

ETHNIC IDENTITY, FAMILIAL ETHNIC SOCIALIZATION, RELIGIOSITY, AND
PSYCHOLOGICAL ADJUSTMENT IN MIDDLE EASTERN EMERGING ADULTS:
A RISK AND RESILIENCY FRAMEWORK

By

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DISSERTATION

Submitted to the

University of Detroit Mercy,

Detroit, Michigan

In partial fulfillment of the requirements

For the degree of

DOCTOR OF PHILOSOPHY

March 2015

PROGRAM: PSYCHOLOGY (Major)

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**UNIVERSITY OF DETROIT MERCY
COLLEGE OF LIBERAL ARTS AND EDUCATION
GRADUATE PROGRAM**

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ACKNOWLEDGEMENTS

I would like to thank my dissertation chair, Dr. Judy McCown, and my dissertation committee: Dr. Libby Blume, Dr. V. Barry Dauphin, and Dr. Cheryl Munday for their patience and outstanding assistance during the completion of my dissertation. I am so appreciative of all your help and encouragement. I would like to thank my family and my husband for their endless support, love, and encouragement. I could not have done this without you all.

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CHAPTER 1: INTRODUCTION

At the turn of the 20th century, G. Stanley Hall (1904) wrote two comprehensive volumes of work covering the period of adolescence which he described as a time of “storm and stress.” He theorized adolescence as period of conflict when “the wisdom and advice of parents and teachers is overtopped, and in ruder natures may be met by blank contradiction” (Vol.2, p. 79). However, contrary to Hall’s belief and its influence on contemporary popular culture, there is little empirical evidence to support the idea that teens contradict or rebel against their parents’ views (Blume & Zembar, 2007). Erik Erikson (1968) was among the earliest modern theorists to offer an expansive view of the development of and struggles with identity formation in adolescence based on the interface of the person with the social and cultural context in which he or she functions (Adams & Marshall, 1996). In *Identity, Youth, and Crisis* (Erikson, 1968) he formulated a psychosocial model of development throughout the life span in which each stage proposed a task for resolution according to an individual’s level of development. During the stage of adolescence, the main question is “Who am I?” Erikson described this crisis of adolescence as *identity formation versus role confusion* in which internal conflicts resulting from the question of identity are addressed but are not necessarily resolved. Erikson also believed that identity has more than one dimension, specifically ego identity, personal identity, and social identity. An important aspect of social identity is a sense of belonging to one’s ethnic group—or ethnic identity.

From this perspective, the identity formation of ethnic minority adolescents may be influenced by prevailing social, cultural, and political attitudes. In addition, Bronfenbrenner (1976) described a bioecological model of human development that occurs simultaneously on several levels, including family, societal, and cultural contexts as they change across time

(Bronfenbrenner & Morris, 2006). After the terrorist attacks on September 11, 2011, for example, a greater focus on youth and young adults of Middle Eastern origin has reflected sensitivity to their activities, especially when national security has been emphasized in the media as our government's top priority. The subsequent discrimination against such ethnic groups is also of interest. Specifically, this study will examine ethnic identity, religiosity, and family ethnic socialization as protective factors that predict positive self-esteem and psychological adjustment in emerging adults of Middle Eastern origin who also face the cumulative risk factors of ethnic discrimination, low acculturation, and acculturative stress.

Identity Formation in Adolescence and Emerging Adulthood

As previously stated, Erikson described adolescence as the time where the struggle lies between *identity formation* and *role confusion*. Since the era of Erikson, there have been many changes in the world of these young people, which is reflected in current research. To be more specific, the terms adolescence and emerging adulthood are explained.

Blume and Zembar (2007) define adolescence as “*both* a stage of development and as a developmental transition” (p. 422). Myers (2008) defines adolescence simply as “the transition period from childhood to adulthood, extending from puberty to independence” (p. 121). Accordingly, adolescents are generally considered to be 12 to 17 years of age. In the United States, those who reach the legal age of 18 are considered adults and no longer the legal responsibility of their parents. In the year 2012, those under the age of 18 made up 23.5 percent (25.1 million) of the total population (United States Census Bureau, 2012). During adolescence, up to age 18, a variety of key demographic areas show little variation. Over 95% of American adolescents aged 12-17 live at home with one or more parents, over 98% are unmarried, fewer than 10% have had a child, and over 95% are enrolled in school (U.S.

Bureau of the Census, 1997). Given that emerging adulthood is a somewhat newer construct in the research literature, the time period used to investigate identity exploration and formation was termed adolescence. Ironically, college students were often the participants in earlier research.

Earlier research on identity formation is presented first. Based on Eriksonian theory, many researchers have explored the formation of identity (Archer, 1989; Berzonsky, 1989; Cote & Levine, 1983; Schwartz, 2001; Tajfel, 1981; Waterman, 1982). For example, Marcia (1966) interviewed Caucasian men entering college. In particular, he examined participants' self-descriptions of occupation, political ideology, and authoritarian values and noted how, for some of these young men, their views changed over the course of time. He classified them into four identity statuses: (a) identity diffusion, (b) foreclosure, (c) moratorium, or (d) identity achievement.

Participants who were in the diffused status had not yet questioned or explored possibilities, whereas those in the foreclosed status simply identified with identities assigned by societal/parental values. These statuses demonstrated that the adolescent had not explored his or her identity. If, however, individuals were currently exploring identity choices but had not yet committed, they were in the moratorium status. This status is marked by the struggle to make a decision on identity. Participants who had achieved identity were those who had successfully committed to an identity. In an Eriksonian framework, achieved identity is believed to be the most mature status, enabling individuals with this status to move on to the next psychosocial stage in Erikson's developmental sequence (intimacy v. isolation). Later, researchers examined Marcia's theory and research with samples of women, and compared their findings to the samples of adult men. For example, Ruthellen Josselson (1987) used

Marcia's research as a foundation when she examined identity formation by interviewing college age women and interviewing them again many years later. She provided more complex descriptions of the women who were roughly categorized into groups similar to Marcia's statuses [Guardians (foreclosure), Pathmakers (identity achievement), Searchers (moratorium), and Drifters (diffusion)]. Josselson (1987) emphasized that identity formation happens over time and is different for each person. With further research, Josselson (1996) found that women's identities were formed by the overlapping of connection (family, friends, and spirituality) and competency (work, other activities). Furthermore, a feature of both connection and competency is interpersonal relationships. Thus, the presence of and our relations with others may play a role in identity formation.

The period of development from approximately ages 18-25 was first termed "emerging adulthood" by Jeffrey Jensen Arnett (2000); this period was later extended to age twenty-nine (Jensen & Arnett, 2012). Arnett (2000) summarized three areas to distinguish emerging adulthood as a distinct period: demographics, subjective perceptions, and identity exploration.

Within demographics, emerging adults are going through many changes: *demographic variability, residential status, and school attendance*. Demographic variability refers to marital status and having children, both of which have been occurring later in the United States. The median age of marriage was 22 for women and 24.7 for men in 1980 [U.S. Decennial Census (1890-2000)], whereas in the year 2010, it rose to 26.7 for women and 28.7 for men (American Community Survey, 2010). Frequent changes in residential status reflect the common changes that occur during emerging adulthood, such as beginning or completing college, or beginning a new career. A more recent trend within emerging adults has been

their moving back home with parents due economic or financial hardships. In the year 2007, 51.2% of 18 to 24 year olds lived with parents and this increased to 56.2% five years later; emerging adults ages 25 to 31 living at home increased from 13.8% to 16% during the same time period (Pew Research Center, 2012).

The final demographic trend within emerging adults is increased college enrollment. In 2007, 35% of eighteen to twenty-four year olds were in college whereas in March 2012, 39% of 18- to 24-year-olds were enrolled (Pew Research Center, 2012).

The second area that defines emerging adulthood as a distinct period is this population's subjective perceptions. Arnett (2001) asked adolescents (ages 13–19), emerging adults (ages 20–29), and young-to-midlife adults (ages 30–55) questions regarding what adulthood means to them. Items were grouped together on subscales and the four most widely endorsed items were all part of the Individualism subscale: “accept responsibility for the consequences of your actions,” “decide on personal beliefs and values independently of parents or other influences,” “establish a relationship with parents as an equal adult,” and “financially independent from parents.”(p.138). When asked “Do you feel you have reached adulthood?” 46% of emerging adults said “yes”, 4% said “no” and 50% said “in some respects yes, in some respects no”.

The third marker of emerging adulthood is identity exploration, particularly in the areas of love, work, and worldviews (Arnett, 2000). According to Perry (1970/1999), emerging adulthood is the time when changes in worldviews occur. When they begin college, emerging adults have the worldview they learned during their life before college; by the time they graduate, their experiences and education lead them to question and alter their worldview. Identity exploration with love, work and worldviews during adolescence is

typically uncertain and short-lived. Many adolescents are often not in serious romantic relationships and some work part-time jobs. As expected, the nature of all types of explorations depends on the developmental period: exploration during adolescence is fleeting whereas exploration during emerging adulthood is more thoughtful.

Based on a comprehensive review of the changes in theory and research in Eriksonian and neo-Eriksonian thought since 1987, Schwartz (2001) suggested the need for investigations into the impacts of “social-cultural contexts, including family environment, gender, ethnicity, and subculture on personal and social identity” (p. 49). Given the importance of ethnic identity and the rapidly increasing populations of ethnic minorities, researchers have realized the importance of investigating various ethnic groups in the United States. This is especially true for Middle Eastern emerging adults, given the scarcity of research with this population.

Ethnic Identity

Whereas Marcia and Josselson examined the thinking and self-perceptions of adolescents with respect to personal identity, other researchers (Phinney, 1990; Rosenthal, & Hrynevich, 1985) have examined identity development with particular emphasis on the salience of one’s *ethnic* identity. According to Tajfel (1981), ethnic identity is “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership” (p. 255). Ethnic identity also is a sense of belonging to an ethnic group, (Phinney & Rosenthal, 1992; Phinney & Rotheram, 1987) and has been referred to as a subjective experience of heritage culture retention (Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999). Marger (2009) defines the term *ethnic group* as “a group within a larger

society that displays a common set of cultural traits, a sense of community among its members based on a presumed common heritage, a feeling of ethnocentrism among group members, ascribed group membership, and, in some cases, a distinct territory” (p. 26). The distinction between individual and group identity is subtle. It appears that one’s individual ethnic identity is more personally salient to the individual and an integral feature of ones’ sense of self whereas a group identity appears to be a label that is more easily defined and identifiable.

Phinney (1992) conceptualizes ethnic identity formation as a combination of three factors: (a) ethnic identity achievement (b) sense of belonging; and (c) exploration. She conducted interviews with and administered measures of ego identity and psychological adjustment to White, Asian-American, Black, and Hispanic adolescents (Phinney, 1989). Phinney proposed a model of ethnic identity development for all but the White participants based on these findings and compared them to the statuses as first proposed by Marcia: (a) unexamined or diffused ethnic identity (identity diffusion or foreclosure); (b) identity search and exploration (moratorium); and (c) commitment to identity (identity achievement). In the first status, adolescents may not have considered ethnic identity to be important or they may have an unexamined commitment to their ethnicity based on adults’ views. In the second status, the adolescents explore their ethnicity but they have not yet made a final determination as to its meaning for them. In the third status, the adolescents have gained a clear understanding of his or her self in terms of their ethnicity. Phinney (1992) noted that college-age participants of minority status are likely to have a stronger sense of ethnic identity as compared to younger adolescents.

During adolescence and emerging adulthood, identity components such as ethnicity may contribute to the definition of self. It has been found that for ethnic youths, exploration and commitment to their ethnic identity is of greater salience to them and their development as compared to non-ethnic youths (Branch, 2001; Fuligni, Witgow, & Garcia, 2005; Roberts et al., 1999).

For example, in an examination of the relationship between ego identity, ethnic identity, and attitudes towards other groups within 13-26 year olds, Branch (2001) found that African Americans, Latinos and participants of mixed heritage named in an “Other” group had the highest scores on the Multigroup Ethnic Identity Measure (MEIM) compared to European Americans who yielded the lowest scores. These results appeared to indicate the importance of ethnic identity for those participants with high scores. Similarly, Fuligni, Witgow, and Garcia (2005) assessed students in the 9th grade from Mexican, Chinese, and European backgrounds. They found that those of minority status more strongly identified with their ethnic background than the students of European background did.

This difference in personal meaning of ethnic identity development continues into emerging adulthood. Syed and Azmitia (2009) examined the trajectories of college students’ ethnic identity, at both the individual and group levels. They found increases in both exploration and commitment over time, demonstrating continued development in emerging adults. At each point of measurement, the minority students reported higher levels of both exploration of and commitment to ethnic identity as compared to White students. Among Chinese high school students who have high ethnic identity (and not those with low ethnic identity), the importance (or salience) of ethnic identity is associated with positive well-being (Yip and Fuligni 2002).

In the literature, both the terms ethnic identity and cultural identity have been used. Schwartz, Zamboanga, Rodriguez, & Wang (2007), however, theorize that cultural identity as an over-arching umbrella covering acculturation styles, ethnic identity, and familism, individualism and collectivism, independent and interdependent self-description. Jensen and Arnett (2012) state that ethnic identity formation focuses on minority groups, whereas cultural identity formation is for those who may be a part of a majority but have contact with other cultures. For purposes of this study, the definition by Arnett will be used.

Many immigrants must ascertain how to navigate between their heritage and new cultures. Many emerging adults are exploring their identity and revising their worldviews. Minority or immigrant emerging adults experience these two processes simultaneously. Jensen and Arnett (2012) state that “this propensity of adolescents and emerging adults to be open to new beliefs and behaviors may entail both opportunities and risks” (p.76).

Ethnic Identity and Adjustment

Cauce (2002) proposed that future research with minorities should focus on acculturation, ethnic identity, and ethnic minority socialization. Understanding these factors is vital to a “better understanding of mental and physical health risk and resilience processes in ethnic minority youth in the U.S. and elsewhere” (p. 294).

Mental health, psychological well-being, and adjustment are terms often used somewhat interchangeably in the literature. Symptoms of a mental illness, such as symptoms of depression, anxiety, conduct disorder (often referred to as problem behaviors or externalizing symptoms), or a psychotic disorder have been commonly investigated indicators of poor psychological well-being. The research literature also uses terms such as adaptive and maladaptive psychosocial functioning or well-being. This paper will use the

term positive or negative adjustment to describe favorable versus unfavorable behaviors or outcomes. Positive or negative adjustment has been measured by assessing a variety of factors including: high levels of self-esteem, purpose in life, internal locus of control, resilience; or low levels of anxiety, depression, and problem behaviors such as smoking, excessive drinking, or other risky behaviors. In this study, as it will be explained in further detail later, it is measured by assessing anxiety, depression and self-esteem.

In an investigation of Caucasian, African-American, Puerto Rican, and Filipino high school students, Rotheram-Borus (1989) examined ethnic identity in the same way Marcia (1966) operationalized the four different identity statuses: commitment to and exploration of one's ethnic role. More specifically, she explored the relationships between identity statuses and behavior problems, social competence and self-esteem. In the upper grades, significantly lower scores for the diffuse status were reported by Black and Puerto Rican students as compared to White and Filipino students. Ethnic achieved-status scores were significantly lower for the minority students than the White students. The latter finding suggests that the ethnic students struggle with identity development more than White students. Of the four scales, the moratorium status was significantly associated with less social competence, lower self-esteem, and more behavior problems. Compared to White students, Black students reported higher self-esteem whereas Filipino students reported significantly lower self- of identity to behavior problems, social competence or self-esteem" (p. 368) and offered that this may be due to the school being well-integrated. This study's findings also suggest that with an achieved status comes fewer problems and better psychological adjustment during adolescence.

There is conflicting results in research regarding the nature of the relationships between identity and adjustment within emerging adults. Schwartz, Unger, Zamboanga, & Szapocznik (2010) theorize that the discrepancy in research findings is due to a difference in researchers' approaches: using a "unidimensional" approach versus a "bidimensional" approach to adjustment. The "unidimensional" approach treats acculturation as a continuum with opposite ends; demonstrating values and behaviors of one culture (i.e. American) means discarding those of the other culture (i.e. heritage) (Ryder, Alden, & Paulhus, 2000). A "bidimensional" approach, however, examines each culture's values and practices separately.

