Assimilation and the Maintenance of Ethnic Identity:

A study of Iranian children in ethnic schools in Australia

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DECLARATION

I declare that this thesis is entirely my own original work except where stated otherwise.

Mahmoud Share-pour
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ABSTRACT

The present study investigates the effects of two dimensions of migrant social identification (i.e., with the ethnic and host cultures) on children's evaluations of their ethnic identity. More specifically, the study investigates the degree to which ethnic identification and levels of assimilation influence Iranian children's evaluations of their ethnic identity. Relatively little research has examined this relationship.

The study is based upon a questionnaire survey of 131 Iranian children in ethnic schools in Sydney and Wollongong. The questionnaire included items relating to social background, attitudes toward the ethnic school, ethnic knowledge, and scales to measure communication ability, integration into the public school, assimilation, ethnic identification, and ethnic evaluation. The analysis uses correlational and regression procedures, and incorporates structural equation modelling using the LISREL program. Direct and indirect effects of the independent variables on the dependent variable are included in the interpretation of results.

The results of this study are generally supportive of the notion that assimilation and ethnic identification exercise varying effects on ethnic evaluation. It was found that the individual may experience a high degree of assimilation and also have a positive ethnic group image. However, the results also indicate that ethnic identification is one of the most important variables in explaining children's evaluations of ethnic identity. In addition, the degree to which assimilation has occurred did not appear to be the most powerful determinant of the level of ethnic identification.

An important contextual factor which emerged in the course of this study was ethnic schooling. The findings suggest that children's sense of their ethnic identity is largely influenced by the ethnic environment and support provided by the ethnic school.

It was concluded that Iranian ethnic education programs had the following positive effects: (1) mastery of basic Iranian civics knowledge; (2) preservation of the Iranian cultural heritage; (3) strengthening of friendship networks within the ethnic group; (4) realization of self-identification with the ethnic group; (5) development of ethnic attachment; and (6) development of positive attitudes and perceptions about Iranian identity.
In brief, the results stressed the positive role of ethnic schooling as the source of support and behavioral orientation that strengthens the identity and ethnic self-esteem of Iranian children. Furthermore, it was shown that a friendly ethnic school climate does have a positive impact on ethnic evaluation, a relationship which has not been previously studied.

The study also concluded with the observation that the Iranian ethnic schools need some systematic effort in order to improve the ethnic educational curriculum, because students and teachers expressed concerns about the current curriculum in terms of: (a) quantity of work load; (b) insufficient funds; and (c) a school calendar which results in a negative attitude toward the Iranian school. The implications of these results for policy makers and for further research in the area are also discussed.

The research adds a social psychological dimension to the expanding literature on ethnic identity, and throws light on the importance of Iranian ethnic schooling for the construction and perpetuation of Iranian ethnic identity.
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CHAPTER ONE

INTRODUCTION

"Would you tell me, please, which way I ought to go from here?" [ asked Alice ]

"That depends a good deal on where you want to get to," said the Cat.

Alice in Wonderland
chapter vi

1.1 STATEMENT OF THE RESEARCH PROBLEM

The most widely used theoretical framework for analyzing the position of ethnic group members in a host society is based on a series of concepts such as acculturation, assimilation, and ethnic identification, in which the question of migrants’ integration is considered of great importance. However, these concepts sometimes have been used interchangeably and sometimes have been employed to refer to different processes.

Of relevance here are two related questions. The first question relates to the relationship between ethnic identity and assimilation. An important theoretical issue concerns whether assimilation is necessarily associated with a decline in ethnic identification. In this regard, two distinct models have been offered: a linear and a two-dimensional (bi-dimensional) model.

It is important to understand that until recently, most research has been based on the assumption that ethnic identification is dependent on the individual’s everyday behavior between the two cultures. In this linear model, the basic assumption is that the strengthening of one cultural tie is equal to the weakening of the other. From this point of view, a high involvement by immigrants in the mainstream society requires losing their ethnic identity.

In contrast, the alternative two-dimensional model maintains that identification with the dominant culture and with the ethnic group are two independent processes. According to this model, assimilation functions independently of ethnic identification.
Thus, assimilation into the mainstream culture does not necessarily bring about a weakening of ethnic identity. Therefore, it can be argued that assimilation and ethnic identification may occur simultaneously. A number of recent studies are based on this model (e.g., Zak, 1973; Ting-Toomey, 1981; Hutnik, 1986).

The present study seeks to investigate the application of the two-dimensional perspective, with regard to ethnic identity, to a group of Iranian children who study in Australian schools for a limited period of time.

The second question of the study concerns the evaluation of ethnic identity. An important question is the extent to which ethnic identity is evaluated positively when ethnic group members come in contact with the dominant group members.

In most of the research dealing with ethnic groups, much more attention has been devoted to the attitudes of ethnic group members toward members of the dominant group. Lost from this type of analysis is the examination of the attitudes of ethnic group members toward their own ethnic identity. For the purpose of this study, children's evaluations of ethnic identity is the final dependent variable. Therefore, in line with the two-dimensional perspective, the independent effects of assimilation and ethnic identification on children's ethnic evaluation is explored through an empirical inquiry. In addition, a number of demographic and social factors are chosen to explain children's evaluations of ethnic identity.

The focus of this study is on children's acceptance of Australian culture and the degree to which they maintain features of their Iranian culture in everyday life in Australia. The distinction between assimilation and ethnic identification will enable us to demonstrate a complex relationship between these two variables in the ways that they function.

Far from being aimed at the formation of judgments and evaluations, the purpose of this study is to open up doors. What I hope to achieve is to make a contribution toward filling the gap that now exists in the discussion of the relationship between assimilation and ethnic identification among Iranian ethnic children. This demands a close and careful consideration of the cultural processes which are taking place among Iranian children in Australia.
1.2 THE STUDY

In a society like Australia, which has experienced a massive and continuing inflow of various groups of immigrants, the questions of assimilation and ethnic identity are never far from consideration. However, while a great deal of research attention has been given to various non-Iranian ethnic groups in Australia (for example, see Jupp, 1988), there has been very little consistent research done on the Iranian migrants in Australia. This may be attributed to the fact that Iranians in Australia represent a small population. The present study hopes to fill the gap.

There are psychological and sociological theories which describe how ethnic identity is maintained. These theories, coupled with existing research, are used as a foundation on which to develop a study specifically designed to investigate the maintenance of ethnic identity among Iranian children.

This study is designed to investigate major influences on children’s assimilation, ethnic identification, and the evaluation of ethnic identity. (These terms are defined in Chapters 2 and 3.) On the basis of reviews of existing theory and research, and on preliminary interviews with children, teachers, administrators and parents, the following influences on children’s ethnic attitudes and knowledge are chosen for closer examination:

1) demographic factors;
2) communication ability;
3) ethnic education;
4) public education;
5) cultural and structural assimilation; and
6) ethnic categorization and attachment.

The study aims to investigate what effect, if any, demographic variables, communication ability, and ethnic and public education have on children’s assimilation, ethnic identification and their evaluations of ethnic identity, and to examine the independent effects of assimilation and ethnic identification on ethnic evaluation.

The study of children’s ethnic evaluation in the past has not been carefully considered in terms of the combination of their personal, educational and social experiences (that is the factors listed above). Typically the focus of past research has been on either
assimilation or on ethnic identification, and even these studies have been found to ignore the independent effects of ethnic schooling and public education (see Chapter 3). In other words, previous research has tended to be based on the linear model. Furthermore, there have been no systematic investigations to determine the effectiveness of ethnic schools as institutions of cultural maintenance.

In this study, theory is used to help understand the development of children’s ethnic attitudes and knowledge, and to formulate hypotheses about assimilation, ethnic identification and ethnic evaluation. Theoretical models from several disciplines are reviewed in an effort to bring together the insights each discipline has to offer the study (see Chapter 3).

The data from the questionnaires administrated among the children gives a quantifiable measure of the children’s evaluation of ethnic identity and its relationships to demographic, educational and social variables. The correlation and regression analyses are used to investigate the study variables which significantly affect the dependent variables.

In short, although the present study builds on previous research findings, it is also an exploratory attempt to better understand the dynamics and mechanisms determining the ethnic maintenance among ethnic children.

This research has many important academic contributions to make, but perhaps most importantly, it can contribute to the efforts of the Iranian government, or any government, to formulate its educational policies for ethnic schools. In order to make ethnic education effective, the processes by which ethnic attitudes and knowledge are developed in childhood need to be better understood. This is to say that the success of ethnic education depends on how well educators understand the processes by which children acquire their ethnic knowledge and attitudes.

1.3 ORGANIZATION OF THE STUDY

As has been described in the present chapter, this study aims to analyze the degree to which demographic variables, communication ability, ethnic schooling, public education, assimilation and ethnic identification influence Iranian children’s evaluations of ethnic
identity. This analysis proceeds through a series of stages, the first of which is focused on the determinants of assimilation, followed by an investigation of ethnic identification. In the final stage, both assimilation and ethnic identification are included in the analysis of the determinants of ethnic evaluation.

These analyses are organized into eight chapters following this introduction. A brief synopsis of each follows.

Chapter 2 presents an examination of the concepts of assimilation and ethnic identity. In the first section of this chapter, I review the definitions of assimilation and aspects of assimilation. The various sociological theories of ethnic relations are also discussed. In the last section of the chapter, I examine the notion of ethnic identity and different components of ethnic identity. The concepts of ethnic group and ethnic identification are also reviewed.

Chapter 3 presents a detailed account of the relationship between assimilation and ethnic identification. It determines the different models which appear to be important to the study of assimilation and ethnic identification. The chapter also examines the influence of some demographic, educational and social factors on these two theoretical constructs. In the last section of the chapter, the weaknesses in the literature are identified and the research questions and hypotheses of the present study are proposed. The research which has been conducted concerning the assimilation and ethnic identification process is used to establish how the theoretical research questions have been addressed in the past, and which questions need to be refined and investigated further.

Chapter 4 concerns itself with a description of the social environment of our study group, that is the Iranian children in Australia. It provides a description of Iranian families who study abroad and discusses the notion of ethnic schools. It then reviews the Iranian ethnic schools in Australia and examines the general social environment that surrounds Iranian children in them.

The information gained from the literature review and the study group is used to develop the study design which is discussed in great detail in Chapter 5. The research design is described in terms of the sample, the pilot study, the final questionnaire construction, the data collection methods, and the data coding and analytic procedures.
Chapter 6 is the first analytical chapter based on the data collected in my survey. The chapter concerns itself with children's assimilation. The main objective of this chapter is to examine the effects of demographic variables (i.e., age, sex, length of stay in Australia, and city of residence), communication ability with Australian friends, and educational factors (i.e., ethnic knowledge, attitude toward the ethnic school, and integration into the Australian school) on cultural and structural assimilation. The hypotheses are tested by carrying out a series of multiple regression analyses.

Chapter 7 is concerned with children's ethnic identification. The central task of this chapter is to examine the independent impact of demographic variables, communication ability, educational factors, cultural and structural assimilation on children's ethnic categorization and ethnic attachment as the two dimensions of ethnic identification. Multiple regression analyses are used to test the study hypotheses.

Chapter 8, the last analytical chapter, is basically concerned with ethnic evaluation. The final objective of this study is to investigate the influences on children's evaluations of ethnic identity. In this chapter, the assimilation and ethnic identification variables are added to our list of independent variables to explain the variation in children's appraisals of ethnic identity as the ultimate dependent variable. More specifically, the interrelationships between the demographic variables, communication ability, educational factors, assimilation, ethnic identification and the evaluation of ethnic identity are examined in this chapter. The last section of the chapter provides a summary statement regarding the relative impact of each block of the independent variables on predicting the appraisal of ethnic identity.

Chapter 9 concludes the discussion with a review of the results of the study and some final remarks about the findings. The significance of the current study's findings are discussed along with methodological considerations and implications with respect to policy and practice. Recommendations are also made for the administrative improvements of the ethnic schools. However, a number of areas remain to be investigated further; some of these are discussed in the final section.
CHAPTER TWO

ASSIMILATION AND ETHNIC IDENTITY: AN EXAMINATION OF CONCEPTS

2.1 INTRODUCTION

World-wide migratory patterns after World War II have led to an increasing interest in the study of ethnic groups by social scientists. Consequently in societies with ethnically diverse populations, the persistence of ethnic identity continues to be of interest to researchers.

The basic notions for the study of ethnic groups are the concepts of assimilation and ethnic identification (Montero & Tsukashima, 1977). In this chapter, I will discuss some important issues concerning these concepts. A fruitful starting point is to clarify their meanings and multiple dimensions.

This chapter maps my journey in attempting to examine the concepts of assimilation and ethnic identity and consists of two main sections. The first section deals with the concept of assimilation, aspects of assimilation and sociological theories of ethnic relations. The central task of the second section is to examine the concept of ethnic identity, objective and subjective aspects of ethnicity, components of ethnic identity, definition of ethnic group and ethnic identification.

These areas of inquiry are explained in this chapter because, in my opinion, they can make a significant contribution to our understanding of the relationship between assimilation and ethnic identity. In other words, they can provide a better picture of how these two theoretical constructs are related than a study which focuses exclusively on one concept with an extrapolation of the findings to the other. I shall analyze this point in more detail in Chapter 3.
2.2 DEFINITIONS OF ETHNIC INTERACTION

Social scientists have described the process and consequences of ethnic interaction under such terms as "assimilation" and "acculturation".

It is worth noting that the study of the assimilation process has a long history in the social sciences, and the terms "assimilation", "acculturation", "integration", and "adaptation" are used often but with great imprecision. Some writers such as Bierstedt (1963), Berry (1951) and Cuber (1955) have simply equated assimilation with acculturation. Other scholars, however, have made a distinction between these terms. London (1967) has argued that integration is more related to acculturation than to assimilation. According to him, it implies "interaction between the migrant community and the host society with a resultant change in the cultural amalgam, but without the migrant's loss of cultural identity" (1967:340).

Krausz (1972) also has distinguished acculturation from assimilation:

Whilst assimilation implies changes that bring about the disappearance of the minority group, acculturation is regarded as a process whereby the minority becomes more akin to the dominant group although it continues to exist as a separate entity (1972:251).

Likewise according to Padilla (1980), assimilation refers to the situation in which the minority ethnic group members gradually lose their distinctiveness and become part of the dominant group, whereas acculturation describes an acceptance of both individual's own ethnic group and the majority group.

These terms seem to represent different disciplinary approaches. A review of the literature suggests that anthropologists are more likely to use the generalized term *acculturation* in approximately the same way that sociologists employ the term *assimilation* (for example, Gordon, 1964). An examination of these two concepts appears to be an important task for a study of ethnic identity.
2.2.1 Acculturation

Definitions of acculturation

It is worth noting that the study of the acculturation process has a long history in the discipline of cultural anthropology. In fact, the concept of acculturation originated within the discipline of anthropology. However, Olmedo (1980) has identified two remarkable changes in the scope of acculturation research since the early 1960s. Firstly, the disciplines of sociology, psychology and psychiatry have contributed to acculturation research. Secondly, there has been a shift in the target cultures. Since then, more research in the United States has been orientated to different immigrant groups such as European ethnics, Hispanics and more recently Asian migrants.

In a classic work, Redfield and his colleagues (1936) described acculturation in the following way:

Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups. ... under this definition acculturation is to be distinguished from culture change of which it is but one aspect and assimilation which is at times a phase of acculturation. It is also to be differentiated from diffusion, which while occurring in all instances of acculturation, it is not only a phenomena which frequently takes place without the occurrence of the types of contact between peoples specified in the definition above, but also constitutes only one aspect of the process of acculturation (1936:149).

A number of authors have argued that the concept of acculturation refers to changes in cultural attitudes, values and behaviors that result from contact between two distinct cultures (e.g., Berry, Trimble & Olmedo, 1986). In a recent study, Rogler, Cortes and Malgady (1991) described acculturation as "the process whereby immigrants change their behavior and attitudes toward those of the host society" (1991:585).

It is important to recognize that there is a great diversity of approaches in the operationalization of acculturation processes. Rogler et al. (1991) criticized acculturation research because the construction of the scales which are used to measure
it, are grounded on the assumption that high involvement in the dominant culture necessarily entails disengagement with the original ethnic culture.

A complex model of acculturation, which takes into account this limitation has been operationalized by Berry (1980). This model proposes that ethnic group members are confronted with two important questions: "Is my cultural identity of value and to be maintained?" and "Are positive relations with the larger society to be sought?". Given these two issues, Berry delineated four alternative potential modes.

1) Assimilation involves the relinquishment of ethnic identity and the acceptance of the cultural identity of the larger society.

2) Integration refers to the maintenance of ethnic identity as well as the desire to become part of the dominant group.

3) Separation is characterized by maintenance of cultural identity and withdrawal from the larger group.

4) Marginalization refers to lack of contact with both the ethnic group and dominant one which leads to complete alienation.

Berry's model has been tested in a number of studies with different groups in Canada (Berry et al., 1989). Acculturation modes were also examined in relation to psychological stress. Kim (1988) found that individuals who adopt the integration mode show lower levels of stress than those who choose the assimilation, separation or marginalization mode. A similar result was found among Central American refugees living in Canada (Dona` & Berry, 1994).

From a psychological perspective, Padilla (1980) proposed a model of acculturation which encompassed two dimensions: cultural awareness and ethnic loyalty. Cultural awareness consists of the individual's cultural heritage and the cultural heritage of the individual's spouse and parents, cultural identification and preference, and language preference and use.

Ethnic loyalty is composed of cultural pride of affiliation and perceived discrimination. Finally, both cultural awareness and ethnic loyalty include social behavior orientations.
involving such aspects as food choices or social activities. This model of acculturation and its dimensions were empirically developed from data obtained from a large sample of Mexican-Americans.

**Additive and substitutive acculturation**

Yinger (1981) made an important distinction between two forms of acculturation: additive and substitutive. Substitutive acculturation refers to the giving up of some elements of one’s own culture with replacement from another whereas additive acculturation refers to the addition of values, norms and styles from both cultures.

In effect, this is the social context that determines which strategy would be appropriate to adopt. Under some circumstances, the additive acculturation form is quite unlikely to take place, for instance in contact between two strongly antagonistic ethnic groups. The important questions are what elements of a culture are more likely to be additive and which ones only substitutive?

Kim and Hurh's (1993) study among Korean immigrants in the United States showed that ethnic group members demonstrated the additive pattern in three aspects of their social and cultural life: use of both Korean language and English, regular reading of both Korean and American newspapers and association with both Korean and American friends.

**2.2.2 Assimilation**

Having examined the meaning and aspects of acculturation, it now is appropriate to turn our attention to the assimilation process.

Assimilation is a broad "umbrella" term which is surrounded by a certain amount of confusion mainly due to employing different conceptualizations across disciplines. As Faris (1967) has rightly pointed out, Park and Burgess were the pioneers of research on assimilation in the early years of the 20th century. The classic operationalization of assimilation by them seems to persist in textbooks published a few decades later.
According to Park and Burgess (1921), assimilation involves a process by which individuals spontaneously acquire one another's language, attitudes, habits and modes of behavior. They argued that when two or more ethnic group members come to live together in one society, their relationships normally pass through an invariable four-stage cycle. First, competition for scarce resources (such as housing, jobs); then conflict; after that accommodation with the members of the host society; and finally assimilation into the host society.

Park and Burgess place a heavy emphasis in accommodation and assimilation. According to them, through accommodation the individuals and groups make the necessary internal adaptations to new social situations. In other words, it is a process of integration which prevents or reduces conflict and maintains a basis of security in the society. Park and Burgess state their belief plainly:

In an accommodation the antagonism of the hostile elements is, for the time being, regulated, and conflict disappears as overt action, although it remains latent as a potential force ... It is only with assimilation that this antagonism, latent in the organization of individuals or groups, is likely to be wholly dissolved (1921:665).

They go on to add:

Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and, by sharing their experience and history, are incorporated with them in a common cultural life (1921:735).

It goes without saying that assimilation implies a more thoroughgoing transformation of the personality than accommodation. From this perspective, the significant differences between accommodation and assimilation are as follows:

1. An accommodation to a new setting may take place with rapidity whereas the changes involved in assimilation are more gradual.

2. The changes that take place in accommodation are sudden and revolutionary while the modifications of attitudes and orientations in the process of assimilation are moderate and occur over a long period of time.
3. In accommodation the person or the group is generally aware of the occasion whereas in assimilation the process is typically without awareness.

4. Secondary contacts generally facilitate accommodation while primary relationships naturally lead to assimilation.

Implicit in Park and Burgess' theory of the race relation cycle is that all migrant groups move systematically through the same basic cycle. This is to say that assimilation is an inevitable process, and all groups experience it in the same order and manner.

Montero and Tsukashima (1977) have argued that the Japanese experience in America has followed Park and Burgess' assimilation model. However, it is worth pointing out that Park and Burgess' conception came under heavy criticism. Lyman (1968) argued that Park and Burgess' theory is not testable because it does not specify when changes in the race relations cycle will occur. Virtually all their critics have questioned both the sequence of their cycle and its inevitability.

Subsequent to the above body of research, there has been more emphasis on the interrelationships of assimilation processes. Yinger (1981), for example, described assimilation as "a process of boundary reduction that can occur when members of two or more societies or of smaller cultural groups meet" (1981:249). According to Yinger, the extent of assimilation in a certain context is a function of the strength of four interrelated sub-processes: amalgamation (biological), identification (psychological), acculturation (cultural), and integration (structural). These processes do not take place in a fixed order. However, the strength of each process is affected by the others.

It is clear from the above discussion that assimilation is a broad term that encompasses different dimensions of everyday life, such as the cultural and structural. This is why, for the purpose of the present study, I will use the term assimilation to examine various aspects of children's lives.
2.3 ASPECTS OF ASSIMILATION

Gordon (1964) has been unique in developing a clear and empirically useful schema for understanding the concept of assimilation. As a matter of fact, he has constructed the most systematic and widely used paradigm for understanding and measuring the components of assimilation.

He employs a multidimensional model of the assimilation process consisting of seven stages. Gordon characterizes each of these seven stages of assimilation by what he calls a sub-process or condition. The full list of assimilation sub-processes with their names is given in the following table.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Market assimilation</td>
<td>Large-scale intermarriage</td>
</tr>
<tr>
<td>2. Ideological assimilation</td>
<td>Development of sense of peculiarity based exclusively on host society</td>
</tr>
<tr>
<td>3. Attitude exceptional assimilation</td>
<td>Absence of prejudice</td>
</tr>
<tr>
<td>4. Behavior exceptional assimilation</td>
<td>Absence of discrimination</td>
</tr>
<tr>
<td>5. Civic assimilation</td>
<td>Absence of value and power conflict</td>
</tr>
</tbody>
</table>

Source: Gordon (1964:71).
Table 2.1
The assimilation variables

<table>
<thead>
<tr>
<th>Type or Stage of Assimilation</th>
<th>Sub-process or Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cultural assimilation</td>
<td>Change of cultural patterns to those of host society</td>
</tr>
<tr>
<td>2. Structural assimilation</td>
<td>Large-scale entrance into cliques, clubs and institutions of host society, on primary group level</td>
</tr>
<tr>
<td>3. Marital assimilation</td>
<td>Large-scale intermarriage</td>
</tr>
<tr>
<td>4. Identificational assimilation</td>
<td>Development of sense of peoplehood based exclusively on host society</td>
</tr>
<tr>
<td>5. Attitude receptional assimilation</td>
<td>Absence of prejudice</td>
</tr>
<tr>
<td>6. Behavior receptional assimilation</td>
<td>Absence of discrimination</td>
</tr>
<tr>
<td>7. Civic assimilation</td>
<td>Absence of value and power conflict</td>
</tr>
</tbody>
</table>

Source: Gordon (1964:71).

In Gordon's own words: "Cultural assimilation, or acculturation, is likely to be the first of the types of assimilation to occur when a minority group arrives on the scene" (1964:77). However, it is clear from a review of the literature that the poor contact between minority group members and members of majority group will slow the process of cultural assimilation. On the other hand, informal cliques and the mass media of the host society seem to have a strong acculturation impact (see, for example, Padilla, 1980; Giles & Johnson, 1987).
Gordon has argued that cultural assimilation can take place in advance of the other assimilative processes. However, Yinger (1981) has maintained that the timing of acculturation in the sequence of inter-group confrontation is not fixed and depends on the situational factors.

In acculturation, the characteristics acquired in the primary childhood period would be most resistant to acculturative forces while those acquired in later stage would be least resistant. This is what Spiro (1955) has termed "the onion-peel" nature of acculturation; the layers which are formed first are the ones to be peeled last. For instance, food habits seem to be among those most resistant to acculturation.

It is widely believed that in acculturation it is children who become the agents of cultural change and transfer the new culture to their parents. As a result, in the process of acculturation parent-child relationships are notably changed.

Cultural assimilation can be divided into two parts:

1. Intrinsic traits based on value systems related to inner psychological attitudes such as ethnic norms and religious beliefs; and

2. Extrinsic traits or external behavior such as dress, patterns of emotional expression and appearance.

The distinction between intrinsic and extrinsic characteristics is useful and may shed further light on the acculturation process. It is important to realize that intrinsic traits persist into the next generation but are changed over time while extrinsic traits are the most easily observed and also most easily changed. Spiro (1955) has argued that external acculturation is not a reliable index of personality change. Sometimes changes in external behavior take place without corresponding changes in value orientations.

Given that Gordon considers cultural assimilation to be identical with acculturation, throughout the remainder of this thesis I use the two terms interchangeably.

The second stage of assimilation is structural assimilation. According to Gordon, structural assimilation is the keystone of assimilation. Structural assimilation occurs when ethnic group members are involved in primary relationships with the host society.
Examples which Gordon provides are interhome visiting and cooperation in small group activities. The key question is whether or not large-scale primary relationships between the minority group members and the members of the dominant group will develop. If they do develop, then the minority group will undergo structural assimilation.

An ethnic group that is involved in structural assimilation will lose its ethnic identity and values. Gordon has pointed out that once structural assimilation occurs, then all other types of assimilation will take place naturally.

It is worth noting that while acculturation does not necessarily lead to structural assimilation, structural assimilation inevitably produces acculturation. However, the lack of cultural assimilation of an ethnic group will retard structural assimilation with the dominant group. What is important to remember is that structural assimilation proceeds at a slower pace than acculturation.

The next stage of assimilation is marital assimilation. Marital assimilation or amalgamation is a biological process which refers to the fusion of race by intermarriage. As Gordon has pointed out:

> If marital assimilation, an inevitable by-product of structural assimilation, takes place fully, the minority group loses its ethnic identity in the larger host or core society, and identificational assimilation takes place (1964:80).

Many researchers have emphasized the importance of intermarriage as an indicator of assimilation (e.g., Barron, 1972; Tinker, 1972). Marital assimilation is likely to take place only after acculturation and structural assimilation have occurred. It is often argued that amalgamation occurs late in a succession of assimilation processes (White & Chadwick, 1972; Cohen, 1977). However, in Gordon's view, if amalgamation takes place, then identification assimilation will follow.

Identificational assimilation refers to the development of a sense of peoplehood with the core society in place of an ethnic group's original sense of identity. In contrast to Gordon's argument, Feagin and Fujitaki (1972) have argued that identification assimilation can take place before structural assimilation. It must be admitted that identificational or psychological assimilation is perhaps the least well conceptualized and measured of the various types of assimilation.
Fifth, attitudinal receptional assimilation suggests that the ethnic group members have reached a stage where they experience no prejudiced attitudes. The next phase which is behavior receptional assimilation refers to situations in which there is no discriminatory behavior. Finally, the civic assimilation stage is characterized by the absence of value and power conflict between the migrant group and the core society. Yinger (1985) has pointed out that these three variables -- absence of prejudice, absence of discrimination and absence of value and power conflict -- can better be seen as causes of assimilation, rather than as types of assimilation.

Gordon also maintained that each of the above stages may occur in different degrees. In short, Gordon's view appears to be developmental, with cultural assimilation being the first to occur and structural assimilation being among the last adaptations to take place.

The thrust of Gordon's argument is that while cultural assimilation or acculturation has taken place in America to a large extent, structural assimilation has not. While the dimensions of assimilation are related, Gordon's conceptualization and application of this assimilation model to different ethnic groups such as Blacks, Jews and Puerto Ricans suggested different profiles of assimilation (Cooney, Rogler & Schroder, 1981).

Gordon's classification provided the clarification of the concept of assimilation and guided much of the empirical research. However, Lampe (1978) has argued that Gordon's model of assimilation is based mainly on the notion of "Anglo-conformity", which means that an Anglo-American lifestyle is employed as the conceptual criterion for measuring the degree of assimilation of ethnic groups.

The background on the sociological theories of ethnic relations is important to understand the ideological positions such as "Anglo-conformity", taken by different authors. The following section deals with the various sociological theories of ethnic relations.

2.4 SOCIOLOGICAL THEORIES OF ETHNIC RELATIONS

Theories of ethnic relations can be classified around three main axes. These three main ideological tendencies may be referred to as "Anglo-conformity", "the melting pot" and "cultural pluralism".
2.4.1 Anglo-conformity

This theory, as one of the earliest theories of ethnic relations, maintained that the culture of the immigrant group is inferior to that of the dominant group. The quotation that follows is an example of Anglo-conformist ideology:

Assimilation is a process in which people of diverse ethnic and racial backgrounds come to interact ... in the life of the larger community. Wherever representatives of different racial and cultural groups live together, some individuals of subordinate status ... become assimilated (Simpson, 1968: 428).

According to Anglo-conformity ideology, the majority group remains the same while the minority changes to become like the host. In other words, it means the complete assimilation of ethnic group members into the dominant culture. This theory may be represented by the following equation where A equals one ethnic group and B equals another ethnic group and the arrow implies interaction between the two groups.

\[ A \rightarrow B = A \]

Horowitz (1975) referred to this process as "Incorporation" by which one group loses its ethnic identity by merging into another group which maintains its identity. In fact, Anglo-conformity ideology advocates the eventual absorption of the ethnic group into the larger society. This doctrine has been the most dominant ideology of assimilation in American historical experience.

As Hill (1919) has pointed out, Anglo-conformity received its complete expression in the "Americanization movement", which was common during World War I. This ideology is best illustrated in the writings of Madison Grant (1916), Howard C. Hill (1919) and Henry P. Fairchild (1926). However, because of advocating a "pride of race" ideology, the Anglo-conformity theory was heavily criticized.

2.4.2 Melting pot

This theory opposed the assumptions and demands of the Anglo-conformity viewpoint. In contrast to the Anglo-conformity theory, the theory of "Melting-pot" defines
assimilation as a two-way process in such a way that both groups ( minority and majority ) are changed by the interaction. According to this theory, in the process of interaction both the ethnic group and the dominant group are changed into a new identity.

This theory developed out of Israel Zangwill's play "The Melting Pot" which was first performed in 1908. This metaphor refers to the process of fundamental transformation. According to Zangwill, in the process of blending, both majority and minority groups will change and make a major contribution to the development of a new and unique society. This theory can be represented by the following equation where A equals one ethnic group, B refers to another ethnic group and C implies a new group.

\[ A \rightarrow B = C \]

Horowitz (1975) defined this process as "Amalgamation" in which two or more groups unite to form a new group which is different from any of the component parts.

What cannot be explained by this perspective is how different ethnic groups in the host society maintained their ethnic identity without melting into a new identity. The melting pot theory fails to explain the experience of non-European ethnic groups. Both the Anglo-conformity and the Melting Pot theories had one common assumption which was the evaporation of identity of the ethnic groups in the dominant society. The melting-pot theory drew strong critics from many scholars (e.g., Kallen, 1925; Fairchild, 1926; Glazer & Moynihan, 1970).

2.4.3 Cultural pluralism

It was around mid-1960 that cultural pluralism, as an anti-assimilationist viewpoint, became the new perspective in the realm of the sociology of ethnic relations. Cultural pluralism attributed equality to all people from different ethnic minorities and valued the persistence of ethnic group cultures. The idea behind this is that each culture is able to offer something valuable to the society.

Cultural pluralism envisaged the preservation of the communal life of ethnic groups within the context of the host society. This theory may be represented by the following equation (Postiglione, 1983).
The classic notion of cultural pluralism appeared in the newspaper, *The Nation*, in a series of two articles under the title "*Democracy Versus the Melting-Pot*". Their author was Horace Kallen (1915). In fact, Kallen has been acknowledged as the leading philosophical exponent of the idea of cultural pluralism. He rejected the usefulness of the idea of Americanization or assimilation through the melting pot and proposed a society in which all ethnic groups retain their ethnic cultures and live in mutual respect.

Although, Kallen coined the term "cultural pluralism", he never empirically tested the concept. Glazer and Moynihan (1970) argued that cultural pluralism is inadequate through their observation that some ethnic groups have a changed identity resulting from interactions with other groups. The new identity is different in some respects from its original components.

From all of this, it would seem reasonable to conclude that there are two general theories of the adaptation of migrants, assimilation and pluralism. In effect, assimilation and pluralism form the two poles of a continuum reflecting the degree to which an ethnic group is supposed to adapt to the larger society. Each of them offers a coherent theoretical framework for the empirical study of ethnic groups which deserves attention.

Early perspectives on ethnicity were essentially "assimilationist". For a long time assimilation has been the dominant model and one of the most important conceptual tools for the study of ethnicity, particularly in the United States.

The term assimilation is associated with the dominant ideology, especially in the United States, in where the "good groups" were those that assimilate to the Anglo culture (Feagin, 1984). According to the assimilationist perspective, those who are different from the majority have to learn the distinctive language and norms of the dominant culture. They have to submerge their identities to a certain extent. The advocates of this approach maintained that with the passage of time, immigrant ethnic groups in large societies would first acculturate to the dominant culture and then be absorbed into the larger society (Smith, 1981).

In fact, assimilationist theorists argued that there would be an eventual elimination of all expressions of ethnicity. This is to say that immigrants gradually discard their own ethnic
ties and associate closely with members of the host group on the primary group level. Those who expose assimilation as a policy have an inability to tolerate ethnic or cultural diversity and therefore demand that those who differ from the mainstream norms should shed their culture. According to Newman (1973), the basic tenet of the assimilation ideology is that "over time, all groups will conform to the mores, life style and values of the dominant group" (1973:53). Therefore, within this perspective assimilation is viewed as a unidimensional process (Kim & Hurh, 1993).

It has been argued that assimilation policy is based on the idea of conformity and is directed at eliminating the minority groups as collective entities (UNESCO Joint Study, 1977). In other words, assimilation ideology denies the minority social recognition. Within this ideology, cultural diversity is seen as a problem that needs to be eliminated.

The works of Blau and Duncan (1967), Duncan and Duncan (1968) and Chiswick (1978) have generally supported the assimilation model. Their investigations based on American data found small ethnic differences on indicators of social and economic achievement.

However, recent writings on ethnicity avoid assimilation as a main concern. It is not surprising that this perspective has been criticized as biased in favor of the dominant culture. A cultural vacuum among ethnic group members is one of the negative consequences of full assimilation which in turn may result in marginality and social alienation (Van Oudenhoven & Willemsen, 1989). It is also important to recognize that the ideology of assimilation has not been found among immigrants who maintain their ethnic identity over time (Gordon, 1981) and, in some instances, reconstruct their ethnic environment in the host society (Wickher & Schoch, 1987).

With the passage of time, the assimilation perspective has declined in importance among those who study migration and minority groups. As Postiglione (1983) has pointed out, researchers in the United States have moved from an assimilation model to a pluralism model. In fact, there has been considerable redirection of the dominant perspective of assimilation which originally began with Horace Kallen.

According to Kallen, the heritage of all immigrant groups deserves to be protected and strengthened. Unlike many advocates of the Americanization movement, Kallen was not convinced that American culture needed to be protected from the threat of inferior
immigrants. He maintained that there is a great deal of good in cultural diversity. It is widely believed that Kallen was a key figure in the development of the idea of cultural pluralism.

From the pluralistic perspective, ethnic groups have the right to maintain their distinctive language and culture and expect public recognition of their difference. In many cases pluralism implies a rigid adherence to one's own ethnic culture which eventually leads to intergroup discrepancies and dissociation. In other words, pluralism contends that ethnic group members make a conscious effort to maintain significant parts of their ethnic lifestyle.

It is important to note that the policy of pluralism aims at two goals: (a) social equality by which members of the minority are granted the same favorable living conditions as the majority, and (b) social recognition by which the minority is given a chance to maintain and develop its culture and remain a collective entity (UNESCO Joint Study, 1977). Within the pluralism policy, cultural diversity is an asset that should be encouraged and expanded. The idea of cultural pluralism has frequently been described as "cultural democracy ", since it posits the right of ethnic groups to retain their distinctiveness and their own sub-cultural values and norms.

While the assimilation ideology insists on the elimination of ethnic boundaries which leads to homogeneity and national unity, the pluralistic ideology advocates diversity by maintaining such boundaries (Higham, 1984). In contrast to assimilationism, cultural pluralism assumes that society is given greater strength through the existence of diversity.

However, it should be pointed out that "Pluralism" has been used with a great variety of meanings in various contexts by social scientists. Wirth (1945) described pluralism as:

... the conception that variant cultures can flourish peacefully side by side in the same society. Indeed cultural pluralism has been held out as one of the necessary preconditions of a rich and dynamic civilization under conditions of freedom (1945:354).

This concept has been sub-divided into cultural and structural pluralism. Cultural pluralism implies that an ethnic group does maintain its distinctive cultural features such
as language and customs, whereas structural pluralism means that the members of the group interact socially with each other more than they do with out-group members. Gordon (1964) has argued that America is a structurally pluralistic society, but not culturally pluralistic. In other words, Gordon's argument is that while ethnic languages and customs are disappearing, the members of groups that had earlier been distinguished by these cultural features still interact with each other more often than they do with persons who do not belong to the group.

It is also worth noting that the philosophy of cultural pluralism that Kallen formulated was not popular in America. This is partially because of his inability to conceptualize in great detail what steps should be taken to implement cultural pluralism.

Theories in the field of inter-group relations may be classified according to the degree to which they adopt an assimilation or pluralistic perspective, for example the following:

- Deschamps and Doise (1978) advocate an explicit kind of assimilation. They suggested cross-cutting categorial distinctions through intermarriage of members of different ethnic groups.

- Social identity theory explicitly implies an assimilationist approach by assuming that the reduction of the salience of group boundaries will improve intergroup relations (Van Oudenhoven & Willemsen, 1989).

- De Jong (1989) emphasizes a pluralistic point of view, a tolerance for the existence of different ethnic groups within one neighborhood who explicitly are distinctive groups. He goes on to add that "It is possible to motivate people to be ethnically tolerant through reference groups, reference persons and normatively conforming to group norms" (1989:152).

In the broad sense of the term, the process of ethnic interaction can be divided into the overt behavioral or objective aspects and the social psychological or subjective aspects. The former refers to the assimilation process whereas the latter involves internalization of new values and beliefs, together with identification with the new society (Richmond, 1978). Up to this point I have concentrated on the notions of acculturation and assimilation. However, Clark, Kaufman and Pierce (1976) have argued that recent
investigators have shifted their interest from the acculturation and assimilation concepts to that of ethnic identity on the subjective side.

This is another aspect which is worthy of elaboration. My preoccupation throughout the next section will be to illuminate the notion of ethnic identity. In the following section, which deals with ethnic identity, I construct a series of headings under which the mass of material on ethnic identity can be subsumed.

2.5 THE NOTION OF ETHNIC IDENTITY

Although, in recent years, ethnic identity has emerged as one of the most widely studied areas in sociology, it has proven to be a very difficult concept to precisely define because of its complexity.

Ethnicity, which means to identify with one's ethnic group, is derived from *Ethnos*, the Greek word for nation. However, it should be acknowledged that there is no standard definition of ethnicity and ethnic group. As Hechter (1974) states: "Social scientists have often been content to consider ethnicity less as a phenomenon to be explained than as a given, a defining attribute of particular social groups" (1974:1151-1152).

Definitional and conceptual inconsistencies can be shown by reference to the works of some scholars. Gordon (1964) has used the term ethnic group in two different ways. His initial definition is as follows:

A convenient term for this sense of peoplehood is "ethnicity" (from the Greek word "ethnos", meaning "people" or "nation"), and we shall refer to a group with a shared feeling of peoplehood as an "ethnic group" (1964:24).

Later he claims that:

When I use the term "ethnic group", then, to refer to a type of group contained within the national boundaries of America, I shall mean by it any group which is defined or set off by race, religion, or national origin, or some combination of these categories (1964:27).

Gordon's first definition indeed refers to the subjective aspects of ethnicity while his second refers to objective aspects. (See Section 2.5.3.)
As Freedman (1976) has rightly pointed out, a great deal of confusion surrounded the usage and interrelationships of the terms "ethnic identity" and "ethnic group". However, one of the most valuable compendia on ethnicity is the Harvard Encyclopedia of American Ethnic Groups (Thernstrom, 1980). Thernstrom specifies 14 features which, in varying arrangements, typify ethnic groups: (a) common geographical origin; (b) migratory status; (c) race; (d) language or dialect; (e) religious faith or faiths; (f) ties that transcend kinship, neighborhood, and community boundaries; (g) shared traditions, values and symbols; (h) literature, folklore and music; (i) food preferences; (j) settlement and employment patterns; (k) special interests in regard to politics; (l) institutions that specifically serve and maintain the group; (m) an internal sense of distinctiveness, and (n) an external perception of distinctiveness. (p.vi)

2.5.1 Race and ethnicity

Of the various features of ethnicity, race, in many respects, is one of the most significant. Van den Berghe is one of the most recent advocates of using race as an important element of ethnicity (Bernstein, 1984). He considers race as a feature of ethnicity. However, Smith (1982) warns of the dangers of equating race and ethnicity, partly because there has always been the possibility of the biological and social definitions becoming confused.

Yinger (1981) has also made a distinction between race and ethnic group. According to him, ethnic group is a group that is different not only by race but also in language, religion and cultural background. Likewise Foster (1989) in her attempt to make statistical data on Australian society socially meaningful says:

A distinction can be made between concepts of race and ethnicity. At a simplistic level, a racial group can be differentiated because of a physically identifiable characteristics whereas an ethnic group is differentiated on culturally identifiable criteria (1989:84).

In short, it can be argued that ethnicity is based essentially on social and cultural characteristics while race is constructed primarily around physical traits.
2.5.2 Definition of ethnic identity

The concept of ethnic identity has been often defined as a set of an individual's thinking and feelings about his/her own ethnic group membership. Taylor and Simard (1979) described ethnic identity as "... that component of a person's self-definition which is derived from an affiliation with a specific group" (1979:66). In a similar vein, Vaughan (1987) defined ethnic identity as "the person's sense of self defined by membership in an ethnic group" (1987:74).

The multidimensional nature of ethnic identity in connection to both ethnic and dominant cultures has been investigated in various contexts such as the Welsh in Great Britain (Christian et al., 1976) and Italian and Greek Australians (Rosenthal & Hrynevich, 1985; Rosenthal, Whittle & Bell, 1989).

It is important to realize that ethnic identity is conceptually different from an individual's personal identity. Broadly speaking, a substantive distinction has been made in the literature between "personal identity" and "social identity" (for example, Tajfel, 1978; Cross, 1987; Hogg & Abrams, 1988). While personal identity includes an individual's relationships, such as being a daughter or friend, social identity refers to group membership such as being a French person or being a student.

In effect, social identity is a multi-faceted construct that consists of a number of different components. Ethnic identity can be considered a part of social identity which is defined by Tajfel (1982) as:

... that part of an individual's self-concept which derives from their knowledge of their membership of a social group together with the value and emotional significance of that membership (1982:24).

Such conceptualization implies that group identification has implications for an individual's emotions and self-regard. In other words, people's self-esteem are affected not only by their own behavior but also by the groups with which they are affiliated (Brewer, 1991; Hinkle, Brown & Ely, 1992).

What cannot be denied is that the concepts of personal identity and social identity are not mutually exclusive and can affect each other.
Another aspect which should be clarified in this discussion is the importance of contextual factors in ethnic identity. As Wallman (1983) has argued, ethnic identity is not a fixed and unchangeable attachment or commitment. Depending on the ethnic group and its situation, ethnic identity varies in terms of its salience, importance and strength. In other words, there is enough evidence to support the notion that, to a great extent, ethnic identity is determined by context (e.g., Vermeulen & Pels, 1984). This is to say that ethnic identity is dynamic and fluctuating in saliency depending on context. Therefore, it will be more salient in some situations than in others. For instance, McGuire et al.'s (1978) study found that ethnic identity is more salient when the individual is surrounded by members of a different ethnic group.

Cornell (1985) has offered a sociological explanation of the strength of ethnic identity. He has identified four potential bases of group affiliation: affinity or sentiment, interest, institutions and culture. Groups bound by sentiment are among the most permeable because feelings may be quickly satisfied or diffused. Interest groups may last longer but focus only on some aspects of members' lives. Institutional groups are more durable because they are based on regular members' contact and communication, and meet basic needs. Groups bound by culture have more longevity since "[they are] most closely linked by members' participation ... in systems of meaning and attendant patterns of interaction" (1985:5). According to him, the strength of ethnic group identity depends on the cultural, institutional and interest bases of ethnic boundaries.

Therefore, it is safe to say that ethnic identity cannot be studied without taking into account the social context. The literature also suggests that ethnic identity is a multifaceted concept which involves a variety of subjective and objective aspects. This is a significant issue that I want to develop a bit further here.

