modern identification. A score of zero or a flex score indicates a balanced identification with both, traditional and modern belief systems (Ramirez, 1999).

Reliability. The original TMI was used with a population of 400 undergraduate students at the University of Texas, ranging in age from 18-23. Half of the sample was males and half females; half were Caucasian and half were Mexican Americans (M. Ramirez, personal

communication, October 23, 2013). Test-retest data reported high reliability coefficients ranging from .85 to .89 (M. Ramirez, personal communication, September, 27, 2013).

The reliability data for the TMI-R scale is in the process of being obtained (M. Ramirez, personal communication, October 23, 2013). It will be tested in two separate sets of analyses. The first set of analyses will consist of computing the Cronbach's alpha coefficients for the entire TMI-R scale as well as for each of the factors that will be obtained via the principal components analysis. The second set of analyses will consist of assessing the test-retest reliability of the TMI-R scale.

Validity. The validity of the original TMI was obtained by correlating its items to those on the Authoritarian-Rebellion Scale (A-R Scale). Traditional items on the TMI reported a .79 correlation to the authoritarian items, and .82 to the rebellion items (M. Ramirez, Personal Communication, September, 27th, 2013).

The validity of the TMI-R scale will be obtained in two separate sets of analyses. The first set of analyses will consist of correlations between the TMI-R (total and factor scores) and the Authoritarian-Rebellion Scale, the Acculturation Rating Scale for Mexican Americans-II, and questions on religious and political liberal-conservative orientations from the demographic questionnaire (M. Ramirez, personal communication, October 23, 2013).

The second set of analyses will consist of running a combination of multivariate and univariate one-way analyses of variance to determine if the TMI-R factors differ significantly by generation. A multivariate one-way analysis of variance (MANOVA) will be performed to determine whether overall the TMI-R factor scores differ by generation level (1-3). If an overall significant F result is obtained, the investigator will proceed with univariate one-way ANOVAs on each of the separate TMI-R factor scores.

Acculturation measure. This investigator will use a version of the Acculturation Rating Scale for Mexican Americans-II (ARSMA-II) that has been adapted and validated with Arab Americans known as the Acculturation rating Scale for Arab Americans-II (ARSAA-II) (Jadalla & Lee, 2013). This investigator will first discuss the original ARSMA-II, and second the adapted ARSAA-II.

Acculturation Rating Scale for Mexican Americans-II (ARSMA II). The Acculturation Rating Scale for Mexican Americans II was developed by Cuellar et al. (1995) to address some serious limitations of the original ARSMA scale published in 1980, mainly its linear representation of acculturation. According to the authors, the field of acculturation research needs an improved, reliable, and valid acculturation scale that adequately measures acculturation and reflects on the more prominent theories of acculturation.

Taking its basis from Redfield et al.'s (1936) definition of acculturation, and Berry's (1980) four modes of acculturation (integration, assimilation, marginalization, and separation), ARSMA-II examines acculturation as an interactive, multi-directional, and multi-dimensional process (Cuellar et al., 1995). It uses an orthogonal approach in which the two cultures are measured independently along two axes that intersect at the center to produce four main quadrants from which four main bicultural typologies can be identified: (1) high integrated bicultural, (2) Mexican oriented bicultural, (3) low integrated bicultural, and (4) assimilated bicultural. These four main typologies obtained are similar to Berry's four modes of acculturation: assimilation, integration, separation, and marginalization.

ARSMA-II examines (1) language use and preference, (2) ethnic identity and classification, (3) cultural heritage and ethnic behaviors, and (4) ethnic interaction. These are the same four factors examined in the original ARSMA. However, a major distinction between

ARSMA and ARSMA-II is that ARSMA-II is orthogonally developed and this allows participants to express their ratings on the items for each culture (American versus Arabic in the case of this study) independent of the other. Furthermore, ARSMA-II is presented in a bilingual format where items are typed in both languages on each page (English and Spanish/Arabic). ARSMA-II consists of 2 main scales, Scale 1 and Scale 2 (See Appendix D).

Developed (Scale 1). Scale 1 is a self-rating scale that includes 2 subscales: a 13-item Anglo Orientation Subscale (AOS) and a 17-item Mexican Orientation Subscale (MOS). These two subscales generate primarily two acculturation modes: integration and assimilation.

Assessed (Scale 1). The sum of the AOS scale is divided by 13 to obtain its mean score. The sum of the MOS scale is divided by 17 to obtain its mean score. The linear acculturation score is computed by subtracting MOS mean from AOS mean (AOS-MOS).

Developed (Scale 2). Scale 2 is known as the marginality Scale; it generates the third and fourth modes of acculturation, separation and marginalization. The scale consists of three subscales, the ANGMAR (Anglo Marginality), MEXMAR (Mexican Marginality), and MAMARG (Mexican American Marginality). Each of those subscales contains 6 items.

Assessed (Scale 2). The score for each of the three subscales in the Marginality Scale is obtained by adding the six items of that specific subscale.

This investigator has decided not to use Scale 2, i.e. Marginality Scale, due to a number of reasons. First, the authors themselves claim that Scale 2 must continue to be treated as experimental until its validity is adequately obtained (Cuellar et al., 1995). Second, according to Jadalla (2010 + email) who used ARSMA-II with a large sample of Arab Americans, Scale 2 rendered very confusing results, and hence the data from Scale 2 was not included in the data analysis. Third, this investigator has examined several studies that have used ARSMA-II (Jadalla

& Lee, 2012; Jimenez, Gray, Cucciare, Kumbhani, & Gallagher-Thompson, 2010; Lucas, 2010; Ramos-Sanchez & Atkinson, 2009; Lee, Yoon, Liu-Tom; 2006) and apparently all have used only Scale 1and not Scale 2. Finally, Dr. Bhavnagri and this investigator examined every item on the MIEM and the TMI-R and found that not a single item on either measure is related to marginality.

Overall score interpretation. Cutting scores for determining the acculturation level of each participant were selected based on standard deviation units from the mean of the whole sample.

Reliability. About 379 undergraduate students attending the University of Texas composed the sample for initial examination of ARSMA-II. Subjects represented five generational levels ranging from Mexican, Mexican American, and White non-Hispanics, and from varying socioeconomic backgrounds. The overall internal reliability coefficient for Scale 1 (AOS & MOS) is good (α= .88).

The overall internal reliability coefficient for Scale 2 (MARG) is also good (α= .87). The internal reliability coefficients or each of its subscales is as follows: ANGMAR = .90, MEXMAR = .68, and MAMARG = .91.

Test-retest reliability data for ARSMA-II was obtained with a sample of 31 students after a one-week period from the initial study. Scale 1 (AOS & MOS) yielded a correlation coefficient α = .96 and Scale 2 (MARG) α = .78. This shows that Scale 1 is more reliable than Scale 2 (Cuellar et al., 1995).

Validity. The original ARSMA and ARSMA-II were administered to a sample of 171 subjects in order to obtain the construct validity of ARSMA-II. There was a high Pearson correlation coefficient (r= .89) between the acculturation score from ARSMA and ARSMA-II.

This high correlation coefficient supports the concurrent validity of ARSMA-II. Furthermore, the ability of ARSMA-II to report similar differences in acculturation scores across five generational levels of Mexicans and Mexican-Americans is also an evidence for its strong construct validity (Cuellar et al., 1995).

Acculturation Rating Scale for Arab Americans-II (ARSAA-II). This investigator has examined a version of ARSMA-II that has been adapted by Jadalla and Lee (2013) to be used with Arab Americans, known as the Acculturation Rating Scale for Arab Americans-II English (ARSAA-IIE), and the translated version of it known as the Acculturation Rating Scale for Arab Americans-II Arabic (ARSAA-IIA).

ARSAA-II English. The original ARSMA-II was adapted for use with Arab Americans such as words like "Spanish," "Mexican," and "Mexican American" were changed to "Arab or Arabic" and "Arab American." Hence, the new adapted version was called Acculturation Rating Scale for Arab Americans-II English (ARSAA-II E).

ARSAA-II Arabic. The ARSAA-II was also translated into Arabic because it was going to be used with Arabic-only speaking individuals. The authors conducted a multistage translation process before arriving at the final Arabic version of ARSAA-II Arabic.

Developed. Similar to the two subscales, MOS and AOS in the original ARSMA-II, factor analysis of the ARSAA-II yielded two subscales, the Attraction to the American Culture (AAmC), and the Attraction to the Arabic Culture (AArC).

Assessed. The sum of the AAmC scale is divided by 13 to obtain its mean score. The sum of the AArC scale is divided by 15 to obtain its mean score. The linear acculturation score is computed by subtracting AArC mean from AAmC mean (AAmC-AArC).

Reliability. In a study by Jadalla and Lee (2012) with 297 Arab Americans, the cronbach's alphas of AAmC and AArC were .89 and .85 respectively indicating a strong internal reliability. The authors eliminated items 8 and 25 that were related to a bicultural identity because they were poorly associated with both subscales (Jadalla & Lee, 2012, 2013). This resulted in improving the reliability of the AArC subscale.

Validity. Both versions, the ARSAA-II English and the ARSAA-II Arabic were validated in the same study with 297 Arab Americans (Jadallah & Lee, 2012). Factor analysis confirmed the underlying structure of ARSAA-II by generating two factors AAmC and the AArC. This supports the underlying structure of the original ARSMA-II.

Data Collection Procedure

When the IRB office approved the proposal, this investigator began data collection. This investigator piloted first with 20 participants, and then began data collection for the main study.

The snowball technique. According to Wasserman, Pattison, and Steinley (2005), snowball is a non-probability sampling technique. It usually works by the initial source (initial respondents) referring other respondents who meet the same eligibility criteria and so forth. This process is analogous to a snowball rolling down a hill; the more it rolls, the bigger in size it becomes. The investigator used this technique to recruit 80 participants for the main study.