Research using a unidimensional approach has found that adolescent immigrants with an orientation more toward American culture than their heritage culture is associated with problem behaviors such as drug use, delinquency, sexual activity, gang involvement, and other deviant behaviors (Dinh, Roosa, Tein, & Lopez, 2002). With both adolescents and emerging adults, this American orientation is associated with sexual risk taking (Ford & Norris, 1993).

Research using a bidimensional approach appears to be limited. It has found, however, that identifying with values from both American (or individualistic) and heritage (collectivistic) cultures is associated with positive outcomes. Schwartz et al (2010) has noted that within emerging adults, "both individualistic (Chung & Gale, 2006) and collectivistic (Chen, Chan, Bond, & Stewart, 2006) values have been associated with increased well-being and decreased psychological distress" (p.5-6).

Ritchie et al (2013) examined the relationships between five dimensions of identity development (commitment making, identification with commitment, exploration in depth, exploration in breadth, and ruminative exploration) and well-being, internalizing symptoms,

externalizing problems, and health-risk behaviors in college students. They found positive associations between identity exploration and well-being, and between identity commitment and well-being. In other words, having a confident exploration and making the commitment to identity is correlated with positive outcomes. They also found negative associations between ruminative explorations and well-being. Identity exploration conducted in a tentative or critical manner is related to lower self-esteem and well-being.

Familial Ethnic Socialization

In their review of the current literature, Hughes et al. (2006) state that though the terms *racial socialization* and *ethnic socialization* each generally “refer to the transmission from adults to children of information regarding race and ethnicity,” they differ in that *racial socialization* refers to an attempt “to understand how African American parents maintain children’s high self-esteem and prepare them to understand racial barriers given systems of racial stratification in the United States”, whereas *ethnic socialization* has mostly been used with “the experiences of immigrant Latino, Asian, and (less often) African and Caribbean groups in the United States, having focused largely on children’s cultural retention, identity achievement, and in-group affiliation in the face of competing pressures to assimilate to the dominant society” (p. 748). In this investigation, the term ethnic socialization is used. The general themes of parents’ messages vary depending on their child’s age and gender, parents’ own demographic characteristics, and the neighborhood context and discrimination. Given that they are developmentally different from adults, children and adolescents have been researched because they may experience acculturation differently than adults or their parents have (Blume & De Reus, 2009). One significant method of becoming socialized to the meaning of one’s ethnicity is through familial relations: “Family ethnic socialization refers to

parents' and other family members' efforts to expose youth to the values and behaviors of their ethnic culture (Umaña-Taylor et al., 2009).

Sam (2000) examined immigrant high school students living in Norway. Three predictors, family values, social group (including the MEIM and 3 items to assess Norwegian Identity) identity and acculturation strategies (based on Berry's 4 strategies, which will be addressed later), were assessed, along with life satisfaction, mental health, and self-esteem. He found that Pakistani adolescents demonstrated the lowest mental health scores while Turkish participants had the highest. Adolescents born in Norway had higher scores in self-esteem and lower scores for mental health symptoms than their foreign-born counterparts, suggesting that more time in the host culture appears to serve as a protective factor for adolescents. Of the three predictors, social group identity appeared to have the most predictive power. Interestingly, although family values had little effect on mental health, its main contribution was to satisfaction with life. Of the four acculturation strategies, *separation* contributed significantly to life satisfaction and *marginalization* contributed significantly to self-esteem (Sam, 2000).

Oppedal, Roysamb, and Sam (2004) believe that acculturation is an integrated, rather than additional, part of the developmental process for youth. Becoming competent in the values of both the youth's ethnic culture and the host culture are each important yet different, suggesting that investigations into these factors should use a bidimensional approach. For example, in a longitudinal study with ethnic 8th and 9th graders in Norway, the authors found that changes in ethnic culture values affecting mental health were mediated by familial support. Changes in host culture values were channeled through classmates' support. Thus, the type of cultural competence developed by the youth matched the type of person from

whom they were gaining support. Having less of the mentioned supports associated with reduced competencies yielded “strong negative effects on mental health.” This also occurred when the youth reported high levels of discrimination and identity crisis. The authors’ results indicated that self-esteem “mediated effects of both culture competencies and ethnic identity crisis on mental health” (p. 490). Contrary to other research, the authors found that “changes in discrimination only affected self-esteem, with no further indirect paths to mental health” (p. 490), and hypothesized this was due to their study’s small sample size.

Schwartz, Zamboagna, Rodriguez and Wang (2007) studied the structure of cultural identity, as well as familial ethnic socialization, perceptions of discrimination, and acculturative stress as correlates of cultural identity among college students. They found that familial ethnic socialization functions as “transmitter” of cultural identity, which is consistent with prior research (Umana-Taylor, Bhanot, Shin, 2006). Within the exceedingly few studies investigating familial ethnic socialization and emerging adults, none of them examine the Middle Eastern population.

Immigrant Families

One difference among people of various ethnic backgrounds is the length of time they have lived in their host country, such as the United States. Some people may have had great grandparents who immigrated to the United States whereas others themselves may be, or have parents who are the first in their families to arrive. To immigrate, as defined by Merriam Webster, is “to come into a country of which one is not a native for permanent residence.” Although people have been arriving to the United States from other countries since the 1600s, Marger (2009) describes later immigration in three waves: the first from 1820 to 1880, the second from 1880-1914, and the third from 1960-2000. Keeping track of

these new residents began with the United States Census Bureau in 1790 but ethnic categories were not added until 1977 (Wright, 1994 in Marger, 2009).

With respect to Middle Eastern Americans, it is important to mention that not all people from the Middle East are of Arab descent or are Muslim. Many of the Middle Eastern immigrants from the third wave are Iranian (not Arabs), and the majority of Middle Eastern Americans are in fact Christians (Marger, 2009). While Arab communities have emerged in many large cities in the United States, Detroit has approximately 400,000 Arabs.

The United States Census Bureau reported that in the year 2000, the Arab population was over 1 million, whose three largest groups are those of Lebanese, Syrian, and Egyptian origins. The United States Census Bureau defines White people as those "having origins in any of the original peoples of Europe, the Middle East, or North Africa. It includes people who reported "White" or wrote in entries such as Irish, German, Italian, Lebanese, Near Easterner, Arab, or Polish." Whites constitute the majority of the U.S. population, with a total of 223,553,265 or 72.4% of the population in the 2010 United States Census.

Many immigrants arrive in the United States for a variety of reasons, including seeking political refuge, economic gain, or religious freedom (Blume & De Reus, 2008). The term *generational status* is what is often used in the literature to describe for example being of first or second generation, or the length of time the person has lived in the United States (Padilla, Alvarez, Lindholm, 1986) and has been used as a factor in better understanding the level of acculturation a person has experienced (Schwartz & Zamboanga, 2008).

Immigrants arriving in any new country face challenges, including acculturation and discrimination, two constructs that are discussed here. While immigration has been occurring for hundreds of years, immigrants themselves may have varying expectations and

experiences upon their arrival in their new country. Although they all must adapt to their new surroundings, this process varies from person to person and among groups. This process of adaptation is referred to as acculturation, which is defined by Berry (2003) as “the process of cultural and psychological change that follows intercultural contact.” Intercultural contact implies repeated contact between the person’s original culture or heritage and the culture of the receiving country. Following this contact is a process with two types of change: cultural and psychological. “Cultural changes include alterations in a group’s customs, and in their economic and political life. Psychological changes include alterations in individuals’ attitudes toward the acculturation process, their cultural identities...and their social behaviors in relation to the groups in contact” (Berry, Phinney, Sam, & Vedder, 2006, p. 305). As a result of interacting with another culture, an individual’s own culture and internal world and well-being may be changed.

Berry (1974, 1980) first proposed that the concept of acculturation be expanded from its previous concept of eventual assimilation to instead include two dimensions: the connections an individual maintains to their heritage *and* connections to the society to which they have immigrated. This has been referred to as heritage culture and receiving culture, respectively. Immigrants can move anywhere on the theoretical spectrum between maintaining maximum heritage and minimum host culture and the opposite.

Acculturation

When asking the question “how do individuals acculturate?” researchers have examined what is now termed the *bidimensional nature of acculturation*: to what degree does the individual “maintain their heritage culture and identity” and to what degree do they “seek involvement with the culture of larger society” (Berry, Phinney, Sam & Vedder, 2006, p.

306). Berry et al. (2006) investigated adolescents (ages 13-18) from the United States and twelve other countries and summarized four strategies of acculturation:

“*Assimilation* is the way when there is little interest in cultural maintenance combined with a preference for interacting with the larger society. *Separation* is the way when cultural maintenance is sought while avoiding involvement with others.

Marginalization exists when neither cultural maintenance nor interaction with others is sought. *Integration* is present when both cultural maintenance and involvement with the larger society are sought.” (p. 306)

In the same article, three of the four profiles were renamed: *Integration*, *Ethnic*, *National*, and *Diffuse*. An *integration* profile fits a youth who highly endorses both ethnic and national identities and cultures. An *ethnic* profile was defined as “adolescents who showed a clear orientation toward own ethnic group; high ethnic identity, ethnic language proficiency and usage, and ethnic peer contacts.” (p. 313). A *national* profile is more closely associated with the previously termed assimilation strategy of acculturation. The final profile termed *diffuse* suggests that the youth remain unsure about how they view their sense of and that sense of self in relation to others.

While some research has been conducted based on Berry’s original four strategies (Giang & Wittig, 2006; Pham & Harris, 2001), others have cast doubts upon its validity (del Pilar & Udasco, 2004; Rudmin, 2003). For example, the concept of *marginalization/diffuse*, developing a cultural identity without deriving influences from either culture, is vague. Several other issues of validity have also been posed. Schwartz and Zamboanga (2008) investigated ethnic identity, value-based indices of cultural identity, familial ethnic socialization, acculturative stress, and perceived ethnic discrimination within Hispanic

university students. Rather than four strategies, six emerged from the latent class analysis: *undifferentiated*, *assimilated*, *partial bicultural*, *American-oriented bicultural*, *separated*, and *full bicultural*. The *undifferentiated* category corresponds to diffuse, and there appear to be three forms of integration or biculturalism: *partial bicultural*, *American-oriented bicultural*, and *full bicultural*. Those labeled fully bicultural were most likely to identify with cultural values associated with both the U.S. and Hispanic cultures; fully bicultural individuals had the highest scores on ethnic identity exploration and affirmation and the lowest levels of acculturative stress. Familial ethnic socialization was highest in the separation and fully bicultural groups (retention of heritage-culture practices) and lowest in the undifferentiated and assimilated groups (more likely to reject heritage culture) (Schwartz & Zamboanga, 2008).

Based on a review of the acculturation literature, Schwartz, et al.'s (2010) propose a multidimensional conceptualization of acculturation. They propose that the acculturation process occurs in three areas within both heritage and receiving cultures: practices, values, and identifications. A practice refers to people's behaviors, such as speaking the language and having friends and romantic partners who are of the same culture. A value refers to believing the ideas of individualistic or independent culture versus those of a collectivistic or interdependent culture. An identification refers to how much people feel they belong or identify with a culture. This dissertation examines the cultural practices (with acculturation measure) and cultural identifications (with ethnic identity measure).

Acculturative Stress

Acculturative stress is the stress associated with adjusting to a new cultural environment (Berry, 2003). Hwang and Ting (2008) add that this process can entail many

stressors, including “linguistic challenges, loss of social supports and difficulty establishing new social ties, disruptions in family dynamics, difficulty finding a job in the new country, discrimination, and nonacceptance by the host culture” (p. 148). Within Japanese college students levels of stress were best predicted by self-esteem and acculturation level (Padilla, Wagatsuma, & Lindholm, 1985). Lau and others (2005) investigated the acculturation gap-distress hypothesis in high-risk Mexican American families. This hypothesis contends that collisions between values that result from the gaps between parents and their first or second generation children would lead to familial conflicts, and ultimately to the problem behaviors within the child (Lee et al., 2000 in Lau). Furthermore, they applied this hypothesis to Berry and colleagues’ (1987) theory of acculturation. Interestingly, the authors found that discrepancies between parents and their children along Berry’s statuses were not related to the adolescent’s conduct problems or intergenerational perceived conflict. Rather, they reported that “when parents were more aligned with American culture than their children, youth had more problems with oppositionality, aggression, destructiveness, and other antisocial behavior” (p. 372). Thus since differences in acculturation status were not associated with intergenerational-conflict, it did not support prior contentions that this was the mechanism of the acculturation-gap distress link. Instead, the authors explained that their findings were similar to the literature and that marginalization status appeared to be most problematic. They also note that in situations where the parent is more acculturated, it may reflect a change in parental values, shifting from strong parental control typical in Hispanic culture, to a more relaxed and individualistic-oriented value system typical in American culture. The authors also point to the longer immigration status as the gap distress hypothesis is better applicable to families who have immigrated more recently.

In an investigation of mostly foreign-born Latino adolescents, Smokowski and Bacallao (2007) assessed involvement in Latino/non-Latino cultures, biculturalism, perceived discrimination, familism, parent-adolescent conflict, prosocial friends, self-esteem and adolescent internalizing problems. They found that parent-adolescent conflict predicted at significant levels the adolescent's internalizing problems and low self-esteem. Perceived discrimination was associated with higher levels of internalizing problems and lower self-esteem. Adolescents' equal involvement in both cultures (biculturalism) "was a protective factor associated with reporting fewer internalizing symptoms, especially in the context of parent-adolescent conflict" (p. 288).

Schwartz, Zamboagna, Rodriguez and Wang (2007) found that acculturative stress of each culture (American and heritage) tends to be negatively related to those corresponding cultural identities. This suggests that no matter what direction changes in one's identity takes them, there will be stress associated with those changes.

Discrimination

Another stressor, in addition to acculturative stress, is ethnic or racial discrimination. Perceived ethnic or racial discrimination is often also thought of as harassment, either verbal or physical. Marger (2009) defined discrimination as "actions against minority ethnic groups, including avoidance, denial, threat, or physical attack" (p. 50). While discrimination may occur towards individuals of any group, most research has investigated minorities including African Americans and Latinos.

Greene, Way and Pahl (2006) examined the effects of adult and peer discrimination on various developmental aspects of ethnic minority (Black, Latino, and Asian American) high school students over the course of three years. They looked at the following variables:

participants' age, perceived discrimination by peers, perceived discrimination by adults, ethnic identity achievement, ethnic identity affirmation, self-esteem, and depressive symptoms. The variables of ethnic identity achievement and ethnic identity affirmation were measured using Phinney's MEIM. Regardless of ethnicity, adolescents reported either one or a combination of the following problems: increasing amounts of discrimination by adults and peers, increases in depressive symptoms, a decrease in self-esteem. Interestingly, though Greene et al. confirmed their hypothesis that ethnic identity affirmation protected the adolescents' self-esteem from the effects of discrimination, ethnic identity achievement "heightens the negative effects of discrimination by peers on self-esteem" (p. 230). They were surprised to find that affirmation and achievement had no effect on the relation between discrimination by adults and the two factors of psychological adjustment (self-esteem and depressive symptoms). However, the findings were different when examining peer discrimination. These results were explained by comparing those of high and low ethnic identity achievement in that those with high achievement essentially had something to lose in the face of discrimination--damaging something that was built.

Exploration of one's identity may introduce vulnerability when others threaten the validity or meaning of that identity. Accordingly, once that identity is achieved, vulnerability appears to virtually disappear. Regarding ethnic affirmation, Greene et al (2006) explain that this construct appeared to buffer adolescents' self-esteem from peer discrimination. Participants who felt that they belong would brush off that experience rather than attribute the experience to some sort of internal flaw. Peer discrimination may be more harmful than discrimination from adults in that there was both an increase in depressive symptoms and a

decrease in self-esteem over time. Adult discrimination, however, was associated with within-person changes only in self-esteem.

When investigating discrimination from both parents and peers towards African American 7th and 8th graders, Wong, Eccles, and Sameroff (2003) found that discrimination is a threat to factors related to youth development including academic motivation, positive mental health, and self-esteem, supporting prior research findings. They also found that “for African Americans, connection to one’s ethnic group acts as a promotive and protective factor by both compensating for and buffering against the impact of perceived discrimination. These results are consistent with theoretical work on ethnic identity and the findings on racial socialization with African Americans” (pp. 1223-1224). The authors found no relationship between self-esteem and connection to ethnic group.