2.5.3 Objective and subjective aspects of ethnic identity

In definitions of ethnic identity, some writers have emphasized the social and cultural aspects of ethnic identity such as behavior, language and ethnic knowledge (for example, Bagley & Coard, 1975; Rogler, Cooney & Ortiz, 1980) and some have focused on feelings and attitudes (for example, Singh, 1977; Parham & Helms, 1981; Ting-Toomey, 1981; White & Burke, 1987).
In fact, ethnicity consists of two aspects: objective and subjective. Some social scientists emphasize the overt and objective factors of ethnicity. They define ethnicity as a construct which consists of some cultural elements such as language, religion, customs, social values and norms, region and nationality. For instance, Wirth (1945) described it as:

A group of people who because of their physical or cultural characteristics are singled out from the others in the society in which they live for differential and unequal treatment and who therefore regard themselves as objects of collective discrimination (1945:347).

Based on objective characteristics, Greeley (1974) defines an ethnic group as "a collectivity based on presumed common origin [like] race, religion, nationality and language" (1974:34).

On the other hand, some scholars emphasize the social psychological aspects in their definitions of ethnicity. Max Weber is known as an early proponent of this tradition. He viewed ethnic membership as a "subjective belief". Weber (1968) defined ethnic groups as:

... those human groups that entertain a subjective belief in their common descent ..., this belief must be important for the propagation of group formation; conversely, it does not matter whether or not an objective blood relationship exists. Ethnic membership (Gemeinsamkeit) differs from the kinship group precisely by being a presumed identity (1968:389).

In effect, Weber regarded ethnic groups as status groups or groups defined in terms of life style, social honor and prestige.

Like Weber, De Vos (1975) defined ethnicity as a "subjective sense of belonging". Ethnic consciousness is another subjective element which has been introduced by Patterson (1975). He viewed ethnicity as a "conscious sense of belonging".

In brief, ethnicity has an objective aspect such as language spoken and also a subjective aspect such as feeling of belonging. Having recognized the subjective and objective aspects of ethnic identity, it still remains to specify the different components of ethnic identity.
2.5.4 Components of ethnic identity

Ethnic identity is a complex concept, composed of various components. Because of employing different ways of conceptualization, a number of different classifications of components of ethnic identity have been proposed by scholars.

In a study of the relationship between parenting behavior and ethnic identity among high school students, Rosenthal and Feldman (1992b) identified two components of ethnic identity: ethnic behavior/knowledge and ethnic pride. They found that the quality of family relationships influences adolescents' evaluations of their ethnic group and also their ethnic pride. It was shown that parenting behaviors were associated with ethnic pride, but not with the knowledge or behavioral components of ethnic identity.

Several studies have been conducted on the effects of ethnic knowledge on ethnic identity. For instance, Bagley and Coard (1975) examined the relationship between ethnic knowledge and the rejection of ethnic identity among West Indian children in London. They found that there is a significant tendency for children who have poor knowledge of the West Indies and Africa to reject their ethnic identity. The study also indicated that children who rejected their cultural identity were more likely to have behavior problems in the classroom.

Share-pour's (1995) study suggested a positive relationship between civics knowledge about home country and evaluation of ethnic identity. More specifically, he found that children with a high level of knowledge about Iran had higher levels of ethnic identification and a more favorable appraisal of their Iranian identity.

On the other hand, Phinney (1990) has identified three components of ethnic identity: self-identification, sense of belonging, and attitudes toward ethnic group.

"Self-identification" refers to the ethnic label that an individual prefers to use for himself/herself. "Sense of belonging and attachment" implies that ethnic group members may use an ethnic label without having a strong sense of belonging to their ethnic group. In view of the importance of this feeling, some researchers have devised a number of items to measure it, such as "I am a person who feels a strong bond toward my own group" (Driedger, 1976); "I feel an overwhelming attachment to my own group"
Another component of ethnic identity is the evaluation of ethnic group members of their own group. In addition to ethnic-identification and a sense of attachment, ethnic members can have a positive or negative evaluation of their own ethnic group. Accordingly, Aboud (1987) has pointed out that ethnic identity and ethnic attitude are two different and independent concepts and therefore require separate measurements.

If we focus on identities alone, Katz (1976) has argued that ethnic identity is composed of three elements: affective, perceptual and cognitive. In this line of argument, Zajonc (1980) has suggested that affective, perceptual and cognitive elements may function independently of each other. However, Aboud (1987) has proposed a developmental sequence which begins with the affective component, followed by the perceptual, and finally leads to the cognitive component. Each develops in advance of the subsequent process. This sequence can be presented as follows:

   Affective --------> Perceptual ---------> Cognitive

According to Aboud, the relationship between ethnic attitudes and cognitive aspects of ethnic identity may vary at different developmental stages. In other words, the above sequence implies that ethnic attitudes precede and determine identification in the early years, but later, it is the perceptual and cognitive processes of identification which determine ethnic attitudes.

The concept of ethnic identity has been employed variously in the literature to refer to all of these components. However, researchers often have limited themselves to a single component without giving enough attention to other elements.

At this point, a further exploration needs to be made about the concepts of "ethnic group" and "ethnic identification".

2.6 ETHNIC GROUP

The term ethnic group describes a relatively defined group. Generally, the term refers to groups which are, to some extent, physically (e.g., in appearance) and culturally (e.g.,
in customs, values and beliefs) distinct. Such distinctiveness enables the dominant group members to recognize the members of an ethnic group. However, there is considerable variation among sociologists as to what these characteristics are.

Shibutani and Kwan (1965) defined an ethnic group as "... people who conceive of themselves as being alike by virtue of common ancestry, ..., and are so regarded by others" (1965:572). In an important study of ethnic relations, Schermerhorn (1978) described an ethnic group somewhat differently, "as a collectivity within a larger society having real or common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood" (1978:12).

In contrast to the above, Carlos and Padilla (1974) focused on relational characteristics, and identified social distance from a dominant group, pride in one's group, and generational and geographical proximity to the traditional ethnic group as main characteristics of an ethnic group. For some authors the distinctiveness of ethnic groups has been a major focus in defining them. In anthropological literature, the term ethnic group is defined as a group which has the following characteristics:

(1) is largely biologically self-perpetuating; (2) shares fundamental cultural values, realized in overt unity in cultural forms; (3) makes up a field of communication and interaction; (4) has a membership which identifies itself, and is identified by others, as constituting a category distinguishable from other categories of the same order (Barth, 1969:10-11).

It is true that ethnic group members share a set of cultural values that bind them together. This shared culture equips ethnic members with a sense of belonging. This is why many scholars have emphasized the common cultural pattern which makes the ethnic group distinguishable from other groups. For instance, Theodorson and Theodorson (1969) defined an ethnic group as:

A group with a common cultural tradition and a sense of identity which exists as a subgroup of a larger society. The members of an ethnic group differ with regard to certain cultural characteristics from the other members of their society (1969:135).
Francis (1947), however, has made a distinction between culture type and culture group. People with identical cultural traits like peasants of all regions and times belong to the same culture type, but not to the same culture group. Therefore, according to him, although every ethnic group has a distinctive culture, a common cultural pattern does not automatically constitute an ethnic group.

In an attempt to take into account the objective as well as subjective components of ethnic identity, Royce (1982) has suggested the following definition:

An ethnic group is a reference group invoked by people who share a common historical style (which may only be assumed), based on overt features and values, and who, through the process of interaction with others, identify themselves as sharing that style (1982:27).

The term ethnic group generally has been used to describe minority groups within a larger society. However, Vincent (1974) has distinguished minorities from ethnics. According to him, minority refers to a group whose members are subjected to prejudice and discrimination by the majority group whereas ethnic groups share common cultural norms, values and behaviors. In addition, members of an ethnic group recognize themselves and are recognized by others as being ethnic.

For the purpose of this study, the term ethnic group is used to define a subgroup whose members are perceived by themselves and others to have a common origin and culture and shared activities in which the common origin or culture is an essential ingredient (Yinger, 1985).

2.7 ETHNIC IDENTIFICATION

Ethnic identification has been often described as a feeling about ethnic membership and identity with the ethnic group. In other words, ethnic identification refers to the categorization of self as a member of an ethnic group. In fact, it provides an answer to the question that whether and to what extent a self-awareness takes place with an ethnic group. Aboud (1987) has defined ethnic identification as "... the sense of oneself as a member of an ethnic group, possessing attributes common to that ethnic group " (1987:32).
Ethnic identification occurs when the individual believes he/she has a common origin with that ethnic group. Lewin (1948) has argued that the individual needs to achieve a firm sense of identification with the culture of the in-group in order to find a secure sense of well-being. In this connection, studies of ethnic identity have suggested that a strong ethnic identity is often associated with high self-esteem (Ethier & Deaux, 1990; Phinney & Alipuria, 1990; Phinney, 1992).

Much of the earlier research on ethnic identification has used dolls. The best known study that made use of dolls was that of Clark and Clark (1940). They showed preschool Black children two sets of dolls which were identical except for skin and hair color. They asked each child to select "the doll that looks like you"; "the doll that is a nice doll"; "the doll that looks bad"; "the doll that you like to play with" and some similar questions. The Clarks' aim was to assess the children's knowledge of racial differences, racial preferences and racial self-identification. The reason for using the doll instrument in order to study Blacks' acceptance or rejection of their racial identity was simple: the subjects were children.

This study showed that the Black children had a strong preference for the white doll. When they were asked: "Give me the doll that looks like you", about 33 percent of the Black subjects selected the white doll. Many authors have discussed the meaning and implications of such a level of misidentification (e.g., Goodman, 1952; Morland, 1962; Milner, 1975; Banks, 1976; Gordon, 1980; Aboud, 1987). This result was generally attributed to the subordinate position of Blacks in society. It is worth pointing out that Aboud (1987) interpreted it as the result of the prepotency of the affective process of identification in the early years of childhood. (See Section 2.5.4.)

However, almost thirty years later, Greenwald and Oppenheim (1968) have argued that the high level of misidentification among Black children can be attributed to the nature of the stimulus materials used. They asked their subjects to identify with three sets of skin colors. By introducing mulatto dolls as an intermediate stimulus, between the two extremes, the misidentification among Black children decreased to 13 percent. This result was also ascribed to the subsequent improved position of Blacks in society, and the rise of the "Black is beautiful" movement.

The use of white and black dolls in research on Black children was soon taken up by other researchers. However, it is important to note that there have been various
methodological problems in using dolls to measure ethnic identity. The most important points of criticism that can be put forward are as follows.

1. The use of a doll to represent an ethnic group: It must be admitted that children are less accustomed to black dolls. As Tyson (1985) has suggested, the existence of White identification and preference among Black children might be due to the fact that both Black and White children have greater familiarity with white dolls.

2. Validity: The main question is what aspects of ethnic identity can be measured with this technique. Koot and Venema (1985) have argued that the only aspect about which the doll instrument can give information is the subjective dimension of racial identity. Hutnik (1986) has also maintained that the classical studies that aimed to measure ethnic identification such as the doll research (Clark & Clark, 1939; Morland, 1962) and the line drawing research (Horowitz, 1936) merely studied ethnic preference.

3. Forced choices: The instruments used in the studies of ethnic identification forced the children to make a choice between a White or Black stimulus. They required the acceptance of one stimulus and rejection of the other.

In addition, the work of Clark and Clark which was widely accepted for many years, has been recently criticized on the ground that it failed to make a clear distinction between self-esteem and group identification (Yinger, 1985). Black children in spite of having high self-esteem may still identify themselves with Whites because they understand that Whites benefit from better social conditions.

In conclusion, several authors have cast strong doubts on the use of dolls to measure ethnic identity (e.g., Wylie, 1976; Stone, 1981). Other methods to measure ethnic identity were increasingly employed in the 1970s and 1980s. For example, ethnic identity has also been investigated by using photos (Milner, 1975), pictures (Richardson & Green, 1971), questionnaires and interviews (Bagley & Verma, 1978) and observation (Koot, 1983).

In comparing earlier with later studies of Black racial identity, Simmons (1978) identified a link among "subjects", "method" and "identity". The earlier studies were mainly of children, using doll and picture tests and concerned with the children's attitude
toward the Black race. The later studies were mostly of adults, using various types of self-concept scales, and dealt with the individual's sense of self-worth.

**THE VARIOUS INFLUENCES ON THE RELATIONSHIP**

To sum up, the focus of the present chapter has been on the concepts of assimilation and ethnic identification. During the course of the chapter, it has become clear that assimilation and ethnic identification are complex and multifaceted phenomena. It is hoped that it has shed light on the clarification of both concepts and their dimensions. In the following chapter, I shall examine the relationship between assimilation and ethnic identification and also the influence of some demographic and social factors on them.

1. To identify the demographic and social factors which exert influence on children's assimilation and ethnic identification.

2. To determine the different theoretical models which appear to be important for the study of assimilation and ethnic identification.

3. To identify and discuss existing gaps in the literature on this topic; and

4. To develop the research questions and hypotheses of the study.

The information gained from the literature review is used to develop the study design, which will be discussed in detail in Chapter 5. In the following section, I shall briefly examine the influence of some demographic and social factors on ethnic identity and assimilation.

### 3.2 VARIABLES AFFECTING ETHNIC IDENTITY AND ASSIMILATION

Theoretical considerations lead us to anticipate that a number of demographic and social variables may influence ethnic identification and assimilation. In previous research, variables such as age, sex, length of stay in the host society and communication ability have been found to differ between those who have a strong ethnic identity and
CHAPTER THREE

THE VARIOUS INFLUENCES ON THE RELATIONSHIP BETWEEN ASSIMILATION AND ETHNIC IDENTIFICATION

3.1 INTRODUCTION

The review of the literature presented in the preceding chapter provides a basis on which one can identify the influences of various demographic and social variables on assimilation and ethnic identification, and also the relationship between the two constructs. The purpose of this chapter is:

1) to identify the demographic and social factors which exercise influence on children’s assimilation and ethnic identification;

2) to determine the different theoretical models which appear to be important for the study of assimilation and ethnic identification;

3) to identify and discuss existing gaps in the literature on this topic; and

4) to develop the research questions and hypotheses of the study.

The information gained from the literature review is used to develop the study design which will be discussed in detail in Chapter 5. In the following section, I shall briefly examine the influence of some demographic and social factors on ethnic identity and assimilation.

3.2 VARIABLES AFFECTING ETHNIC IDENTITY AND ASSIMILATION

Theoretical considerations lead us to anticipate that a number of demographic and social variables may influence ethnic identification and assimilation. In previous research, variables such as age, sex, length of stay in the host society and communication ability have been found to differentiate between those who have a strong ethnic identity and
those who do not. However, the unique characteristics of each ethnic group make it difficult to draw general conclusions and comparisons across various studies.

It also should be admitted that the strength and direction of effects of demographic and social variables on ethnic identity and assimilation have been, to some extent, unclear in previous studies. This is partly due to the complexity of their direct and indirect effects.

A further point that needs to be made is that in the effort to find factors which may be important to this study, the literature relevant to both adults and children is reviewed. It is acknowledged that there is a risk in generalizing the results of studies done with adults to children. However, at a minimum the results of such research provide hypotheses which can be worthy of investigation. Whenever possible research carried out among children is used. While not many studies concerning the simultaneous effects of assimilation and ethnic identification on ethnic children is available, the work of Phinney and Rotheram (1987), Hutnik (1991) and a few others does provide valuable research insights.

In the subsections which follow, the literature is reviewed with regard to the effects of some demographic and social structural variables on ethnic identity and assimilation.

3.2.1 Developmental stage

Studies in cognitive development have made it clear that age is an important variable for the study of identity formation, and that stages of development can be important in the formation of ethnic identity.

According to the developmental model, with increasing age, children are more likely to have an achieved ethnic identity. In other words, ethnic identification may become clearer as the child's age increases. Aboud and Mitchell's (1977) study found Indian children in grade one to be more accurate than those in kindergarten in selecting their own racial label. Ramsey (1987) has shown how young children's understanding of ethnic identity is dependent on their level of cognitive development. Similarly, Proshansky (1966) has maintained that in-group preferences tend to increase by age.
Studies of age effects among Black children suggested either an increase in own group preference (Asher & Allen, 1969; Hraba & Grant, 1970; Fox & Jordan, 1973; Semaj, 1979; Spencer, 1982) or no change (Katz, Sohn & Zalk, 1975; Williams, Best & Boswell, 1975; Epstein, Krupat & Obudho, 1976; Aboud, 1980). It comes as no surprise to find that no study reported a decrease in own group preference with age.

Share-pour's (1995) study showed that age had a significant effect on the evaluation of ethnicity. More specifically, older students made more favorable appraisals of ethnic identity than younger ones. This finding is consistent with Rosenthal and Hrynevich's (1985) Australian results. They found that although younger children tend to differentiate their own ethnic group from the others, they are less likely than adolescents to perceive their own ethnic group in terms of a culturally cohesive entity.

In brief, some discrepancies in the findings of ethnic identity studies may result from the fact that subjects under investigations are at different stages of cognitive development.

3.2.2 Sex differences

The review of the literature indicated mixed and inconclusive results for the relationship between sex and ethnic identity.

Rosenthal and Feldman's (1992b) study among high school students in the United States and Australia showed that there is no difference between boys and girls in the extent to which they identify with their ethnic group. Similarly, Richman et al. (1987) have concluded that there is no sex difference in overall acculturation level. Only in the area of sociability is there a slight sex difference, with women manifesting a lower acculturation level. Padilla (1980) also has maintained that sex is not a critical variable in acculturation.

In contrast, many authors have emphasized the importance of sex (e.g., Masuda, Hasegawa & Matsumoto, 1973; Szapocznik & Kurtines, 1980; Ullah, 1985).

There is also disagreement in the literature as to whether men have higher ethnic identification than women. In this connection, contradictory results have been reported, depending on the respondents and their social context.
Asher and Allen (1969) found that Black female children chose a black puppet more than Black male children. A study by Ullah (1985) among second generation Irish youth showed that girls were more likely to adopt an Irish identity than boys. A similar result was found among Chinese-American students (Ting-Toomey, 1981) and Japanese respondents (Masuda et al., 1973).

A study carried out among Iranian children in Australia suggested that gender is an important analytic variable because it represents distinct patterns of experience in terms of the maintenance of ethnic identity (Share-pour, 1995). It was shown that sex was consistently and highly related to the children's attitudes toward the Iranian school, civics knowledge, degree of ethnic identification and appraisal of ethnic identity. That is to say, girls had more positive attitudes toward the Iranian school and more knowledge about Iran than boys. In addition, compared to boys, girls had a higher level of ethnic identification and a more positive evaluation of Iranian ethnic identity. Likewise Hogg, Abrams and Patel (1987), in a study of Indian and Anglo-Saxon British adolescents, found that girls were more willing to interact with in-group members than boys.

Conversely, Fathi's (1972) study among Jewish youth in Canada showed that boys have greater preference for ethnic norms than girls. The result was attributed to the Jewish emphasis on male dominance. Brand, Ruiz and Padilla (1974) reviewed the literature and found that the majority of studies concluded that females conformed to the Anglo norm more than males.

It is important to note that sex differences in students' behavior have been documented frequently in empirical research. Boys are shown to be friendlier than girls (Hallinan & Teixeira, 1987), to establish less intimate friendships (Eder & Hallinan, 1978), to change friends more frequently (Epstein, 1983) and to play in larger groups (Lever, 1978). Felson (1990) found sex differences in children's self-appraisals of academic performance. Boys tended to be more negative about their performance than girls.

Scholars also have found some evidence that sex and race interact to produce unique effects on children’s friendships. For example, Black girls perceive themselves to be less powerful in relation to their peers than do Black boys (Hare, 1979) and are more isolated socially in desegregated classrooms (Schofield, 1982).
In conclusion, it can be hypothesized that the differences found between boys and girls are a product of their experience and socialization processes.

3.2.3 Length of residence

Length of residence in the host society is another important predictor variable in determining the extent of ethnic identification and assimilation. In effect, ethnic identification has often been described as a process dependent mainly on length of stay (White, Biddlecom & Guo, 1993). According to this perspective, due to greater contact with the dominant culture, the second and third generations of immigrants have less ethnic identification and higher assimilation than their parents.

Padilla, Wagatsuma and Lindholm (1985) found that generational status was directly associated with level of assimilation. While the first generation appeared the least assimilated, the second generation was considered as the generation in transition, caught in a conflict between their parent's culture and that of the larger society.

In a study of three generations of Japanese-Americans, Woodrum (1981) found that in several dimensions of social and cultural life such as English proficiency, religious affiliation, participation in voluntary associations and attitude towards marriage, the second and third generations of Japanese-Americans have been more Americanized than the first generation.

In another study carried out among Korean immigrants in the United States, Kim and Hurh (1993) employed length of residence as the key factor in explaining sociocultural adaptation. They found that as length of residence in the United States increases, the proportion of the respondents who eat American food for breakfast and lunch also increases. They also found that the proportion of the respondents who regularly read American newspapers, have American friends and use English at home and the workplace increases substantially as length of residence in the United States increases.

Minoura (1992) studied the assimilation process of a sample of Japanese children growing up in Los Angeles. She found a significant correlation between the incorporation of the American cultural pattern and length of stay. More specifically, the
more the children stayed in the United States, the higher was their internalization of the American cultural meaning system.

Rosenthal and Feldman (1992a) also examined the effects of length of residence on the nature of ethnic identity among Chinese-American and Chinese-Australian adolescents. Their study showed that although length of residence had a negative effect on ethnic identification, ethnic knowledge and ethnic behavior, it had no effect on ethnic attachment and evaluation of ethnic identity. The striking feature of this study is that the different components of ethnic identity were taken into account. Perhaps the most notable finding in this study concerned the differential effects of length of stay on various components of ethnic identity.

To conclude this brief review, one may say that duration of residence in the host country is an important factor for the increasing probability of contact with majority group members and therefore is expected to be positively associated with assimilation.

3.2.4 Ethnic density

The size and ratio of ethnic groups with respect to the dominant group are important factors for every aspect of their situation in the society. Murguia (1975) has identified the numerical size of the ethnic group as one of the important determinants of assimilation. According to him, if the minority is small in relation to the majority and is scattered throughout a large territory, the likelihood of assimilation is great since the minority will not be able to provide sufficient cultural reinforcement to remain culturally distinct. On the other hand, if the minority is large and closely settled, there will be little assimilation because the minority will not come into much contact with the dominant culture. Similarly, Garcia and Lega (1979) have maintained that ethnic identity has a positive relationship with the ethnic density of the neighborhood.

It is also expected that children living in low ethnic density neighborhoods would be more acculturated. Padilla (1980) has argued that the more acculturated individuals reside in the neighborhoods with low ethnic density.
3.2.5 Communication ability

A number of studies have suggested that language is one of the most important dimensions of ethnic identity (Taylor, Bassili & Aboud, 1973; Giles et al., 1976; Giles, Taylor & Bourhis, 1977; Leclezio, Louw-Potgieter & Souchon, 1986; Giles & Johnson, 1987). In fact, language is a major symbol of social psychological distinctiveness for an ethnic group.

Following contact and interaction, it is common to find that a language shift typically occurs. To put it simply, contact between members of migrant and host groups facilitates the assimilation process. As Padilla (1980) says "Ethnic groups whose members are slow to interact with the members of the host culture will show a slower rate of acculturative change than will ethnic groups who find interaction easy" (1980:50).

From this perspective, at the core of the notion of assimilation is the contact between two groups. Without contact and communication, there is no assimilation. It is also important to note that such variables as the nature, purpose and duration of communication contribute to the assimilation process.

It is fair to say that language is one of the most widely used variables for studies about the assimilation process. The assumption is that there is a positive relationship between familiarity of the language of the host culture and assimilation. In a study of Thai students in the United States, Lakey (1988) found a significant relationship between the degree of communication difficulty and the level of cultural adaptation. Likewise, Minoura (1992) demonstrated a high correlation between the incorporation of American cultural patterns and proficiency in English and degree of English usage among Japanese children in the United States. It was found that higher proficiency in English was related to greater internalization of American meaning systems.

3.2.6 Ethnic knowledge

The domination of cognitive processes of identification has been well-illustrated in Tajfel's (1978) research. From this point of view, it might be said that ethnic knowledge as a cognitive component of ethnic identity may influence the assimilation and ethnic identification processes.
Bagley and Coard (1975) investigated the relationship between ethnic knowledge and rejection of ethnic identity among West Indian children in London. They found that there is a significant tendency for children who have a poor knowledge of the West Indies and Africa to reject their ethnic identity.

In a recent study, Phinney, Chavira, and Tate (1993) examined the effect of negative or neutral information about ethnic groups on adolescents' ethnic group ratings and the role of self-esteem and ethnic identity in mediating this effect among Hispanic high school students. It was found that negative information resulted in lower overall ethnic group ratings but not in lower ethnic self-concept.

Therefore, it is theoretically plausible to argue that ethnic knowledge may affect children's level of assimilation, ethnic identification and their evaluation of ethnic identity.

3.2.7 Educational influences

Public and ethnic education are additional factors which may influence children's ethnic identity. In a study among Japanese children growing up in Los Angeles, Minoura (1992) found a significant correlation between the internalization of American cultural norms and children's attitudes towards their American school versus their Japanese ethnic school. More specifically, the more they liked the American school, the higher was their incorporation of the American cultural meaning system. However, it can be argued that the author followed the bi-polar model in the operationalization of the children's attitudes towards public and ethnic school. In other words, only one question was designed to tap both dimensions.

In the present study, consistent with the bi-dimensional model, I treat children's attitudes towards the Iranian school and their integration in the Australian school as separate dimensions. Therefore, separate measures were designed in order to assess their independent effects on children's assimilation, ethnic identification and evaluation of ethnic identity. (For a discussion of bi-polar and bi-dimensional models, see Section 3.3.)

From the review of the literature presented in the preceding subsections, some personal and social-structural variables likely to influence assimilation and ethnic identification
were identified. However, it still remains to specify the theoretical frameworks which have been employed to guide the research into the relationship between assimilation and ethnic identification. I shall discuss this issue in the following section.

3.3 TWO THEORETICAL PARADIGMS

An important theoretical issue is whether ethnic identity is necessarily associated with the degree of assimilation, or conversely, whether they are independent. In this regard, two distinct models have been proposed. In other words, two basic approaches to the relationship between assimilation and ethnic identity have been used most often to study ethnic groups: a linear model and a two-dimensional model (sometimes called bi-polar and bi-dimensional models).

What must be acknowledged is that a review of the theoretical literature found mixed and inconclusive results for the relationship between assimilation and ethnic identification. The central task of the following subsections is to examine each approach in its own right and to provide some examples of each.

3.3.1 The linear approach

Early perspectives on the relationship between assimilation and ethnic identity were essentially "linear" or "bi-polar". The linear approach assumes that if immigrants maintain ethnic attachment, the degree of their integration into the new society would be considered weak. On the contrary, if they are essentially integrated into the new society, they will have a low degree of ethnic attachment and loyalty. Therefore, it can be argued that this model advocates a simple linear relation between ethnic identity and assimilation.

In fact, this is a single continuum model in which ethnic and host cultures are regarded as mutually exclusive. According to this model, as new norms and associations are acquired, traditional ones are relinquished (Martinez & Mendoza, 1984). This model assumes that unilinear assimilation will result in a loss of ethnic identity. It implies that the more assimilated the individual, the less identification there will be with his/her ethnic origin (Porter & Washington, 1993).
From this point of view, ethnic identity is conceptualized as a continuum from strong ethnic identification at one end to strong identification with the majority group at the other. The basic assumption of this model is that the strengthening of one side is equal to the weakening of the other. Consequently, a high involvement in the mainstream society requires losing ethnic identity. In this sense, ethnic and host cultures are viewed as incompatible.

In a study among Vietnamese-American college students, Nguyen and Peterson (1993) examined the relationships of depressive symptoms and stressful life events with acculturation into American society. The acculturation scale was conversely regarded as a measure of the subjects' ethnic identification. They regarded identification with Vietnamese society and acculturation into American society as two extremes of a single continuum. It was found that acculturation into American society was positively associated with increased numbers of depressive symptoms and stressful life events. It was concluded that "perhaps the lack of identification with a single culture leads to depression" (1993:69). However, there is a great deal of confusion in their conceptualization of ethnic identification and acculturation. They paid no attention to the differences between the two concepts or to their components.

By following the bi-polar approach, Makabe (1979) examined the relationship between ethnic identity and social mobility among a group of second generation Japanese in Canada. It was shown that ethnic group identity tends to be more weak among those who have experienced greater mobility in their occupation and place of residence than among those who have not achieved such social mobility.

In another study based on the linear model, Suinn, Knoo and Ahuna (1995) employed the Asian Self-Identity Acculturation Scale (ASIA) to carry out a cross-cultural study of Asian acculturation. In this study 284 Asian-American students in the United States and 118 Singapore individuals in Singapore completed the questionnaire. Factor analysis identified 5 factors underlying the acculturation scale: cultural preferences, ethnic interaction, generational identity, affinity for ethnic identity and pride, and food preferences. It was found that Singapore Asians achieved a score indicative of Asian identity, whereas Asian Americans obtained a score indicative of Western acculturation.

Some other research indicates support for the bi-polar assimilation/ethnic identification model (for example, Fong, 1973; Levine & Rhodes, 1981; Montero, 1981; Elias &
Blanton, 1987). Studies of the Japanese-American, Mexican-American, and Chinese-American ethnic groups have also used this approach (for instance, Kitano, 1969; Grebler, Moore & Guzman, 1970; Montero, 1981; Shih-Shan, 1986).

Despite the above evidence that support a linear relationship between assimilation and ethnic identity, the research findings are equivocal. Indeed, the assumption of a one-to-one correspondence between assimilation and ethnic identification has recently been criticized. This is mainly due to the fact that ethnic and mainstream cultures are treated as mutually exclusive. In other words, the critics argue that the linear approach assumes a mutually exclusive and a zero-sum model (Kim & Hurh, 1993), when in fact there is evidence to the contrary.

As Sanchez and Fernandez (1993) have pointed out, treating ethnic and mainstream identification as opposite poles of the same continuum inaccurately conceptualizes ethnic attachment and mainstream acceptance as mutually exclusive attitudes.

Kim and Hurh (1993) have argued that the two theories, assimilation and pluralism (see Chapter 2), are mutually exclusive and offer a zero-sum model. Put another way, it is a common idea in both theories that if ethnic group members continually maintain their ethnic ties, they are necessarily considered to be low in the degree of immersion into the host society. However, Kim and Hurh argued that such an assumption limits the utility of the two theories and offers a simplistic view of immigrants’ adaptation. In fact, they promote an additive mode of adaptation based on the idea of non-exclusiveness between the assimilation and ethnic identification processes. (See Section 3.3.2.)

It can be argued further that the bi-polar model ignores the fact that members of ethnic minority groups may present different degrees of immersion into their own and into the dominant culture (Mendoza, 1989). The linear model assumes that individuals are forced to reject one culture over the other, therefore implying the notion that simultaneous involvement with both cultures is not possible. Consequently, the advocates of the bi-polar approach have not examined simultaneously both assimilation and ethnic attachment. It is interesting to note that Sanchez and Fernandez (1993) have attributed the responsibility for past conflicting findings to the assumption that the two dimensions are opposite extremes of the same continuum.
3.3.2 The bi-dimensional approach

On the other hand, the alternative model maintains that identification with the dominant culture and with the ethnic group are two independent processes. According to the bi-dimensional model, a strong ethnic identity does not necessarily require a weak relationship with the mainstream society and culture. The notion of bi-dimensionality in ethnic identification research is a somewhat recent view (Sanchez & Fernandez, 1993).

According to this approach, we need a perspective which recognizes that assimilation and ethnic attachment are not necessarily mutually exclusive. The proponents of this model have recognized the need to consider the degree of immersion into both the ethnic and host cultures (Berry, Trimble & Olmedo, 1986). For instance, Barth (1969) has argued that while the ethnic markers such as language and dress may change over time, the process of self-identification does not necessarily change. In this sense, ethnic groups may have high behavioral assimilation while still maintaining a strong sense of ethnic identification. Similarly, Gordon (1964) has maintained that cultural assimilation may occur independently of identificational assimilation. Put another way, ethnic group members may assimilate into the dominant culture without losing their ethnic identity.

From this point of view, the degree of acquisition of the dominant culture is not necessarily associated with abandonment of traditional culture (Sanchez & Fernandez, 1993). Consequently, the individual can assimilate into the majority culture and still preserve the culture of his/her own ethnic group (Padilla, 1980; Szapocznik & Kurtines, 1980; Martinez & Mendoza, 1984; Keefe & Padilla, 1987; Rodriguez, 1989). This means within this theoretical framework, identity with the dominant culture and the culture of origin are regarded as separate dimensions (Porter & Washington, 1993).

A number of studies are based on the two-dimensional model (e.g., Zak, 1973; Szapocnik & Kurtines, 1980; Ting-Toomey, 1981; Hutnik, 1986). In effect, numerous studies have suggested that there can be persistence of a high degree of ethnic identification even when awareness of ethnic culture has declined; this result has been found among Chinese-Americans (Yao, 1983), Japanese-Americans (Clark, Kaufman & Pierce, 1976; Woodrum, 1981; Kendis, 1989; Fugita & O'Brien, 1991), and Mexican-Americans (Clark et al., 1976; Garcia, 1982; Keefe & Padilla, 1987). It will be worthwhile to provide a few examples in some detail.
Arbona, Flores and Novy (1995) investigated the adequacy of Keefe and Padilla's (1987) bi-dimensional model of cultural orientation on a sample of Mexican-American students. It was shown that acculturation and ethnic persistence may occur simultaneously and acculturation indices may not be good predictors of ethnic identity.

Chen and Shanley (1994) examined whether ethnic identity and cultural experiences would affect Chinese graduate students' evaluation of Chinese design adapted to contemporary garments. The subjects were shown four garments ranging from no ethnic influence to full traditional Chinese dress. It was found that the students' evaluations of the garments were related to their increased cultural contact, not to their ethnic identification.

In a study among Hispanic students, Sanchez and Fernandez (1993) studied the independent effects of ethnic and mainstream identification on acculturative stress and stress produced by discrimination. The results indicated that American identification (not Hispanic identification) predicted a significant amount of variance in both acculturation stress and perceptions of discrimination. Consistent with the bi-dimensional approach, this study provided evidence for the independence of the two dimensions of self-identification (i.e., ethnic and mainstream). More specifically, the individual's level of ethnic identification was unrelated to his/her level of identification with the host group.

In another study carried out in the United States, Kim and Hurh (1993) investigated the adaptation patterns of Korean immigrants. They focused on the social and cultural life of the respondents such as friendship and food habits. By combining different response patterns, they identified the following types of adaptation:

1. **Replacement**: This is a type of adaptation which refers to the acceptance of the lifestyle of the dominant society and detachment from ethnic culture. The assimilation theory (see Chapter 2) is an example of this type of adaptation.

2. **Addition**: This refers to a model of adaptation in which ethnic group members maintain their ethnic culture. However, they also gradually become more assimilated in some aspects of sociocultural life.
(3) **Blending or synthesis:** This is a type of adaptation which is based on the acceptance of the lifestyle of larger society and maintenance of ethnic ties.

(4) **Attachment:** This model of adaptation refers to the retention of ethnic social and cultural ties and rejection of the host society. Pluralism (see Chapter 2) is an example of this model.

(5) **Marginalization:** This is a type of adaptation which means that ethnic group members have no attachment to either their own ethnic group or the majority group.

The authors employed the above model to investigate the social and cultural life of Korean immigrants in the United States. The results suggested that immigrants demonstrate different types of adaptation in the various aspects of their social and cultural life, including both zero-sum and non-zero sum processes.

They found a zero-sum process in some dimensions of the Koreans' social and cultural life such as food habits, church affiliation and kinship contact. In these aspects where the two processes, retention of ethnic culture and assimilation into the host society, cannot occur simultaneously, respondents experienced either replacement or pluralistic adaptation.

On the other hand, the respondents demonstrated a non-zero sum model or an additive pattern of adaptation in three aspects of their social and cultural life: association with both American and Korean friends, regular reading of both American and Korean newspapers, and use of both English and Korean language. In this sense, the process of additive adaptation implies the notion that both ethnic retention and assimilation can take place simultaneously in some dimensions of the social and cultural life of ethnic group members. In fact, Kim and Hurh have used the term "additive adaptation" or "non-zero sum model" to represent the bi-dimensional model.

It is worth noting that typologies combining the dimensions of acculturation and ethnic identification have been proposed by several other investigators. For example, taking the bi-dimensional model as a point of departure, Berry made a further advance. In his conceptual scheme, Berry (1980) introduced the notion of "integration" which
accommodates both acculturation and the maintenance of ethnic culture. According to him, attitudes toward the fostering of out-group relationships and toward the maintenance of ethnic identification are independent of each other. Thus one could have a strong ethnic identification and also establish strong ties to the dominant culture.

By criticizing the conventional bi-polar approach, Berry (1980) has identified two questions of crucial importance to all groups and individuals undergoing acculturation: "Are positive relations with the dominant society to be sought?" and, "Is my cultural identity of value to be retained?". From this perspective, there are four possible ways of identification with two cultures.

By answering "Yes" to the first question, we have two positive varieties of acculturation: assimilation and integration. The only difference between these two processes is the contrasting value placed on the maintenance of cultural identity.

By answering "No" to the first question, two negative types of acculturation emerge: rejection and deculturation. In the case of rejection, self-imposed withdrawal from the dominant society and retention of cultural identity is the option taken. Deculturation refers to the feelings of alienation and loss of identity. According to Berry, this leads to what has been termed acculturative stress. The following table presents his conceptual scheme.
Table 3.1
Dichotomous answers to questions of acculturation

<table>
<thead>
<tr>
<th>Varieties of Acculturation</th>
<th>Retention of Cultural Identity</th>
<th>Positive Relationship to Dominant Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assimilation</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Integration</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rejection</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Deculturation</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>


It is important to recognize that this model accounts for attitudes toward both the retention of ethnic heritage and relations with the dominant culture. It treats the two processes as separate dimensions.

The bi-dimensional paradigm also maintains that ethnic identification is independent of styles of cultural adaptation. Hutnik (1986) employed the two-dimensional model to investigate the relationship between modes of social adaptation and patterns of ethnic identification among ethnic adolescents in England. He argued that ethnic identity is functionally autonomous from the individual's everyday behavior. More specifically, the ethnic individual may strongly identify with his/her own ethnic group while yet being entirely assimilated into the dominant culture.

The advantage of Hutnik's study is that he used a quadra-polar model in his study of ethnic identity. However, in order to examine the relationship between ethnic identification and everyday behavior, he did not make a distinction between different realms of everyday life such as cultural and structural. In other words, the confusion of structural and cultural levels is obvious in his work.
What cannot be denied is that the bi-dimensional model has received strong support (e.g., Clark et al., 1976; Der-Karabetian, 1980; Ting-Toomey, 1981; Woodrum, 1981; Garcia, 1982; Yao, 1983; Yancey, Erickson & Leon, 1985; Keefe & Padilla, 1987; Kendis, 1989; Fugita & O’Brien, 1991).

Another point which deserves attention is the importance of bi-cultural identification for the psychological functioning of ethnic minorities. Whether identification with ethnic culture or with mainstream culture reduces psychological stress among ethnic group members has been the object of numerous studies (e.g., Mena, Padilla & Maldonado, 1987; Castro et al., 1991). It is worth pointing out that advocates of the bi-dimensional approach have argued that a positive ethnic identification, together with feelings of understanding and belonging to the dominant culture, result in better psychological functioning among ethnic group members (Padilla et al., 1991). In fact, the two-dimensional model has been employed by some scholars such as Padilla to prove that bi-culturalism would result in better psychological adjustment for ethnic minorities.

3.4 LIMITATIONS OF THE LITERATURE

The review of assimilation and ethnic identification literature illuminates several important lacunae in this field.

First, one major weakness of ethnic identity research is that there is far too much reliance on investigations conducted with just one minority group, namely Black Americans. Little is known about ethnic identification among other ethnic groups especially when they are from a completely different cultural backgrounds. It is crucial to recognize that Muslim children with a collectivist culture might have different patterns of assimilation and ethnic identification than that of children from other ethnic groups. In other words, the factors affecting assimilation and ethnic identification among American Black children may not be the same in a different minority group. How generalizable the notions and findings from the Black-White studies are to Iranian children in Australia is, of course, unknown.

In addition, while in previous studies the differences in physical characteristics were most apparent to children, the present study concerns a specific context in which the physical differences are less obvious to young children and their reactions may depend more on
social rather than physical attributes. Furthermore, studying various ethnic groups in different contexts makes it possible to understand similarities and differences among them.

Secondly, most studies have treated ethnic identification as a simple either/or choice. Put another way, ethnic identification has been operationalized as an all-or-none categorization (e.g., Rotheram-Borus, 1990). However, it is crucial to realize that the problem is too subtle to be treated in an "either/or" fashion. It is important to underscore that ethnic group members may choose to identify exclusively with their own group and culture, or conversely, they may identify exclusively with the dominant group and dissociate themselves from their ethnic group. It is also likely that ethnic individuals identify with both the ethnic and the dominant groups or dissociate themselves from both groups (Hutnik, 1991). This is the reason why in the present study, the instruments were devised in such a way as to allow respondents to indicate identification even with neither or both groups.

Moreover, it seems clear that for the study of ethnic identification among early adolescents, the doll and picture techniques would be inadequate (see Chapter 2). It is extremely important to examine their modes of ethnic identification and assimilation in different areas of personal and social identities.

Another common flaw is in the way of operationalization of assimilation and ethnic identification. Most scholars who have criticized the bi-polar approach, have not paid enough attention to the different components of assimilation and ethnic identification and also to the nature of the relationship between the two sets of components. They merely have rejected the correspondence of two general concepts without taking into account their different dimensions. What such an approach does not catch is the nature of relationship between different components of assimilation and ethnic identification. Therefore, additional research would be useful in order to gain a better understanding of the relationship between the two constructs with an emphasis on their different dimensions.

Assimilation is most commonly defined in the theoretical literature as a concept consisting of cultural and structural aspects. Ethnic identity is also defined as a construct which is composed of various components such as ethnic categorization and ethnic attachment. However, in applied research, assimilation is most frequently measured only
on cultural grounds and ethnic identity is often treated purely as ethnic categorization. As a result, most of the existing literature which deals with the relationship between assimilation and ethnic identity is actually concerned with acculturation and ethnic categorization.

This is the reason why in the present study, assimilation is measured by two manifest variables:

1. Cultural assimilation or acculturation which evaluates the preservation or loss of cultural identity (i.e., change of cultural patterns to those of the host society); and

2. Structural assimilation which measures the Iranian children's primary and secondary friendships with members of the host society (i.e., in-group versus out-group).

Cultural and structural assimilation can be thought of as a measurement of the behavioral aspect of ethnic identity versus the attitudinal. As the two dimensions of a same concept, these two variables are expected to be associated with each other (Frideres, 1971; Driedger, 1975). In fact, assimilation as a latent variable is mainly treated as a behavioral measure.

On the other hand, ethnic identification is measured by two observed variables:

1. Ethnic categorization which refers to the perception of belonging to one's ethnic group; and

2. Ethnic attachment which refers to the value ascribed by children to their ethnic origin.

According to social identity theory (Tajfel & Turner, 1985), social identity is a multidimensional phenomenon, involving knowledge, feelings and attitudes. Thus, the perception of belonging to one's ethnic group (i.e., ethnic categorization) is simply a component of ethnic identity. Another element to consider is the attitudes and feelings that such membership evokes (i.e., ethnic attachment).

For the purpose of this study, ethnic categorization and ethnic attachment are to be considered as the attitudinal factors of ethnic identity, as they deal with the individual's self-identity and the expressed meaning of ethnic group membership. These two variables
are to be associated with each other. In short, ethnic identification as a latent variable is mainly treated as an attitudinal measure.

At this point, it would be useful to explain that why the two constructs ( i.e., assimilation and ethnic identification ) are to be simultaneously employed. It has been argued that individuals need a certain level of both differentiation from and similarity to others ( Codol, 1984; Brewer, 1991 ). According to Brewer ( 1991 ), social identity is derived from a compromise between human needs for distinctiveness and a countervailing need for identification with mainstream culture. In this case, the need for identification with mainstream culture is satisfied through assimilation whereas the need for distinctiveness is met through ethnic identification. Instead of a linear model of ethnic identification/assimilation, needs for assimilation and differentiation are represented as a bi-dimensional model. There is another advantage with this conceptualization.

The assimilation perspective includes such variables as behavior, skills and social relations, while the ethnic identification perspective includes attitudes, values and self-perception. This classification is similar to what has been called " External and Internal perspectives of adaptation " ( Taft, 1986 ).

The distinction between assimilation and ethnic identification is supported in empirical research findings. For example, Minoura ( 1992 ) investigated the discrepancies between the behavioral and the affective levels in her study of Japanese migrant children. In her own words " There are occasions in which performance of culturally appropriate behavior is not necessarily accompanied by affect normally linked to a cultural meaning that prescribes that behavior " ( 1992:313 ).

In fact, the distinction between assimilation and ethnic identification enables us to capture the process of incorporation of cultural meaning systems at two different levels: behavioral and affective. The information obtained from the two levels ( i.e., assimilation and ethnic identification ) can complement each other. In brief, ethnic identification and assimilation are treated as two theoretical constructs of ethnic minority identity.

For the purpose of the present study, these four variables ( i.e., cultural assimilation, structural assimilation, ethnic categorization, and ethnic attachment ) are employed to explain the children's evaluations of ethnic identity as the ultimate dependent variable.
These variables were selected after careful consideration of the literature on assimilation and ethnic identity.