Advantages. According to Sadler, Lee, Lim, and Fullerton (2010), the snowball technique is often used when the population under investigation is difficult to reach. In the case of this study, it could have been easy to locate Lebanese Americans in the metro-Detroit area; however, it was difficult to distinguish between who is a first-generation and a second-generation immigrant Lebanese-American. Furthermore, this technique was time and cost efficient technique. The number of desired participants was attained rapidly and with minimal cost. The

snowball technique also generally increases the credibility of the research because the participants themselves are involved in the research process (recruiting participants), as the case was in this study.

Disadvantages. First, since snowball sampling does not recruit a random sample, the study findings may be biased and hence limited with regards to generalizations (Magnani, Sabine, Saidel, & Heckathorn, 2005). The researcher tried to increase the validity of snowballing by approximating random selection as much as possible.

It is also possible to have subjects' bias (Sadler et al., 2010) because the investigator is likely to select her friends; this also applies to the participants who will take part in the recruiting process. This investigator reduced bias in this study by recruiting a large number of participants (100 subjects). This increased the accuracy of the results and the diversity of the participants.

An additional disadvantage of the snowball technique is the risk it carries of disclosing personal information of participants. However, this investigator did not require participants to indicate their names on the surveys. Hence, there was no identifying link between the data and the participants at any time. This resolved the issue of lack of anonymity among participants. However, those participants who took part in the pilot study and were willing to recruit more subjects for the main study were required to leave their contact information so that the investigator can obtain from them additional email addresses of those who will be taking part in the main study. Once the study was complete, all contact information and email addresses of all participants was discarded immediately.

Qualtrics. Qualtrics is a reliable online survey platform through which researchers can build surveys, report responses, and analyze data. This investigator chose Qualtrics because it allowed her to obtain responses form her target population in a clear and fast manner. Responses

were uploaded automatically and thus the process of data entry and analysis was facilitated and accuracy was maintained. This investigator created an anonymous link for each of the surveys used in this study. This investigator chose the anonymous link option because this allowed the participant to respond to the items on each survey without collecting any identifying information about the participant herself. Hence, there was no link between the participant's responses and her identity.

The pilot study. This investigator initially piloted the study with 20 participants from her social network that met the same eligibility criteria required for participants in the main study. Using Qualtrics, this investigator emailed 20 participants all four surveys, an information sheet, and a contact sheet that they need to fill out in case they agreed to take part in recruiting more participants for the main study. The information sheet was included in order to explain the goals and potential benefits of the study, and to assure participants that there was no link between their identity and responses at any time.

This investigator wanted the participants to be able to fill out the instruments at their leisure and without any external pressure. Completing the surveys was an indication of the participant's consent to take part in the study. In addition, completing the contact information sheet was an indication that this specific participant was willing to recruit subjects for the main study. Those who agreed to recruit more participants for the main study had to provide this investigator with the e-mail address of each additional participant who consented to take part in the main study. It is true that this investigator had the email address of each participant taking part in the main study; however, she was using the anonymous link option and thus there was link between the participants and their responses at any point in the study.

There were no problems with any of the measures, thus, this investigator began the main study.

The main study. Similar to the pilot study, this investigator used Qualtrics to send out the surveys to the participants in the main study. This investigator created a mailing list with the email addresses of all the participants who agreed to take part in the main study. This investigator obtained these e-mail addresses from those participants who took part in the pilot study and agreed to help in recruiting more participants for the main study. This method allowed this investigator to reach her target population faster.

Once this investigator had obtained the email addresses of 80 participants, she e-mailed the four anonymous links to each participant, plus the research information sheet. Once each participant had completed the surveys, the responses were saved and uploaded onto Qualtrics. This investigator was able to view the responses once every participant completed the surveys. As mentioned earlier, there was no link between the respondent and her responses at any point. Qualtrics created a response ID for each participant using numbers and letters.

All subjects in the main study had to respond to all four surveys. Also, participants were instructed not to skip any questions, so that their data will be considered for the study. Completing the surveys was an indication of the participant's consent to take part in the study.

Data Analysis

Once the data was collected and entered, the first step in the analysis was to determine the descriptive statistics for each of the scales, both for the entire group and for each generation. Second, inferential analysis was conducted in order to make deductions about the intercorrelations of the independent variables, "generation," "ethnic identity" and "modernity," and the dependent variable, "acculturation."

Descriptive analyses. In this study, this investigator used descriptive statistics to show the frequency distributions of participant demographics, and of generation (IV), ethnic identity (IV), modernity (IV), and acculturation (DV).

Inferential analyses. In this study, this investigator conducted multiple regression via stepwise analysis to analyze the data. Stepwise regression was the appropriate statistical analysis because this investigator aims at assessing the relationship of three independent variables, "generation," "ethnic identity" and "modernity", to one dependent variable, "acculturation." Also, stepwise regression analysis allowed the investigator to examine what combination of the independent variables, "generation", "ethnic identity," and "modernity," best predicted the dependent variable "acculturation." Using an iterative approach, this investigator was able to examine which independent variable contributed the most to the regression equation, entering each independent variable one at a time, and continuing with each successive variable as long as each one continued to contribute something that is statistically significant to the regression equation.

CHAPTER 4: RESULTS

This chapter is divided into two sections: descriptive analysis and inferential analysis. In the descriptive analysis part, the participants' demographic information collected in Survey 1 is presented in Tables 1-9. Tables 10-22 present the range, mean, and standard deviations of the measures Multigroup Ethnic Identity Measure (MEIM), Traditionalism-Modernism Inventory-Revised (TMI-R), and Acculturation Rating Scale for Arab Americans II (ARSAA-II). Inferential analysis on the above-mentioned measures is presented second.

Descriptive Analyses

Participant demographics. Information is provided about age, marital status, ethnicity, language spoken at home (Arabic/English), education, occupation, generational status, and age range upon arrival into the United States.

Table 1: Distribution of Categorical Variable for Age

		Frequency	Percent	Valid Percent
Valid	20-29	28	31.1	31.1
	30-39	30	33.3	33.3
	40-49	25	27.7	27.7
	50-59	5	5.5	5.5
	60-64	2	2.2	2.2
	65 & above	0	0	0
	Total	90	100.0	100.0

Table 1 presents the ages of the participants, which ranged from 20 to 64. The ages of 93% of the participants ranged from 20 to 49.

Table 2: Distribution of Categorical Variable for Marital Status

		Frequency	Percent	Valid Percent
Valid	Married	59	65.6	67.0
	Single	22	24.4	25.0
	Divorced	7	7.8	8.0
	Widowed	0		
	Separated	0		
	Total	88	97.8	100.0
Missing	System	2	2.2	
	Total	90	100.0	

Table 2 represents the marital status of the participants. Over 60% of the participants were married women and approximately 25% were single. About 8% were divorced and none reported as widowed or separated.

Table 3: Distribution of Categorical Variable for Country of Origin

		Frequency	Percent	Valid Percent
Valid	Lebanon	89	98.9	98.9
	Other	1	1.1	1.1
	Total	90	100.0	100.0

Table 3 represents the country of origin of the participants. All of the 90 participants but one reported Lebanon as their country of origin.

Table 4: Distribution of Categorical Variable for Ethnic Background

		Frequency	Percent	Valid Percent
Valid	Arabic	35	38.9	38.9
	Arab American	55	61.1	61.1
	Total	90	100.0	100.0

Table 4 represents the ethnic background of the participants. All participants were Arabic. However, while 39% chose only Arabic as their ethnic background, 61% of the participants reported that they were Arab American.

Table 5: Distribution of Categorical Variable for Religion

		Frequency	Percent	Valid Percent
Valid	Muslim	86	95.6	96.7
	Christian	3	3.3	3.3
	Total	89	98.9	100.0
Missing	System	1	1.1	
	Total	90	100.0	

Table 5 represents the religion of all the participants. Over 95% of the participants reported that they were Muslims. Less than 5% were Christians.

Table 6: Distribution of Categorical Variable for the Language most Frequently used at Home

		Frequency	Percent	Valid Percent
Valid	Arabic	26	28.9	28.9
	English	64	71.1	71.1
	Total	90	100.0	100.0

Table 6 represents the language most frequently used by the participants at their home. More than 70% of the participants reported that they mostly use the English language at their home. Less than 30% reported that they mainly use the Arabic Language in their home.

Table 7: Distribution of Categorical Variable for Highest Level of Education

		Frequency	Percent	Valid Percent
Valid	High school	2	2.2	2.2
	2-year college	14	15.6	15.6
	University/Bachelor's Degree	32	35.6	35.6
	Master's Degree	25	27.7	27.7
	Ph D. /M.D	14	15.6	15.6
	Other	3	3.3	3.3
	Total	90	100.0	100.0

Table 7 represents the level of education of the participants. Over 75% of the participants were highly educated, ranging from a minimum of a bachelor's degree to as high as a PhD or doctor of medicine. About 15% reported having only a 2-year college degree, and only 2% had high school level education.

Table 8: Distribution of Categorical Variable for Current Occupation

		Frequency	Percent	Valid Percent
Valid	Student	22	24.4	24.4
	Employed	50	55.6	55.6
	Housewife	18	20.0	20.0
	Business owner	8	8.8	8.8
	Other	3	3.3	3.3
	Total	90	103.1	103.1

Table 8 represents the current occupation of the participants. Participants were able to indicate more than one occupation, and this explains the total percent being greater than 100%. More than 50% of the participants were employed women, and about 25% were students. Also, 20% reported that they were housewives, while only about 8% were business owners.

