The influence of family on refugee and immigrant children's cultural adjustment: Can school intervene in this process?

Valery Chirkov

University of Saskatchewan, Saskatoon, SK

Koreen Geres

Walter Murray Collegiate Institute, Saskatoon, SK

University of Saskatchewan, Saskatoon, SK

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Abstract

This report presents the results of the interviews of 27 ESL teachers, school administrators and social workers together with the interviews of 104 immigrant parents and 70 of their children about their individual perspectives on the process of immigrant and refugee adjustment in Saskatoon, SK. Several groups of factors related to the ESL students' adaptation were extracted from the teachers' and administrators' interviews. These factors complement each other and justify improving the organization of ESL training and multicultural education. Interviews with immigrant parents revealed the role of such factors as motivation for immigration, expectations about their life in Canada, expectations about their children's future, life satisfaction and health. Religiosity and ethnic and Canadian identities were also analysed. It was revealed that immigrant and refugee children's adjustment related not only to their own identities, school integration and English skills, but also associated with their parents' motivation for migration and their parents' well-being. Implementations for the policies are suggested.

List of research assistants participated in this study

1. Vicki Angua African   a BA student, immigrated from Ethiopia; speaks Arabic and some languages;
2. Madhavi Latha Arla   a post-doc researcher, immigrated from India; speaks Hindi;
3. Valeriya Bravo   a Ph.D. student, immigrated from Ukraine; speaks Ukrainian and Russian;
4. Giti Caravan   a researcher, immigrated from Iran, speaks Persian;
5. Jing Chen   a post-doc researchers, immigrated from PRC, speaks Mandarin
6. Jaqueline de Guzman   a BA graduate; a project coordinator;
7. Leanne Enns   a BA student; speaks Spanish;
8. Shawna Jergens   a MA student and an ESL teacher; teachers' interviewer and a research assistant.
9. Rozalia Kasleder   a graduate student; immigrated from Romania; speaks Romanian;
10. Marcelo Lince   a graduate student; speaks Spanish;
11. Naima Mimayare Arabic,   a BA student, immigrated from Somalia; speaks Somali, Swahili, Italian, Kisiwahili;
12. Safaa Mould   a MA student; immigrated from Egypt, speaks Arabic.
13. Mina Niazi   a BA student, immigrated from Afghanistan, speaks Persian;

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Statement of the problem

Saskatchewan is not a major destination for the immigrants who come to Canada. Our province, with the population of 985,859, received 2,724 immigrants in 2006, whereas Canada received 251,649 immigrants the same year (Citizenship and Immigration Canada). The city of Saskatoon, with the population of 235,500, received 3,200 immigrants in 1996-2001 and 1,040 in 2006 (Statistics, Canada). The province now has thousands of immigrants of about 92 ethnicities and their well-being and the well-being and the adjustment of their children are important factors for the success of the province and of Canada in general.

There have been some studies on the adjustment of the ESL students in Saskatoon schools and very little research on the adaptation and integration of immigrant and refugee families in Saskatchewan and in Saskatoon. We were able to retrieve the following reports: (Epstein, 2006; Geres, 2001; Wiebe, 1999). Several national studies were also at our disposal: (Mulder & Korenic, 2005; Schellenberg & Maheux, 2007).

The presence of thousands of immigrant and refugee families in Saskatoon and the lack of systematic research of their adaptation and acculturation make this study an important and necessary endeavour to further advance our knowledge of the adaptation and integration of immigrants in Western Canada, which could increase the quality of the reception, settlement and organization of the adaptation of immigrant families in this region.

Our main focus is immigrant and refugee children (I&RC), who are at the center of attention of families, schools, immigrant and refugee receiving organizations, and of numerous researchers all over the world (Aronowitz, 1984; Danziger, 1971; Fuligni, 1998; Fuligni, 2004) (Ahearn & Athey, 1991; Hernandez & Charney, 1998; Lustig et al., 2004; Suarez-Orozco & Suarez-Orozco, 2001; Suarez-Orozco & Todorova, 2003).

There is no doubt that the family is the basic unit where acculturation process is shaped and moulded (Booth, Crouter, & Landale, 1997; Bornstein & Cote, 2006; Rumbaut, 1997; Szapocznik & Kurtines, 1995; Waters, 1997). The family is considered to be the basic bearer of the home culture traditions and values; it is a safe haven for children in a new and frightening world, and it also provides support and understanding for its members when they are in need.

The second important institution in I&RC adjustment is the school (Ready, 1991; Worswick, 2004). Schools are a primary socialization and acculturating institution for I&RC, they provide the knowledge of a new language, new general knowledge of various subjects, they introduce the cultural values, traditions, and ways of behaving of the people in the host society and provide a context for social interactions with the new environment. Family and schools interact in their influence on I&RC' adaptation (Seginer & Vermulst, 2002) and thus they should be studied together.

As such, I&R children, their families and school environment are the primary focus of our inquiry. With regard to the family environment we made emphasis on the following factors, among others: parents' migration motivation (Chirkov, Safdar, de Juzman, & Playford, accepted for publication, December 2007; Chirkov, Vansteenkiste, Tao, & Lynch, 2007); parents' cultural values and their expectations regarding children (Chun & Akutsu, 2002; Fass, 2003; Harkness & Super, 1996), parents' identity, their socio-economic status and overall well-being.

Children's adjustment is the primary focus of this study. The indicators of their adjustment include, but are nor limited to, the following parameters: children's well-being, health, academic status, perception of their family harmony, future career goals and academic motivation (*Birman & Trickett, 2001; *Birman, Trickett, & Vinokurov, 2002; *Ward, 2006; Fuligni, 1997; Lustig et al., 2004; Vinokurov, Trickett, & Birman, 2002).

The third component to be investigated in this study is the school-related conditions that influence the cultural adaptation of I&RC. Specifically, we will analyse the opinions and perspectives about I&RC adaptation of the ESL teachers, school administrators and social workers.

The goals of the study were:

1. To investigate the perception of ESL teachers and school administrators of the problems that the ESL students encounter.
2. To study the attitudes and opinions of parents regarding various aspects of their immigration and their children's adaptation to Canada
3. To study the attitudes and opinions of children about immigration, their relations with their parents, schooling and their adjustment to a new life.
4. To analyse the historical roots of the immigration of the different ethnic groups included in the study; to describe the cultural background of family relations, gender and parenting roles, the role of education, etc. in these groups.

Methodological considerations

This project is a study of the adjustment of children from immigrant families and the impact their families and schools have on this process. We intentionally avoid the word 'acculturation' because of its ambiguity, complexity and the criticism that the psychological approach to this phenomenon has had raised in the recent years. One of the serious concerns with the psychological approach to the study of acculturation has been about the search for universal laws in the acculturation process and the efforts of the researchers to identify one strategy as 'the best' for all immigrants to follow in order to be well acculturated. I personally believe that this is a futile and meaningless task. To avoid this trap we decided to avoid the term acculturation and avoid the paradigm suggested by acculturation psychologists to approach this phenomenon. This paradigm is directed toward discovering the acculturation universalities and consists not only of the quantification of all constructs and variables related to acculturation but also of ignoring the historical and cultural context of the immigrant groups under investigation and often collapsing all together the participants from different ethnic backgrounds and places of birth. After collapsing across different samples, the major forms of statistical analyses are conducted, including correlational, regression and factor analyses.

Another serious flaw of the psychological studies of acculturation is that the majority of this research has a confirmatory nature instead of being descriptive and exploratory. Psychologists usually propose hypotheses about various factors that could be related to acculturation and strive to test them using exclusively statistical methods. This hypotheses-testing orientation usually ignores the cultural, ethnic and historical contexts of the participants' immigration and strives, implicitly or explicitly, to establish universal regularities of acculturation. We believe that psychological studies of immigration should be more descriptive and aimed toward understanding what is going on with particular groups of immigrants at a particular time and in a particular country and community.

These considerations shaped the logic of our study and report. We divided our participants into six groups based on the geographical regions they came from and analysed them separately by group. For each group we provided a short socio-economic and political introduction to the region or countries they came from. Then we provided a brief description of the cultural values and traditions that shape family relations, parenting practices, gender roles and attitudes toward education. We believe that each group should be understood within the context of its heritage and history. Then we presented a description of each sample separately for parents and children to give a picture of the

attitudes and practices of each group of immigrants. We did this description in a comparative fashion, so the participants from different groups could be compared. We also conducted a preliminary correlational analysis within sub-groups of parents and children and across parents' and children's sub-samples to explore if there any relations between some immigration parameters and parents' and children's outcomes.

Interviews with Teachers and Administrators

Method

Procedure

The goal of these interviews was to explore the problems the ESL teachers and school administrators see with the regard to the adaptation of I&RC and to survey their opinions on how these problems could be alleviated. An additional objective was to discover the topics and issues that should be raised in the families' interviews. After obtaining the permission to do this study from both Public and Catholic School divisions in Saskatoon, the PI contacted the school superintendents, informed them about the study and got their permission to approach the teachers. The ESL teachers were approached personally or by phone, and the interviews were held at their school premises. The interviews were conducted by two interviewers: the PA and the research assistant, who is a Master's student at the College of Education and works as an ESL teacher part-time (see Appendix C for the structure of the interview with teachers). Typical interviews lasted for about 1 – 1.5 hours. All interviews were voice-recorded. After the interviews were transcribed, the transcriptions were sent to the interviewees and their comments together with the Transcription Release Forms were obtained. After all this information was received, 'Thank You' letters were sent to the teachers via email.

Sample

We interviewed 27 people: seven teachers from the Public School Division (4 women and 3 men; 4 from High and 3 from Elementary schools); 10 teachers from the Catholic School division (8 women and 2 men; 7 from High and 3 from Elementary schools); 7 vice-principles (2 women and 5 men; 2 from Public and 5 from Catholic schools divisions), and 3 social workers from the Saskatoon Open Door Society (all women).

Data analysis procedure

The transcribed interviews were analysed using the following procedure. Below is an instruction that was provided to the research assistants who did this analysis. Finally, all the analyses were done by one experienced RA, who interviewed the teachers together with the PI.

Instructions for the analysis of the transcribed interviews

The questions that we want to answer by analyzing these interviews are "What problems, difficulties and challenges do ESL students have in adjusting to Canadian schools? What roles teachers, families and communities play in this process?"

1. Copy the interview as a separate document and title it "Interview _00X_Analysis"; Write your name after the title and the time that you started and ended this work.

2. Divide the page into two parts: the left one title "Themes" and the right one title "Wordings". The right part should be broader. Insert page numbers.

3. Read the interview and got the overall impression of the conversation.

4. Start with the first theme: read the section of the interview that has a definite theme/topic/idea that the teacher wants to convey, for example, the role of a family, personality of a student; relationships with peers, etc.

     Identify this topic and write it in the left column under the "Themes" in italics. Word and present this topic is such a way, that it is clear from its title and the description what this theme is about. For example: if the teacher speaks about some families that don't understand that school attendance is mandatory and send their children to work, don't title this "School rules" but label something like this: "Attendance is mandatory; not all families understand this." The advantage of the second labelling is that it has all the important info to identify the problem, whereas the first label requires the researcher to reread the section in order to understand what 'school rules' the teacher is talking about.

     Use direct quotes to present the teacher's wording of this problem. Sometimes you may find it useful to underline the words that you think are important to identify the teachers' vision and understanding of the problem. After the quote write the page number of this quote from the original interview.

5. Cover all the topics of the interview. Be sure that you did not miss any of them by rereading the original transcript of the interview and comparing it to its analysed form.

6. If the same theme came up several times during the interview, combine these themes together in the analysed form in one place.

(The example of this analysis is provided in Appendix D).

     For **reliability** purposes, several interviews were analyzed by two independent RA and then the results were compared across two evaluators. After all the interviews were analyzed, they were

reread by a second person to confirm the consistency of the extracted topics. Unfortunately, we did not have financial resources to conduct the analyses of all interviewers by two independent RAs.

After extracting the themes from all interviews, the PI and the RA, who did the analysis, arranged these themes into several groups (see this grouping together with all the extracted themes in Appendix E) and calculated the frequencies of each theme and each group of themes by all interviewees, by teachers, by administrators, by the SODS workers, by men/women and by high school/elementary school teachers. We assumed that we could measure the relative importance of these themes by assessing the frequencies with which the teachers spontaneously raised these issues during the interview. Some of these themes were directly addressed by the interviewers, thus reducing the validity of this indicator. That is why we used these frequencies as only the proxies of the themes' importance and combined them with the qualitative analysis of the themes and their importance at each particular school. To have more detailed view of the results, the interested reader may look at the attached EXCEL files with the interview analysis. We provide here only a brief description of the most interesting findings.

Results: Themes and Topic Extracted From the Interviews

Teachers' experience and ESL training

Most of the teachers have very rich teaching experience that makes them well-suited for the ESL teacher position. But there was not enough formal TESL training: two teachers were unfamiliar with the ESL teaching when they started their job; two teachers did not have any format TESL training; two teachers took one TESL course and 4 teachers have SERTESL from the U of S.

Teachers' motivation and personal qualities

All teachers find this job emotionally very rewarding and demonstrate high intrinsic motivation for it. They all are very enthusiastic about ESL teaching and view it as a very important job.

Goals, teaching topics, and workload

The ESL teachers see the following as their important teaching goals:

a. *'teacher's goal is incorporating the student into society/becoming a part of the community/survival/culture/promote cultural sensitivity'* (11 teachers mentioned);

b. *'teacher's goal is educating them academically in English'* (10);

c. *'to help ESL students to do their best and feel good about themselves/promote self-confidence'* (6);

d. *'to builds relationships and makes students feel safe- factor in creating success'* (5).

e. *'To create good relationship with students, therefore increasing the rate of acculturation'* (4).

The teachers see their mission as a much broader endeavour than simply **teaching English**. **Cultural education** and **psychological support** are also important parts of their job.

This diversity of teaching goals has several implications:

1. With the limited recourses that all the ESL courses have, this goal's diversity may distract the ESL teachers from their primary task: to teach students English quickly and efficiently.

2. Many non-pedagogical goals require a lot of time and emotional commitment on the side of the teachers which may lead to their burnout.

3. Because of lack of education in cultural training and psychological support, they may do their work related to these domains inefficiently.

Related to this issue is the request of two teachers to *'have a support system/school contact person is a key to success'* because they simply don't have enough time to deal with all the problems that they as ESL teachers encounter. Here is a list of tasks that typical ESL teachers try to accomplish:

- teachers participate in registering the students and collecting basic information about their families;

- teachers collect basic health information;

- teachers prepare and try to translate general information for parents about the school and its requirements;

- teachers need to know all the cultures to understand the students;

- teaching the Canadian culture is part of the curriculum;

- teachers use school as a way to discuss language and culture;

- teachers provide sex, law, and drug education;

- ESL teacher's personal time is spent doing ESL work;

- teachers send a lot of homework for the student to do;

- teachers communicate and meet with parents.

If we add to this list that the number of ESL students is growing every year, then the bottom line is that these multiple goals make ESL teachers' jobs very stressful. By adding more ESL staff,

reducing classes, assigning more TAs for the ESL classes, providing ESL teachers with the up-to-date didactical materials and training manuals, the School Divisions could substantially relieve this stress.

Some other problems were mentioned:

- more technology and more resources (standardized tests, software programs, manuals etc.) are needed for the ESL courses;
- teachers are not prepared to deal with every subject ESL students learn; these subjects could be ethno-centric and not accommodating; they need TA to help to deal with the ESL students in the subject classes;
- the ESL program for pre-literate students is not adequate;
- the high schools need a better transition program for older students;

Social interactions among Canadian and ESL students and between ESL students

Teachers reported the presence of (7 teachers reported) and lack of (7) racism and discrimination relatively equally in their schools. Two related issues were raised regarding the relative isolations of ESL/I&RC: The general observation was that *'Canadian and ESL students don't mix together too much'* (6) and that *'large cultural communities create the basis for isolation and less integration for I&RC'* (6).

With regard to the attitudes of Canadian students toward ESL students the opinions were divided:

Pro: *'Canadian students are very supportive/accepting'* (4) and *'Canadian students feel uncomfortable if they haven't had diversity (ethnic) in their school-life'* (3);

Cons: *'Canadian students are not always accepting of older students in younger grades* (1); *'There are barriers between Canadian and ESL students'* (2); *'Canadian students are more ethno-centric'* (1); *'Canadian students are uncomfortable with ESL students'*(2).

Another insightful observation about ESL students interacting with Canadians: *'if a student is proud of their country or share about their country, they are viewed by Canadian students in a good light* (2) and *'if a student is from an authoritarian country, they are viewed by Canadian students in a more negative light'* (1). Also *'cultural pride promotes positive acculturation/adjustment'* (1).