Little research has investigated the impact of discrimination on Middle Eastern youth. First, however, the distinction and definition of key terms must be made. Arabs and Muslims may overlap but they are also distinct from one another. Though the majority of Muslims in the world live in Asia and the Pacific (The Pew Forum, 2011), the term Middle Eastern, captures a greater number of people in this investigation. First or second generation Muslim Americans, in particular, may experience both acculturative stress and discriminatory stress due to their personal situation combined with the current socio-political climate. In their investigation of Muslim Americans, aged 18-71, living in the Midwest, Rippey and Newman (2006) found some mixed findings regarding discrimination, anxiety and paranoia. Many reported societal discrimination towards their group yet there was not a significant association between perceived discrimination and both state and trait anxiety. This second finding contradicted prior research. The authors speculated their results may have been due to

their measure not being behaviorally based or their sample size was not large enough to identify a medium effect size. They found that among Muslim males, there was relationship between perceived religious discrimination and increased paranoia. With regard to immigrant status, immigrant and convert Muslims were found to perceive significantly less discrimination as compared to second-generation Muslims.

Zaal, Salah, and Fine (2007) investigated identity, discrimination, and coping in Muslim-American women ages 18 to 24 through the lens of a post-September 11th era. Given the context, researchers found many complexities in the way participants interacted with others. Specifically, participants described their identities in multiple layers, with several labels that changed constantly given their surroundings, causing a paradoxical and intense struggle. More specifically, the participants reported the use of multiple terms to describe their ethnic and general identities allows “greater ‘access to the rest of the world’” yet forces them to continuously “live within and between identities” (p. 168). Now the research is sharpening its focus on Muslims and the concept of religiosity becomes a factor of interest. Many researchers have been curious about the relationship between religiosity and indicators of positive psychological well-being. However, much of the research conducted in this area has been within participants who are from Christian backgrounds.

Moradi and Hasan (2004) found that in Arab American adults ages 18-60, there is a relationship between perceived discrimination and psychological distress and that is consistent with literature from other populations, as well as with Arab immigrants living abroad.

Religiosity

Early researchers explored the relationships between what they termed religious orientation and prejudice. In 1967, Allport and Ross investigated the nature of one's religiosity based on what they termed *intrinsic* and *extrinsic motivations*, using a measure they constructed. A person who uses their religion intrinsically "lives his religion" whereas an "extrinsically motivated person *uses* his religion" (p. 434). To elaborate, the extrinsically oriented individual uses religion "to provide security and solace, sociability and distraction, status and self-justification" while the intrinsically oriented person's "own needs...are regarded as of less ultimate significance, and they are...brought into harmony with the religious beliefs..." (p. 434). These researchers also note that based on their agreeing or disagreeing with intrinsic or extrinsic choices, participants fall into four patterns of religious orientation: consistently extrinsic in type, consistently intrinsic in type, indiscriminately anti-religious (disagreeing with both choices), and indiscriminately pro-religious (agreeing with both choices). The authors noted that future researchers investigating religiosity or religiousness should note its underlying motivation. The term *religiosity* has been defined differently.

Davis, Kerr, and Robinson-Kurpius (2003) defined religiosity as an "allegiance to a particular system of faith and worship" and "adherence to a set of sacred doctrines or membership in a body of people who share similar beliefs about God, holy observance, and morality" (p. 358). Pearce, Little, and Perez (2003) describe religiosity as "the extent to which an individual is committed to the religion he or she professes and its teaching, such that his or her attitudes and behaviors reflect this commitment" (p. 267). This latter definition more explicitly includes whether or not the observable component of behavior is

consistent with religious commitment. The Allport and Ross (1967) study and literature review was based upon adults following various denominations of Christianity.

Relatively consistent with the literature on adults and religiosity, attendance and self-ranking are negatively correlated with depressive symptoms and there was no association between the latter and Private Practice (i.e. prayer and reading the Bible) in 7th through 9th graders (Pearce, Little, & Perez, 2003). The authors hypothesized that adolescents with congregation support would be a better indicator as compared to attendance as teens are often taken to church by their parents. Their hypothesis was supported, where the strongest correlations were “Positive Interpersonal Religious Experience was associated with lower depressive symptoms, and Negative Interpersonal Religious Experience was associated with greater depressive symptoms” (p. 271-3). In Christian college undergraduate students, attitude towards their religion was strongly associated with low scores of depression, and higher scores of happiness, purpose in life, and self-actualization (French and Joseph, 1999).

Laurencell, Abell, and Schwartz (2002) investigated the relationships between intrinsic faith and various components of psychopathology including ego strength, splitting, superego strength, interpersonal sensitivity, anxiety, and depression. Adult participants, mostly of the Christian faith, were given various self-report measures. The authors found that those with higher levels of faith were significantly associated with higher ego strength (emotional stability) and lower splitting (one type of pathological characteristic) scores. Compared to the low faith group, high faith scores were significantly associated with high interpersonal sensitivity and superego strength (social desirability and self-control). While no significant relations were found with symptoms of anxiety, those in the high faith group had significantly lower depressive symptoms than those in the moderate faith group.

There is however, little literature pertaining specifically to Middle Eastern and Muslim young adults. In their editor's note regarding Western Muslim youth, Sirin and Balsano (2007) note that the "... shortcomings in the literature underscore the grave absence of empirically driven work regarding Muslim youth. As a consequence we know very little about Muslim adolescents living in the west..." (p. 109).

King, Weich, Nazroo, and Blizard (2006) measured levels of religious and spiritual beliefs, as well as symptoms of mental illness, in participants aged 16 to 74 from six different ethnic groups, two of which (Pakistani and Bangladeshi) affiliated themselves with Islam. The participants were divided into religious or not religious, and then within the non-religious group, those who had spiritual beliefs only were examined. The authors found "no association between religious denomination (irrespective of ethnicity) and CMD [symptoms of common mental disorders]" (p. 158). Upon closer examination, those having spiritual but not religious beliefs had greater likelihood of having CMD. The authors stressed that "this association between CMD and having a spiritual as opposed to religious and spiritual life view was not confounded by ethnicity" (p. 160).

Investigating exclusively female Muslim adolescents attending an Islamic school, Abu-Ali (1999) used several measures, including the MEIM, and found that strong ties to one's ethnic group, religiosity, and femininity were positively correlated. Abdel Khalek (2007) investigated 15- to 18-year-old Kuwaiti Muslim boys and girls and the relationships between religiosity and the positive and negative indicators of mental health. Religiosity was significantly and positively correlated with happiness, mental health (anxiety and depression), and physical health. The problem with this finding, however, is that the author chose 1-item questions for the prior four constructs that were only correlated with other

measures, significantly calling into question the validity of his results. In his exploration of happiness, religiosity, physical health, and mental health in Kuwaiti Muslim undergraduates, Abdel-Khalek (2006) found that mental health was predicted most by happiness.

Sirin and Fine (2007) investigated the effects of living in the United States after the events of September 11th on Muslim American adolescents. The term *hyphenated selves* refers to "...the identities that are at once joined, and separated by history, the present socio-political climate, geography, biography, longings and loss" (Fine, 1994 in Sirin & Fine, 2007). Though several factors, including anxieties and fears about surveillance and discrimination were examined, the investigators also examined how such factors affected how the youth developed their identities: the "Muslim" part and the "American" part. While both male and female participants faced similar stressors, they differed in the way they negotiated their identity. They found that young girls "appear to have more flexibility to embrace hyphenated, bi-cultural identities than immigrant boys in the U.S." (p. 159), which is consistent with prior research (Portes & Rumbaut, 2001; Waters, 1999).

Britto and Amer (2007) examined Arab Muslim participants (ages 18 to 25) where the two cultures were labeled Arab and American. Ethnic identities were classified into three groups: *high bicultural*, *moderate bicultural*, and *high Arab* (moderate American). They found that those who identified themselves as *moderate bicultural* experienced less familial support and more familial stress, indicating that a strong identification with either culture is related to family functioning, hypothesized to be where the participants' minority status originates.

Awad (2010) explored the impact of acculturation, ethnic identity, and religious affiliation on perceived discrimination among persons ages 14 to 65 (mean age of 29 years)

who are of Arab and Middle Eastern descent. She found that religious identification emerged as the strongest predictor of perceived discrimination; overall, Muslim participants reported experiencing more discrimination than Christian participants. Upon closer examination, a significant difference in perceived discrimination was found between Muslims and Christians that were both categorized as being high in the dominant society immersion condition. In this condition, Christians reported experiencing the least amount of discrimination but Muslims reported the highest amount of discrimination. Unfortunately, it appears that adaptation did not appear to protect Muslim Middle Eastern participants against this stressor.

Purpose of the Study

In the present study, I am interested in ethnicity as a factor in identity development, and consequently, how emerging adults view themselves. Specifically, this study will examine ethnic identity, religiosity, and family ethnic socialization as protective factors that predict positive self-esteem and psychological adjustment in emerging adults of Middle Eastern origin who also face the cumulative risk factors of ethnic discrimination, level of acculturation, and acculturative stress.

Much of the previously discussed literature explores what helps or hinders a young person's psychological and social development. As a result, identities may change depending on one's context (i.e., time and place). This study will investigate factors that may serve to protect against potentially detrimental results of risk factors such as acculturative stress or discrimination. *Risk factors* are defined as "conditions or variables associated with a higher likelihood of negative outcomes in a variety of areas... [they] operate by instigating or supporting problem behaviors that promote actions inconsistent with [positive behaviors]" (Blume & Zembler, 2007, p. 217). The opposite effect, termed *protective factors*, lessens the

likelihood of negative consequences from exposure to risks (Jessor, Turbin, & Costa, 1998). Emerging adulthood is an important period for the development of identity, as previously discussed. At the same time, as they explore their ethnic and religious identities, young people may begin to encounter acculturation stress and ethnic discrimination, which can introduce risks to their well-being.

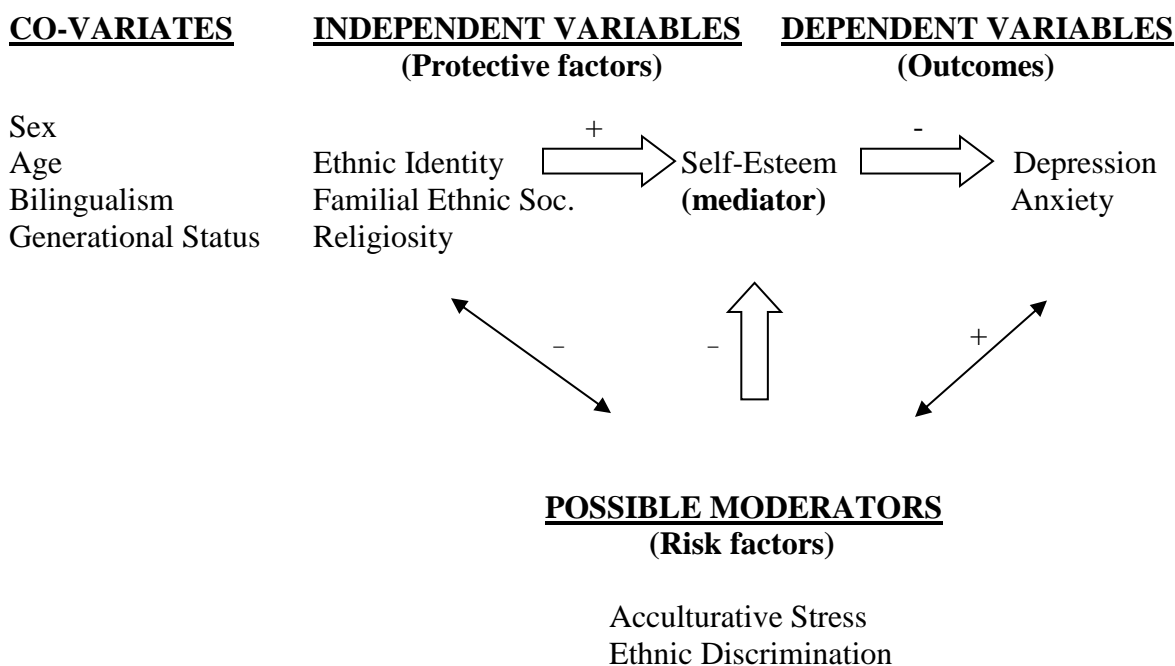
The theoretical framework that may be best applied to studying discrimination in emerging adulthood is the developmental literature on risk and protective/promotive factors. Wong, Eccles, and Sameroff (2003) describe discrimination as a risk factor that can potentially harm the healthy development of adolescents, whereas “promotive factors protect children and adolescents from environmental or constitutional risks by counteracting the effects of psychosocial threats (Sameroff, Bartko, Baldwin, Baldwin, & Seifer, 1998). Protective factors serve as buffers so that the relation between risks and problematic developmental outcomes are attenuated (Jessor et al., 1998; Garmezy, Masten, Tellegen, 1984)” (p. 1200). In addition, the religious identity of Middle Eastern immigrant adolescents has been associated with youth well-being (Sirin & Fine, 2007). Yet there is a dearth of researchers to date who have examined the relationship between ethnic identity and self-esteem have included samples of adolescents from Middle Eastern backgrounds (Phinney, 2009).

Schwartz, Zamboanga, and Jarvis (2007) examined ethnic identity, acculturation and its relationships to academic grades, prosocial behaviors and externalizing symptoms in Hispanic middle school students. The prosocial behaviors, “defined as volunteering or other altruistic actions for which no tangible reward is expected” (Lerner et al 2005 in Schwartz, Zamboanga, and Jarvis, 2007) served as indicators of positive development whereas

externalizing symptoms (rule-breaking behaviors such as skipping school and lying) represented indicators of future problematic behaviors. They found that self-esteem acts as a mediator between ethnic identity and academic grades and to externalizing symptoms. Their model is adapted for the current study.

This study suggested that ethnic identity, religiosity, and family ethnic socialization, mediated by self-esteem, would serve as protective factors and ethnic discrimination, level of acculturation, and acculturative stress would serve as risk factors for depression and anxiety in American emerging adults of Middle Eastern backgrounds while controlling for the emerging adults' age, sex, bilingualism, and generational status (see Figure 1).

Figure 1: Proposed Relationships



Hypotheses

Based upon the proposed relationships presented in Figure 1, the following hypotheses are presented.

1. Ethnic identity, familial ethnic socialization, and religiosity will be positively correlated with self-esteem.
2. Ethnic identity, familial ethnic socialization, and religiosity will be positively correlated with age, bilingualism and generational status.
3. Ethnic identity, familial ethnic socialization, and religiosity will be negatively correlated with depression and anxiety.
4. Ethnic identity, familial ethnic socialization, and religiosity will be negatively correlated with acculturative stress and ethnic discrimination.

Based upon the relationships presented in Figure 1, the following moderating relationships are expected.

5. Moderate level of acculturation as evidenced by the Integrated acculturation status will be positively correlated with self-esteem and negatively correlated with depression and anxiety.
6. Acculturative stress will be negatively correlated with self-esteem and positively correlated with depression and anxiety.
7. Ethnic discrimination scores will be negatively correlated with self-esteem and positively correlated with depression and anxiety.

Based upon the relationships presented in Figure 1, the following predictive relationships are expected.

8. Controlling for age, sex, language proficiency, and generational status, ethnic identity achievement and affirmation, higher levels of familial ethnic socialization, and greater religiosity will positively predict high self-esteem in emerging adults of Middle Eastern descent.
9. High self-esteem will negatively predict depression and anxiety in emerging adults of Middle Eastern descent.

CHAPTER 2: METHOD

Participants

The sample for the study had 152 undergraduate college students, ages 18 to 30 years of age. Data was used from male and female participants who had at least one parent of Middle Eastern descent. According to the Central Intelligence Agency (2009), this would include the following countries from the Middle East: Bahrain, Cyprus, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Qatar, Saudi Arabia, Syria, Turkey, United Arab Emirates, Yemen, and the territories with the former Palestine: the Gaza Strip and West Bank. The participants' birthplace was in the Middle East or the United States, and participants were eligible regardless of religious affiliation. Demographic characteristics may be found in Table 1.