Table 9: Distribution of Categorical Variable for Generation that Best Applies to Participant

		Frequency	Percent	Valid Percent
Valid	First-generation	51	56.7	56.7
	Second-generation	39	43.3	43.3
	Total	90		

Table 9 represents the immigrant generation of the participants. Approximately 55% of the participants were first-generation immigrants, and about 44% were second-generation immigrants.

Descriptive statistics of the instruments. The first step in the analysis plan was to determine the descriptive statistics for each of the scales, both for the entire group and for each generation. Results are presented below.

Table 10: Multigroup Ethnic Identity Measure (MEIM) Descriptive Statistics – Entire Group

	N	Minimum	Maximum	Mean	Std. Deviation
Ethnic Identity Search	89	1.00	3.20	2.0449	.50250
Affirmation Belonging & Commitment	89	1.00	2.43	1.4620	.41401
MEIM Total	89	1.00	2.75	1.7048	.41172
Valid N (listwise)	89				

On the Multigroup Ethnic Identity Measure (MEIM), results for the entire group indicate a higher mean score for the subscale "Ethnic Identity Search" than that of the second subscale "Affirmation, Belonging and Commitment" suggesting that involvement in ethnic identity search is stronger for the participants than involvement in ethnic affirmation, belonging and commitment.

Table 11: Multigroup Ethnic Identity Measure (MEIM) Descriptive Statistics – By Generation

	Generation	N	Mean	Std. Deviation	Std. Error Mean
Ethnic Identity Search	First	51	2.1490	.48636	.06810
	Second	38	1.9053	.49590	.08045
Affirmation Belonging & Commitment	First	51	1.5376	.42480	.05948
	Second	38	1.3605	.38123	.06184
MEIM Total	First	51	1.7924	.41379	.05794
	Second	38	1.5874	.38349	.06221

Means for the Multigroup Ethnic Identity Measure (MEIM) were higher on both subscales and the total scale for the first generation group, signifying a greater degree of ethnic identity, ethnic identity search, and affirmation, belonging and commitment among first generation as contrasted to second-generation women.

Table 12: Traditionalism-Modernism Inventory-Revised (TMI-R) Descriptive Statistics – Entire Group

	N	Minimum	Maximum	Mean	Std. Deviation
TMI Traditional	89	44.00	71.00	54.9663	6.13012
TMI Modern	89	41.00	67.00	55.3034	5.45520
TMI-R Total	89	-19.00	24.00	-.3371	8.85738
Valid N (listwise)	89				

For the Traditionalism-Modernism Inventory-Revised, (TMI-R), the mean for the Modern items was somewhat higher than that for the Traditional items, suggesting that those subjects favoring the Modern items felt somewhat stronger in their position than those endorsing the Traditional items. This is reflected in the negative mean for the total, indicating the group overall was somewhat more modern than traditional in their orientation.

Table 13: Traditonalism-Modernism Inventory-Revised (TMI-R) Descriptive Statistics by Generation

	Generation	N	Mean	Std. Deviation	Std. Error Mean
TMI Traditional	First	51	54.2549	5.83384	.81690
	Second	38	55.9211	6.46145	1.04819
TMI Modern	First	51	55.1765	5.25626	.73602
	Second	38	55.4737	5.77851	.93740
TMI-R Total	First	51	-.9216	7.71970	1.08097
	Second	38	.4474	10.24483	1.66193

Means for the Traditonalism-Modernism Inventory-Revised (TMI-R) were higher on both of the subscales, "Traditional" and "Modern", and the total scale for the second-generation group. However, the total negative score for first-generation indicates a stronger modern orientation among first-generation females as contrasted to second-generation women. This contrast may be the result of having more first generation participants (51) than second generation (39).

Table 14: Acculturation Rating Scale for Arab Americans II (ARSAA-II) Descriptive Statistics – Entire Group

	N	Minimum	Maximum	Mean	Std. Deviation
Attraction to the Arabic Culture (AArC)	89	2.06	4.88	3.6682	.53114
Attraction to the American Culture (AAmC)	89	2.62	4.62	3.7355	.44838
Acculturation	89	-2.19	1.48	.0673	.76469
Valid N (listwise)	89				

Note*: The overall acculturation score is determined by subtracting AArC score from AAmC score.

On the Acculturation Rating Scale for Arab Americans II (ARSAA-II), results for the entire group indicate a slight preference for Arab culture as opposed to American culture as evidenced by the small positive Acculturation score (Mean = 0.0673).

Table 15: Acculturation Rating Scale for Arab Americans II (ARSAA-II) Descriptive Statistics by Generation

	Generation	N	Mean	Std. Deviation	Std. Error Mean
Attraction to the Arabic Culture (AArC)	First	51	3.7670	.50806	.07114
	Second	38	3.5356	.53909	.08745
Attraction to the American Culture (AAmC)	First	51	3.6456	.47445	.06644
	Second	38	3.8563	.38448	.06237
Acculturation	First	51	-.1215	.78523	.10995
	Second	38	.3207	.66519	.10791

The first generation displays a higher affinity for Arab Culture (Mean = -0.1215) while the second generation displays higher American Culture affinity (Mean = 0.3207).

Reliabilities of the instruments. Published reliabilities of all instruments were good. For the purposes of this study, reliabilities were computed to assure adequate stability of the instruments.

Table 16: Results of the reliability study

Scale	Reliability	Significance
MEIM Ethnic Identity Search	0.754	0.000
MEIM Affirmation, Belonging, and Commitment	0.871	0.000
MEIM Total	0.884	0.000
TMI-R Traditional	0.684	0.000
TMI-R Modern	0.604	0.000
TMI-R Total	0.586	0.000
ARSAA-II Arab Culture	0.733	0.000
ARSAA-II American Culture	0.846	0.000
ARSAA-II Total	0.732	0.000

All subscales and total scales were significant, indicating high reliability for all of the measures, except the TMI-R subscales and Total scale that are considered questionable/poor.

Inferential Analyses

Hypothesis. There is a relationship between (a) generation, first and second, (b) ethnic identity as measured by the Multi-group Ethnic Identity Measure (MEIM), and (c) modernity as measured by the Traditionalism-Modernism Inventory-Revised (TMI-R) among Lebanese American immigrant women in the metro-Detroit area, and (d) acculturation as measured by the Acculturation Rating Scale for Arab Americans-II (ARSAA-II).

Analysis of intercorrelations. The intercorrelations of the independent variables and the dependent variable were conducted in order to identify instances of multicollinearity (two scales measuring the same thing). It is preferred that each scale measures a different construct. The following table presents the analysis of independent variables.

Table 17: Correlations – Independent Variables

		Generation	Ethnic Identity Search	Affirmation Belonging, and Commitment	MEIM Total	TMI-R Traditional	TMI-R Modern	TMI-R Total
Generation	Pearson Correlation	1	-.241*	-.213*	-.248*	.135	.027	.077
	Sig. (2-tailed)		.023	.045	.019	.206	.801	.474
	N	89	89	89	89	89	89	89
Ethnic Identity Search	Pearson Correlation	-.241*	1	.665**	.899**	-.008	.146	-.095
	Sig. (2-tailed)	.023		.000	.000	.944	.173	.375
	N	89	89	89	89	89	89	89
Affirmation, Belonging, and Commitment	Pearson Correlation	-.213*	.665**	1	.925**	-.071	.048	-.078
	Sig. (2-tailed)	.045	.000		.000	.509	.657	.465
	N	89	89	89	89	89	89	89
MEIM Total	Pearson Correlation	-.248*	.899**	.925**	1	-.045	.102	-.094
	Sig. (2-tailed)	.019	.000	.000		.672	.341	.379
	N	89	89	89	89	89	89	89
TMI-R Traditional	Pearson Correlation	.135	-.008	-.071	-.045	1	-.166	.794**
	Sig. (2-tailed)	.206	.944	.509	.672		.120	.000
	N	89	89	89	89	89	89	89
TMI-R Modern	Pearson Correlation	.027	.146	.048	.102	-.166	1	-.731**
	Sig. (2-tailed)	.801	.173	.657	.341	.120		.000
	N	89	89	89	89	89	89	89
TMI-R Total	Pearson Correlation	.077	-.095	-.078	-.094	.794**	-.731**	1
	Sig. (2-tailed)	.474	.375	.465	.379	.000	.000	
	N	89	89	89	89	89	89	89

*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

Examining the table, generation was significantly correlated to both Multigroup Ethnic Identity Measure (MEIM) subscales and MEIM total score, but not to any of the Traditionalism-Modernism Inventory-Revised (TMI-R) scales. All MEIM scales were significantly intercorrelated as were TMI-R scales. The latter two intercorrelations were of particular concern due to the presence of multicollinearity among potential independent variables. When this occurs, there is an additive effect of using all variables that forces the analysis to result in spuriously high relationships. In cases of multicollinearity, it is best to choose one of the collinear variables rather than all. Generation was retained in spite of significant correlations because they were much lower in value than those among the measures. For the other two measures, the Total Score for each was chosen as an independent variable because each was an arithmetic derivative of both subscales, making it the most comprehensive indicator for each scale.

Table 18: Correlations – Dependent Variable

		Attraction to the Arabic Culture (AArC)	Attraction to the American Culture (AAmC)	Acculturation
Attraction to the Arabic Culture (AArC)	Pearson Correlation	1	-.213*	-.820**
	Sig. (2-tailed)		.045	.000
	N	89	89	89
Attraction to the American Culture (AAmC)	Pearson Correlation	-.213*	1	.735**
	Sig. (2-tailed)	.045		.000
	N	89	89	89
Acculturation	Pearson Correlation	-.820**	.735**	1
	Sig. (2-tailed)	.000	.000	
	N	89	89	89

*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

For the Acculturation Rating Scale for Arab Americans-II (ARSAA-II), all scales were significantly correlated, again posing the problem of multicollinearity. As with the Multigroup Ethnic Identity Measure (MEIM), the total Scale was chosen because, as an arithmetic derivative of both subscales, it provided the most comprehensive indicator for the analysis.