Teachers also mention conflicts and aggression among ESL students even of the same ethnic background (1) and *the desire to avoid acculturating peers* (1); *there are problems with drugs among ESL students (*5), but, *'very few students become victims of violence'* (3); there are *'Peer support'*

groups (2). (1). *'Refugee students have a narrower social network in comparison to immigrant students'(1).*

Extra-curriculum activities

Most of the teachers strongly support the involvement of ESL students into sport activities, field trips and various extra-curriculum activities, which they believe support students' cultural adaptation, integration and English learning. This belief can be contrasted with the opinion of many immigrant parents that extra-curriculum activities are a waste of time, and they even encourage their children not to participate in them but to do more formal book-reading work instead (see the Results of Parents' interviews).

ESL students' school and work attitudes

The majority of the interviewees highlighted the high motivation of ESL students*: 'Students understand that to be successful they must know English/be educated; students value education, want to be successful'* (8) and *'ESL students have strong work ethics and motivation to be successful'* (7). The same thesis could be supported by the observations that *'much of ESL students' frustration is caused by their low speed of English learning, which holds back their general education and create communication problems'* (6). Only one interviewee mentioned that *ESL students don't value education and have low academic motivation* (1). Also it was mentioned that *'driven students learn quicker'* (1), that '*motivation is a key to success'* (1) and that *ESL students don't have long-term goals* (1), thus, *'looking forward is a key to success'* (1).

The teachers find that one of the obstacles for ESL students' success is the need for many of them to work part time and to help their families financially: *'jobs create problems in the classroom-sleeping, attendance, homework'* (4), *'financial support for students is a factor for success/acculturation'* (3).

Many teachers hold a belief that **good attendance** and **regular homework** are important formal perquisites of success for the majority of ESL students and that their family should support them (13).

Communication with families

Six interviewees wish they had better communication with parents (6). The most frequently mentioned problem is a lack of English language skills among immigrant parents, which prevents efficient teacher-parent communication (11). Five teachers think that their communication with parents is good (5). To maintain and improve this communication teachers contact parents by phone

(6), by mail (4) or use interpreters during Parent/Teachers Interviews (8). Communication with parents is important because it leads to conflict resolution, it helps them work together on the issues, and increases trust. Three teachers stressed that parents are willing to communicate with teachers (3).

School philosophy and the role of administration

Many interviewees believe that '*schools are welcoming to ESL students and adaptive to their needs*' (4), that '*schools are inclusive and do not segregate students*' (3), and that *schools' policies are build on the values of equality with regard to all students* (3). Regarding an administrative support 4 interviewees mentioned that *the Divisions (3 – Catholic and 1 – Public) are supportive* (4); that *the school administration is supportive* (1), but at the same time, another interviewee mentioned that '*the administrator doesn't know a lot about the ESL program*' (1).

Suggestions for improvement

'*Should lower student-teacher ratio/lower class size to promote* success' (8);

'*High school students should have a half year of straight ESL before integration and then part-time ESL and tutorials* (1);

'*Teachers want more family-education courses* (1);

'*Teachers want more information about available programs in the city*' (1)

'*The pressure of obtaining high school credits is detrimental for ESL students*' (1).

Factors that the teachers highlighted as important for the ESL students' adaptation

Age. Many teachers mentioned that there are differences in the adaptation of younger and older ESL students: younger students learn faster and are more adaptable (5), they are less selective with regard to friendship; conversely, older students hang out only with ESL students (1).

Special attention should be paid to the older students with little education experience because education is a real problem for them (2); '*students are placed with age-appropriate peers, regardless of educational background*' (3); '*The ESL program for pre-literate students is not adequate* (1) that '*Canadian students are not always accepting of older students in younger grades*' (1).

Gender. There is no consensus on what gender acculturates faster: three interviewees think that these are males (3) whereas two interviewees mentioned that girls are more open to acculturation (2); others support this claim by stating that '*Muslim girls are stronger here than in their home country*' (1), '*girls become more involved in the community*' (1) and '*girls are more accepting of themselves, but there are little issues between the girls*' (2). The biggest problems are culturally based gender stereotypes: '*1 Iraqi girl got engaged and dropped out of school*' (1); '*some girls have*

prearranged marriages with a boy from their community/home country' (2); *'some girls are not allowed to date/work (2); 'many girls can go swimming up until puberty'* (1); *'Iraqi girls are not allowed to go camping even if the teacher is there'* (1).

A serious problem is the interaction between male students from certain countries and female teachers: *'Some male students from different cultures (patriarchal cultures) have troubles dealing with a female teacher'* (8).

Country of origin and immigration status. It is important to remember that the body of ESL students consist of immigrants, refugees and international students and these three groups of students have different characteristics. Teachers mentioned 34 different countries from which their ESL students came. Most of the students came from Iraq (11) Afghanistan (11), Sudan (10), Somalia (10), and other African countries (5). One interviewee mentioned that *'Hispanic and Asian students acculturate quickly, Middle Eastern students do not'* (1) and *'students from Croatia and Serbia could not be taught ESL together due to the trauma'* (1).

Religion. There are students of different religious denominations: Muslims Christians and Buddhists were mentioned. Many Muslim families send their children to Catholic schools because they believe that some religion better than no religion: *'Students have strong faith, so some religion is better than no religion'* (1). Some teachers believe that *'religion can play a part in acculturation/unites people'* (3). Two teachers mentioned, nevertheless, that there could be *'friction between students from different cultures/religions'* (2). Two interviewees pointed that *'students are spiritual/have freedom to express their beliefs'* (2).

Motivation to acculturate and various reasons behind this motivation: *'some students are not driven to acculturate'* (2); *'Some students are driven to acculturate because their parents made huge sacrifices for them'* (1); *some are very driven to acculturate because they can't go back/want to move forward* (2); *'students don't want to go back to their home country- they want to stay in Canada'* (1); *'looking the same as other students is really important'* (1); *'students want to be Canadian, and not participate in multicultural day or have a dual culture'* (1)

Previous education. As was mentioned, the biggest problem for the teachers are the students with no or very little first language education: *'no first language education creates problems for students, the longer acculturating time- the better they know their first language/are educated in their first language, the better they learn English and the more confident they are'* (8). *About half of students got their first language education* [before coming to Canada] (1).

Personality. The most important personality traits that the teachers mentioned are **introversion vs. extraversion**, which mostly influence the social interactions and the speed of acculturation: *'extroverted students make friends quickly and therefore acculturate quickly'* (4); *'making friends creates a better adjusted, more productive individual'* (4); *'introverted students have a hard time making friends and stay home more and therefore don't acculturate, but learn the language quickly'* (3); *'Introverted students are not as happy'* (1).

The second important personal characteristic that was mentioned was the combination of **self-confidence, happiness and overall adjustment:** *'happy, comfortable, self-confident students are more successful (in the classroom)'* (4). Two teachers highlighted some causes of students' low self-esteem: *'students lack self-esteem when they are placed in age-appropriate grades if they lack education'* (2) **Psychological well-being** was also constantly mentioned: *'unhappy, struggling students build their English slowly* (1), *'happiness depends on how well students are settling in'* (1) and *'cultural sensitivity towards students will improve student well-being"* (1).

Psychopathology. There were two major concerns of the interviewees regarding various pathological deviations among the ESL students: **Post Traumatic Stress Disorder (PTSD)** and **Learning Disabilities (LD);** *'students have Post-Traumatic stress disorder'* (8) *'learning disabilities/Post traumatic stress are hard to diagnose because there is no testing for ESL students for at least 2-4 years'* (6) ; *'if a topic is covered many times and the student still doesn't understand it, that's an indication there is a learning problem'* (1). The major problems of handling these disabilities are the following:

- *'students have to get tested and have proof to get funding for post-traumatic stress disorder'* (1);
- *'teacher doesn't know how to design programs for learning disabled students'* (1)
- *'teacher ends up spending more time in the day with undiagnosed learning disabled ESL students'* (1);
- *'families don't identify their learning disabled children'* (1)
- *'teachers have to be careful of a 'learning disabled' label hanging over student's heads'* (1).

And the last difficulty is **behavioral problems:** aggression, bad social skills, etc.: *'some students have social skills problems, and those students are the ones that don't admit to previous*

trauma' (1); *'dealing with anger is different in different cultures'* (1); *'students who came from refugee camps did not bring the best social skills'* (1).

Support systems for ESL students. What is needed?: *'students need counsellors who speak their language'* (1); *'there is not enough ESL student support after high school'* (1), *'refugee students don't know what resources/support is available to them'* (1).

The majority of teachers mentioned the positive and constructive role SODS plays in organizing the support system for I&RC:

- *'Open Door [Society] is used for education settlement/explanation help'* (13);
- *'Open Door Society is used for translation"* (8);
- *'Open Door [Society] provides educational classes for parents, homework help and activities for the students'* (3);
- *'a SWISS worker through the Open Door Society is used'* (5);

Other organizations and institutions which were mentioned include: *'Kelsey offers ESL support' (*3); *'Social Services is involved'* (2); *'Mennonite Central Committee set up an apartment in the Appleby complexes- they have a kid's club'* (1); *'Saskatoon United Soccer Club'* (1); *'Kids Sport is used'* (1).

The role of families

Interviewees believe that the presence of a family is, in general, an important positive factor in students' adjustment: *'not being with parents may affect success and adaptation rate- family support creates successful students'* (4). But families' role is not always that straightforward: *'education is important to families with good education, and not important to those with no education'*(5); *'lack of English at home slows student progress'* (3); *'if parents are struggling at home/struggling to learn English, the students will struggle in school'* (1); *'if parents have a low-education, students have low motivation'* (1); It sound like that lack of English in the students' families is seen as a major negative factor: *'few parents speak English'* (7).

Interviewees reflect that among the immigrant families there are parents with good education and who are well-off as well as parents with poor education and low-paid jobs. Regardless of these differences, 7 interviewees mentioned that *'parents value education'* (7), but at the same time *'some families don't understand the importance of education' (*4).

Below are some factors with the family environment that could, by the interviewees' opinion, moderate the influence of families on their children adjustment:

Economic situation in a family

- *'if parents don't have jobs, students are more stressed'* (1);
- *'if parents have low motivation, students will have low motivation'* (1);
- *'students are not so open with their parents'* (1);
- *'some low-income-family parents force their children to work'* (1);
- *'The sponsoring family's expects the students to work in their family's business'* (2).
- *'some students work in their family business/for their family'* (1)

Cultural traditions

- *'parents are strict'* (2)
- *'parents keep students at home after school, don't allow them to socialize'* (2);
- *'one Muslim girl ran away from authoritarian father'* (1);
- *'parents have hit children, and then have been reported to Social Services'* (1);
- *'problems at school may lead to harsh discipline at home for the Iraqi students'* (1).

Six interviewees draw attention to unattended children, mostly from Africa (6).

Attitudes of various families to school and ESL education differ: *'parents are supportive of the school/ESL teacher'* (8), but at the same time *'some parents are not supportive of school/ESL teacher'* (1) and the reason is that *'parents don't understand schools, homework, lack English, are intimidated by school'* (7). *'If parents understand schools, homework and provide for and support their children, the children succeed'* (2).

Sometime, families' expectations regarding their children are high: *'the family expects high school ESL students to do well and go to university/high expectations/better opportunities'* (6). Some other concerns about families attitudes are:

- *'building trust with a family takes a long time, and is very beneficial'* (2);
- *'some parents are naïve about what's happening in their child's world'* (3)
- *'if parents adapt/acculturate well, the students will too'* (1);
- *'some parents fear a 'Canadian way' mentality'* (1);
- *'parents need life skills'* (1)
- *'Chinese parents want their children to have a lot of homework'* (1);

- *'if families need to relocate, education is not a priority'* (1) and als*o 'the government can't seem to retain families in Saskatchewan; the families use Saskatoon as a starting point'* (1);

- *'Muslim families are very connected to each other and want to maintain their culture and language'* (1);

- '*Sudanese families don't have a lot of outside support'* (1);

- *'Iraqi families have strong family units and a close-knit community'* (5);

- *'most Afghani families are single women heads of household, and stay close to each other'* (2).

Families' settlement is a special concern for many interviewees. And again the opinions vary: on the one hand, *'Living in the Meadow Green/Appleby areas are helpful because they are in their cultural group- a factor for integration and success'* (2) and *'The Appleby neighbourhood is truly a community' (*1), which provides support to newly arrived immigrants. On the other hand, settling many immigrant and refugee families in relatively isolated communities with a high concentration of immigrants has several disadvantages: *'Ghettos affect acculturation negatively'* (1); *'isolating families within cultural groups slows acculturation'* (2) and this hindrance happens because of the lack of English language usage in these communities; because of ethnic tensions which make these communities rough and even gang saturated. There should be a balance between providing families with ethnic support and isolating them in ethnic ghettos.

Conclusion based on the teachers interviews:

The main results and implementations for the policy were:

1. The quality of education in general, and the ESL training specifically, should be a priority not only for the education community but to the Provincial Immigration Policies as the friendliness of local schools and communities and the quality of education may become a powerful factor in attracting and retaining immigrants in the province.

2. Whereas ESL teachers themselves are very enthusiastic about their work, there are many organizational and technical obstacles that must be overcome before making Saskatoon schools the most attractive schools for immigrants arriving in Canada. Among them: ESL education is not a priority for school divisions, especially the Public Schools Division. ESL training is often mixed with cultural education, life preparation, homework assistance and main subject tutoring. As a result of this, the progress of learning English skills is slow, and consequently, students do not quickly

progress in their general education; ESL training should be very focused and language oriented, and some teachers even suggested having only ESL classes for the first half-year of new students' admissions; there is a high demand for the ESL programs for illiterate students and/or ESL student with little educational experience as well as for the 18-22 years old students with limited educational experience. Special attention should be directed toward assessing the skills and knowledge of incoming student together with their learning abilities/disabilities and other symptoms of psychopathology; more technical equipment is needed: computers, software, manuals; teaching assistants and more ESL teachers are required.

      3. Cultural sensitivity and tolerance training would be good for both Canadian and ESL students. These could be 1.5-hour 'talk in a circle' meetings every week each semester. Each session could be filled with specially designed exercises that address the difficulties experienced by the newcomers to Canada, the sources of cultural misunderstanding, the detrimental and destructive role of prejudice and discrimination, the role of ethnic identity in people's functioning, etc. These sessions may also include ESL students' stories about their immigration and refuge and sharing their experiences about the expectations and difficulties of adjusting to life in Canada. Programs for such training (for both adults and students) that have been developed by cross-cultural researchers in The Netherlands (Logger, Paulsen, & Rothfusz, 2006) and Russia (Lebedeva, Luneva, & Stefanenko, 2004; Lebedeva, Luneva, Stefanenko, & Martynova, 2003) could easily be adapted to the Canadian context. Some of these trainings could be conducted together with the teachers, both ESL and subject. They may learn there at least such a minor thing, but mentioned by almost all ESL students, as the correct pronunciation of ESL students' names.

      4. Parents need well-articulated information about Saskatoon schools: their education philosophy, mission and values; organizational requirements: scheduling, attendance, transportation, clothing, homework requirements, parent-teachers interviews etc. It is preferable that this information is presented in their native languages. Similar pamphlets should be prepared for the immigrant students.

      5. Parents also need several training sessions to discuss their expectations about their children's education, teachers' roles, and school administrators' duties. The training of cultural competence and parent-children relations in a new country could also be very helpful.

6. The needs of the families should be addressed depending on their members' SES, immigrant and employment status, motivation for immigration and some other parameters. Children's adjustment depends strongly on these factors and their parents' conditions.

Interviews with Immigrant and Refugee Families

Method

Family interviews were face-to-face structured paper-and-pencil interviews. For the family interviews we developed two schedules: one for parents and one for children. Pilot interviews were conducted by the PI with 8 parents and 2 children. They were conducted in English at the participants' homes for the purpose of testing the clarity of questions, their relevance to the participants' experience and the ability of the participants to understand them. After these pilot interviews, the interview was shortened; several questions were reworded and regrouped.

The interview for children had 54 questions (Appendix A) and for parents had 65 questions (Appendix B). In addition, the interviewers were advised to rate their impression of the interviewees, their relations among each other and the overall impression of their families.

Participants' recruitment

Participants were recruited from different sources. Firstly, the researchers contacted the local high schools in the Catholic and Public systems that provided ESL course to newly migrated students. Upon receiving permission from the respective school boards, ESL teachers were informed of the purpose of the study. The researcher provided the ESL teachers with invitation letters to immigrant families asking their consent regarding being contacted about participating in this study. This letter was written in English and also translated into the families' native languages (Arabic, Dari, Spanish, and Somali). Teachers distributed these letters to the students, who upon obtaining consent from their parents (with their contact telephone numbers), returned the letter back to the teacher. The teacher then notified the researchers about the willing families. In addition, the researchers also held presentations in the classroom to inform ESL students directly about the purpose of the study, and to request their family's' participation. The presentations were done with the aid of an interviewer who presented the study in the students' native language (Arabic).