Variables

The independent variables were Ethnic Identity, Familial Ethnic Socialization, Acculturation, Self-Esteem, and Religiosity and the dependent variables (outcomes) were Depression and Anxiety. Self-esteem was a proposed mediator of the predicted relationship between the independent and dependent variables whereas Acculturation, Acculturative Stress, and Discrimination were risk factors and possible moderators. Though self-esteem is a proposed mediator, there were no statistical analyses testing the mediator. The aim of the hypotheses was more so the relationships between risk and protective factors rather than the role of self-esteem.

Procedure

The procedures and measures used in this study were approved by the University of Detroit Mercy's Institutional Review Board (IRB). There were minimal or no risks associated with participating in this study.

The participants in this study were recruited from local universities, public online advertisements, and by word of mouth. In one recruitment method, faculty at the *first* urban Midwestern university, who taught undergraduate psychology courses, agreed to allow the investigator to come to their classrooms and provide paper and pencil surveys to students. The investigator explained the nature of the study, details of the consent form, and gave participants the opportunity to ask questions. Students were told that their participation was voluntary, would gain them extra credit in the course, and would not affect the student's academic standing in any way. They were then given one to two weeks to complete the consent form and survey. Once completed, consent forms were separated from their survey packet and placed into a locked file cabinet. The responses were referred to only according to the pre-written number on the survey packet. Though all students were invited to participate, only the surveys from participants who identified themselves as Middle Eastern were used in the data analysis.

In the second wave of survey administration, the survey was given in electronic form. This time, participants were from the first university as well as from a *second* urban Midwestern university. At this second university, participants were enrolled in a Middle Eastern history studies course. Students at the second university were not offered course credit. The investigator informed them they would be entered into a drawing for the chance to win one of two \$25.00 gift cards.

In another recruitment method at the first university, the IRB granted permission for the investigator to post announcements around campus which called for Middle Eastern students' survey participation for the chance to win a \$50.00 gift card to a major electronics retail store.

At a *third* local university, permission was obtained from their IRB to administer the survey electronically. Psychology students at this university were a part of the Fall semester psychology participant pool. They accessed various studies online and chose whichever study they wished. They received half of a credit per half hour of participation time. As an off-campus researcher, 60 hours of participation was available.

Additionally, online advertisements for the study were posted on both a general public website and research website. There were, however, no incentives offered in these ads. Various university student groups were contacted and two of them allowed the investigator to post their survey on the groups' website. Finally, the investigator's friends and family members were contacted to help find participants. Participants from these last two recruitment methods were eligible to win one of two \$25.00 gift card drawing (previously mentioned).

Measures

A demographic questionnaire asked about items including: age, gender, socio-economic status, educational level, marital status, number of years living in the United States, language proficiency, and parents' generational status (See Appendix).

To test the hypotheses of the study, a survey comprised of several self-report measures was administered since the constructs of interest are partly formulated through an individual's perceptions. Such self-perceptions can be recorded more accurately by a self-

report than, for example, by an interview. The following variables were measured as follows:

Ethnic identity. Ethnic identity is the subjective experience of heritage culture retention (Roberts et al., 1999). Schwartz, Zamboanga, and Jarvis (2007) explain that “it refers to the extent to which individuals have explored what their ethnicity means to them, as well as the extent to which they view their ethnic group positively” (p. 364). The construct of ethnic identity was measured using Phinney and Ong’s (2007) 6-item Multigroup Ethnic Identity Measure (MEIM-R), modified to include Arab Americans. Ethnic identity scores are derived by calculating the mean of the scores so that a high score indicate a strong ethnic identity. Participants were asked to list the ethnic or racial labels they utilize to describe themselves. Then they rated statements based on a 4-point scale (1 “very true” to 4 “not at all true”). The MEIM-R should take no longer than approximately three minutes to complete. See item II in the Appendix.

According to Phinney (1992), the reliability of the original MEIM is .81 with high school students. Spencer et al., (2000) found that two subscales, “identification” and “exploration,” yielded reliabilities of .84 and .76, respectively. With a Midwestern sample of multiethnic adolescents, Casey-Cannon, Coleman, Knudtson, and Velasquez (2011) reported alpha coefficients of .75 and .90, respectively. These data reflect the use of the 12-item measure along with 3 additional items asking the participant to identify their own ethnicity along with their each of their parents.

Phinney and Ong (2007) reviewed the literature regarding ethnic identity’s conceptualization, various components, and the role of Phinney’s MEIM in the identity literature. They showed that the MEIM appears to be a valid measure of exploration and

commitment. Though the majority of research with the MEIM has been with its 12-item 1992 version, Phinney and Ong (2007) revised the measure so that it now has 6 items (along with the same 3 items querying ethnicity) and renamed it the MEIM-R. These items provide “a concise measure of the core aspects of group identity that determine the strength and security of ethnic identity or the degree to which ethnic identity has been achieved” (p. 278). The revised 6-item version was used in this investigation. The internal consistency estimate for the MEIM-R was .859 in the current study.

Depression and anxiety. Two inventories of the second edition of the Beck Youth Inventories (Beck, Beck, & Jolly, 2005) were used to measure depression and to measure anxiety. They are designed to be used with children ages 7 through 18 years. Each inventory has twenty questions and takes approximately five minutes to complete. Participants “describe how frequently the statement has been true for them during the past two weeks, including today.” Raw scores were converted to T-scores using Appendix A in the Beck Youth Inventory manual and are interpreted as follows: T = 70+ is extremely elevated, T = 60-69 is moderately elevated, T = 55-59 is mildly elevated, and T < 55 is average. Other measures are more frequently used in the literature; however, they are longer in length.

American researchers have not yet published studies with this newer measure but Thastum, Ravn, Sommer, and Trillingsgaard (2009) have investigated the reliability and validity of the first edition of the BYI in their Danish youth. The measure demonstrated good internal consistency with Cronbach’s alpha coefficients ranging from 0.87 to 0.92. After thirty days, the youth were re-tested and did not yield a significant difference from the original testing with the exception of the anxiety scale, which was lower at the second administration. They offered several possible explanations for that finding, including a

decreased reporting of symptoms (attenuation), anxiety being a typical part of development, or some anxiety or initial misunderstanding during the first test administration. The depression and anxiety scales were significantly correlated ($r = 0.71$) and the authors noted that this was an expected difficulty. The items asked questions that inquire into similar experiences of negative feelings and distress. The internal consistency estimate for the Anxiety scale was .896 and was .922 for the Depression scale in the current study.

Familial ethnic socialization. The revised version of the Familial Ethnic Socialization Measure (FESM) (Umaña-Taylor, Yazedjian, & Bámaca-Gómez, 2004) was used to measure the extent to which participants believe their families have socialized them in terms of their ethnicity (See item IV in Appendix). The 12 items (e.g., “My family teaches me about our family’s ethnic/cultural background”) are rated on a 5-point Likert scale ranging from 1 (*not at all*) to 5 (*very often*). Higher scores indicate higher levels of familial ethnic socialization.

With adolescents of Mexican-descent, the original 9-item version obtained a coefficient alpha of .82 (Umaña-Taylor & Fine, 2004). The revised scale has obtained alpha coefficients ranging from .92 to .94 with university students of various ethnic backgrounds (Umaña-Taylor, Yazedjian, & Bámaca-Gómez, 2004). When administered to Hispanic high school students along with the 14 item MEIM, the FESM’s concurrent validity, a significant positive correlation emerged, yet upon closer examination, this relationship continued only within the Mexican adolescents (Umaña-Taylor & Fine (2001). In the same study, though there was variation among the different nationalities, the measure’s reliability was a “moderately strong coefficient alpha when all Latinos were examined ($\alpha = .83$)” (p. 355). The internal consistency estimate for the FESM was .935 in the current study.

Acculturation. Acculturation was measured by the Acculturation, Habits, and Interests Multicultural Scale for Adolescents (AHIMSA) Acculturation Scale constructed by Unger, Gallaher, Shakib, Ritt-Olson, Palmer, and Johnson (2002). This scale (See item V in Appendix) has 8 items and produces four scores based on the four orientations previously mentioned: Assimilation (the total number of “United States” responses), Separation (the total number of “The country my family is from” responses), Integration (the total number of “Both” responses), and Marginalization (the total number of “Neither” responses). Each orientation’s score may range from 0 through 8. Unger et al. noted that “because of the forced-choice format, the sum of the four orientation scores always will equal eight (the total number of statements on the scale). Therefore, it is not possible to include all four orientation scores as independent variables in the same multiple regression model, because the fourth score always will equal eight minus the sum of the other three orientation scores, creating a linear dependence among the independent variables in the model.” (p. 235). In this study, all scores except marginalization were examined.

Unger et al. (2002) describe the United States/Assimilation and Other country/Separation scales to be valid measures of acculturation, showing a significant positive correlation with another measure of acculturation. The Both countries/Integration and Neither country/Marginalization scales, however, did not appear to be valid scales. The United States and Both Countries scales (unlike the other two scales) demonstrated sufficient reliability ($\alpha = .79$).

Acculturative stress. Acculturative stress was measured using the Societal, Attitudinal, Familial, and Environmental Acculturative Stress Scale (SAFE) developed by Fuertes and Westbrook (1996). This measure has 24 items that were modified from the

original 60- item SAFE measure (Mena, Padilla, Maldonado, 1987). It asks participants to rate how stressful statements were, such as “It bothers me that I have an accent,” on a 5-point scale ranging from 1 (*not stressful at all*) to 5 (*extremely stressful*) in 24 items. Lower scores reflect low acculturative stress, higher scores reflect high levels of acculturative stress.

In a study with emerging adults, Gomez, Miranda and Polanco (2011) found that Cronbach’s alpha for their sample (N= 969) was .90. The internal consistency estimate for this measure was .892 in the current study. Among African American college students (N = 296), Walker et al (2008) found a mean score of 47.18 and one standard deviation above or below that (13.24) they considered to be high and low stress.

Discrimination. Participants’ discrimination experiences at school was assessed using the School Discrimination Scale developed by Eccles and Sameroff (see Eccles, Wong, & Peck, 2006, and Wong, Eccles, & Sameroff, 2003) (See item VI in Appendix). The scale was made up of two subscales, originally given to 8th and 11th graders. The Peer Discrimination subscale assesses youths’ perceptions of negative peer treatment due to their race with 3 items (e.g., getting into fights, being picked on, and not being picked for teams or activities). The Classroom Discrimination scale includes 5 items evaluating students’ perceptions of discrimination in class settings by teachers (e.g., being disciplined more harshly). Responses to both subscales are indicated on a 5-point scale as follows: 1 = never, 2 = a couple of times a year, 3 = a couple of times each month, 4 = a couple of times each week, 5 = every day. The higher the score, the more frequent the number of experiences with discrimination.

Previous research with the scales (Wong et al., 2003) showed high scale reliability (α = .88 and .86 for classroom and peer discrimination, respectively). Cronbach’s alpha also

indicated high reliability for each subscale ($\alpha = .84$ and $.85$ for peer subscales in 8th and 11th grades, respectively, and $\alpha = .84$ and $.88$ for classroom subscales for 8th and 11th grades, respectively). The internal consistency estimate for this measure was $.897$ in the current study.

Self-esteem. Rosenberg's (1989) Self-esteem Scale was used to assess participants' overall level of self-esteem (See item VIII in Appendix). This measure contains 10 items (e.g., "At times I think I am no good at all") with a scale ranging from 1 (*strongly disagree*) to 4 (*strongly agree*). Items will be scored such that higher scores indicate higher self-esteem. Scores between 15 and 25 are within normal range; scores below 15 suggest low self-esteem. For items 1, 2, 4, 6, and 7, scoring is as follows: Strongly Agree = 3, Agree = 2, Disagree = 1, and Strongly Disagree = 0. Items 3, 5, 8, 9, and 10 are scored as follows: Strongly Agree = 0, Agree = 1, Disagree = 2, and Strongly Disagree = 3. This measure has been used in numerous studies. Much research on ethnic identity and self-esteem has been conducted with various ethnicities, whose coefficient alphas are near $.80$ (Phinney, Cantu, & Kurtz, 1997). The internal consistency estimate for this measure was $.892$ in the current study.

Religiosity. Since persons from the Middle East may be affiliated with nearly any religion, a measure that uses wording which can be applied any religious background was selected (See item VII in Appendix). The Religious Orientation Scale-Revised (Gorsuch & McPherson, 1989) assesses Intrinsic and Extrinsic religious orientations and was revised from the original scale constructed by Allport and Ross (1967). The revised scale was standardized using university students from both religious and secular schools. Extrinsic items that are personally oriented are labeled "Ep", and socially-oriented extrinsic items are labeled "Es". For this study, the word "church" was replaced with "place of worship" on

items 2, 11, and 13. Questions were rated as follows: 1 = I strongly disagree; 2 = I tend to disagree; 3 = I'm not sure; 4 = I tend to agree; 5 = I strongly agree. For this study, a sum of the totals for each scale were calculated so that the higher the score, the higher the level of religiosity. Items 3, 10 and 13 were reverse-scored. Gorsuch and Venable (1983) found a mean of 37.2 and a standard deviation of 5.8 on the intrinsic scale; they found a mean of 25.6 and the standard deviation was 5.7 on the extrinsic scale. Gorsuch and McPherson (1989) reported the following reliabilities: Intrinsic scale is .83, Extrinsic, personal, $r = .57$; Extrinsic, social, $r = .58$ (p. 352). The internal consistency estimate for this measure was .855 in the current study.

CHAPTER 3: RESULTS

Data was gathered primarily from three Midwestern universities. Data was first collected by administering paper and pencil surveys to undergraduate psychology classrooms. Later, the survey was posted on an electronic survey administration website. Other data was gathered from personal contacts and contacting Middle Eastern student organizations of other Midwestern universities. Twenty-eight of the paper surveys were used and the remaining responses were from the electronic version of the survey.

Demographics

Demographic characteristics can be seen in Table 1. There were a total of 152 participants in the study. There were 108 (71.1%) females and 44 males (28.9%). Participants range from 18 to 30 years of age with a mean age of 20.14 years ($SD = 2.437$). Most participants were undergraduate (92.1%) and the remaining participants were either in graduate school (5.3%) or graduated/working (2.6%). Household income for participants ranged from less than \$30,000 (27.0%) to \$100,000 or greater (23.0%). In between these groups, 38.8% of participants reported income between \$31,000 and \$99,000. The majority of participants (84.2%) were located in the Midwest (Michigan Indiana, Illinois, Ohio). Most participants (92.1%) were born in the United States or came to the United States in their early childhood. Most participants ($N = 143$, 94.1%) reported that another language was spoken at home. Of these participants, the majority (62.5%) were considered bilingual, meaning they rated their speaking ability as a “3” or “4” on a scale from 1 to 4. The other participants (31.6%) reported another language was spoken at home but they were not fluent speakers.

Table 1
Demographic Characteristics

Characteristic	Type	N	Percentage
Sex	Female	108	71.1%
	Male	44	28.9%
Age	Mean age = 20.14 (SD = 2.437)	152	Range = 18 - 30
Education	Undergraduate	140	92.1%
	Graduate	8	5.3%
	Working/Out of school	4	2.6%
Income	≤ \$30,000	41	27.0%
	\$31,000 - \$99,000	59	38.8%
	≥ \$100,000	35	23.0%
	No Response/"I don't know"	17	11.2%
Residency	Midwest	128	84.2%
	Rest of United States	21	13.8%
	Location Unavailable	2	1.3%
Time Living in United States	Born in United States/ Early Childhood	140	92.1%
	Recent immigrant	12	7.9%
Language	Bilingual	95	62.5%
	Language at Home/Not Bilingual	48	31.6%
	English Only/No Response	9	5.9%
Religion	Islam	102	67.1%
	Christianity	34	22.4%
	Other (Atheist, Agnostic, Other)	15	9.9%
	No Response	1	0.7%
Ethnicity	Other	97	63.8%
	White	37	24.3%
	Mixed	17	11.2%
	No Response	1	0.7%

Many participants (67.1%) reported following Islam and 22.4% reported following Christianity. Other religious beliefs were: Atheist (3.3%), Agnostic (1.3%), and Other

(5.32%). According to predetermined ethnic categories, 63.8% of participants chose “Other” and filled in the blank to describe their ethnicity. Other participants (24.3%) chose “White, Caucasian, Anglo, European American; not Hispanic”, 11.2% of participants chose “Mixed; Parents are from two different groups”. Those who chose “mixed” had one parent who was of Middle Eastern descent. For the MEIM, participants were asked to fill in the blank to describe their ethnicity. These responses differed from a second MEIM question that asked participants to choose their ethnicity from categories. Responses to the second ethnicity question and further information can be seen in Table 2.