Stepwise multiple regression analyses. The multiple regression was conducted via stepwise analyses. This approach is iterative. The independent variable accounting for the most variance in the dependent variable is chosen first. Each successive variable is chosen provided that its addition contributes significantly more explanation of the variance than is explained by

the preceding variable(s). The final analysis of the relationship of generation, ethnic identity, and

traditionalism-modernism to acculturation is presented below.

Table 19: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.471a	.222	.194	.68636

a. Predictors: (Constant), TMI Total, Generation, MEIM Total

Table 20: ANOVAa

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	11.416	3	3.805	8.078	.000b
	Residual	40.042	85	.471		
	Total	51.458	88			

a. Dependent Variable: Acculturation
b. Predictors: (Constant), TMI Total, Generation, MEIM Total

Table 21: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	-1.390	.343		-4.053	.000
	Generation	.591	.152	.385	3.888	.000
	MEIM Total	.706	.184	.380	3.838	.000
	TMI-R Total	-.003	.008	-.037	-.379	.705

a. Dependent Variable: Acculturation

The multiple regression coefficient was 0.471 as indicated in the first table. The analysis

of variance results (ANOVA) proved the coefficient significant (Sig. = 0.000). The last table,

Coefficients, contains the significant independent variables in the prediction equation chosen

through the stepwise method. Constant, Generation, and MEIM Total were significant in their contribution to the final multiple regression as indicated by the t-test for each and its significance level. The TMI-R scale had a very low t-test value that was not significant, indicating that its contribution to the final model was negligible. Therefore, the final model consists of the independent variables of Constant, Generation, and MEIM Total as independent variables and Acculturation Total as the dependent variable. Using the value of the constant and the unstandardized beta weights as the coefficients of the selected independent variables, the predictive equation for determining the Acculturation score from the values of the independent variable scores based on this study is:

Acculturation Value = -1.390 + 0.591 * Generation Value + 0.706 * MEIM Total Scale Value.

A cross-validation of the results was conducted to determine the correlation of the acculturation score for subjects with that obtained by applying the regression equation above to the raw values of the selected independent variables. The table appears below.

Table 22: Cross-validation of the Results

		Acculturation	Computed Acculturation
Acculturation	Pearson Correlation	1	.470**
	Sig. (2-tailed)		.000
	N	89	89
Computed Acculturation	Pearson Correlation	.470**	1
	Sig. (2-tailed)	.000	
	N	89	89

**. Correlation is significant at the 0.01 level (2-tailed).

The resulting correlation of acculturation based on subject scores with computed acculturation based on the regression equation was 0.470 (p=0.000), indicating that the regression equation provides good predictions of acculturation. Thus if the generation and ethnic identity are known, they can provide meaningful estimates of acculturation.

CHAPTER 5: DISCUSSION

The purpose of this study was to investigate the relationships of generation, ethnic identity, and modernity to acculturation of Lebanese American women in the metro-Detroit area. This investigator used multiple regression to examine the relationships existing among the above-mentioned variables of this study. A total of eighty-nine immigrant Lebanese women took part in the study (first generation = 38 & second generation = 51).

This study examined the following research hypothesis:

There is a relationship between (a) generation, first and second, (b) ethnic identity as measured by the Multi-group Ethnic Identity Measure (MEIM), and (c) modernity as measured by the Traditionalism-Modernism Inventory-Revised (TMI-R) among Lebanese American immigrant women in the metro-Detroit area, and (d) acculturation as measured by the Acculturation Rating Scale for Arab Americans-II (ARSAA-II).

This investigator will first discuss the findings of the above-mentioned hypothesis in three parts: (1) generation to acculturation, (2) ethnic identity to acculturation, and (3) modernity to acculturation. Second, she will examine the: (a) limitations of this study, (b) implications for future research, (c) implications for future practice, and finally (d) conclusion.

Findings

Generation in relation to acculturation. The first part of the hypothesis states that there is a relationship between generation and acculturation in first and second Lebanese American immigrant women. The results of the analysis of variance (ANOVA) demonstrated that generation as an independent variable was significant to the dependent variable acculturation as indicated by the t-test score (t = 3.888) and its significance level (sig. = 0.000). Thus, the first part of the hypothesis was supported. All first generation Lebanese American women

(acculturation mean score = -0.1215) had a higher Arab Culture attraction, while all second generation Lebanese American women (acculturation mean score = 0.3207) had a higher American Culture attraction.

In support of the above-mentioned finding, other studies (Cuellar et al., 2012; Berry et al., 2006; Pyke, 2005; Kwak & Berry, 2001; Constantinou & Harvey, 1985) have also found a relationship between immigrant's generational status and acculturation. First, in regards to studies done on immigrants in the United States, Cuellar et al. (2012) found that Mexican Orientation scores decreased as generation increased (first generation to second, to third) for Mexican Americans in the United States. Also, Pyke (2005) found that among children born in the U.S., younger siblings had a stronger identification with the American culture than their older siblings. Similarly, Constantinou and Harvey (1985) found that as generation increased in a group of Greek Americans, identification with the host society increased, implying increased acculturation as well. Furthermore, in a longitudinal study by Berry et al. (2006) with 7, 997 adolescents from 13 different countries including the Unites States, the authors found that first generation youth generally scored high on their ethnic profiles, while second generation youth were more integrated into their national culture. Lastly, Berry and Kwak (2001) examined acculturation orientation in the first and second generations of Asians in Canada and they found that adolescents were more assimilated into the Canadian culture than their parents. To summarize, all of the above-mentioned studies have examined generational status and its relationship to acculturation; however, unlike all of them, this investigator's study has examined only women, and only those from a Lebanese ethnic background.

Based on the conceptual framework of acculturation used in this study (Berry, 1980, Cuellar et al., 2012), it is projected that one's orientation toward his/her ethnic culture decreases

as generation increases. Henceforth, the finding of this study is in support of the directional changes predicted by the construct of acculturation. To conclude, this investigator has made a contribution to the field of acculturation by providing evidence for the relationship between generation and acculturation in Lebanese American women specifically.

Ethnic identity in relation to acculturation. The second part of the hypothesis states that there is a relationship between ethnic identity and acculturation in first and second Lebanese American immigrant women. The results of the analysis of variance (ANOVA) demonstrated that ethnic identity as an independent variable had a significant relationship to the dependent variable acculturation as indicated by the t-test score ($t = 3.838$) and its significance level (sig. = 0.000). Thus, the second part of the hypothesis was supported. All first generation Lebanese American women (ethnic identity mean score = 1.7924) demonstrated higher ethnic identification compared to all second-generation Lebanese American women (ethnic identity mean score = 1.5874). This value of ethnic identity is part of the equation that produces the value of acculturation for Lebanese American women immigrants.

As Phinney (1990) proposes in her bi-dimensional model for the study of ethnic identity, immigrants can be score high or low on each of their ethnic and national identities. When immigrants score high on ethnic identity and low on national identity, this means they are less acculturated. Furthermore, when immigrants score low on ethnic identity and high on national identity, then they are more acculturated. Furthermore, Phinney (2003) asserts that the degree of identification with both ethnic and national identities is bound to change across generations of immigrants. The findings of this study are in congruence with Phinney's conceptualization of ethnic identity. Hence, the degree of one's ethnic identification determines his/her acculturation orientation.

Many studies have used Phinney's measure (MEIM), the same measure used in this study, and have found similar results between ethnic identity and acculturation (Hsiao & Wittig 2008; Berry et al., 2006; Vasti & Phelps, 1997). Hsiao and Wittig (2008) examined degree of identification with ethnic and national identities as outcomes of acculturation among five ethno-generational categories: Latino-host, Latino immigrant, Asian-American host, Asian-American immigrant, and European-American. They found that first generation immigrants who were less acculturated had a stronger ethnic identification than second-generation immigrants. Similar results emerged in the studies by Berry et al. (2006), and Vasti and Phelps (1997). First generation immigrants consistently exhibited a stronger ethnic identification meaning a lower degree of acculturation while second generation consistently exhibited stronger national identification meaning a higher degree of acculturation. Lastly, one study by Amer & Hovey (2007) on a group of Arab Americans did not use Phinney's measure on ethnic identity and still found a similar relationship between ethnic identity and acculturation to the one obtained in this study.

Contrary to the projected findings, one study by Phinney and Devich-Navarro (1997) where the authors used the same measure on ethnic identity (MEIM) but did not find a significant relationship between ethnic and national identities and acculturation. According to the authors, the results emerged can be due to the lack of information on the generational status of the participants. This investigator has included generation as a variable, and it is plausible that for this reason a significant relationship emerged between ethnic identification and acculturation in this study.

To summarize, the findings of this study have made a contribution to the field of ethnic identity and acculturation by confirming the selective nature of acculturation in Lebanese American women in metro-Detroit area based on their degree of ethnic identification.

Modernity in relation to acculturation. The third part of the hypothesis states that there is a relationship between modernity and acculturation. The TMI-R scale had a low t-test value (t-test = -.379) that was not significant, indicating that its contribution to the final model was negligible. Hence, it was not included in the final prediction equation.

All of the studies (Patel et al., 1996; Hanassab, 1991; Kranau et al., 1982; Ahdab-Yehia, 1970; Tharp et al., 1968) that this investigator has examined on the relationship of modernity to acculturation among immigrant men and women to the United States have showed a significant relationship between the two variables. One possible explanation why the result regarding modernity in this study is different from the above-mentioned studies could be the particular composition of this investigator' study group namely all Muslim Lebanese women. The participants from Patel et al. were Indians, Kranau et al.'s and Tharp et al.'s were Hispanics, and Ahdab-Yehia's were entirely Lebanese Christians, thus different from the participants in this study.