Contacts through various community organizations were also utilized. Family contacts were obtained through active members in immigrant and culturally based organizations, such as the Saskatoon Open Door Society, International Women of Saskatoon, the Russian Cultural Club, and

the Islamic Association of Saskatchewan. Where applicable, presentations about the study were also conducted at these organizations. An interviewer would accompany the researcher to provide insight into the study and to act as a representative for their cultural community. As with the schools, letters for consent to contact families were provided to the employees or volunteers at these organizations. If it was not possible to obtain written consent from willing family members, verbal consent was obtained. The organizations would contact the researcher with a list of potential family names that was obtained either through the consent to contact form or through verbal agreement.

Lastly, the interviewers for this study also played a crucial role in recruiting families. As native speakers of their respective languages, the interviewers acted as representatives for this research project within their respective cultural communities. By asking their family members, friends, and cultural organizations to participate in this study, the interviewers acted as bridges of communication between the researchers and the different cultural communities. As well, interviewers asked participants upon completion of the interviews if they knew of any families who would or might qualify for this study. Interviewers would contact these potential families via phone to inform and obtain permission from the parents for the family's participation. Thus, the snowball sampling was successfully utilized.

With the exception of personal contacts, the researchers provided interviewers with a list of families willing to participate in the study. The interviewer would then contact them via phone. Usually speaking to the parents or other adults, the interviewer explained why and how their name was obtained, what the purpose of the call was, and summarized the details of the research. If the family agreed to meet, interviewers scheduled a meeting based on the family's availability. Upon their initial meeting, most interviewers were able to conduct their interviews with each family member. Most interviews were conducted in the families' homes. However, in instances where a participant preferred to meet outside their house, arrangements were made to meet in a neutral location of the participant's choosing (e.g., small coffee shops, a friend's houses). Interviews were also conducted in the native language of the participant, unless he or she requested it to be done in English.

Family members were interviewed from September 2006 to October 2007. Interviews for children and parents lasted anywhere from 45 to 120 minutes, and were done separately for each participant (e.g., the husband was interviewed at a separate time from his wife). Although the children were interviewed privately, some children preferred their parent to be present for the course

of the research session (or vice versa). In such cases, the parent was within earshot during the interview, but did not actively participate in the child's interview.

To protect the identity of families and their family members, a numerical coding system was utilized. Families were assigned numbers. Parents were coded as 1 for fathers and 2 for mothers. Children were coded 3 and higher. For example, if a family was assigned family ID number 8, and three kids and both parents participated in the study, coding for each family member would have been 81 and 82 for father and mother interviews, respectively, and 83 to 85 for the three children. This coded information was kept separate from the actual interviews.

Regardless of whether the family completed the interviews, they were given a small token of appreciation (a pocket calculator with a pen in a case with the University of Saskatchewan logo) for their willingness to meet with the interviewer. As well, every family member was given a pen with the University of Saskatchewan logo to acknowledge their personal contribution to the study. After completing the family interviews, the interviewers provided the researcher with the family's name and address to send out "Thank you" letters. These thank you letters were provided in English, and also translated into the families' native languages (Arabic, Chinese – simplified and traditional, Dari, Somali, and Spanish). In instances where the family invested a great deal of time and information, interviewers were able to recommend giving them another small token of appreciation for their participation (e.g., a gift certificate for a pizza restaurant).

(All invitation letters and related materials are presented in Appendix F).

Children's interview content

Demographic information

We asked the children the following questions about their demographic: gender, age, place of birth, time of arrival to Canada and with whom they arrived? With whom do they live now? What is the composite of their immediate and extended families back home and in Canada? We also asked what school do they attend in Saskatoon? What grade they were placed in? and Whether they are enrolled in ESL classes? Finally, we asked whether they work or not? Where do they work? What do they do? How many hours a week do they work and what is their work schedule?

Identity and Languages

Children's *identity* with their ethnic heritage and with Canada was assessed in several ways. Participants rated their *ethnic identity importance* on a scale of *1 (not very important)* to *5 (very important)* (see Appendix A, item #19). They also answered a 9-item Social Identity Scale

(Ellemers, Kortekaas, & Ouwerkerk, 1999), which include 3 items on Self-categorization (e.g., *'I identify with other members of my group'*), 3 items on Commitment to the Group (e.g., *'I would rather belong to the other group'* (reversed) and 4 items on Group Self-esteem (e.g., *'I think my group has little to be proud of'* (reversed).

These items were answered using the following scale: *1 – disagree, 2 – hard to say, 3 – agree* and then averaged (Appendix A., items #20.1 - 20.9). Participants also rated five items pertaining to the importance of maintaining their ethnic identity as an adult (*ethnic acculturation orientation,* see Appendix A, item #24.1, 24.3, 24.5, 24.7, 24.10). Items such as "When you become an adult, how important do you think it will be for you to live according to your cultural traditions, rules and values?" were rated on a scale of *1 (not at all)* to *5 (very much).* An *ethnic identity index* was calculated by summing up the averages of the ethnic group identification and ethnic acculturation orientation measures. Scores ranged from 1 to 8, with a midpoint of 4.50, with a higher score indicating a desire to maintain one's ethnic identity. Additionally, participants were asked to answer how often they engaged in *ethnic activities,* such as eating ethnic food or attending parties or social gatherings for their ethnic group, on the following scale: *0 – never, 1 – 1 to 2 times a week, 2 – 3-5 times a week, and 4 – almost every day* (see Appendix A, items #15.a and 15.b). Responses for both items were averaged.

Children's *Canadian identity* refers to how they presently feel about being a Canadian and whether they wish to maintain a Canadian identity in the future. Participants were asked to agree or disagree with four items regarding their *Canadian identity* (e.g., *'You feel good about being Canadian'*; see Appendix A, items #22.1 to 22.4), where *1- disagree, 2-hard to say*, and *3-agree*. The second measure asked participants to rate five items pertaining to their willingness to maintain their Canadian identity (*Canadian acculturation orientation,* see Appendix A, items #24.2, 24.4, 24.6, 24.8, 24.9).* Items such as "When you become an adult, how important do you think it will be for you to identify yourself as Canadian?" were rated on a scale ranging from *1 – not at all* to *5 – very much,* and then averaged.

A *Canadian identity retention index* was created by summing the measures of Canadian identification and Canadian acculturation orientation. Scores ranged from 1 – 8, with a midpoint equals 4.50. Thus, a low score indicated less desire to maintain Canadian identity, whereas a high score indicated the opposite. Participants were asked four items regarding how often they engaged in *Canadian activities*, such as watching movies in English or attending Canadian parties (Appendix A.,

items #16a to 16e). These four items were rated on the following scale: *0 – never, 1 – 1 to 2 times a week, 2 – 3-5 times a week, and 4 – almost every day; midpoint = 2.00* and then averaged.

        Languages. First language (Appendix A, items #14a to 14f). The desire to maintain their native language was measured by one item: *"Do you want to keep and maintain your native language?"* which was rated from *1 - not at all* to *3 - as much as possible*. As well as desire, participants were also asked to report the number of times per week they engaged in first-language maintenance behaviours. Five items, such as *"Do you read books in your native language?"* were rated on a scale of *0 - never* to *4 - almost every day* and averaged. Scores of 2.00 or higher demonstrate frequent engagements in ethnic language maintenance behaviors, whereas scores lower than 2.00 demonstrate the opposite. *English language* usage was measured by asking participants' to rate nine items about their ability to speak and understand English in various social settings (e.g., speaking English at school or on the phone, understanding English in the media or during class; see Appendix A., items #17 and #18). These items were rated on a scale of *1 - not at all* to *5 - very well*. Scores were created by averaging the items. High scores indicate strong English abilities (3.00 or higher), whereas low scores indicate the opposite.

Social network and support

        Social network. To assess children's social network, they were asked to report the number of co-ethnic, Canadian, and other ethnic friends they had (Appendix A., items 25-27). In addition to friends, participants were asked whether or not they had relatives living in Canada (Appendix A, items #12.1- 12.2). If they responded *yes*, participants were asked to rate the question, *"How close are you with your relatives?"* on a scale of *1 - not close at all* to *3 - very close*.

    The *social support* measure assesses the participants' emotional support from friends, various family members, and teachers (Appendix A, items #29-31). Participants were asked who they turned to with regards to three issues – school problems, personal problems outside the family, and family-related problems. Participants answered *yes* or *no* regarding who they turned to for help. Eight possible candidates were presented: no one, friends, boyfriend or girlfriend, mother, father, other family member or sibling, teacher, and other, which they were asked to specify. Thus for each issue, an individual had a maximum of 8 possible support units with a minimum = 0).

Family relationship

        The relationship between parents and children was assessed with several measures. First, 26 items measured the *frequency* and *emotional intensity of arguments* (Appendix A, items # 32.1 to

32.27) that took place between children and their parents within the past month (e.g., arguments about choice of friends, fighting with siblings, schoolwork, lying) (Rueter & Conger, 1995). Children were asked to indicate 0 – *No* or 1 - *Yes* if they had had such an argument with their parents (*range = 0 – 26*). If an argument had occurred, children were asked to rate the emotional intensity of the argument on a scale of *1 (no emotions)* to *5 (very emotional)*. Averages of 3.00 or higher indicate that arguments with their parents were very emotional, whereas ratings of 3.00 indicate that the arguments were not. *Family harmony* (Appendix A, items #33.1 to 33.10) (Moors & Moos, 1981) was measured averaging the responses of ten true or false items (*1- false, 2 - hard to say, 3 - true)*. For example, children rated items such as "Family members really help and support one another," and "We argue a lot in our family" (reverse-scored). High scores (2.00 or higher) denote harmonious family relations, whereas lower scores (less than 2.00) indicate discordant family relations. Finally, participants rated their level of *family happiness* using the scale *1 – very unhappy* to *5 – very happy* (see Appendix A, item #34).

Educational attitude, motivation and school environment

   Academic attitude was measured by averaging two items: "How important is it to go to school?" and "How important is it to get an education?" (Appendix A, items #38 and 39). Both items were rated on a scale of *1 (not at all important)* to *4 (very much important)*. Those participants who rated these items 2.50 or higher indicated a more positive attitude towards school, whereas a lower score indicated the opposite. *Academic success* was measured by averaging two items: "Are you satisfied with your success at school?" and "What is your grade point average?" (Appendix A, items #36 and 37). The first item was rated on a scale of *1 - not at all satisfied* to *4 - very satisfied*. For the second item, participants were asked to report their grade point average by selecting one of the following choices that best reflected their academic performance: (1), their average is between 50-59%, (2), their average is between 60-69%, (3) their average is between 70-79%, and (4) their average is between 80-100%. Individuals whose scores were 2.50 and higher were deemed academically successful.

   Children were also asked to indicate their perception of *school support* from different school officials (Appendix A, items #44.1 to 44.4). The children were asked to indicate the level of helpfulness from these school officials on a scale of *1 - not at all helpful* to *5 - very helpful*. School support scores were calculated by averaging the ratings. Thus, scores lower than 3.00 indicates low

levels of support from school officials, whereas scores 3.00 or higher indicate good support from school officials.

The *school integration* measure consists of 15 items designed to assess the participants' feelings of acceptance at their school (Goodenow, 1993) (Appendix A, items #48.1 to 48.15). Participants disagreed or agreed with statements such as "You really feel like a part of this school" and "Teachers here are not very interested in people like me" (reverse scored). The scoring for each item ranged from *1 (disagree), 2 (hard to say),* and *3 (agree).* Averaging scores of 2.00 and higher indicated better integration, where as scores below 2.00 indicated that the individual felt less integrated at their school.

Motivation for academic behavior (Ryan & Connell, 1989) was assessed by measuring the five different types of motivation: *Intrinsic motivation* for school indicates that the child finds school an exciting, interesting and challenging activity. (e.g., going to school for enjoyment and to learn new things), where as *identified motivation* indicates that the children are personally committed to going to school, and believe it is important. *Introjected motivation* represents the motivation that seeks approval and avoids guilt (e.g., going to school because others expect them to and they will feel shame or guilt if they do not). *External regulation* indicates that the children feel external pressures (e.g., they will be in trouble if they don't go to school). Lastly, *amotivation* represents a lack of motivation (e.g., they never thought about why they go to school). Two questions – "Why do you go to school?" and "Why do you do your homework?" were presented to the children participants (see Appendix A, items #49 and 50). Each type of motivation was rated on a scale ranging from *1 - not at all because of this reason* to *5 - completely because of this reason.* Scores for each type of motivation were created by averaging the rating for both questions (e.g., the intrinsic motivation ratings for school and homework). Higher scores (3.00 or higher) indicate high levels for that particular type of motivation, whereas lower scores (lower than 3.00) represent the opposite. The *Relative Autonomy Index (RAI)* was calculated based on the following formula: 2*Intrinsic + Identified – Introjected – Extrinsic*2. A positive score represents the prevalence of autonomous motivation (intrinsic motivation and identified regulation combined) over controlled motivation (external and introjected combined) for the pursuit of education, and vice versa in the case of negative scores.

Finally we measured *Daily Hassles* of immigrant adolescents at school (Vinokurov et al., 2002) by presenting to participants 34 hassles that immigrant students may encounter at school and

asking them to evaluate if these have happened to them in the last month: *Yes* or *No* and if Yes, *"How big was the problem?"* *1 – not at all a problem* to *5 – a very big problem.* The overall score for problematic behaviors at school was calculated.

Well-being

Children's psychological well-being was measured by assessing their *self-esteem* (Rosenberg, 1965) (Appendix A, items #23.1 to 23.6). Participants agreed or disagreed with six items (e.g., "You feel useless at times" [reverse-scored] and "On the whole you are satisfied with yourself"). Scoring for each item was as follows, *1-disagree, 2-hard to say, 3-agree.* Higher scores ($X \leq 2.00$) demonstrate a healthy sense of self, whereas lower scores (*X > 2.00*) indicate low self-esteem. Additionally, the participants were asked to rate their *happiness* on a scale of *1 (not very happy)* to *5 (very happy).*

We measured children's *physical well-being* by 22 items (Green, Walkey, McCormick, & Taylor, 1988) (Appendix A., items #51.1 to 51.22) reflecting various psycho-somatic symptoms, such as headaches, loss of interest in everything, and difficulty sleeping. We asked participants if they experienced them during last month: Yes or No, and, if Yes, "How severe were these symptoms?": *1- not at all strong* to *5 - very strong.* The severity of the symptoms was averaged (*range = 0-5, midpoint = 2.5*).

Parents' interview content

Demographic information

The following questions were asked to assess some demographic variables: What country and When were you born? What country did you reside in before you moved to Canada? Ethnic background: What is your first language and do you speak any other languages; what is your gender and marital status. We also asked participants when they arrived in Canada, What their immigration status was in their home country, and whether or not they are a citizen of Canada right now.

Motivation for migration

Parents' motivation for migration was assessed in two parts – their self-determination and goals for migrating (Chirkov et al., 2007). The measure for self-determination for migration, which was based on the premises of the Self-Determination theory (Ryan & Deci, 2000), consisted of five items differentiating between the types of motivation regulation (Appendix B, items 22a-22e): **Intrinsic motivation** represents the type of motivation that is based on the perception that moving abroad is an exciting, satisfying, interesting, and challenging opportunity (example: *'22e. Could you*

say that you moved because it was interesting and exciting to move to a new country?). A decision based on deliberate considerations of different options before immigration and a feeling of responsibility for this decision is represented by **integration regulation** (example: *22d. Could you say that you though a lot about moving to Canada, considered different options and willingly made this decision? That you feel responsible for consequences of this action?)* A personal commitment and the personal importance placed on migrating to another country is **identified motivation** *(*example, *22c. Did you feel that you moved to Canada because you personally believed it was important and right thing to do?).* **Introjected motivation** represents the type of motivation resulting from internal pressures to meet others' expectations, such as avoiding guilt and seeking approval and recognition (example: *'22b. Did you feel that you were moving to Canada because of the expectations of other people around you, your relatives and friends? That this move was expected of you by others (relatives, other people in your home country) and if you would not have done this, you would have experienced guilt, shame or anxiety?').* Feeling external pressures to migrate due to the demands of life circumstances represents **external regulation** (example: *'22a. Did you feel that you were forced by life circumstances to migrate? That if you have not done this, your family and you would have serious problems? That you expected also to get substantial tangible benefits/rewards for this move?').* These five items were rated from 1 - *definitely not because of this reason)* to 4 - *definitely because of this reason.* The *Relative Autonomy Index (RAI)* was calculated using the formula: 2*Integrated + Identified – Introjected – Extrinsic*2. A positive score represents the prevalence of autonomous motivation (integrated regulation and identified regulation combined) over controlled motivation (external and introjected combined) and vice versa in the case of negative scores.