The measures of the components of assimilation and ethnic identification may or may not provide consistent results, but the two taken together provide a more complete picture of children's evaluation of their ethnic identity than one alone. However, there is no theoretical basis for assuming that all dimensions of assimilation and ethnic identification are equally related to the evaluation of ethnic identity. The lack of research linking both assimilation and ethnic identification to the appraisal of ethnic identity points to the need for directly examining the two independent constructs for their relationships with the evaluation of ethnic identity.

What must be admitted is that the previous studies do not articulate sufficiently the independent impacts of assimilation and ethnic identification on an individual's evaluation of his/her own ethnic identity. Therefore, there is a critical need in most immigrant countries for more empirical research on the independent effects of assimilation and ethnic identification on ethnic evaluation, especially among Asian ethnic groups where there is less research on ethnic identity than there is among other ethnic groups.

To conclude, building on the multidimensional conceptualization of these variables, the present study investigates the effects of demographic and social factors on early adolescents' evaluations of ethnic identity. I employ a multidimensional model in which assimilation and ethnic identification are treated as multifaceted social phenomena. The acceptance of new cultural traits and retention of traditional cultural traits are viewed as varying from trait to trait. For instance, an individual may speak the ethnic language with parents and English with siblings. The pluralism paradigm of assimilation/ethnic identification can be usefully applied to research on Iranian children in Australia. Because of the use of a multidimensional contextual framework, this model can provide a more effective perspective for analyzing the ethnic group image among Iranian children.

3.5 SYNTHESIS OF CURRENT RESEARCH

The processes of assimilation and ethnic identification are independently examined in our model. There are theoretical and methodological advantages in the independent treatment of these concepts. One advantage is that ethnic identification and assimilation
can be examined to determine which dependent variables are a function of ethnic identification alone, which are a function of assimilation alone, and which are a function of both.

In this case, the multidimensional paradigm can be fruitfully applied to research on the influence of personal, educational and social factors on the evaluation of ethnic identity. Because of its emphasis on the autonomous nature of assimilation and ethnic identity, this paradigm can provide a more complete picture of the impacts of demographic, educational and social variables on children's assessments of their ethnic identity.

It is clear that there are a number of different factors which are likely to influence children's assimilation, ethnic identification and their evaluation of ethnic identity. The variables which appear to be important from the review of the literature are summarized in Figure 3.1.

The model as conceptualized here allows us to treat assimilation and ethnic identification quantitatively, and also to examine their relationships with the evaluation of ethnicity. In brief, the purpose of the figure is to summarize factors raised in the literature which may affect children's assimilation and ethnic identification and, in turn, their effects on children's appraisals of ethnic identity.

The following research questions and hypotheses are derived from the literature and explain further the relationships in the model in Figure 3.1.

2.6 BROAD RESEARCH QUESTIONS

Broad research questions can be derived from the review of literature presented in Chapter 2 and the present chapter. These questions are refined into study hypotheses in order to be tested.

BROAD RESEARCH QUESTIONS

1. What demographic variables affect the child's level of assimilation?

2. What demographic variables affect the child's level of ethnic identification?
Figure 3.1
Model of assimilation, ethnic identification, and evaluation of ethnic identity: Synthesis of current research

The following research questions and hypotheses are derived from the literature and explain further the relationships in the model in Figure 3.1.

3.6 BROAD RESEARCH QUESTIONS

Broad research questions can be derived from the review of literature presented in Chapter 2 and the present chapter. These questions are refined into study hypotheses in order to be tested.

BROAD RESEARCH QUESTIONS

1) What demographic variables affect the children’s level of assimilation?

2) What demographic variables affect the children’s level of ethnic identification?
3) Does communication ability facilitate the degree of assimilation?

4) Does communication ability with the host society have an effect on children's ethnic identification?

5) To what extent is the level of ethnic knowledge, or lack of it, related to children's assimilation and ethnic identification?

6) Do children’s attitudes towards the ethnic school exercise a significant effect on their assimilation and ethnic identification?

7) Does the level of social integration in the public school affect the children’s assimilation and ethnic identification?

8) What demographic variables influence the children's evaluations of ethnic identity?

9) Does communication ability have a discernible effect on children's evaluations of ethnic identity?

10) Does the level of ethnic knowledge exercise a significant influence on children's assessments of ethnicity?

11) Do children’s feelings about the ethnic school affect their appraisals of ethnic identity?

12) Does children's integration in the public school have an effect on their ethnic evaluations?

13) Does the degree of assimilation exercise a significant effect on children's evaluations of ethnic identity?

14) Does ethnic identification influence children's ethnic evaluations?
3.7 STUDY HYPOTHESES

Study hypotheses are derived from the literature which has been reviewed and the theories which have been considered. The hypotheses provide a basis on which to develop the study design and guide the analyses. They will be used to evaluate and interpret the findings at the completion of the study. Based on the obtained data, the proposed hypotheses will be confirmed or rejected later.

Hypotheses of the study

A. DEMOGRAPHIC INFLUENCES

As we noted in Section 3.2, a number of demographic variables may have a significant influence on children's assimilation, ethnic identification and their evaluations of ethnic identity. The relationships which were observed, provide the basis for the following hypotheses which will be tested in the study.

Sex of student:

H\textsubscript{A1}: Boys are more likely to culturally assimilate than girls.
H\textsubscript{A2}: Boys are more likely to structurally assimilate than girls.
H\textsubscript{A3}: Being female exercises a positive effect on ethnic categorization.
H\textsubscript{A4}: Being female exercises a positive effect on ethnic attachment.
H\textsubscript{A5}: Boys are more likely to have a negative evaluation of ethnic identity than girls.

Age:

H\textsubscript{A6}: Age is negatively associated with cultural assimilation.
H\textsubscript{A7}: Age is negatively associated with structural assimilation.
H\textsubscript{A8}: Age exercises a positive influence on ethnic categorization.
H\textsubscript{A9}: Age exercises a positive influence on ethnic attachment.
H\textsubscript{A10}: Age has a positive effect on children's evaluations of ethnic identity.
Length of residence in Australia:

$H_{A11}$: Length of residence in Australia exercises a positive effect on cultural assimilation.

$H_{A12}$: Length of residence in Australia exercises a positive effect on structural assimilation.

$H_{A13}$: Length of residence in Australia has a negative effect on ethnic categorization.

$H_{A14}$: Length of residence in Australia has a negative effect on ethnic attachment.

$H_{A15}$: Length of residence in Australia is negatively associated with children's appraisals of ethnicity.

City of residence:

$H_{A16}$: The size of city is positively related to cultural assimilation.

$H_{A17}$: The size of city is positively related to structural assimilation.

$H_{A18}$: The size of city is negatively associated with ethnic categorization.

$H_{A19}$: The size of city is negatively associated with ethnic attachment.

$H_{A20}$: The size of city is negatively related to children's evaluations of ethnic identity.

B. COMMUNICATION INFLUENCES

$H_{B1}$: The degree of communication ability with members of the host society is positively associated with the cultural assimilation level.

$H_{B2}$: The degree of communication ability with members of the host society is positively associated with the structural assimilation level.

$H_{B3}$: The degree of communication ability with members of the host society is negatively associated with the level of ethnic categorization.

$H_{B4}$: The degree of communication ability with members of the host society is negatively associated with the level of ethnic attachment.

$H_{B5}$: The degree of communication ability with members of the host society has a negative influence on children's evaluations of ethnic identity.
C. EDUCATIONAL INFLUENCES

Ethnic knowledge:

Hc1: Ethnic knowledge is negatively associated with cultural assimilation.
Hc2: Ethnic knowledge is negatively associated with structural assimilation.
Hc3: Ethnic knowledge has a positive influence on ethnic categorization.
Hc4: Ethnic knowledge has a positive influence on ethnic attachment.
Hc5: Ethnic knowledge exercises a positive effect on children's appraisals of ethnic identity.

Attitude toward the ethnic school:

Hc6: Children's positive attitudes toward the ethnic school are negatively related to cultural assimilation.
Hc7: Children's positive attitudes toward the ethnic school are negatively related to structural assimilation.
Hc8: Children's positive attitudes toward the ethnic school are positively associated with ethnic categorization.
Hc9: Children's positive attitudes toward the ethnic school are positively associated with ethnic attachment.
Hc10: Children's positive attitudes toward the ethnic school are positively related to their evaluations of ethnic identity.

Integration into the public school:

Hc11: Integration into the Australian school is positively associated with cultural assimilation.
Hc12: Integration into the Australian school is positively associated with structural assimilation.
Hc13: Integration into the Australian school is negatively related to ethnic categorization.
Hc14: Integration into the Australian school is negatively related to ethnic attachment.
H_{C15}: Integration into the Australian school is negatively associated with children's appraisals of ethnicity.

D. GENERAL

There are discernible relationships between cultural assimilation, structural assimilation, ethnic categorization, ethnic attachment and evaluation of ethnic identity.

H_{D1}: The higher the degree of cultural assimilation, the lower the level of ethnic categorization.

H_{D2}: The higher the degree of structural assimilation, the lower the level of ethnic categorization.

H_{D3}: The higher the degree of cultural assimilation, the lower the level of ethnic attachment.

H_{D4}: The higher the degree of structural assimilation, the lower the level of ethnic attachment.

H_{D5}: Children's assimilation exercises a negative effect on their evaluations of ethnic identity.

H_{D6}: Children's ethnic identification has a positive influence on their evaluations of ethnic identity.

3.8 CONCLUSION

These hypotheses represent a thorough investigation of the relationships between the variables that have been discussed in this chapter. They will not all be tested at the same time but in appropriate stages in the data analyses. However, by the conclusion of this thesis it will be possible to indicate the extent to which the hypotheses receive support in this study of Iranian children in Australia, and in so doing, will build upon and contribute to our knowledge of the relationships between assimilation and ethnic identification.
CHAPTER FOUR

THE STUDY GROUP: IRANIAN CHILDREN IN AUSTRALIA

4.1 INTRODUCTION

In the preceding chapters, the notions of assimilation, ethnic identification and their interrelationships were examined. It is now appropriate to turn our attention to the social environment of our subjects, that is, the fact that they are Iranian children in Australia.

Since assimilation and ethnic identification processes occur and must be understood within the particular sociocultural context in which they take place, the present chapter discusses the social environment of the Iranian children. Indeed, before the data are presented, a description of the social context is necessary.

The chapter has four main areas of inquiry:

1) the description of Iranian families who study abroad;

2) the notion of "ethnic school";

3) Iranian ethnic schools in Australia; and

4) an examination of the general social environment that surrounded Iranian children in Australia.

4.2 IRANIAN FAMILIES WHO STUDY ABROAD

In 1986 the Iranian Islamic government decided to send students to foreign universities for post-graduate courses. In fact, the Islamic Consultative Assembly, Majlis, approved legislation which obliged the Iranian government to send about 5000 students to foreign countries by the end of the first five-year development plan (1989-1994). Following this decision, the government set up an extensive examination in various academic disciplines to choose the best students. Each student who had a bachelor
degree and could pass the exam was eligible to get a government scholarship for postgraduate study in a foreign university.\(^1\) Students were free to nominate their preferred country university with the exception of three countries: The United States, South Africa and Israel.

Generally speaking, the majority of these students went to Canada, Australia, England, India and a number of European countries. Since the beginning of the program, it is estimated that around 700 postgraduate students have entered Australian universities. Those students who got their Bachelors in Iran have five years scholarships to complete their Master and Ph.D. courses, and those who got their Masters in Iran have only three and half years scholarships to complete their Ph.D. courses. For religious and cultural reasons, the Iranian government has preferred to send married students. As a result, an overwhelming majority of these students in Australia are married. They also have brought their children to Australia.\(^2\)

These students and their families are financially dependent upon the Iranian government and they are expected to follow the obligations of an Iranian citizen while living in Australia. Besides the university fee, the Iranian government also pays their living allowance. The government invests a large amount of money on this enterprise. For instance, from 21 March 1994 to 20 March 1995, approximately US$ 57 million was spent on the students sent abroad, and in the budget plan of the Ministry of Culture and Higher Education for the year of 1996-1997, a total of US$ 71 million is allocated for sending postgraduate students to foreign universities.

The Ministry has also established four offices in Canada, England, India and Australia in order to follow up the students’ affairs in their respective regions. At the moment, according to the Deputy for Student Affairs at the Ministry of Culture and Higher Education, there are a total of 40,000 non-medical students, of whom 3100 hold

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1 However, Dr.M.H.Shoyaifard, Deputy for Cultural and Legal Affairs at the Ministry of Culture and Higher Education, in an interview with the newspaper Payam Ashna, has recently announced that the export of students for Master courses has now ceased. In addition, from March 1996, students are only sent abroad for Ph.D. courses in which Iran has no ability to train.

2 According to the new rule which came to effect from March 1996, no single students are to be sent abroad.
scholarships. The majority of them are at the Ph.D. level. As these students have a moral and financial commitment to Iran, they will return as soon as they finish their studies.

It is worth noting that the Iranian-sponsored students are a relatively homogenous group with respect to their political-ideological affiliation, period of stay and socioeconomic status. These factors operate to produce a special sub-culture. They largely live in accordance with their own cultural patterns, from which they derive their identity. They have established their own cultural activities and symbolic forms of ethnicity such as the celebration of national and religious festivals and the performance of Islamic rituals. In brief, they maintain strong attachments to their national identity, culture and language.

Given this situation, we must make a clear distinction between these students and other Iranian immigrants who live in Australia. With regard to Iranian immigrants, it is important to note that a group of middle class Iranians came to Australia in the late 1970s as a result of the revolution in 1978-79. Another wave of Iranian immigrants arrived in Australia in the early 1980s because of the Iran-Iraq war.

For political reasons, there is a sharp separation between these two groups of Iranians in Australia. I classify the first group as "Iranian-sponsored students" and the second group as "Iranian immigrants". It is important to recognize that Iranian-sponsored students are in a very different position from that of the immigrants.

This study is concerned with the children of Iranian-sponsored students who have come to Australia with a different language and a different set of values. As the government is responsible for these students, it has established a special kind of "ethnic school" for students' children in many countries. Table 4.1 presents the distribution of Iranian ethnic schools in different regions. The justification for the establishment of such schools is that for people who will return someday to their own country, their ties with their own culture and background must be kept intact. All Iranian-sponsored students are expected to return home upon completion of their courses and hence, by sending their children to an ethnic school, they equip them with linguistic and cultural requirements for life in Iran. As such, ethnic schools serve cultural needs such as the preservation of national identity.

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3 Dr.M.Soleimani, Deputy for Student Affairs at the Ministry of Culture and Higher Education, in an interview with the English language Daily Iran News on May 22, 1995.
Table 4.1
The distribution of the Iranian ethnic schools

<table>
<thead>
<tr>
<th>Continent</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia</td>
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</tr>
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<td>39</td>
</tr>
<tr>
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<td>4.7</td>
</tr>
<tr>
<td>America</td>
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<td>7.8</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>100</td>
</tr>
</tbody>
</table>

Before proceeding further, it is important to clarify the term "ethnic school". This is a significant issue that I want to develop further here. This section of the chapter deals with the notion of ethnic school in general. My hope is that it can be of use to understand the similarities and differences between Iranian ethnic schools and other ethnic schools in terms of organization and function.

4.3 ETHNIC SCHOOLS

A full treatment of the history of ethnic schools is clearly beyond the scope of the present study. What I can hope to do is to examine briefly the definitions, functions and development of ethnic schools in the Australian context.

In spite of their political importance, relatively little has been written about the ethnic schools. There is little information regarding their curricula, school organization, teaching methodology, teacher qualifications, and students. In effect, there is a great diversity among ethnic schools in terms of organization, curriculum, teachers and administrators, and teaching methodology. Therefore, the most important question to answer is what is an ethnic school.

Ethnic schools usually refer to themselves with terms such as Saturday/Sunday School, Language School, Afternoon School and Community School. In Australia the commonly used term is Ethnic School while in Britain it is Mother Tongue School. As a matter of
fact, "ethnic school" is the name mainly used by government and education authorities, while the term "Community Language School", which reflects the community basis of the schools, is popular among the schools themselves (Hearn & Ramsay, 1993).

It is a commonly held belief that regardless of name such schools are community organized, and are part-time, non-profit making, and concerned mainly with maintaining a specific ethnic language and culture. These schools most often take the form of classes held outside regular public school hours, that is, during evenings or over weekends. All students attending ethnic schools are also enrolled at full-time public schools.

From an anthropological standpoint, Bullivant (1982) has made a distinction between two major types of ethnic schools: "Ethnic Dual Curriculum Schools" and "Ethnic Supplementary Schools". He defines these schools in the following way:

[They are] ... run by ethnic communities which function in a dual capacity during the day ... They transmit two cultural traditions and concomitant bodies of knowledge through a dual curriculum ..., with the aim of preparing children for life in two worlds ... Ethnic supplementary school is to supplement the learning children get in normal day school by a curriculum based on the cultures and languages of their ethnic communities. The notion of a supplementary function is the key point (1982:22).

The example which Bullivant provides for Ethnic Dual Curriculum Schools is the Jewish schools in Melbourne, Australia. However, an overwhelming majority of ethnic schools are of the supplementary type which operate after day school on a weekday or over the weekend. Bullivant (1982) has argued that ethnic supplementary schools cannot offer the solution to ethnic children's accommodation to Australian society. In other words, they cannot equip the children with the ability to function in harmony with their new environment.

Before proceeding further, a brief note on our definition of the term ethnic school is necessary. A reasonable definition which was used in the *Australian National Survey of Ethnic Schools Report* is of interest here. It defined ethnic schools as:

Community-based autonomous schools or classes, not run for profit, which conduct regular voluntary part-time courses for students (generally of school age) outside normal school hours and which are designed to teach a community language other than English, in its cultural context (Norst, 1982:3).
There have been various motivations for the introduction of ethnic schools by different ethnic communities. However, the main function of ethnic schools has always been language and cultural maintenance for ethnic children. It should be emphasized that competence in the ethnic language is largely maintained through the ethnic school. For example, Monheit (1975) has argued that the main reason given by children for attending a German ethnic school was language maintenance for the purpose of communication with parents and grandparents in the home.

On the other hand, for many migrant students, the ethnic school helps them develop a sense of self-esteem and attachment to their ethnic identity. Eckstein (1982) has identified the following ancillary functions for ethnic schools:

a. Ethnic schools, for many communities, are an integral part of ethnic institutions (family, church, clubs, youth groups, etc.) that constitute and maintain ethnicity ...

b. Ethnic schools enable the parents to feel confident that their children receive the kind of education that they would want to see—something they may feel they have no control over in the systemic school.

c. There is a feeling on the part of some ethnic groups and parents that only the ethnic school can adequately convey the ethnic culture to the children (1982:66).

However, in a study conducted among some ethnic schools in Australia, Kringas and Lewins (1981) found that most Italian and Greek parents emphasized the instrumental role of ethnic schools in improving the job opportunity for their children in the future.

For the remainder of this section, I shall focus on the development of ethnic schools in Australia.

**Ethnic schools in Australia**

Ethnic schools have been established throughout Australia for more than one hundred and fifty years. An ethnic school established in South Australia in 1839 by the Lutheran church is claimed to be the first ethnic school in Australia (Kringas & Lewins, 1981). Today a large network of ethnic schools is available for migrant children. However, it was not the case before the 1970s. Prior to that "... the only social knowledge available
about ethnic schools consisted of negative comments from teachers who believed that after hours classes retarded the migrant child’s progress " (Martin, 1978:10 ).

Given the fact that Assimilationist policies prevailed in Australia up to the early 1970s, it comes as no surprise to find that it was only since 1970 that ethnic schools have markedly increased. Changing community attitudes to ethnic pluralism had an important impact on the development of ethnic schools. In fact, there has been a steady increase in both the numbers of ethnic schools and the numbers of children attending them over the past two decades.

Federal support for ethnic schools was recommended by the Australian Institute of Multicultural Affairs in its Review of Multicultural and Migrant Education (Australia, 1980 ). Therefore, ethnic schools gained a legitimacy which they had not been accorded before.

The funding under the Commonwealth Ethnic Schools Programme began in May 1981 with a per capita grant of $30 for each child attending an ethnic school. A few years later, this grant was increased to $35 per child. This grant was available to ethnic school authorities which were providing a course of instruction in a community language other than English on a part time basis. Ethnic schools are required by Federal Government funding regulations to be open to all students regardless of ethnic background, gender or religion. However, ethnic schools established since 1986 are not eligible for such funding.

In addition to the Commonwealth Schools grant, the South Australian Government was the first in Australia which developed a funding system for ethnic schools. It first allocated a per capita grant of $9 for each child attending an ethnic school in 1974. This grant scheme was later increased to $42 in 1988 to cover the rising costs.

As mentioned before, there is little written evidence about the development and functions of ethnic schools with the exception of Kringas and Lewins' study. This study deserves more comment here.

Kringas and Lewins (1981) conducted a case study of some Greek, Italian, Ukrainian, and Slovenian ethnic schools in Australia. They found that opinions differ between and within ethnic communities about the functions of ethnic schools. The communication between parents and children is the main reason for the formation of Greek and Italian
ethnic schools, while Ukrainians emphasize the role of ethnic schools in preserving their ethnic heritage.

With regard to internal variation within ethnic groups, it was found that there are significant differences between the views of organizers and teachers, on the one hand, and parents, on the other hand, about the function of ethnic schools. Given such variations between and within ethnic groups, they concluded that it is extremely difficult to conceptualize a typical ethnic school. In other words, this study supports the notion that ethnic schools mean different things to different people.

According to their findings, Ukrainian ethnic schools appear to be the best organized in Australia. There is a high degree of consensus among parents, teachers and organizers concerning the role of the Ukrainian schools. Kringas and Lewins argued that the major problems facing the ethnic schools are mainly financial difficulties, lack of teaching qualifications and unsuitable texts.

Having examined the notion of ethnic school, it is now appropriate to turn our attention to the Iranian ethnic school as a special case.

4.4 IRANIAN ETHNIC SCHOOLS

It is a widely held belief among social scientists that education is the main agent in the political socialization process and the acquisition of society's political culture. In this context, training children to become good citizens is considered to be a main function of schools. Numerous studies have been done on the importance of education as a "key institution" on the acquisition of social and political norms by children (e.g., Almond & Verba, 1965; Hess & Torney, 1967; Langton & Jennings, 1968; Ehman, 1969; Torney, Oppenheim & Farnen, 1975; Hyman & Wright, 1979; Westholm, Lindquist & Niemi, 1990).

In effect, ethnic schools are educational provisions for ethnic children. However, as mentioned in the previous section, there are some important differences across ethnic schools in terms of function, curriculum and organization. The central task of this section is to provide a description of Iranian ethnic schools.

There are different classifications of ethnic schools (for an example, see Section 4.3). However, Iranian ethnic schools cannot be fitted into any of them. It should be
emphasized that there are some significant differences in structure and function between the Iranian ethnic schools and other ethnic schools. The main characteristics of the Iranian ethnic schools are as follows:

1. Running costs for the Iranian ethnic schools are met totally from the Iranian government. In fact, considerable energy and money have been invested in these ethnic schools.

2. All the Iranian ethnic schools operate according to the Iranian educational year, that is, from late September to the end of June.

3. All the Iranian ethnic schools follow the Iranian curriculum and rely completely on textbooks which are used currently in Iran. Table 4.2 shows the title of textbooks which are in use in each grade. All textbooks used in the ethnic schools also come from Iran.

4. The Iranian Ministry of Education has trained and sent special teachers to these schools.

5. Students sit for an examination accredited by the Iranian Ministry of Education at the end of the educational year. Those who pass the examination are awarded a certificate allowing promotion to the next grade.

6. There is a school co-ordinator in Canberra in the Iranian Embassy. His task involves controlling, organizing and supervising all the Iranian ethnic schools throughout Australia.

These schools cater for approximately 600 pupils and employ around 30 teachers. Table 4.3 presents the distribution of Iranian students in Australia by grade.

Iranian ethnic schools offer complete educational programs that fulfil the requirements of compulsory education laws approved by the Iranian Ministry of Education. Thus Iranian students maintain and develop their knowledge of the mother language to a level which will allow them to fit back into the Iranian education system when they return to Iran.

For Iranian children, the ethnic school does not simply represent the source of language maintenance. Students are also encouraged to appreciate all aspects of their culture through participation at national and religious ceremonies which are being held at these
ethnic schools. Furthermore, for Iranian parents, ethnic schools have a manifest function and a latent function. Their manifest function is to transmit Iranian culture and language while their latent function is to provide a continuous education to children and to give certification to them which is necessary in their return to Iran. It goes without saying that these certifications are very important for children and their parents. In this sense, these schools are doing more than merely preserving the cultural heritage of the new arrivals.
<table>
<thead>
<tr>
<th>Grade</th>
<th>Title of textbooks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Elementary school:</strong></td>
</tr>
<tr>
<td>1</td>
<td>Literature; Mathematics; Empirical sciences</td>
</tr>
<tr>
<td>2</td>
<td>Literature; Mathematics; Empirical sciences; Religious teaching</td>
</tr>
<tr>
<td>3</td>
<td>Literature; Mathematics; Empirical sciences; Religious teaching; Civic education</td>
</tr>
<tr>
<td>4</td>
<td>Literature; Mathematics; Empirical sciences; Religious teaching; Civic education; Art</td>
</tr>
<tr>
<td>5</td>
<td>Literature; Mathematics; Empirical sciences; Religious teaching; Civic education; Art</td>
</tr>
<tr>
<td></td>
<td><strong>Guidance school:</strong></td>
</tr>
<tr>
<td>1</td>
<td>Persian literature and grammar; Mathematics; Empirical sciences; Islamic culture and religious teaching; Civic education; Art; Vocational training; History; Geography; Arabic language; Koran</td>
</tr>
<tr>
<td>2</td>
<td>Persian literature and grammar; Mathematics; Empirical sciences; Islamic culture and religious teaching; Civic education; Art; Vocational training; History; Geography; Arabic language; Koran; English language</td>
</tr>
<tr>
<td>3</td>
<td>Persian literature and grammar; Mathematics; Empirical sciences; Islamic culture and religious teaching; Civic education; Art; Vocational training; History; Geography; Arabic language; Koran; English language</td>
</tr>
</tbody>
</table>

Note: The titles of the textbooks are separated by a semi-colon (;).
Table 4.3
The number of the Iranian students enrolled in ethnic schools in Australia by grade (1993-1994)

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school:</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>65</td>
</tr>
<tr>
<td>2</td>
<td>110</td>
</tr>
<tr>
<td>3</td>
<td>85</td>
</tr>
<tr>
<td>4</td>
<td>100</td>
</tr>
<tr>
<td>5</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Guidance school:</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>70</td>
</tr>
<tr>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>585</td>
</tr>
</tbody>
</table>

As mentioned earlier, children and teachers in the ethnic schools have to follow the Iranian curriculum and textbooks. These lessons in the native language and culture are meant to facilitate the children's reintegration to native education after their return to Iran. This education is sometimes called "repatriation education." It has no relation to Australian education. Iranian teachers have a low degree of English proficiency and little insight into the Australian school system and its educational activities. By the same token, teachers in the Australian schools have little knowledge and insight into the activities of the Iranian ethnic schools. In other words, Iranian ethnic schools, to a great
extent, work as independent and isolated entities relying exclusively on their own resources and expertise.

At this point, it would be appropriate to provide a brief description of two Iranian ethnic schools which were chosen to provide the data for this study.

4.4.1 The Iranian ethnic school in Sydney

The Iranian ethnic school in Sydney was established in 1990 and now caters for approximately 180 pupils and employs 15 teachers and 3 support personnel. Most of the teachers are either the marriage partners of the post-graduate students or the post-graduate students themselves. Generally speaking, the teacher population in Iranian ethnic schools can be divided into three major categories. First, there are those teachers who have been sent by the Ministry of Education for the mere purpose of teaching at the ethnic schools. These are very small in number. Second, those marriage partners of the post-graduate students (i.e., mainly students' wives) who have been teachers in Iran before coming to Australia. The third category of teachers in the ethnic schools involves persons who have no formal qualification and experience in teaching (i.e., mainly post-graduate students themselves).

The school is open for the children of the sponsored-students and also for Iranian permanent residents in Australia. It is run in accordance with the requirements of the Iranian Ministry of Education. Prior to 1995, all teachers across Australia designed their own examination questions and sent them to the co-ordinator office in Canberra which had the right to select the final questions. However, since 1995 all examination questions have come from the Central Office of the Iranian Ministry of Education for the Asia-Pacific region in Karachi, Pakistan, and teachers in Australia have no control over the question selection and examination format.

At the end of the academic year, the school provides a Grade Report for each child. However, it is the co-ordinating office in Canberra which gives the final Grade Report for grade 5 at Elementary school, grade 3 at Guidance school and grade 4 at Secondary school.

During the school term, students attend 5 days a week at public school and two-days over the weekend at the Iranian ethnic school. However, during the school holidays, children spend more time at the Iranian ethnic school. The number of opening days of
the ethnic school for these periods depends on the situation (i.e., mainly on the co-operation of the principal of the state school in providing the school facilities). Class sizes range from 10 to 35 pupils.

It is recognized that the high expenditure incurred by the school can only be met through parental contribution in the form of tuition fees and fund-raising activities. At the moment, students are expected to pay a small amount of money to the school in order to meet the running cost. The annual school fee has a specific schedule: $50 for the first child, $40 for the second child and $30 for the third child. These are supplemented by a small grant from the New South Wales Government (i.e., $35 for each child per year).

The school also has a Parents and Teachers Association which consists of five members and holds a meeting once a fortnight at school. The members who are all post-graduate students are selected for a period of one year.

Major problems facing the Iranian ethnic school in Sydney were: lease of state school premises and unwelcomed intruders during instruction. There were a number of other complaints raised by the principal and some teachers. They believed that co-education and co-existence of all students from different ages in one single school has some negative effects on the children. They also expressed concern over the influence of negative aspects of the new culture on the children. According to some of them, students show little or no respect for rules and also for their teachers. It was also stated that the discipline score which usually plays a central role in the Iranian educational system in order to control the students has no function here.

4.4.2 The Iranian ethnic school in Wollongong

The Iranian ethnic school in Wollongong was established in 1991. It now has 22 teachers: 4 of them have the accredited certification for teaching from the Iranian Ministry of Education while 18 teachers are paid on an hourly basis. All teachers are

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4 In order to have access to public school building, the Iranian school has to pay $150 for each day. However, during the pilot study in Adelaide, it was noticed that in South Australia, ethnic school authorities are not only welcomed by most public schools but they are often offered premises free of charge and are allowed to use school facilities and equipment as they need them. For their part, most ethnic school authorities make a reasonable donation to the host school.
either the marriage partners of the post-graduate students or the post-graduate students themselves. The school is also open for the children of the Iranian residents in Australia. The organization of the school is similar to that of the Iranian ethnic school in Sydney.

However, it appears that the Iranian ethnic school in Wollongong enjoys more favorable staff-pupil ratios than does the Iranian ethnic school in Sydney. Students are expected to make a contribution for the running cost of the school. The current annual fee per student is $220. Compared to the ethnic school in Sydney, this high amount is due to the small number of students in Wollongong. In addition, the school receives $35 per child from the Australian government.

When questioned about the major problems of the ethnic school, the principal pointed out that the only problem for children is the heavy burden of school work. The children have to attend school, either public or ethnic or both, during the whole year. He felt that the ethnic school is overburdening the child. Some teachers also complained about the additional burden that heavy workloads at the ethnic school may put on the child. In fact, there is no time release and accreditation of work completed at ethnic schools for Iranian children in the Australian system.

The most noticeable difference between the two schools in Sydney and Wollongong was in the children's behavior. Unlike the students in Sydney, students in the Wollongong school looked and behaved much more like typical Iranian students, and teachers had no disciplinary problems with them.

The organization and function of Iranian ethnic schools can be fully understood only within the context of the general structure of the Iranian educational system. The following section will provide a brief picture of the Iranian educational system.
4.5 THE IRANIAN EDUCATIONAL SYSTEM

4.5.1 The basic goals of education

The basic goals of Iranian education, as set out by the Supreme Council of Education, are as follows:

1. The ideals of education in the Islamic Republic of Iran are to strengthen the beliefs of students with respect to monotheism, based upon the Quran and the Traditions of the Prophet and the Imams, while considering the rights of religious minorities as stated in Articles 12 and 13 of the Constitution.

2. Moral goals include (a) paving the ground for self-knowing and monotheism; (b) fostering the moral development of children; (c) purification of souls and growth of ethical virtues, based upon faith and piety; (d) fostering the spirit of conscious obedience to Islamic teachings; (e) fostering the spirit of self-reliance and independence; (f) strengthening the belief in moral generosity and self-respect; (g) developing emotional values; and (h) fostering the spirit of order and discipline.

3. Scientific goals include (a) fostering the spirit of thinking, studying, searching, and innovating in all the Islamic, cultural, scientific, and technological areas; (b) developing the spirit of continuous learning; (c) discovering the mysteries of the cosmos and nature as the signs of God, and utilizing all the sciences, technologies, and advanced human experiences; (d) universalization of education for all children in the relevant age group and eradication of illiteracy; (e) teaching of Persian language and script as the official language of the country and teaching of Arabic language as the language of the Quran; and (f) teaching of sciences, technologies, and skills which are needed for personal and societal development.

4. Cultural and artistic goals include (a) discovering, guiding, and developing artistic and aesthetic aptitudes; (b) introducing the beauties of the world; (c) introducing the Islamic, national, and international arts and fostering the spirit of conserving the cultural and historical heritage; (d) introducing Persian literature as the glory of the artistic manifestation and national unity of the country; (e) introducing the praiseworthy cultures, customs, and traditions of the country, and making efforts for their promotion; and (f) introducing the history, culture, and civilization of Islam, Iran, and other countries of the world.

In response to the need for fundamental changes in all aspects of educational practices, the Supreme Council of Education was established in 1980, as the highest legal body within the Ministry of Education. It consists of seventeen members including several ministers, religious theologians, experts from different scientific disciplines, and experienced teachers.
5. Social goals include (a) protecting the sanctity of family relations based on Islamic ethics; (b) actualization the social and economic justice of Islam; (c) extending and strengthening Islamic brotherhood and cooperation as well as strengthening national integrity; (d) fostering the spirit of calling for virtue, enjoining the good and prohibiting evil; (e) creating respect for the law; (f) bringing about participation in social, religious, and cultural activities; (g) observing public hygiene and conserving the environment; (h) friendship and unity, based on Islamic teachings; and (i) respecting other people and observing their rights in social relations.

6. Political goals include (a) accepting the absolute rule of God over the world and human beings; (b) uniting all Muslim nations; (c) struggling against any kind of tyranny and domination and securing political independence; (d) strengthening the nation's defence capacity through military training for the purpose of ensuring the independence of the Islamic Republic of Iran; and (e) teaching Islamic politics and strengthening the political awareness of students.

7. Economic goals include (a) paying attention to the importance of economic growth; (b) strengthening the value of work; (c) training students to participate in agriculture, industrial production, and husbandry to lead the country toward self-sufficiency; (d) creating a spirit of contentment and avoiding lavish practices in all aspects of the economy; (e) introducing the economic principles of Islam; (f) training of students according to the needs of different economic sectors; (g) revival and strengthening of traditional handicrafts; and (h) discovering the economic resources of the country and adopting proper methods for their exploitation.

8. Biological goals include (a) providing suitable conditions for physical education and sound recreation; (b) teaching of personal and public hygiene; (c) paying attention to sports and physical and spiritual hygiene of students.

( Education in the Islamic Republic of Iran, 1993:15-18 )

As a result of examining these detailed goals, it is clear that the basic goals of the Iranian education system are wide-ranging. They go from moral and religious objectives at one extreme to scientific and political objectives at the other extreme. Given the fact that Iranian ethnic schools abroad follow the same curriculum and textbooks which are used inside the country, it can be said that it is these goals that ultimately have an important impact on the operation and function of the Iranian ethnic schools.
4.5.2 The structure of the formal educational system in Iran

The educational system of the Islamic Republic of Iran contains one year of Pre-Primary, five-years of Primary, three-years of Guidance, four-years of Secondary schools, and Higher Education. The Secondary Schools also include general and technical or vocational education. The structure of the formal education system of the Islamic Republic of Iran is presented in Figure 4.1.

Pre-Primary education is a one year period in which five-year old children are prepared for the primary school program. This is followed by Primary education which is the first stage of formal education. It consists of five years of schooling for children from 6 to 10 years old. The main focus of the curriculum during Primary schooling is on the development of the basic skills of literacy and numeracy, and the study of religion and the environment.

The Guidance or Orientation course lasts three years for students from 11 to 13 years of age. In this stage, students become familiar with the sciences in order to find their area of interest and be able to select their specific branch of study at the Secondary level.

Secondary education, which takes four years, consists of students from age 14 to 17 years. The content of the Secondary level of education is mainly designed to prepare the students for entrance into Higher Education. The Secondary education system is now subject to fundamental changes from a grade system to a credit one in order to change its orientation from entry to higher education to a closer link with vocational courses.
Figure 4.1 Educational System of the Islamic Republic of Iran

4.5.3 School textbooks

The preparation of textbooks is a continuous activity aimed at meeting the specific objectives of each level of education. The Ministry of Education provides approximately 150 million volumes of school textbooks, covering 800 topics in each academic year. The government pays large subsidies for the publication of textbooks so that Iranian students can purchase their textbooks at a very low price. Students are also allowed to keep the textbooks at the end of the educational year. They might use the materials in the future in order to prepare themselves for the Entrance Examination for Higher Education.

The Bureau of Curriculum Development and Textbook Compilation in Iran consists of educators, teachers, administrators and university professors and is mainly in charge of the preparation of textbooks. The main duties of this bureau are as follows:

1. Studying the school textbooks of other countries in order to prepare appropriate textbooks, aligned with the characteristics of the Iranian educational system;

2. Inviting scholars, specialists, and authors to design textbooks for the students of different school levels;

3. Compiling and editing textbooks in different branches and for different courses, and deciding on illustrations, question-answers, etc;

4. Revising the present textbooks in order to include the latest scientific findings and innovations.

4.5.4 Grading and promotion

According to the Iranian educational system, students are required to take three school examinations during each academic year and to pass them successfully in order to be promoted to the next grade. The students' performance is evaluated on a numerical scale (0-20). An average score across subjects of at least 10 is required for promotion. In fact, a report sheet is completed for each student at the end of each of the three academic terms. This report contains information about the educational and disciplinary performance of students during the nine months of the academic year.
4.5.5 The academic calendar

The school year in the Primary, Guidance, and Secondary levels of education is divided into three terms: October through December, January through March, and April through June. The end of each term is completed by a comprehensive examination.

The annual school calendar for the three levels begins from late September of each year and ends in late June of the next year. Summer vacation usually commences from the end of June and lasts up to late September.

4.6 PROBLEMS OF IRANIAN CHILDREN ABROAD

The ethnic school is only one side of the coin; the other side is that the Iranian children attend Australian public schools where they are introduced into a new world, whether through the formal process of education, or informally through the interaction of the child with his/her foreign peers.

It is clear that children arriving in a new culture will achieve greater exposure to it, through the educational system, compared to the adults. In this sense, a public school has an acculturative power. As a matter of fact, like any other immigrant group, Iranian children are exposed to two socio-cultural systems in Australia: the system of their own ethnic group and that of the mainstream society. The Iranian children go to a public Australian school from Monday to Friday and, in addition, they attend an Iranian ethnic school every weekend in order to do the Iranian curriculum. The children are required to attend the Iranian school because it is assumed that they will be returning to Iran to continue their schooling upon completion of their parents’ studies in Australia. Therefore, by attending two schools they are constantly exposed to two sets of cultural meaning systems.

In the Iranian ethnic schools, children are living in a social world which is completely different from that of the host society. This situation imposes a severe dilemma on the children for they are exposed to contradictory forces. On the one hand, alienation from the original culture can bring on an identity crisis. On the other hand, clinging to social and cultural patterns which prevent assimilation into Australian life is likely to lead to conflict with the environment and to social isolation.
To put it simply, the Iranian children are caught between two cultures, their ethnic culture and that of the larger society. In effect, they are required to move within and between two different and sometimes opposed cultural frameworks. As Kitwood says "... Muslim adolescents because of the radical incompatibility of their parents' outlook with Western ways might be expected to show identity-confusion to a marked degree" (1983:132).

What cannot be ignored is that these children have completed their primary socialization process in one culture and then come into continuous, prolonged first-hand contact with a new and unfamiliar culture. In other words, they have moved from a monocultural socialization process to a multicultural process. They make their first acquaintance with Western life in the public schools and it is not always a pleasant experience. In public schools they are introduced to a new set of values which is often quite different from their traditional values.

One of the most significant problems facing the migrant children is socio-cultural conflict. It is usually argued that the most important area of conflict is the school, since it is there that the migrant child comes face-to-face with many of the values and norms of the dominant society. The ethnic child brings new values and patterns of behavior into the school. These may conflict with those held by children from the majority culture and with the expectations of teachers whose backgrounds are largely different from that of the child.

The Iranian student in an Australian school sees himself/herself confronted with a very unfamiliar school environment. In addition to the language barrier, co-educational behaviors are for them an unknown element. It can be said that the first and most important cultural difference between Iranian children and the dominant society is religion. This is why one of the strangest sights for Iranian children is the co-education system which they have not already experienced. Therefore, the child may feel a social stranger in moving from home to school.

In fact, the discrepancies between the child's home environment and his/her new milieu are many and involve a great number of variables: attitudes, beliefs, moral values and social norms. A survey which was carried out in South Australia showed that Iranian children are normally encouraged to dress neatly when going to school and this restricts their activities. They avoid making constant eye contact when engaged in conversation (VICSEG Newsletter, 1994). This is a symbol of respect for elders in their culture, although it is not normal in the host society.
At the ethnic school, they learn behavioral patterns and values which are not functional to their daily lives. The tightly-knit family, respect for elders and religious socialization which are often attributed to the Iranian culture have no function in the new society. Their basic problem is learning and development in a "double curriculum". They are confronted daily by two different value systems which more often contradict than complement each other. For instance, the view that the family is the only safe island in the social world, as contained in the Iranian textbooks, is not compatible with the lessons learned in the Australian schools.

What cannot be denied is that they are exposed to conflicting demands which are placed upon them by the co-existence of opposed normative systems. To put it simply, those values and behaviors which gain approval in Australian schools usually meet disapproval in the Iranian ethnic schools, and vice versa. This provides opportunities for the development of conflict in the children. They have to develop their own frame of reference. Zubrzycki (1967) has frequently postulated this as the disruptive influence of a "conflict of conduct norms".

Suikkila (1974) has argued that the competition between the reference models offered by the home, the school and the peer group becomes decisive for the development of the identity of immigrant youth. In other words, the greater the social and cultural distance between groups, the greater the potential for conflict. For Iranian children, the relationships between the ethnic school and the public school may become problematic as they represent competing reference groups in an accentuated way.

Added to this is the collision of disparate learning and teaching practices which usually astonish the Iranian parents. The Iranian children are not used to the way teaching is organized in the Australian schools. As a result, the students have to try hard for a long time to keep up in the class.

In short, it would seem reasonable to conclude that the Iranian children may experience conflicts and problems in various areas such as social behavior, value systems, social relationships, and orientation to ethnic identity.
4.7 THE SPECIFIC AIMS OF THE STUDY WITH RESPECT TO IRANIAN ETHNIC SCHOOLS IN AUSTRALIA

Surprisingly, there has been little systematic investigation to ascertain what in fact ethnic schools do achieve, either in terms of mainstream educational practices or in terms of their effectiveness as institutions of language and cultural maintenance. This study aims to determine the effectiveness of Iranian ethnic schools in Australia for preserving ethnic identity.

As a matter of fact, there is little information about the development of attitudes towards ethnic identity by children attending ethnic schools. The present study hopes to fill this gap, and therefore, is concerned with the cognitive and attitudinal effects of Iranian ethnic schools on the children who attend them.

With regard to the Iranian ethnic schools, the study intends to explore the following questions:

1. Are Iranian schools and textbooks a powerful instrument for the conservation of the ethnic tradition? In other words, do Iranian schools serve as an anti-acculturative force?

2. To what extent do Iranian ethnic schools contribute to the ethnic identification of Iranian children?

3. Do Iranian ethnic schools play a role in children's evaluations of ethnic identity?

The main thrust of the study centers on the importance of community education on the notion of ethnic identity and its preservation. More specifically, the central question in the present study is whether a relationship between community education, on the one hand, and ethnic identification, assimilation, and the evaluation of ethnic identity, on the other hand, exists.

The answer to the above question will equip the administrators and teachers with a better understanding of the function of Iranian ethnic schools. There is no doubt that the attitudes of the Iranian government have the potential to affect the schools' future. Therefore, it is safe to say that the study will have educational implications in terms of policy-making.
CHAPTER FIVE
THE STUDY DESIGN

5.1 INTRODUCTION

The purpose of the preceding chapter was to describe the study group, that is, Iranian ethnic children in Australia and to provide their background data. In this chapter, the research design will be described further. In effect, the hypotheses presented in Chapter 3 and the description of the Iranian ethnic schools given in Chapter 4 provide a basis on which to develop this discussion of the research design.

In the sections which follow, the research design is described in terms of the sample, the pilot study, the construction of the final questionnaire, the data collection methods, and the data coding and analyses.

5.2 RATIONALE FOR THE STUDY

The original impetus for the study arose out of my interest in the issue of ethnic identity. More specifically, I had two goals in mind when choosing the topic for the present study, neither of which took precedence over the other. One was to learn more about assimilation and its relationship with ethnic identification based on an extensive analysis of quantitative data. The other goal was to gain a better understanding of the situation surrounding the Iranian children who live abroad for a limited period of time.