A second possible explanation could be related to length of time in the United States. It is plausible that both first and second-generation immigrant Lebanese women in this study have spent similar amounts of time in the United States despite their difference in generation. There is evidence in the study by Patel et al. (1996) where the length of residence of Indian immigrant mothers was a factor in their degree of modernity. The longer the mothers had been in the United States, the more they became modern in their behaviors and values.

Limitations of the Study

One major limitation in this study is in the participants' recruitment method. This investigator has used the snowball technique in order to reach her sample. This technique does not allow for random sampling and thus this investigator can not generalize the results across all Lebanese American women. This technique also carries the risk of bias; participants are more likely to recruit other participants who are closely related to them. In order to increase randomization and decrease bias, this investigator has made a concerted effort to ensure that participants did not recruit from their immediate families. This investigator stressed to her participants the importance of not referring females who are members of their immediate families and/or close social circle. By doing this, this investigator was able to minimize bias and increase randomization as much as possible.

A second limitation in this study is in the assessment tools used for data collection. This investigator has only used quantitative measures, mainly surveys, to collect data from the participants. According to Jick (1979), the use of multiple methodologies to study the same dimension of a research problem allows for more accurate judgments of the data collected. This is known as triangulation in research, and it implies the mixing of both quantitative and qualitative methods. When two or more different methods are used and they all yield similar results, then the validation of the results is enhanced. If this investigator had incorporated a qualitative method as well, such as face-to-face interviews, she would have probably been able to provide a more certain representation of the acculturation phenomenon in Lebanese American women in relation to generation, identity, and modernity. Furthermore, she would have gained a deeper insight into participants' subjective and idiosyncratic perspectives on all the three variables.

Implications for Future Research

There are four possible implications for future research on the topic of acculturation with Arab Americans. This investigator discusses the four implications in the order most relevant and significant to her. First, and most importantly, a future study may be an extension of this study. It can incorporate both qualitative and quantitative methods. The researcher can start with a large sample size for the quantitative part of the study, and later extract a subset of the initial pool of participants to conduct the qualitative portion. According to Spradley (1979), qualitative interviewing such as life history and/or cultural interviews provide researchers with deeper insights into the thought processes used by the participants to choose their responses. For example, Ajrouch (2000) used one-on-one, face-to-face interviews with her Lebanese American participants. This method allowed Ajrouch to examine the subjective processes of ethnic identity formation in her participants and the impact of their life histories on them. Hence, using both qualitative and quantitative methods would allow the investigator to explain the findings of his/her study in a more insightful manner.

A second possible extension of this study can be to examine a sample of Lebanese women who are all students and then examine the relationship between generation, acculturation and education. Therefore, a future study may include only Lebanese college female students, both first and second generation to determine the relationship of generation and higher education to acculturation. Such a study would probably be of significance to teachers who work with ethnic minority groups, mainly with recent immigrants. Given that first generation immigrants experience bigger challenges in the school setting than their fellow second-generation immigrants, such as stereotyping and discrimination (Mango, 2012), they may exhibit lower educational attainment (Vega, Khoury, Zimmerman, Gil, & Warheit, 1995).

Additionally, Cintron's (2013) doctoral thesis conducted at Wayne State University under Dr. Bhavnagri's guidance found that increased literacy in the English language resulted in increased acculturation in the United States for Mexican American women. This investigator's study builds on Cintron's study in several ways such as both studies were done on women in the greater metro-Detroit area, and both studies have adopted Berry's model on acculturation. However, this investigator's study is different than Cintron's in being strictly done on Lebanese American women, while Cintron's study was on Mexican American women only. Also, the sample of Lebanese American women in this study were mostly highly educated (more than 75% had at least a bachelor's degree) while Cintron's sample comparatively fewer participants had only about 23% of the women with education beyond a high school diploma. To summarize, the findings of both studies serve the field of acculturation for immigrants in the greater metro-Detroit area. However, more studies examining the relationship of education to acculturation must be done on Lebanese American women.

A third possible extension to this study would be replicating this study but with a sample that is half Christian Lebanese American women and half Muslims. If this is not possible, then a study with a sample of all Christians can be done and its results can be compared to this study. However, the first design that employs half Christians and half Muslims would probably yield more robust findings because all aspects of the study will be the same such as the methodology, the place and time of the study, and the measures. This investigator had a sample that was predominantly (99%) Muslims. This is reflective of the Lebanese population residing in the metro-Detroit area where the majority of them are Muslims (Hassoun, 2005). Arab Muslims generally maintain a strong loyalty to their ethnic identity, family values and other Arabic practices (Amer & Hovey, 2007; Faragallah, Schumm, & Webb, 1997). Arab Christians on the

other hand, are known to assimilate and integrate faster into the American culture (Amer &
Hover, 2007, Ameri & Ramey, 2000). Hence, a study that recruits both Christians and Muslims
may reveal significant group differences in the participants' acculturative attitudes.

A fourth possible future study is to replicate this same study, but with other Arab ethnic
groups besides Lebanese. According to this investigator, the Arab ethnic population in the
Greater Detroit area is large enough to be able to recruit a large sample. For example, there are
huge Yemini, Iraqi, Palestinian, and Syrian communities in Detroit and its suburbs. Including all
of these ethnic communities in one study on acculturation will give readers a bigger picture of
the acculturation of Arabs in the United States.

Implications for future practice

This investigator discusses the implications of this study for future practice in regards to
educational, social services, and political institutions because she believes that all three
institutions must collaborate together simultaneously in order to best serve immigrants. In fact,
historically, successful and effective strategies for acculturating immigrants have occurred when
all three of these institutions have worked together, and not independent of each other
(Bhavnagri, Krolikowski, & Vaswani, 2006). Below are examples of how educational, social
service, and political institutions have collaborated in the past and how contemporary
professionals can build on these past strategies to create new programs for acculturating
immigrants today.

One such example was home-community visits that were used as an acculturation
strategy. These home visits conducted by (1) women who were advocates of kindergarten
education; (2) women who provided social services in settlement houses; and (3) women whose
role was home visiting teachers in public schools. Furthermore, these home-community visitors

from 1870 to 1920, during the progressive era were activists in bringing about political reforms of ending child labor and insisting on compulsory education (Bhavnagri, Krolikowski, & Vaswani, 2000).

A second example is the International Institute of Metropolitan Detroit (IIMD). It is a local social service agency created by Young Women's Christian Association (YWCA). This agency collaborated with Detroit Public Schools in order to run night literacy classes for immigrant children, women and families. They additionally collaborated with a plethora of other social services that were local and national, and government services that were related legalization of immigrants to facilitate their acculturation to their new homeland (www.iimd.org, Bhavnagri, Krolikowski, & Vaswani, 2006).

A third example is the Arab Community Center for Economic and Social Services (ACCESS). It is primarily a social service agency that has been implementing educational programs to serve Arab immigrants in metro-Detroit area (www.accesscommunity.org). Today, ACCESS besides providing a sleuth of social services, provides a variety of educational programs. For example, their "Cultural Competency Training Program" trains teachers of Arab immigrant students on how to develop the cultural competency they need in order to understand and communicate effectively with their Arab students. Another example, ACCESS also offers educational programs such as adult literacy classes, English language learning labs, tutoring, and job resource programs that help immigrants find jobs that match their credentials.

The fourth example of multicultural support for immigrants is the Michigan Office for New Americans. In 2014, initiated by governor Rick Snyder. He announced the opening of this office that aims at coordinating existing social and educational services to immigrants and thus provide them with more suitable opportunities in education, housing, healthcare, and quality of

life (http://michigan.gov/ona). Unlike above examples where the social services took the initiative of coordinating services, this is an example where a policy maker took the initiative of providing educational and social services.

Considering the current wave of Arab refugees and immigrants entering the United States due to political turmoil in the Middle East, policy makers and political institutions need to pay serious attention to the unique challenges that these Arab immigrants face upon entry into the United States. Of late, it is specifically the Arabs immigrants who are scrutinized and portrayed with much negativity (Mango, 2012; Amer & Hovey, 2007; Faragallah et al., 1997). This fact makes their process of acculturation even more complex. According to a study by Berry et.al (2006), results showed that the more the national policies of a country support multicultural diversity, the more successful immigrants will be in their acculturation experience, and finally, those immigrants are more likely to achieve sociocultural adaptation.

Thus educational, social and political institutions must build on the findings of this study and similar studies to create educational programs (e.g., lessons in foreign language, childrearing, and vocational training) that support Arab female immigrants who come with a strong sense of ethnic identity. Faragallah et al. (1997) propose that education can be the means through which immigrants become gradually attuned to the specific characteristics of their new homeland. All immigrants feel the pressures of adopting the values and norms of their new society (Berry & Sabatier, 2010) and thus need support in this acculturative process.

Conclusion

In conclusion, this study has two significant findings. First, this study supported that there was a significant relationship between generation and acculturation for Lebanese American women. Second, the findings also supported that there was a relationship between ethnic identity

and acculturation for Lebanese American women. Comparatively, between generation and ethnic identity, generation was the best predictor of Lebanese American women's acculturation. These findings have implications for future research and practice.