Goals for migration were assessed by 17 items, rated on a scale of *1 - no*, *2 - hard to say,* and *3- yes;* see Appendix B, item 24*).* They were: 1. to avoid external circumstances, 3-items: *To escape a dangerous and life-threatening situation, a very bad economic situation, and discrimination;* 2. to provide opportunities for their children, 3-items: *To provide good opportunities for safety, education and career choices;* 3. to provide opportunities for oneself and other family members, 5-items: *Regarding professional development, education, and occupations; and* 4. to provide opportunities for self-development, 4-items: *To learn about another culture, learn English, make more money, better one's abilities and skills, and to see the world.* Responses were averaged for all four goal types.

Thus, if a respondent scored 2.00 or higher, this indicated that that they migrated strongly for that reason, whereas lower scores indicated the opposite.

Parents' *satisfaction with their decision to migrate* and *their freedom in making this decision* were also assessed (Appendix B, item 22f and 23, respectively). Participants rated the statement, "How satisfied are you with your decision to move to Canada?" on a scale of *1- not at all satisfied* to *5- completely satisfied*. Participants' control over their decision to move to Canada was measured by the statement, "To what extent was the decision to move to Canada your personal decision, a decision you felt relatively free in making" on a scale of *1 - not at all free* to *5 - completely free to make the decision*. In addition, parents were asked to rate their level of overall agency 1 – *not at all* to 5 – *a great deal of free choice* on the item: "How much freedom of choice and control do you have over the way your life turned out?"(see Appendix B, item 39).

Expectations about Canada. Parents rated one general item regarding their overall expectations about life in Canada being met *1 - not at all* to *5 - completely*. In addition, eight specific domains about life in Canada (e.g., about personal safety, children's education, professional development) were rated on the same scale (see Appendix B, items #31 and 32).

Expectations with regards to their child(ren)'s acculturation were also assessed. The item, "Do you want your children to become Canadians and fully assimilate into Canadian culture, or do you want them to remain [ethnic group]?" was rated on a scale of *1 - I want them to remain fully [ethnic group]* to *5 - I want them to become Canadian;* see Appendix B, item 51. Additionally, parents rated the importance of having their children maintain eight specific cultural values and practices (e.g., dating, family relationships, food, education) on a scale of *1 - I don't want it at all* to *5 - I want it very strongly;* (see Appendix B, item #52a to h). Parents were also given the option of answering "It's *up to the children.*"

Education expectations and school involvement

Parents were asked several items regarding the importance and expectations regarding their child(ren)'s education in Canada (Appendix B, items #47, 48). The item "*How important is education for your children's life success"* was rated from *1- not at all important* to *5 - absolutely important*. Parents were also asked what level of education they expected their child(ren) to attain. Expectations ranged from *no education* to *post-graduate degree.*

In addition, parents were also asked two items regarding their involvement with their child(ren)'s schooling: "Do you talk with your children about school?" which was rated from *1-*

almost never speak to *4 - almost every day* and "Do you help them with their homework?" which was rated from *0 - no* to *3 - every day; (*see Appendix B, items #53 and 54, respectively*).* Three items measured their interaction with school officials – how often they visited the school, how often teachers or school administrators visited their homes, and how often teachers or school administrators called them (Appendix B, items #56 to 59). These three items were averaged to measure the parent's level of involvement and interaction with school officials. Four open-ended questions asked participants to compare the education system back in their home country to the one in Canada and highlight the advantages and disadvantages of both of them (see Appendix B, items 60 to 63.). Lastly, we asked parents "What could teachers and schools' administrations do to better serve the needs of your children and your family?" (Item 64).

Identity

   Ethnic identity (Appendix B, items #4, 6, 7). The importance of the participant's ethnic background and ethnic identity were rated on a scale of *1- not very important* to *5 - very important.* The two items were averaged together to create an *Ethnic Identity Index (EI,* range: 1.00-5.00, midpoint = 3.00).

   Canadian identity (Appendix B, item #40). Parent's were asked to rate one item regarding their Canadian identity: *"To what extent do you feel yourself as a Canadian?"* on a scale of *1 - not at all* to *5 - completely.* Additionally, their willingness to stay in Canada or return to home country was rated: "Willing to stay," "Willing to move back," or "Have not decided yet" (Appendix B, item #41).

Social network

   The social network for parents was assessed by asking the following questions: *How large is the size of their ethnic community in Saskatoon? How many co-ethnic friends do they have, and Are they close-knitted with any co-ethnic friends?* (Appendix B, item #44 - 46). A *Social Capital Index (SCI)* was calculated by multiplying the parents' number of co-ethnic friends by how close-knitted they were. A higher SCI indicated a strong social network, whereas a lower SCI indicated a weak one.

Language proficiency index

   Parents' ability to express themselves in English was measured by two items (Appendix B, item #10) which were rated on a scale of *1* to *5.* Additionally, six items were presented to assess the participants' ability to understand English in specific situations (Appendix B, item #11). Each item was rated from *1 - not at all* to *5 - complete comprehension/ability to speak.* Altogether, the six items

were averaged to create the *Language Proficiency Index (LPI;* range: 1.00-5.00, midpoint = 3.00)*,* where high scores indicate better English abilities and low scores indicate the opposite.

Religiosity

Religiosity was calculated by presenting six items. Two of the items measured the importance of religion for parents and for children, *1 - not at all important* to *5 - very important*; (Appendix B, item 13*).* These two items were averaged together to assess the importance of their religion. Four items measured religious behaviours (e.g., attending religious ceremonies, reading religious books, celebrating religious holidays, etc.), ranging in scores from *0 - never, 1 - 1 or 2* times a week, *2 - 3-4 times a week,* and *3 - almost every day.* (See Appendix B, items #13a -13d). The items were then averaged together to create the *Religiosity Index (REL,* range: 0.0-4.00, midpoint: 2.00).

Well-being

Parent's psychological well-being consisted of two items measuring happiness and satisfaction (Appendix B, item 36, 37). Their overall happiness was assessed by rating one item: *"Considering all things, would you say you are:* on a scale of *1 - not at all happy; 2 – not very happy; 3 – quite happy* to *4 - very happy."* Their satisfaction with life was assessed by rating one item *"All things considered, how satisfied are you with your life as a whole these days"* on a scale of *1 - not at all satisfied* to *5 - very satisfied*. The two items were summed together to create a *Satisfaction Index,* which ranged from 2 to 9 with a midpoint equal to 5.50. Parent's physical well-being was measured by rating one item (Appendix B, item 38), *"All in all, how would you describe your state of health these days,"* on a scale of *1- poor* to *4 - very good.*

Socio-economic status index

Parent's education level, occupation, material possessions, and living conditions were summed together to create the Socio-Economic Status Index (SES) in participants' home countries and in Canada. Factors in the calculation included: For education level, parents responded to the question ''Did you get any formal education in your home country?'' (see item 25 in Appendix B). Their answers were coded using the following scale: *0 – no education, 1 – elementary, 2 – some or finished high school, 3 – vocational education, 4 – some or finished post-secondary, 5 – post-graduate.* For living conditions in Canada and in their home country, five choices were made available to the participants (see item 27 in Appendix B). Their responses were subsequently coded as either *0 - renting a room, living with parents, or other* or *1- renting/owning a home or apartment*

or other. To assess the number of material possessions owned in Canada and their home country, participants were presented with 13 different items (e.g., owning a car, furniture, or a bank account) and answered 1 – *Yes* or *0 - No* if they did or did not have the item (see item 28 in Appendix B). They were also given the option to include up to three more items not included in the list. The total number of possessions were summed together, ranging from *0 – 13* (see item 28 in Appendix B). Participants responded to the open-ended questions about their occupation in their home country and in Canada (see item 26 and 33, respectively, in Appendix B). Participants` responses were subsequently rated as follows: *0 - unemployed, 1 - homemaker, 2 - casual occupation or student, 3-part-time occupation, 4- labourer or "blue collar" occupation, and 5 - professional or "white collar" occupation.*

Thus, by summing all the scores obtained for education, living conditions, material possessions, and occupations, separate scores for the SES in Canada and the participants' home countries ranged from *0-23*, with a midpoint of 11.50; the higher the score the better the SES.

Income levels were reported separately for participants' home country and for Canada. For the home country income, participants were asked to rate their living standards and wealth (see item 30, Appendix B). Responses ranged from *1- very below average*) to *5 - very above average).* For Canadian income, participants selected their annual income from a list (ex., less than $10,000, between $30,000-40,000; see item 34, Appendix B). Their responses were subsequently coded to range from 1 to 5. Using Statistics Canada's income for Canada data, incomes of up to $30,000 were considered *below average (1),* incomes between $30,001 and up to 40,000 were *somewhat below average* (*2*), incomes between $40,001-$59,999 were considered *average (3)*, income between $60,0001-80,000 were considered *above average* (*4*), and income of over $80,001 were considered *very above average (5).*

Data analysis strategy of the families' interviews

We started our analysis by providing a brief economical, political and cultural analysis of the geographical regions from which each group of the participants came from. These analyses were accompanied by a short history of the immigration from these particular geographical regions and the current immigration trends to Canada from these countries. Then we provided a description of the basic cultural values and practices that regulate family relations, parenting, schooling and other domains of life in these countries.

The interviews were entered into the SPSS program. Separate data files were created for the participants from each geographical region. The parents' data were match with their children's data.

The summary scores for each topic identified above in the description of the interviews were calculated. Then the means and standard deviations for these scores were calculated. This means constituted the mean-level analysis for each sub-sample. The mean-level results for the parents' and children's interviews for all ethnic groups are presented in Tables 1 -7 and 8-14 respectfully.

Then we conducted correlational analysis within each sub-sample. We looked at the associations among the parental variables, among the variables of the children and between the parental and children variables. These correlations were used to discover how various variables related to each other within each sub-sample. Then we compared the correlation coefficients to see if there were any differences in these associations across the sub-samples. An overall conclusion finalized the analysis of each group.

Results
Chinese Families
Economic, political, and cultural introduction

The People's Republic of China (PRC) is the most populated country in the world, with 1.3 billion people (July 2007 estimate, here and further - CIA Factbook: https://www.cia.gov/library/publications/the-world-factbook/). The PRC is a communist state with strict political control of its population and with the economy moving from a centralized system to a market-driven system. The GDP per capita is $5,300, the unemployment rate is 7% and 8% of people are living below the poverty line. There are many ethnic groups in China: Han Chinese make up 91.9% of the population, and several others, such as the Zhuang, Uygur, Hui, Yi, Tibetan, Miao, Manchu, Mongol, Buyi, Korean, and other nationalities constitute 8.1%. Standard Chinese or Mandarin (Putonghua, based on the Beijing dialect), Yue (Cantonese), Wu (Shanghainese), Minbei (Fuzhou), Minnan (Hokkien-Taiwanese), Xiang, Gan, and Hakka dialects and many others are the languages are spoken in China. According to the CIA Factbook, literacy rates in China total 90.9% of the entire population, for males it is slightly higher than it is for females (95.1% and 86.5%, respectively, 2000 census). Education levels for the Chinese population are as follows: 20% of the population have primary education, 22.5% males and 15.6% females have junior secondary education, 25.9% males and 26.7% females have senior secondary education, 12.7% males and

13.6% females have post-secondary, non-degree courses, and 13.9% males and 11.5% females have university degrees/education.

The **Republic of China (Taiwan)** is now an independent democratic country with a population of nearly 23 million. Taiwan has a dramatic history of separating from mainland China and developing its own identity. **The Special Administrative Region of Hong Kong** was a British colony until 1997 when it was transferred under the PRC jurisdiction. It has a population of about 7 million people, a democratic political system, and highly developed industrialized market-based economics. Chinese people also constitute 77% of the Singapore population (nearly 3.5 million people out of 4.5 million), close to 25% of the Malaysian's population of nearly 25 million (6.25 million) and numerous Chinese diasporas around the world.

With regard to religion the PRC is mostly an atheist state. The majority of the population is Buddhist or Taoist, approximately 4% are Roman Catholics, 4.5% other Christian denominations, and 1% Muslims.

Chinese culture and its basic values

Basic cultural values of Chinese people are based on Confucian philosophy. These values have shaped all spheres of people's lives: family relationships, parenting, social and political relations. Among others one can distinguish the following basic characteristics of the Confucian ethical system:

- Harmony;
- Respect for authority;
- Loyalty;
- Philial piety; and
- Rituals

The centre of Chinese life is the family: Big families or three-generational families – grandparents, parents, and children – are the traditional form of families in China, but are rarely practiced in contemporary times. Larger families can still be found in rural areas. The traditional characteristics of Chinese families are the authority of men, grandfathers, fathers, and husbands, and the subordinate roles of women; parenting roles are gender divided: mothers provide affectionate love and care whereas fathers are a disciplinary figure; and the higher value of sons over daughters, as it is believed that sons have higher responsibility to care for their elderly parents. Families are child-centered, not couple centered.

Gender and family roles and expectations [compiled from (Georgas, Berry, Vijver, Kagitcibasi, & Poortinga, 2006; Jankowiak, 2002; Lieber, Nihira, & Mink, 2004; Xu, Xiaolin, Wenli, & Dalin, 2007; Yi, 1991)].

Family roles in Chinese families, especially in urban areas, have recently shifted from traditional to more modern roles. The authority of grandparent is becoming more and more nominal and the "head of the family" status is given mostly during ceremonial occasions (Jankowiak, 2002). The real head of the family is father, who is responsible for controlling the distribution of inheritance, providing the family income, disciplining children, but he supports his children practically throughout their lives, and cares for his elderly parents. Mothers are assigned a lower status but considered the intermediary between the father and the children and are also considered the "head" of the domestic sphere. Traditionally, the main purpose of a woman's life is to be a good mother, to be a goodwife, and to be dutiful to her parents. They are the "glue" that holds the family together. Traditionally, women were assigned very little power in the decision-making for the family (usually the husband makes all the decisions). However, women's power at home has increased in recent years regarding career choices (personal), financial decisions, and support for parents (family). As well, the "gender gap" has been shrinking since the 1950s, regarding education levels, career choices, income, and old age support (Xu et al., 2007).

Chinese parenting ideology could be expressed by the motto: "Strict father and kind mother" (Jankowiak, 2002). Mothers are expected to be kind, affectionate, invested in children's interests and supportive of them in their endeavours. The children treat their mothers with more kindness, respect, and tenderness than they treat their fathers. Fathers are the disciplinarians. Their role is to facilitate the child's development and entry into the real world, whereas the mother's role is to provide a secure home environment. However, despite this stereotype, fathers feel affection and love for their children. Correspondently, the children's motto is "Adore mother and respect father".

These roles have changed since women began working outside the home and began contributing to the family income. Relationships are becoming more egalitarian. Children are expected to be obedient and dutiful to parents and elders, to study hard, and honour the family name. The one-child-per-family policy has generated some negative attitudes towards only-children (i.e., growing up as "little emperors," lacking in the values that the Chinese emphasize).

Several policies and practices have changed family and parenting relations in the PRC. These include the one-child-per-family policy, implanted in 1979. As well, migration from rural to urban

areas has increased exponentially, as individuals have become better educated and have been looking for better employment opportunities. Along this trend, women have also entered the labour market, seeking permanent jobs. With the increase in employment and education, there has been an emergence of a highly-educated middle class, members of which not only feel prosperous but also feel in charge of their lives. Lastly, the social security system under the Communist government provides relatively secure protection for their elderly. Grown-up children, because of their education and occupations, can also afford to provide separate housing for elderly parents.

As a result of this, nuclear families are becoming the norm, especially in urban areas. The only-child-policy makes families capable of investing more money into children's education and development. The presence of working mothers in the family had led to changes from the traditional forms of patriarchal relations to more egalitarian ones. The role of father is also changing - as they become equally responsible as mothers for delivering both discipline and love. For daughters, the emphasis on education leads to a de-emphasis of filial piety/obedience. As one pursues higher education, and career opportunities, one cannot support his or her parents in the traditional sense. But the emotional ties and respect for parents remain relatively high.

Role of education (Benjamin, 2006; Chi & Rao, 2003; Li, 2002; Tsui & Rich, 2002; Yi, 1991; Zhao, 2005) (http://www.chinatownconnection.com/chinese_education.htm)

The Chinese value of education has a long history. In Ancient China only educated people could get a governmental job, which secured a stable income and a prosperous life. Since that time, the Chinese have considered education as a major condition of life success. This value puts a lot of pressure on children to meet parental expectation. The educational system in China combines, on the one hand, teamwork and cooperation, which have their roots in the values of collectivism and are strongly encouraged by the Communist regime, and, on the other hand, high competitiveness, as children, with strong support from their parents, seek admittance into the best possible school or university. The code of school behavior is not to stick out and to confirm, whereas 'losing face' and being humiliated in front of peers is considered to be a nearly unacceptable deed. The motivation of Chinese pupils could be characterized as driven by shame and guilt as they want to make their parents proud and don't want to lose face; as well, they have a high nationalistic motivation to become a productive citizen and to serve their country.