5.3 THE SAMPLE

The sample for the main study included Iranian students through Grade 4 in Elementary level to Grade 3 in Guidance level in Iranian ethnic schools in New South Wales, Australia. In describing the sample of the present study, two important questions to answer are: why were these particular educational levels chosen?, and why was New South Wales selected?
In response to the first question, it is worth noting that the period of early-adolescence is often considered a period of transition in various dimensions of personal and social development, such as group affiliation, with all the emotional and behavioral consequences that it brings about. The review of the literature suggests that children during the ages of 9 to 15 are at a sensitive stage for the internalization of cultural values and norms. For instance, Minoura (1992) has argued that it is during the period between ages 9 to 15 that children acquire a culture-specific system of meanings. In a study of Japanese children growing up in Los Angeles, Minoura found that it is around age 9 that most children, upon moving across a cultural boundary, become cognitively and affectively aware of differences between American and Japanese meaning systems. Japanese children who are aware of these differences tend to resist the internalization of the meaning system of American society, while young children who have not yet developed their own system are easily influenced by the American cultural meaning system.

According to her, cultural meaning systems constitute the core of cultural identity and have motivational and affective significance for behavior. The meaning systems acquired during the sensitive period enable children to regulate their daily interactions with people outside their family. Children who move across a cultural boundary, after the sensitive period (9-15), basically function according to the cultural meaning systems to which they have been initially exposed during the sensitive period, although they are able to act in accordance with the behavior patterns of the new society.

On the other hand, children who cross a cultural boundary before the sensitive period are little affected by existing differences between the host and ethnic cultural meaning systems. Put another way, the observed behavioral patterns before age 9 would not persist, unless the child remained in the same cultural environment during the sensitive period.

In effect, children who cross a cultural boundary during the sensitive period experience greater social and psychological strain when confronted by the new cultural environment than do younger children for whom cultural meanings have little significance.

For all the above reasons, this age group was chosen as the subject to be investigated in the present study. The Iranian children at this age group might exhibit affect-laden reactions upon confrontation with the Australian cultural meaning system.
In response to the second question, the study was limited to New South Wales because of constraints pertaining to time and resources. The idea behind this selection was that New South Wales has the largest proportion of Iranian children in Australia.\(^1\) In addition, since there are two Iranian ethnic schools operating in this state, the selection of New South Wales as the fieldwork site could provide the opportunity to evaluate the effect of the size of city of residence, for example through ethnic density, on the children's ethnic socialization.

It should be emphasized that for the purpose of this study, students in these schools are considered representative of all Iranian children in Australia who attend ethnic schools. Because of this assumption, statistical tests of significance are applied in the data analyses and are regarded as appropriate. There are a number of Iranian ethnic schools operating throughout Australia such as in Brisbane, Melbourne, Launceston, Adelaide and Perth. (See Chapter 4 for details.)

### 5.4 THE DEVELOPMENT OF THE PILOT QUESTIONNAIRE

Initially a parent interview schedule or questionnaire had been anticipated to complement the information gathered in the students' questionnaire. However, the author was not given permission to seek the parents' participation in the study. In fact, the Cultural Attache at the Embassy of the Islamic Republic of Iran, who is also in charge of all the post-graduate students in Australia, advised the researcher that any questions regarding the sponsored students' families should be excluded from the questionnaire. It was stated that as the study of ethnicity is a sensitive issue, these parents are often reluctant to participate in any study that raises questions about ethnic identity and attitudes. This is an understandable point given the fact that these families are potential returnees to Iran and will occupy important positions in the near future.

For all the above reasons, I was only allowed to ask personal questions from the children. This is a clear limitation of the study. Therefore, the whole study design should be considered within the context and consequences of the above mentioned restriction.

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\(^1\) An overwhelming majority of Iranian post-graduate students in Australia obtained the admission for their courses from universities in New South Wales, largely from the University of New South Wales and the University of Wollongong. Therefore, the concentration of Iranian families is mainly in Sydney and Wollongong.
Before developing the pilot questionnaire, several interviews were conducted with Iranian children in Canberra. At an early stage, the draft questionnaire was tested on a number of these children so that any problems with the question wordings or order could be identified and corrected. The children were encouraged to discuss the questions with the researcher. It helped the researcher to identify and understand the problems the children might have had with the questionnaire and to discuss with the children changes which would make the questions more clear and easier to answer.

Testing the questionnaire with one child at a time provided the opportunity to investigate the validity of the questionnaire. Children were asked about the meanings of different questions. If there was any difference between the child's understanding of the questions and the intended meanings, changes were made to the questions to improve their validity.

At this stage, the major complaint raised by the children was the time required to complete the questionnaire. Therefore, the questionnaire was repeatedly modified in order to make it shorter for the pilot study.

As investigator, one has to make the instruments as easy and as attractive as possible for the subjects, in this case children, to express their feelings and thoughts. In so doing, the questionnaire was appropriately designed for the subjects' cognitive abilities and attention span. It is now appropriate to briefly describe the structure of the questionnaire.

The following passage was provided as an introduction to the questionnaire.

This is not a test and no one will give you a mark on it. There are almost no right or wrong answers. Since your answer will be kept absolutely confidential do not put your name on any page. Just be honest and tell what you really think. Please answer all of the questions. Thank you in anticipation of your help.

The questionnaire consisted of ten sections: (a) background information; (b) cultural assimilation; (c) structural assimilation; (d) ethnic categorization; (e) ethnic attachment; (f) attitude toward the ethnic school; (g) ethnic knowledge; (h) social integration in the public school; (i) communication; and (j) the evaluation of ethnic identity.

Background Information included items concerned with some demographic information such as sex, age, city of residence, and length of stay in Australia.
I employed two of Gordon's (1964) assimilation subtypes, i.e., cultural and structural, in order to measure the Iranian children's level of assimilation. A pool of items designed to tap cultural and structural assimilation was developed. The items comprising the Cultural Assimilation Scale were combined into a simple additive scale of children's cultural assimilation and the items comprising the Structural Assimilation Scale were likewise combined into a single scale.

The Ethnic Categorization Scale consisted of a number of items concerned with the categorization of self as a member of one's ethnic group. The seven items comprising the Ethnic Categorization Scale were used as a single scale.

The Ethnic Attachment Scale included items concerned with children's feeling about their own ethnic group membership at three different levels: ethnic pride, ethnic introjection, and ethnic importance. A modified version of the Group Rejection Scale (Rosenberg, 1979) was used to assess the three levels.

On page 4 of the pilot questionnaire, a question measuring the child's attitude toward the ethnic school was included. It intended to provide a rough measure of children's feelings about being at the ethnic school.

The Ethnic Knowledge Scale consisted of three sub-scales which can be described briefly as follows:

1. Religious knowledge: Three factual questions were developed to assess children's religious knowledge about Islam.

2. Cultural knowledge: Children were asked three factual cultural questions about their ethnic culture.

3. Political knowledge: This sub-scale was concerned with the children's knowledge about the political system and events in Iran.

In order to develop the questions for the Ethnic Knowledge Scale, the textbooks of the ethnic school were used. The score for ethnic knowledge consisted of the number of correct answers given by each respondent for the three sub-scales.
The section concerning children's integration into the Australian school environment was located predominantly at the end of the questionnaire. This section was intended to reveal information about the children's perceptions of the public school.

The Communication Scale consisted of a number of items concerned with the children's communication ability with Australian students in different social situations.

The Evaluation of Ethnic Identity Scale was designed to measure children's evaluations of their own ethnic identity. The instrument has been used successfully in a number of studies of various ethnic and cultural backgrounds (Verkuyten, 1991). This scale was composed of three items. The key ethnic evaluation questions were embedded among other items.

At this point, the original English version of the questionnaire was translated into Persian and then corrected to match the local idiom by some colleagues. After a back translation, some parts of the original English version were changed to be as close as possible to the Persian equivalent. On the whole, the questions used to elicit information were mainly developed by the author in consultation with the supervisor, the children, teachers and co-ordinator.

5.5 ADMINISTRATION OF THE PILOT QUESTIONNAIRE

The main object of the pilot study was to provide information on the reliability and validity of the instruments to be used in the main study. This was essential as there was no previous information available on the reliability and validity of the instruments.

Because Adelaide has the next largest number of Iranian children outside of New South Wales, the pilot study was conducted in this city. It took place over a period of two weeks during the school holidays. The researcher was assisted with the interviews in this pilot study by his wife. 2

2 Because of the sensitive nature of traditional Iranian culture regarding gender, a male investigator interviewed the males and the female research assistant interviewed the females in order to make them comfortable in expressing their actual beliefs and behaviors.
Before the pilot questionnaire was administered, some time was spent in the school circulating in the classrooms, and encouraging the children to write or talk freely about their views. The object of this exercise was to overcome the children's excitement at the intrusion of a stranger or unfamiliar person.

Fitting into the routine of the school was less difficult than anticipated. The principal was willing to provide access to classrooms. Class teachers were informed at the outset about the purpose of studying the children's attitudes toward Australian society. The teachers and the principal were also assured of anonymity and that the researcher was not sponsored by the Ministry of Education to evaluate the teachers. The help and co-operation given by the staff during the pilot stage was essential for the research.

All students from Grade 3 in Elementary level to Grade 3 in Guidance level who attended class on the days of the test were included. With regard to the Elementary students, their inability to reply in writing required that they be interviewed individually. In effect, the pilot study consisted of a structured interview for the Elementary level students and a questionnaire for the Guidance level students. The structured interview schedule was developed to be as similar as possible to the questionnaire to ensure consistency of codings and comparability of results across Elementary and Guidance students.

The interview method and questionnaire administration are described in detail in the following sub-sections.

5.5.1 The structured interviews

All interviews were conducted in the ethnic school. With the permission of the attending teacher, the Elementary school children (i.e., from Grade 3 to Grade 5), were interviewed individually. The interviewer met each child outside the classroom and took him/her to the interview room.

The interviewer spoke with the subject to develop a warm atmosphere. The children initially responded to queries about their city. This helped to establish a friendly rapport. The questions were arranged so that each student. They were not expected to answer all of the questions. The interviewer then went on to explain the objective of the study in the children's language. The children were given assurances that the responses would be anonymous,
with names not recorded and the responses not shown to anyone who would be able to identify the student.

The children were then told that the questions were quite general, with no right or wrong answers, and that they should respond comfortably with whatever came to mind regarding the questions. The interviewer proceeded with the interview when it was felt that good rapport and understanding had been established.

In order to ensure that each child understood, the interviewer read each question slowly and aloud. If any child indicated that the meaning of words was unclear for him/her, an explanation was provided. Once the questionnaire was completed, the interview was officially over. However, at this stage, each child was encouraged to query any items with which he/she had difficulty. In fact, discussions conducted after the interview was completed, helped the author to decide whether there were other variables which needed to be incorporated in the final questionnaire.

On completion of the interview, the interviewer thanked the child for his/her cooperation and accompanied the child back to the classroom. The interviews were usually 30 to 40 minutes in length. As the young students have a short attention span and get bored quickly, they were refreshed in the middle of the interview by light snacks and some irrelevant but interesting conversations.

The questions asked in the children interviews are presented in Appendix A.

### 5.5.2 The pilot questionnaire

An 82-item questionnaire, which consisted of social and psychological items relevant to the ethnic children's assimilation and ethnic identification, was used to collect data from the students at Guidance level.

The subjects completed the questionnaire in their classrooms. However, their participation in the study was voluntary. They were assured that the information provided would be strictly confidential and would not be seen by anyone else. Copies of the questionnaire were distributed to each student. They were not required to identify themselves by name on the questionnaire.
The instructions were read to the students, after which they were given an opportunity to ask any questions. Respondents were then asked to read the questionnaire carefully, in order to answer all questions and to give truthful responses. While the students were completing the questionnaire, those who were having difficulties in answering specific questions were helped. In all, the questionnaire took between 25 to 35 minutes to complete.

At the end, the students were encouraged to elaborate and make comments and suggestions on any of the questions asked. Whenever possible, the teachers were debriefed as to the nature of the study. The pilot questionnaire is shown in Appendix B.

In short, participants at Guidance level completed the equivalent of ten-page questionnaires, in which they were asked about their beliefs, attitudes and behaviors.

5.6 THE ANALYSIS OF THE PILOT STUDY DATA

Following the score assignment to the questionnaire items, a frequency distribution for each item was calculated as well as a correlation matrix for all the items. On the basis of an examination of the frequency distributions and inter-item correlations, items were eliminated if they met any one of the following criteria:

(a) Large number of missing values;

(b) Extremely skewed for items with multiple response categories; and

(c) Low correlations with other items hypothesized to tap a similar concept.

On the basis of this procedure, some items were dropped and others were revised in terms of item content and response categories.

The reliability coefficients for the proposed scales for the Elementary level ranged from .72 (the Cultural Assimilation Scale) to .60 (the Evaluation of Ethnic Identity Scale), with an average value of .66. The reliability coefficients of the proposed scales for the Guidance level ranged from .85 (the Communication Scale) to .64 (the Social Integration in the Public School Scale), with an average value of .71. In part, the lower average value of reliability of scales at the Elementary level may have been due to the
interview method, greater heterogeneity of attitudes among the young children, and low number of items used in these scales.

In short, a combination of item frequency tables, reliability tests, and correlation and factor analyses was used to select the items for a scale. The relationships between different dimensions of assimilation and ethnic identification with each other were also assessed in order to explore the direction and strength of the relationships.

5.7 PILOT RESULTS AND REVISIONS

The preliminary analysis showed that the items were relatively satisfactory except for those of the Ethnic Knowledge Scale and the Ethnic Attachment Scale. At this point, a few changes were made.

5.7.1 Revisions to the ethnic knowledge items

In the pilot study, only two sets of ethnic knowledge questions were designed: one for Elementary level and the other for Guidance level. However, it later became clear that some questions were too easy for the students in the upper grades. Consequently, it was decided to design different sets of ethnic knowledge questions for different grades. In other words, the revised scale included items requiring political, cultural and religious knowledge relative to the child's age and grade in the Iranian ethnic school. Four response categories were provided for each question.

5.7.2 Revisions to the ethnic attachment scale

In the pilot study, the Ethnic Attachment Scale included an "Indifferent" category. The analysis showed that some of its items had a large number of responses in the "Indifferent" category. This response category was removed in the main study in order to obtain a definite response.

In addition, the third dimension of the Ethnic Attachment Scale (i.e., ethnic importance), which refers to the importance of different aspects of ethnic identity, did not appear to be an appropriate measure. More specifically, most items included in this sub-scale appeared to be difficult for the respondents. Most children selected a specific response category. As its discriminatory power was low, it was not used in the main study.
A further point that needs to be made is that the exercise of the pilot study brought about a modification in the research method for the main study.

In the pilot study, two different research methods were used in order to obtain information from two different educational levels: structured interviews for the Elementary level and questionnaires for the Guidance level. The justification for this differentiation was that the Elementary children would not be able to read and understand the questionnaire and require some assistance. However, it became clear that the Elementary children did not have any age-related problems with understanding the questions except for those in Grade 3. There was a big difference between children in Grade 3 and the rest of the sample in terms of understanding and ease with the questions. It is interesting to note that those students in Grades 4 and 5 in the Elementary level were very comfortable with the questions, and during the discussion section of the interview said that they would prefer the questionnaire to the interview. On the other hand, the results of the pilot analyses indicated that the proposed scales for the Guidance level children had higher reliability coefficients than those for the Elementary level.

For all the above reasons, it was decided to exclude the Grade 3 students in Elementary level from the final study and employ a unified data gathering method (i.e., the questionnaire) for all students.

In short, it can be said that the pilot study was successful in ironing out the difficulties of wording, emphasis and presentation of the questionnaires, and in modifying the research strategy.

5.8 THE DEVELOPMENT OF THE FINAL SURVEY QUESTIONNAIRE

The revised version of the pilot questionnaire was inspected by the supervisor and advisor in a joint meeting and a few changes were made. In order to minimize the possibility of "response set" occurring, the phrasing of the questions was varied so that some were positively worded and some were negatively worded. Also the ordering of similar questions in the questionnaire was changed so that they did not appear together. The final questionnaire was considered by the school co-ordinator in order to ensure that the study would not harm the educational policies of the ethnic school.
In the main study, the final questionnaire entitled "Attitude Survey of Iranian Students in Australia" was used to collect the data from children through Grade 4 in the Elementary level to Grade 3 in the Guidance level. The survey contained several scales utilized in the present study. The questionnaire was mainly designed to measure ethnic identification, the degree of assimilation, the evaluation of ethnic identity, and the variables which influence them.

Some of the questions pertaining to the demographic information may need explanation. It was decided that in order to avoid unequal treatment of students, the questionnaire would be distributed among all children in the class whether he/she is a child of postgraduate students or of the permanent residents. With this qualification in mind, a number of questions on the education and occupation of the child's parents were included in the questionnaire in order to be able to distinguish the questionnaires of the children of post-graduate students from those of the children of Iranian permanent residents in Australia. Because the study focuses on the children of university students, there was little basis for constructing a measure to reflect parents' social status from these data.

In addition, an open-ended question was designed for the end of the questionnaire to reveal additional insights into children's attitudes and feelings. The children were asked about their general impression of being in an Australian school. This information was to be used to gain a better understanding of children's answers to the questionnaire. There was also a space at the end of the questionnaire for additional comments to be added by the respondents. A copy of the final questionnaire is provided in Appendix C.

During February-March 1995, the final questionnaire was prepared for completion by Iranian children at the Iranian ethnic schools in Sydney and Wollongong. The final questionnaire was mainly similar to the pilot questionnaire with the omission of the problematic questions and inclusion of a few new items.

The questionnaire development process is shown in Figure 5.1.
The development of the questionnaire

- Review of theory and literature
- Consultation with the supervisor
- Informal interviews with a number of students in the ACT
- Consultation with teachers and the school co-ordinator
- First draft of the questionnaire
- Test the questionnaire with some students in the ACT
- Revision of the questionnaire
- Consultation with the supervisor
- Second draft of the questionnaire
- Test the questionnaire with students in Adelaide
- Construct dummy tables and conduct statistical analyses on pilot data
- Consultation with the supervisory panel and the school co-ordinator
- Final version of the questionnaire

The final questionnaires were administered in the school setting. After obtaining permission from the school co-ordinator, each eligible student was sent a letter that briefly explained the purpose of the study. The letter stressed that the purpose of the study was to examine the effectiveness of the school's academic performance. The period during which the questionnaires were administered was carefully selected to minimize disturbance to the students involved. Some expressed concerns about the potential impact of the study on their performance. The researchers assured them that their responses would be treated confidentially and that only aggregate data would be disseminated. The questionnaires were administered in a group setting, ensuring that the responses were anonymous and that the students were aware of the confidentiality of their data. The students were also informed that their participation was voluntary and that they could withdraw at any time.
5.9 THE FINAL SURVEY

The final questionnaires were also administered in the school setting. After obtaining permission from the school co-ordinator, each ethnic school was sent a letter that briefly explained the survey and requested cooperation. The letter noted that the investigator would come by to administer the questionnaire. The investigator then attempted to have a telephone conversation with each principal individually in order to set a convenient date and time to conduct the survey. The period during school holidays was selected for the administration of the questionnaire.

At each school in Sydney and Wollongong, the teachers and staff were briefly informed about the research. They were told that the purpose of the study was to examine the children’s perceptions of ethnic identity.

The idea of having a "researcher" in the school seemed to make some students and teachers uncomfortable in Sydney. Therefore, the role of a "student who tries to learn" was adopted rather than a "researcher who tries to evaluate". In Wollongong, the researcher was invited to explain the project and its objectives to the Parents and Teachers Association. Parents and administrators were given an assurance that the research would not be harmful to the children involved. Some expressed open concern about what might be found, but they seemed reassured by the information that:

- The researcher was a post-graduate student and not an employee of the Ministry of Education;
- The anonymity of students and teachers would be protected; and
- No question will be asked about the children’s parents.

The children who served as subjects were all those who had attended Iranian ethnic schools in Sydney and Wollongong on the testing days. The questionnaires were administered at a convenient time for the teachers. The questionnaire administration was done by the researcher.

The final questionnaire, which required 20 to 30 minutes to complete, was group administered in each classroom. The class teachers did not attend during the questionnaire administration.
Upon arriving in the classroom, the investigator introduced the survey in the following manner:

Hello, I was wondering if you might be interested in participating in a brief survey. I have a questionnaire that takes a short while to complete, and your participation would be very much appreciated. If you have any questions, please let me know.

The project was then explained to the students as a study of their attitudes. After the questionnaires had been distributed, the students were asked to open the questionnaire and read the introduction silently while the investigator read it aloud. The introduction for both educational levels (i.e., Elementary and Guidance) was the same:

This is not a test and no one will give you a mark on it. There are almost no right or wrong answers. Since your answer will be kept absolutely confidential do not put your name on any page. Just be honest and tell what you really think. Please answer all of the questions. Thank you in anticipation for your help.

After the students had read the introduction, they were asked if they had any questions. The respondents were assured of anonymity before starting on the questionnaire. It was also emphasized that except for the factual questions, there were no right or wrong answers to the questions and that the answers would be strictly confidential.

Given the concerns raised by some children during the pilot test, it was decided to assure the children that the completed questionnaire would not be shown to their teachers. The students were reassured that their responses would be used solely for research purposes. They then began answering the questions. The investigator monitored the students while completing the questionnaires in order to provide possible clarification and assistance if needed.

Students completed the questionnaire on an individual basis and were instructed not to discuss their responses with anyone else during this time. None of the students expressed any suspicion about the questionnaire. The respondents were all thanked when they completed the questionnaire.

In total, one hundred and forty students completed the questionnaire. However, nine questionnaires were excluded from the analyses as they belonged to the children of Iranian residents. The children who served as subjects of the study were all those children whose parents had come to Australia as post-graduate students with financial
support from the Iranian government. The final study group was composed of 131 students. Subdivided by sex, the sample for the main study consisted of 61 girls (46.6 percent) and 70 boys (53.4 percent).

The school principals and some teachers were also interviewed during the fieldwork. The purpose of the interviews was to collect additional information about the ethnic schools and their students. The principals were asked about school organization and major problems. The teachers' general experience in teaching at the ethnic school was also queried.

Figure 5.2 illustrates the chronological order in which the stages of the study were conducted.

2.10 CODING, DATA ANALYSES AND ANALYTICAL MODEL

All the coding was done by the researcher. The coding categories and structures for the items were reviewed by the supervisor and advisor.

The statistical analyses of the data were performed with the SPSS package. Conventional and regression analyses with tests of significance were carried in order to determine the effects of the independent variables on the dependent and variable identification. The ordering of entry of the independent variables in the regression was judged by the hypotheses. This procedure allowed for an independent assessment of the effect of each independent variable on the dependent variable, controlling for the effects of other independent variables.
Figure 5.2
Chronological order of stages of the study

<table>
<thead>
<tr>
<th>Oct</th>
<th>Nov</th>
<th>Dec</th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
<th>Apr</th>
<th>May</th>
<th>Jun</th>
</tr>
</thead>
</table>

Development of Pilot Questionnaire

Pilot administration

Pilot analysis and revisions

Administration of the final study

5.10 CODING, DATA ANALYSES AND ANALYTICAL MODEL

All the coding was done by the researcher. The coding categories and directions for the items were reviewed by the supervisor and adviser.

The statistical analyses of the data were performed with the SPSS package. Correlational and regression analyses with tests of significance were utilized in order to determine the effects of the independent variables on assimilation and ethnic identification. The ordering of entry of the independent variables in the regression was guided by our hypotheses. This procedure allowed for an independent assessment of the effect of each independent variable on the dependent variable, controlling for the effects of other independent variables.
In addition, in order to explain children’s evaluations of ethnic identity as dependent variable, assimilation and ethnic identification are treated as hypothetical constructs or latent variables that cannot be measured directly. It is clear that a single indicator is unable to capture fully such multi-dimensional constructs. Therefore, multiple indicators are used. The general approaches to the analysis of causal models with multiple indicators of latent variables are referred to as structural equation models. One such approach that is very popular among social scientists is LISREL (Pedhazur, 1982). Thus, to explain children’s ethnic evaluations the LISREL 8 program (Joreskog & Sorbom, 1993) was also used in order to deal with path analysis with the latent variables (i.e., the variables of assimilation and ethnic identification). The path analysis procedure was used for the purpose of decomposing the relationships among the variables.

The following chapters will report the findings from the statistical procedures employed in this study. The precise procedures used for the data analyses are discussed in Chapters 6, 7, and 8 with the relevant results.
CHAPTER SIX

ASSIMILATION

6.1 INTRODUCTION

The process of assimilation has the potential to be a significant factor on the child's evaluation of his/her own ethnic identity. Therefore, in the present chapter the assimilation process is examined in its own right. In so doing, the relationships between assimilation and personal and social variables are investigated.

A review of the research literature revealed that the assimilation process has been explained by a number of factors. However, the extent to which different aspects of assimilation are influenced by various factors is not well documented. The central task of this chapter is to examine the effects of demographic variables (i.e., age, sex, length of stay in Australia, and city of residence), communication ability with Australian friends, and educational factors (i.e., ethnic knowledge, attitude toward the ethnic school, and integration into the Australian school) on cultural and structural assimilation.

The chapter consists of two main sections. In the first section, the assimilation scales are described in terms of the frequency distribution of items, reliability analyses of the scales, and factor analyses of scale items. The effects of personal and social factors on assimilation dimensions are examined in the second section.

6.2 DESCRIPTION OF THE ASSIMILATION SCALES

6.2.1 The cultural assimilation scale

Involvement in the social and cultural practices of the dominant culture is the most widely used indicator of acculturation. However, most studies of cultural assimilation have focused on a single indicator of acculturation, namely, the language most frequently used in the home (e.g., Brody, 1973; Deyo et al., 1985).
Previous researchers (for example, Dreidger, 1975; Bochner, McLeod & Lin, 1977; Ballard, 1979; Giles & Johnson, 1981; Liebkind, 1982; Apter, 1983; Bochner, Hutnik & Furham, 1985; Hutnik, 1986) have suggested that the following variables are important for the study of cultural adaptation patterns concerning Asians: Language usage with brothers and sisters, films, music and food. In addition to these elements, a variety of specific cultural activities and attitudes were assessed in the present study. Following from this research, the Cultural Assimilation Scale included these eight questionnaire items: 1) Language preferred at home [Persian=1, Both=2, English=3]; 2) Language spoken with siblings [Same as 1]; 3) Attitude toward the Persian language [Very positive=1, Neutral=2, Very negative=3]; 4) Attitude toward the English language [Very negative=1, Neutral=2, Very positive=3]; 5) Favorite music [Same as 1]; 6) Favorite movie [Same as 1]; 7) Favorite food [Same as 1]; and 8) Favorite sport [Same as 1].

6.2.1.1 Scale construction

The procedures in constructing the scale are best described in the following manner. As indicated in the previous sub-section, on each of the eight questionnaire items, the respondents were given three response categories. A score of one represented the "low acculturation" response and a score of three represented the "high acculturation" response, with a score of two being given to the intermediate response. The Cultural Assimilation Scale, as constructed here, was aimed at developing a measure which combines the values of the eight items into a composite index. In other words, the eight items comprising the Cultural Assimilation Scale were used as a single scale. Therefore, the scores were added up to give each respondent a total score on the scale.

6.2.1.2 Distribution and reliability of the data

Frequency tables for all of the scale items were produced. These tables were examined to ensure that the items did discriminate, that is, responses were not concentrated in one category. In addition, the distribution characteristics of the cultural assimilation scale was examined to make sure that a normal distribution was obtained, a requirement for later statistical analyses. A reliability test was performed on the scale, as well as a factor analysis, to see to what extent there might be underlying factors, or dimensions, in the
scale. The distribution of the scale was approximately normal with a very slight positive skewness (Figure 6.1).

![Figure 6.1](image)

To assess the internal consistency of the scale, I used the alpha coefficient (Cronbach, 1951). For the Cultural Assimilation Scale, the alpha was .65. Table 6.1 displays the reliability statistics for the scale.
Table 6.1
Reliability statistics for the Cultural Assimilation Scale (N=113) *

<table>
<thead>
<tr>
<th>Item</th>
<th>Corrected Item-Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language spoken with brothers and sisters is English</td>
<td>.39</td>
<td>.61</td>
</tr>
<tr>
<td>Negative attitude toward the Persian language</td>
<td>.47</td>
<td>.60</td>
</tr>
<tr>
<td>Positive attitude toward the English language</td>
<td>.33</td>
<td>.63</td>
</tr>
<tr>
<td>Favorite sport is English</td>
<td>.28</td>
<td>.64</td>
</tr>
<tr>
<td>Favorite movie is English</td>
<td>.32</td>
<td>.63</td>
</tr>
<tr>
<td>Language preferred at home is English</td>
<td>.52</td>
<td>.58</td>
</tr>
<tr>
<td>Favorite Music is English</td>
<td>.49</td>
<td>.58</td>
</tr>
<tr>
<td>Favorite food is English</td>
<td>.12</td>
<td>.69</td>
</tr>
</tbody>
</table>

* Cronbach’s Alpha = .65

The Cultural Assimilation Scale produced a relatively modest but acceptable Cronbach's alpha. Specifically, an item analysis revealed that only one item in the scale (i.e., favorite food) had a very low item-total correlation (r = .12). In other words, the first column in the Table shows that this scale would be marginally improved if the item relating to favorite food was omitted. However, the improvement would be quite small and the item does broaden the interpretability of scale. Therefore, I have retained eight items in the final scale of cultural assimilation.
To assess the dimensions of cultural assimilation in the study, the eight items of the Cultural Assimilation Scale were subjected to a factor analysis using a principal components solution. The varimax rotated factor matrix yielded two factors with eigenvalues of 2.55 and 1.06.

The first factor accounted for 31.9 percent of the common variance in the acculturation items and consisted of four items: Language preferred at home is English, Language spoken with siblings is English, Negative attitude toward the Persian language, and Favorite music is in English. On the basis of these data, Factor 1 was labeled The English Language Factor. This factor mainly corresponds to a student who is not attached to his/her ethnic language. In other words, the factor differentiates between those students who prefer to speak English and listen to English music rather than Persian.

The eigenvalue for the second factor was 1.06, contributing an additional 13.3 percent of the variance. It was made up of four items: Favorite movie is in English, Favorite food is English, Favorite sport is English, and Positive attitude toward the English language. This factor was labeled English Cultural Behavior Factor. The item Favorite sport is English shows a modest weighting on both sub-factors. This factor mainly reflects the child's own cultural preferences because it differentiates between those students who prefer Australian cultural habits rather than Persian.

The two factors are summarized in Table 6.2.
Table 6.2
Varimax rotated factor matrix for the Cultural Assimilation Scale ( N=113 )

<table>
<thead>
<tr>
<th>Item</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>English Language Factor</td>
</tr>
<tr>
<td>Language preferred at home is English</td>
<td>.78</td>
</tr>
<tr>
<td>Language spoken with brothers and sisters is English</td>
<td>.63</td>
</tr>
<tr>
<td>Negative attitude toward the Persian language</td>
<td>.73</td>
</tr>
<tr>
<td>Favorite Music is English</td>
<td>.59</td>
</tr>
<tr>
<td>Favorite movie is English</td>
<td>.30</td>
</tr>
<tr>
<td>Favorite food is English</td>
<td>-.19</td>
</tr>
<tr>
<td>Favorite sport is English</td>
<td>.31</td>
</tr>
<tr>
<td>Positive attitude toward the English language</td>
<td>.28</td>
</tr>
<tr>
<td>% of total variance</td>
<td>31.9%</td>
</tr>
<tr>
<td>Total variance accounted for = 45.2%</td>
<td></td>
</tr>
</tbody>
</table>

It is worth noting that consistent with the bi-dimensional model ( see Chapter 3 ), the nature of the factors indicates that two items ( attitude toward the Persian language and
attitude toward the English language) load strongly on two different factors. According to this model, we would expect this to be the case and it confirms that these items are independent of each other.

6.2.2 The structural assimilation scale

It was hypothesized that as the peer group serves as a reference group for children, the ethnic composition of the friendship circle would reflect whether the child maintained his/her ethnic identity or assimilated into the new culture.

A pool of items designed to tap structural assimilation was developed. As a part of this scale, I also used the "best friend" technique developed by Novakovic (1977) and Bochner (1982) to measure the ethnic composition of the children's peer group. There is sufficient evidence to support the argument that the choice of best friend is heavily influenced by similarity in values, beliefs and attitudes (for example, Cairns et al., 1988; Charlton & Blair, 1989).

For the purpose of the present study, the Structural Assimilation Scale consisted of the following seven items:

1) Prefer to play with whom [Iranian=1, Anybody=2, Australian=3];
2) Prefer to sit next to whom [Same as 1];
3) Non-Iranians come to your home [Never=1, Sometimes=2, Always=3];
4) Go to non-Iranian friends' homes [Same as 3];
5) Having more friends in which country [Iran=1, Both=2, Australia=3];
6) Prefer to invite whom to your home [Same as 1]; and
7) Best friend [Same as 1].

6.2.2.1 Scale construction

The procedures in constructing the scale were as follows: on each of the seven items, the individual respondents were given a rating which measured their relative position on a postulated, Iranian-Australian continuum. The response set consisted of a three-choice continuum upon which the respondent was asked to indicate his/her opinion about each of the seven questions in the scale. As indicated above, each answer was scored from +1 to +3 with the lower scores indicating a lower degree of structural assimilation and the higher scores indicating a higher degree of structural assimilation.
The seven items comprising the Structural Assimilation Scale were combined into a simple additive scale of children's structural assimilation. In other words, students' responses were summed across these seven items, yielding a score ranging from 7 to 21.

6.2.2.2 Distribution and reliability of the data

The distribution characteristics of the Structural Assimilation Scale were examined to ensure that a normal distribution was obtained. A reliability test was performed on the scale, as well as a factor analysis. The distribution of the scale was approximately normal with a slight positive skewness (Figure 6.2).
The estimated internal consistency reliability coefficient of the Structural Assimilation Scale, using Cronbach's coefficient alpha, was .67. Table 6.3 shows the results of the reliability analysis for the scale.

If an internal reliability of at least .60 is judged to be satisfactory, it can be said that both cultural and structural assimilation scales were acceptable.
Table 6.3
Reliability statistics for the Structural Assimilation Scale (N=128) *

<table>
<thead>
<tr>
<th>Item</th>
<th>Corrected Item-Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefer to play with non-Iranians</td>
<td>.39</td>
<td>.62</td>
</tr>
<tr>
<td>Prefer to sit next to non-Iranians</td>
<td>.43</td>
<td>.61</td>
</tr>
<tr>
<td>Non-Iranians come to your home often</td>
<td>.45</td>
<td>.60</td>
</tr>
<tr>
<td>Go to non-Iranian friends' homes often</td>
<td>.40</td>
<td>.62</td>
</tr>
<tr>
<td>Having more friends in Australia</td>
<td>.20</td>
<td>.68</td>
</tr>
<tr>
<td>Prefer to invite Australian friends to your home</td>
<td>.50</td>
<td>.60</td>
</tr>
<tr>
<td>Your best friend is Australian</td>
<td>.30</td>
<td>.65</td>
</tr>
</tbody>
</table>

* Cronbach’s Alpha = .67

In order to assess the dimensions of structural assimilation in the study, the 7 items of the scale were subjected to a factor analysis using a principal components solution. The varimax rotated factor matrix yielded two factors with eigenvalues of 2.47 and 1.29.

The first factor accounted for 35.3 percent of the common variance in the structural assimilation items and consisted of four items: Go to non-Iranian friends' homes often, Non-Iranian friends come to your home often, Prefer to invite Australian friends to your
home, and Having more friends in Australia. On the basis of these data, Factor 1 was labeled High Intimate Friendship with Australians. This factor corresponds to the child's intimate relationship with non-Iranian friends and indicates a high level of structural assimilation.

The eigenvalue for the second factor was 1.29, contributing an additional 18.4 percent of the variance. It was made up of three items: Prefer to play with non-Iranians, Prefer to sit next to non-Iranians, and Best friend is Australian. This factor was labeled High School Based Friendship with Australians. This factor reflects the child's preference to interact in the school context with Australians.

The two factors are summarized in Table 6.4.
### Table 6.4
Varimax rotated factor matrix for the Structural Assimilation Scale (N=128)

<table>
<thead>
<tr>
<th>Item</th>
<th>Factors</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>High Intimate Friendship with Australians</td>
<td>High School Based Friendship with Australians</td>
</tr>
<tr>
<td>Go to non-Iranian friends' homes often</td>
<td>.83</td>
<td>.00</td>
</tr>
<tr>
<td>Non-Iranians come to your home often</td>
<td>.76</td>
<td>.15</td>
</tr>
<tr>
<td>Prefer to invite Australian friends to your home</td>
<td>.62</td>
<td>.32</td>
</tr>
<tr>
<td>Having more friends in Australia</td>
<td>.40</td>
<td>.06</td>
</tr>
<tr>
<td>Prefer to play with non-Iranians</td>
<td>.04</td>
<td>.88</td>
</tr>
<tr>
<td>Prefer to sit next to non-Iranians</td>
<td>.10</td>
<td>.87</td>
</tr>
<tr>
<td>Your best friend is Australian</td>
<td>.26</td>
<td>.42</td>
</tr>
<tr>
<td>% of total variance</td>
<td>35.3%</td>
<td>18.4%</td>
</tr>
<tr>
<td>Total variance accounted</td>
<td></td>
<td>for = 53.7%</td>
</tr>
</tbody>
</table>
For the following analysis, the eight cultural items are combined into a simple additive scale of cultural assimilation and the seven structural items are likewise combined into a single scale. These two scales (i.e., cultural and structural) then form the dependent variables for the analysis in the remainder of this chapter.

The factor analysis has shown that each of the scales consists of two sub-scales although subsequent analyses will be based on the all cultural and structural assimilation scale items. The results of the factor analyses have made more clear how these scales are to be interpreted. The reliability coefficients previously reported for the two scales justify the use of the scales even though each is composed of two factors.

6.3 ANALYSES

The interrelationships between the independent and dependent variables were first determined through an examination of bivariate correlations, followed by two separate multiple regression analyses with cultural and structural assimilation as dependent or criterion variables, and demographic, communication and educational factors as independent or predictor variables.

6.3.1 Bivariate correlations

Table 6.5 provides means and standard deviations for the variables in the analyses, as well as zero-order correlations between the explanatory variables and assimilation sub-scales. The table is symmetric, since the correlation between x and y is the same as the correlation between y and x. The correlation values on the diagonal are all 1, since a variable is perfectly related to itself. The pairwise deletion procedure was used to account for missing data.
Table 6.5
Means, standard deviations, and zero-order correlations for independent and dependent variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Sex</td>
<td>-.04</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Length of stay</td>
<td>-.16</td>
<td>.04</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. City of residence</td>
<td>-.07</td>
<td>.18&lt;sup&gt;a&lt;/sup&gt;</td>
<td>-.04</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Communication ability</td>
<td>-.04</td>
<td>-.03</td>
<td>.33&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-.15</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Ethnic knowledge</td>
<td>.10</td>
<td>.20&lt;sup&gt;a&lt;/sup&gt;</td>
<td>-.07</td>
<td>-.04</td>
<td>.01</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Attitude toward the Iranian school</td>
<td>-.13</td>
<td>.35&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-.16</td>
<td>.15</td>
<td>-.11</td>
<td>.12</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Integration in the public school</td>
<td>-.03</td>
<td>-.04</td>
<td>-.00</td>
<td>-.19&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.43&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-.02</td>
<td>-.12</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Cultural assimilation</td>
<td>.07</td>
<td>-.17</td>
<td>.11</td>
<td>-.09</td>
<td>.20&lt;sup&gt;a&lt;/sup&gt;</td>
<td>-.15</td>
<td>-.48&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.25&lt;sup&gt;b&lt;/sup&gt;</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>10. Structural assimilation</td>
<td>.00</td>
<td>-.09</td>
<td>.04</td>
<td>-.19&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.32&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-.06</td>
<td>-.32&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.44&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.43&lt;sup&gt;b&lt;/sup&gt;</td>
<td>1.00</td>
</tr>
</tbody>
</table>

| Mean                             | 11.90 | 1.47 | 4.14 | 1.24 | 13.47 | 6.08 | 2.99 | 22.70 | 15.90 | 13.07 |
| Standard Deviation               | 1.34 | .50 | 1.08 | .43 | 2.53 | 1.56 | .99 | 3.18 | 3.02 | 3.07 |

Note: Sample sizes vary between 113 and 131 because of missing data and the use of the pairwise deletion procedure.

<sup>a</sup> P < .05
<sup>b</sup> P < .01
When we examine cultural assimilation, the data show that age has a very weak correlation with cultural assimilation. The results also indicate that sex is negatively associated with cultural assimilation, with boys being more acculturated than girls. This result is consistent with the conclusion reached in several studies (e.g., Masuda, Hasegawa & Matsumoto, 1973; Ting-Toomey, 1981; Ullah, 1985). As expected, length of residence in Australia is positively related to cultural assimilation, with children who have lived for a longer time in Australia being more acculturated. This is consistent with the results of Minoura's (1992) study which reported a significant correlation between length of stay and the incorporation of the American cultural pattern among a group of Japanese children living in the United States.

In addition, there is a weak negative association between city of residence and cultural assimilation. That is, children who live in Sydney experience a higher degree of cultural assimilation. However, none of the correlations between the demographic variables and cultural assimilation attained significance. Overall, these results suggest that the background variables have little effect on acculturation.

The results also indicate a significant positive relationship between communication ability and cultural assimilation. That is, as the ability to communicate with Australian friends increases, so does the degree of cultural assimilation. This result is consistent with Lakey's (1988) study which found a significant relationship between the degree of communication difficulty experienced by Thai students in the United States and their level of adaptation to the new culture. Examining the educational variables, it is clear that ethnic knowledge is negatively associated with acculturation. The more the children know about their home country, the less their cultural assimilation will be. As anticipated, there is a significant negative correlation between children's attitudes toward the Iranian school and their cultural assimilation. That is, the more positive their attitudes toward the ethnic school, the lower their degree of cultural assimilation. The result is consistent with Minoura's findings. Furthermore, integration into the Australian school is positively and significantly correlated with cultural assimilation. The more integration there is in the public school, the higher the degree of cultural assimilation.

These findings lead us to the tentative conclusion that children's attitudes towards the Iranian school, their integration into the Australian school, and their communication ability have the strongest correlations with their cultural assimilation.
When we concentrate on structural assimilation, the data indicate that with the exception of city of residence, the demographic variables do not correlate significantly with structural assimilation. However, there is a significant negative association between city of residence and structural assimilation. That is, the children who live in Sydney demonstrate a higher degree of structural assimilation. This is consistent with Murguia's (1975) argument that "if the minority is small and scattered, minority members will attempt to assimilate culturally and structurally because they will feel deviant and out of place in the majority society" (1975:40).

The results also suggest a positive significant relationship between communication ability and structural assimilation. The more a student is competent in communication with non-Iranian friends, the more that student manifests structural assimilation. This is consistent with Lakey's findings. Turning our attention to the educational variables, it is found that ethnic knowledge does not correlate with structural assimilation. As predicted, there is a significant negative association between children's attitudes towards the Iranian school and structural assimilation. The more favorable the attitudes towards the ethnic school, the less the child manifests structural assimilation. In addition, there is a significant positive correlation between integration into the Australian school and structural assimilation. The higher the level of integration into the Australian school, the higher the level of structural assimilation.

These results imply that children's integration into the Australian school, their attitudes towards the Iranian school, their ability to communicate with Australian friends, and their city of residence have strong correlations with structural assimilation.

It is expected that since cultural and structural assimilation measure a common construct (i.e., assimilation), they should be correlated with each other providing concurrent validation. The results suggest that cultural assimilation and structural assimilation are significantly correlated (r = .43, p < .001). Although the two indicators of assimilation are related positively to each other, as one would expect, the correlations are not so high as to suggest that the two scales are tapping the same underlying dimension.

To conclude, this pattern of correlations supports the notion that the extent to which children experience assimilation depends a good deal on their attitudes towards the ethnic school, their integration into the public school, and their communication ability.
The selected variables in Table 6.5 are not independent of each other. The child's communication ability with members of the host society is related to his/her sex, age, length of stay in Australia, and city of residence. Likewise, the child's attitude toward the ethnic school is associated with his/her sex, age, length of stay, city of residence and proficiency in English. In order to deal with such covariance among the independent variables and to determine the relative importance of each variable, multiple regression was used for the next stage in the analysis. More precise tests of our hypotheses are found in these regression analyses. More specifically, multiple regression analyses were performed with the cultural and structural assimilation scales as the criterion variables and demographic, communication, and educational variables as predictors.