APPENDIX A

Demographic Survey

Please choose the answer that best applies to you:

1. **Age:**

   (a) 20-24 years   (g) 50-54 years

   (b) 25-29 years   (h) 55-59 years

   (c) 30-34 years   (i) 60-64 years

   (d) 35-39 years   (j) 65-69 years

   (e) 40-44 years   (k) 70-74 years

   (f) 45-49years   (l) 75-80 years

2. **Marital status:**

   (a) Married

   (b) Single

   (c) Divorced

   (d) Widowed

   (e) Separated

3. **What is your country of origin?**

   (a) Lebanon

   (b) Other

4. **What is your ethnic background?**

   (a) Arab

   (b) Arab-American

   (c) Other

5. **What is your religion?**

    (a) Muslim

    (b) Christian

    (c) Other

6. **Choose ALL languages spoken at home:**

    (a) Arabic

    (b) English

    (c) French

    (d) Spanish

    (e) Other

7. **Choose language most frequently used at home:**

    (a) Arabic

    (b) English

    (c) French

    (d) Spanish

    (e) Other

8. **What is your highest level of education?**

    (a) Some elementary/middle school

    (b) Middle school (8th grade)

    (c) Some high school

    (d) High school (12th grade)

    (e) Vocational training

(f) 2-year college

(g) University/Bachelor's degree (BA)

(h) Master's degree

(i) Ph.D/M.D.

(h) Other

9. **What is your current occupation?** (Please indicate all that applies)

   (a) Student

   (b) Employed

   (c) Housewife

   (d) Business owner

   (e) Other

10. **Circle the generation that best applies to you. Please circle ONLY ONE:**

   (a) **First-generation:** You were born in Lebanon or other country.

   (b) **Second-generation:** You were born in the United States; either parent born in Lebanon or other country.

   (c) **Third-generation:** You were born in the United States; both parents were born in the United States, and all grandparents born in Lebanon or other country.

11. **If you are a first-generation immigrant who was not born in the United States, select where in your country you have lived the longest:**

   (a) Village or rural area

   (b) Suburbs

   (c) City or urban area

12. If you are a first-generation immigrant, please indicate your age range when you arrived into the United States:

(a) Newborn-4 years
(b) 5-9
(c) 10-14
(d) 15-19
(e) 20-24
(f) 25-29
(g) 30-34
(h) 35-39
(i) 40-44
(j) 45-49
(k) 50-54
(l) 55-59
(m) 60-64
(n) 65-69
(o) 70-75
(p) >75

APPENDIX B

Demographic Survey (Arabic version)

الرجاء اختيار الجواب الذي ينطبق عليك بشكل أفضل:

1. العمر

i) 60 ~64 سنة	a) **20 ~ 24 سنة**
j) 65 ~ 70 سنة	b) 25-~ 29 سنة
k) 70-~74 سنة	c) 30-~34 سنة
l) 75 ~79 سنة	d) 35-~39 سنة
m) أكثر من 80 سنة	e) 40-~44 سنة
	f) 45-~49 سنة
	g) 50-~54 سنة
	h) 55-~59 سنة

2. الوضع الإجتماعي

a) متزوج

b) أعزب

c) مطلق

d) أرمل

e) منفصل

3. ما هو بلدك الأصل؟

a) بنان

b) بلد آخر

4. ما هي خلفيتك الإثنية؟

a) عربي

b) عربي- أمريكي

c) آخر

5. ما هي ديانتك؟

a) مسلم

b) مسيحي

c) آخر

6. أشر الى كل اللغات التي تتحدثون بها في المنزل:

a) عربي

b) انكليزي

c) فرنسي

d) اسباني

e) لغة أخرى

7. اختر اللغة الأكثر استخداما في المنزل:

a) عربي

b) انكليزي

c) فرنسي

d) اسباني

e) لغة أخرى

8. ما هو أعلى مستوى تعليمي لديك؟

a) بعض الدراسة الابتدائية/المتوسطة

b) دراسة متوسطة (الصف الثامن)

c) بعض الدراسات الثانوية

d) ثانوية عامة (الصف 12)

e) تدريب مهني

f) سنتان دراسات كلية

g) دراسة جامعية (بكالوريوس)

h) درجة الماجستير

i) دراسة الدكتوراه

j) آخر

9. ما هي مهنتك الحالية ؟ (الرجاء الاشارة الى كل ما ينطبق):

a) تلميذ

b) موظف

c) ربة منزل

d) صاحب عمل

e) آخر

10. ضع دائرة حول الجيل الذي ينطبق عليك بشكل أفضل. الرجاء وضع دائرة على جواب واحد:

a) **الجيل الأول:** وُلدت في لبنان أو في بلد آخر.

b) **الجيل الثاني:** أنت قد وُلدت في الولايات المتحدة؛ وأي من الوالدين وُلد في لبنان أو أي بلد آخر.

c) **الجيل الثالث:** وُلدت وأت في الولايات المتحدة، ووالديك الإثنين وُلدوا في الولايات المتحدة، وكل أجدادك وُلدوا في لبنان أو في بلد آخر.

11. إذا كنت مهاجر من الجيل الأول الذي لم يولد في الولايات المتحدة، حدد أين في بلدك عشت المدة الأطول:

a) قرية أو مناطق ريفية

b) ضواحي المدينة

c) مدينة أو مناطق حضرية

12. إذا كنت من الجيل الأول من المهاجرين، يرجى الاشارة الى مدى عمرك عندما وصلت إلى الولايات المتحدة:

a) طفل مولود حديثا ~ 5 سنوات

b) 5~9 سنوات

c) 10~ 14 سنة

d) 15 ~ 19 سنة

e) 20 ~ 24 سنة

f) 25~29 سنة

g) 30~34 سنة

h) 35~39 سنة

i) 40~44 سنة

j) 45~49 سنة

k) 50~54 سنة

l) 55~59 سنة

m) 60~64 سنة

n) 65~69 سنة

o) 70~74 سنة

p) أكثر من 75

APPENDIX C

The Multigroup Ethnic Identity Measure

Please fill in:

In terms of ethnic group, I consider myself to be _____

Use the numbers below to indicate how much you agree or disagree with each statement.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

2. I am active in organizations or social groups that include mostly members of my own ethnic group.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

3. I have a clear sense of my ethnic background and what it means for me.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

4. I like meeting and getting to know people from ethnic groups other than my own.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

5. I think a lot about how my life will be affected by my ethnic group membership.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

6. I am happy that I am a member of the group I belong to.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

7. I sometimes feel it would be better if different ethnic groups didn't try to mix together.

    (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

8. I am not very clear about the role of my ethnicity in my life.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

9. I often spend time with people from ethnic groups other than my own.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

11. I have a strong sense of belonging to my own ethnic group.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

12. I understand pretty well what my ethnic group membership means to me.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

14. I have a lot of pride in my ethnic group.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

15. I don't try to become friends with people from other ethnic groups.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

16. I participate in cultural practices of my own group, such as special food, music, or customs.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

17. I am involved in activities with people from other ethnic groups.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

18. I feel a strong attachment towards my own ethnic group.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

19. I enjoy being around people from ethnic groups other than my own.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

20. I feel good about my cultural or ethnic background.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

Choose the number that gives the best answer to each question.

21. My ethnicity is

   (1) Arab or Arab American

   (2) Asian or Asian American, including Chinese, Japanese, and others

   (3) Black or African American

   (4) Hispanic or Latino

   (5) White, Caucasian, Anglo, European American; not Hispanic

   (6) American Indian/Native American

   (7) Mixed; Parents are from two different groups

   (8) Other (write in): _____

22. My father's ethnicity is (use numbers above) _____

23. My mother's ethnicity is (use numbers above) _____

APPENDIX D

The Multigroup Ethnic Identity Measure (Arabic version)

الرجاء ملء:

من حيث المجموعة الاثنية، أنا أعتبر نفسي: _____

استخدم الأرقام الواردة أدناه للإشارة إلى أي مدى موافقتك أو معارضتك على كل عبارة.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

1. لقد أمضيت وقتا في محاولة معرفة مزيد عن مجموعتي الإثنية، مثل تاريخها وتقاليدها، وعاداتها.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

2. أنا ناشط في منظمات أو جماعات الاجتماعية التي تشمل في معظمها أعضاء من مجموعتي الإثنية
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

3. لدي صورة واضحة عن خلفيتي الإثنية وماذا تعني بالنسبة لي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

4. أحب البقاء وأتعرف على أشخاص من المجموعات الإثنية الأخرى.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

5. أفكر كثيرا حول الكيفية التي ستتأثر بها حياتي من خلال عضويتي في مجموعتي الإثنية.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

6. يسعدني أن أكون عضوا في المجموعة التي أنتمي إليها.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

7. أحيانا أشعر أنه سيكون من الأفضل لو أن المجموعات الإثنية المختلفة لا تمتزج مع بعضها.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

8. ليس من الواضح جدا عندي كيف تلعب إثنيتي دورا في حياتي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

9. غالبا ما أقضي وقتي مع أشخاص من مجموعات إثنية أخرى تختلف عن اثنيتي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

10. أنا قمت مأخرا قليل من أفق كثير من الوقت في محاولة معرفة مزيد عن ثقافة وتاريخ مجموعتي الإثنية.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

11. لدي شعور قوي بالانتماء إلى المجموعة الإثنية الخاصة بي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

12. أنا أفهم تماما ما تعني لي عضويتي في مجموعة الإثنية الخاصة بي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

13. من أجل معرفة المزيد عن خلفيتي الإثنية، غالبا ما أتحدث إلى أشخاص آخرين حول مجموعة الإثنية الخاصة بي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

14. لدي الكثير من الفخر تجاه مجموعة الإثنية التي أنتمي إليها.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

15. أنا لا أحاول أن أعقد صداقات مع أشخاص من مجموعات إثنية أخرى.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

16. أنا أشارك في ممارسات ثقافية لمجموعتي الإثنية، مثل الطعام الخاص بها، والموسيقى، أو العادات.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

17. أنا منخرط في أنشطة مع أشخاص من مجموعات الإثنية الأخرى.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

18. أشعر بارتباط قوي تجاه مجموعة الإثنية الخاصة بي.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

19. أنا أستمتع بوجودي بين أشخاص من مجموعات الإثنية الأخرى.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

20. أشعر بالرضا عن خلفيتي الثقافية أو الإثنية.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

اختر الرقم الذي يعطي أفضل اجابة على السؤال.