Table 2
MEIM Responses for Ethnicity

Participants' Actual Responses	Rationale For Grouping	Number of Responses	Percentage
"Caucasian; White"	Same	7	4.6%
"Arab; Arabic"	Same	20	13.2%
"Middle Eastern"	Same	9	5.9%
"Arab American; Iranian American; Palestinian American; Persian American; Lebanese American; Chaldean American"	Two term label, "American" used in second half	74	48.7%
"Persian; Lebanese; Egyptian; Iranian; Palestinian; Chaldean"	Single term, often from a country	25	16.4%
"Christian Lebanese American; Muslim"	Religion as descriptor	2	1.3%
"Mixed; Multiracial; Middle Eastern/Latino; Arab American/Mexican American; Latina and Arab American"	"Mixed" or any variation	9	5.9%
"White Persian; Palestinian Arab; Arab Lebanese"	Two term label without "American"	3	2.0%
"Middle eastern/Arab; Arab/ Native/ Caucasian American; Berber; Caucasian or Lebanese American; Phoenician not Arab."	Combination not clearly classified into other groups	3	2.0%

The descriptive statistics for the measures can be seen in Table 3. The first hypothesis stated that ethnic identity, familial ethnic socialization, and religiosity would be positively related to self-esteem in Middle Eastern emerging adults.

Table 3
Descriptive Statistics for Measures

Variable	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Ethnic Identity	3	2	4	3.26	.565	.319
Depression	42	0	42	18.16	8.956	80.213
Anxiety	40	0	40	11.75	8.246	67.990
Familial Ethnic Socialization	46	14	60	47.07	10.535	110.995
Acculturation Type	3	1	4	2.44	.889	.791
Acculturative Stress	89	2	91	37.76	17.843	318.384
Total Discrimination	28	7	35	10.36	4.511	20.350
Self-esteem	26	4	30	21.99	5.504	30.291
Religiosity	28	12	40	26.85	6.673	44.525

To examine this hypothesis, a two-tailed Pearson correlation was conducted (see Table 4). This hypothesis was partially supported. It should be noted that religiosity is measured in three ways: intrinsic religiosity, extrinsic-personal and extrinsic-social. Religiosity in the hypotheses refers to intrinsic religiosity. There was a significant correlation between self-esteem and extrinsic personal religiosity ($r = .174$). This suggests that Middle Eastern emerging adults with high levels of self-esteem tend to view religion as useful for their own benefit.

Table 4
Correlations Among Study Variables

	A	B	C	D	E	F	G	H	I	J	K	L
A	--											
B	.921 **	--										
C	.712 **	.526 **	--									
D	.155	.180*	-.024	--								
E	-.038	.058	-.221 **	.728**	--							
F	.518 **	.463 **	.401 **	.032	-.140	--						
G	.161 *	.198*	-.002	.509**	.493 **	.033	--					
H	.112	.095	.026	.239**	.302 **	.016	.454 **	--				
I	.016	-.019	.092	-.547 **	.655 *	.109	-.329 **	-.217 **	--			
J	.153	.121	.304 **	-.041	.091	.086	.035	-.076	.121	--		
K	.120	.033	.294 **	-.033	.119	.075	.057	-.056	.174 *	.628 **	--	
L	.076	.052	.074	-.133	.064	.096	.101	.062	.010	.245 **	.358 **	--

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

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

A = ethnic identity mean; B = ethnic identity, exploration; C = ethnic identity, commitment; D = anxiety; E = depression; F = familial ethnic socialization; G = acculturative stress; H = total discrimination; I = self-esteem; J = intrinsic religiosity; K = extrinsic religiosity, personal; L = extrinsic religiosity, social.

Secondary analyses revealed a moderately strong significant correlation between overall ethnic identity and familial ethnic socialization ($r = .518$). This finding suggests that Middle Eastern emerging adults with a strong sense of belonging with their ethnic group tend to receive strong messages from their families regarding their ethnicity. As seen in Table 4, ethnic identity had sub scales of ethnic-commitment and ethnic-exploration.

Table 5
Correlations Among Protective Factors and Co-Variates

	Age	Generation	Bilingual	Ethnic id.	Fam. Eth.	Religiosity
Age	--					
Generational status	-.003	--				
Bilingual	.052	-.150	--			
Ethnic identity	.016	-.012	.202*	--		
Familial ethnic soc.	-.020	.060	.260*	.518**	--	
Religiosity	.010	.052	-.077	.153	.086	--

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

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

The second hypothesis stated that ethnic identity, familial ethnic socialization, and religiosity would be positively correlated with age, bilingualism and generational status. To examine this hypothesis, a two-tailed Pearson correlation was conducted. As seen in Table 5, this hypothesis was partially supported. There were no significant correlations with age. However, ethnic identity was positively correlated with bilingualism ($r = .202$). This suggests that Middle Eastern emerging adults with a strong sense of belonging with their ethnic group tend to be fluent in a second language that is spoken with family. There was a significant correlation ($r = .26$) between familial ethnic socialization and bilingualism. This suggests that

participants who receive strong messages from their families regarding their ethnicity tend to be fluent in a second language.

The third hypothesis stated that ethnic identity, familial ethnic socialization, and religiosity would be negatively correlated with depression and anxiety. To examine this hypothesis, a two-tailed Pearson correlation was conducted. As seen in Table 4, this hypothesis was partially supported. There were no significant correlations between anxiety and any of the variables. However, there was a significant negative correlation between depression and familial ethnic socialization ($r = -.140$). This suggests that Middle Eastern emerging adults who receive strong messages about their ethnic background from their families do not tend to have symptoms of depression. A significant negative correlation was also found between depression and the commitment scale of the ethnic identity measure ($r = -.221$). This suggests that Middle Eastern emerging adults who tend to be committed to their sense of belonging to an ethnic group do not tend to have symptoms of depression.

The fourth hypothesis stated that ethnic identity, familial ethnic socialization, and religiosity would be negatively correlated with acculturative stress and ethnic discrimination. To examine this hypothesis, a two-tailed Pearson correlation was conducted. As seen in Table 4, this hypothesis was partially supported. Acculturative stress and overall ethnic identity were found to have a significant correlation ($r = .161$). This suggests that Middle Eastern emerging adults who experience high levels of stress associated with acculturation tend to have a strong sense of belonging with their ethnic group. A significant correlation was found between acculturative stress and ethnic identity-commitment ($r = .198$). This suggests that Middle Eastern emerging adults who experience high levels of stress associated with acculturation tend to be committed to their sense of belonging to an ethnic group.

Secondary analyses revealed that a moderately strong correlation was found between acculturative stress and overall discrimination were ($r = .454$). This suggests that Middle Eastern emerging adults who experience high levels of stress associated with acculturation tend to experience high levels of ethnic discrimination from teachers and peers.

The fifth hypothesis stated that a moderate level of acculturation as evidenced by the Integrated acculturation status will be positively correlated with self-esteem and negatively correlated with depression and anxiety. To examine this hypothesis, a two-tailed Pearson correlation was conducted within participants whose acculturation status was Integrated (endorsed items demonstrating an acculturation style that equally prefers American and home cultures). This hypothesis was partially supported. It was found that self-esteem had a strong negative correlation with depression ($r = -.655$, the same as compared with all participants ($r = -.655$). This suggests that Middle Eastern emerging adults who tend to have greater self-esteem have less symptoms of depression.

The sixth hypothesis stated that acculturative stress will be negatively correlated with self-esteem and positively correlated with depression and anxiety. To examine this hypothesis, a two-tailed Pearson correlation was conducted. This hypothesis was partially supported. Acculturative stress had a significant correlation with self-esteem ($r = -.329$).

Acculturative stress had a moderately strong positive correlation with depression ($r = .493$). This suggests that Middle Eastern emerging adults who experience high levels of stress associated with acculturation tend to experience high levels of depression.

The seventh hypothesis stated that ethnic discrimination scores will be negatively correlated with self-esteem and positively correlated with depression and anxiety. To examine this hypothesis, a two-tailed Pearson correlation was conducted. This hypothesis is

supported. Discrimination was found to have a significant correlation with self-esteem ($r = -.217$), a significant correlation with depression ($r = .302$), and a significant correlation with anxiety ($r = .239$). This suggests that Middle Eastern emerging adults who experience ethnic discrimination in a school setting tend to experience lower self-esteem, higher depression, and higher anxiety.

The eighth hypothesis stated that controlling for age, sex, language proficiency, and generational status, ethnic identity achievement and affirmation, higher levels of familial ethnic socialization, and greater religiosity will positively predict high self-esteem. To examine this hypothesis, a multiple regression was conducted. This hypothesis was not supported.

Table 6

Regression: Ethnic Identity, Familial Ethnic Socialization, Religiosity and Self-esteem

Mode	R	R Square	Adjusted R Square	Std. Error of the estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.124 ^a	.015	-.006	5.530	.015	.720	3	138	.541
2	.210 ^b	.044	-.006	5.529	.029	1.010	4	134	.405

a. Predictors: (Constant), intrinsic religiosity, familial ethnic socialization total, MEIM mean for ethnicity

b. Predictors: (Constant), intrinsic religiosity, familial ethnic socialization total, MEIM mean for ethnicity, age, in USA since birth/early childhood, gender, bilingual

c. Dependent Variable: self-esteem total

The first step consisting of sex, age, and religion did not account for the variance in participant's self-esteem ($R^2 = 0.15$, $F(3, 138) = .720$, $p = .541$). None of the variables significantly predicted self-esteem: ethnic identity ($\beta = -.043$, $p = .662$), familial ethnic socialization ($\beta = .088$, $p = .370$), religiosity ($\beta = .098$, $p = .251$). Intrinsic religiosity, familial ethnic socialization, and ethnic identity were entered in step two while controlling

for the co-variates of age, gender, time in United States, and being bilingual. They did not account for variance in self-esteem ($R^2 = 0.29$, $F(4,134) = .405$). None of the variables significantly predicted self-esteem: ethnic identity ($\beta = -.043$, $p = .662$), familial ethnic socialization ($\beta = .088$, $p = .370$), religiosity ($\beta = .098$, $p = .251$).

The ninth hypothesis stated that self-esteem will negatively predict depression and anxiety in emerging adults of Middle Eastern descent. To examine this hypothesis, a multiple regression was conducted. This hypothesis was partially supported. Self-esteem did not account for variance in anxiety: $R^2 = .004$, $F(1,150) = .558$, $p = .456$. Self-esteem did not predict anxiety: $\beta = -.061$ (see tables 7, 8, and 9). Self-esteem explained a significant portion of the variance in depression ($R^2 = .428$, $F(1,150) = 112.447$, $p < .001$). Self-esteem significantly predicted depression: $\beta = -.655$, $p < .001$ (see Tables, 10, 11, and 12).

Table 7
Regression: Self-esteem and Anxiety

Model	R	R Square	Adjusted R Square	R Square Change	F Change	Change Statistics		
						df1	df2	Sig. F Change
1	.061 _a	.004	-.003	.004	.558	1	150	.456 ^b

a. Predictors: (Constant), self-esteem total

b. Dependent Variable: anxiety total

Table 8
Analysis of Variance^a: Self-esteem and Anxiety

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	3599.368	1	3599.368	.558	.456 ^b
Residual	967569.626	150	6450.464		
Total	971168.993	151			

a. Dependent Variable: anxiety total

b. Predictors: (Constant), self-esteem total

Table 9
Coefficients: Self-esteem and Anxiety

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. error	Beta	T	Sig.
Constant	44.248	26.911		1.644	.102
Self-Esteem	-.887	1.188	-.061	-.747	.456

Dependent Variable: Anxiety total

Table 10
Regression: Self-esteem and Depression

Model	R	R square	Adjusted R Square	R square change	F change	Df1	Df2	Sig F change
1	.655	.428	.425	6.254	112.447	1	2	.000

a. Predictors: (Constant), self-esteem total

b. Dependent Variable: depression total

Table 11
Analysis of Variance^a: Self-esteem and Depression

Model	Sum of squares	Df	Mean square	F	Sig.
Regression	4398.738	1	4398.738	112.447	.000 ^b
Residual	5867.762	150	39.118		
Total	10266.50	151			

a. Dependent Variable: depression total

b. Predictors: (Constant), self-esteem total

Table 12
Coefficients: Self-esteem and Depression

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. error	Beta	t	Sig.
Constant	33.312	2.096		15.896	.000
Self-Esteem	-.981	.092	-.655	-10.604	.000

Dependent Variable: depression total

Additional analyses were conducted to investigate the effects of the protective factors on the outcomes as well as the effects of the risk factors on self-esteem. Two step-wise linear regression equations were conducted to examine the predictiveness of the protective factors of ethnic identity, familial ethnic socialization, and religiosity as independent variables on the dependent variables of depression and anxiety. The protective factors did not account for variance in depression ($R^2 = .028$, $F(3, 147) = 1.402$, $p = .245$). None of the factors predicted depression: ethnic identity: ($\beta = .062$, $p = .518$), familial ethnic socialization: ($\beta = -.162$, $p = .091$), religiosity: ($\beta = -.086$, $p = .297$). The factors did not account for variance in anxiety ($R^2 = .029$, $F(3,147) = 1.477$, $p = .223$). None of the factors predicted anxiety: ethnic identity: ($\beta = .192$, $p = .046$), familial ethnic socialization: ($\beta = -.067$, $p = .481$), religiosity: ($\beta = -.064$, $p = .436$).

A regression was conducted to test the moderation of Acculturative Stress and Ethnic Discrimination on Self-esteem as seen in Tables 13, 14, and 15. Acculturative stress and discrimination account for the variance in participant's self-esteem ($R^2 = .114$, $F(2, 149) = 9.570$, $p = .000$). This result appears due to acculturative stress. Upon closer examination, acculturative stress significantly predicted self-esteem: ($\beta = -.290$, $p = .001$), and discrimination did not predict self-esteem: ($\beta = -.086$, $p = .324$).

Table 13

Regression: Moderation of Acculturative Stress and Discrimination on Self-esteem

Change Statistics								
Model	R	R Square	Adjusted R Square	R Square Change	F Change	df1	df2	Sig. F Change
1	.337 ^a	.114	.102	.114	9.570	2	149	.000 ^b

a. Predictors: (Constant), Discrimination, Acculturative stress

b. Dependent Variable: Self-esteem total

Table 14

ANOVA^a : Acculturative Stress and Discrimination on Self-esteem

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	520.684	2	260.342	9.570	.000 ^b
Residual	4053.290	149	27.203		
Total	4573.974	151			

a. Dependent Variable: self-esteem total

b. Predictors: (Constant), Total Discrimination, Total acculturative stress

Table 15

Coefficients: Acculturative Stress and Discrimination on Self-esteem

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. error	Beta	T	Sig.
Constant	26.444	1.179		22.429	.000
Acc. Stress	-.089	.027	-.290	-3.348	.001
Discrimination	-.105	.106	-.086	-.990	.324

To investigate whether differences existed on ethnic identity, familial ethnic socialization, and religiosity between participants based on gender, generational status and bilingualism, a series of t-tests were performed. As noted in Tables 16, 17 and 18, no significant differences were noted between males and females on mean ethnic identity scores, familial ethnic socialization or intrinsic religiosity. Additionally, no significant differences were noted between participants who were born in the United States (or here for most of their lifetime) and those who were born elsewhere on mean scores of ethnic identity, familial ethnic socialization or intrinsic religiosity. When examining mean scores of participants who were bilingual and those who were not, no significant differences were found on intrinsic religiosity. However, significant differences were found on mean scores on ethnic identity,

$t(141) = -2.445$, $p = 0.16$, and familial ethnic socialization, $t(141) = -3.195$, $p = .002$.

Individuals who were bilingual had stronger ethnic identity and family ethnic socialization than those who were not bilingual.