Several studies have outlined the following characteristics of Chinese (the PRC and Taiwan) students in comparison to U.S. students (Benjamin, 2006): Chinese students are more oriented toward

learning new things at school, whereas American students have a much higher social motivation for school attendance (to have and socialize with friends); Chinese parents provide strong motivation to their children in comparison to their U.S. counterparts by having high expectations about their children's academic achievements and they are more likely to expect them to be smart students.

A short history of Chinese immigration to Canada ("A hundred years of immigration to Canada 1900 - 1999: A chronology focusing on refugees and discrimination," 2008; Kim, Laroche, & Tomiuk, 2004; Li, 2005)

The immigration of Chinese nationals to North America can be traced back to 1858 when the California Gold Rush started. Approximately at the same time, Chinese miners, contract labourers, and workers came to British Columbia, mostly to the Fraser Canyon also in search of gold. At the end of nineteenth century many Chinese workers were contracted to build the Canadian Pacific Railway and after its accomplishment many of them moved eastward. The Immigration policy of the Canadian Government toward Chinese immigrants at that time was restrictive and discriminatory. The Chinese Immigration Act in 1885 implemented a head tax of $50, which was increased to $100 in 1900, and $500 in 1903. In 1923, The Chinese Immigration Act restricted entry for all Chinese people, excepting only merchants, diplomats, and students. Although the head tax was repealed in 1947, Chinese immigrants were not accepted until 1967. The 1967 changes to the Immigration Act introduced a point system for independent immigration, banning the 'race' and 'place of origin' sections. Under this system, immigrants had to collect 50 or more points (out of 100) to be eligible to enter Canada as immigrants.

The major supplies of Chinese immigrants from 1947 to 1970 were from Hong Kong, Taiwan and Southeast Asia. There were practically no immigrants from the Communist PRC at that time. Because of the language, ethnic and cultural barriers, the adaptation process for Chinese immigrants was difficult. As a result, they often settled in ghettos, so called 'Chinatowns,' where co-ethnic nationals helped the newcomers adjust to a new life in Canada. Most newcomers during this period were unskilled workers who opened laundries, ethnic restaurants, grocery shops and other services.

The pattern of Chinese immigration changed at the end of the twentieth century (Li, 2005). First, about 30,000 Hong Kongers immigrated to Canada between 1991 and 1996 because of the uncertainties of the political future of Hong Kong after 1997. Since 1997, this wave of Chinese immigrants from Hong Kong has run dry, but nowadays, the PRC has become the major source of new educated and motivated middle-class immigrants to Canada. According to the 2002 statistics

from the Citizenship and Immigration Canada, the PRC has supplied the biggest number of Canadian immigrants since 2000, averaging about 40,000 immigrants per year, totalling an average of 15% of all immigrants to Canada. This trend shows no sign of slowing down, with an all-time high of more than 40,000 Chinese immigrants in 2005 in Canada; as of 2006, there are 1,216,570 people who identified themselves as Chinese, and 466,940 who identified themselves as Chinese immigrants (Statistics Canada, 2006). According to the Canadian census, the Chinese immigrants arrived to Saskatchewan in 2006 included 965 immigrants from the PRC, 70 from Hong Kong, and 20 from Taiwan. There are nearly 3500 Chinese immigrants living in Saskatchewan, and 11,100 who identified themselves as being of Chinese-origins (Statistics Canada, 2006).

Our sample

We interviewed 23 Chinese families: 19 families with both parents; 2 singe-father and 2 single-mother families. In these families we interviewed 22 parents, 8 fathers and 14 mothers, and 23 children, 10 boys and 13 girls.

Parents

Twenty-two Chinese parents participated in this study (*mean age* = 41.22 years, *SD* = 6.71, *range* = 20.00 – 54.00). Eight fathers (*mean age* = 45.83 years, *SD* = 5.34, *range* = 40.00-54.00) and 14 mothers (*mean age* = 38.92 years, *SD* = 6.14, *range* = 20.00-44.00) were interviewed. Four participants did not report their age. Twenty parents are married, one is divorced, and one is separated. The parents were mostly born in China (*N* = 19), a few reported the PRC (*N* = 2), and Taiwan (*N* = 1). Although all the parents were of Chinese descent, some were in a transitory phase before their migration to Canada. The majority arrived to Canada from their homeland (*N* = 15). However, some arrived from different countries, such as the United States (*N* = 4), Finland (*N* = 1), and Japan (*N* = 1). Most participants reported Chinese as their first language (*N* = 20, did not specify whether Mandarin, Cantonese, etc.), Mandarin (*N* = 1), and Taiwanese (*N* = 1). One participant did not answer this question. The majority of Chinese parents reported being Atheist (*N* = 11), but there were some who reported being Protestant (*N* = 8) or Roman Catholic (*N* = 1). Four participants did not provide religion or belief.

The parents from China were highly educated. Fifty percent of the participants finished a post-secondary degree, while the other half finished a post-graduate degree. Three parents graduated with a Masters, six finished a Ph. D, and two did not specify the type of post-graduate degree. The

parents' SES in their home country averaged 13.00 (*SD* = 2.12, *range* = 0.00-23.00), in comparison to their SES in Canada which was equal to 12.26 (*SD* = 2.45, *range* = 0.00-23.00) (Table 1).

Approximately 86% of the parents were independent immigrants (*N* = 19). One was sponsored by family members, one was granted business immigration status, and one was given a working visa.   The parents had been in Canada for an average of 4.77 years (*SD* = 2.16, *range* = 1.00 – 8.00). Of the Chinese migrants, only six had obtained their Canadian citizenship between the years 2003 and 2006. The parents reported having an average of 1.55 children (*SD* = 2.41, *range* = 1-4)*.* Some parents (*N* = 7) had multiple relatives living in Canada: parents in Saskatchewan (*N* = 1), siblings (N = 4) and in-laws S (*N* = 2) in British Colombia and Saskatchewan.

Children

Twenty-three Chinese children participated in this study (*mean age* = 14.91 years, *SD* 2.11, *range* = 11.00-19.00). The male children (*M* = 15.20, *SD* = 2.49, *range* = 11.00-19.00, *N* = 10) were slightly older than the female children (*M* = 14.69, *SD* = 1.84, *range* = 11.00-18.00, *N* = 13). The children were born mostly in China (*N* = 22), but one child was born in Taiwan. For most children (*N* = 21), their first language is Chinese (did not specify whether Mandarin, Cantonese, etc.). However, English was the first language for one child, and for another child Chinese and English were his first languages. Most children could also speak English (*N* = 16), and two children could also speak a third language (e.g., Japanese or French). Almost all of the children claimed to be Catholic or Christian (*N* = 10), but 11 of the children did not report, or did not have, a religion.

Upon their arrival to Canada, 11 of the children were placed at an elementary level of education and 19 were in high school. Only one participant was attending university. As well, four of the children reported working part-time. Their hours varied from working 9 to 20 hours a week (*M* = 16.00, *SD* = 5.23). The Chinese children in this sample have been in Canada for an average of 4.78 years (*SD* = 1.98, *range* = 1.00-8.00). Most children arrived with their parents – 16 arrived with both parents (69.6%) and five came with either their mother or father (21.7%). Two, however, came to Canada with neither parents (one came with their grandparents, and the other did not specify). All children live with their parents (19 live with both parents, and four live with either parent).

Ten of the participants reported having siblings, with whom they live with (*M* = .61, *SD* = .94, *range* = 0-4). The majority of the participants have relatives in their home country (*N* = 22), but only five reported having relatives in Canada – three in Saskatchewan, and two reported having relatives in Saskatchewan and other provinces.

Chinese Parents Results

Motivation for migration (Table 2)

One of the leading characteristics of this sample is that they had nothing really aversive or negative in their lives in China to escape from; they decided to move to Canada based on a deliberate contemplation which was relatively autonomous. They have high scores on Identified regulation (3.65) and high scores of the Relatively Autonomy Index (6.59 out of 12). The overall level of agency in their decision to move is also relatively high (4.43 out of 5), but the satisfaction with the decision to immigrate is the lowest among all 6 groups = 3.32 out of 5.00. The major goal for their migration was to provide better opportunities for their children (2.64 out of 3.00) and for self-development (2.25 out of 3.00).

Expectations about life in Canada (Table 3)

The expectations of the Chinese parents regarding life in Canada were met for about 50% of the group (2.86 out of 5.00). They were mostly met with regard to children's and personal safety (4.05 and 3.81 out of 5.00) and were relatively low for professional development (2.62 out of 5.00), wealth and material possessions (2.95 out of 5.00). But regardless of this misfit of some expectations the overall satisfaction of making the decision to move to Canada was relatively high (3.32 out of 5.00, Table 1). It is likely that some other factors that we did not include in the study work positively to increase their satisfactions.

Language, Identity, Religiosity, and Social Network (Table 4)

The members of this sample have relatively high English language proficiency scores (3.37 out of 5.00) and low religiosity (1.44 out of 4.00). It is natural to expect that they have higher scores of ethnic identity (3.82 out of 5) in comparison to Canadian identity (2.32 out of 4.00) as they lived most of their adult lives in China. They have a relatively small close-knit social network ($X = 12.48$, *range* = 0.00-60.00).

Health and well-being (Table 5)

In general, they have good health (3 out of 4.00), they are close to being quite happy (2.45 out of 4.00), they are relatively satisfied with their lives (5.35 out of 9.00) and have medium agency in their lives (2.82 out of 5.00). According to the interviewer's comments: "The Chinese families are pretty healthy, agentic, and optimistic." The major problem for many of them is their job and the meeting of expectations for their career development. Some families have relational issues between husband and wife which influence their well-being.

Expectations regarding children's acculturation (Table 6)

Chinese parents want their children to be bicultural but with more emphasis on the Canadian identity (3.64 out of 5.00, where 5.00 is to be 'fully Canadian'). The two most important domains where they want their children to retain their ethnic values are "family relationships' (3.94 out of 5.00) and Dating/Marriage (3.67 out of 5.00).

Expectations regarding children's schooling and parents' school involvement (Table 7)

With regard to their children, Chinese parents consider their education highly (4.73 out of 5.00) and have high expectations for the education levels of their children: 50% of parents want their children to get professional training. Although six of the parents indicated that it is up to their child to decide and 5 parents do not have specific expectations regarding schooling, 12 parents hoped their children would seek higher education. Chinese parents are also very interested in their children's schooling – they talk about school with their children almost every day (2.91 out of 3.00). However, they do not help with homework (1.00 out of 3.00), nor do they have frequent interaction with school officials (1.50 out of 6.00).

Educational expectations about Canadian school system

In describing the school system in China, these parents overwhelmingly mentioned that the discipline at the schools is strict, the school expectations are very high and the academic program is very strong. As a result of these demands, students in Chinese schools have very intensive homework, are very busy, and, by parents' opinions, are overloaded with work. They believe that children there are overstressed. Because of this, 15 out 21 parents said that they like the Canadian system of education better. Only 1 parent preferred the Chinese system and one saw no difference. The rest did not have an opinion. Several parents indicated that they approved of the flexibility, freedom, independence, quality of the education, and less stressful environment that Canadian schools provide. The following are some of the statements made about Canadian school systems:

- "Emphasis on quality education, not just marks," "The knowledge they learn at school are more practical," "The knowledge learned in school is flexible and practical, enabling them strong in agility. Children have much free time to develop as they will."
- "Flexible, independent," "Students have free of minds," "They have freedom," "They train students to be more independent."
- "Kids have better life, less pressure," "It's more relaxed," "No pressure, more flexible, more creative."

- "Small classes, good equipment"
- "Teachers are responsible and fair."

However, Chinese parents were also quick to provide criticisms for the Canadian system. Most, if not all Chinese parents were critical about the lack of homework and, thus, their children's excessive amount of free time. Typical comments included: "Children have too much free time under their own control without proper parental supervising. They don't know what to do but play games as much as they want", "Not much homework for student to do," "Study courses are too easy," and "Too much free time, the class is too simple." Other criticisms that came up were about the lack of preparation for university, or higher educational pursuits, and not teaching students to respect their seniors and teachers. When asked what could be done to better the needs of their children and family, parents replied with these answers:

- "Give more information (opportunities) to communicate with children and parents," "Provide more information regarding school events, etc.," and "We hope school have more opportunities to connect with parents."
- "They should teach children more (Christian) religions and moral education," "Care about the development of student's personality," and "Different programs provided to satisfy different needs."
- " Give students a little more homework or prolong school time," "Community or schools should arrange more discussions or lessons, as parents don't have much time to spend with children. They always use computer to talk with others after school," "Give more homework to students," and "Teach more science and culture knowledge for students."

Correlational analysis of parents' results

The perception of happiness in life is strongly negatively related to the length of time staying in Canada ($r = - .59$, $p < .01$, N= 20): the longer these Chinese professionals stay in Canada the less happy they feel. Controlling for time in Canada, their expectation regarding education of children has marginally positive correlation with their happiness: $r = .42$, $p =.09$, N = 15. Other aspects of expectations regarding life in Canada are not correlated with happiness. Controlling for time in Canada, happiness is strongly positively related to the satisfaction with one's decision to move to Canada: $r = .70$,

$p = .001$, N =17; the more these participants were satisfied with their migration decision the happier they feel now. Controlling for the length of stay in Canada, the agency in life has a positive

correlation with the satisfaction with the migration decision, $r = .53$, $p = .04$, N = 14; and marginally positive correlation with overall happiness; $r = .47$, $p = .09$, N = 12; the more participants feel control over their lives the more they are satisfied with their decision to immigrate, and they tend to be more happy. These correlations indicate that level of agency is a strong correlate of the satisfaction with migration decision: agentic people are satisfied with the decisions that they made by themselves. Although they feel control over their lives, various obstacles may diminish their satisfaction with both their decision to migrate and life in general. Thus, controlling for time in Canada the level of overall agency is negatively related to the satisfaction with one's financial situation: $r = -.61$, $p = .02$, N = 12, the more participants are agentic the less they are satisfied with their financial situation.

Chinese Children Results

Health and well-being (Table 1)

Children in this sample, in general, are happy and optimistic (Table 1). This conclusion follows from their self-report as well as from the interviewer's comments. Chinese children reported high self-esteem (2.59 out of 3), quite a high level of happiness (4.26 out of 5.00) and a low level of psycho-somatic symptoms. The interviewer mentioned only one girl who arrived in her late teens who is pretty unhappy about her life in Canada (*"Because she was already a teenager when she came to Canada, she misses her friends in China very much. Everyday when she comes back from school she just rushes into her room to chat with her friends by computer. She feels very lonely and unhappy in Canada. It's quite different with those kid came here when they were very young."*) The others feel very good about being in Canada. The interviewer mentioned one girl's very balanced combination of cultural traits in her personality: *"She is a very nice girl. She loves to help people. **She has both good Chinese traditional manners and western independence**".* This independence, having own opinion together with cooperativeness, politeness, and openness to people, could be highlighted as characteristics of acculturated Chinese teenagers. Although some of them still could be very shy.

Language, activities, and identity (Table 2)

It is evident from Table 2, that these kids are pretty good at English (4.55 out of 5.00) and have a relatively strong Canadian identity (5.91 out of 8.00). They are equally involved in Canadian (1.93 out of 3.00) and Ethnic (1.91) activities. We may say that these children are fairly well acculturated bicultural individuals.

Family relationships (Table 3)

In general, from the children's perspective, their families' climate is healthy: they reported on average a low number of arguments with parents (7 out of 20), and the emotional intensity of these arguments is low (.80 out of 5.00). The level of family harmony from the children's perspective is good (2.27 out of 3) and they are satisfied with their family relations (4.24 out of 5.00).

The most frequent arguments emerge about the manner in which children use their free time (2.26 out of 5): parents want them to be busy whereas children want to play computer games, don't want to play the violin etc. Other points of arguments of low intensity are regarding school grades and homework (1.85 out of 5.00), attitudes toward parents/respect (1.52 out of 5.00) and helping out at home (1.30 out of 5.00).

Social support and network (Table 4)

The social life of these children is pretty good also. They have friends (co-ethnic and Canadian) and a relatively good system of emotional support: they have people to whom to talk if they have problems. In addition, we inquired about their relatives and their relations with them. The majority of the children have relatives in Canada, while most if not all, have relatives back home. In both cases, the children remain very close to their relatives in China and in Canada (2.35 and 2.40 out of 3.00, respectively).

When it comes to problems, such as personal, family-related, and school issues, these children have at least one person to turn to. When faced with a school problem, Chinese children are more likely to turn to someone for help (at least 2 persons). They are least likely to turn to someone when faced with a family-related problem (1.50 persons).