### 6.3.2 Multiple regression analyses

The results described here relate to the variables of primary interest to the present chapter, namely the relationship between demographic variables, communication ability, ethnic knowledge, children's attitudes towards the ethnic school, integration into the public school, and their effects on students' cultural and structural assimilation. Table 6.6 represents the description of all the variables appearing in the analysis.
Table 6.6
Description of the variables in the analysis

<table>
<thead>
<tr>
<th>Variable</th>
<th>Coding procedure</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>1= Boy</td>
<td>1.47</td>
<td>.50</td>
</tr>
<tr>
<td></td>
<td>2= Girl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>Age in years at time of survey</td>
<td>11.90</td>
<td>1.34</td>
</tr>
<tr>
<td>Length of stay</td>
<td>1= Less than one year</td>
<td>4.14</td>
<td>1.08</td>
</tr>
<tr>
<td></td>
<td>2= About one year</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3= About two years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4= About three years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5= About four years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6= More than four years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>City of residence</td>
<td>1= Sydney</td>
<td>1.24</td>
<td>.43</td>
</tr>
<tr>
<td></td>
<td>2= Wollongong</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude toward the Iranian school</td>
<td>1= Very negative, to</td>
<td>2.99</td>
<td>.99</td>
</tr>
<tr>
<td></td>
<td>4= Very positive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Integration in the Australian school (Scale)</td>
<td>For each item, 1= Low integration, to</td>
<td>22.70</td>
<td>3.18</td>
</tr>
<tr>
<td></td>
<td>4= High integration</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>( 7 items, range: 7-28 )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td>A nine-item index tapping civics information</td>
<td>6.08</td>
<td>1.56</td>
</tr>
<tr>
<td></td>
<td>( range: 0-9 )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communication ability (Scale)</td>
<td>For each item, 1= Low communication ability, to</td>
<td>13.47</td>
<td>2.53</td>
</tr>
<tr>
<td></td>
<td>4= High communication ability</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>( 4 items, range: 4-16 )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural assimilation (Scale)</td>
<td>For each item, 1= Low cultural assimilation, to</td>
<td>15.90</td>
<td>3.02</td>
</tr>
<tr>
<td></td>
<td>3= High cultural assimilation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>( 8 items, range: 8-24 )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structural assimilation (Scale)</td>
<td>For each item, 1= Low structural assimilation, to</td>
<td>13.10</td>
<td>3.07</td>
</tr>
<tr>
<td></td>
<td>3= High structural assimilation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>( 7 items, range: 7-21 )</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6.7 contains an analysis of cultural assimilation and Table 6.9 repeats the analysis for structural assimilation. The regression coefficients, presented in Tables 6.7 and 6.9, are based on a series of multiple regressions in which cultural and structural assimilation are dependent variables.

In each case, the table presents a number of different models, starting with the demographic variables and successively adding communication and educational variables to each subsequent model. The analysis also gives a general idea about the relative weight of each predictor when the others are controlled.

### 6.3.2.1 The analysis of cultural assimilation

When we turn to examine the regression coefficients for the demographic variables shown in Model 1, it is clear from the Table that controlling for all the variables in the model, sex is the only variable which has a significant effect on cultural assimilation, with boys being more culturally assimilated. Indeed, the beta weights suggest that sex is a more important influence on cultural assimilation than other background factors.

The most surprising result is that, once other background variables are controlled, length of residence in Australia has no statistically significant impact on the children's cultural assimilation. The failure of city of residence to exert a significant influence is contrary to our predictions as, to a lesser extent, is the lack of impact of age. The total variance explained for cultural assimilation by the background variables is small, the R square being 6 percent.

Model 2 adds communication ability to the equation. This variable has a significant effect on cultural assimilation. Even after controlling for communication ability, sex remains a significant determinant of cultural assimilation. Further, the coefficients for both length of stay and city of residence have decreased somewhat from Model 1. This might indicate that to some extent these factors work through communication ability in determining cultural assimilation. Age, however, retains its influence at the same level.

The addition of the communication ability variable has little impact on the effects of the background factors. Model 2 which incorporates communication ability has little additional impact on explaining the variation in cultural assimilation. In this model, the R square is 0.08, indicating that eight percent of the variance is now explained.
Table 6.7
Multiple regression analyses of variables predicting Cultural Assimilation

<table>
<thead>
<tr>
<th>Variable</th>
<th>Model 1 B</th>
<th>Model 1 beta</th>
<th>Model 2 B</th>
<th>Model 2 beta</th>
<th>Model 3 B</th>
<th>Model 3 beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>.18</td>
<td>.08</td>
<td>.18</td>
<td>.08</td>
<td>.08</td>
<td>.03</td>
</tr>
<tr>
<td>Sex</td>
<td>-1.04*</td>
<td>-.17</td>
<td>-1.02*</td>
<td>-.17</td>
<td>-.01</td>
<td>-.00</td>
</tr>
<tr>
<td>Length of residence</td>
<td>.37</td>
<td>.13</td>
<td>.21</td>
<td>.08</td>
<td>.05</td>
<td>.02</td>
</tr>
<tr>
<td>City of residence</td>
<td>-.32</td>
<td>-.04</td>
<td>-.15</td>
<td>-.02</td>
<td>.14</td>
<td>.02</td>
</tr>
<tr>
<td>Communication ability</td>
<td></td>
<td></td>
<td>.21*</td>
<td>.17</td>
<td>.10</td>
<td>.08</td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td></td>
<td></td>
<td></td>
<td>-.19</td>
<td>-.10</td>
<td></td>
</tr>
<tr>
<td>Attitude toward the Iranian school</td>
<td></td>
<td></td>
<td></td>
<td>-1.32**</td>
<td>-.43</td>
<td></td>
</tr>
<tr>
<td>Integration in the Australian school</td>
<td></td>
<td></td>
<td></td>
<td>.16*</td>
<td>.17</td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>14.12</td>
<td></td>
<td>11.75</td>
<td></td>
<td>14.78</td>
<td></td>
</tr>
<tr>
<td>R Square</td>
<td>.06</td>
<td></td>
<td>.08</td>
<td></td>
<td>.28</td>
<td></td>
</tr>
</tbody>
</table>

*P < .05; **P < .01.

In Model 3, children's ethnic knowledge, their attitudes towards the ethnic school, and integration into the public school are included. Unexpectedly, ethnic knowledge has no significant net impact on cultural assimilation. The largest effect on cultural assimilation is that of children's attitudes towards the ethnic school, indicating that those who have more favorable attitudes towards the Iranian school are more likely to manifest lower levels of cultural assimilation (B = -1.32, beta = -.43) even when the other variables are controlled. Interestingly, children's integration into the Australian school is the second
best predictor of the dependent variable \( (B = .16, \beta = .17) \), with those having higher integration into the Australian school more likely to be culturally assimilated.

Inclusion of relevant variables, that is children's attitudes towards the ethnic school and integration into the public school, beyond the demographic variables and communication ability, has increased the explained variance considerably, from 8 percent to 28 percent. Furthermore, sex is no longer significant. In effect, it is found that gender has no significant influence on cultural assimilation when controlling for the effect of environment provided for the children by ethnic agents such as school and family. This is consistent with the findings of Rosenthal and Feldman (1992b) who also did not find gender effects.

In other words, although sex is correlated with cultural assimilation, the analysis suggests that this association does not occur because of the characteristics of sex itself but rather because sex is related to an attitudinal variable which significantly influences cultural assimilation. In addition, the coefficient for communication ability has declined somewhat from Model 2, indicating that to some extent this factor works through children's attitudes towards the ethnic school and integration into the public school in predicting cultural assimilation. Moreover, the R square indicates that variations in the independent variables are now responsible for almost one-third of the variation in the dependent variable.

**Section summary**

In short, in this sample, the Iranian children who were most likely to show a higher degree of cultural assimilation were those who had negative attitudes towards the Iranian school and who were also well integrated into the Australian school.

Based on the empirical evidence presented in Model 3, the following table summarizes the hypotheses which have been tested with regard to cultural assimilation. (See Chapter 3.)
### Table 6.8
Summary table of decisions regarding hypotheses proposed for Cultural Assimilation

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_{A1}$: Boys are more likely to culturally assimilate than girls.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A6}$: Age is negatively associated with cultural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A11}$: Length of residence in Australia exercises a positive effect on cultural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A16}$: The size of city is positively related to cultural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{B1}$: The degree of communication ability with members of the host society is positively associated with the cultural assimilation level.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C1}$: Ethnic knowledge is negatively associated with cultural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C6}$: Children’s positive attitudes toward the ethnic school are negatively related to cultural assimilation.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{C11}$: Integration into the Australian school is positively associated with cultural assimilation.</td>
<td>Not rejected</td>
</tr>
</tbody>
</table>

In order to further highlight the effects of the significant independent variables on the dependent variable, the model was re-estimated, setting all non-significant variables to zero and solving for the remaining variables. This procedure is consistent with Pedhazur’s discussion of theory trimming to further interpret the relationships in the analysis (1982: 616-617). In equation form, the relationship appears as:

$$Y = a + b_1X_1 + b_2X_2 + e$$

Where $Y = $ Cultural assimilation, (range: 8-24)
a = Intercept,
X1 = Children’s attitudes toward the ethnic school, (range: 1-4)
X2 = Integration into the public school, (range: 7-28)
e = Error,

Estimating this multiple regression equation for the lowest likely level of cultural assimilation yields:

\[ Y = 15.85 - 1.40(4) + .19(7) + e \]
\[ = 15.85 - 5.60 + 1.33 \]
\[ Y = 11.58 \]

For the highest likely level of cultural assimilation, the estimation yields:

\[ Y = 15.85 - 1.40(1) + .19(28) + e \]
\[ = 15.85 - 1.40 + 5.32 \]
\[ Y = 19.77 \]

Thus, when all values of the independent variables are low, that is children have a positive attitude towards the ethnic school and their integration into the public school is low, the best prediction for the cultural assimilation score is 11.58 which is low. However, when the values are set high, that is children have negative attitudes towards the ethnic school and are well integrated into the public school, then the best prediction for the cultural assimilation score is 19.77 which is high. This analysis demonstrates the unique importance of children’s attitudes towards the ethnic school and their integration into the public school on their likely experience of cultural assimilation.

6.3.2.2 The analysis of structural assimilation

Table 6.9 repeats the analysis with structural assimilation as the dependent variable. Model 1 in the Table, concentrating initially on the demographic predictors, indicates that city of residence (metropolitan vs. non-metropolitan) exercises a substantial negative effect on structural assimilation, with children living in Sydney being more structurally assimilated, as anticipated.
Other demographic variables have a very small impact on the dependent variable. More specifically, sex has a much smaller impact than it had on cultural assimilation. In short, city of residence appears to be the key factor among the demographic variables for structural assimilation. Contrary to expectations, age and length of residence have no significant impact on either dimension of assimilation. The total variance explained for structural assimilation in Model 1 is very small, the R square being 4 percent. Clearly these are not the variables which determine the level of structural assimilation.

### Table 6.9
**Multiple regression analyses of variables predicting Structural Assimilation**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Model 1</th>
<th>Model 2</th>
<th>Model 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>beta</td>
<td>B</td>
</tr>
<tr>
<td>Age</td>
<td>-.02</td>
<td>-.01</td>
<td>-.02</td>
</tr>
<tr>
<td>Sex</td>
<td>-.39</td>
<td>-.06</td>
<td>-.35</td>
</tr>
<tr>
<td>Length of residence</td>
<td>.10</td>
<td>.04</td>
<td>-.19</td>
</tr>
<tr>
<td>City of residence</td>
<td>-.126*</td>
<td>-.18</td>
<td>-.95</td>
</tr>
<tr>
<td>Communication ability</td>
<td></td>
<td>.39**</td>
<td>.32</td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td></td>
<td></td>
<td>-.06</td>
</tr>
<tr>
<td>Attitude toward the Iranian school</td>
<td></td>
<td>-.86**</td>
<td>-.28</td>
</tr>
<tr>
<td>Integration in the Australian school</td>
<td></td>
<td>.31**</td>
<td>.33</td>
</tr>
<tr>
<td>Constant</td>
<td>15.00</td>
<td></td>
<td>10.56</td>
</tr>
<tr>
<td>R Square</td>
<td>.04</td>
<td></td>
<td>.13</td>
</tr>
</tbody>
</table>

*P < .05; **P < .01.
Model 2 adds communication ability to the equation. The impact of communication ability on structural assimilation is very large (B = .39, beta = .32), with children who are more competent in communication, being more structurally assimilated. The inclusion of this variable has contributed a relatively large amount to the prediction of structural assimilation; its inclusion in the regression equation improved the total predictability of the model from 4 percent to 13 percent. In addition, the introduction of the communication ability variable coincides with the disappearance of the significant effect of city. This may indicate that to some degree city of residence influences structural assimilation through communication ability.

Model 3 introduces educational variables into the equation. The regression coefficients indicate that two of the three educational variables make a unique contribution to the variance in the dependent variable. Interestingly, ethnic knowledge has a very small impact on this dimension of assimilation. However, children's positive feelings about the ethnic school exercise a strong negative effect on structural assimilation, indicating that children who hold favorable attitudes towards the Iranian school are less structurally assimilated. More importantly, children's integration into the public school exerts the largest effect on structural assimilation, with children who are well integrated into the Australian school, being most structurally assimilated.

Moreover, by inclusion of the educational variables in the equation, the effect of city of residence has declined. Therefore, it can be argued that the impact of this variable works partly through communication ability and partly through its association with the educational factors. In addition, the effect of communication ability has decreased sharply from Model 2. More specifically, it is no longer significant. Although communication ability is significantly correlated with structural assimilation, the regression analysis suggests that this association does not occur because of the characteristics of communication ability itself but rather because communication ability is related to children's integration into the public school which does significantly influence structural assimilation. This leads to the conclusion that the key factor for structural assimilation is the different levels of integration into the Australian school. In this model, the R square is .29, indicating that the independent variables together account for 29 percent of the variance in structural assimilation.
**Section summary**

What this analysis reveals is that those Iranian children who (1) are well integrated into the Australian school, and (2) hold negative attitudes towards the Iranian ethnic school, have a higher degree of structural assimilation.

Based on the empirical evidence presented in Model 3, the following table summarizes the hypotheses which have been tested with regard to structural assimilation. (See Chapter 3.)

**Table 6.10**

**Summary table of decisions regarding hypotheses proposed for Structural Assimilation**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_{A2}$: Boys are more likely to structurally assimilate than girls.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A7}$: Age is negatively associated with structural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A12}$: Length of residence in Australia exercises a positive effect on structural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A17}$: The size of city is positively related to structural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{B2}$: The degree of communication ability with members of the host society is positively associated with the structural assimilation level.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C2}$: Ethnic knowledge is negatively associated with structural assimilation.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C7}$: Children's positive attitudes toward the ethnic school are negatively related to structural assimilation.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{C12}$: Integration into the Australian school is positively associated with structural assimilation.</td>
<td>Not rejected</td>
</tr>
</tbody>
</table>
If we use only the significant variables and assume that the others are zero, as was done in the previous section, we can calculate the best prediction of a child who, according to our model, is most likely to have the lowest and highest level of structural assimilation. In equation form, the relationship appears as:

\[ Y = a + b_1 X_1 + b_2 X_2 + e \]

Where \( Y \) = Structural assimilation, (range: 7-21)
\( a \) = Intercept,
\( X_1 \) = Integration into the public school, (range: 7-28)
\( X_2 \) = Children's attitudes toward the ethnic school, (range: 1-4)
\( e \) = Error.

By substituting the relevant values for \( B \), we find the two profiles calculated as follows.

Estimating this multiple regression equation for the lowest likely level of structural assimilation yields the following result:

\[ Y = 8.63 + .39 (7) - .84 (4) + e \]
\[ = 8.63 + 2.73 - 3.36 \]
\[ Y = 8.00 \]

For the highest values of the independent variables, the highest likely level of structural assimilation is as follows:

\[ Y = 8.63 + .39 (28) - .84 (1) + e \]
\[ = 8.63 + 10.92 - .84 \]
\[ Y = 18.71 \]

Therefore, using the unstandardized regression coefficients, our best prediction for the lowest level of structural assimilation is 8 while our best prediction for the highest level of structural assimilation is 18.71.

To conclude, one of the most notable finding of the present chapter is the lack of significant effects of the demographic variables on the two dimensions of assimilation. One possible explanation for this result is the effect of the ethnic school on children's assimilation. Furthermore, children's attitudes towards the ethnic school was found to be
the most powerful influence on the cultural dimension of assimilation, whereas integration into the public school was the most important variable in predicting structural assimilation. What also emerges quite clearly from the above analyses is the importance of Iranian ethnic schools for the maintenance of ethnic culture.

My preoccupation throughout this chapter has been to analyze the impact of different demographic, communication, and educational factors on children's cultural and structural assimilation. However, assimilation is only one dimension of the bi-dimensional model of ethnic identity. As indicated in Chapter 3, the other dimension is ethnic identification. It is now important to examine what variables influence children's ethnic identification. This is the issue which will be discussed in the next chapter.
CHAPTER SEVEN

ETHNIC IDENTIFICATION

7.1 INTRODUCTION

In the preceding chapter, the notion of assimilation has been examined. It is now appropriate to turn our attention to another important construct in explaining children's evaluations of ethnic identity, that is ethnic identification.

Ethnic identification has been often described as the person's self-definition which is derived from an affiliation with an ethnic group (Taylor & Simard, 1979). With ethnic identification the question is to what extent a child is conscious of being Iranian and how he/she appreciates this. A review of the literature revealed that ethnic identification is a multi-dimensional concept, clustering around factors such as ethnic categorization and ethnic belonging.

However, the measure of ethnic categorization is often taken as an index of attitude toward the group. In fact, these are two different concepts and require separate measures. For the purpose of the present study, the notion of ethnic identification is examined through two separate scales: ethnic categorization and ethnic attachment. It can be argued that ethnic group members may use an ethnic label without having a strong sense of attachment to their ethnic group. Thus ethnic categorization and ethnic attachment are complementary. These scales were selected after careful consideration of the literature on children's ethnic identification.

The central objective of the present chapter is to examine the impact of demographic variables, communication ability, educational factors, and cultural and structural assimilation on children's ethnic categorization and ethnic attachment. The data presented in this chapter allow us to determine the relative importance of each independent variable on the dependent variables.
7.2 DESCRIPTION OF THE ETHNIC IDENTIFICATION SCALES

7.2.1 The ethnic categorization scale

Ethnic categorizations are labels that individuals choose in order to determine their location within the system of social relations (Hutnik, 1991). In this sense, they refer to children's acquisition of the ability to categorize themselves accurately in a particular ethnic group. In other words, to what extent are they able to differentiate themselves from members of another society, and how do they categorize themselves, with single identity labels or with multiple identity labels? The issue of ethnic categorization is particularly relevant for migrant children who have moved to a new society, such as the Iranian children in this study.

The term ethnic categorization is a construct which is deemed to be tapped when children are asked who they think they are. Indeed, with ethnic categorization the main question is whether and to what extent a self identification occurs with an ethnic group.

It is important to underscore that ethnic group members may choose to identify exclusively with their own group and culture, or conversely, they may identify exclusively with the out-group and dissociate themselves from their ethnic group. It is also likely that ethnic individuals identify with both the ethnic and the out-group or dissociate themselves from both groups (Hutnik, 1991). This is the reason why the instruments employed in this study were devised in such a way as to capture the different variations in modes of ethnic categorization. Following from the literature, the Ethnic Categorization Scale included these seven questionnaire items:

1. Prefer to live in Iran,
2. Doesn't like to stay in Australia,
3. Prefer to label yourself Iranian,
4. Like to be an Iranian,
5. Iranian role model,
6. Dissimilarity to classmates, and
7. Parents dissimilarity to other parents.
7.2.1.1 Scale construction

The procedures in constructing the scale were as follows: for each of the seven questionnaire items, three response categories were provided. A score of one indicated the "low ethnic categorization" response and a score of three was indicative of the "high ethnic categorization" response. The seven items comprising the Ethnic Categorization Scale were used as a single scale to develop a composite index. In doing so, the scores were added up to give each student a total score on the scale.

7.2.1.2 Distribution and reliability of the data

In order to ensure that the items did discriminate, frequency tables for all of the scale items were examined. The distribution characteristics of the ethnic categorization scale were also considered. A reliability test was conducted on the scale, as well as a factor analysis, to determine to what extent there might be underlying factors in the scale. The frequency distribution of the scale scores is found in Figure 7.1.

Figure 7.1
Frequency distribution of ethnic categorization scores
The distribution of scale scores is relatively normal. The scale also manifests a reasonable demonstration of reliability in terms of the internal consistency of items as measured by the coefficient alpha, which is .69. Table 7.1 gives the reliability statistics for the scale.

**Table 7.1**  
Reliability statistics for the Ethnic Categorization Scale (N=131) *

<table>
<thead>
<tr>
<th>Item</th>
<th>Corrected Item-Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefer to live in Iran</td>
<td>.57</td>
<td>.60</td>
</tr>
<tr>
<td>Doesn’t like to stay in</td>
<td>.60</td>
<td>.59</td>
</tr>
<tr>
<td>Australia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prefer to label yourself Iranian</td>
<td>.47</td>
<td>.63</td>
</tr>
<tr>
<td>Like to be an Iranian</td>
<td>.44</td>
<td>.64</td>
</tr>
<tr>
<td>Iranian role model</td>
<td>.37</td>
<td>.67</td>
</tr>
<tr>
<td>Dissimilarity to classmates</td>
<td>.20</td>
<td>.70</td>
</tr>
<tr>
<td>Parents dissimilarity to other parents</td>
<td>.19</td>
<td>.70</td>
</tr>
</tbody>
</table>

* Cronbach’s Alpha = .69

In order to identify the dimensions of ethnic categorization in the study, the seven items of the scale were subjected to a factor analysis using a principal components solution. The varimax rotated factor matrix yielded two factors with eigenvalues of 2.67 and 1.49.
The first factor, which accounted for 38.2 percent of the common variance in the ethnic categorization items, consisted of five items: Prefer to live in Iran, Prefer to label yourself Iranian, Doesn’t like to stay in Australia, Like to be an Iranian, and Iranian role model. On the basis of these data, Factor 1 was labeled Ethnic Self Image. This factor mainly corresponds to the child’s identification with images of Iranian ethnicity.

The eigenvalue for the second factor was 1.49, contributing an additional 21.4 percent of the variance. It was made up of two items: Dissimilarity to classmates, and Parents’ dissimilarity to other parents. This factor was labeled Perceived Ethnic Distance. This factor basically corresponds to the child’s awareness of the differences between one’s own ethnic characteristics and those of the host society, that is, between Iranian and Australian.

It is notable that the factors differentiate between the characteristics of a particular ethnicity and how those characteristics differ from the host society. The two factors are summarized in Table 7.2.

<table>
<thead>
<tr>
<th>Factor model</th>
<th>Value</th>
<th>Percent of Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic Self Image</td>
<td></td>
<td>38.2%</td>
</tr>
<tr>
<td>Perceived Ethnic Distance</td>
<td></td>
<td>21.4%</td>
</tr>
<tr>
<td>Total variance accounted for</td>
<td></td>
<td>59.6%</td>
</tr>
</tbody>
</table>

A closer inspection of the results of the factor analysis confirms that the ethnic categorization scale consists of two sub-scales: ethnic self image and perceived ethnic distance. Taken together, these two sub-scales from the ethnic categorization scale have an acceptable reliability coefficient. As previously discussed, the sub-scales help in the interpretation of ethnic categorization and are combined in factor analysis. (See Discussion in Section 6.3.2.)
Table 7.2
Varimax rotated factor matrix for the Ethnic Categorization Scale (N=131)

<table>
<thead>
<tr>
<th>Item</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ethnic Self Image</td>
</tr>
<tr>
<td>Prefer to live in Iran</td>
<td>.82</td>
</tr>
<tr>
<td>Prefer to label yourself Iranian</td>
<td>.76</td>
</tr>
<tr>
<td>Doesn’t like to stay in Australia</td>
<td>.76</td>
</tr>
<tr>
<td>Like to be an Iranian</td>
<td>.72</td>
</tr>
<tr>
<td>Iranian role model</td>
<td>.53</td>
</tr>
<tr>
<td>Parents dissimilarity to other parents</td>
<td>.02</td>
</tr>
<tr>
<td>Dissimilarity to classmates</td>
<td>.05</td>
</tr>
<tr>
<td>% of total variance</td>
<td>38.2%</td>
</tr>
<tr>
<td>Total variance accounted for</td>
<td>59.6%</td>
</tr>
</tbody>
</table>

A closer inspection of the results of the factor analysis confirms that the ethnic categorization scale consists of two sub-scales, ethnic self image and perceived ethnic distance. Taken together, these two sub-scales form the ethnic categorization scale and have an acceptable reliability coefficient. As previously discussed, the sub-scales help in the interpretation of ethnic categorization, and are combined in later analyses. (See discussion in Section 6.2.2.2.)
7.2.2 The ethnic attachment scale

Another aspect of ethnic identification is ethnic related attitudes. According to Vaughan (1987) ethnic attitude refers to a child's tendency to prefer his/her own ethnic group members or to attribute positive characteristics to them.

For the purpose of the present study, the concept of ethnic attachment is used to refer to children's feelings about their own ethnic group. With ethnic attachment the question is how positively does the child experience his/her own ethnic group. Rosenberg (1979) has identified three aspects of group attachment: ethnic pride, ethnic introjection, and ethnic importance.

The first aspect refers to the existence of pride in one's group. It was measured by asking children: "How proud are you of being an Iranian (of Islam, of the Persian language, and of the Iranian government)?"

The second aspect, introjection, refers to the extent to which the group is experienced as an integral and inseparable part of the self. In other words, the individual experiences an attack on his/her group as an attack on him/herself. Thus the introjection refers to the process of internalization of externals into the self. This dimension was tapped by asking: "If someone said something bad about the Iranian people (Islam, the Persian language, and the Iranian government), would you feel almost as if they had said something bad about you?"

The third dimension refers to the importance of four aspects of their social identity. In the pilot study, this dimension was measured by asking respondents: "How important is being an Iranian (Islam, the Persian language, and the Iranian government) for you?" However, this sub-scale did not appear to be an appropriate measure. Since most items included in the "Ethnic Importance Sub-scale" appeared to be difficult for the students in the sample, it was not used for the main study.

In short, the two dimensions of children's ethnic attachment (i.e., ethnic pride and ethnic introjection) were examined on a number of ego-extensions: nationality, religion, language, and the political system. More specifically, the Ethnic Attachment Scale consisted of the following eight questionnaire items: Proud of being an Iranian, Proud of being a Muslim, Proud of the Persian language, Proud of the Iranian government,
Introjection with the Iranian people, Introjection with Islam, Introjection with the Persian language, and Introjection with the Iranian government.

7.2.2.1 Scale construction

The procedures in constructing the scale are best described in the following manner. On each of the eight items, the respondents were given a rating which measured their position on a continuum. The response set included a four-choice continuum upon which the student was required to indicate his/her view about each of the eight questions in the scale. Each answer was scored from +1 to +4 with the lower scores being indicative of a lower degree of ethnic attachment and the higher scores being indicative of a higher level of ethnic attachment. The eight items comprising the Ethnic Attachment Scale were then combined into a simple additive scale, and students' total scores were derived by summing across these eight items.

7.2.2.2 Distribution and reliability of the data

Frequency tables for all of the scale items were examined in order to ensure that the items did discriminate. A reliability test was performed on the scale, as well as a factor analysis to address the extent to which the various components of ethnic attachment covary together or separately.

The distribution of the scale was not normal, as it had a negative skewness (Figure 7.2). It is worth noting that the subjects of the present study were Iranian children who have been in Australia for a relatively short period of time. These children are less likely to lose their ethnic attachment, particularly their ethnic introjection in such a short time. This may explain the restricted range and the high mean score of the Ethnic Attachment Scale (Mean = 28.46 on a scale ranging from 8 to 32).
Cronbach's alpha for the Ethnic Attachment Scale was .82. As the statistics in Table 7.3 show, these items form a highly reliable scale of ethnic attachment.
Table 7.3
Reliability statistics for the Ethnic Attachment Scale (N=130) *

<table>
<thead>
<tr>
<th>Item</th>
<th>Corrected Item-Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proud of being a Muslim</td>
<td>.48</td>
<td>.81</td>
</tr>
<tr>
<td>Proud of the Persian Language</td>
<td>.51</td>
<td>.80</td>
</tr>
<tr>
<td>Proud of the Iranian government</td>
<td>.46</td>
<td>.81</td>
</tr>
<tr>
<td>Proud of being an Iranian</td>
<td>.43</td>
<td>.81</td>
</tr>
<tr>
<td>Introjection with Islam</td>
<td>.53</td>
<td>.80</td>
</tr>
<tr>
<td>Introjection with the Iranian people</td>
<td>.63</td>
<td>.78</td>
</tr>
<tr>
<td>Introjection with the Iranian government</td>
<td>.68</td>
<td>.77</td>
</tr>
<tr>
<td>Introjection with the Persian language</td>
<td>.62</td>
<td>.78</td>
</tr>
</tbody>
</table>

* Cronbach's Alpha = .82

To assess the underlying dimensions of ethnic attachment in the study, the eight items of the scale were subjected to a factor analysis using a principal components solution. The varimax rotated factor matrix yielded two factors with eigenvalues of 3.62 and 1.29.

The first factor accounted for 45.3 percent of the common variance in the ethnic attachment items and consisted of five items: Introjection with Islam, Introjection with...
the Iranian people, Introjection with the Iranian government, Introjection with the Persian language, and Proud of being a Muslim.

On the basis of these data, Factor 1 was labeled The Iranian Introjection Factor. This factor primarily measures the child's internalization of different aspects of Iranian identity, that is, religion, nationality, political system, and language.

The eigenvalue for the second factor was 1.29, contributing an additional 16.1 percent of the variance. It included three items: Proud of the Iranian government, Proud of being an Iranian, and Proud of the Persian Language. This factor was labeled The Iranian Pride Factor. This factor mainly measures the child's pride in the different dimensions of Iranian identity, that is, political system, nationality, and language.

The two factors are summarized in Table 7.4.
<table>
<thead>
<tr>
<th>Item</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Iranian Introjection</td>
</tr>
<tr>
<td>Introjection with Islam</td>
<td>.89</td>
</tr>
<tr>
<td>Introjection with the Iranian people</td>
<td>.85</td>
</tr>
<tr>
<td>Introjection with the Iranian government</td>
<td>.72</td>
</tr>
<tr>
<td>Introjection with the Persian language</td>
<td>.69</td>
</tr>
<tr>
<td>Proud of being a Muslim</td>
<td>.47</td>
</tr>
<tr>
<td>Proud of the Iranian government</td>
<td>.13</td>
</tr>
<tr>
<td>Proud of being an Iranian</td>
<td>.09</td>
</tr>
<tr>
<td>Proud of the Persian Language</td>
<td>.24</td>
</tr>
<tr>
<td>% of total variance</td>
<td>45.3%</td>
</tr>
<tr>
<td>Total variance accounted for</td>
<td>61.4%</td>
</tr>
</tbody>
</table>
To sum up, the factor analysis confirms the bi-dimensionality of the Ethnic Attachment Scale. However, for the purpose of the present study, these two sub-scales will be combined and employed as a single scale. (See discussion in Section 6.2.2.2.)

For the following analysis, the seven items of ethnic categorization are combined into a simple additive scale and the eight items of ethnic attachment are likewise combined into a single scale. These two scales (i.e., ethnic categorization and ethnic attachment) then become the dependent variables in the remainder of this chapter which investigates those factors which influence them.

7.3 ANALYSES

The relationships between the independent and dependent variables were first examined through an inspection of the bivariate correlations, followed by two separate multiple regression analyses with ethnic categorization and ethnic attachment as dependent or criterion variables, and demographic, communication, educational factors, and cultural and structural assimilation as independent or predictor variables.

7.3.1 Bivariate correlations

Pearson product-moment correlations between the ten independent variables and the two ethnic identification dimensions are presented in Table 7.5. The dependent variables, listed on the right-hand side of the table, include ethnic categorization and ethnic attachment. The pairwise deletion procedure was used in dealing with missing data and the sample size varied between 130 and 131.
### Table 7.5
Bivariate correlations between the independent and dependent variables

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>Correlation with Ethnic Categorization</th>
<th>Correlation with Ethnic Attachment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age</td>
<td>-.03</td>
<td>.03</td>
</tr>
<tr>
<td>2. Sex</td>
<td>.39**</td>
<td>.21*</td>
</tr>
<tr>
<td>3. Length of stay</td>
<td>.04</td>
<td>-.03</td>
</tr>
<tr>
<td>4. City of residence</td>
<td>.19*</td>
<td>.11</td>
</tr>
<tr>
<td>5. Communication ability</td>
<td>-.18</td>
<td>-.06</td>
</tr>
<tr>
<td>6. Ethnic knowledge</td>
<td>.16</td>
<td>.18*</td>
</tr>
<tr>
<td>7. Attitude toward the Iranian school</td>
<td>.54**</td>
<td>.52**</td>
</tr>
<tr>
<td>8. Integration in the Australian school</td>
<td>-.37**</td>
<td>-.16</td>
</tr>
<tr>
<td>9. Cultural assimilation</td>
<td>-.55**</td>
<td>-.36**</td>
</tr>
<tr>
<td>10. Structural assimilation</td>
<td>-.48**</td>
<td>-.31**</td>
</tr>
</tbody>
</table>

* P < .05  
** P < .01

Before proceeding further, it is worth noting that the size of the correlations in the first column (i.e., ethnic categorization) signals that this dimension of ethnic identification is more closely related to the variables in our model.
Concentrating initially on the first column in Table 7.5, we see that most of the variables have statistically significant zero-order correlations with ethnic categorization. However, it appears that contrary to expectations and previous research (e.g., Aboud & Mitchell, 1977), age has a very weak correlation with ethnic categorization. The results also suggest that sex has a significant association with ethnic categorization. In this case the correlation is positive, as expected. That is, girls are more likely to categorize themselves into the "Iranian" group than boys. This is fully consistent with the results of Ullah's (1985) study among Irish youth which reported that girls were more likely to adopt an Irish identity than boys.

Contrary to expectations, length of residence in Australia has no significant correlation with ethnic categorization. In addition, there is a positive relationship between city of residence and ethnic categorization. That is, children who live in Wollongong are more likely to label themselves "Iranian" than those who live in Sydney. This is consistent with Garcia and Lega's (1979) study which found a positive relationship between ethnic identity and the ethnic density of the neighborhood. Taken as a whole, these correlation patterns suggest that the background variables have modest relationships with ethnic categorization.

For communication ability, there is a negative correlation with ethnic categorization. That is, the more one is able to communicate with Australian friends, the less one is likely to experience ethnic categorization. Turning our attention to the educational variables, the results indicate a positive relationship between ethnic knowledge and ethnic categorization. That is, as the level of ethnic knowledge increases, so does the level of ethnic categorization. Interestingly, there is a strong significant positive correlation between children's attitudes towards the Iranian school and their ethnic categorization. Thus, the more one holds favorable feelings about the ethnic school, the more one experiences ethnic categorization. Further, children's integration into the Australian school is negatively and significantly associated with their ethnic categorization. The higher the degree of integration into the Australian school, the lower the degree of ethnic categorization.

Examining the assimilation dimensions, the results indicate that as expected, both cultural and structural assimilation have a significant negative correlation with ethnic categorization. That is, the higher the degree of cultural and structural assimilation, the
lower the level of ethnic categorization. However, ethnic categorization is associated more strongly with cultural assimilation than with structural assimilation.

In short, these results imply that children's cultural assimilation, their attitudes towards the ethnic school, their structural assimilation, their sex, their integration into the public school, and their city of residence have the strongest correlations with the degree of their ethnic categorization.

When we concentrate on ethnic attachment, the data indicate that among the background variables, the strongest correlates include sex and city of residence. More specifically, sex is positively and significantly associated with ethnic attachment. That is, girls are more likely to be attached to their ethnic identity than boys. On the other hand, there is a positive relationship between city of residence and ethnic attachment; children who live in Wollongong experience a higher degree of attachment to their ethnicity.

Unexpectedly, age and length of stay in Australia have a very weak correlation with ethnic attachment. The results also suggest a weak negative relationship between communication ability and ethnic attachment. Examining the educational factors, the data indicate that there is a positive significant association between ethnic knowledge and ethnic attachment. The more one possesses ethnic knowledge, the more one has a sense of belonging to an ethnic group. As expected, children's attitudes towards the Iranian school display a substantial degree of correlation with ethnic attachment. That is, the more positive the attitudes towards the ethnic school, the more the attachment to an ethnic group. In addition, children's integration into the Australian school is negatively related to ethnic attachment. Taken as a whole, these correlation patterns are consistent with our hypotheses about the effects of educational factors on ethnic attachment.

Turning our attention to the assimilation dimensions, it appears that cultural and structural assimilation are negatively and significantly associated with ethnic attachment. That is, the higher the degree of cultural and structural assimilation, the lower the degree of ethnic attachment. It is noteworthy that similar to ethnic categorization, ethnic attachment is correlated more strongly with cultural assimilation than with structural assimilation.

To conclude, this pattern of correlations supports the notion that the extent to which children experience ethnic attachment depends a good deal on their attitudes towards the
ethnic school, their level of cultural and structural assimilation, their sex, and their knowledge about their home country.

It is expected that since ethnic categorization and ethnic attachment measure a similar construct (i.e., ethnic identification), they should be correlated with each other, providing concurrent validation. The results indicate that ethnic categorization and ethnic attachment are significantly correlated ($r = .45$, $p < .001$). Although the two indicators of ethnic identification are related positively to each other, as one would expect, the correlations are not so high as to suggest that the two scales are tapping the same underlying dimension.

The hypotheses were tested further by carrying out a series of multiple regression analyses. More specifically, in order to investigate the study variables which independently and significantly affect the dependent variables, multiple regression analyses were performed with ethnic categorization and ethnic attachment as the criterion variables, and the demographic, communication ability, educational variables, and assimilation dimensions as predictors.

7.3.2 Multiple regression analyses

In order to test the hypotheses regarding the likely influences on ethnic categorization and ethnic attachment, ordinary least squares multiple regression analyses were used to show the net impact of each independent variable while controlling for the effects of other variables.

Table 7.6 displays an analysis of ethnic categorization and Table 7.8 repeats the analysis for ethnic attachment. In each case, the table introduces four different models, starting with demographic variables and successively adding communication ability, educational factors, and assimilation variables to each subsequent model. In addition to the regression coefficients (B), the standardized partial slopes (beta coefficients) are also employed to determine the relative importance of each independent variable in predicting the dependent variable.
7.3.2.1 The analysis of ethnic categorization

Concentrating initially on the first column in Table 7.6, it is clear that sex is the only variable which has a strong significant effect on ethnic categorization, with girls having a higher degree of ethnic categorization than boys, that is, girls are more likely to label themselves ethnically than boys. It may indicate that the cognitive structure of the identity system of the Iranian boys is not so firmly knit as that of the Iranian girls. In addition, those who live in Wollongong are more likely to experience a higher degree of ethnic categorization than those who live in Sydney.

Unexpectedly, when other background variables are controlled, length of residence and age have no significant impact on the children's ethnic categorization. In this model, \( R^2 = .16 \), indicating that the background variables together account for 16 percent of the variance in the ethnic categorization variable.

Model 2 adds communication ability to the equation. As anticipated, ability to communicate with members of Australian society has a strong impact on the dependent variable. More specifically, a high level of communication ability leads to a lower level of ethnic categorization (\( B = -.20, \beta = -.18 \)). Interestingly, even after controlling for the effect of communication ability, sex remains a significant predictor of ethnic categorization. The addition of the communication ability variable has little impact on the effects of the demographic variables. The total variance explained by this model is 19 percent. Thus we can say that the independent variables account for an estimated 19 percent of the variation in ethnic categorization.
Table 7.6
Multiple regression analyses of variables predicting Ethnic Categorization

<table>
<thead>
<tr>
<th>Variable</th>
<th>Model 1</th>
<th>Model 2</th>
<th>Model 3</th>
<th>Model 4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>beta</td>
<td>B</td>
<td>beta</td>
</tr>
<tr>
<td>Age</td>
<td>.00</td>
<td>.00</td>
<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>Sex</td>
<td>2.02**</td>
<td>.36</td>
<td>2.00**</td>
<td>.36</td>
</tr>
<tr>
<td>Length of residence</td>
<td>.07</td>
<td>.03</td>
<td>.22</td>
<td>.09</td>
</tr>
<tr>
<td>City of residence</td>
<td>.85</td>
<td>.13</td>
<td>.69</td>
<td>.10</td>
</tr>
<tr>
<td>Communication ability</td>
<td></td>
<td></td>
<td>-.20*</td>
<td>-.18</td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude toward the Iranian school</td>
<td></td>
<td></td>
<td>1.27**</td>
<td>.44</td>
</tr>
<tr>
<td>Integration in the Australian school</td>
<td></td>
<td></td>
<td>-.26**</td>
<td>-.29</td>
</tr>
<tr>
<td>Cultural assimilation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structural assimilation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>11.45</td>
<td></td>
<td>13.79</td>
<td></td>
</tr>
<tr>
<td>R Square</td>
<td>.16</td>
<td></td>
<td>.19</td>
<td></td>
</tr>
</tbody>
</table>

*P < .05.; **P < .01.
Model 3 incorporates children's ethnic knowledge, their attitudes towards the ethnic school and their integration in the public school into the equation. Contrary to expectations, ethnic knowledge has no significant impact on ethnic categorization. The big impact, however, comes from children's feelings towards their ethnic school. That is, children who have more favorable attitudes toward the Iranian school are more likely to manifest higher ethnic categorization, as predicted. In addition, children's integration into the Australian school is the second best determinant of the dependent variable, with those who are well integrated into the Australian school being more likely to demonstrate a lower level of ethnic categorization.

The introduction of the educational variables coincides with a marked reduction in the impact of sex and communication ability. This may indicate that to some degree, sex and communication ability influence ethnic categorization through educational factors. Further, the impact of city of residence has decreased. Therefore, it would appear that the effect of this variable works partly through communication ability and partly through its association with the educational factors. Model 3, which introduces the educational factors, has a large additional impact on explaining the variation in ethnic categorization.

In this model, the R square is .45. It indicates that we now account for a relatively large portion of the variation in the dependent variable.

The final model in Table 7.6 incorporates the assimilation variables, namely cultural and structural assimilation. As expected, cultural assimilation has a strong significant impact on the dependent variable. In other words, a higher degree of cultural assimilation leads to a lower degree of ethnic categorization. Interestingly, structural assimilation has no significant net impact on the dependent variable. Even after controlling for assimilation dimensions, sex remains a significant determinant of ethnic categorization. The addition of the assimilation variables has no impact on the effects of the demographic variables and communication ability. However, the inclusion of cultural and structural assimilation coincides with a marked decrease in the impact of the educational variables. Nevertheless, in Model 4, children's attitudes towards the Iranian school remain the predominant influence. Moreover, the R square indicates that variations in the independent variables are responsible for more than half of the variance in the dependent variable (R^2 = .54).
Section summary

In short, in terms of the order of importance, the Iranian children who (1) hold positive attitudes towards the ethnic school, (2) have low degree of cultural assimilation, (3) are girls, and (4) are less integrated into the public school, manifest higher degrees of ethnic categorization. These four factors largely determine the ethnic categorization differences within the Iranian children in Australia.

Based on the empirical evidence presented in Model 4, the following table summarizes the hypotheses tested for ethnic categorization. (See Chapter 3.)
Table 7.7
Summary table of decisions regarding hypotheses proposed for Ethnic Categorization

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_{A3}$: Being female exercises a positive effect on ethnic categorization</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{A8}$: Age exercises a positive influence on ethnic categorization.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A13}$: Length of residence in Australia has a negative effect on ethnic categorization.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A18}$: The size of city is negatively associated with ethnic categorization.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{B3}$: The degree of communication ability with members of the host society is negatively associated with the level of ethnic categorization</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C3}$: Ethnic knowledge has a positive influence on ethnic categorization.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C8}$: Children's favorable attitudes toward the ethnic school are positively associated with ethnic categorization.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{C13}$: Integration into the Australian school is negatively related to ethnic categorization.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{D1}$: The higher the degree of cultural assimilation, the lower the level of ethnic categorization.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{D2}$: The higher the degree of structural assimilation, the lower the level of ethnic categorization.</td>
<td>Rejected</td>
</tr>
</tbody>
</table>
If we use only the significant variables and assume that the others are zero, we can calculate the best prediction of a person who according to our model is most likely to have the highest and lowest levels of ethnic categorization. In equation form, the relationship appears as:

\[ Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + e \]

Where \( Y \) = Ethnic categorization, ( range: 7-21 )

\( a \) = Intercept,

\( X_1 \) = Attitude toward the ethnic school, ( range: 1-4 )

\( X_2 \) = Cultural assimilation, ( range: 8-24 )

\( X_3 \) = Sex, ( range: 1-2 )

\( X_4 \) = Integration into the public school, ( range: 7-28 )

\( e \) = Error,

By substituting the relevant values for B, we find the two profiles calculated as follows.

Estimating this multiple regression equation for the highest likely level of ethnic categorization yields:

\[ Y = 21.26 + .81 (4) - .29 (8) + 1.24 (2) - .23 (7) + e \]
\[ = 21.26 + 3.24 - 2.32 + 2.48 - 1.61 \]
\[ Y = 23.05 \]

For the lowest likely level of ethnic categorization, the estimation yields:

\[ Y = 21.26 + .81 (1) - .29 (24) + 1.24 (1) - .23 (28) + e \]
\[ = 21.26 + .81 - 6.96 + 1.24 - 6.44 \]
\[ Y = 9.91 \]

According to our predictions, using metric values and the unstandardized regression coefficients, our best prediction for the highest level of ethnic categorization is 23 while our best prediction for the lowest level of ethnic categorization is 9.9. The boy who has the most negative attitude toward the ethnic school, has the highest level of cultural assimilation and integration into the public school manifests the lowest level of ethnic categorization, while the girl who has the most positive attitude toward the ethnic
school, has the lowest level of cultural assimilation and integration into the public school manifests the highest level of ethnic categorization. Thus it is safe to say that these four variables provide us with an excellent model of ethnic categorization.

7.3.2.2 The analysis of ethnic attachment

The analysis of the variables which were independently related to ethnic attachment was conducted in the same manner as the analysis for ethnic categorization. The results of the regression analyses are shown in Table 7.8.