Table 16

Difference of Means: Ethnic Identity, Familial Ethnic Socialization, Religiosity and Gender

	Gender	Mean	Std. Deviation	t	Sig.
Ethnic identity	Male	3.15	.547	-1.415	.159
	Female	3.30	.569		
Familial ethnic socialization	Male	44.95	11.064	-1.590	.114
	Female	47.94	10.239		
Religiosity	Male	25.70	7.033	-1.362	.175
	Female	27.33	6.494		

Table 17

Difference of Means: Ethnic Identity, Familial Ethnic Socialization, Religiosity and Generational Status

	Generational status	Mean	Std. Deviation	T	Sig.
Ethnic identity	Foreign-born	3.28	.760	.142	.887
	USA-born	3.25	.549		
Familial ethnic socialization	Foreign-born	44.92	10.031	-.737	.462
	USA-born	47.26	10.591		
Religiosity	Foreign-born	25.67	7.240	-.641	.522
	USA-born	26.96	6.640		

Table 18

Difference of Means: Ethnic Identity, Familial Ethnic Socialization, Religiosity and Bilingualism

	Bilingual	Mean	Std. Deviation	T	Sig.
Ethnic identity	No	3.12	.525	-2.445	.016
	Yes	3.36	.571		
Familial ethnic socialization	No	44.13	11.420	-3.195	.002
	Yes	49.59	8.645		
Religiosity	No	27.77	6.230	.914	.362
	Yes	26.68	6.953		

A one-way between subjects ANOVA was conducted to compare the effect of familial ethnic socialization on acculturation type as seen in Tables 19 through 21. Of the four acculturation types, only one participant was a “marginalized” acculturation type. To be able to conduct post-hoc tests, this participant was excluded from the data set prior to the ANOVA. Participants who were a mixed acculturative type were excluded from this analysis.

As shown in Table 19, the separation type has the highest familial socialization, followed by the integrated status. There was a significant effect of familial ethnic socialization on acculturation type: $F(2,135) = 6.168, p = .003$. This suggests that the level of familial ethnic socialization differs by the type of acculturation in this population. The type that has the highest amount of familial ethnic socialization on average, is the separated type. As shown in Table 21, the largest and significant difference is between the assimilated type (type 1) and the integrated type (type 3), followed by the difference between the assimilated (type 1) and separate type (type 2). This must be interpreted with caution, however, as there is a large difference in N between the three acculturation types.

Table 19

Descriptive Statistics of Acculturation Type

Acculturation type	N	Std. Deviation	Mean
Assimilated (“USA”)	31	11.502	41.97
Separated (“Family’s”)	6	8.377	52.83
Integrated (“Both”)	101	9.644	48.63
Total	138	10.417	47.32

Dependent Variable: familial ethnic socialization

Table 20
Analysis of Variance: Tests of Between Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Observed Power ^b
Corrected Model	1244.724 ^a	2	622.362	6.168	.003	.084	.885
Intercept	98520.068	1	98520.068	976.431	.000	.879	1.000

a. R Squared = .084 (Adjusted R Squared = .070)

b. Computed using alpha = .05

Table 21
Comparisons Between Acculturation Types

	(A)Acctype	(B)Acctype	Mean Difference (A-B)	Std. Error	Sig.
Tukey HSD	1	2	-10.87 *	4.480	.044
		3	-6.67 *	2.062	.004
	2	1	10.87 *	4.480	.044
		3	4.20	4.221	.581
	3	1	6.67 *	2.062	.004
		2	-4.20	4.221	.581

*Mean difference is significant at the .05 level.

An exploratory analysis, multivariate analysis of variance (MANOVA), was conducted to determine if there would be one or more mean differences between acculturation type and outcome variables (self-esteem, depression, anxiety). There was not a statistically significant MANOVA effect, Pillais' Trace = .040, $F(6,200) = .676$, $p = .669$. This suggests that there were no significant differences in levels self-esteem, anxiety, and depression based on the acculturation type.

CHAPTER 4: DISCUSSION

The purpose of the current study was to examine ethnic identity, religiosity, and familial ethnic socialization as protective factors that predict positive self-esteem and psychological adjustment in emerging adults of Middle Eastern origin. In addition, the cumulative risk factors of ethnic discrimination, level of acculturation, and acculturative stress were examined.

The overall supposition with the hypotheses in this study was that the protective factors would be associated with a positive outcome (higher self-esteem), low amounts of negative outcomes (depression and anxiety), and little experience of risk factors (acculturative stress, acculturation level, discrimination). With the proposed model, high levels of protective factors would be associated with high levels of positive factors and low levels of risk factors in Middle Eastern emerging adults.

Demographics of participants

Most emerging adults were young (mean age 20 years) and were undergraduate students living in the Midwest. Many reported that they had been living in the United States either all or most of their lives, followed the religion of Islam, and were fluent in another language spoken at home.

Variations in self-identification

As previously noted, the MEIM asked participants to label their ethnic background in two ways. The first question was a fill in the blank format while the second question was a multiple choice format. As was shown in Table 2, participants had a wide variety of responses for the first MEIM question (Please fill in: In terms of ethnic group, I consider myself to be...). This variety of responses reflects the diversity within the Middle Eastern

population. It also highlights the complicated and unclear nature of defining one's ethnicity for these emerging adults. Nearly half of these self-generated responses were a two-term label, where the second term was "American." This likely reflects the duality of their ethnic identity, meaning that they first identify with their heritage, yet they also include American as being a part of their ethnic identity (i.e. Lebanese American). When the word "American" is part of their label, it also likely points to their length of residence. They have lived in the United States for a long enough period of time that they believe the American culture is a part of their identity. This is important to note, because some immigrants may live here for many years, but would not include "American" as part of their ethnic label.

The second ethnic-labeling question asked participants to choose their ethnic category from a list after stating "My ethnicity is..." Among the options was "Other", followed by a line for participants to write in. More than half of the participants chose "Other" and about one-fourth chose "White."

Many participants' responses between the two self-identification questions were inconsistent. For example, some participants labeled themselves "Arab American" in the first question, then they chose "White" for the second question. There are two possible reasons as to why the second question was answered differently. First, some participants may have missed the "Other" option. Second, the format of the second question follows a traditional format often used on important documents for the government, institutions or businesses. Many of these types of documents have been updated to include examples such as "Arab" after the option of "White". Some participants are likely aware of this and therefore chose "White". Though official documentation may indeed consider Middle Eastern people to be "White", it is thought that participant's responses between the two questions would be

consistent. If they believe they are White, why don't they put that in the first place? This difference is likely due to the format of the questions. For the first question, some examples of possible responses are given, some of which included an "American" suffix. With a line to fill in, participants are asked to label themselves and are free to write anything they wish. At times, a question does not provide "Other" and forces people to choose a group category that they may not necessarily feel they belong to. In this survey, the second question does provide the option of choosing "Other."

When Middle Eastern adults are *given the choice* to choose "White" or "Other", they may interpret one of two possible underlying messages of this question: 1) how do you *want* others to view you? versus 2) how do you *think* others do view you? For example, a participant may label themselves as an Iraqi. They likely realize that for categorization purposes, an institution puts them in the same group as a person whose family has been living in the States for generations. They feel their culture and values are vastly different than those of Americans. Ultimately, depending on how important this is to them, they must decide whether or not they want others to recognize this distinction.

Finally, another factor in the difference between Middle Eastern emerging adults' responses to the two questions may have to do with how people interpret the difference between race and ethnicity. It is possible that some view an overlap between ethnicity and nationality and perhaps institution's inquiry into race is too general or broad that may not accurately capture how emerging adults view themselves.

It should be noted, that some measures, such as the anxiety and depression measures, were not validated for this population. Therefore, the findings in this study are not directly

comparable to other findings with emerging adults due to the measures' being validated with a different population.

Hypothesis 1

The first hypothesis predicted that the three protective factors would be related to self-esteem in Middle Eastern emerging adults. Although self-esteem was not found to be related to ethnic identity and familial socialization, a positive relationship between extrinsic religiosity and self-esteem was revealed. To review, extrinsic religiosity is when a person uses their religion more so for their own needs, for sociability, status, self-justification and other needs. In contrast, intrinsic religiosity is when a person's own needs are not as important as the needs of others, and their lifestyle is harmonious with their religious values (Allport and Ross, 1967). It is possible that people who are likely to have religious views as a useful personal benefit may think first of themselves rather than others. Thus, it would be more likely that this group would value themselves more highly than others.

Challenging the literature, self-esteem was not found to be correlated with ethnic identity, (Ritchie et al, 2013; Yip and Fuligni, 2002) or with familial ethnic socialization. It is possible that the construct of self-esteem itself may be too general of a construct; for this sample, it may reflect general personal value rather than personal value as related to ethnic identity or familial ethnic socialization. Also, these two protective factors are related more to feelings of belonging to a group than self-esteem would be.

In the secondary analyses for the first hypothesis, the moderately strong correlation between overall ethnic identity and familial ethnic socialization was noted and agrees with the literature (Schwartz, Zamboagna, Rodriguez and Wang, 2007; Umana-Taylor, Bhanot, Shin (2006)]. Both of these protective factors are related to ethnic background as well as

feelings of belonging to a group. Familial ethnic socialization may be thought of as two-fold: it teaches belonging to a family as well as belonging to a community. Often when there are familial conflicts related to clashes in values or behaviors, children may be simultaneously rejecting both the family and the heritage. Children may view their parents and the heritage as one.

The correlation between ethnic identity and intrinsic religiosity is supported by some literature (Amer & Hovey, 2007). They each provide the individual with a deeper understanding of themselves in the context of a larger concept. Strong ethnic identity offers not only personal development but also social development. A strong sense of intrinsic religiosity offers another dimension of personal development: living life and conducting oneself in a way consistent with that of one's religion. Development of ethnic identity and intrinsic religiosity are separate but related constructs that color the lives of emerging adults.

Hypothesis 2

The second hypothesis examined the relationships among the protective factors with the demographic variables of age, bilingualism, and generational status. No relationships were found between the protective factors and age or generational status. Bilingualism was found to be related to both ethnic identity and familial ethnic socialization.

The lack of a relationship between age and any of the protective factors may be due to this sample's characteristics. The mean age was 20.14 years and though participants' ages went up to 30, most of the participants were between 18 and 22 years. This particular age range is small but also theoretically shows that any changes during this time with regard to these protective factors are not as noticeable as comparisons between developmental stages (e.g. adolescents versus emerging adults). A longitudinal study by Tsai and Fuligni (2012)

examined changes in ethnic identity in students during the 12th grade and then again two years later when students were in college. They found a decline in ethnic identity search (exploration) between those two periods of time. Additionally, they found significantly more ethnic identity searching in those participants attending a 4 year college as compared to those attending a 2 year college. They attributed this difference to contextual factors such as the ethnic makeup of the college and participating in extracurricular activities. This literature supports the findings of this study in that significant changes across time with ethnic identity appear to occur between and not within stages.

The lack of a relationship between the generational status and any of the protective factors is likely at least in part due to the majority of participants having been born in the United States and many others having spent much of their lives here. Newer Middle Eastern immigrants were not adequately represented in this sample. Because generational status was measured by asking two questions, these results might not be comparable with other studies. The lack of a relationship between their generational status and ethnic identity among emerging adults is supported by literature (Tsai and Fuligni, 2012).

The absence of any findings between bilingualism and religiosity in this sample is likely due to these two factors being fundamentally different. How strongly religious values are believed and carried out are not necessarily related to the use of the heritage language. Though religion may be discussed at home or a religious institution using a heritage language, this study did not investigate the origins or transmission of religiosity.

As previously discussed, bilingualism is considered a dimension of acculturation [Berry et al. (2006) Schwartz, et al (2010)]. The relationship revealed between bilingualism and ethnic identity indicates that speaking and understanding the heritage language is an

integral part of forming ethnic identity in many Middle Eastern emerging adults. The relationship between bilingualism and familial ethnic socialization likely demonstrates both teaching the heritage as well as the language in which the family communicates. The relationships between bilingualism and both ethnic identity and familial ethnic socialization in emerging adults is supported by the literature (Weisskirch et al, 2011).

Speaking another language often serves as a marker of a person's identity and distinguishes them from others who do not speak that language. It also serves as a critical tool between children and their parents. Children of immigrant parents communicate with their parents in the parents' native language for a variety of reasons. The process of children translating for parents who do not speak English is called language brokering and the children themselves are called language brokers. Many studies examine children and adolescent brokers but Weisskirch et al (2011) examined cultural influences upon college student language brokers. These participants were divided into groups of frequent, infrequent and non-brokers. The frequent language brokers scored higher on cultural heritage values, ethnic identity and acculturation as compared to non-language brokers. Some parents may not speak English and for many reasons, do not learn; therefore, they rely on their children to translate for them. Some children are fluent in their native language, yet do not language broker. Their parents speak both English and their native language, but chose to teach their native language to their children as a personal choice. Therefore, not all those who are fluent in their native language are necessarily language brokers. Some parents choose not to speak their native language to their children. This may be in an effort to help their child to assimilate or they simply do not want to put in the effort to maintain a second language in the home. Having to translate for a parent is likely related to socio economic status or

educational status. For example, if a parent is working as an unskilled laborer or is the primary caregiver at home, they are more likely to need a child language broker.

Whether or not their parents speak English proficiently, children of immigrants are often expected to continue to understand and speak the native language fluently. If others of the same heritage find out that a child does not speak the language, they often criticize or shame the parents for not teaching their child. This may occur in an overt or in a covert manner. In addition, if the child is a teenager or an emerging adult, others may attempt to persuade the child to take it upon themselves to learn the language. For many immigrants, maintaining the language is important in that it not only maintains ties to the family, but to the heritage culture as well. Socializing with and being a part of the community is important to many people, especially immigrants. Speaking the heritage language with others in the community is a critical component of community socialization.

Language is a component of any culture. Its importance may be derived from the fact that culture appears within the language itself. The way people speak a language, their tones and inflections, the accompanying gestures, facial expressions, slang terms and metaphors reflect the culture. For example, some Europeans use hand gestures during speech and tend to argue passionately. Some people who are from Arabic-speaking countries tend to speak loudly and quickly. Though this may sound as if they are arguing, they are having a normal conversation. People from Middle Eastern countries tend to get close to acquaintances during conversations, leaving little physical space. This is in contrast to many individualistic or Western cultures where speaking loudly, quickly and being close to someone is likely perceived as threatening or combative.

Cultural values may be thought of as spread out on a continuum. One end of a continuum is individualistic culture and the other end is the collectivistic culture. Many Middle Eastern countries' cultures are not entirely collectivistic; rather, they lean toward the collectivistic end of the cultural continuum. Generally, the individualistic culture and its values are independence, emphasis on personal identity, autonomy, and making personal goals a priority. The values of a collectivistic culture generally foster interdependence, emphasis on group identity, group harmony and accomplishing goals for the good of a group (Triandis, 1996). A main component of the collectivistic culture is protecting the sacred reputation of the family. Protecting one's personal reputation is not only for oneself, but for the family as well. The behavior and character of any one family member reflects upon their family's character. When any member behaves in a way that may be disrespectful or negative, they bring shame and negative attention onto the family. These behaviors, their contexts, and the consequences vary widely.

Universal struggles with emerging adults and their parents have to do with choosing a college, a spouse (dating), and a profession. In the eyes of many immigrant parents, these decisions should be made in a way that is consistent with heritage culture standards and values. People from other cultures often have negative views or stereotypes about American culture and values. Immigrant parents often will criticize their children or look down upon others who behave in a way they deem "American". The primary reason some foreigners have negative views about American people and their values is due to the differences between culture types. Therefore, acting "American" carries different negative meanings, depending on context. Independence may be misconstrued as selfishness. Decisions made without consultation may be misconstrued as disobedience. A second reason people have

negative views about American culture is that they have their own sense of ethnic pride. They may dislike other cultures as well but even having ethnic pride is universal. Even though many people recognize that good and bad people come from different cultures and countries, they often like to believe that their group is special and the best.

As previously discussed, the developmental task of emerging adults is identity formation. Emerging adults from a minority background attempt to master this task with an additional dimension. They may take on this task by attempting to formulate their identity in the context of two different ethnic backgrounds with competing values. As stated previously, “Ethnic identity also is a sense of belonging to an ethnic group, (Phinney & Rosenthal, 1992; Phinney & Rotheram, 1987) and has been referred to as a subjective experience of heritage culture retention (Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999).”