Academic attitudes, motivation and school integration (Table 5)

You could not wish better attitudes toward school than those that these Chinese children have. They have very high academic attitudes (3.91 out of 4.00) and a high feeling of academic success (3.52 out of 4.00). They perceive themselves as being well-integrated into their school environment (2.72 out of 3.00) and feel supported by different school agents (3.60 out of 4.00). The academic motivation of Chinese children is healthy and corresponds to their age and their situations: they study mostly because they understand the importance of education (Identified regulation is 4.63 out of 5.00) and because it is interesting to learn new things (Intrinsic Motivation is 3.72 out of 5.00) but there is also some motivation based on meeting parental expectation (Introjected 2.41 out of 5.00) and avoiding troubles or expecting rewards (External Regulation 2.39 out of 5.00). Overall, the autonomous forms of motivation (Identified + Intrinsic) dominate over the controlled forms of

motivation (External + Introjected; the Relative Autonomy Index is positive and equals 4.87 on the range from -4.50 to 12.00). This means that these students are fairly self-determined and proactive in their academic motivation.

These children indicated on average 6.61 out of 34 potential daily school-related hassles with very little emotional intensity (.35 out of 5.00). The most typical problems for them at schools are: " a teacher did not pronounce your name correctly (1.04 out 0f 5.00); 'Your parents didn't let you do something that a Canadian friend's parents let him/her do (1.04); 'Parents told you to speak, read and write in native language' (1.00).

Correlational analysis of Chinese children's results

In this analysis we wanted to identify the parameters of children's experience that are related to their self-esteem and feeling of happiness. Their self-esteem and happiness are related to their involvement with Canadian activities (Item 16; $r = .60$, $p < .01$, N = 23 and $r = .45$, $p < .05$, N = 23 respectfully), whereas their involvement with ethnic activities has no association with their psychological well-being. Proficiency in the English language has positive associations with children's self-esteem ($r = .51$, $p <. 05$, N = 23). This feeling of self-worth together with happiness correlates with children's feeling of integration to school ($r = .66$, $p = .001$, N = 23; $r = 47$. $p = .02$, N = 23), whereas the perception of family harmony does not relate to self-esteem or happiness; neither does the emotional intensity of family arguments. Children's happiness is also associated with their Intrinsic motivation: their interest in and enjoyment of the educational process ($r = .48$, $p < .05$, N = 23). Controlling for their time in Canada did not change these correlations. Surprisingly, children's number of friends does not relate to either indicators of well-being. These correlations mean that for these children their success at school, being integrated into it, being involved in various Canadian activities, and mastering English are the most important factors that relate to their psychological well-being, social context either within the family or with their peers is not related to their well-being.

Correlations between parents and children's variables

Correlational analysis reveals a positive association between children's happiness and school integration with parents' motivation for migration: the relative autonomy index (prevalence of autonomous motivation to migrate over the controlled one) correlates positively with children's happiness ($r = .68$, $p = .02$, N = 17) and their school integration ($r = .51$, $p = .04$, N = 17). These correlations correspond with our expectations that parental motivation for migration could be a powerful contributor to the success of their move. Surprisingly, parents' motivation scores did not

correlate with their own well-being and other variables, but discovered these correlations with children's indicators of success.

Conclusion on Chinese families' adaptation

Below is an analysis of the situation with the Chinese immigrant families conducted by the interviewer Jing Chen (it was only very slightly edited by the PI).

1. **Reasons for Immigration**

When I interviewed the participants, I observed that most of these Chinese immigrants are not satisfied with their current situations in Canada and are stuck in a situation far from what they had expected when they first made the decision to come to Canada. Based on different immigration motives, Chinese immigrants can be divided into four general groups.

Group I. Taking a chance in a new place

People from this group usually came from permanent administrative jobs in China. They were financially secure, but had difficulty with the English language. They were enticed by their friends in Canada who shared stories of a better life. Most immigrants do not tell their relatives of the hardships they experience in Canada, because they do not want to worry their families or lose face. Only stories of success are passed on, and new immigrants coming to Canada believe that this is a land of many opportunities to easily obtain a better life. They do not know much about life in Canada for immigrants and have not experienced the harsh reality before they came. Upon arrival, they are shocked because things are very different from what they expected. To their great disappointment, they cannot find a decent job. They suffer a lot from the language barrier and a difficult acculturation. For years, most of these people do not feel at home in this foreign society, and for many of them this feeling is never lost. They struggle every day with the decision of whether to stay or to go back to China. Most of them choose to stay in Canada because they place their children before themselves. They make the sacrifice so that their children can enjoy the advantages of Canada's education, health care and social programs. The immigrants themselves rarely achieve a professional job equivalent to what they held in China, and struggle to survive in an unfamiliar land.

Group II. Skilled worker permit

These people are the most brilliant minds in China. Most of them have Ph.D.s and have worked in universities, hospitals, or institutes and have enjoyed a good salary and admirable social status in China. They were originally sent to Canada by the Chinese government to

conduct research and bring back knowledge to help improve China's research programs. Their families joined them shortly, and they decided to immigrate after careful deliberation. Even after becoming permanent residents, some of them still think of going back to China to pursue their careers since it is much more difficult for them to get promotions in Canada. One reason that deters them from leaving is that after living in Canada for several years, their children cannot catch up with their peers in China and would be at a great disadvantage. For their children's sake, these immigrants reluctantly stay in Canada. A minor fraction of these people are very successful in their careers, and really want to stay in Canada. These people, however, are exceptions.

Group III. Fortune Seekers

People in this group are generally businessmen in China and have a lot of money. They immigrate to Canada to find new business opportunities, especially in trade between Canada and China. These people are self-employed and sometimes struggle in China, where there is no social safety net. Many of them really appreciate Canada's social benefits. They can travel between China and Canada unrestrictedly for business ventures, and retire with enough money to live a good life in Canada and not to worry about medical expenses. Canadian universal healthcare and social programs are often the silver lining for an otherwise challenging situation.

Group IV. Special Group

These people are sponsored by family members to start a new life in Canada. Usually people in this group do not have a strong professional background. They do not have good jobs or good incomes in China, so they want to start anew in Canada. Even as labour workers, it is still possible for them to have better lives.

2. **Problems after immigration**

   (1) **Language barrier**

Most people in Group II have a good educational background. At the minimum, they can read, write, and verbally communicate in English, but most of them cannot speak English fluently. In a few years, these people can communicate very well. For the people in Group I and the Special Group, it is very hard for them to improve their English even with the aid of Agencies like the Saskatoon Open Door Society or Global Gathering Place. They live in fear of having to communicate with other Canadians, and stick to a tight group of fellow Chinese immigrants; thus, further impeding any progress.

   (2) **Scarce Job opportunity**

Chinese immigrants feel their language barrier is their greatest challenge to finding a fulfilling job. Some employers don't acknowledge Chinese certificates, and going back to school in a foreign language is a formidable task. The job opportunities for these people have become narrow, and they end up unsatisfied.

(3) Acculturation Difficulties

Due to the language and cultural barriers, it becomes difficult for Chinese immigrants to blend into Canadian society. They feel alienated and are scared to make first contact with a person without any support.

(4) Families Separate

In some immigrant families, only one partner enjoys life in Canada; the other one goes back to China. They cannot agree to stay or to go, so they are forced to separate.

(5) Come and go, flying family members

For some other immigrant families, husbands or wives have a good job in China, and they have few prospects in Canada. They are bound by the fact that their children have lived in Canada and are already around 10 years old. It's too late for these husbands or wives to improve their grasp of the English language, so they have to shuttle between work and family.

(6) Loss of professional certification

Although many Chinese doctors are very experienced, their credentials and qualifications are not acknowledged in Canada, and waiting to re-enter residency in Canada can take decades. They are forced to give up their skills and start different careers, usually ones with low skills requirements. This is a difficult reality to accept. Even though there is a shortage of professionals in Canada, they must prove themselves again, if they are ever to be given the chance.

3. **Effects of immigration on children**

   (1) Positive: The knowledge children learn in Canadian schools is more dynamic and practical than that in China, which enables them to be better prepared for the changing world. Children have a lesser workload and do not live under constant pressure. They have more free time to develop their interests and become well-rounded individuals. Most of the children feel happy when they come to Canada and wish to stay here.

   (2) Negative: Children have too much free time, and without proper parental guidance, they do not know what else to do but play games all day long. In school, they are constantly complimented, and do not achieve their true potentials. Children feel satisfied with their work and they do not

strive harder to be even better. There is also not enough emphasis in school on respecting

teachers and seniors.

4. Recommendations to policy makers

The Canadian government should acknowledge skilled workers' certificates after they have

been approved for permanent residence and give them a real equal opportunity to enter the

workforce. They are equally skilled and should not be penalized for receiving their education

outside of Canada.

In school, students should be allowed to work at their own pace, and not be limited by the

progress of other students. Schools should care more about the development of the students'

personalities and to help them learn to be courteous and polite to others.

South Asian Families

Economic, political, and cultural introduction

Indians inhabit Southern Asia, mostly India which has the population of 1.13 billion. (2007

estimate, CIA Factbook). India is a democratic republic and the largest democracy in the world. It is

the twelfth largest, and fastest growing, economy in the world. The GDP per capita is $2,700. India

has a 7.2% unemployment rate, with 25% of the populations living below the poverty line. India

consists of 28 states and 7 united territories with more than 21 languages. It is the second most

culturally, linguistically and genetically diverse geographical entity after the African continent.

According to a 2000 census, the largest ethnic group in India is the Indo-Aryan (72%), followed by

Dravidian (25%), Mongoloid and others (3%) (2000). The most-practiced religion in India is

Hinduism (80.5%), followed by Islam (13.4%), Christianity (2.3%), the Sikh religion (1.9%),

Buddhism (0.8%), and Jainism (0.4%). Jews, Zoroastrians, Baha'is and others make up the minority

of religious practices (2001 census)**.** The literacy rate for the total population of India sits at 61%,

with 73.4% of males and 47.8% of females having the ability to read and write (2001 census).

Hinduism: religion and culture ((Basran, 1993) (Chopra, 2001; Devadoss, 1979) (Georgas et al.,

2006; Mishra, 1993; Mullatti, 1995; Seymour, 1999a, 1999b; Sinha, Sinha, Verma, & Sinha, 2001).

India is a patriarchal, patrilineal, and patrilocal society, except for several southern states.

Hinduism is the major religion, and it is also the way of life for most Indians. Hindus believe that

God exists in all living things, natural forces, animals and persons. For a person, God exists within

their soul. The Indian caste system is based on these religious elements, interwoven into the Hindu

faith and daily lives. Since its establishment nearly 2000 years ago, each caste is bound to its own set of occupations, customs, beliefs, and rituals:

- Brahmins (priestly class) – educated elite guardians of the Vedas (religious Hindu books)
- Kshatriyas - warriors, farmers
- Vaishyas – traders, merchants, businessmen, money lenders
- Shudras (lowest caste) – servers, workers, labourers
- Untouchables – impure and unholy people.

The caste system was officially abolished in 1950. Languani (2005) stated that "…one's caste origins are so strongly ingrained in the Hindu psyche that it is difficult for most to renounce such appalling practices" (p. 93). India has a mixture of highly collectivistic and individualistic practices and beliefs. Collectivistic values and practices are most prominent and continue to persist in Indians' family lives. The ultimate goal of their lives is to achieve harmony and balance in family relationships and the family structure. Therefore, the desires, goals and interest of individuals within the family are often subordinated to those of the family's ultimate goals. Individualistic goals and strivings must be suppressed in order to maintain the goals for the whole, the family.

The family is the cornerstone of Indian society. The entire family unit not only cares for and lives with their immediate kin, but they also do the same with their extended family members, and the elderly (citation). However, in India, as individuals migrate from rural to urban areas in search of job opportunities or to pursue education, the number of joint-family households has decreased. In urban areas, at least, nuclear family households are becoming the norm. What seems to be the trend is the "modified extended family" or "functionally joint family," whereby family members maintain close contact with each other and continue to give practical assistance. Although family members may not be close in a geographical sense, the roles, functions, and tasks that existed in joint-family households remain the same or similar in the modified extended family.

Families Duties/Expectations/Values

Families adhere to strict rules, roles, and sentiments designed to keep the family a close unit – the family's well-being is emphasized over any individual's well-being. The major values with regard to one's family are:

- Duty, obligation, solidarity towards their family;
- Upholding family dignity and social status;
- Emphasizing values such as sharing, cooperation and interdependence.

These values are strongly endorsed to maintain family cohesiveness and family goals. Such values are strongly emphasized early in the child's socialization in order to maintain the values of sharing and mutual dependence upon each other through the child's life. The researcher reported that the major family strengths that Indian adolescents appreciated the most were the sense of harmony between family members, the feelings of respect and support, and the feelings of cooperation and dependability.

Marriages are often arranged, even in contemporary times, by parents and extended family members. Marriages are not seen as a union between individuals (husband and wife), but are viewed as an alliance between families (citation). Potential mates are often selected from within the same caste and are usually of similar or higher social, economic, and political status. Marriages represent a social, religious, and cultural duty and obligation. The Hindu culture strongly endorses marriage - a single person is socially and culturally out of place. Singledom, whether chosen or not, is seen as a bad thing. A man or a woman is not whole by themselves – they need to marry one another in order to be whole. Although remaining single is somewhat acceptable for men, for women being single often denotes negative attributes (e.g., she is not altruistic enough or she is too argumentative). Thus, getting married and raising a family is deeply instilled in the Hindu religion and culture. It is expected, and almost compulsory, for every Hindu.

Children hold a special place in family, community, and society. They are socialized from their birth to be a part of the collective (for example., they are not given a name until their first birthday). Sons are often preferred over daughters. A son means inheritance, succession, lineage continuation, and someone to provide support for the parents in their elderly years, whereas a daughter means a financial burden due to marriage dowries. After a daughter is married, her responsibilities and obligations shift from her family of origin to her family-in-laws. As well, sons are of particular religious significance to the father, as a son ensures his passage to the afterlife. Daughters are "trained" from an early age to be accommodating and family-oriented because they are transient family-members (i.e., they become a part of another family once they are married). For parents, the father's duty is to ensure that his daughters are married to respectable families whereas the mother forms a special bond with her children, and especially with her sons, to ensure that a close relationship is sustained all throughout their lives.

Contemporary married Indian women are educated and hold jobs. They are homemaker, care-giver, responsibility for the upbringing of the children; all household duties fall upon the females (ie.,

mother, sister-in-law, mother-in-law). It is the mother's priority, responsibility and her duty to ensure her husband and children's well-being. The following quotation is the idealized version of what a Hindu mother is:

> The Hindu ideal of love for the mother is the supreme.
> Woman's eternal energy, her natural ability to give and feed
> life, to add cell to cell, makes man look relatively
> unimportant to the scheme of things. ... One can be sure of
> one's mother if not of one's father; and if this is true on earth,
> it may also be true of the cosmos... All other loves, the loves
> of the betrothed, of married couples, of friends, of fathers for
> their sons, of brothers and sisters, are based on reciprocity
> and are forms of friendship; mother's love alone can be
> disinterested and supreme.
>   (Devadross, 1979, p.65).

Fathers are the "breadwinners," the disciplinarian; they are responsible for financial aspects, for upholding the family honour and name, and for other aspects of their children's lives (e.g., education, marriage for his daughters, division of assets for his sons). Grandparents are the custodians of their culture, values and beliefs, usually through orally relating religious texts. They also play a role in the upbringing and care-giving of their grandchildren. The mother-in-law usually has a role superior to that of the husband's wife in a typical household. Often times, the relationship between wife and mother-in-law is strained and distant. Additionally, within a joint-household, the wives are placed in order by the birth order of their husbands.

Gender roles

Children's desires to emulate Western values of independence, individualism, and self-reliance are often points of contention with their parents. Medora, Larson & Dave (2000) reported that Indian youth wished their parents were more broad-minded and consulted more with them (regarding decisions affecting their lives); they also desired more freedom in their day-to-day lives.

Sons are raised to be independent, assertive, domineering, reliant, and well educated. They are given more freedom, and accorded many privileges. "Putra," or son, is "he who protects his father from going to hell" (citation). According to Hinduism, fathers gain psychical immortality if they have a son. By having a son, the father can continue on after his physical death. Additionally, having a son establishes the father's social dignity and status. As the natural successor, a son will continue upholding his father's duties and rights.   Thus, the relationship between father and son also includes material and socio-religious aspects.

Daughters are raised to be good wives, to fit into the family they will marry into and to uphold their family's dignity and honour. Self-sacrifice, docility, accommodation, nurturance, tolerance, religion and faith, and family values are emphasized. Whereas boys are given more freedom, girls' socialization is strict and rigid. Domestic skills are also taught at an early age. Marriage is emphasized and even taught that it will give her social dignity and sexual fulfilment. The relationship between men and women is about equality and difference: Each one needs the other. Once married, the woman must merge herself and lose her own identity, fully submitting herself to her husband because her future is in his hands. Her husband is the one who gives her future shape and value.