Model 1 suggests that the only significant predictor of ethnic attachment is sex, with girls being more likely to have a higher level of ethnic attachment than boys. Unexpectedly, age, length of stay and city of residence have no significant impact on ethnic attachment. Rosenthal and Feldman's (1992a) study found that there was erosion over time of ethnic categorization but not of the importance of ethnic identity. However, I found no erosion over time of ethnic categorization and ethnic attachment. In this model, the R square is .05, indicating that the demographic variables altogether account for only 5 percent of the variance in the dependent variable.

Model 2 introduces communication ability to the equation. This variable has no significant impact on ethnic attachment. However, even after controlling for the effect of communication ability, sex is still a significant predictor of ethnic attachment. The introduction of communication ability has no impact on the effects of the demographic factors, nor does it increase the R square.
Table 7.8
Multiple regression analyses of variables predicting Ethnic Attachment

<table>
<thead>
<tr>
<th>Variable</th>
<th>Model 1</th>
<th></th>
<th>Model 2</th>
<th></th>
<th>Model 3</th>
<th></th>
<th>Model 4</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>beta</td>
<td>B</td>
<td>beta</td>
<td>B</td>
<td>beta</td>
<td>B</td>
<td>beta</td>
</tr>
<tr>
<td>Age</td>
<td>.13</td>
<td>.04</td>
<td>.13</td>
<td>.04</td>
<td>.30</td>
<td>.10</td>
<td>.30</td>
<td>.10</td>
</tr>
<tr>
<td>Sex</td>
<td>1.52*</td>
<td>.19</td>
<td>1.52*</td>
<td>.19</td>
<td>-.03</td>
<td>-.00</td>
<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>Length of residence</td>
<td>-.11</td>
<td>-.03</td>
<td>-.07</td>
<td>-.02</td>
<td>.23</td>
<td>.06</td>
<td>.21</td>
<td>.06</td>
</tr>
<tr>
<td>City of residence</td>
<td>.68</td>
<td>.07</td>
<td>.64</td>
<td>.07</td>
<td>.30</td>
<td>.03</td>
<td>.24</td>
<td>.03</td>
</tr>
<tr>
<td>Communication ability</td>
<td></td>
<td></td>
<td>-.05</td>
<td>-.03</td>
<td>.05</td>
<td>.03</td>
<td>.09</td>
<td>.06</td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.27</td>
<td>.11</td>
<td>.24</td>
<td>.10</td>
</tr>
<tr>
<td>Attitude toward the Iranian school</td>
<td>2.03**</td>
<td>.51</td>
<td></td>
<td></td>
<td>1.74**</td>
<td>.44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Integration in the Australian school</td>
<td></td>
<td></td>
<td>-.13</td>
<td>-.10</td>
<td>-.06</td>
<td>-.05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural assimilation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-.12</td>
<td>-.09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structural assimilation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-.14</td>
<td>-.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>24.34</td>
<td></td>
<td>24.92</td>
<td></td>
<td>18.10</td>
<td></td>
<td>21.07</td>
<td></td>
</tr>
<tr>
<td>R Square</td>
<td>.05</td>
<td></td>
<td>.05</td>
<td></td>
<td>.30</td>
<td></td>
<td>.32</td>
<td></td>
</tr>
</tbody>
</table>

*P < .05; **P < .01.
Model 3 incorporates the educational variables into the equation. Contrary to expectations, ethnic knowledge and integration into the Australian school have no significant net impact on ethnic attachment. However, the largest effect on ethnic attachment is that of children's feelings towards the ethnic school, with those who hold more favorable attitudes towards the Iranian school being more likely to experience higher ethnic attachment.

Interestingly, the inclusion of the educational variables coincides with the disappearance of the sex effect. Although sex is significantly correlated with ethnic attachment, the analysis indicates that this association does not occur because of the characteristics of sex itself, but rather because sex is related to the educational variables which significantly influence ethnic attachment. Therefore, consistent with Rosenthal and Feldman's (1992b) study, it was found that gender has no significant influence on ethnic attachment when controlling for the effects of the school and family environment.

The introduction of the educational factors has contributed a large amount to the prediction of ethnic attachment. The coefficient of determination is strong (R square is .30), indicating that the model did explain a significant amount of the variance in the children's ethnic attachment.

Model 4 introduces the cultural and structural assimilation variables to the equation. Unexpectedly, these variables have no significant net impact on ethnic attachment. In addition, the introduction of the assimilation variables coincides with a reduction in the impacts of children's attitudes towards the ethnic school and their integration into the public school. However, even after controlling for the effects of the assimilation variables, children's feelings about their ethnic school remain the best determinant of ethnic attachment. The addition of the assimilation factors has little impact on the effects of other variables. Moreover, the inclusion of the assimilation factors does not add a good deal to the total predictability of the model. The change in R square was from .30 to .32.

Section summary

What this analysis reveals is that, in this sample, the Iranian children who were most likely to demonstrate higher ethnic attachment were those who had more positive
attitudes towards the Iranian school. Taking in consideration our findings in the analyses of these two dependent variables, ethnic categorization and ethnic attachment, clearly the children’s attitudes toward the ethnic school emerges as the most powerful independent predictor of their level of ethnic identity.

Based on the empirical evidence presented in Model 4, the following table summarizes the hypotheses tested for ethnic attachment. (See Chapter 3.)

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>H_{A14}: Length of residence in Australia has a negative effect on ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A15}: The size of city is negatively associated with ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A18}: The degree of communication with members of the host society is negatively associated with the level of ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A19}: Ethnic knowledge has a positive influence on ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A20}: Children's favorable attitudes toward the ethnic school are positively associated with ethnic attachment</td>
<td>Not rejected</td>
</tr>
<tr>
<td>H_{A21}: Integrated into the Australian school is negatively related to ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A22}: The higher the degree of cultural assimilation, the lower the level of ethnic attachment</td>
<td>Rejected</td>
</tr>
<tr>
<td>H_{A23}: The higher the degree of structural assimilation, the lower the level of ethnic attachment</td>
<td>Rejected</td>
</tr>
</tbody>
</table>
Table 7.9
Summary table of decisions regarding hypotheses proposed for Ethnic Attachment

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_{A4}$: Being female exercises a positive effect on ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A9}$: Age exercises a positive influence on ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A14}$: Length of residence in Australia has a negative effect on ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{A19}$: The size of city is negatively associated with ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{B4}$: The degree of communication ability with members of the host society is negatively associated with the level of ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C4}$: Ethnic knowledge has a positive influence on ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{C9}$: Children’s favorable attitudes toward the ethnic school are positively associated with ethnic attachment.</td>
<td>Not rejected</td>
</tr>
<tr>
<td>$H_{C14}$: Integration into the Australian school is negatively related to ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{D3}$: The higher the degree of cultural assimilation, the lower the level of ethnic attachment.</td>
<td>Rejected</td>
</tr>
<tr>
<td>$H_{D4}$: The higher the degree of structural assimilation, the lower the level of ethnic attachment.</td>
<td>Rejected</td>
</tr>
</tbody>
</table>
To highlight the effect of the importance of the attitude toward the ethnic school on ethnic attachment, the model was re-estimated. In equation form, the relationship appears as:

\[ Y = a + b_1 X_1 + e \]

Where \( Y \) = Ethnic attachment, (range: 8-32)
\( a \) = Intercept,
\( X_1 \) = Attitude toward the ethnic school, (range: 1-4)
\( e \) = Error,

Estimating this bivariate regression equation yields:

\[ Y = 22.37 + 2.04X_1 + e \]

When attitude toward the ethnic school is at its highest level, the best prediction of ethnic attachment is 30.5, while at its lowest level, the best prediction is 24.4.

Finally, a comparison of the variance explained at the bottom of Tables 7.6 and 7.8 indicates that the model accounts for a larger percentage of variance for ethnic categorization than it does for ethnic attachment. Given the relatively low amount of variance in ethnic attachment that is accounted for by the study variables, it is clear that these influences are neither the only nor the major factors in determining children's attachment to ethnic identity. Whether children do or do not have a strong sense of attachment to their ethnicity may depend on other factors, such as their parenting behaviors and the attitudes of their peers. However, these variables are not examined in the present study.

In the next chapter, the study variables, assimilation dimensions, and ethnic identification factors will be employed to explain the final dependent variable, that is children's ethnic evaluation.
CHAPTER EIGHT

THE EVALUATION OF ETHNIC IDENTITY

8.1 INTRODUCTION

The final objective of this study is to investigate the various influences on children's evaluations of ethnic identity. However, in the preceding chapters, consistent with the bi-dimensional model (see Chapter 3), assimilation and ethnic identification were first examined as separate dimensions and as dependent variables. By doing this, the influence of personal and social variables on assimilation and ethnic identification were investigated.

However, in the present chapter, assimilation and ethnic identification are added to our list of independent variables to explain the variation in children's appraisals of ethnic identity as the final dependent variable. More specifically, the interrelationships between the demographic variables, communication ability, educational factors, assimilation, ethnic identification and the evaluation of ethnic identity are examined in this chapter. By studying the influence of assimilation and ethnic identification variables, the role of personal and educational factors can be seen in a broader context.

The chapter has two main areas of inquiry:

1) to develop a causal model which will determine the direct, indirect, and total effects of the independent variables on children's evaluations of ethnic identity; and

2) to provide a summary statement regarding the relative impact of each block of the independent variables on predicting the appraisal of ethnic identity.

8.2 THE EVALUATION OF ETHNIC IDENTITY SCALE

The Evaluation of Ethnic Identity Scale included the following four questionnaire items:

1. Doesn't like to be an Australian,
2. Never hide your nationality,
3. Choose Iranian nationality, and
4. Like to be an Iranian.

The procedures in constructing the scale were as follows. On each of the four items, the respondents were given a rating which measured their relative position on a negative-positive continuum. The response set consisted of a five-choice continuum upon which the student was asked to indicate his/her opinion about each of the four questions in the scale. Each answer was scored from +1 to +5 with the lower scores indicating a negative evaluation of ethnic identity and the higher scores indicating a positive evaluation of ethnic identity. The Evaluation of Ethnic Identity Scale was aimed at developing a measure which combines the values of the four items into a composite index.

The scale manifested a reasonable demonstration of reliability in terms of the internal consistency of items as measured by coefficient alpha. For the Evaluation of Ethnic Identity Scale, the alpha was .70. This scale then forms the dependent variable for the analysis to follow in the present chapter. Table 8.1 displays the reliability statistics for the scale.

<table>
<thead>
<tr>
<th>Item</th>
<th>Corrected Item-Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doesn't like to be an Australian</td>
<td>.54</td>
<td>.61</td>
</tr>
<tr>
<td>Never hide your nationality</td>
<td>.37</td>
<td>.70</td>
</tr>
<tr>
<td>Choose Iranian nationality</td>
<td>.48</td>
<td>.65</td>
</tr>
<tr>
<td>Like to be an Iranian</td>
<td>.61</td>
<td>.57</td>
</tr>
</tbody>
</table>

* Cronbach's Alpha = .70
In order to assess the dimensions of the Evaluation of Ethnic Identity Scale, the four items of the scale were subjected to a factor analysis using a principal components solution. The varimax rotated factor matrix yielded one factor with an eigenvalue of 2.15 which accounts for 53.9 percent of variance. The solution could not be rotated because only one factor could be extracted. From this analysis, it is clear that the Evaluation of Ethnic Identity Scale is one-dimensional and therefore easy to interpret.

8.3 THE ANALYTICAL MODEL

In this chapter, I investigate the direct and indirect effects of demographic variables, communication ability, educational factors, assimilation and ethnic identification on the early adolescents' evaluations of ethnic identity by causal modelling.

A causal model is a procedure whereby the researcher identifies the sequence of effects from one variable to another and shows the chain of effects by means of a causal diagram. In Pedhazur's (1982) words:

The path diagram ... is a useful device for displaying graphically the pattern of causal relations among a set of variables. In the causal model, a distinction is made between exogenous and endogenous variables. An *exogenous variable* is a variable whose variability is assumed to be determined by causes outside the causal model. Consequently, the determination of an exogenous variable is not under consideration in the model. ... An *endogenous variable*, on the other hand, is one whose variation is explained by exogenous or endogenous variables in the system (1982:581).

In this chapter, I proceed to analyze my data by means of a complex causal model. As Figure 8.1 indicates, it was predicted that personal and social structural variables affect early adolescents' appraisals of ethnic identity directly and indirectly through their impacts on children's assimilation and ethnic identification.

The model is constructed so that demographic variables, namely sex, age, length of stay and city of residence, have direct impact on children's appraisals of ethnic identity. It is also hypothesized in the model that the demographic variables create circumstances where the children experience assimilation and ethnic identification, which in turn affects their attitudes towards ethnic identity.
It is also predicted in the model that there are direct effects of children's communication ability on their feelings towards the Iranian identity. It is also predicted that children's communication ability with members of the Australian society affects their evaluation of ethnic identity indirectly through its impact on children's assimilation and ethnic identification.

Theoretically, it is expected that children's ethnic knowledge, their attitudes towards the ethnic school and their integration into the public school have a direct impact on their feelings towards ethnic identity. It is also anticipated that children's knowledge of Iran, their attitudes towards the Iranian school, and also their integration into the Australian school affect their evaluation of ethnic identity indirectly through their assimilation and ethnic identification.

Finally, it is hypothesized that children's assimilation and ethnic identification have direct effects on their appraisals of ethnic identity. However, it is also anticipated that children's assimilation affects their appraisals of ethnic identity indirectly through its impact on ethnic identification. This hypothesis is based on Gordon's argument that cultural and structural assimilation occurs before social psychological consequences which are manifested in ethnic identification. (See Section 2.3)

In summary, the causal model depicted in Figure 8.1 hypothesizes that background factors, communication ability, ethnic educational support and integration into the public school will be related to children's assimilation and ethnic identification, and these variables, in turn, will be related to early adolescents' evaluations of ethnic identity. These predicted relationships are consistent with the hypotheses which are presented in Chapter 3.

Our hypotheses about sources of positive evaluation of ethnic identity can be summarized in the model presented in the figure. In fact, this is an initial model which is not assumed to hold exactly in the population and may only be tentative. The goal is to find a model that not only fits the data well statistically, but that also has the property of every parameter having a substantive and meaningful interpretation. If the initial model does not fit the given data, the model will be modified and tested again using the same data. Several models may be tested in this process.
It is important to note that the structural equation model in Figure 8.1 was developed so that assimilation and ethnic identification are treated as theoretical concepts or latent variables which are not directly observable and measurable. However, often a number of indicators of these variables can be used to represent the latent variables more or less well. In this model cultural assimilation and structural assimilation are assumed to be indicators of "assimilation" while ethnic categorization and ethnic attachment are assumed to be indicators of "ethnic identification".

**Figure 8.1**
Hypothesized model of the effects of demographic, educational and social factors on early adolescents' evaluations of ethnic identity

---

- **Assimilation**
  - Cultural
  - Structural
  - Age
  - Sex
  - Length of stay
  - City of residence
  - Communication ability
  - Ethnic knowledge
  - Attitude towards the Iranian school
  - Integration in the Australian school
  - Evaluation of ethnic identity
  - Ethnic identification
  - Ethnic categorization
  - Ethnic attachment
The causal model in Figure 8.1 consists of two latent variables, namely assimilation and ethnic identification. According to the model, assimilation as a latent variable is measured by two observed indicators (i.e., cultural and structural) and ethnic identification as a latent variable is measured by two observed indicators (i.e., ethnic categorization and ethnic attachment). To distinguish latent variables from observed variables in the path diagram, the former are enclosed in ovals and the latter in rectangles.

The use of multiple indicator modelling techniques is recommended when the aim of the analysis is to examine the causal relationships among a set of variables which are likely to be imperfectly measured (Tuijnman & Keeves, 1994). According to Tuijnman and Keeves, models with latent variables can overcome some of the problems of measurement error and correlated residuals. Therefore, these models are more powerful than simple path models.

The path analysis technique was used for the purpose of decomposing the relationships between variables in the model. It utilizes a series of multiple regressions to determine both direct and indirect effects of each independent variable on the dependent variable. Path analysis makes possible the calculation of the indirect effects by simply multiplying paths together (Johnson, 1988). The sum of direct and indirect effects is the total effects.

However, in order to deal with latent variables in the model, namely assimilation, ethnic identification, and the evaluation of ethnic identity, the LISREL 8 program (Joreskog & Sorbom, 1993) was employed. LISREL which is a statistical procedure for the analysis of linear structural relationships among quantitative variables, utilizes the maximum-likelihood approach (Sorbom & Joreskog, 1981). As Mulaik (1972) puts it:

The idea of a maximum-likelihood estimator is this: We assume that we know the general form of the population distribution from which a sample is drawn. For example, we might assume the population distribution is a multivariate normal distribution. But what we do not know are the population parameters which give this distribution a particular form among all possible multivariate normal distributions. In the absence of such knowledge, however, we can take arbitrary values and treat them as if they were the population parameters and ask ourselves what is the likelihood ... of observing certain values for the variables on a single observation drawn from such a population. If we have more than one observation, then we can ask what is the joint likelihood of obtaining such a
sample of observation vectors? Finally we can ask: What values for the population parameters make the sample observations have the greatest joint likelihood? When we answer this question, we will take such values to be maximum-likelihood estimators of the population parameters (1972:162, cited in Pedhazur P. 638).

However, when the residuals are normally distributed, the maximum-likelihood estimates are identical to least squares estimates.

LISREL consists of two main subdivisions: (1) the structural equation model which refers to the causal relationships among latent independent and latent dependent variables, and (2) the measurement model which describes the hypothesized relationships between a number of measured variables and the latent constructs that are presumed to underlie the multiple indicators. To examine the model of evaluation of ethnic identity, I estimated a general structural equation model. The structural relations model specifies relationships among three latent constructs: "Assimilation", "Ethnic identification", and "Evaluation of ethnic identity".

8.4 ANALYSES

The causal model was estimated using the correlation matrix of the measured variables as input to the LISREL 8 computer program. The program provides maximum-likelihood estimates of all identified model parameters.

For the purpose of this study, we name latent variables using lower case words in order to distinguish them from observed variables whose names are entirely in upper case.

The three structural equations are estimated as:

\[ \text{Assimila} = 0.27\*\text{INTAUSC} - 0.074\*\text{ETHNKNOW} + 0.002\*\text{AGE} + 0.025\*\text{SEX} - 0.031\*\text{LENGSTAY} - 0.032\*\text{CITY} - 0.13\*\text{COMMUNIC}, \]
\[ \text{Errorvar.} = 0.68, R^2 = 0.32 \]
Ethniden = -0.29 * Assimla - 0.16 * INTAUSC + 0.072 * ETHNKNOW + 0.068 * AGE + 0.14 * SEX + 0.11 * LENGSTAY + 0.032 * CITY + 0.40 * LIKIRSC + 0.019 * COMMUNIC,
Errorvar. = 0.49, R^2 = 0.51

Evaluation = -0.099 * Assimla + 0.43 * Ethniden - 0.13 * INTAUSC + 0.15 * ETHNKNOW + 0.12 * AGE + 0.044 * SEX - 0.089 * LENGSTAY + 0.10 * CITY + 0.30 * LIKIRSC + 0.18 * COMMUNIC,
Errorvar. = 0.32, R^2 = 0.68

The results of this analysis include structural regression coefficients and their associated statistical tests, as well as the goodness of fit measures. The estimated regression coefficients appear in front of the asterisk (*) before each variable. This is interpreted as follows: If integration in the public school increases one unit, while other variables in the equation are held fixed, the expected increase of assimilation is 0.27 units, and so forth.

The R squared is also given for each equation. This is a measure of the strength of the linear relationship. Thus a small R^2 indicates a weak relationship.

Assessment of fit

The fit of the model with LISREL 8 (Joreskog & Sorbom, 1993) was evaluated, using the diagnostic statistics provided by the program. The following criteria are often used in assessing the overall goodness of fit of a model to the data (Tuijnman & Keeves, 1994):

1. The value of chi-square (X^2) relative to the degrees of freedom: the fit of a model may be judged acceptable if the X^2 value is close to the number of degrees of freedom (a ratio of 2 or less is usually sufficient). In this case, X^2 = 20.83 and d.f. = 16. Therefore, 20.83/16 = 1.30.

2. The probability that the true X^2 value is larger than the obtained value: a probability value P which is greater than the 0.10 level is commonly used as a threshold for statistical significance. In this case, P is 0.19.

3. A goodness of fit value which exceeds 0.90. In this case, this index is 0.97.
4. A value of the root mean square residual which lies below 0.05. In this case, the root mean square residual which measures the average discrepancy between observed and fitted correlations is 0.03.

In addition, the Comparative Fit Index (CFI) has been found to be an important index of model fit, especially in small sample studies (Bentler, 1990). The CFI ranges from 0 to 1.0, with larger values indicating a good model fit. In the present study, this index is 0.99. Gerbing and Anderson (1993) also recommended another index called DELTA2. In LISREL 8 output, this index is called Incremental Fit Index (IFI). IFI ranges from 0 to 1.0. The larger the value of IFI, the better the model fit. In this case, IFI is 0.99.

Each of these diagnostic tools suggests that the model is a plausible explanation of the observed data.

Diagnostic information such as the residuals and the modification indices give clues about how to alter the model in cases where the fit indicators suggest that the model is inappropriate or can be improved. The model was improved through a long process of fit assessment, inspection of modification indices and model respecification. However, the modifications were made on grounds of a plausible theoretical explanation.

It is clear from the structural equation estimates that the model explained 32 percent of the variance in assimilation, 51 percent of variance in ethnic identification, and 68 percent of the variance in the evaluation of ethnic identity. In other words, the R squares indicate that variations in the independent variables are responsible for almost one-third of the variation in the assimilation variable, for more than half of the variation in the ethnic identification variable, and for more than two-thirds of the variation in the evaluation of ethnic identity variable.

8.5 RESULTS

The study variables and their relationships to the children's evaluations of ethnic identity are briefly examined in the sub-sections below. The findings are divided into five main groups of variables: demographic, communication ability, educational factors, assimilation, and ethnic identification. It should be stated that the structural coefficients
can be interpreted in the same way as standardized regression coefficients. The standardized coefficients appear on each path in Figure 8.2.

8.5.1 Demographic variables

**Age** It is interesting to note that among the demographic variables, age has the largest impact on children's evaluations of ethnic identity. The analysis suggests that the older students are somewhat more likely to manifest a more favorable assessment of their Iranian identity. In fact, age has a direct effect of .12. Thus Hypothesis HA10 receives support. In addition to this relatively strong direct effect, age also indirectly affects children's appraisals of ethnic identity through ethnic identification. This indirect effect [compound path of (.07)(.43)=.03] adds another 25 percent to the direct effect (.12) to produce a total effect for age of .15.

The analysis also indicates that age has influence on cognitive (ethnic identification) and evaluative (evaluation of ethnic identity) aspects of ethnic identity, but not on the behavioral dimension (assimilation).

**Sex** Although sex is significantly correlated with children's evaluations of ethnic identity, this analysis suggests that this association does not occur because of the characteristics of sex itself, but rather because sex is related to other variables in the model. The total effect of sex on children's appraisals of ethnic identity is .10, and more than half of this is indirect (mainly through ethnic identification). It can be argued that the substantial effects of sex reported in some prior research is due to the lack of control for the effects of ethnic environment. Thus the evidence does not support Hypothesis HA5. It also appears from the results that sex has more influence on ethnic identification and the evaluation of ethnic identity than on assimilation.

**Length of stay** It was hypothesized that length of stay in Australia is negatively associated with children's evaluations of ethnic identity. However, this hypothesis is not confirmed by the analysis. Simply put, length of stay has no significant effect on the dependent variable. In fact, the direct and indirect effects almost counterbalance each other, so that the total effect of length of stay on the evaluation of ethnic identity is -.03. This is consistent with Rosenthal and Feldman's (1992a) study which reported the lack
of the effects of length of residence on the evaluative component of ethnic identity. The results also suggest that length of stay has different effects on the three latent variables.

**City of residence** The results from the structural equations in Section 8.4 indicate that the children who live in Wollongong are more likely to have a lower degree of assimilation and a higher degree of ethnic identification. This combination of effects helps explain why the Wollongong children demonstrate a more favorable, but not statistically significant, evaluation of ethnic identity, the standardized effect being .10 (with a low indirect effect of .02). Thus this finding offers no support for Hypothesis H_{A20}. The analysis also suggests that the effect of city is more on the evaluation of ethnic identity than on assimilation and ethnic identification.

### 8.5.2 Communication ability

The postulated causal relationship whereby a higher degree of communication ability results in a negative evaluation of ethnic identity is not confirmed. Contrary to Hypothesis H_{B5}, it was found that children with higher communication ability are more likely to manifest a favorable assessment of ethnic identity. Furthermore, the positive coefficient of .18 is statistically significant. The total effect of this variable as indicated in Table 8.3 is .16. It is interesting to note that communication ability has different effects on the three latent variables. While children with better communication ability show a higher degree of assimilation, they do not have low ethnic identification and a negative appraisal of ethnic identity. This clearly indicates the inconsistent role of communication competency in the identity formation process.

### 8.5.3 Educational factors

**Ethnic knowledge** It was argued that children with a higher level of ethnic knowledge are more likely to manifest a more positive appraisal of ethnic identity. The results suggest that the direct effect of ethnic knowledge is .15 and significant, and the total effect is .20, thus about .05 of this is indirect (mainly through ethnic identification). Therefore, Hypothesis H_{C5} is supported.
It is useful to mention that while the effects of ethnic knowledge on assimilation and ethnic identification is small, it exerts a relatively large direct effect on the evaluation of ethnicity. This pattern suggests a direct relationship between the cognitive and evaluative components of ethnic identity. This is consistent with Phinney, Chavira and Tate’s (1993) study. They examined the effect of negative or neutral information about the ethnic group on adolescents' ethnic group ratings and the role of self-esteem and ethnic identity in mediating this effect among Hispanic high school students. They found that the negative information resulted in lower overall ethnic group ratings but not in lower ethnic self-concept.

**Attitude toward the ethnic school** The results indicate that this is a major source of evaluation of ethnic identity. The more positive the attitudes towards the Iranian school, the more favorable the appraisal of ethnic identity. The direct effect is .30, which is large and statistically significant. It is important to note that, in addition to this large direct effect, children's attitudes towards the ethnic school also affects their evaluations of ethnic identity indirectly through assimilation and ethnic identification, so that the total effect of this variable is .56. Therefore, the evidence provides strong support for Hypothesis Hc10. In fact, children’s feelings about the ethnic school is the single most important source of their appraisal of ethnic identity.

It is notable that most of the indirect effects of children's attitudes towards the ethnic school on the evaluation of ethnic identity are exerted through ethnic identification. This is clear if we analyze the indirect path between children's attitudes towards the Iranian school and the ethnic evaluation through ethnic identification [compound path of (.40)(.43)= .17].

**Integration into the public school** It was also hypothesized that children's integration into the public school has an influence on their evaluations of ethnic identity. The direct effect is -.13 which is not significant. Thus Hypothesis Hc15 is not supported. However, the results suggest that the total effect of integration into the public school on the evaluation of ethnic identity is -.26, and half of this is indirect. In other words, it indirectly affects the evaluation of ethnic identity in three ways: through assimilation, (.27)(-.10); through assimilation and then ethnic identification, (.27)(-.29)(.43); and through ethnic identification, (-.16)(.43). The sum of these compound paths is -.13.
It also appears that integration into the public school has more influence on children’s assimilation and their evaluations of ethnic identity than on their ethnic identification.

### 8.5.4 Assimilation

It was hypothesized that children’s assimilation exercises a negative effect on their evaluations of ethnic identity. The direct effect of assimilation is relatively small, only -.10 and not significant. Thus the results of the present study do not support the hypothesis. The total effect of assimilation on the ethnic evaluation is -.23, and more than half of this is indirect. We see that most of the impact of assimilation on the evaluation of ethnic identity is exerted through ethnic identification [ The compound path is (-.29)(.43)= -.13 ].

### 8.5.5 Ethnic identification

The results suggest that this is another major source of the evaluation of ethnic identity: a higher degree of ethnic identification results in a more positive appraisal of ethnic identity. Note the large significant direct effect of .43. This is strong support for Hypothesis H_{D_6}. However, no indirect effect for ethnic identification has been hypothesized.

In summary, the results of the LISREL analysis confirms the importance of ethnic schooling on children’s appraisals of their ethnic identity. It should also be mentioned that the independent variables in the model account for a large fraction of the variation in the dependent construct, that is 68 percent. However, there may be other variables that are associated with the dependent construct but are not included in the model, such as the family and peer’s effects.

The path diagram and the estimated path coefficients for the evaluation of ethnic identity have been presented in Figure 8.2.
Some of the assumptions involved in structural equation modeling are defensible (Kelley, Evans & Hasley, 1993). The comparison I produced ordinary least squares regression estimates of the underlying causal model with LISREL. The parameter estimates are ordinary least squares estimation, however, and the parameter estimates of the structural model are presented as squared multiple correlations. The parameter estimates are based on maximum likelihood estimates of the parameters, which are presented as squared multiple correlations.
Some of the assumptions involved in structural equation modelling are debatable (Kelley, Evans & Headey, 1993). For comparison, I produced ordinary least squares regression estimates of the corresponding causal model with simple additive scales. The parameter estimates produced by ordinary least squares regression and by LISREL were virtually identical. The results of the ordinary least squares regression estimates of the variables are presented in Table 8.2.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Estimate</th>
<th>Standard Error</th>
<th>t-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Length of stay</td>
<td>-0.08</td>
<td>0.01</td>
<td>-7.08</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>City of residence</td>
<td>-0.09</td>
<td>0.01</td>
<td>-8.9</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Correspondence scale</td>
<td>0.17</td>
<td>0.01</td>
<td>17</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td>0.14</td>
<td>0.01</td>
<td>14</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Attitude toward the clinic</td>
<td>0.23</td>
<td>0.01</td>
<td>23</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Integration scale</td>
<td>0.10</td>
<td>0.01</td>
<td>10</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Knowledge</td>
<td>0.11</td>
<td>0.01</td>
<td>11</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Skills</td>
<td>0.52</td>
<td>0.01</td>
<td>52</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Contact</td>
<td>-0.08</td>
<td>0.01</td>
<td>-8.0</td>
<td><strong>&lt;0.001</strong></td>
</tr>
<tr>
<td>Regress</td>
<td>0.24</td>
<td>0.01</td>
<td>24</td>
<td><strong>&lt;0.001</strong></td>
</tr>
</tbody>
</table>
### Table 8.2

Ordinary least squares regression estimates of the study variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>SE B</th>
<th>beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>.24</td>
<td>.13</td>
<td>.11*</td>
</tr>
<tr>
<td>Sex</td>
<td>.26</td>
<td>.36</td>
<td>.04</td>
</tr>
<tr>
<td>Length of stay</td>
<td>-.22</td>
<td>.17</td>
<td>-.08</td>
</tr>
<tr>
<td>City of residence</td>
<td>.62</td>
<td>.40</td>
<td>.09</td>
</tr>
<tr>
<td>Communication ability</td>
<td>.20</td>
<td>.08</td>
<td>.17*</td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td>.26</td>
<td>.11</td>
<td>.14*</td>
</tr>
<tr>
<td>Attitude toward the ethnic school</td>
<td>.68</td>
<td>.23</td>
<td>.23**</td>
</tr>
<tr>
<td>Integration into the public school</td>
<td>-.09</td>
<td>.06</td>
<td>-.10</td>
</tr>
<tr>
<td>Assimilation</td>
<td>-.06</td>
<td>.04</td>
<td>-.11</td>
</tr>
<tr>
<td>Ethnic identification</td>
<td>.27</td>
<td>.04</td>
<td>.52**</td>
</tr>
<tr>
<td>Constant</td>
<td>-.268</td>
<td>3.193</td>
<td></td>
</tr>
<tr>
<td>R square</td>
<td>.74</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*P < .05; **P < .01.
In equation form, the OLS estimates appear as follows:

\[
\text{Evaluati} = -0.268 - 0.06* \text{Assimla} + 0.27* \text{Ethniden} - 0.09* \text{INTAUSC} + 0.26* \text{ETHNKNOW} + 0.24* \text{AGE} + 0.26* \text{SEX} - 0.22* \text{LENGSTAY} + 0.62* \text{CITY} + 0.68* \text{LIKIRSC} + 0.20* \text{COMMUNIC}
\]

\[R^2 = 0.74\]

If we compare the betas from the least squares regression model with the standardized coefficients of the LISREL model, we note some interesting parallels. For instance, the betas associated with the demographic variables are mainly identical in the two estimations. The \( R \) square obtained by the least squares regression is slightly stronger than the \( R \) square yielded by LISREL (.74 and .68). Otherwise, the pattern of results is virtually the same.

### 8.7 SUMMARY STATEMENT

Indeed, it is not uncommon in social science research to classify variables that have some underlying common features which distinguish them from other variables. Heise's (1972) sheaf coefficient is a standardized multiple-partial regression coefficient by which the impact of a block of variables is to be summarized by a single coefficient. It treats two or more variables as if they were one (Whitt, 1986). The sheaf coefficient is used to summarize the effects of a set of variables while controlling for others. Despite its applications to summarize the effects of multiple indicators, blocks of variables, and categories of nominal scales, Heise's sheaf coefficient has been widely ignored. Whitt (1986) also has shown the applications of the sheaf coefficient to situations involving multicollinearity and missing data.

For the purpose of comparison in the present study, it would be of considerable interest to develop a summary statement regarding the relative impact of the demographic and educational influences as compared with assimilation and ethnic identification influences. Thus the sheaf coefficient is used here in order to summarize the effects of blocks of variables. In doing so, age, sex, length of stay in Australia and city of residence can be grouped together in a "demographic" block while "children's ethnic knowledge" and "children's attitudes towards the ethnic school" can be grouped in an "ethnic school
influences block in order to examine the relative effects of the different blocks by computing summary coefficients (i.e., sheaf coefficients) for each. In short, the aim is to rank order the explanatory capacity of two sets of independent variables in predicting the dependent variable. Sheaf coefficients were not calculated for the remaining four variables as they do not constitute a conceptual block.

Table 8.3 also shows the sheaf coefficients for each block of variables, where the effects are decomposed into direct, indirect and total effects.
Table 8.3
Predictors of the evaluation of ethnic identity. Correlations and full information maximum likelihood estimates of standardized parameters for the LISREL model of Figure 8.2

<table>
<thead>
<tr>
<th></th>
<th>Correlation with the dependent variable</th>
<th>Standardized effect</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Direct</td>
</tr>
<tr>
<td>Demographic variables:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.09</td>
<td>.12*</td>
</tr>
<tr>
<td>Sex</td>
<td>.35**</td>
<td>.04</td>
</tr>
<tr>
<td>Length of residence</td>
<td>-.11</td>
<td>-.09</td>
</tr>
<tr>
<td>City of residence</td>
<td>.23**</td>
<td>.10</td>
</tr>
<tr>
<td></td>
<td>(Summary: Sheaf coefficient)</td>
<td>.18**</td>
</tr>
<tr>
<td>Ethnic school influences:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethnic knowledge</td>
<td>.30**</td>
<td>.15*</td>
</tr>
<tr>
<td>Positive attitudes towards the Iranian school</td>
<td>.63**</td>
<td>.30**</td>
</tr>
<tr>
<td></td>
<td>(Summary: Sheaf coefficient)</td>
<td>.28**</td>
</tr>
<tr>
<td>Integration in the public school</td>
<td>-.29**</td>
<td>-.13</td>
</tr>
<tr>
<td>Communication ability</td>
<td>-.05</td>
<td>.18*</td>
</tr>
<tr>
<td>Assimilation</td>
<td>-.55**</td>
<td>-.10</td>
</tr>
<tr>
<td>Ethnic identification</td>
<td>.79**</td>
<td>.43**</td>
</tr>
</tbody>
</table>

*P < .05; **P < .01.
The estimation of sheaf coefficients provides the opportunity to compare the effects of various sources of the evaluation of ethnic identity and to make a summary statement. It is clear from Table 8.3 that the most important predictor of children’s appraisals of ethnic identity is their ethnic schooling. Both cognitive (i.e., ethnic knowledge) and affective (i.e., children’s feelings about the ethnic school) aspects of ethnic schooling exercise a very strong effect on children’s evaluations of their ethnicity. The total sheaf coefficient for this variable is very large, .66. Ethnic identification is the second in importance only to ethnic school influences, with a total effect of .43. This is about twice as important as assimilation, with a total effect of -.23.

The total sheaf coefficient for the demographic variables is relatively large, .31. This is more important than assimilation, integration into the public school and communication ability. Compared to the ethnic school influences, the impact of children’s integration into the public school is very weak: only -.26 compared to .66.

However, it is also important to note that the sheaf coefficient cannot be given the manipulatory interpretation which is often legitimate for path coefficients. This is because it does not make any sense to speak about units of change in concepts like demographic variables.

To sum up, it was found that the Iranian children's evaluations of their ethnic identity have one major source, namely their ethnic schooling, and two less important ones, ethnic identification and the demographic variables.

9.2 MAJOR FINDINGS

It is fair to say that the Iranian ethnic schools serve cultural needs, and they contribute to identity formation and the reinforcement of community life for Iranian children. It is important to recognize that these ethnic schools produce an awareness of the boundaries between the Iranian ethnic group and non-Iranians. Giles and Johnson (1981) argued that such awareness of boundaries serves to develop a clear sense of ethnic identity for members of an ethnic group. Where distinctive characteristics between in-group members and out-group members are clear, the group boundaries are relatively impermeable and the own-group membership is positively valued, then ethnic identity is more likely to become an important dimension of self-conception.

For all the above reasons, it can be said that the Iranian ethnic schools serve the institutional completeness of Iranian children in Australia.
CHAPTER NINE

TOWARD A COMPREHENSIVE MODEL OF THE DETERMINANTS OF ASSIMILATION, ETHNIC IDENTIFICATION, AND ETHNIC EVALUATION: SUMMARY AND CONCLUSIONS

9.1 INTRODUCTION

Through an analysis of the empirical evidence about assimilation, ethnic identification and the evaluation of ethnic identity of Iranian children in Australia, this thesis makes a contribution to the understanding of the maintenance of ethnic identity. By adopting a bi-dimensional perspective, this study enables the researcher to move beyond the conventional model of ethnic socialization and discover some of the personal, social and educational influences which must be taken into account.

In the following sections, the results of the study in relation to the research questions presented in Chapter 3 are considered. The implications of the study with respect to policy and practice are also examined. However, a number of areas remain to be investigated further. Some of these are discussed in the final section.

9.2 MAJOR FINDINGS

In Chapter 3 the review of theory and the literature was summarized by fourteen questions which were investigated by the study. On the basis of the empirical results, it is now possible, at least tentatively, to answer these questions.

1) What demographic variables affect the assimilation of the Iranian children in this study?

The findings of this study suggest that sex is the only variable which has a significant effect on cultural assimilation, with boys showing a higher degree of cultural assimilation than girls. However, when controlling for the effect of ethnic schooling, sex is no longer significant.
With regard to structural assimilation, it was found that city of residence is the most important factor among the demographic variables. This finding could be due to the differences between the two schools in the two cities, or in the differences in urban environments, neither of which could be tested from the data available. However, the introduction of the communication ability variable into the regression equation resulted in the disappearance of the significant effect of city.

2) What demographic variables affect the children's level of ethnic identification?

The results indicate that sex is the only variable which has a strong significant effect on ethnic categorization. Girls are more likely to label themselves ethnically than boys. Interestingly, even after the effects of communication ability, ethnic schooling, and assimilation dimensions are held constant, sex remains a significant determinant of ethnic categorization.

With respect to ethnic attachment, the results suggest that sex is the only significant predictor of this dimension, with girls being more likely to manifest a higher level of ethnic attachment than boys. However, the inclusion of the ethnic schooling variables into the regression model resulted in the disappearance of the gender effect.

3) Does communication ability facilitate the degree of assimilation?

It was found that communication ability has a significant effect on cultural assimilation. However, when controlling for the effects of the educational variables, communication ability is no longer significant.

With regard to structural assimilation, the results suggest that the impact of communication ability on this dimension is very large, indicating that children with higher levels of communication ability are more likely to manifest higher degrees of structural assimilation. However, by the inclusion of children's Australian school integration into the regression equation, the effect of communication ability sharply declined to insignificance.
4) Does communication ability with the host society have an effect on children's ethnic identification?

The results indicate that communication ability with members of Australian society has a strong negative impact on ethnic categorization. That is, a high level of communication ability leads to a lower level of ethnic categorization. However, when controlling for the effects of ethnic schooling and integration into the Australian school, communication ability is no longer significant.

With respect to ethnic attachment, it was found that communication ability has no significant impact on this dimension of ethnic identification.

5) To what extent is the level of ethnic knowledge, or lack of it, related to children's assimilation and ethnic identification?

The results reveal that ethnic knowledge has no significant net impact on either cultural assimilation or on structural assimilation. Likewise, ethnic knowledge has no significant effect on either of the two dimensions of ethnic identification.

6) Do children's attitudes towards the ethnic school exercise a significant effect on their assimilation and ethnic identification?

The results indicate that among the study variables, children's attitudes towards the ethnic school exercise the largest effect on cultural assimilation. In addition, children's positive feelings about the ethnic school have a strong negative effect on structural assimilation.

With regard to ethnic identification, the results suggest that children's attitudes towards their Iranian school have a strong positive impact on both dimensions (i.e., ethnic categorization and ethnic attachment). Even when the effects of cultural and structural assimilation are held constant, children's feelings about the ethnic school remain the best predictor of both ethnic categorization and of ethnic attachment.
7) Does the level of social integration into the public school affect the children's assimilation and ethnic identification?

It was found that children's integration into the Australian school has a significant positive impact on their cultural assimilation. Interestingly, this variable appears to be the best predictor of children's structural assimilation.

Turning our attention to ethnic identification, the results suggest that integration into the public school has a strong negative effect on children's ethnic categorization. Even after controlling for the effects of cultural and structural assimilation, integration into the public school remains a significant determinant of ethnic categorization. However, integration into the Australian school has no significant net impact on the affective aspect of ethnic identification, that is ethnic attachment.

8) What demographic variables influence the children's evaluations of ethnic identity?

The findings indicate that among the demographic variables, age has a positive effect, and is the largest influence on children's evaluations of ethnic identity. City of residence is second in importance only to age, with the larger city (Sydney) having a negative effect. Unexpectedly, sex and length of residence have no significant impact on ethnic evaluation.

9) Does communication ability have a discernible effect on children's evaluations of ethnic identity?

The results of the analysis suggest that communication ability has a significant positive effect on ethnic evaluation. However, the hypothesized direction of this relationship between the two variables was negative. Although the bivariate correlation between the two variables was non-significant (see Table 8.3), the relationship became significantly positive when other variables in the model were controlled. This suggests that we need to rethink the relationship between the two variables, and explain the context within which an increase in communication ability with members of a host society may actually lead to an increase in a positive ethnic evaluation.
10) Does the level of ethnic knowledge exercise a significant influence on children's assessments of ethnicity?

The findings of this study indicate that ethnic knowledge has a strong significant positive effect on children's evaluations of ethnic identity. That is, children with more ethnic knowledge are more likely to demonstrate a more positive evaluation of their ethnic identity.

11) Do children's feelings about the ethnic school affect their appraisals of ethnic identity?

The results clearly indicate that the second largest effect on children's ethnic evaluation is that of their attitudes towards the Iranian school, with those who hold more favorable attitudes towards the ethnic school being more likely to express a positive evaluation of ethnic identity. As we will discuss in Section 9.4, this finding is relevant for the formulation of educational policy by the Iranian government.

12) Does children's integration into the public school have an effect on their ethnic appraisals?

It was found that children's integration into the Australian school has no direct significant effect on their evaluations of ethnic identity. However, integration into the public school can be considered as one of the important factors for ethnic evaluation when its indirect effects are taken into account.

13) Does the degree of assimilation exercise a significant effect on children's evaluations of ethnic identity?

Contrary to expectations, the results of the present study suggest that assimilation does not exercise a direct significant effect on ethnic evaluation. In fact, most of the total impact of assimilation on the evaluation of ethnic identity is exerted indirectly through ethnic identification.
14) Does ethnic identification influence children's ethnic evaluations?

As expected, the results indicate that ethnic identification has a significant positive impact on children's appraisals of ethnic identity. The higher the degree of ethnic identification, the more positive the evaluation of ethnic identity. In effect, ethnic identification is the most important factor in predicting children’s ethnic evaluations.

Having answered the research questions, two major conclusions can be drawn from the above empirical evidence. First, there is some support for the bi-dimensional model, and second, the findings highlight the importance of ethnic schooling for the maintenance of ethnic identity. It is now appropriate to discuss further the implications of these two conclusions in greater detail.

9.2.1 Some support for the bi-dimensional model

Two theoretical approaches have been proposed for interpreting the relationship between assimilation and ethnic identity. These two perspectives were discussed in Chapter 3 in great detail. In this connection, it is worth noting that the bi-polar model maintains that the more assimilated the individuals, the less positive their responses will be to their group image. In other words, if ethnic group members are assimilated into the host society, they will have a low degree of ethnic attachment. This model advocates a simple linear relation between assimilation and ethnic identity.

In contrast, the bi-dimensional model assumes that a strong relationship with the mainstream culture and society does not necessarily mean a weak ethnic identity. Thus one could have strong ties to the host culture and also manifest a positive ethnic group image. As Mendoza (1989) has argued, members of ethnic groups may present different degrees of immersion into their own culture and into the host culture. But the question is which model can be supported by the empirical findings of the present study?