21. خلفيتي الإثنية هي:
(1) عربي أو عربي أمريكي
(2) آسيوي أو آسيوي أمريكي، بما في ذلك الصيني، واليابان، وغيرهم
(3) أسود أو أفريقي أمريكي
(4) هيسباني أو لاتيني
(5) أبيض، قوقازي، أنجلو، أوروبي أمريكي، غير هيسباني ك
(6) أمريكي هندي/ الأمريكان الأصليين
(7) مختلط؛ الآباء من مجموعتين مختلفتين
(8) آخر (رجاء ذكرها): _____

22. خلفية والدي الإثنية هي: (أختر من الأرقام أعلاه): _____

23. خلفية والدتي الإثنية هي: (أختر من الأرقام أعلاه): _____

APPENDIX E

Traditionalism-Modernism Inventory-Revised

Please express your feelings about each statement below by indicating whether you strongly agree (4), Agree (3), Disagree (2), or Strongly disagree (1).

1. Husbands and wives should share equally in housework.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

2. All institutions should follow a democratic process of decision-making.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

3. I prefer to live in a small town or a friendly neighborhood where everyone knows each other.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

4. Women with children at home should not have a full-time career or job outside of the home.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

5. Students should not question the teachings of their teachers or professors.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

6. I prefer to live in a larger city.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

7. Husbands and wives should share equally in childrearing and childcare.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

8. In industry or government, when two persons are equally qualified, the older person should get the job.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

9. It's hard to meet and get to know people in cities.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

10. Women should assume their rightful place in business and the professions along with men.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

11. Laws should be obeyed without question.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

12. You should know your family history so you can pass it on to your children.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

13. In general, the father should have greater authority than the mother in binging up the children.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

14. Students should have a decision-making power in schools and universities.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

15. It does no matter to me if my job requires me to move far away from the place where I have my roots.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

16. Husbands and wives should participate equally in making important family decisions.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

17. With institutions, the amount of power a person has should not be determined by either age or gender.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

18. I prefer the excitement of a large city to relaxed living in a small town.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

19. Children should always be respectful of their parents and older relatives.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

20. Traditional observances, such as religious activities (e.g. Muslims observing Ramadan, Friday prayer at the mosque, celebrating Eid, and Christians celebrating Christmas) or graduation ceremonies add meaning to life.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

21. Adult children should visit their parents regularly.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

22. We should not let concerns about time interfere with our friendships and interactions with others.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

23. Children should be taught to be loyal to their families.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

24. The religious interpretations of the creation of the universe should not be taught in schools.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

25. Children should be encouraged to be independent of their families at an early age.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

26. If you are not careful, people can cause you to waste your time and you will never get anything accomplished.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

27. Most traditional ceremonies are outmoded and wasteful of time and money.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

28. There is no doubt that the universe was created by a supreme being.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

29. Children should be taught to always feel close to their families.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

30. We get into such a hurry sometimes that we fail to enjoy life.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

31. Everything a person does reflects on his/her family.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

32. Eventually, science will explain the mysteries of life.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

33. A person should only be responsible to himself or herself.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

34. No matter how many advances we make through science, we will never be able to understand many important things in life.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

35. Most religions are primarily folklore and superstition.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

36. When making important decisions about my life, I always like to consult members of my family.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

37. Religion adds meaning to our mechanized and impersonal lives.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

38. If my family does not agree with one of my major life decisions, I go ahead and do what I think is right anyway.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

39. Tradition and ritual serve to remind us of the rich history of our institutions and our society.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

40. Traditions limit our freedom.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

41. A woman should have the right to decide whether or not to get an abortion.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

42. The right to life is more important than a woman's right to decide what she can do with her own body.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

43. Gays and lesbians should not be considered to be living in sin, but rather as having a right to their lifestyle.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

44. If your religion says that homosexuality is wrong, then it should be considered sinful.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

45. Some criminals deserve to die.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

46. Criminals should be rehabilitated, not put to death.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

47. Local communities should run schools without having to put up with federal government mandates and regulations.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

48. The federal government should ensure that local schools meet national goals and regulations for all students.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

49. Mothers who have children out of wedlock should not receive welfare payments.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

50. Unwed mothers and their children should not be penalized by being denied welfare assistance.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

51. Children who are not U.S. citizens should not be allowed to attend our public schools.

   (4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

52. Children should not be denied an education because they are not U.S. citizens.

(4) Strongly agree   (3) Agree   (2) Disagree   (1) Strongly disagree

Total T Score = _____

Total M Score = _____

Total Score = _____

APPENDIX F

Traditionalism-Modernism Inventory-Revised (Arabic version)

جردة التقليدية ــ الحداثة ـ المنقحة

يرجى التعبير عن مشاعرك تجاه كل عبارة أدناه من خلال تحديد ما إذا كنت
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

1. يجب على الأزواج والزوجات المشاركة في الأعمال المنزلية على قدم المساواة.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

2. ينبغي على جميع المؤسسات متابعة طريقة ديمقراطية في اتخاذ القرارات.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

3. أنا أفضل أن أعيش في مدينة صغيرة أو في مؤسسة حيث يعرف الجميع بعضهم بعض.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

4. النساء اللواتي لديهن أطفالا في المنزل لا ينبغي أن تزاون مهنة بدوام كامل أو تعملن خارج المنزل.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

5. يجب على الطلاب أن لا يشككون في تعاليم معلمين أو الأساتذة.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

6. أفضل العيش في مدينة كبيرة.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

7. يجب على الأزواج والزوجات المشاركة على قدم المساواة في تربية الأطفال ورعايتهم.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

8. في المجالات الصناعية أو الحكومية، عندما يكون هناك اثنين من الأشخاص مؤهلين على قدم المساواة لمنصب ما، يجب على الشخص الأكبر سنًا الحصول على ذلك المنصب.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

9. إنه من الصعب الالتقاء والتعرف عن كثب على الناس في المدن.
(4) أوافق بشدة   (3) أوافق   (2) لا أوافق   (1) لا أوافق بشدة

10. ينبغي أن تتوّى المرأة مكانها الصحيح في الأعمال والمهن جنباً إلى جنب مع الرجل.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

11. يجب ان تطاع القوانين من غير سؤال.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

12. يجب أن تعرف تاريخ عائلتك بحيث يمكنك نقله إلى أطفالك.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

13. بشكل عام، يجب أن يكون للأب سلطة أكبر من الأم في تنشئة الأطفال.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

14. ينبغي أن يكون للطلاب سلطة اتخاذ القرار في المدارس والجامعات.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

15. لا يهمني إذا تطلب مني عملي أن انتقل بعيدا عن مكان حيث تكون جذوري.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

16. يجب على الأزواج والزوجات المشاركة على قدم المساواة في اتخاذ القرارات الأسرية الهامة.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

17. بالنسبة للمؤسسات، طاقة نفوذ شخص ما لا ينبغي أن تحدد اما بالسن أو بالجنس.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

18. أنا أفضل العيش في صخب مدينة كبيرة على الاسترخاء المعيشي في بلدة صغيرة.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

19. يجب على الأطفال أن يكونوا دائماً محترمين مع آبائهم وأقاربهم الأكبر سناً.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

20. الاحتفالات التقليدية، مثل الأنشطة الدينية (مثلا: المسلمون الذين يصومون شهر رمضان، صلاة الجمعة في المسجد، الاحتفال بالأعياد، والمسيحيون الذين يحتفلون بعيد الميلاد) أو الحفلات التخرج تضيف معنى للحياة.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

21. يجب على الأطفال البالغين زيارة والديهم بشكل منتظم.
(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

22. يجب علينا أن لا ندع المخاوف بشأن الوقت تتداخل مع صداقاتنا وتعاملنا مع الآخرين.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

23. يجب أن نعلم أطفالنا أن يكونوا مخلصين لأسرهم.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

24. لا ينبغي أن تدرس التفسيرات الدينية لخلق الكون في المدارس.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

25. ينبغي تشجيع الأطفال على الاستقلالية عن أسرهم في سن مبكرة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

26. إذا لم تكن حذرا، يمكن للناس أن تسبب في ضياع وقتك من يكون بموسعك جازما تنوي عمله.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

27. معظم الاحتفالات التقليدية قد عفا عليها الزمن وهي مضيعة للوقت والمال.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

28. ليس هناك شك في أن الكون تم إنشاؤه من قبل كائن يسمو في العلو.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

29. يجب أن يتعلم الأطفال أن يشعروا دائما أنهم على مقربة من عائلاتهم.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

30. في بعض الأحيان الكون على عجلة كبيرة من أمرنا مما يجعلنا نهمل الاستمتاع بالحياة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

31. كل عمل يقوم به شخص ما ينعكس على عائلته / عائلتها.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

32. في النهاية، العلم سوف يشرح أسرار الحياة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

33. ينبغي للإنسان أن يكون مسؤولا عن نفسه / نفسها فقط
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

34. بغض النظر عن كمية التقدم الذي حققه من خلال العلم، نكون قادرين على فهم الكثير من الامور المهمة في الحياة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

35. معظم ديانات هي في مقام الأول فوكلور وخرافات
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

36. عند اتخاذ قرارات هامة حول حياتي، أحب دائما أن أتشاور مع أفراد عائلتي.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

37. الدين يضيف معنى لحياتنا الميكانيكية والرتيبة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

38. اذا لم توافق عائلتي معي حول واحدة من قرارات حياتي المصيرية، سوف أمضي قدما وأفعل ما أعتقد أنه يناسبني على أي حال.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