Female widows are thought to bring misfortune to other family members, and are accordingly excluded from socio-religious activities. The death of a husband places a woman in an inferior position, legally and socially. Whereas male widowers are not restricted from participating in religious ceremonies, female widows are. Additionally, male widowers are granted the privilege of re-marrying, whereas female widows cannot. Although now abolished, sati, or burning the widow alive atop the pyre of her husband's corpse, was practiced and considered the ultimate act of fidelity. *Academics* (From Medora, 2007; Mishra, 1993)

Hindu religion stresses the importance of wisdom and knowledge. Among middle- to high-class families, education and literacy are strongly encouraged, as they provide social status. Education, studies and career motivation are stressed for young males, whereas marriage and family are stressed for young females. For young women, marriage is the ultimate goal, whereas education is a fallback. When education is a factor, their housework must not be untended. Urban life allows them to focus on their careers and education; however they must also balance their domestic life and childcare.

A short history of Indians' Immigration to Canada ("A hundred years of immigration to Canada 1900 - 1999: A chronology focusing on refugees and discrimination," 2008)

Immigration from India can be traced back to the beginning of the XXth century, when Indian immigrants, mostly Sikhs from the Punjab region of India, settled in British Colombia. In 1900, the census reported 2,050 people from India on the North American continent, mostly Indians living in Canada. It was mainly economic immigration as young Indian men came to Canada seeking employment to better their families' living conditions. Although Punjab soldiers bravely fought as

part of British troops and were considered British citizens, they were denied the same rights as immigrants in Canada.

The immigration of Indians to Canada was fraught with discrimination and racial tensions. Fear of the "Asian peril" led to the passing of legislation in 1907 to restrict the immigration of Indians to Canada. Stipulations for their migration included limited political rights, having wealth prior to their migration, and a "continuous journey" from India. As well, it was not until 1919 that women and children from India were granted entrance. The development of the quota system in 1951 allowed Indian immigrants to enter Canada, in effect helping with the post-war economic expansion. More recently, professionals and more highly-educated Indian immigrants have begun migrating to Canada. In 1961, there were approximately 7000 people of Indian origin in Canada (citations). Since then, people of Indian-origin have increased exponentially. Just over 962,000 individuals reported being of Indian descent, 4,465 of whom are residing in Saskatchewan (Statistics Canada, 2006). The most recent Canadian census reported that there are a total of 443,690 immigrants from India, with a little over 129,000 immigrants arriving between 2001 to 2006 (Statistics Canada, 2006). In comparison, only 1,685 immigrants of Indian-origin call Saskatchewan home, with 355 of these immigrants arriving between 2001-2006. Since the 1960s, most Indian immigrants are employed in professional or high-skilled sectors. Overall, their income after their initial years of migration is usually similar to average Canadians.

Our sample

Six South Asian families: twelve parents, and nine children, participated in these interviews.

Parents

Twelve parents, six males and six females, ranging in age from 38-50 ($M = 44.00$, SD = 4.14) participated in the study. All were married. Ten parents were born in India (83.3%) and two were born in Sri Lanka (16.7%). Ethnically, 10 of the participants identified themselves as Hindu (83.4%), one was Sinhalese (8.3%, respectively), and one chose Buddhist as his ethnic background. The majority of the participants chose Sikh ($N=8$) as their religion, *with* Hindu ($N=2$), and Buddhism ($N=2$) also represented. The majority of the participants migrated from India ($N=8$, 66.7%), two from Sri Lanka (16.6%), and two from the United Arab Emirates (16.7%) between 2000 to 2005 ($M=3.83$ yrs, $SD=2.21$, range = 2-5 years). Independent immigrants made up the majority of migrants ($N = 8$); three came to Canada with work visas, and one had a visitor/dependent visa. Of the participants, four became Canadian citizens within the years 2004 to 2005. This is a very high

educated sample. All are graduates from various Indian Universities and other Higher Education Institutions and hold Ph.D. diplomas – 4 or Master's Degrees – 4; no BAs were reported -4. In their native countries, 75% of parents held professional occupations (e.g., a doctor, a veterinarian). The rest were students (usually pursuing their post-graduate degree). As such, their socio-economic status (SES) back home ranged from 8.00 to 13.00 ($M = 10.70$, $SD = 1.64$, $N = 10$). Ten participants reported having an above-average annual income, whereas only one reported an average annual income, $M = 4.45$, $SD = .69$, range = 1.00-5.00) (Table 1.). In Canada, almost 60% of parents obtained a professional occupation (e.g., doctor, teacher), those who are self-employed or students each make up 16.75% of the sample, and those in "blue collar" occupations make up 8.3% of the sample. However, their SES ranges from 10.00 to 15.00 ($M = 12.00$, $SD = 2.26$, $N = 10$). Despite their better SES in Canada, all participants reported below average annual incomes ($M = 1.25$, $SD = 1.36$, range = 1.00 – 5.00).

Children

Nine children (5 males, 4 females) participated in the study, ranging in age from 12 – 20 years ($M = 14.89$, $SD = 3.26$). The majority are currently enrolled in elementary school *($N = 6$)*, and only two participants are in high school. One participant is enrolled in university. All the children live with their parents. Participants reported having an average of 1.25 siblings ($SD = .46$): six of the children only have one other sibling, and three children have two other siblings. Majority of the participants were born in India ($N = 6$), the other three were born in Sri Lanka. Two participants identified themselves as Buddhists (25%), whereas six participants identified themselves as Hindus (75%). Children reported that their first language was English (N=3), Sinhala (N=3), or Hindi or Maithili (N=1 each). One participant identified two first languages – Tamil and English.

South Asian parents' results

Motivation for Migration (Table 2)

Similar to the Chinese sample, the South Asian participants had nothing really aversive or negative in their lives in their home countries to escape from; they decided to move to Canada based on a deliberate contemplation which was relatively autonomous. Only one participant from Sri Lanka mentioned the civil war there that she wanted to avoid. These participants were very autonomous in their decisions to migrate: they have high scores on Identified regulation (3.91) together with high scores on Importance (3.58) and Intrinsic Motivation (both 3.75 out of 4.00). External factors and the expectations of others were mentioned as unimportant factors. As a result of this motivation scores'

distribution their Relatively Autonomy Index is very high (8.08 out of 9). The overall level of agency in their decision to move is also relatively high (4.42 out of 5). Similar to the Chinese sample, the major goal for migration for them was to provide better opportunities for their children (2.89 out of 3.00). Opportunities for family members (2.08) and self-development (2.05 out of 3.00) were less important.

Expectations regarding life in Canada (Table 3)

Expectations regarding life in Canada have been met for about 57% (2.83 out of 5.00). They were mostly met with regard to their children's and personal safety (3.92 and 4.75 out of 5.00). All other expectation were met for more than 50%. The overall satisfaction of making the decision to move to Canada is relatively high (4.00 out of 5.00, see Table 2). It is higher than the satisfaction of the Chinese parents to immigrate. This is probably because South Asian immigrants have a better employment situation in Canada.

Language, Identity, and Social Network (Table 4)

The members of this sample have high English language proficiency scores (4.60 out of 5.00), which definitely helped them in their adjustment to life in Canada. Their level of religiosity is moderate (2.5 out of 4.00). The representatives of this sample have high scores on ethnic identity (4.42 out of 5) and a relatively high Canadian identity (3.33 out of 4.00), higher than in the Chinese sample. Unlike the Chinese sample, South Asian parents have a stronger and larger social network (index = 47.83, range 5-150).

Health and well-being (Table 5)

In general, South Asians have good health (3.25 out of 4.00), they are relatively satisfied with their life (6.08 out of 9.00), and have relatively high in their agency with regard to their lives (3.83 out of 5.00).

Expectations regarding acculturation of their children (Table 6)

With regard to the future acculturation of their children in the Canadian society these parents on average chose dual identity for their children (2.92 out of 5.00). Two parents indicated that they wanted their children to fully maintain their heritage identity. One parent explained that she believes that her home culture is better for the development of her children. But the bottom line is that these parents understand the reality that their children live in the Canadian society while still possessing aspects of their home heritage and want them to be comfortable with both.

There are three main areas where these parents want their children to retain their heritage, culture, values and practices: relationships with family members (4.73 out of 5.00), dating/marriage (4.33 out of 5.00) and attitudes toward education/future career (4.18 out of 5.00).

Expectations regarding children's schooling, and parents' school involvement (Table 7)

The parents in this group hold the highest score on the importance of education for their children (5 out of 5) and 10 parents want their children to attain a post-graduate degree: This is very natural, as one of their main reasons for coming to Canada was to provide their children with good education and excellent future opportunities. They are involved in children's academic life, talking to them almost every day about school and moderately helping them with homework. The combination of highly valuing education and having high expectations for their children's academic achievements has two aspects. One is that, as our data will show later, their children deeply internalize these values regarding the importance of education and hold them to a strong level. This highly positive attitude toward schools and academic activity leads to their educational success at school and overall enjoyment of the schooling process. The other side of the parents' high expectations about their children's education is their critical approach to the existing Canadian system of secondary education.

Educational expectations about Canadian school system

When South Asian immigrants were asked to describe the schooling in their home countries regarding school expectations of students' achievement, discipline, the role of teachers, academic strength of programs and homework intensity their overall responses to all these questions was excellent, very good and good. It is evident that they really admire their home country educational system and miss it. The specific aspects of that system that they also mentioned were the students' uniform, strict discipline the high authority of teachers, textbooks, yearly exams and the strong academic curriculum. When they were asked to compare the two educational systems 6 parents chose the Canadian system and 4 preferred their home country system and two saw positives and negatives in both systems. These are what they don't like in the Canadian education system:

- *"Canada has no fixed curriculum, no homework, no books, no routine work. The education standard in school is very low; Below standard education, busy in activities other than studies (dance parties in school every 15 days)",*
- *"Canada is marginal. Too much freedom. Home country is better because innocence (freedom) is there in kids",*

- *" [The home educational system is] Strict, task-oriented. In Canada there is no goal-to complete syllabus".*
- *"No homework is given, There are more dancing programs",*
- *"Very liberal, no uniforms, very poor set-up hand-writing skills, no importance to hand-writing, but they give for arts good but casual importance"*
- *"One teacher is teaching all the subjects. Not enough homework. Easy education up to elementary school";*
- *"Less homework, probably no checks, looks like a more casual approach";*
- *"No textbook to guide them at home, no yearly exams";*
- *"Student-teacher relation is not good. It's like they don't care-attitude";*
- *"In high school, she does not like students choosing their courses. There should be prescribed subjects for each grade".*

But there were also qualities that they appreciate in this system:

- *"Extra curriculum activities are good, personality development is good."(2)*
- *"Starts slowly and moves faster later, which is good for students";*
- *"Students are allowed to think and analyze more of model work, like demonstrations. Lots of time in physical education; Canada is better because students are independent in thinking, {they have] more freedom to tell their views. But the home country is good for strict discipline, unifies, with now parity".*
- *"Good for the Canadian style of living; Canada is better because they develop communications, presentations, and confidence. But the home country is better because they are disciplined, hard working, competitive";*
- *"The system is good. Canada is better because students are more confident, individuality of child, communication skills. But, home country is better because more disciplined, hard-working";*
- *"All around development, theory and practical. Choices of selection of subjects and study; Wide range of subjects leading to overall child development; All-around development in schooling; good exposure in games; Canadian university is very good";*
- *"Good standards, the way they express (language), the system is very practical. The system gives the freedom to kids to do whatever they want";*

- *"Student-centered education; Broader knowledge";*
- *"She likes the way teaching and relationship of teachers with kids and parents; Both are good in their own ways. Canada, teachers have good relationships with their kids, like parents. But, home country education system is good, especially with their discipline";*
- *"Good environment, good buildings and supplies. Air-conditioning, physical conditions are better; Strict, task-oriented. In Canada there is no goal-to-complete syllabus";*
- *"Child-oriented, more freedom to express, good communication skills and develop more confidence; Materials, facility, supplies are good."*

South Asian parents were asked "What could teachers and school administrators do to serve better the needs of your children and your family?" The answers were the following:

- *"Her [the teacher] knowledge overall has declined/not gone up. They [school administrator] should prescribe some books to read at home. Handouts are bad (print-outs). Should give homework. Very poor curriculum (like in math, science). Where she performed well in India;"*
- *"They give books and time. They take personal attention to the kids;"*
- *"They are doing good and their best to bring[up] the students;"*
- *"Regular printing skill-development. Regular tests. Improvement needed in math (very poor). Stop using calculators. Strong money math in young age. More revisions;"*
- *"If subject specialists are available, kids will have opportunity to get exposure to different teachers;"*
- *"There should be textbooks, Yearly exams should be conducted. They should force children to study;"*
- *"Teachers and school administration should emphasize students to pursue higher education as a mean to a better career and life, and contribution to countries developmental needs;"*
- *"Approach towards education is casual, no hold on students;"*
- *"Education is good, but discipline and environment (i.e. cultural differences) are not good. They should teach good discipline to kids;"*
- *"They should have uniforms, morning exercises, morning assembly. Students should be tested by third party academics;"*
- *"Uniforms should be there. More homework. They don't learn in June (why?)."*

One of the most dissatisfied parents even mentioned that his family is "thinking moving back to India for better education for the kids." The bottom-line of these opinions is that school should do

some efforts to introduce to the parents from the countries that have different system of education the philosophy of the Canadian education system. This misunderstanding and misinterpretation of Canadian schooling practices may lead to immigrants' (especially those who are highly educated) dissatisfaction with this aspect of their lives.

Correlational analysis of South Asian parents results (Please note the small sample size: $N = 12$).

The life satisfaction of these parents was not related to the years spent in Canada, but was positively related to the satisfaction with their decision to immigrate $r = .64, p = .02$. Immigrants' subjective well-being is strongly determined by constant contemplations about their decision to leave their home country: Did they do a right thing? and if yes, their overall satisfaction with their present life is coloured by this answer. Their satisfaction with life related positively to the meeting of their expectation regarding personal professional development, work and career for their family members $r = 84, p = .001, r = 91, p < .001$. Their satisfaction with life was also related to the satisfaction with their financial situation $r = .86, p = .01$, which in turn related positively with their overall level of agency in life $(r = .65, p = .02)$ together with meeting expectation regarding living conditions $(r = .61, p = .03)$, and professional development $(r = .67, p = .03)$. These patterns of correlations demonstrate that this sample of parents is finally satisfied with their life and the major factors that contribute to this satisfaction are the most important aspects of the life: decision to immigrate and satisfaction with work and the conditions of living. We may say that, in general, this is a successful and content sample of immigrants.

South Asian Children's Results

Health and well-being (Table 1)

This sample of South Asian children is similar to the Chinese teenagers with regard to their overall happiness (4.44 out of 5.00) and level of self-esteem (2.63 out of 5.00). They experience very few psychosomatic symptoms (4.00 out of 22) with relatively low intensity (.40 out of 5.00). Overall, these are relatively happy and well-to-do children.

Identity, languages, and activities (Table 2)

These children have a definite bicultural orientation: they are highly oriented toward their heritage ethnic identity retention (6.98 out of 8.00) and want to acquire and possess a Canadian identity too (5.96 out of 8.00). Toward this identity they have a high level of English apprehension (4.54 out of 5.00). They participate in Canadian activities (1.81 out of 3.00) as frequently as they do

in ethnic activities (1.89 out of 3.00). They have a relatively strong desire to retain their home language (2.33 out of 3.00) and place great importance on their religion (6.11 out of 8.00).

Family relationship (Table 3)

These children demonstrated a small number and little intensity of family arguments and as a result these children scored high on the family harmony questionnaire (2.89 out of 3.00) and on the family satisfaction questionnaire (4.89 out of 5.00). On average, the most frequent topics of arguments are "how you spend your free time", 'helping at home' and 'fighting with siblings". The reasons for arguments that the children suggested themselves were the following: 'choosing my major in University', 'not being allowed to get together with my friends' 'playing sports' and 'TV/movies'. When the children where asked what was the topic of the most serious argument in the last month, they mentioned 'fighting with siblings', 'the friends you choose', 'troubles with the law', 'food choices', and 'helping at home'.

Social network and support (Table 4)

These children are very well adjusted socially: they have a very wide network of multiethnic friends. With regards to their relatives, the children maintain close relationships with family members in their home country (2.78 out of 3.00). However, they are not as close with relatives who reside in Canada (2.00 out of 3.00). This may be due to the fact that relatives of South Asian families are dispersed throughout the country. They also have a stable system of social support as for each type of problems ('personal problems outside of your family', 'personal problems with your family', and school problems') and they have one or two people available for discussing each of them. Parents are frequently among these people of support.