Hypothesis 3

The third hypothesis predicted that the three protective factors would be negatively correlated with depression and anxiety. Although anxiety was not found to be related to the protective factors, a negative relationship between depression and both ethnic identity (commitment scale) and familial ethnic socialization was revealed. The lack of a relationship between anxiety and the protective factors may be due to this sample not experiencing much anxiety. It may also be due to the items on the anxiety measure. Though most items inquire about general anxiety, some items are about anxieties specifically related to the school setting.

The significant negative correlation between depression and familial ethnic socialization, may indicate that strong messages about ethnicity from family may be a protective factor against depressive symptoms. Part of this relationship is likely due to simply

having strong family relations. Children who listen to and believe their family's messages are likely to have positive and strong ties to their families. Such strong support would likely buffer against the effects of depression.

The negative significant correlation between depression and the commitment scale of ethnic identity provides some support that strong ethnic identity may be one of other protective factors against negative mental health indicators, agreeing with the literature (Ritchie et al, 2013). A strong ethnic identity, as stated previously, may be viewed as a reflection of the sense of belonging to two groups: family and community. Both of these groups provide support and sense of self. Support helps protect or buffer from depressive symptoms. A sense of solidarity of self as well as acceptance of that self from others is likely to provide comfort and prevent the experience of negative depressive symptoms. Commitment likely provides greater certainty and control, both of which may provide an emerging adult with relief from hopelessness and helplessness: two hallmark features of depression. Religiosity was not found to be related to anxiety or depression in this sample of Middle Eastern emerging adults. This challenges some literature that states those who have higher levels of religious faith tend to have lower levels of depressive symptoms (French and Joseph, 1999; Laurencelle, Abell, and Schwartz, 2002).

Hypothesis 4

The fourth hypothesis predicted that the protective factors would be negatively correlated with the two risk factors, acculturative stress and ethnic discrimination. Although no relationships were found with familial ethnic socialization and religiosity, relationships between ethnic identity and acculturative stress, as well as between the two risk factors were revealed. No relationships were found between any protective factor and discrimination. The

positive correlation between ethnic identity and acculturative stress (both overall and the commitment scale), though subtle, is supported by the literature (Weisskirch et al 2011; Schwartz, Zamboagna, Rodriguez and Wang, 2007). The collectivistic Middle Eastern culture values are often the opposite of American values – maintaining an ethnic identity associated with collectivism while living and functioning in an individualistic society is not easy and takes some time and effort to navigate. Additionally, they may experience stress in knowing what situations or people with whom they can discuss matters such as politics.

The lack of a relationship between the protective factors and discrimination challenges the literature (Greene et al, 2006; Wong, Eccles, and Sameroff, 2003). There are a few points which may account for this. These two particular studies in the literature used adolescents. The majority of this study's participants come from areas where Middle Eastern populations have their own established communities, thereby decreasing the likelihood of experiencing discrimination. Indeed, there were very few reports of discrimination within this study's sample. The two risk factors, acculturative stress and overall discrimination, are both negative experiences with others that are directly related to the participants' ethnic background. Their correlation is supported by literature with Arab American adults (Moradi and Hasan, 2004), as well as Arab American adolescents (Ahmed, Kia-Keating, and Tsai, 2011).

Hypothesis 5

The fifth hypothesis predicted that a moderate level of acculturation as evidenced by the Integrated acculturation status would be positively correlated with self-esteem and negatively correlated with depression and anxiety. No relationships were found between the

level of acculturation and depression and anxiety. A negative correlation was, however, revealed between self-esteem and depression.

The degree to which an individual identifies with their heritage culture and/or American culture does not appear to have any relation to one's overall well-being in this study. This may be due to the nature of the construct of acculturative status. The continuum on which the statuses are measured may be wider and more detailed than research has shown. Additionally, there are likely other factors related to acculturation that were not examined in this study. For example, forming friendships is developmentally significant during childhood and is important throughout life. The number and closeness of friends, as well as if those friends are of the same ethnic background may play a role in acculturation and development. Another potential may be attending language or reading/writing classes of the ethnic background. Such a setting likely provides many forms of support: formal education, teaching of cultural values, meeting peers, and participating in an activity within the community.

None of the acculturation types had a relationship with depression and anxiety. This challenges the literature that youth aligned with American culture experience more problems Lau et al (2005), as well as the literature that those who endorse two cultures (Integrated status) have increased well-being and decreased psychological distress (Chung & Gale, 2006 and Chen, Chan, Bond, & Stewart, (2006) in Schwartz et al, 2010). The lack of a relationship between acculturation type and well-being may be due to many more participants who endorsed the integrated status versus the assimilated (identifying with American culture). The vast difference in the number of participants does not make for a fair comparison of groups. The lack of a result here may also be due to the absence of anxiety

within this study's participants. This finding may also be due to these emerging adults' communities. The areas in which they are living in may be helpful in the acculturation process. Had the participants been from communities where they are much less visible, the acculturation process would likely have been more difficult.

Hypothesis 6

The sixth hypothesis predicted that acculturative stress would be negatively correlated with self-esteem and positively correlated with depression and anxiety. Though there was no relationship with anxiety, expected correlations between acculturative stress and both self-esteem and depression were found. These findings are consistent with the literature among Arab American high school students (Ahmed, Kia-Keating & Tsai, 2011). Within Japanese college students, levels of stress were best predicted by self-esteem and acculturation level (Padilla, Wagatsuma, & Lindholm, 1985). The relationship between higher levels of acculturative stress and lower levels of self-esteem may indicate that pressure to assimilate negatively impacts how emerging adults perceive and value themselves. Acculturation has to do with fitting into groups: one's neighborhood, school, workplace, and community. The time and effort it takes to become comfortable with a new surrounding produces some acculturative stress. Difficult or uncomfortable experiences in attempts to acculturate may lower one's perception of themselves and could result in some feelings of helplessness or hopelessness (symptoms of depression). Middle Eastern emerging adults who experience higher levels of acculturative stress tend to experience more depression. One important aspect of acculturation is learning the new language. Differences between generations regarding English language proficiency and use have been found (Rumbaut, 2004). Though this study's main focus was not language proficiency or generational status, it is possible that

those participants experiencing high levels of acculturative stress are emerging adults who have lived fewer years in the United States. Thus, they may be at greater risk for personal and social problems than those who have lived in the United States for a longer period.

Hypothesis 7

The seventh hypothesis predicted that ethnic discrimination scores would be negatively correlated with self-esteem and positively correlated with depression and anxiety. Each of these relationships was revealed in this sample. Since the literature has found mixed results, these results support most research (Greene, Way and Pahl, 2006; Wong, Eccles, and Sameroff, 2003, Moradi and Hasan, 2004) and challenges other research that did not find an association between discrimination and anxiety (Rippy and Newman, 2006).

The finding between discrimination and self-esteem demonstrates that emerging adults' sense of personal worth is related to their perceptions of discrimination, a negative experience where others devalue that sense of self-worth. More experiences of ethnic discrimination in the *school setting* are correlated with greater anxiety. The anxiety measure asks mostly about general anxiety yet does have some anxiety items specific to the school setting. Interestingly, there were few students in the sample that reported experiences of discrimination. Therefore, this finding reflects the experiences of a few Middle Eastern emerging adults. Given that this finding was significant, it may indicate that this is indeed a problem. There may have been greater reports of discrimination if the ethnic discrimination measure had reflected Middle Eastern emerging adults' public experiences as opposed to school experiences.

Hypothesis 8

The eighth hypothesis stated that the protective factors would positively predict high self-esteem in emerging adults of Middle Eastern descent while controlling for age, sex, language proficiency, and generational status. None of the protective factors predicted self-esteem in this sample. This may have been due to the nature of the questions of the self-esteem measure. Those questions ask about the person's general sense of self-worth, not specifically related to ethnicity or belonging to ethnic group, belonging to family, or belonging to religious community. As seen in the first hypothesis, there was no correlation between the protective factors and self-esteem. Perhaps self-esteem is not the best or most universal indicator of well-being. Though studies cited in this paper discuss findings with well-being, the construct of well-being was examined using more than one measure. In addition, perhaps controlled factors, such as generational status and bilingualism, play a role in the relationship between the protective factors and self-esteem. As shown in the second hypothesis, bilingualism was correlated with both ethnic identity and familial ethnic socialization.

Hypothesis 9

The ninth hypothesis stated that high levels of self-esteem would negatively predict depression and anxiety. Though self-esteem did not predict anxiety, the prediction with depression was revealed. It is possible that this particular sample did not experience much general anxiety or did not view their anxieties as related to their sense of personal worth. This finding may also be related to the anxiety measure's questions, which tap into both internal and external worries. Within these Middle Eastern emerging adults, self-esteem significantly predicted depression. Each construct's measure assessed how much a person

values or devalues themselves. Since the depression measure taps into negative feelings associated with the devaluing of oneself, these findings are consistent with previous findings (Sowislo & Orth, 2013).

Interpretation of additional analyses:

The first additional analysis was two step-wise linear regression equations to examine the predictiveness of the protective factors of ethnic identity, familial ethnic socialization, and religiosity on depression and anxiety. None of the protective factors accounted for variance in depression and none of the factors predicted depression. There were no correlations with ethnic identity and religiosity and depression. Though significant, the correlation between familial ethnic socialization and depression was weak, thus further analyses did not yield significant results. The factors did not account for variance in anxiety not did any of the factors predict anxiety. As previously stated, anxiety does not appear to play a significant role in the functioning of these participants.

Second, a regression was conducted to test the moderation of acculturative stress and ethnic discrimination on self-esteem. Acculturative stress significantly predicted self-esteem whereas ethnic discrimination did not. While significant correlations were found between both factors and self-esteem, acculturative stress appears to better predict a participants' self-esteem. Examining the measures may help understand this difference in results. The acculturative stress measure asked participants to rate acculturative stressors whereas the discrimination measure asked for frequency of perceived experiences of discrimination in a school setting. It is assumed that the greater number of discriminatory experiences causes a higher degree of stress. A measure which asked about the stress associated with discriminatory experiences may have been a more accurate way of understanding the

relationship between discrimination and self-esteem. The stresses related to acculturation are powerful in their effect on Middle Eastern emerging adults' feelings of self-worth.

Third, to investigate whether differences existed on ethnic identity, familial ethnic socialization, and religiosity between participants based on gender, generational status and bilingualism, a series of t-tests were performed. There were no significant differences between males and females on mean scores for the protective factors, suggesting that gender does not play a large role with these constructs. No significant differences between American born versus foreign born participants' average scores with the protective factors may be due many more American born participants (92.1%) in this study. There were no significant differences in religiosity scores between bilingual and non-bilingual participants. Average scores for ethnic identity and familial ethnic socialization were, however, significantly higher for bilingual individuals than for the non-bilingual individuals. This result is consistent with prior results which suggested that language was a likely mechanism and component of ethnic identity and familial ethnic socialization.

Fourth, a one-way between subjects ANOVA was conducted to compare the effect of familial ethnic socialization on acculturation type. The amount of ethnic socialization from families was related participants' acculturation status. The separate type, on average, had significantly more familial ethnic socialization. This was followed by the integrated status. This socialization is about the transmission of messages about ethnic background from parent to child. Therefore, it is fitting that the participants who identify most with the culture their family is from has the highest familial ethnic socialization. Though they and the integrated status participants score significantly higher than the assimilated, as stated in the results,

these findings must be interpreted cautiously upon closer examination of the actual number of participants in each category.

The fifth and final additional analysis conducted was a multivariate analysis of variance (MANOVA) to determine if there would be one or more mean differences between acculturation type and outcome variables (self-esteem, depression, anxiety). It appears that the acculturation status is not likely responsible for changes in the outcome variables. Based on other results found in this study, acculturative stress appears to have a greater impact on these participants' well-being.

Clinical implications

In the field of mental health, patients are also referred to as clients. Clients seek treatment for a variety of issues and then offer not only their problem, but a large amount of information regarding themselves and their world. Besides the client's ethnic background, clinicians consider the same factors when understanding the client's problems, formulating and enacting a treatment plan. For example, their neighborhood, their family, amount of education, socioeconomic status, and support system are all valuable in helping understand the client and their presenting problems.

Based on the results of this study, clinicians should consider the findings in terms of the protective factors and risk factors. That is, they may wish to explore with a client if and how a factor affects them positively or negatively. Negative effects may be a part of the presenting problem and positive effects may be used as aids or strategies in treatment. For example, the protective factors of ethnic identity and familial ethnic socialization were each negatively correlated with depression. Understanding and encouraging growth within these constructs with a Middle Eastern client may be helpful in reducing symptoms of depression.

Understanding and coping with the risk factors of acculturative stress and discrimination may also be helpful in reducing symptoms of depression. This study has demonstrated that Middle Eastern emerging adults' personal difficulties are more likely to present as depression rather than anxiety. Consistent with this study's hypotheses, depression was positively correlated with both acculturative stress and discrimination. Acculturative stress and its origins for the client may be a part of the client's problems (i.e. how and if they fit into a group or fulfilling expectations). Accordingly, this can be addressed during the course of treatment in terms of what is within the client's control or not. For example, discussing how a client has little control over what others think and say about them is one possible intervention. Understanding and processing experiences of discrimination (in different contexts) may provide some relief for the client.

Depressed clients feel hopeless and helpless about themselves and their world. Accordingly, a client would have thoughts that they have little or no control over their stressor(s). Depressive disorders, like many other mental illnesses, are characterized by subconscious irrational thoughts that reflect some unconscious core negative belief. For example, if Middle Eastern emerging adults repeatedly experience events that are to a large degree out of their control, such as acculturative stress and discrimination, they may begin to experience a loss of security and acceptance from others. This leads to negative thoughts such as "I will never fit in" or "There is something wrong with me". Such examples of negative thoughts would reflect the deeper negative core belief of "I am not good enough" or "I am not worthy of love and acceptance". Middle Eastern and immigrant emerging adults often attempt to create a lifestyle where both heritage and cultural values co-exist in some harmony. In this effort, they have likely already recognized that they have limited control in

changing those cultural values. For immigrants, it is an additional aspect of the universal experience of growing pains and the developmental task of identity consolidation.

Another clinical implication would be to investigate a Middle Eastern client's support system and social circle. According to Maslow's hierarchy of needs (1943/1954), once our most basic survival needs are met at the first two levels, the third level is "love and belonging" which is the need to feel loved and belong with others (family, friends, romantic partners). The need to have the sense of belonging to a group is part of ethnic identity as well as familial ethnic socialization. Therefore, understanding a struggling clients' support system and encouraging stronger relationships with family or peers may be an applicable part of treatment.

Limitations of the current study

Due to data collection difficulties after the proposal, this study was changed from examining high school students to college students. Therefore, some measures were aimed at adolescents rather than adults. More specifically, the anxiety, depression, acculturation, acculturative stress and discrimination measures were normed with adolescents. Thus, these measures may not precisely reflect depression and anxiety within emerging adults. The discrimination measure in particular, inquired discrimination in the school setting and with peers; it did not inquire about discrimination at home or in public. Even after the change to emerging adults, obtaining a sufficient number of Middle Eastern participants was difficult and required many different avenues of recruitment, as previously stated in the Methods section.

The current study did not use a standardized bilingualism measure or standardized generational status measure. Had standardized measures been used, they may have provided

fuller understandings of bilingualism and generational status. Also, it would have allowed equal comparisons to other studies' findings. The narrow age range of most participants may provide limited information about Middle Eastern emerging adults. A greater number of participants that are represented through twenty-nine years of age would have yielded a broader understanding of this population.

On the ethnic identity measure (MEIM), it asked participants to fill in the blank to describe what ethnic group the participant belongs to. Its examples of labels, ("Some examples of ethnic groups are Hispanic or Latino, Black or African American, Chinese...Italian American, and Arab American") though often used to clarify questions, may have prompted some participants to respond in a way that they may not have if not prompted in this fashion. For example, some participants may not have included "American" in their ethnic self-label. Most surveys or documents that ask for respondents' ethnic background do not do so using a fill in the blank format and rarely offer additional words to help describe ethnicity.