39. التقاليد والطقوس تعمل على تذكيرنا بالتاريخ الغني لمؤسساتنا ومجتمعنا.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

40. التقاليد تحدّ من حريتنا.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

41. ينبغي أن يكون للمرأة الحق في أن تقرر ما إذا كانت تنوي الحصول على الإجهاض أو لا.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

42. الحق في الحياة هو أكثر أهمية من حق المرأة في أن تقرر ما يمكنها أن تفعله بجسدها.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

43. لا ينبغي أن يعتبر اللواطيون والسحاقيات أنهم يعيشون في الخطيئة، بل عليهم أن يعيشوا بمط حياتهم.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

44. إذا دينك يقول أن الشذوذ الجنسي هو الخطأ، اذا يجب أن يكون هذا الأمر خطيئة.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

45. بعض المجرمين يستحقون الموت.
(4) أوافق بشدة **(3) أوافق** **(2) لا أوافق** **(1) لا أوافق بشدة**

46. يجب إعادة تأهيل المجرمين، وليس تنفيذ حكم الاعدام بحقهم.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

47. ينبغي للمجتمعات المحلية تشغيل المدارس دون حاجة إلى تحمّل القوانين والأوامر من قبل حكومة الاتحادية.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

48. يجب على حكومة الاتحادية أن تضمن أن المدارس المحلية تلتقي مع الأهداف والقوانين والوطنية جميع الطلاب.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

49. الأمهات اللواتي لديهن أطفالا من خارج إطار الزواج، يجب أن لا تتلقى مساعدات الإعاش من الدولة.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

50. لا ينبغي أن يعاقب الأمهات غير المتزوجات وأطفالهن من خلال في تقديم مساعدات الإعاش هم من قبل الدولة.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

51. الأطفال الذين ليسوا من مواطني الولايات المتحدة لا ينبغي أن يسمح لهم الإنتساب إلى مدارسنا الحكومية.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

52. لا ينبغي أن يحرم الأطفال من التعليم لأنهم ليسوا من مواطني الولايات المتحدة.

(4) أوافق بشدة   **(3) أوافق**   **(2) لا أوافق**   **(1) لا أوافق بشدة**

Total T Score = _____

Total M Score = _____

Total Score = _____

APPENDIX G

The Acculturation Rating Scale for Arab Americans-II (ARSAA-II)

Circle the number that best describes your response to each of the items below

No	Item	Not at all	Very little or not very often	Moderately	Much or very often	Extremely often or almost always
1.	I speak Arabic	1	2	3	4	5
2.	I speak English	1	2	3	4	5
3.	I enjoy speaking Arabic	1	2	3	4	5
4.	I associate with Americans	1	2	3	4	5
5.	I associate with Arabs or Arab Americans	1	2	3	4	5
6.	I enjoy listening to Arabic language music	1	2	3	4	5
7.	I enjoy listening to English language music	1	2	3	4	5
8.	I enjoy Arabic TV	1	2	3	4	5
9.	I enjoy English language TV (American TV)	1	2	3	4	5
10.	I enjoy English language movies (American movies)	1	2	3	4	5
11.	I enjoy Arabic language movies (Arabic movies)	1	2	3	4	5
12.	I enjoy reading e.g., books in Arabic	1	2	3	4	5
13.	I enjoy reading e.g., books in English	1	2	3	4	5
14.	I write (e.g., letters, notes) in Arabic	1	2	3	4	5
15.	I write (e.g., letters, notes) in English	1	2	3	4	5
16.	My thinking is done in English language	1	2	3	4	5

17.	My thinking is done in Arabic language	1	2	3	4	5
18.	My contact with my home country has been	1	2	3	4	5
19.	My contact with the U.S.A. has been	1	2	3	4	5
20.	My father identifies or identified himself as an Arab	1	2	3	4	5
21.	My mother identifies or identified herself as an Arab	1	2	3	4	5
22.	My friends, while I was growing up, were of Arabic origin	1	2	3	4	5
23.	My friends, while I was growing up, were of American origin	1	2	3	4	5
24.	In my family, we cook Arabic foods	1	2	3	4	5
25.	My friends now are of Anglo origin (Americans)	1	2	3	4	5
26.	My friends now are of Arabic origin (Arabs)	1	2	3	4	5
27.	I like to identify myself as a white American	1	2	3	4	5
28.	I like to identify myself as an Arab American	1	2	3	4	5
29.	I like to identify myself as an Arab	1	2	3	4	5
30.	I like to identify myself as an American	1	2	3	4	5

الرجاء الإجابه على كل من الأسئله التاليه بوضع دائره حول الرقم الذي يمثل إجابتك

دائماً 5	غالباً	أحياناً	ليس غالباً	أبداً		الرقم
5	4	3	2	1	أتحدث اللغة العربية	1
5	4	3	2	1	أتحدث اللغة الإنجليزية	2
5	4	3	2	1	أستمتع بتحدث اللغةالعربية	3
5	4	3	2	1	أرافق الأمريكين	4
5	4	3	2	1	أرافق العرب أو الأمريكين من أصل عربي (العرب الأمريكان)	5
5	4	3	2	1	أستمتع بسماع الموسيقى العربية	6
5	4	3	2	1	أستمتع بسماع الموسيقى ألأمريكية	7
5	4	3	2	1	أستمتع بمشاهدة التلفزيون الناطق باللغة العربية	8
5	4	3	2	1	أستمتع بمشاهدة التلفزيون الناطق باللغة الإنجليزية	9
5	4	3	2	1	أستمتع بمشاهدة الأفلام الأمريكية	10
5	4	3	2	1	أستمتع بمشاهدة الأفلام العربية	11
5	4	3	2	1	أستمتع بالقراءة باللغة العربية (مثلاً قراءة الكتب أو المجلات)	12
5	4	3	2	1	أستمتع بالقراءة باللغة الإنجليزية (مثلاً قراءة الكتب أو المجلات)	13
5	4	3	2	1	أكتب باللغة العربية (مثلاً كتابة الرسائل أو الملاحظات)	14
5	4	3	2	1	أكتب باللغة الإنجليزية (مثلاً كتابة الرسائل أو الملاحظات)	15
5	4	3	2	1	تفكيري يتم باللغة الإنجليزية	16
5	4	3	2	1	تفكيري يتم باللغة العربية	17
5	4	3	2	1	ما زلت أحافظ على تواصلي مع بلدي الأصلي	18
5	4	3	2	1	أحرص على تواصلي مع ثقافة الولايات المتحدة الأمريكية	19
5	4	3	2	1	يعتبر والدي نفسه عربيا	20

Acculturation Rating Scale for Arab Americans-II (ARSAA-II): Arabic version (Copyright Jadalla, 2007).

الرجاء الاجابه على كل من الأسئله التاليه بوضع دائره حول الرقم الذي يمثل إجابتك.

					تعتبر والدتي نفسها عربية	21
5	4	3	2	1		
					كان معظم أصدقائي من أصل عربي في سنوات طفولتي و صباي	22
5	4	3	2	1		
					كان معظم أصدقائي من أصل أمريكي في سنوات طفولتي و صباي	23
5	4	3	2	1		
					في عائلتي نقوم بطهي الطعام والمأكولات العربية	24
5	4	3	2	1		
					أصدقائي حالياً من أصل أمريكي	25
5	4	3	2	1		
					أصدقائي حالياً من أصل عربي	26
5	4	3	2	1		
					أحذ أن أعتبر نفسي أمريكياً بحتاً (غريباً)	27
5	4	3	2	1		
					أحذ أن أعتبر نفسي عربياً أمريكيا	28
5	4	3	2	1		
					أحذ أن أعتبر نفسي عربيا	29
5	4	3	2	1		
					أحذ أن أعتبر نفسي أمريكياً	30
5	4	3	2	1		

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ABSTRACT

THE RELATIONSHIP BETWEEN GENERATION, ETHNIC IDENTITY, MODERNITY, AND ACCULTURATION AMONG FIRST AND SECOND GENERATION IMMIGRANT LEBANESE AMERICAN WOMEN

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Based on Berry's model of acculturation, when immigrants move to a new country, they choose to live according to any one of the following four acculturation modes: assimilation, integration, separation, or marginalization. The specific cultural and psychosocial characteristics of the acculturating individual or group determine what acculturation mode they will most likely follow. Generation, ethnic identity and modernity are few examples of those cultural and psychosocial referents. The present study examined the relationship of generation first and second, ethnic identity and modernity to acculturation among Lebanese American immigrant women living in the metro-Detroit area. Using the snowball technique, ninety women (first generation = 51, second generation = 39) took part in the study. The participants responded on Qualtrics (online survey platform) to the four measures used in this study: (1) a demographic survey, (2) the Mutltigroup Ethnic Identity Measure (MEIM), (3) Traditionalism-Modernism Inventory-Revised (TMI-R), and (4) the Acculturation Rating Scale for Arab Americans II (ARSAA-II). Multiple regression was used to analyze the data. Results indicated that generation and ethnic identity had a significant relationship to acculturation, as they were the best predictors

of acculturation in Lebanese American women in the metro Detroit area. Unexpectedly, modernity did not contribute significantly to acculturation. The main implication of this research is that if immigrants' generation (first, second, etc.) and ethnic identity are known, then professionals can make meaningful determinations of immigrants' acculturation. Discussion of the relationships among the variables as stated in the hypothesis is provided. Implications for future research and practice are also provided.

AUTOBIOGRAPHICAL STATEMENT

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EDUCATION

Doctor of Philosophy
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Education Specialist Certification
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Major: Curriculum and Instruction
ESL-Bilingual Endorsement (Earned)

MA in Teaching
June 2006   Wayne State University, Detroit, MI
Major: Elementary Education
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BA in English Language and Literature
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EMPLOYMENT HISTORY

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