The results of the present study are generally supportive of the notion that assimilation moves along a different path than that of ethnic identification. According to this study, assimilation and ethnic identification are influenced by different factors and exercise varying effects on the dependent variable, that is ethnic evaluation. The following statements represent the evidence for the above claim.
1. Age is more important as a determinant of the level of ethnic identification than of the level of assimilation.

2. Sex is more important for ethnic identification than for assimilation.

3. Length of stay is more important for ethnic identification than for assimilation.

4. Communication ability is more important for assimilation than for ethnic identification.

5. Integration into the Australian school is more important for assimilation than for ethnic identification.

The remaining variables (i.e., city, ethnic knowledge and attitude toward the Iranian school) have similar effects on assimilation and ethnic identification. With regard to their relationships with each other, it can be said that, although influential, the degree to which assimilation has occurred did not appear to be the most powerful determinant of the level of ethnic identification.

In addition, it was found that assimilation and ethnic identification have different effects on children's evaluations of ethnic identity. The results suggest that assimilation has no significant net impact on children's attitudes towards their ethnic identity. In other words, if a child prefers aspects of Australian culture (language, music, food and so on) to Iranian culture, or has more association with Australian friends than Iranian ones, it does not necessarily mean that the child will reject his/her ethnic identity. Therefore, it can be said that assimilation and ethnic evaluation are not mutually exclusive. The individual may manifest a high degree of assimilation and also have a positive ethnic group image.

However, the results also indicate that ethnic identification is one of the most important variables in explaining children's ethnic evaluation. Thus, what determines the child's attitude toward his/her own ethnic identity is not his/her involvement in the host culture and society, but rather his/her ethnic self-concept (i.e., ethnic categorization) and ethnic self-esteem (i.e., ethnic attachment).

The second major conclusion of this thesis concerns the importance of ethnic schooling for the maintenance of ethnic identity.
9.2.2 The importance of ethnic schooling

The rich empirical evidence presented in Chapters 6, 7, and 8 demonstrates the important role of ethnic education for predicting the child’s assimilation, ethnic identification and ethnic evaluation. Thus, it is imperative to analyze the role of ethnic schooling in children’s ethnic socialization in some detail.

Isajiw (1974) has argued that for any ethnic group, there is a double boundary: "... a boundary from within, maintained by the socialization process, and a boundary from without, established by the process of intergroup relations" (1974:122). The internal boundary arises from identification with significant others such as parents, siblings, peers and teachers, and reflects the individual’s relationship with his/her own ethnic group. The external boundary reflects "the individual’s perceptions of his or her group’s place within the broader society" (Rosenthal, 1987:162).

Therefore, it can be said that institutional completeness impacts upon internal boundaries and group status impacts upon external boundaries. In effect, ethnic groups differ in terms of their internal and external boundaries (Rosenthal, 1987). Dreidger (1976) found that a high degree of institutional completeness, coupled with a high group status within the dominant society, resulted in a low ethnic denial and a strong ethnic affirmation.

The concept of institutional completeness is important in explaining the role of ethnic schooling. Institutional completeness refers to the degree of social organizations within ethnic groups, in terms of the existence of ethnic institutions such as ethnic schools and religious organizations, which are able to hold members within the ethnic group boundaries (Breton, 1964). Institutional completeness such as ethnic schooling enhances group distinctiveness and produce an awareness of group boundaries.

The overall results from this study strongly support the notion that Iranian ethnic schools serve as agents which provide demographic strength and institutional support for the children. The results further indicate that a positive attitude toward institutional completeness would lead to a positive valuing of ethnic identity. This is an important issue because it was shown that high institutional completeness in itself is not enough. The important point is how ethnic individuals feel about these ethnic institutions.
Rather than having a sense of identity confusion, children’s positive feelings about institutional completeness can contribute to a unique and secure identity. In fact, the ethnic school can reduce anomie and the sense of alienation by giving children an identity in the confusing new world. In this process, the role of the ethnic school in the maintenance of ethnic language is of considerable importance. As suggested by Mead many years ago, " ... the language process is essential for the development of the self " (Mead, 1934:135). It is through the language that the child develops a view of his/her self in relation to others. This is why the main function of ethnic schools has always been language maintenance for ethnic children.

In addition, it has been argued that students benefit emotionally from attending monolingual classes conducted in the mother language (Skutnabb-kangas & Toukomaa, 1979). From this perspective, Iranian ethnic schools make a positive contribution to the social identity of the Iranian children by providing an answer to the question "Who am I"? The ethnic school provides a context in which ethnic identification is activated, and keeps the Iranian children within the group and affords them a sense of ethnic dignity. Thus, it is fair to say that the ethnic school serves as a binding assertive in-group ideology. The ethnic group which enjoys such an ideology is more likely to manifest in-group favoritism (Moscovici & Paicheler, 1978).

There is another aspect of ethnic schooling which I must clarify. The socialization experiences within the ethnic school produce an ethnic consciousness which will become an inseparable part of the child’s self-concept. McKay and Lewins (1978) made an important distinction between two different types of ethnic identity: ethnic awareness and ethnic consciousness. In fact, they used Giddens' (1973) distinction between class awareness and class consciousness in differentiating between these two modes of ethnic identification.

Ethnic awareness exists when an individual knows he/she possesses a specific ethnic trait but for the individual it is no more meaningful than other cultural and social characteristics. For example, for some migrants the awareness of being an "Iranian" is no more important than also being a "student" or a "girl". Ethnic consciousness refers to the situation in which the individual not only knows he/she possesses a certain ethnic characteristic but that for him/her this characteristic is of substantial importance and significance. As McKay and Lewins (1978) put it: "Its saliency is evident in the way in
which it influences other cultural, social or territorial attributes and modes of individual identification "(1978:416).

In other words, ethnically aware individuals do not have strong and prominent ethnic sentiments, whereas ethnically conscious individuals impute a considerable degree of importance and meaning to their ethnic heritage. These individuals have strong sentiments and commitments to their ethnic heritage and manifest a "we" versus "them" feeling when confronting out-groups members.

Seen from the perspective of McKay and Lewins, it can be argued that the Iranian ethnic school provides a strong source of ethnic consciousness for the Iranian children and serves as a powerful instrument for the preservation of their ethnic identity. Thus, the results of this study confirm Rosenthal and Hrynevich's (1985) claim that structural features of the ethnic group exercise important influences on ethnic identity. In this case, the social structure surrounding the child plays an important role in the development of the child's ethnic identity (Vaughan, 1987). That is why one would expect these students to perceive their ethnic identity as an essential aspect of their personality.

The most notable finding of the present study is the key role of children's attitudes towards the ethnic school in predicting their assimilation, ethnic identification, and the evaluation of ethnic identity. It clearly indicates that the dynamic of the child's experiences with members of his/her own ethnic group within the context of the ethnic school have some important implications for his/her ethnic identity.

Put more specifically, if the children's experiences with ethnic group members are mainly positive and pleasant, while having negative experiences with the host group, it is most likely that they will categorize themselves with labels indicative of the ethnic group such as "Iranian". If their experiences with ethnic group members are essentially negative, whereas those with the host group are positive, it is most likely that they will use labels such as "Australian" to identify themselves. In addition, if their experiences with both groups are pleasant and positive, they are likely to identify with both groups by using labels such as "Iranian-Australian".

In effect, experiences with members of both ethnic group and the host group take shape through interactions with significant others. For the primary school children, parents and teachers are important identificands whereas for early adolescents, the peer group plays
an important role (Hutnik, 1991). All this leads to the conclusion that teachers and students in the Iranian ethnic schools have a significant impact on children's ethnic socialization.

The above discussion brings us to the question of how children's attitudes towards the ethnic school are formed? One of the Logical Inference theories of attitude formation is Value-expectancy Theory (Fishbein, 1963). According to this theory, an individual's attitude toward any object is a function of his/her beliefs about the object and his/her evaluation of those beliefs. From this point of view, a child's attitude toward the ethnic school is a function of (1) his/her beliefs about the characteristics and components of ethnic schooling, and (2) the evaluative aspect of those beliefs. The child's beliefs about the various components of Iranian ethnic education were not measured in this study. However, the child's beliefs about the following characteristics might be of importance: teachers, school calendar, curriculum, pedagogy, homework, examination and evaluation, and peer relationships.

In short, this study concludes that Iranian ethnic education programs in Australia function as remedial measures responding to such sociopsychological ethnic needs as positive ethnic identity, sense of belonging, and integrated ethnic family life. Furthermore, Iranian ethnic schools play important roles in serving as a supplementary social support system for Iranian ethnic families.

9.3 ETHNIC IDENTITY AND SELF-ESTEEM

Crocker and Luhtanen (1990) have identified two types of self-esteem: personal and collective. Personal self-esteem refers to a general evaluative view of the self and collective self-esteem is operationalized as the extent to which individuals positively evaluate their social group. According to Porter and Washington (1993), positive group self-esteem is a protection for personal self-esteem, and high personal self-esteem improves the ability to cope with ethnic discrimination more successfully.

In the context of this study, group self-esteem refers to how positive the individual feels about his/her ethnic group membership. Thus, given the importance of ethnic education for children's ethnic evaluation, it is safe to say that ethnic schooling also influences group self-esteem for Iranian children in Australia. The more positive the attitudes
toward the ethnic school, the more positive is ethnic self-esteem. For the Iranian children who experience a high degree of institutional completeness, a positive attitude toward the ethnic school contributes to the development of high self-esteem which, in turn, results in a positive evaluation of ethnic identity.

In fact, it can be hypothesized that self-esteem is an intervening variable in the relationship between children’s attitudes towards the ethnic school and their ethnic evaluations. Moscovici and Paicheler (1978), in a study using an experimental design, found that people assigned to a minority group did not manifest own-group favoritism unless their self-esteem had previously been enhanced. A possible explanation for this result was that those individuals with higher self-esteem generalized their positive self-attitude to their own group.

However, the research on the relationship between ethnic identity and self-esteem is inconclusive. On the one hand, some studies reported that a strong ethnic identity is associated with high self-esteem (e.g., Ward & Braun, 1972; George & Hoppe, 1979; Phinney, 1992; Stalikas & Gavaki, 1995). On the other hand, some other research findings suggested a weak or inconsistent relationship between them (e.g., Grossman, 1982; Penn, Gaines & Phillips, 1993). Further investigation of this relationship is needed.

9.4 IMPLICATIONS OF FINDINGS FOR POLICY AND PRACTICE

Thus far the influence of ethnic schooling on ethnic identity has been discussed. However, a distinction should be made between ethnic knowledge transmitted within the school and the school environment. The results of the present study suggest that the cognitive component of ethnic identity depends on being at an ethnic school, but the evaluative component of ethnic identity is related to the ethnic school environment. In other words, the results imply that while the overt curriculum is an important factor in transmitting the cultural heritage to the children, the children’s reactions to the school environment is an even more important factor in determining their assimilation, ethnic identification and ethnic evaluation.

Therefore, it can be argued that the structure of the ethnic school has more bearing upon ethnic identity than all the other aspects of ethnic schooling. More specifically, the
character and quality of ethnic school relationships, and interactions within the school is what influences children’s appraisals of their ethnic group membership.

As far as ethnic maintenance is concerned, ethnic agents such as the family and ethnic schools potentially have two functions: firstly, they can provide children with ethnic knowledge, and secondly, and more importantly, their behavior can influence the evaluative and affective aspects of ethnicity such as ethnic attachment. Rosenthal and Feldman (1992b) found that family environment has a significant influence on adolescents’ ethnic feelings. According to them:

If parents provide a warm family environment where rules are explicit and some control is exercised over adolescent behaviour, but where adolescents are allowed flexibility and given the opportunity to develop a sense of autonomy, then adolescents will feel good about their (and their parents’) cultural heritage (1992b:28).

In discussing the school’s impact on ethnic identity, two kinds of influence have to be considered:

1) direct transmission of values and norms through the content of school books; and

2) indirect transmission of values, norms, and attitudes through the nature and structure of relationships and interactions in the school.

Given these two influences, the findings of this study have important policy implications for the Iranian government. At the educational policy level, given the importance of civics knowledge and the environment of the ethnic school for the maintenance of ethnic identity, three stages are of central concern: selection of knowledge; the organization of knowledge into educational materials such as textbooks, and finally the transmission of knowledge to children.

The practical implications of these findings for the Iranian government might be quite straightforward. The government should give its full support for the operation of ethnic schools in countries where there are large numbers of Iranian children who will return to Iran. In the Australian context, an enhancement of the role of the ethnic school would certainly serve to supplement the bolstering function of the Iranian family. It has been
often argued that the school is the most important and effective agent in the socialization process (e.g., Merriam, 1931; Hess & Torney, 1967). Within the ethnic school, social norms and standards of behavior are developed. Without formal education, the process of socialization would be limited to the behavior and attitudinal standards which are mainly developed in the family environment.

Given the fact that these children will return to their home country upon the completion of their parents' studies, it is important to provide every opportunity for them to learn and maintain their cultural identity. Unfortunately, the continuation of Iranian ethnic schools in the future is under doubt because of new policies. Due to some financial problems, the government is considering a new regulation which requires the parents to meet the total running costs for the Iranian ethnic schools. Although this new policy attempts to engage parents in ethnic schooling, it may exercise negative effects on the continuation of the schools.

Apart from the above consideration, there is a great need for promoting teaching strategies which transmit the content to the learner. Lack of such abilities clearly has an adverse effect on the quality of education in ethnic schools.

In addition, children's attitudes towards the ethnic school are negotiated through experiences inside and outside of school. Therefore, ethnic school teachers must develop a positive working relationship with the children and their families and must help the children to maintain their self-esteem by identifying and developing the children's positive coping mechanisms and abilities in adjusting to a new cultural environment.

Iranian teachers should not set too much homework. (See, for example, Chapter 4.) An ethnic child is first of all a child, and a child needs to enjoy being at school. Despite this fact, these pupils actually have to try hard for a long time to keep up in the Iranian class. While creating a positive Iranian identity was given as the primary goal of the Iranian school, actual instructional objectives were focused more on teaching the content of Iranian textbooks.

Iranian teachers are often preoccupied with meeting the goals of the over-crowded curriculum, without considering if some content could be sacrificed for children's

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1. *IRAN*, No.463, Sep. 5, 1996. (This is the national daily newspaper in Iran.)
convenience. As mentioned in Chapter 4, all Iranian ethnic schools follow the whole Iranian curriculum and rely completely on textbooks which are used currently in Iran. Even the textbooks used in these ethnic schools come from Iran without any modification. Given the key role of ethnic schooling for the preservation of ethnic identity, the structure of the curriculum and the teaching style need to be evaluated.

Given that these Iranian ethnic schools are unique in that the children will be returning to Iran, the results of this study provide a better understanding of the role that they play in Australia and provide a basis for future studies in order to make administrative, staff development, and curricular/instructional recommendations for these schools. The results also highlight the importance of careful curriculum planning when dealing with ethnic children.

9.5 RECOMMENDATIONS FOR FURTHER RESEARCH

The development of children's appraisals of ethnic identity is complex, and is complicated by many interacting factors. The figure presented in Chapter 8 is not a complete representation of the variables affecting children's evaluations of ethnic identity. The results of this study are limited by its instruments and sample. In conclusion, I offer a set of suggestions for further work on this topic.

1) The importance of various sources of ethnic consciousness for Iranian children such as the family needs to be given higher priority.

This is a significant issue that I want to develop a bit further here. It is quite clear that ethnic schools and their teachers are not the sole source of ethnic attitudes. The process of ethnic identity formation is complex and involves an interaction of contextual and developmental factors. Specifically, the family is considered as a significant factor in this process, providing its children with their first experience as members of a particular ethnic group.

There is evidence to suggest that parents' involvement in the ethnic community is directly related to the child's sense of ethnic identity (Rosenthal & Cichello, 1986). According to the socialization model, both familial and non-familial variables jointly affect children's
ethnic identity. The model predicts that what families teach and provide as a role model to their children, and the information provided by the broader society, interact to influence the children's ethnic identity.

Dennedy-Frank (1982) found that parents who strongly identified with and valued their ethnicity desired the same for their children and reported that their children valued their ethnic heritage. In a recent study, Knight et al. (1993) examined the role of the ethnic family background in the development of ethnic identity in children. They found that the socialization content provided by the family influences the ethnic identity of children, which in turn results in ethnically based behaviors. In short, the family is often considered as the most influencing factor in fostering appreciation towards the ethnic culture.

Given the strongly family-centered nature of Iranian culture, we might expect that Iranian children identify more strongly with parents than do children in more child-centered cultures. A great deal of research is needed to uncover some of the important family processes involved in the evaluation of ethnic identity. Such a task was beyond the scope and possibility of the present study. Unfortunately, it was not possible to assess the impact of the family in the present study. (See Section 5.4.)

A careful evaluation of parents’ interactions with children may prove to be fruitful. Another area which may yield useful information is the study of the influence of peer groups on ethnic identity. Peers may be another source of influence on the ethnic attitudes and behavior of children. This study found some evidence that peers could influence the development of ethnic identity. The influence of peers needs to be better understood.

2) The measures of assimilation, ethnic identification, and ethnic evaluation need to be refined by using qualitative methods.

The model developed and tested here is a useful beginning for a theoretical understanding of the maintenance of ethnic identity. However, ethnographic observations may be a useful supplement to the method used here. Children's behavior is not bound by their expressed opinions, and they are likely to act in a way that is different from their attitudes. Therefore, there is a need for more use of observational methodology in order to gain a better understanding of children’s ethnic socialization. In many respects, the
results of quantitative studies can be enriched with qualitative research. More quantitative/qualitative research is required to understand the process of ethnic identity formation and evaluation.

3) There needs to be a replication of the present study in other social, cultural, and political settings.

This study was conducted in one part of Australia with selected school grade levels. It would be useful to know whether the results are applicable to other grade levels, and how they vary in other geographical and cultural settings. For example, would the results of the present study be applicable to high school students? Are assimilation, ethnic identification, and ethnic evaluation affected by different variables in other countries? These are questions, the answers to which, in the absence of relevant research and exploration, are not entirely clear.

Examination of the ethnic socialization processes of Iranian children in countries other than Australia will offer another look into how cultural contexts affect the processes of internalization of cultural meanings. The findings of this study are specific to the Australian multicultural context. Australia is a culturally diverse country in terms of the varieties of languages, religions and lifestyles maintained by its people. Future studies should be directed toward the investigation of other Iranian children in a variety of geographical locations.

Finally, a well structured study aimed at gaining a better understanding of the effects of various aspects of ethnic education on the development of ethnic identity would be useful to the theory and to the formulation of educational programs. Although this study has revealed some influences of ethnic schooling, additional research is still needed as to how these findings can be incorporated into the ethnic educational programs.

These limitations, however, should not detract from the positive contributions of the study. For example, this study represents a unique and important contribution to research literature on ethnic schools. Without it, perhaps the full complexity of the ethnic school effects would not have been discovered. By focusing on the school only, this study has been able to concentrate on one factor rather than a wider number of factors such as family or peer groups. In fact, a broader study which included family and peer groups
would need to concentrate on the comparative effects of each, while this study, because it focuses on the school only, has made possible a total concentration on the school’s complex effects. This is a very important contribution to our knowledge about the role of Iranian ethnic schools, and future studies should take into account the unique findings of this research.
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APPENDIX A

THE PILOT INTERVIEW (ENGLISH VERSION)
Attitude Survey of Iranian Students in Australia

Mahmoud Share-pour
The Australian National University
Department of sociology
Dear student:
This is not a test and no one will give you a mark on it. There are almost no right or wrong answers. Since your answer will be kept absolutely confidential do not put your name on any page. Just be honest and tell what you really think. Please answer all of the questions.

Thank you in anticipation of your help.

Please follow the instruction for each section.

1. Tick a box to show if you are a boy or a girl.

   Boy ☐          Girl ☐

2. Tick a number to show how old you are.

   8 ☐   9 ☐   10 ☐   11 ☐   12 ☐   13 ☐

3. Tick the number that shows your grade in the Iranian school.

   3rd in Elementary ☐   4th in Elementary ☐   5th in Elementary ☐

4. What is the level of your parents' education?

   MOTHER'S EDUCATION: .............................................................
   FATHER'S EDUCATION: .............................................................

5. In Iran, what kind of job did your parents have?

   MOTHER'S OCCUPATION: ..........................................................
   Her duties: ..............................................................................

   FATHER'S OCCUPATION: ..........................................................
   His duties: .............................................................................

6. Do you know your nationality?

   .............................................................

7. In which city/village of Iran were you and your parents born?

   SELF          MOTHER          FATHER

   ..................          ..............          ..............
8. What is your parents' job in Australia?
   
   MOTHER'S JOB: ............................................
   FATHER'S JOB: ............................................

9. Are you an only child?
   Yes ☐ No ☐

10. If No, then are you...........
    The oldest ☐ Somewhere in the middle ☐ The youngest ☐

11. How long have you been in Australia?
    Less than 1 year ☐ About 1 year ☐ About 2 years ☐
    About 3 years ☐ About 4 years ☐ More than 4 years ☐

12. In which country do you prefer to live?
    Iran ☐ Australia ☐ Both of them ☐

13. Do you like living in Australia?
    Yes ☐ Indifferent ☐ No ☐

14. How do you prefer to label yourself?
    Iranian ☐ Australian ☐ Iranian-Australian ☐

15. In which language do you speak at home with your parents?
    Persian ☐ English ☐ Both of them ☐ None of them ☐

16. In which language do you speak with your brothers and sisters?
    Persian ☐ English ☐ Both of them ☐ None of them ☐

17. In which country, do you have more friends?
    Australia ☐ Iran ☐ The same ☐
18. Do you like being an Iranian?
   Yes □   Indifferent □   No □

19. Who is your best friend in Australia?
   ................................................

20. For how long more would you like to live in Australia?
   Go home soon □   Stay in Australia for 1-2 years □   Indifferent □
   Stay in Australia for 5-6 years □   Stay in Australia for ever □

21. How much do you like Persian language?
   A lot □   Some □   Not at all □

22. How much do you like English language?
   A lot □   Some □   Not at all □

23. If you could choose, would you like to be an Iranian?
   Yes □   Indifferent □   No □

24. What is your favorite sport? ................................................

25. What is the best movie that you have ever seen?
   ................................................

26. Which language do you prefer to speak at home?
   Persian □   English □   None of them □   Both of them □

27. If someone said something bad about the Iranian people would you feel as if they had said something bad about you?
   Yes □   A little □   Indifferent □   No □

28. How much do you like Australian school?
   A lot □   Some □   Not at all □
29. How much do you like the Iranian school?
   A lot □  Some □  Not at all □

30. Which country's flag is more beautiful?
   Iran □  Australia □  Both of them □  None of them □

31. What is your favorite food?

32. How many Australian friends do you have?
   A few □  Some □  Many □

33. Have you ever, at school or on the street, tried to hide your ethnic background?
   Never □  Seldom □  Very often □

34. How proud are you of being an Iranian?
   A lot □  Some □  Indifferent □  Not at all □

35. How proud are you of being a Muslim?
   A lot □  Some □  Indifferent □  Not at all □

36. How proud are you of the Persian language?
   A lot □  Some □  Indifferent □  Not at all □
- How many problems do you have in:

<table>
<thead>
<tr>
<th>Problem Description</th>
<th>A lot of problems</th>
<th>Some problems</th>
<th>No problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Making friends in Australia</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Keeping conversation going with Australian friends</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Appearing before audience in the Australian school</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Understanding jokes and sarcasms by Australian friends</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

41. If someone said something bad about the Persian language, would you feel as if they had said something bad about you?

- Yes ☐      - A little ☐      - Indifferent ☐      - No ☐

42. How important is it for you to be an Iranian?

- Not important ☐      - Somewhat important ☐
- Indifferent ☐      - Very important ☐

43. How important is your religion for you?

- Not important ☐      - Somewhat important ☐
- Indifferent ☐      - Very important ☐

- Please answer the following questions about Iran.

44. Which day is "The Victory Day of the Islamic Revolution"?

- 1st February ☐  - 1st April ☐  - 11th February ☐  - 25th June ☐
45. Which city is called as "City of Blood and Insurrection"?

- Tehran
- Qum
- Mashhad
- Khoramshahr

46. Who is the present leader in Iran?

- ..................................................

47. What is "The Mabath"?

- The day that the prophet of Islam, Mohammad, was born
- The day that the prophet of Islam, Moahammad, migrated
- The day that the prophet of Islam, Mohammad was selected as prophet
- The day that the prophet of Islam, Mohammad, passed away

48. Who is the last prophet?

- Abraham
- Jesus Christ
- Mohammad
- Moses

49. Who is the "eighth Imam of Moslems"?

- Imam Jafar Sadeg
- Imam Sajjad
- Imam Reza
- Imam Hossein

50. Which festival is in the first day of "Farvardin"?

- Fetr
- Norouz
- Ghorban
- Ghadir Khom

51. Who is the writer of "Golestan"?

- Khayam
- Sadi
- Hafez
- Ferdosi

52. Who is the writer of "Ghanon"?

- Sadi
- Hafez
- Ferdosi
- Abo-Ali Sina
- Choose the answer which best matches your opinion.

53. How important is the Persian language for you?

- Not important □
- Somewhat important □
- Indifferent □
- Very important □

54. How important is your family for you?

- Not important □
- Somewhat important □
- Indifferent □
- Very important □

55. If someone said something bad about Islam, would you feel as if they had said something bad about you?

- Yes □
- A little □
- Indifferent □
- No □

56. Please draw and color the Iranian flag in the below space. (as much as you can)

57. Please draw and color the Australian flag in the below space. (as much as you can)

- Here we are going to ask some questions about your Australian school.

58. Do you believe you are as well behaved in your Australian school as other children?

- Yes □
- To some extent □
- No □

59. Do you understand all or at least most of what your classmates say?

- Always □
- Sometimes □
- Seldom □
60. Do you think you understand all or at least most of what your Australian teachers say?

Always □    Sometimes □    Seldom □

61. Do you feel that you are alone and a stranger in your Australian school?

Yes □    To some extent □    No □

62. Has it ever happened that you are ridiculed by Australian classmates?

Often □    Sometimes □    Never □

63. Has it ever happened that your classmates verbally bully you? (for example, to order you around.)

Often □    Sometimes □    Never □

64. Would you like to stay at an Australian school for all of your education?

Very much □    A little □    Not at all □

65. Whom would you most like to sit next to in the Australian class?

Only Australian □    Only Iranian □    Non-Iranian □    Everybody □

66. Whom would you most like to play with in the Australian school?

Only Australian □    Only Iranian □    Non-Iranian □    Everybody □

67. Do you think you look just like your non-Iranian classmates?

Yes □    To some extent □    No □

68. Do you think your parents look just like the parents of other non-Iranian children?

Yes □    To some extent □    No □

69. Whom would you most like to invite to your home?

Only Australian □    Only Iranian □    Non-Iranian □    Everybody □
70. Do you go to non-Iranian friends' home to play or to do homework?
   Always □ Sometimes □ Seldom □ Never □

71. Do your non-Iranian friends come to your home to play or to do homework?
   Always □ Sometimes □ Seldom □ Never □

72. Please, tell me briefly about the most important and interesting thing that you have experienced in your Australian school.

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

THE END

THANK YOU FOR YOUR CO-OPERATION.
THE PILOT INTERVIEW ( PERSIAN VERSION )
"بررسی نظرات و دیدگاه‌های دانش‌آموزان ایرانی در استرالیا"

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پرسشنامه زیر مانند یک تکلیف درسی است که معلم ما در دانشگاه ملّی استرالیا از ما خواست تا آنرا انجام دهیم. اصلاً این پرسشنامه را یک امتحان درسی ندانید. تقریباً هیچ جواب درست یا غلطی برای سوالات زیر وجود ندارد و هیچکس بر اساس آن نمره‌ای به شما نخواهد داد. مطمئن باشید که جواب‌های شما بصورت یک چندان در نزد ما بوده و هیچکس دیگری آنها را نخواهد دید.

بدين دليل ما اصلاً امّا شما را نخواهم پرسيدت. این پرسشنامه متعلق به چه دانش آموزي است. پس با دقت به سوالاتي که از شما پرسیده می‌شود توجه نموده و با اطمینان خاطر به آنها جواب دهید.

توجه: اصلاً اظهار تکذيب. وقت به انداره کافی است به هر سوال حرف كوش داده و پس از فکر كردن به آن جواب دهید.

از همكاری درستندا شما بسيار متعكريم.

1-جنس پاسخگر:

- پسر
- دختر

2- سن شما چقدر است؟

- 11
- 12
- 13
- 14

3- شما در کلاس چندم مدرسه ایرانی هستید؟

- پنجم ابتدایی
- چهار ابتدایی

نیازهای شما این کلاس دوره خوانده‌اند؟

- مادر تا چند کلاس:
- پدر تا چند کلاس:

صدراً ایران شغل پدر و مادر شما چه بوده؟

- شغل مادر:
- شغل پدر:

وظایف عمده مادر در این شغل:

- 
-
ماعینه روزهای پذیرش در این شغل؟

ب) محل تولد پدر و مادر در کدامیک از شهرها یا روستاهای ایران متولد شده‌اید؟

(1) محل تولد مادر: ........................................
(2) محل تولد پدر: ........................................
(3) محل تولد خواهرها: ...................................
(4) تعداد برادرها: ......................................

چ) شغل والدین تو در حال حاضر در استرالیا چیست؟

(1) شغل مادر: ..............................................
(2) شغل پدر: ...............................................}

(3) تعداد خواهرها: .................................
(4) تعداد برادرها: .................................

(5) چندین بچه دارید؟ هستی؟ ...........................

(6) مدت است که شما در استرالیا زندگی می‌کنید؟

(1) حدود سال
(2) حدود چهار سال
(3) بیشتر از چهار سال

(7) اندوست داری و ترجیح میده که در کدام کشور زندگی کنی؟

(1) استرالیا
(2) ایران

(8) آیا درست داری که در استرالیا زندگی کنید؟

(1) نیست
(2) نیست

(3) نیست

(4) نیست

(5) نیست
پیشینه دوستی چه خودت را چه بدانی؟

1. یک ایرانی-استرالیایی
2. یک استرالیایی
3. هیچیک از اینها

هم چنان با پدر و مادر، خود با چه زبانی صحبت می‌کنی؟

1. انگلیسی
2. فارسی
3. هیچیک از اینها

۱۶- از خواهشها و برادرخواهی خود با چه زبانی صحبت می‌کنی؟

1. انگلیسی
2. فارسی
3. هیچیک از اینها

۱۷- این کمد کشور بیشتر در استرالیا یا در ایران است؟

1. در استرالیا
2. در ایران
3. هیچیک از اینها

۱۸- آیا دوست داری که یک ایرانی باشی؟

1.بله
2. خیر
3. نه

۱۹- پسندی دوست تر در استرالیا یا کسی است؟

۲۰- دوست داری برای چه مدت دیگر در استرالیا زندگی کنید؟

1. هر چند در ایران برگردم
2. برای ۱ سال در استرالیا باشم
3. برای همیشه در استرالیا باشم

۲۱- چقدر زبان فارسی را دوست داری؟

1. اصلتاً ندارم
2. تا حدودی
3. خیر

۲۲- چقدر زبان انگلیسی را دوست داری؟

1. اصلتاً ندارم
2. تا حدودی
3. خیر

۲۳- آیا دوست من علاقه‌مندی انتخاب کنی؟ آیا دوستی باشی که یک ایرانی بودی؟

1. بله
2. خیر
3. هیچکدام

۲۴- چهارراهی مورد علاقه تو چیست؟

۲۵- چه کارتهایی که تاکنون دیده ای کدام است؟
سندی داری در خانه با چه زبانی صحبت کنید؟
○ اشاره‌گر
○ هیچک از آنها

آیا کسی حرف بیدی در مورد مردم ایران بگوید آیا تو ناراحت شده و این حرف را توهین به خودت می‌دانی؟
○ نه
○ فریب ندارد
○ اصلاً نه

آیا چقدر مدرسه استرلیاپی در دوست داری؟
○ خیلی زیاد
○ تا حدودی

آیا چقدر مدرسه ایرانی را در دوست داری؟
○ خیلی زیاد
○ تا حدودی

آیا فکر می‌کنی به کدام کشور زبان‌آموزی از ایران است؟
○ پرچم ایران
○ پرچم استرلیا

آیا محبت و مورد علاقه تو چیست؟

آیا فکر می‌کنی به چه تعداد دوست استرلیاپی داری؟
○ نه
○ زیاد
○ تعدادی نه کم و نه زیاد

آیا هرکس‌دیا که مثالی در مدرسه با یک در خیابان ایرانی بودن خود را از دوستان خود پنهان و
○ نه
○ خانه از اوقات
○ بندرت

در مورد هر پیک از سوالات زیر چه فکر می‌کنید؟

آیا چه حد از اینکه ایرانی هستی، احساس انتخاب می‌کنی؟
○ خیلی
○ تا حدودی
○ فریب ندارد

آیا چه حد از اینکه سلمان هستی، احساس انتخاب می‌کنی؟
○ خیلی
○ تا حدودی
○ فریب ندارد
۶۶- آیا از اینکه زبان تو فارسی است، احساس انتخاب می‌کنی؟
○ خیلی
○ تا حدودی
○ نری ندارد

۶۷- آیا از پیدا کردن دوستان در استرالیا مشکل‌داری؟
○ خیلی
○ تا حدودی
○ نری ندارد

۶۸- آیا از چند صحبت کردن و مکالمه طولانی با دوستان استرالیایی مشکل‌داری؟
○ خیلی
○ تا حدودی
○ نری ندارد

۶۹- آیا از چند مدرسه استرالیایی در صحبت کردن در مقابل سایر دانش‌آموزان مشکل‌داری؟
○ خیلی
○ تا حدودی
○ نری ندارد

۷۰- آیا از چند در فهمیدن جوک‌ها و شوخی‌های دوستان استرالیایی مشکل‌داری؟
○ خیلی
○ تا حدودی
○ نری ندارد

اگر کسی حرف بدهد در مورد زبان فارسی گویی دادی آیا تارانته شده و این حرف را توهین به خود می‌دانی؟
○ اصلاً نه
○ نری ندارد
○ چنین حاتم

۷۱- آیا چند در بروز مه است که یک ایرانی باشی؟
○ خیلی مهم است
○ تا حدودی مهم است
○ نری ندارد

۷۲- آیا چند در بروز مه است؟
○ مهم نیست
○ تا حدودی مهم است
○ نری ندارد

در این قسمت می‌توانم چند سوال در مورد ایران پرسیم.

۷۳- پیروزی انقلاب اسلامی ایران در چه روزی بوده است؟
○ ۲۲ بهمن
○ ۲۳ فروردین
○ ۷ تیر

۷۴- دلیل کدامیک از شهرهای زیر شهر خود را تیم است؟
○ مشهد
○ تهران
○ خرم‌شهر

۷۵- چه کسی این است؟
روزی که پیامبر اسلام، محمد، صلی الله علیه و آلی موده رفته نمود
روزی که پیامبر اسلام، محمد، صلی الله علیه و آلی

\( \text{حضرت محمد} \quad \text{حضرت نبی} \)

\( \text{امام رضا} \quad \text{امام حسن} \)

\( \text{عید فطر} \quad \text{عید نوروز} \)

\( \text{فردوسی} \quad \text{سعدی} \quad \text{حفاظ} \quad \text{خیام} \)

\( \text{ابوالسینا} \quad \text{فردوسی} \quad \text{سعدی} \quad \text{حافظ} \)

\( \text{در مورد سوالات زیر چه فکر می کنید؟} \)

\( \text{دیجیتال زبان فارسی برای تو مهم است؟} \quad \text{تا حدودی مهم است} \quad \text{مهم نیست} \)

\( \text{دیجیتال خانواده، ات برات تو مهم است؟} \quad \text{تا حدودی مهم است} \quad \text{مهم نیست} \)

\( \text{هداگر کسی حرف بده در مورد اسلام بگوید آیا تو ناراحت شده و این حرف را توهین به} \)

\( \text{آری حتی} \quad \text{پی کسی} \quad \text{فرتی ندارد} \quad \text{اصلا نه} \)
۲۶- لطفا پرچم ایران را در جای خالی زیر کشیده و رنگ بنویسید. (تا انجا که می‌توانید)

۲۷- لطفا پرچم استرالیا را در جای خالی زیر کشیده و رنگ بنویسید. (تا انجا که می‌توانید)

در این قسمت ما می‌خواهیم چنین سوال در مورد مدرسه استرالیایی شما بپرسیم:

۲۸- آیا فکر می‌کنی در مدرسه استرالیایی با تو به خویش به هم دیگر رفتار می‌شود؟

(ب) کاملاً
(ب) نیست
(ب) تا حدودی
(ب) نیست

۲۹- آیا تمام یا حداقل حرفه‌ای هم کلاسیهای خود را می‌فهمی؟

(ب) نیست
(ب) کاملاً
(ب) نیست
(ب) کاملاً

۳۰- آیا فکر می‌کنی که تمام یا حداقل حرفه‌ای معلم‌های استرالیایی خود را می‌فهمی؟

(ب) نیست
(ب) کاملاً
(ب) نیست
(ب) کاملاً

۳۱- آیا در مدرسه استرالیایی هیچ احساس نفتی و غربی‌ی می‌کنی؟

(ب) نه کاملاً
(ب) نه کاملاً
(ب) نه
(ب) نه

۳۲- آیا هیچ شده که هم کلاسیهای در مدرسه استرالیایی تو را مسخره کند؟

(ب) نه
(ب) نه
(ب) نه
(ب) نه
26-آیا هنگام قبلاً به مدرسه استرالیا بیداده‌ای از آن دوره؟
○ نه هرگز
○ گاهی از اوقات

27-آیا دوست داری که تمام تحصیلات خود را در مدرسه استرالیایی باشی؟
○ یک کی
○ نه اصلاً

25-آیا دوست داری که در مدرسه استرالیایی در کنار چه کسانی بنشینی؟
○ فقط دوستان استرالیایی
○ فقط دوستان ایرانی
○ دوستان غیر ایرانی
○ هر کی

26-آیا دوست داری در مدرسه استرالیایی با چه کسانی باید کنی؟
○ فقط دوستان استرالیایی
○ فقط دوستان ایرانی
○ دوستان غیر ایرانی
○ هر کی

27-آیا فکر می‌کنی که تا آن زمان چه اتفاصلی رئیس پروتیست، چشم، رنگ مورونو چیزی همگیهمکنش کنند؟
○ به کامل
○ خیر

28-آیا فکر می‌کنی که پدر و مادر تا آن زمان نظر ظاهری شیبه پدر و مادر دیگر بچه‌های خارجی
○ به کامل
○ خیر

29-آیا دوست داری چه کسانی را به خانه خود دعوت کنی؟
○ فقط دوستان استرالیایی
○ فقط دوستان ایرانی
○ دوستان غیر ایرانی
○ هر کی

30-آیا برای بارزی کردن یا انجام تکلیف درسی به خانه دوستان غیر ایرانی می‌روی؟
○ نه هرگز
○ گاهی اوقات
○ بندرت

آیا همیشه

31-آیا دوستان غیر ایرانی برای بارزی کردن یا انجام تکلیف درسی به خانه شما می‌آیند؟
○ نه هرگز
○ گاهی اوقات
○ بندرت
○ همیشه
از همکاری تو بی‌بار سیاست‌گذاریم
APPENDIX B

THE PILOT QUESTIONNAIRE (ENGLISH VERSION)
Attitude Survey of Iranian Students in Australia

Mahmoud Share-pour
The Australian National University
Department of sociology
Dear student:
This is not a test and no one will give you a mark on it. There are almost no right or wrong answers. Since your answer will be kept absolutely confidential do not put your name on any page. Just be honest and tell what you really think. Please answer all of the questions.

Thank you in anticipation of your help.

Please follow the instruction for each section.

1. Tick a box to show if you are a boy or a girl.
   
   Boy □   Girl □

2. Tick a number to show how old you are.
   
   11 □   12 □   13 □   14 □   15 □   16 □

3. Tick the number that shows your grade in the Iranian school.
   
   3rd in Elementary □   4th in Elementary □   5th in Elementary □
   1st in Guidance □   2nd in Guidance □   3rd in Guidance □

4. What is the level of your parents' education? (Please write on the line)
   
   MOTHER'S EDUCATION: ...................................................................................
   FATHER'S EDUCATION: ....................................................................................

5. In Iran, what kind of job did your parents have? (Please give the title and describe his/her main duties.)
   
   MOTHER'S OCCUPATION: .............................................................................
   Her duties: ......................................................................................................

   FATHER'S OCCUPATION: .............................................................................
   His duties: ......................................................................................................

6. What is your nationality? (Please write on the line)
   ......................................................................................................................
7. In which city/village of Iran were you and your parents born?

SELF  
MOTHER  
FATHER

8. What is your parents' job in Australia?

MOTHER'S JOB: ........................................
FATHER'S JOB: ........................................

9. Are you an only child?

Yes [ ]  
No [ ]

10. If No, then are you............

The oldest [ ]  
Somewhere in the middle [ ]  
The youngest [ ]

Tick ONE box for each of the following questions.

11. How long have you been in Australia?

Less than 1 year [ ]  
About 1 year [ ]  
About 2 years [ ]

About 3 years [ ]  
About 4 years [ ]  
More than 4 years [ ]

12. In which country do you prefer to live?

Iran [ ]  
Australia [ ]  
Both of them [ ]

13. Do you like living in Australia?

A lot [ ]  
Some [ ]  
Indifferent [ ]  
A little [ ]  
Not at all [ ]

14. How do you prefer to label yourself?

Iranian [ ]  
Australian [ ]  
Iranian-Australian [ ]

15. In which language do you speak at home with your parents?

Persian [ ]  
English [ ]  
Both of them [ ]  
None of them [ ]
16. In which language do you speak with your brothers and sisters?

Persian □   English □   Both of them □   None of them □

17. In which country, do you have more friends?

Australia □   Iran □   The same □

18. Do you like being an Iranian?

Very much □   Some □   Indifferent □   Very little □   Not at all □

19. Who is your best friend in Australia? (Please write his/her name on the line.)

.................................................................

20. Why is he/she your best friend? .................................................................

.................................................................

21. For how long would you like to live in Australia?

Go home soon □   Stay in Australia for 1-2 years □   Indifferent □

Stay in Australia for 5-6 years □   Stay in Australia for ever □

22. How proud are you of being an Iranian?

A lot □   Some □   Indifferent □   A little □   Not at all □

23. How proud are you of being a Muslim?

A lot □   Some □   Indifferent □   A little □   Not at all □

24. How much do you like Persian language?

A lot □   Some □   Not at all □

25. How much do you like English language?

A lot □   Some □   Not at all □
26. If you could choose, would you like to be an Iranian?

   Very much □   Some □   Indifferent □   Very little □   Not at all □

27. What is your favorite sport? .................................................................

28. What is the best movie that you have ever seen?

   .................................................................................................

29. Which language do you prefer to speak at home?

   English □   Persian □   None of them □   Both of them □

30. What kind of music do you listen to?

   English □   Persian □   None of them □   Both of them □

31. How important is it for you to be a citizen of Iran?

   Not important □   A little important □   Indifferent □   Somewhat important □   Very important □

32. How important is the Persian language for you?

   Not important □   A little important □   Indifferent □   Somewhat important □   Very important □

33. How much do you like Australian school?

   A lot □   Some □   A little □   Not at all □

34. How much do you like Iranian school?

   A lot □   Some □   A little □   Not at all □
35. Which country's flag is more beautiful?

- Iran □
- Australia □
- Both of them □
- None of them □

36. What is your favorite food? (write on the line.)

....................................................................................

37. How many Australian friends do you have?

- A few □
- Some □
- Many □

38. Have you ever, at school or on the street, tried to hide your ethnic background?

- Never □
- Seldom □
- Don't know □
- Sometimes □
- Very often □

-What do you think about each of the following questions? (Tick ONE box for each question.)

39. How proud are you of the Persian language?

- A lot □
- Some □
- Indifferent □
- A little □
- Not at all □

40. How proud are you of the Iranian government?

- A lot □
- Some □
- Indifferent □
- A little □
- Not at all □

41. If someone said something bad about the Iranian people, would you feel as if they had said something bad about you?

- A lot □
- Some □
- Indifferent □
- A little □
- Not at all □

42. If someone said something bad about Islam, would you feel as if they had said something bad about you?

- A lot □
- Some □
- Indifferent □
- A little □
- Not at all □
How many problems do you have in: (Tick ONE box for each of the following.)

<table>
<thead>
<tr>
<th></th>
<th>1: A lot of problems</th>
<th>2: Some problems</th>
<th>3: A few problems</th>
<th>4: No problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>43. Making friends in Australia</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Getting to know Australian people</td>
<td></td>
<td></td>
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<tr>
<td>45. Keeping conversation going in Australian school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Appearing before audience in Australian school</td>
<td></td>
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<tr>
<td>47. Understanding jokes and sarcasms by Australians</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48. Dealing with somebody cross in Australian school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tick ONE box for each of the following questions.

49. If someone said something bad about the Iranian government, would you feel as if they had said something bad about you?

   A lot □       Some □       Indifferent □       A little □       Not at all □

50. If someone said something bad about the Persian language, would you feel as if they had said something bad about you?

   A lot □       Some □       Indifferent □       A little □       Not at all □
Please answer the following questions about Iran and tick ONE box for each question.