Future studies

Other researchers who also wish to examine Middle Eastern emerging adults would use standardized measures that are aimed at adults. A greater total number of participants that also represented ages 22 to 29 would provide a clearer picture of the entire developmental stage of emerging adulthood. This could also provide a first wave for a longitudinal study to assess changes within participants. New hypotheses may include if protective factors predict (not just correlated with) depression and anxiety. Comparisons between emerging adults of Middle Eastern descent and other backgrounds with collectivistic values may shed light on similarities and possible differences. Also, comparisons between emerging adults who have

and who do not have higher education may illustrate exactly what effects the amount of education has on developmental processes and well-being. Another possible study could examine differences between emerging adults of developed and underdeveloped nations. Higher education appears to be the mechanism by which emerging adulthood was created and was extended. Therefore, the period considered emerging adulthood may necessarily be fundamentally different in other countries.

Humans are complicated and diverse - even when we can thoroughly study every member of a certain group, their behaviors and values are going to necessarily change with their environments, politics, economics, and over time. These changes range from subtle to drastic. Even within certain groups, such as Middle Eastern emerging adults, there are differences in their self-perceptions. Though research likes to examine differences, all human beings have just as many, or perhaps more, similarities than differences. We want to have meaningful relationships, be content with ourselves, and we strive to live healthy and happy lives.

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APPENDIX A

Demographic survey:

Please answer the following general questions about yourself:

1) What is your age? _____

2) What is your gender? (please circle) male female

3) What is your grade level? (please circle)

 freshman sophomore junior senior

4) If you live *without your parents' financial contributions*, what is your current income?

If you live *with your parents' financial contributions*, what is your parents' current level of income? (Please circle)

30,000 or under

31,000--49,000

50,000 -69,000

70,000 -89,000

90,000 -99,000

100,000 or above

5) How many years have you been living in the United States? (if you were born here and have lived here fairly consistently, simply write your age) _____

6) Is there another language spoken at home? (please circle) YES NO

7) If you said YES to #6, how well do you think you understand that language? (please circle)

Not very well Okay Pretty Good Excellent/fluently

8) How well do you think you speak that language? (please circle)

Not very well Okay Pretty Good Excellent/fluently

9) How many years have your parent(s) been living in the United States? (Please give your best estimate. If they do not live in the U.S. or are deceased, *write n/a*).

Mother_____

Father_____

10) What religion/beliefs do you identify with? Please circle and if applicable, write in denomination (i.e. Catholic, Protestant, Shiite, Orthodox, etc).

Christianity _____

Islam _____

Judaism _____

Atheist _____

Agnostic _____

Other (please fill in) _____

Ethnic identity: The Multigroup Ethnic Identity Measure

In this country, people come from many different countries and cultures, and there are many different words to describe the different background or ethnic groups that people come from. Some examples of ethnic groups are Hispanic or Latino, Black or African American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and Arab American. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be: _____

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

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

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

2) I have a strong sense of belonging to my own ethnic group. _____

3) I understand pretty well what my ethnic group membership means to me. _____

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

5) I have often talked to other people in order to learn more about my ethnic group. _____

6) I feel a strong attachment towards my own ethnic group. _____

7) My ethnicity is: _____

1) Asian or Asian American, including Chinese, Japanese and others

2) Black or African American

3) Hispanic or Latino, including Mexican American, Central American, and others

4) White, Caucasian, Anglo, European American; not Hispanic

5) American Indian/Native American

6) Mixed; Parents are from two different groups

7) Other (write in): _____

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

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

Depression and Anxiety: Beck Youth Inventory- Second Edition*Anxiety Inventory*

- 1) I worry someone might hurt me at school.
- 2) My dreams scare me.
- 3) I worry when I am at school.
- 4) I think about scary things.
- 5) I worry people might rease me.
- 6) I am afraid that I will make mistakes.
- 7) I get nervous.
- 8) I am afraid I might get hurt.
- 9) I worry I might get bad grades.
- 10) I worry about my future.
- 11) My hands shake.
- 12) I worry I night go crazy.
- 13) I worry people might get mad at me.
- 14) I worry I might lose control.
- 15) I worry.
- 16) I have problems sleeping.
- 17) My heart pounds.
- 18) I get shaky.
- 19) I am afraid that something bad might happen to me.
- 20) I am afraid that I might get sick

Depression Inventory

- 1) I think that my life is bad.
- 2) I have trouble doing things.
- 3) I feel that I am a bad person.
- 4) I have trouble sleeping
- 5) I feel no one loves me.
- 6) I think bad things happen because of me.
- 7) I feel lonely.
- 8) My stomach hurts.
- 9) I feel like bad things happen to me.
- 10) I feel like I am stupid.
- 11) I feel sorry for myself.
- 12) I think I do things badly.
- 13) I feel bad about what I do.
- 14) I hate myself.
- 15) I want to be alone.
- 16) I feel like crying.
- 17) I feel sad.
- 18) I feel empty inside.
- 19) I think my life will be bad.

Familial Ethnic Socialization Measure

Please rate (between 1 and 5) how much you agree with each of the following items.

1 = Not at all 5 = Very much

- | | | | | | |
|--|---|---|---|---|---|
| 1. My family teaches me about my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 2. My family encourages me to respect the cultural values and beliefs of our ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 3. My family participates in activities that are specific to my ethnic group. | 1 | 2 | 3 | 4 | 5 |
| 4. Our home is decorated with things that reflect my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 5. The people who my family hangs out with the most are people who share the same ethnic background as my family. | 1 | 2 | 3 | 4 | 5 |
| 6. My family teaches me about the values and beliefs of our ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 7. My family talks about how important it is to know about my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 8. My family celebrates holidays that are specific to my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 9. My family teaches me about the history of my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 10. My family listens to music sung or played by artists from my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 11. My family attends things such as concerts, plays, festivals, or other events that represent my ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |
| 12. My family feels a strong attachment to our ethnic/cultural background. | 1 | 2 | 3 | 4 | 5 |

Acculturation: The Acculturation, Habits, and Interests Multicultural Scale for Adolescents

Response Options for All Items

- A. The United States
- B. The country my family is from
- C. Both
- D. Neither

- | | | | | |
|--|---|---|---|---|
| 1. I am most comfortable being with people from . . . | A | B | C | D |
| 2. My best friends are from . . . | A | B | C | D |
| 3. The people I fit in with best are from . . . | A | B | C | D |
| 4. My favorite music is from . . . | A | B | C | D |
| 5. My favorite TV shows are from . . . | A | B | C | D |
| 6. The holidays I celebrate are from . . . | A | B | C | D |
| 7. The food I eat at home is from . . . | A | B | C | D |
| 8. The way I do things and the way I think about things are from . . . | A | B | C | D |

Acculturative stress: Societal, Attitudinal, Familial, and Environmental Acculturative Stress Scale for Children

INSTRUCTIONS: Below are a series of 24 questions that sometimes apply to young people your age who are members of different cultural groups and/or whose parents have come from different countries. Read each question carefully and then decide how stressful the question is for you personally using the “Degree of Stress Rating” from 1 to 5. However, if the question does not apply at all to you mark it with 0 for Doesn’t Apply.

Degree of Stress Rating:

1	2	3	4	5	0
Not Stressful at All	A Little Stressful	Somewhat Stressful at Times	Moderately Stressful	Extremely Stressful	Doesn’t Apply

- _____ 1. I feel uncomfortable when others make jokes about or put down people of my same ethnic background.
- _____ 2. I have more barriers to overcome than most people.
- _____ 3. It bothers me that family members I am close to do not understand my new values.
- _____ 4. Close family members and I have conflicting expectations about my future.
- _____ 5. It is hard to express to my friends how I really feel.
- _____ 6. My family is very close and does not want me to move away but I would like to.
- _____ 7. It bothers me to think that so many people use drugs.
- _____ 8. It bothers me that I cannot be with my family.
- _____ 9. In looking for a good job, I sometimes feel that my ethnicity or race is a limitation.
- _____ 10. I don’t have any close friends.
- _____ 11. Many people have stereotypes about my culture, ethnic group, or race and treat me as if they are true.
- _____ 12. I don’t feel at home in this country.

- _____ 13. People think I am unsociable when in fact I have trouble communicating in English.
- _____ 14. I often feel that people actively try to stop me from advancing.
- _____ 15. It bothers me when people pressure me to assimilate.
- _____ 16. I often feel ignored by people who are supposed to assist me.
- _____ 17. Because I am different I do not get enough credit for the work I do.
- _____ 18. It bothers me that I have an accent.
- _____ 19. Loosening the ties with my country is difficult.
- _____ 20. I often think about my cultural background.
- _____ 21. Because of my ethnic or racial background, I feel that others exclude me from participating in their activities.
- _____ 22. It is difficult for me to “show off” my family.
- _____ 23. People look down on me if I practice customs of my home culture.
- _____ 24. I have trouble understanding others when they speak.

Discrimination: School Discrimination Scale

Please circle the answer that best describes what school is like for you.

At school, how often do you feel...

1. ...that teachers call on you less often than they call on other kids because of your ethnicity?

Never (1)	A Couple of Times Each Year (2)	A Couple of Times Each Month (3)	Once or Twice Each Week (4)	Every Day (5)
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2. ...that teachers grade you harder than they grade other kids because of your ethnicity?

Never (1)	A Couple of Times Each Year (2)	A Couple of Times Each Month (3)	Once or Twice Each Week (4)	Every Day (5)
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3. ...that you get disciplined more harshly by teachers than other students do because of your ethnicity?

Never (1)	A Couple of Times Each Year (2)	A Couple of Times Each Month (3)	Once or Twice Each Week (4)	Every Day (5)
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4. ...that teachers think you are less smart than you really are because of your ethnicity?

Never (1)	A Couple of Times Each Year (2)	A Couple of Times Each Month (3)	Once or Twice Each Week (4)	Every Day (5)
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How often have you felt...

5. ...that teachers/counselors discourage you from taking certain classes because of your ethnicity?

Never (1)	Once or Twice (2)	Three or Four Times (3)	Five or Six Times (4)	More Than Six Times (5)
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How often do you feel...

6. like you are not picked for certain teams or other school activities because of your ethnicity?

	A Couple of Times	A Couple of Times	Once or Twice	Every
Never	Each Year	Each Month	Each Week	Day
(1)	(2)	(3)	(4)	(5)

7.... that you get in fights with some students because of your ethnicity?

	A Couple of Times	A Couple of Times	Once or Twice	Every
Never	Each Year	Each Month	Each Week	Day
(1)	(2)	(3)	(4)	(5)

8. ...that students do not want to hang out with you because of your ethnicity?

	A Couple of Times	A Couple of Times	Once or Twice	Every
Never	Each Year	Each Month	Each Week	Day
(1)	(2)	(3)	(4)	(5)

Self-esteem: Rosenberg Self-Esteem Scale

Below is a list of statements concerning your general feelings about yourself. If you strongly agree with the statement, circle SA. If you agree, circle A. If you disagree, circle D. If you strongly disagree, circle SD.

		STRONGLY AGREE	AGREE	DISAGREE	STRONGLY DISAGREE
1.	I feel that I am a person of worth, at least on an equal plane with others.				
2.	I feel that I have a number of good qualities.	SA	A	D	SD
3.	All in all, I am inclined to feel that I am a failure.**	SA	A	D	SD
4.	I am able to do things as well as most other people.	SA	A	D	SD
5.	I feel I do not have much to be proud of.**	SA	A	D	SD
6.	I take a positive attitude toward myself.	SA	A	D	SD
7.	On the whole, I am satisfied with myself.	SA	A	D	SD
8.	I wish I could have more respect for myself.**	SA	A	D	SD
9.	I certainly feel useless at times.**	SA	A	D	SD
10.	At times I think I am no good at all.**	SA	A	D	SD

Religiosity: Intrinsic/Extrinsic-Revised Religiosity Scale

Following are the items included in the I/R-R scale. All items are scored as follows:

1 = I strongly disagree;

2 = I tend to disagree

3 = I'm not sure

4 = I tend to agree

5 = I strongly agree

- 1) (I) I enjoy reading about my religion.
1 2 3 4 5
- 2) (Es) I go to church/mosque/place of worship because it helps me to make friends.
1 2 3 4 5
- 3) (I)** It doesn't much matter what I believe so long as I am good.
1 2 3 4 5
- 4) (I) It is important to me to spend time in private thought and prayer.
1 2 3 4 5
- 5) (I) I have often had a strong sense of God's presence.
1 2 3 4 5
- 6) (Ep) I pray mainly to gain relief and protection.
1 2 3 4 5
- 7) (I) I try hard to live all my life according to my religious beliefs.
1 2 3 4 5
- 8) (Ep)* What religion offers me most is comfort in times of trouble and sorrow.
1 2 3 4 5
- 9) (Ep) Prayer is for peace and happiness.
1 2 3 4 5
- 10) (I)** Although I am religious, I don't let it affect my daily life.
1 2 3 4 5
- 11) (Es) I go to church/mosque/place of worship mostly to spend time with my friends.
1 2 3 4 5
- 12) (I) My whole approach to life is based on my religion.
1 2 3 4 5

13) (Es)* I go to church/mosque/place of worship mainly because I enjoy seeing people I know there.

1 2 3 4 5

14) (I)** Although I believe in my religion, many other things are more important in life.

1 2 3 4 5

*Single item measures for that factor

**Reverse-scored

I = Intrinsic; Es = Extrinsic, social; Ep = Extrinsic, personal

ABSTRACT

ETHNIC IDENTITY, FAMILY ETHNIC SOCIALIZATION, RELIGIOSITY, AND
PSYCHOLOGICAL ADJUSTMENT IN MIDDLE EASTERN EMERGING ADULTS:
A RISK AND RESILIENCY FRAMEWORK

By

IREN ASSAR

May 2015

Advisor: Dr. Judy McCown

Major: Psychology (Clinical)

Degree: Doctor of Philosophy

The aim of the current study was to determine if protective and risk factors are associated with good or poor well-being within Middle Eastern emerging adults. The relationships among ethnic identity, religiosity, family ethnic socialization (protective factors), acculturative stress and discrimination (risk factors), level of acculturation, and self-esteem were examined using a sample of 152 Middle Eastern emerging adults. Results indicated that Middle Eastern emerging adults who reported higher commitment levels of ethnic identity experienced less depression. High levels of familial ethnic socialization were also associated with less depression. Participants who reported high levels of acculturative stress and discrimination experienced lower levels of self-esteem. High levels of acculturative stress and discrimination were also associated with higher levels of depression. A regression was used to examine if strong ethnic identity, familial ethnic socialization and religiosity positively predicted self-esteem. This hypothesis was not supported. These results are discussed in terms of a protective/risk factor framework as well as the developmental

stage of identity development. Bilingualism, generational status, and the differences between collectivistic and individualistic cultural values are also discussed.

Autobiographical Statement**EDUCATION**

University of Detroit Mercy	September 2004-present
Ph.D. Candidate , Clinical Psychology	
Master of Arts , Clinical Psychology	August 2008
University of Michigan-Dearborn	September 2001-May 2004
Bachelor of Arts , Psychology	
Schoolcraft Community College	September 1999- May 2001

POSITIONS AND EXPERIENCE**Clinical**

Summit Psychological Associates, Inc.	July 2009- June 2010
Position: <i>Intern Therapist & Examiner</i>	
3rd Judicial Court, Clinic for Child Study	September 2007-August 2008
Position: <i>Examiner</i>	
Center for Forensic Psychiatry	January 2008-July 2008
Position: <i>Examiner; Group Therapy Co-Leader</i>	
Oakland University	August 2006 – August 2007
Position: <i>Practicum Student Therapist & Examiner</i>	
University of Detroit Mercy Psychology Clinic	September 2005- August 2007
Position: <i>Student Therapist & Examiner</i>	

Teaching

University of Detroit Mercy Psychology Department	
<i>Instructor for Introductory Psychology</i>	September-December 2008

PRESENTATIONS

Blume, L., Assar, I., Hadied, L. (2007, March). Poster and paper presented at biennial meeting of the Society for Research and Identity Formation, Washington D.C.

RESEARCH

Associate Investigator	September 2005-2006
Project: The Co-construction of White Racial/Ethnic Identities in Families	
Supervisor: Dr. Libby Blume	