51. Which day is "The Islamic Republic Day"?

- 8th September
- 1st April
- 11th February
- 1st February

52. Who is the head of cabinet?

- The president
- Minister
- The head of parliament
- Valyeh Faghieh

53. Who is the responsible for legislating and approving laws?

- The president
- The head of juridical power
- Cabinet
- Parliament

54. What is "The Mabath"?

- The day that the prophet of Islam, Mohammad, was born
- The day that the prophet of Islam, Moahammad, migrated
- The day that the prophet of Islam, Mohammad was selected as prophet
- The day that the prophet of Islam, Mohammad, passed away

55. Where is the shrine of Imam Reza?

- Tehran
- Najaf
- Qum
- Mashhad

56. In the time of which Imam did "Ashora Event" happen?

- Imam Hossein
- Imam Ali
- Imam Hassan
- Imam Reza

57. Who is the writer of "Shahnameh"?

- Sadi
- Hafez
- Ferdosi
- Aborihan Bironi
58. Who is the writer of "Golestan"?

Khayam □  Sadi □  Hafez □  Ferdosi □

59. Who is the writer of "Ghanon"?

Sadi □  Molavi □  Hafez □  Abo-Ali Sina □

- Choose the answer which best matches your opinion and tick ONE box for each question.

60. How important is your religion for you?

Not important □
A little important □
Indifferent □
Somewhat important □
Very important □

61. How important is the Iranian government for you?

Not important □
A little important □
Indifferent □
Somewhat important □
Very important □

62. How important is your family for you?

Not important □
A little important □
Indifferent □
Somewhat important □
Very important □
63. Please draw and describe your national flag. (as much as you can)
................................................................................................................................
................................................................................................................................
................................................................................................................................
64. Please draw and describe the Australian flag. (as much as you can)
................................................................................................................................
................................................................................................................................
................................................................................................................................

- Here we are going to ask some questions about your Australian school.

65. Do you believe you are as well behaved in your Australian school as other children?

   Definitely Yes □      Yes □      No □      Definitely No □

66. Do you understand all or at least most of what your classmates say?

   Always □      Often □      Sometimes □      Seldom □

67. Do you think you understand all or at least most of what your Australian teachers say?

   Always □      Often □      Sometimes □      Seldom □

68. Do you feel that you are alone and a stranger in your Australian school?

   Definitely Yes □      Yes □      No □      Definitely No □

69. Has it ever happened that you are ridiculed by Australian classmates?

   Definitely Yes □      Yes □      No □      Definitely No □

70. Has it ever happened that your classmates verbally bully you? (for example, to order you around.)

   Definitely Yes □      Yes □      No □      Definitely No □
71. Has it ever happened that your classmates physically bully you? (for example, to beat you.)

- Definitely Yes
- Yes
- No
- Definitely No

72. Would you like to stay at an Australian school for all of your education?

- Definitely Yes
- Yes
- No
- Definitely No

73. Whom would you most like to sit next to in the Australian class?

- Only Australian
- Only Iranian
- Non-Iranian
- Everybody

74. Do you play with non-Iranian friends during recess?

- Always
- Sometimes
- Seldom
- Never

75. Whom would you most like to play with in the Australian school?

- Only Australian
- Only Iranian
- Non-Iranian
- Everybody

76. Do you think you look just like your non-Iranian classmates?

- Yes
- To some extent
- No

77. Do you think your parents look just like the parents of other non-Iranian children?

- Yes
- To some extent
- No

78. Whom would you most like to invite to your home?

- Only Australian
- Only Iranian
- Non-Iranian
- Everybody

79. Do you get help in doing homework from your non-Iranian friends?

- Always
- Sometimes
- Seldom
- Never

80. Do you go to your non-Iranian friends' home to play or to do homework?

- Always
- Sometimes
- Seldom
- Never
81. Do your non-Iranian friends come to your home to play or to do homework?

Always □  Sometimes □  Seldom □  Never □

82. In your own words, describe briefly the most important thing that you experienced in your Australian school.

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

THE END

THANK YOU FOR YOUR CO-OPERATION.
THE PILOT QUESTIONNAIRE ( PERSIAN VERSION )
بررسی نظرات و دیدگاه‌های دانش‌آموزان ایرانی در استرالیا

محمود شارع پور
دانشگاه مل استرالیا
گروه جامعه شناسی
دانش آموز عزیز:

پرسشنامه: دلیل یک تحقیق علمی است که در دانشگاه ملی استرالیا صورت می‌گیرد. اصلاً این پرسشنامه را یک امتحان درسی محسوب نکنید. ترکیب هیچ جواب درست یا غلطی برای سوالات دلیل وجود ندارد و هیچکس بر اساس آن نمره ای به شما نخواهد داد. مطمئن باشید که جوابهای شما بصورت سریع می‌باشد بطوریکه این نمره‌ها به شما امکان به شما امکان دسترسی به صفحات پرسشنامه مناسب نیستند. فقط با اطمنان خارج به سوالات دلیل نظر که واقعاً می‌خواهید، پاسخ دهید. لطفاً به همه سوالات جواب دهید.

توجه 1: برای هر جواب یک دایره خالی کنید. لطفاً در داخل دایره علامت بزنید.

توجه 2: اصلاً مجبور نیستید وقتی به اندیشه کافی دارید در هر سوال ابتدا تمام جوابها را خوانید و سپس یک جواب مورد علاقه خود را علامت بزنید.

از همکاری درستانه شما سپاسگزاریم.

1- آیا شما پسر هستید یا دختر؟

- پسر
- دختر

2- سن شما چقدر است؟

- ۱۱
- ۱۲
- ۱۳
- ۱۴

3- شما در کلاس چندم مدرسه ایرانی هستید؟

- اول راهنمایی
- دوم راهنمایی
- سوم ابتدایی
- چهارم ابتدایی
- پنجم ابتدایی

4- دانش‌آموختگان سوالات کلاس را در خوزستان انجام داده‌اند؟ (لطفاً در خط زیر برپا بسید)

- مادر ۱۷۱۲۱۵ کلاس:
- پدر ۱۷۱۲۱۵ کلاس:
به‌این‌که مطلب شما در استرالیا زنده‌گی می‌کنید؟

۱. کشور از تکمیل
۲. حدود سال
۳. حدود یک‌سال
۴. بیشتر از چهار سال
۵. حدود دو سال
<table>
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<th>راهکار</th>
</tr>
</thead>
<tbody>
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<td>ایران</td>
</tr>
<tr>
<td>۱۳- آیا دوست داری که در ایتالیا زندگی کنید؟</td>
<td>نه اصلاً دوست ندارم</td>
</tr>
<tr>
<td>۱۴- آیا دوست داری که در ایتالیا زندگی کنید؟</td>
<td>یک ایرانی- استرالیایی</td>
</tr>
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<td>۱۵- سعر خانه به یکدر و مادر خود با چه زبانی صحبت می کنی؟</td>
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لطفا برای هر یک از سوالات زیر پاسخ بدهید.

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22-تا چه حد از اینک ایرانی هستی، احساس افتخار می‌کنی؟

○ نه اصلاً
○ خیل زیاد
○ نه تنها
○ تا حدودی
○ تا حدودی
○ تا حدودی

23-تا چه حد از اینک مسلمان هستی، احساس افتخار می‌کنی؟

○ نه اصلاً
○ خیل زیاد
○ نه تنها
○ تا حدودی
○ تا حدودی
○ تا حدودی

24-چقدر زبان فارسی را دوست داری؟

○ اصلاً دوست ندارم
○ خیل زیاد
○ نه تنها
○ تا حدودی
○ تا حدودی

25-چقدر زبان انگلیسی را دوست داری؟

○ اصلاً دوست ندارم
○ خیل زیاد
○ نه تنها
○ تا حدودی
○ تا حدودی

26-اگر می‌توانستی انتخاب کنی آیا دوست داشتی که یک ایرانی بودی؟

○ بلبل خیل زیاد
○ نه تنها
○ تا حدودی
○ تا حدودی
○ تا حدودی

27-زورش مورد علاقه تو چیست؟

28-بهترین نیمی که تاکنون دیده ای کدام است؛ نام آنرا در خط زیر بپویی.

29-بودست داری به چه زبانی در خانه صحبت کنی؟

○ انگلیسی
○ فارسی
○ هیچک از آنها
○ در آنها

30-چه نوع موسيقی که می‌دهی؟

○ انگلیسی
○ فارسی
○ هیچک از آنها
○ در آنها

31-چقدر برای تو مهم است که یک ایرانی باشی؟

○ مهم نیست
○ کمی مهم است
○ تا حدودی مهم است
○ خیلی مهم است

32-چقدر زبان فارسی برای تو مهم است؟

○ مهم نیست
○ کمی مهم است
○ تا حدودی مهم است
○ خیلی مهم است

33-چقدر مدرس استرالیایی را دوست داری؟

○ خیل زیاد
○ نه تنها
○ تا حدودی

34-چقدر مدرس ایرانی را دوست داری؟

○ خیل زیاد
○ نه تنها
○ تا حدودی
25- یکی از کدام کشور زبان است؟
- برای ایران
- برای استرالیا
- هیچکدام از آنها
26- غذای محیب و مورد علاقه تو چیست؟ (اثام آنا در خط زیر نویسی)
27- می‌گویی که به چه تعداد دوست استرالیایی داری؟
- یک کمی
- تعدادی نه کم و نه زیاد
- زیاد
28- آنا هرکلا شده که مثال در مدرسه یا در خیابان ایرانی یا بودن خود را یک دیگران بهان و مخنی؟
- من هرگز
- خیل کم
- نمیدانم
- بلی که اوقات
- بلی که اوقات

در مورد هر یک از سوالات زیر چگونه نظر می‌گیری؟ ایران هر سوال فقط یک جواب را علماً بزنید.
29- آنا از اینکه زبان تو فارسی اشت، احساس انتخاب می‌کنی؟
- یک کمی
- نه اصلاً
- تا حدودی

30- آنا که دین تاریخی ایران احساس انتخاب می‌کنی؟
- یک کمی
- نه اصلاً
- تا حدودی

امکان کسی حرف بده در مورد مردم ایران یکی آنا تاریکت شده و این حرف را توهین به خودت می‌داش؟
- یک کمی
- نه اصلاً
- تا حدودی

31- مشابه کسی حرف بده در مورد اسلام یکی آنا تاریکت شده و این حرف را توهین به خودت می‌داش؟
- یک کمی
- نه اصلاً
- تا حدودی

32- چه حد در پیدا کودن در استرالیا مشکل داری؟
- هیچ
- نه اصلاً
- تا حدودی

لطفاً سوالات زیر را به دقت خواندید و برای هر سوال یک جواب را علماً بزنید.
لطفا برای پاسخ به سوالات زیر یک دایره را علامت بزنید.

1. کسی جریه در جمع زیر سرکرده ایران برای کدام همکار شده و این حرف را توهین

○ نه
○ تا حدودی
○ کمی
○ فردی ندارد

2. کسی جریه در جمع زیر سرکرده ایران برای کدام همکار شده و این حرف را توهین

○ نه
○ تا حدودی
○ کمی
○ فردی ندارد

لطفا سوالات زیر را که در ارتباط با ایران است خوانده و برای هر سوال یک جواب را علامت بزنید.

1. روز جمهوری اسلامی کدامیک از روزهای زیر است؟

○ 17 شهریور
○ 12 فروردین
○ 22 بهمن

2. کسی کسی هنگام دولت چه کسی است؟

○ رئیس جمهور
○ وزیر
○ رئیس مجلس
○ ول فقه
۲۳- چه کسی مسئول تدوین و تصویب قوانین است؟

○ رئیس جمهور
○ رئیس قوه قضائیه
○ هیئت دولت
○ مجلس شورای اسلامی

۲۴- روز مبعث چه روزی است؟

○ روزی که حضرت محمد متشدد شد
○ روزی که حضرت محمد پیامبر برگزیده شد

۵۵- امام رضا در کدام شهر واقع است؟

○ تهران
○ قم
○ مشهد

۵۶- زمان کدام امام حادثه عاشورا اتفاق افتاد؟

○ امام حسن
○ حضرت علی
○ امام رضا

۵۷- توسط کتاب، شاهنامه چه کی است؟

○ ابوبکر بن عمار
○ فردوسی
○ سعدی

۵۸- توسط کتاب، کلستان چه کی است؟

○ فردوسی
○ سعدی
○ حافظ

۵۹- توسط کتاب، مولوی چه کی است؟

○ ابوعبدالله محمد بن مولوی
○ حافظ
○ سعدی

لطفا سوالات زیر را خوانید و برای هر سوال فقط یک جواب را علامت بزیند.

۶۰- چجدرد نیست که مهم است؟

○ نری نداده مهم است
○ تا حدودی مهم است

۶۱- چجدرد دولت ایران برای تو مهم است؟

○ نری نداده مهم است
○ تا حدودی مهم است

۶۲- چجدرد خانواده ات برای تو مهم است؟

○ نری نداده مهم است
○ تا حدودی مهم است

○ مهم است
○ خیل مانند است
در این قسمت ما چند سوال در مورد مدرسه استرالیایی تر می‌پرسیم.

آیا نظر می‌کنی که در مدرسه استرالیایی با تو به خوبی به های دیگر رفتار می‌نماید؟

آری تا حدودی 

آری کاملاً 

آیا می‌توانی تمام یا حداقل حرفه‌ای هم کلاسیهای خود را بفهمی؟

همیشه می‌توانم 

خیلی از لوقات می‌توانم 

بندرت می‌توانم 

آیا نظر می‌کنی که تمام یا حداقل حرفه‌ای معلم های استرالیایی خود را می‌فهمی؟

آری همیشه 

خیلی از لوقات 

بندرت 

آیا در مدرسه استرالیایی همیشه احساس تهیه و غربی می‌کنی؟

آری همیشه 

خیلی کم 

نی اصلاً 

آیا همیشه که هم کلاسیهای در مدرسه استرالیایی تو را می‌سخره کنند؟

آری همیشه 

خیلی کم 

نی اصلاً 

آیا پرچم ایران را بکن و سپس علامت و رنگهای آنرا توضیح بده.

آیا پرچم استرالیا را بکن و سپس علامت و رنگهای آنرا توضیح بده.
آیا هیچ شده که هم کلاس‌هایت در مدرسه استرالیایی به تو زور بگوید؟ اصلاً به تو دستور

آیه حیات

مامای لوقات

هیل کم

آیا هیچ شده که هم کلاس‌هایت در مدرسه استرالیایی تو را کتک بزنند؟

مامای لوقات

هیل کم

آیا دوست داری که تمام تحقیقات خود را در مدرسه استرالیایی باشی؟

آیا تا حدودی

امن

آیا دوست داری که در مدرسه استرالیایی در کنار چه کسی کننده؟

 فقط دوستان استرالیایی

دوستان فیشر ایرانی

هر کسی

آیا در مدرسه استرالیایی در زنگ تغذیه با دوستان فیشر ایرانی بایدی کی؟

مامای لوقات

هر کسی

آیا دوست داری در مدرسه استرالیایی با چه کسی کننده کی؟

 فقط دوستان استرالیایی

دوستان فیشر ایرانی

هر کسی

آیا فکر می‌کنی که تو از نظر ظاهری اما همه هماهنگ، همه یکدیگر، همه مهره‌ها شیبیش؟

پی کاملاً

خیز

آیا فکر می‌کنی که پدر و مادر تو از نظر ظاهری شبیه پدر و مادر دیگر بچه‌های خارجی

پی کاملاً

خیز

آیا دوست داری چه کسی را به خانه خود دعوت کنی؟

 فقط دوستان استرالیایی

 فقط دوستان ایرانی

هر کسی

آیا دوست فیشر ایرانی برای انجام تکالیف درسی به تو کمک می‌کند؟

مامای لوقات

هر کسی

آیا برای بازی کردن یا انجام تکالیف درسی به خانه دوستان فیشر ایرانی می‌روی؟

مامای لوقات

هر کسی
آیا دوستان نیز ایرانی برای بازی کردن یا انجام تکالیف درسی به خانه‌شما می‌آیند؟

همیشه ۰ گاهی لوقات ۰ بندید ۰ هرگز

۲۳- موفقیت من در وضوحه که ممکن است حالا بایستی به در مدرسه استرالیا باید ای یا تجارب کرده ای چه بوده است؟ یا لطفاً در خط زیر بنویسید.

۲۴- پایان

از همکاری تو بی‌بار سپاسگزاریم
APPENDIX C

THE MAIN QUESTIONNAIRE (ENGLISH VERSION) *

* Note 1: The codes for the questionnaire items can be found in appropriate chapters.

Note 2: The ethnic knowledge items for different grade levels are included at the end of each questionnaire.
Attitude Survey of Iranian Students in Australia

Mahmoud Share-pour
The Australian National University
Department of sociology
Dear student:
This is not a test and no one will give you a mark on it. There are almost no right or wrong answers. Since your answer will be kept absolutely confidential do not put your name on any page. Just be honest and tell what you really think. Please answer all of the questions.

Thank you in anticipation of your help.

Please follow the instruction for each section.

1. Tick a box to show if you are a boy or a girl.
   Boy □  Girl □

2. Tick a number to show how old you are.
   9 □  10 □  11 □  12 □
   13 □  14 □  15 □  16 □

3. Tick the number that shows your grade in the Iranian school.
   3rd in Elementary □  4th in Elementary □  5th in Elementary □
   1st in Guidance □  2nd in Guidance □  3rd in Guidance □

4. What is the level of your parents' education? (Please write on the line)
   MOTHER'S EDUCATION: .................................................................
   FATHER'S EDUCATION: ...............................................................
7. Are you an only child?
   Yes [ ] No [ ]

8. If No, then are you...........

   The oldest [ ] Somewhere in the middle [ ] The youngest [ ]

Tick ONE box for each of the following questions.

9. How long have you been in Australia?
   Less than 1 year [ ] About 1 year [ ] About 2 years [ ]
   About 3 years [ ] About 4 years [ ] More than 4 years [ ]

10. In Which country do you prefer to live?
    Iran [ ] Australia [ ] Both of them [ ]

11. Do you like living in Australia?
    Very much [ ] A lot [ ] Some [ ] A little [ ] Not at all [ ]

12. How do you prefer to label yourself?
    Iranian [ ] Australian [ ] Iranian-Australian [ ]

13. Which language do you speak with your brothers and sisters?
    Persian [ ] English [ ] Both of them [ ] Neither of them [ ]

14. In which country do you have more friends?
    Australia [ ] Iran [ ] The same [ ]

15. Do you like being an Iranian?
    Very much [ ] A lot [ ] Some [ ] Very little [ ] Not at all [ ]

16. Who is your best friend in Australia? ( Please write his/her name on the line. )
   ..........................................................
Tick ONE box for each of the following questions.

17. Would you like to be an Australian?

   Very much □   A lot □   Some □   A little □   Not at all □

18. How proud are you of being a Muslim?

   Very proud □
   Somewhat proud □
   A little proud □
   Not proud □

19. How much do you like the Persian language?

   A lot □   Some □   Not at all □

20. How much do you like the English language?

   A lot □   Some □   Not at all □

21. What is your favorite sport? .............................................................

22. What is the best movie that you have ever seen? (whether in Iran or in Australia)

   ..............................................................................................

23. Which language do you prefer to speak at home?

   English □   Persian □   Neither of them □   Both of them □

24. What kind of music do you listen to?

   English □   Persian □   Neither of them □   Both of them □

25. How much do you like Iranian school?

   A lot □   Some □   A little □   Not at all □

26. What is your favorite food? (write on the line.)

   ..............................................................................................
27. Have you ever, at school or on the street, tried to hide your ethnic background?

Never □  Seldom □  Sometimes □  often □  Always □

28. If someone said something bad about Islam, would you feel as if they had said something bad about you?

A lot □  Some □  A little □  Not at all □

29. Of all persons whom you have heard, or read about, or seen, whom would you most want to be like or resemble? Name two persons.

1. ............................................................. □  □
2. ............................................................. □  □

30. How proud are you of the Persian language?

Very proud □
Somewhat proud □
A little proud □
Not proud □

31. If someone said something bad about the Iranian people, would you feel as if they had said something bad about you?

A lot □  Some □  A little □  Not at all □
Tick ONE box for each of the following questions.

- How many problems do you have in:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A lot of problems</td>
<td>Some problems</td>
<td>A few problems</td>
<td>No problems</td>
</tr>
</tbody>
</table>

32. Keeping conversation going in Australian school

33. Appearing before an audience in Australian school

34. Understanding jokes and sarcasms by Australian friends

35. Dealing with somebody upset and cross in Australian school

Tick ONE box for each of the following questions.

36. If someone said something bad about the Iranian government, would you feel as if they had said something bad about you?

A lot □ Some □ A little □ Not at all □

37. If you could choose, would you like to be an Iranian?

Very much □ A lot □ Some □ A little □ Not at all □

38. How proud are you of the Iranian government?

Very proud □ Somewhat proud □ A little proud □ Not proud □
39. If someone said something bad about the Persian language, would you feel as if they had said something bad about you?

- A lot □  Some □  A little □  Not at all □

40. How proud are you of being an Iranian?

- Not proud □  A little proud □  Somewhat proud □  Very proud □

---

- **Please answer the following questions about Iran and tick ONE box for each question.**

41. Which city is called as "City of Blood and Insurrection"?

- Tehran □  Mashhad □  Qum □  Tabriz □

42. Who is the present leader in Iran?

43. Which day is "The Islamic Republic Day"?

- 8th September □  1st April □  11th February □  1st February □

44. Who is the writer of "Ghanon"?

- Molavi □  Abo-Ali Sina □  Sadi □  Aborihan-e Bironi □

45. Who is the writer of "Shahnameh"?

- Ferdosi □  Sadi □  Molavi □  Abo-Ali Sina □

46. Who is the writer of "Golestan"?

- Ferdosi □  Molavi □  Abo-Ali Sina □  Sadi □
47. In the time of which Imam did "The Ashora Event" happen?

- Imam Hossein
- Imam Ali
- Imam Hassan
- Imam Reza

48. Who is the first Imam?

- Imam Hossein
- Imam Ali
- Imam Hassan
- Imam Reza

49. Where is the shrine of Imam Reza?

- Tehran
- Najaf
- Qum
- Mashhad

50. Do you believe you are as well behaved in your Australian school as other children?

- Definitely Yes
- Probably Yes
- Probably No
- Definitely No

51. Do you feel that you are alone and a stranger in your Australian school?

- Always
- Sometimes
- Seldom
- Never

52. Has it ever happened that you are ridiculed by Australian classmates?

- Always
- Sometimes
- Seldom
- Never

53. Has it ever happened that your classmates verbally bully you? (for example, do they order you around?)

- Always
- Sometimes
- Seldom
- Never

54. Has it ever happened that your classmates physically bully you? (for example, do they beat you?)

- Always
- Sometimes
- Seldom
- Never

55. Would you like to stay at an Australian school for all of your education?

- Definitely Yes
- Probably Yes
- Probably No
- Definitely No
56. Whom would you most like to sit next to in the Australian class?

- Any Non-Iranian
- Only an Iranian
- Anybody

57. Do you play with non-Iranian friends during recess?

- Always
- Sometimes
- Seldom
- Never

58. Whom would you most like to play with in the Australian school?

- Any Non-Iranian
- Only an Iranian
- Anybody

59. Do you think you look just like your non-Iranian classmates?

- Yes
- To some extent
- No

60. Do you think your parents look just like the parents of other non-Iranian children?

- Yes
- To some extent
- No

61. Whom would you most like to invite to your home?

- Any Non-Iranian
- Only an Iranian
- Anybody

62. Do you go to non-Iranian friends' homes to play or to do homework?

- Always
- Sometimes
- Seldom
- Never

63. Do your non-Iranian friends come to your home to play or to do homework?

- Always
- Sometimes
- Seldom
- Never

64. In your own words, describe briefly the most important and interesting thing that you have experienced in your Australian school.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

THE END

THANK YOU FOR YOUR CO-OPERATION.
- Please answer the following questions about Iran and tick ONE box for each question.

41. Which power dose legitimate the laws?

- President
- Juridical power
- Parliament
- Cabinet

42. Who is the head of cabinet?

- President
- Leader
- Head of Parliament
- People's Representatives

43. Who is in charge of three main powers in Iran?

- President
- People's Representatives
- Head of Parliament
- Leader

44. Who is the discoverer of alcohol?

- Abo Ali-sina
- Razi
- Ferdosi
- Abo Rihan-e Bironi

45. Who is the writer of "Golestan"?

- Sadi
- Molavi
- Ferdosi
- Hafez

46. Who is the writer of "Ghanon"?

- Hafez
- Molavi
- Sadi
- Abo Ali-sina
47. What is "Mabath"?

The day that Mohammad was born  
The day that Mohammad immigrate  
The day that Mohammad was selected  
The day that Mohammad passed away

48. Who was the first man that became a Muslim?

Salman Farsi  
Abozar  
Ammar  
Imam Ali

49. Who was the first woman that became a Muslim?

Khadijeh  
Fatemeh  
Nasibe  
Somaiyeh
- Please answer the following questions about Iran and tick ONE box for each question.

41. Who was the leader of Tobacco Movement?
   - Amir Kabir
   - Mirzaye Shirazi
   - Asad Abadi
   - Khyabani

42. Who is the head of cabinet?
   - President
   - Leader
   - Head of Parliament
   - Head of Juridical power

43. In which year did the Iraqi army invade Iran?
   - 1978
   - 1980
   - 1982
   - 1984

44. Who is the writer of "Bostan"?
   - Molavi
   - Abo Ali-sina
   - Sadi
   - Ferdosi

45. Who is the writer of "Manteghol Tair"?
   - Attar
   - Molavi
   - Sadi
   - Abo Ali-sina

46. Who is the writer of "Shahnameh"?
   - Molavi
   - Ferdosi
   - Sadi
   - Attar

47. Who is the writer of "Nahjol Balagheh"?
   - Imam Hossein
   - Imam Ali
   - Imam Hassan
   - Imam Reza
48. Who was the first man that accepted Islam and Mohammad’s prophecy?

Imam Ali □  Salman Farsi □  Abozar □  Ammar □

49. What is the "Saghalain Hadis" about?

To encourage Muslims to immigrate □
To choose the next leader □
To encourage Muslims to obey Koran and Tradition □
To fight with enemy □
- Please answer the following questions about Iran and tick ONE box for each question.

41. In which year did the emancipation of Khoramshahr occur?

1980 [ ] 1982 [ ] 1984 [ ] 1986 [ ]

42. Who was the leader of Tobacco Movement?

Amir Kabir [ ] Asad Abadi [ ] Khyabani [ ] Mirzaye Shirazi [ ]

43. In which year did Imam Khomeini pass away?


44. Who is the writer of "Golestan"?

Molavi [ ] Bo Ali-sina [ ] Sadi [ ] Aborihane-Bironi [ ]

45. Who is the writer of "Manteghol Tair"?

Attar [ ] Hafez [ ] Sadi [ ] Molavi [ ]

46. Who is the writer of "Danesh-nameh Allaei"?

Ferdosi [ ] Molavi [ ] Bo Ali-sina [ ] Sadi [ ]

47. Who is the seventh Imam?

Imam Hossein [ ] Imam Kazem [ ]
Imam Hassan [ ] Imam Reza [ ]
48. What is the "Saghalain Hadis" about?

- To encourage Muslims to obey Koran and Tradition
- To fight with enemy
- To encourage Muslims to immigrate
- To choose the next leader

49. Who was the first man that accepted Islam and Mohammad's prophecy?

- Salman Farsi
- Abozar
- Ammar
- Imam Ali

44. Who is the writer of "Tehraniyat-Olya"?

- Atar
- Ferdosi
- Maleki
- Sadif

45. Who is the writer of "Khurshidali-Shahre"?

- Ferdosi
- Ata-Ali Sina
- Gisafi
- Maleki

46. Who is the writer of "Masafi-Masafi"?

- Ferdosi
- Maleki
- Abo-Ali Sina
- Sina
- Please answer the following questions about Iran and tick ONE box for each question.

41. Who does select the leader in Iran?

- President
- Parliament
- The previous leader
- Khobregan

42. In which year did Imam Khomeini pass away?

- 1987
- 1989
- 1991
- 1993

43. Who was the leader of Tobacco Movement?

- Amir kabir
- Khyabani
- Mirzaye Shirazi
- Asad Abadi

44. Who is the writer of "Tazkeratal-Olya"?

- Attar
- Ferdosi
- Molavi
- Sadi

45. Who is the writer of "Kimeiyayeh-Saadat"?

- Ferdosi
- Abo-Ali Sina
- Gazali
- Molavi

46. Who is the writer of "Masnavi-Manavi"?

- Ferdosi
- Molavi
- Abo-Ali Sina
- Sadi

47. Which event is the origin of the Islamic calendar?

- Mohammad's born
- Mohammad's selection
- Mohammad's immigration
- Mohammad's demise
48. What was the first verse that God send it to the prophet?

Alagh □  Baghareh □  Kosar □  Tobeh □

49. Who was the first woman that was martyred for Islam?

Somayeh □  Nasibeh □  Khadijah □  Fatemeh □
THE MAIN QUESTIONNAIRE (PERSIAN VERSION)
پرورش نظرات و دیدگاه‌های دانش آموزان ایرانی در استرالیا

محمود شارع پور
دانشگاه ملی استرالیا
گروه جامعه‌شناسی
پرسشناهی ذیل یک تحقیق علیه است که در دانشگاه ملی استرالیا صورت می‌گیرد. اصلاً این پرسشناهی را یک امتحان درسی محصور نکنید. تریا هیچ‌جا درست یا غلطی برای سوالات ذیل وجود ندارد و هیچ‌کس بر اساس یا نمره‌ای یا به شما نخواهد داد. مطمن باشید که جواب‌های شما بصورت یک امانت در نزد ما بوده و هیچ‌کس دیگری از ان آگاه نخواهد شد. بدين دلیل لطفاً اسم خود را روی هیچ‌کدام از صفحات پرسشنامه ننویسید. فقط با اطلاع‌نامه‌ای خاطر به سوالات ذیل آن‌طور که واقعاً میخواهید، پاسخ دهید. لطفاً به همه سوالات جواب دهید.

توجه 11: برای هر جواب یک دایره خالی گذاشته شده است. لطفاً در داخل دایره علامت بزنید.

توجه 2: اصلاً عجله نکنید. وقت به اندازه کافی دارید. در هر سوال ابتدا تمام جواب‌ها را خوانید و سپس یک جواب مورد علاقه خود را علامت بزنید.

از همکاری دوستستانه شما بسیار سپاسگزاریم.

1- آیا شما پسر هستید یا دختر؟

- پسر

- دختر

2- سنا چقدر است؟

- 9

- 10

- 11

- 12

3- شما در کلاس چند مدرسه ایرانی هستید؟

- اول راهنما

- سوم ابتدایی

- دوم راهنما

- چهارم ابتدایی

- پنجم ابتدایی

شوالین شما تا چند کلاس درس خوانده اند؟ اطلاع در خط زیر بنویسید.

مادر تا چند کلاس:

پدر تا چند کلاس:
دستور ایران شغل پدر و مادر چه بود؟ (لطفاً اسم شغل آنها را در خط زیر بنویسید):

اسم شغل پدر: .................................................................

اسم شغل مادر: .................................................................

۲- شغل والدین تو در حال حاضر در استرالیا چیست؟ (در خط زیر بنویسید):

شغل مادر تو: .................................................................

شغل پدر تو: .................................................................

۷- تعداد برادر و خواهر داری؟

تعداد خواهرها: .................................................................

تعداد برادرها: .................................................................

۸- تعداد من بچه خانواده‌‌ی هستی؟ (در خط زیر بنویسید):

لطفاً برای هر یک از سوالات زیر یک دایره را علامت بزنید.

۹- چه مدت است که شما در استرالیا زندگی می‌کنید؟

کمتر از یکسال: .................................................................

حدود سال: .................................................................

حدود چهار سال: .................................................................

بیشتر از چهار سال: .................................................................

۱۰- دوست داری و ترجیح میده‌‌ی که در کدام کشور زندگی کنی؟

اِیران: .................................................................

استرالیا: .................................................................

۱۱- دوست داری که در استرالیا زندگی کنید؟

تعداد زیاد: .................................................................

نهاً اصلاً دوست ندارم: .................................................................

۱۲- دوست داری که خودت را چی بدانی؟

پدر ایرانی: .................................................................

پدر استرالیایی: .................................................................

۱۳- خواهر و برادر‌های خود با چه زبانی صحبت می‌کنید؟

فرسای: .................................................................

انگلیسی: .................................................................

۱۴- در کدام کشور بیشتر دوست و رفیق داری؟

در ایران: .................................................................

در استرالیا: .................................................................
وی چه‌چی و چه‌چی ایرانی هستی؟
خیل زیاد نه اصلاً

آیا دوست داشتی که یک استرالیایی بودی؟
خیل زیاد نه اصلاً

آیا چه‌چی از اینک سلمند هستی؛ احساس انتخاب می‌کنی؟
خیل زیاد نه اصلاً

آی جقدر زبان فارسی را دوست داری؟
اصلاً دوست ندارم نه اصلاً

آی جقدر زبان انگلیسی را دوست داری؟
اصلاً دوست ندارم نه اصلاً

آی مورد علاقه‌تان چیست؟

آی‌زمان تمام فیلم هایی که در ایران و در استرالیا دیده ای، یه‌ئی‌هی‌ئی که تاکنون دیده ای کدام است؟ نام آن‌ها در خط زیر بنویس.

آی‌دوست داری به چه‌زبانی در خانه صحبت کنید؟

ه‌ر‌د‌ر‌آن‌ها

انگلیسی

فارسی

ه‌چ‌ب‌ی‌ک‌ه‌آ‌آ‌ن‌ها
۸- چه نوع موسیقی را دوست داری؟ هنر اسپانیایی، فارسی یا بومی؟

۹- تعداد مدرسه‌ای‌ها را دوست داری؟ یک کی یا تا حدودی، خیلی زیاد؟

۱۰- احتمال می‌باشد که بسیار آن‌ها دوست داری چه چیست؟ این‌ها در خط زیر

۱۱- آیا هرگز شده که مثل‌های در مدرسه‌یا در خیابان از تورپرسند که نیاز به کمک‌های هم‌سری و تو ایرانی از خود را پیدا و مختلف کنی؟

۱۲- چگونه می‌خواهید آن‌ها را تهیه کنید؟ گاهی اوقات، خیلی اوقات یا هیچ‌یک؟

۱۳- یک کسی جزی شده که در مورد اسلام‌گویی آتا تارانتو شده و این حرف را توهین به خودت می‌داش؟ نه اصلاً، یک کی یا تا حدودی؟ خیلی زیاد؟

۱۴- آیا از نظر کنگره ترک‌های فارسی است، احساس افتخار می‌کنی؟ یک کی یا تا حدودی، خیلی زیاد؟

۱۵- آیا هرکسی در مورد مردم ایران‌گویی آتا تارانتو شده و این حرف را توهین به خودت می‌داش؟ یک کی یا تا حدودی، خیلی زیاد؟
لطفاً سوالات زیر را به دقت خوانیده و پاسخ طبق جوابهای جواب گوی اعلام را علامت بزنید.

۲۳-تا چه حد در صحت کردن و مکلفه طولانی با دوستان استرالیایی مشکل داری؟
- تا حدودی
- اندکی
- خیلی

۲۴-تا چه حد در مصرف استرالیایی در صحت کردن در مقابل سایر دانش آموزان مشکل داری؟
- تا حدودی
- اندکی
- خیلی

۲۵-تا چه حد در فهمیدن جدول ها و شوخی های دوستان استرالیایی مشکل داری؟
- تا حدودی
- اندکی
- خیلی

۲۶-چه حد در فهمیدن خریپسی متن‌بندی در دوستان استرالیایی دارای مشکلی است؟
- تا حدودی
- اندکی
- خیلی

لطفاً برای هر پیک آن حرف یک پیک دایره علامت بزنید.

۲۶-اگر کسی حرف بدهد در مرد دولت ایران یک‌چه کار سه‌چه در ناراحتی شده و این حرف را توهین
- به خودت می‌دانتی؟
- تا حدودی
- اندکی
- خیلی زیاد

۲۷-اگر می‌توانستی انتخاب کنی آینه دوست داشتی که یک ایرانی بودی؟
- تا حدودی
- اندکی
- زیاد

۲۸-آیا به دولت ایران احساس انتخاب می‌کنی؟
- به اصل
- تا حدودی
- اندکی
- خیلی زیاد

۲۹-اگر کسی حرف بدهد در مرد زبان فارسی یک‌چه کار سه‌چه در ناراحتی شده و این حرف را توهین
- به خودت می‌دانتی؟
- تا حدودی
- اندکی
- خیلی زیاد

۳۰-تا چه حد از اینکه ایرانی هستی، احساس انتخاب می‌کنی؟
- تا حدودی
- اندکی
- خیلی زیاد
لطفاً سوالات زیر را که در مورد ایران است خوانیده و برای هر سوال یک جواب را علامت بزنید.

1- لقب کدامیک از شهرهای زیر شهر خون و قیام است؟
   - تبریز
   - مشهد
   - تهران

2- در حال حاضر چه کسی در ایران رهبر کشور است؟ (لطفاً نام او را در خط زیر نویسید)

3- روز جمهوری اسلامی کدامیک از روزهای زیر است؟
   - 17 شهریور
   - 12 فروردین
   - 22 بهمن

4- نویسنده کتاب ـ قانون چه کسی است؟
   - ابو علی سینا
   - مولوی سعدی

5- نویسنده کتاب ـ شاهنامه چه کسی است؟
   - ابو علی سینا
   - مولوی سعدی

6- نویسنده کتاب ـ گلستان چه کسی است؟
   - مولوی سعدی
   - ابو علی سینا

7- زمان کدام امام هادی حاضر عاشورا اتفاق افتاد؟
   - امام حسین
   - حضرت علی
   - امام رضا

8. کی امام اول می‌باشد؟
   - امام رضا
   - حضرت علی
   - امام حسن

9. آرامگاه امام رضا در کدام شهر است؟
   - تهران
   - قم
   - نجف
   - شیراز
   - کوفه
در این قسمت ما چند سوال در مورد مدرسه استرالیایی تو می پرسیم.

۱- آیا تا حدودی اصلا نه یا کاملاً نه آوری تا حدودی ؟

۲- این مدرسه استرالیایی که پنداری به خوبی جهت های دیگر رفتار نشود؟

۳- آیا همیشه که کلاس‌هایی در مدرسه استرالیایی تو را مسخر کنند؟

۴- آیا همیشه که هر کلاس‌هایی در مدرسه استرالیایی تو را کتک بزنند؟

۵- آیا دوست داری که تمام تحصیلات خود را در مدرسه استرالیایی باشی؟

۶- آیا دوست داری که در مدرسه استرالیایی در کنار چه کسانی بنشینی؟

۷- آیا در مدرسه استرالیایی در زنگی تعریح با دوستان غیر ایرانی بازی می کنی؟

۸- آیا دوست داری در مدرسه استرالیایی با چه کسانی بازی کنی؟

۹- فقط دوستان خارجی یا فقط دوستان ایرانی یا هر کسی؟
به‌طور کل، چه کسانی رد به پذیرش می‌شدند؟

1. این دستورالعمل، چه کسانی را به خانه خود دعوت می‌کرد؟
   - فقط دوستان ایرانی
   - فقط دوستان خارجی
   - هر کسی

2. چگونه پایه‌های فارسی بودند؟
   - گامه لواکت
   - خیل کم هرگز

3. چگونه در دوستان غیر ایرانی پایه‌های فارسی بودند؟
   - گامه لواکت
   - خیل کم هرگز

4. چه مسئولیتی در برنامه‌های مهترین و جالب و جایگاه موضوعی که تو در پدرسته است خیلی نزدیک به بوس‌ها؟
   - توجه استفاده از همکاری تر بسیار سپاسگزاریم

پایان.
۲۲۲۷. چه کسی معاون رئیس جمهور است؟
○ رئیس جمهور
○ نمایندگان مجلس
○ رهبر

۲۲۲۸. نظرات بر قوای سیاسی کشور بر عهده چه مقامی است؟
○ رئیس جمهور
○ نمایندگان مجلس
○ رئیس مجلس
○ رهبر

۲۲۲۹. کانفدراسیون که کسی است؟
○ ابو علی سینا
○ فردوسی
○ زکریا رازی
○ ابوزینب بیرونی

۲۲۳۰. منوی سینه کتاب. گلستان. چه کسی است؟
○ حافظ
○ مولوی
○ سعدی
○ فردوسی

۲۲۳۱. منوی سینه کتاب. قانون. چه کسی است؟
○ حافظ
○ مولوی
○ سعدی
○ ابو علی سینا

۲۲۳۲. مبعث. چه روزی است?
○ روزی که حضرت محمد امام مهاجرت نمود
○ روزی که حضرت محمد حاضر برگزاره شد
○ روزی که حضرت محمد امام مهاجرت نمود
○ روزی که حضرت محمد امام مهاجرت ابدی شد
لطفا سوالات زیر را که در مورد ایران است خواندید و برای هر سوال یک جواب را علامت بزنید.

۱. این شهر نهضت تباآکو چه کسی بود؟
۲. ایمیر کی چه‌کسی است؟
۳. رهبر کشور چه‌کسی است؟
۴. رهبر جمهوری چه‌کسی است؟
۵. رئیس‌جمهور چه‌کسی است؟
۶. رئیس‌جمهور چه‌کسی است؟
۷. رئیس‌جمهور چه‌کسی است؟
۸. رئیس‌جمهور چه‌کسی است؟
۹. رئیس‌جمهور چه‌کسی است؟
۱۰. رئیس‌جمهور چه‌کسی است؟

۱۱. دنیوی‌سدنده کتاب برکت چه‌کسی است؟
۱۲. دنیوی‌سدنده کتاب متن چه‌کسی است؟
۱۳. دنیوی‌سدنده کتاب متن چه‌کسی است؟
۱۴. دنیوی‌سدنده کتاب متن چه‌کسی است؟
۱۵. دنیوی‌سدنده کتاب متن چه‌کسی است؟
۱۶. دنیوی‌سدنده کتاب متن چه‌کسی است؟

۱۷. همایش تاریخ و فرهنگ ایران چه‌کسی است؟
۸. آقایان مرتضی که به دین اسلام ایمان آورده چکسی بود؟
  ○ علی
  ○ سلمان فارسی
  ○ ابوذر

۹. حضرت علی رضی(ص) در ارتباط با چه موضوعی است؟
  ○ برای تعيين جانشين پامبر
  ○ تشويق كردن سلمانان به مهاجرت
  ○ تشويق كردن سلمانان به اطاعت از قرآن و سنوت

۱۰. امام محبی چه بود؟
  ○ حسن-make
  ○ حسن
  ○ حسن اسد

۱۱. سید علی
  ○ حسن
  ○ اسماعیل
  ○ اسماعیل

۱۲. امام جماعت
  ○ حسن
  ○ اسماعیل
  ○ اسماعیل
لطفا سوالات زیر را که در مورد ایران است خوانید و برای هر سوال یک جواب را علامت بزنید.

1. آیا زاده شهر خرمشهر در چه سال صورت گرفت؟
   - 1365
   - 1366
   - 1367
   - 1368

2. شهید شیخ محمد خیابانی چه کسی است؟
   - امیر کبیر
   - جمال الدین اسدآبادی
   - شیخ محمد خیابانی
   - میرزا شیرازی

3. چه سال خمینی در چه سال رحلت نمود؟
   - 1370
   - 1367
   - 1369
   - 1372

4. نویسنده کتاب گلستان چه کسی است؟
   - ابو علی سینا
   - سعدی
   - ابو حیان بیروتی
   - مولوی

5. نویسنده کتاب منطق الظیر چه کسی است؟
   - عطار تیموری
   - سعدی
   - حافظ
   - مولوی

6. نویسنده کتاب دانشنامه علایی چه کسی است؟
   - ابو علی سینا
   - سعدی
   - فردوسی
   - مولوی

7. امام هفتم مسلمان چه کسی است؟
   - امام رضا
   - امام حسن
   - امام موسی کاظم
   - امام حسن
8. حديث ثلثين: در ارتباط با چه موضوعی است؟
( ) تشويق کردن مسلمانان به اطاعت از قرآن و سنن
( ) برای جنگ با کفار
( ) برای تعمیم جانشین پیامبر
تشويق کردن مسلمانان به مهاجرت

9. نخستین مهدی که به دین اسلام ایمان آورد چه کسی بود؟
( ) حضرت علی
( ) علی
( ) ابوجار
( ) سلمان فارسی
- لطفا سوالات زیر را که در مورد ایران بزرگداشت شده و برای هر سوال یک جواب را علامت بزنید.

1- اسم رهبر در ایران توسط چه مقامی صورت می‌گیرد؟
- رئیس جمهور
- مجلس شورای اسلامی
- رهبر قبیل
- مجلس خبرگان

2- آیا مسیحیت در چه سال رحلت می‌شود؟
- ۱۲۷۲
- ۱۲۶۰
- ۱۲۶۸
- ۱۲۶۶

3- چه رهبری که چه کسی صورت گرفت؟
- امیر کبیر
- شیخ محمد حمایی
- میرزا شیرازی
- جمال الدین اسدآبادی

4- چه کسی ایست؟
- عطار نیشابوری
- مولوی
- سعدی
- فردوسی

5- چه کسی است؟
- کی‌با سعادت
- امیر محمد غزالی
- فردوسی

6- چه کسی است؟
- مسیحیت
- اباعیسی
- سعدی
- فردوسی

7- چه کسی خداوند چه حاکم ای است؟
- رحلت پیامبر
- مهاجرت پیامبر
- تولد پیامبر
- بعثت پیامبر
۷۸. نام اولین سوره ای که بر پیامبر نازل شد، کدام سوره است؟

- سوره قهر
- سوره کوثر
- سوره نوجه

۷۹. نام اولین زنی که در راه اسلام شهید شد، چه نام داشت؟

- حضرت فاطمه
- حضرت خدیجه
- حضرت سبیل

- حضرت نسيه