Academic attitudes, motivation and school integration (Table 5)

These children are devoted learners as they acquire the highest possible scores on academic attitudes and academic satisfaction. They experience support from the school representatives (3.67 out of 5.00) and a high feeling of school integration (2.81 out of 3.00).

These students do not have many real problems at school; the most frequent on average were: "The teacher did not pronounce your name correctly," "Your parents did not let you do something that a Canadian friend's parents let him/her do," "A Canadian student did not pronounce your name correctly."

The academic motivation of South Asian children is healthy and corresponds to their age and their situation: They study mostly because they understand the importance of education (Identified

regulation is 4.78 out of 5.00) and because it is interesting to learn new things (Intrinsic Motivation is 4.11 out of 5.00). But there is also some motivation based on avoiding troubles or expecting rewards (External Regulation is 2.39 out of 5.00). Overall, the autonomous forms of motivation (Identified + Intrinsic) dominate the controlled forms of motivation (External + Introjected; Relative Autonomy Index is positive and equal 6.28 on the range from -4.50 to 12.00). This means that these students are self-determined and proactive in their academic motivation.

Correlational analysis for South Asian children results

The self esteem of the children is negatively related with the frequencies of ethnic activities (r = -.69, p =.04, N =9) but positively related with the Canadian orientation (r =.81, p <.01, N=9). Self-esteem has a tendency to be associated with English abilities (r =.63, p =.07, N =9), which in turn is related to frequencies of Canadian activities (r =.80, p=.01, N =9). Both self-esteem and happiness have positive relations with the assessment of happiness with one's family (r =.70, p =.04; r = .75, p =.02, N =9). Ethnic orientation has positive correlations with first-language-related activities: reading books and newspapers, visiting websites, listening to songs, etc. (r = .71, p =.03) and marginally with the importance of religion (r =.63, p =.07). Canadian orientation was positively associated with the frequencies of Canadian activities (r =.69, p =.04), with English capabilities (r = .91, p < .01) and marginally negative with religion importance (r = -.64, p =.06). These correlations mean that the children who have a high ethnic identity they also actively operate with their native language and value their religion, whereas for those who are high in Canadian orientation it is characteristic that they are involved in Canadian activities together with possessing a high English language proficiency. For this orientation their religiosity has to be low.

Correlational analysis for South Asian parents' and their children's results

Similar to Chinese sample, the school integration of the South Asian children is related positively with the Relative Autonomy Index for their parents' motivation for migration (r=.83, p < .01, N=8) and has marginally positive correlations with parents' level agency in life (r =.66, p =.07, N=8) and their satisfaction with life (r =.68, p =.07, N=8). Other aspects of parents' attitudes - their identities, religiosity, expectations about children education - have no correlations with children outcomes.

Conclusion on South Asian families' adaptation

Our sample of South Asians is one of the most successful and satisfied immigrant groups: the parents are employed and wealthy; the children are well-adjusted and happy here. The major concern

for these immigrants is the quality of their children's education. Some of them are so concerned about this that they even consider going back to India. In general, the South Asian sample is similar to the Chinese sample with regard to its motivation and general expectations. The advantage this group has is that they have a much better knowledge of English in comparison to the Chinese immigrants and a better employment situation. Both of these groups represent a new trend in the immigration from these two countries.

<div align="center">**Middle Asians – Muslim families**</div>

Economic, political and cultural introduction

This group is comprised of families from Middle Asia, which includes Afghanistan, Iran, Iraq and Pakistan. In addition to this geographical factor, the other factor that was used to combine these subsamples is the religion of Islam. The influence of this religion on their way of life, family relations and identity is so pervasive that in addition to being identified as Middle Asians, they will also be frequently identified in this report as Muslims. We understand that despite this common religious denominator, the countries are different ethnically, politically and economically. That is why whenever possible we will provide differential analysis of these national groups.

Afghanistan has a population of about 32 million people and is an Islamic republic. It is one of the poorest countries in the world with a GDR per capita of $800, with a mostly agricultural sector (80%) of production. It has an unemployment rate of 48%, and over half of the population lives below the poverty line. Modern Afghanistan economics strongly rely on international aid and assistance. Currently, Afghanistan`s war with the Taliban is accompanied by the inability of the government to provide security and protection to its people. The ethnic groups in Afghanistan vary widely with Pashtuns making up 42% of the population, Tajiks 27%, Hazaras 9%, Uzbeks 9%, Aimaks 4%, Turkmens 3%, Balochs 2%, and others 4%. Most of the country practices Islam, with the vast majority being Sunni Muslim (80%), followed by Shi'a Muslim (19%). Half of the population speaks Afghan, Persian or Dari (the official language). Thirty-five percent speak Pashto (also official), followed by Turkic languages (primarily Uzbek and Turkmen) at 11%. There are as many as 4% who speak one of the 30 minor languages (primarily Balochi and Pashai). In addition, there are also many individuals who are bilingual. The literacy rate: definition for the entire population is 28.1%, although there are a significant number of males who can read and write in comparison to the female population (43.1% and 12.6%, respectively; 2000 est.). Refugee and

immigration movement from the country has been determined by ecological reasons – droughts - together with political and economical reasons. (CIA Factbook).

Iraq has a population of about 27.5 million people. Iraq is a parliamentary democracy with both civil and religious laws. The GDP per capita is $3,600. The majority of the industrial economy is sustained by the oil industry (68%). However, unemployment rates range from 18% to 30%. Ethnically, Iraq is made up of mostly Arabs (75-58%), followed by Kurdish (15%-20%), and Turkoman, Assyrian, or other (5%). Iraq is mostly Muslim (97%), where Shi'a Muslims make up 60%-65% and Sunni Muslims make up 32%-37%. The other 3% of practiced religions are Christian or other. Linguistically, Arabic and Kurdish are spoken, but mostly in the Kurdish regions. However, Assyrian and Armenian are also common. Almost three quarters of the population is literate; however, this rate is higher for men (84.1%) than for women (64.2%; 2000 est.).

Iran has a population of about 65.5 million people. It is an Islamic republic. The GDP per capita is $12,300 (2007 estimate), although its economy is mostly centralized with industry and services (44% each). The unemployment rate is 11%, and 18% of the population lives under the poverty line. Persians make up the largest ethnic groups (51%), followed by Azeri (24%), Gilaki and Mazandarani (8%), Kurd (7%), Arab (3%), Lur, Baloch, and Turkmen (2% each), and others (1%). Muslim prevails as the largest religion (98%). However, the majority of the population practices Shi'a Muslim (89%). Other religions (includes Zoroastrian, Jewish, Christian, and Baha'i) are at 2%. Literacy rate: *definition:* age 15 and over can read and write; *total population:* 77% *male:* 83.5% *female:* 70.4% (2002 est.).

Middle Eastern culture and Islam religion (Emadi, 2005; Georgas et al., 2006; Gregg, 2005; Nadim, 2002; Reimers, 2005; Sherif-Trask, 2006; Sherif, 1999)

Geographically, Middle Asia extends from Morocco to Iran. Muslims are divided not only geographically but also ethnically (Arabs in Iraq and Persians in Iran, Asians, Africans etc.) and by ethnic and national identity. But for many of them religious identity – being Muslims – is very important and is what unites them. Muslims from the Middle East speak many languages, but one of the main ones is Arabic.

The religion of Islam that unites all these countries is the Arabic word for "submission to the will of God." Muslims are the followers of the Islam religion. There are two strands of Islam – Sunni and Shi'a, which are distinguished by the belief of who was/were the true successor(s) to Muhammad (the last prophet). The Islam religion sets the values, beliefs and practices that govern every aspect of

Muslims' lives. Some expectations for Muslims are that they must be moderate, cannot consume pork or alcohol, and must not gamble. There are "Five pillars of Islam" which every Muslim must follow:

1. To believe that "Allah is the one and only God, Muhammad is his prophet".

2. Perform five daily prayers towards Mecca's direction

3. Feast during Ramadan

4. Engage in charitable giving

5. The hajj, or pilgrimage to the holy city of Mecca, must be done at least once in one's lifetime.

The Holy Book of the Muslims is Qur'an which has God's messages and commands. Sunna (the teaching and exemplary conduct of the Prophet Muhammad) is another important Islamic book which has the interpretation of the Qur'an and its adaptation to society. The religious Islamic law ("Shari'a") is sacred and immutable and based on the Qur'an and Sunna. There are specific laws regarding family issues: children's rights/obligations, parents' rights/obligations, gender roles, marriages and divorces.

Family life: duties/expectations/values/gender roles

Marriage is expected of every man and woman as it legitimizes sexual relations between them and their ability to produce children. Celibacy is discouraged and condemned in Islam. Marriage requires the consent of the women, her legal guardians, two legal witnesses, payment of the dower, and signing of the contract (mahr). After signing the mahr, women are eligible to receive a suitable home, maintenance (clothes, gifts, food), and a partial inheritance. Women do not have to share the costs/expenditures of their husbands (i.e., no financial obligations), but they are financially dependent on their husbands. In return, husbands acquire access to the sexual and reproductive abilities of women, as well as "head of the family" status. To sum-up, the five pillars that constitute marriage from the Islamic perspective are: marriage is a religious duty and social necessity, prohibition of sex outside marriage, the husband's obligation to provide for his wife; the wife's obligation to obey her husband; the obligation to be kind to one's relatives and have concern for their well-being.

Qur'an and Sunna emphasizes the rights and obligations of parents to their children (from birth to maturity), but also outlines the child's obligations to their aged parents (ie., financial and social responsibilities). Hadana (or care of a child by the mother) has (two phases): 1. Regardless of the child's sex, they are cared for from infancy to about 2 years old the same way. The important aspect of this time is to develop an emotional relationship with their mother/caregivers, and 2.

Socialization and preparation for their future roles are divided by gender: For boys, they learn how to be providers and guardians (by father and/or male relatives) and for girls, they learn how to be housewives, domestic duties (by mother or other female relatives). Although the Koran discourages favouring one sex over the other, there is a strong male preference. For mothers, having sons increases her prestige in society. For fathers, having sons ensures his lineage survives, and furthering the family reputation

Biological parents usually socialize the child, but this role may also be relegated to extended family members, depending on life circumstances. Children's obligations to aged parents are to support them in economic, social and emotional instances. The purpose of these obligations also is to emphasize and strengthen the importance of familial ties and to show the continued respect for the parents. This parental respect is one of the most important values in Islamic society.

Extended families may co-habit under one roof. Usually, however, extended families in Islam are not made up of family members in the traditional sense, but of single, unmarried relatives (ex., divorcees, widows, bachelors, and bachelorettes). Single persons do not live independently – to do so would incur social stigma. Single daughters and sons live with their parents until they are married.

Family roles are clearly defined by the Shari'a. Women become a part of the husband's family, but retain their maiden last name as a symbol of their membership to their natal family. If a divorce ever occurs, a woman is expected to return to her parents' home.

The men of a family are expected to provide for single women in their families, despite previous marriages. Women are thus raised to believe that their father, brothers, husband, and sons will be their sources of economic security.

A short history of Islamic immigration to Canada ("A hundred years of immigration to Canada 1900 - 1999: A chronology focusing on refugees and discrimination," 2008; Rahnema, 2006)

Muslims constitute a relatively new immigrant group in Canada. According to the 2001 Statistics Canada census, there were approximately 579,000 Muslims in Canada (approx 2% of the total population), whereas in 1991, only 253,300 Muslims were in Canada.

Islamic immigrants are a very heterogeneous group, both ethnically and geographically. According to Statistics Canada (2001) 212,000 Muslims (36%) came from South Asia, 122,130 (21%) are from Arab countries, 81, 360 (14%) are from West Asia (including Iran), 51,680 (9%) are 'Other' ('Black' or African Muslims).

Muslims in Canada are well educated and somewhat younger than average Canadians: more than 28% have a university degree (Men = 33%, women = 23%), more than 6% (26,000) have a Master's Degree, and approximately 6000 hold a Ph.D. Their average income is slightly below average for Canada: Slightly more than half of the Muslim population report incomes of $20,000 or lower, whereas the average Canadian income is $29,769. Almost all Muslims live in urban areas.

Despite the high education rates of Muslims, they are also one of the groups with the highest unemployment rate, nearly twice that of the national rate (14.3% versus 7.4%, respectively). Of those who are employed, approximately 15% (39,000) work in the manufacturing industry, 14% (35,000) work in the retail industry, 8% (20,000) work in professional, scientific, or technical services, 4.5% (11,000) work in the education sector, and 2.9% work in government jobs or public administration (Rahnema, 2006). Muslim men, however, are mostly concentrated in manufacturing, construction, professional, scientific, and technical services, whereas Muslim women are concentrated in health-care and social assistance jobs.

Our Sample

Parents

Seventeen Middle Eastern parents participated in this study, ranging in age from 38 to 56 years (*mean age = 43.00 years, SD = 5.03*). Five fathers (*mean age = 47.50 years, SD = 6.14, range = 43.00-56.00*) and twelve mothers (*mean age = 41.36 years, SD = 3.61, range = 38.00-48.00*) were interviewed. Two participants did not know their exact age, or refused to provide this information. The majority are married (*N = 15*), one was divorced and one was widowed. The parents were mostly from Afghanistan (*N = 13*), and Iran (*N = 11*), one was from Iraq, two were from Pakistan, and two were from Syria. Their first languages also varied. Most participants spoke Dari, or Persian (*N = 11*), Arabic (*N = 3*), and one participant spoke Pashtoo, one spoke Panjabi, and one spoke Panjabi and Urdu. The majority of Middle Easterners parents were Muslims (*N = 15*), 8 reported being Shi'a Muslims, and one Sunni Muslim, six participants did not report this information. One was a Roman Catholic and one was Zoroastrian.

Many of the parents migrated from countries other than their original birthplace. Parents from Afghanistan (*N = 8*) did not come directly from their home country. Instead, all of them migrated from different countries – five came from Iran, and one (each) came from Russia, Syria, and Tajikistan. Parents from Iran migrated to Canada from their home country (*N = 4*). The one set of

parents from Iraq had migrated from Turkey. The parents from Pakistan and Syria ($N = 2$, respectively) migrated directly from their home countries.

The education levels of Middle Eastern parents varied. Six of the parents did not have any formal education. Five participants only obtained elementary to high school education. One participant attended university, but did not complete his/her program. One participant had their Master's, and four completed their Ph.D. The socio-economic status of Muslim parents prior to their migration was relatively high (12.47 out of 23.00), and they had an income that was slightly above that of the average Middle Eastern person (3.38 out of 5.00). In Canada, their socio-economic status lowered slightly (11.38 out of 23.00) and they have an income that falls below the poverty level (.88 out of 5.00) (Table 1). Despite this difference, Muslim parents report being relatively satisfied with their finances (3.75 out of 5.00).

Approximately 53% of the parents claimed refugee status ($N = 9$) and 35% were independent immigrants. One participant was sponsored by family members, and one was granted temporary residence. The parents had been in Canada for an average of 2.00 years ($SD = 2.83$, $range = 0.00 –$ 4.00). Of the Middle Eastern migrants, only three participants had obtained their Canadian citizenship, all between the years 2003 to 2007. Parents reported having anywhere from two to six children ($M = 3.94$, $SD = 1.60$). Some parents ($N = 4$) had multiple relatives living in Canada: parents ($N = 1$), siblings ($N = 4$), in-laws (1).

Children

Thirty children participated in the study, ranging in age from 9 to 23 years (*mean age* = 17.23, years, $SD = 3.60$). Male children ($M = 18.08$, $SD = 3.40$, $range = 13.00\text{-}23.00$, $N = 13$) were slightly older than female children ($M = 16.38$, $SD = 3.72$, $range = 9.00\text{-}21.00$, $N = 16$). One participant did not want his or her gender reported. Their first language varied – most spoke Dari, or Persian, ($N = 19$), others spoke Kurdish ($N = 4$), Pashtoo or Arabic ($N = 2$), Assyrian, Turkish, or Urdu ($N = 1$). As well, majority of the participants could speak another language(s) ($N = 27$): Eight children could speak English, whereas twelve children could speak English and 2-3 more languages. Only seven participants could speak non-English languages as well. The majority of the children were Muslims ($N = 27$) – nine reported being Shi'a Muslims, and four were Sunni Muslims; 14 children did not report which Muslim denomination they practiced. Only one participant was Catholic and one participant was Zoroastrian.

For some children, they were born in countries other than their parents' homeland because of their parents' transitions. Of the 13 Afghani children, seven were born in Afghanistan while six were born in Iran. The Iranian children were mostly born in Iran ($N = 5$), but two were born in Iraq. The one child from Iraq was also born in his/her home country. Nine children had parents who came from a Middle Eastern country other than Afghanistan, Iran, or Iraq. Of these nine children, four were born in Afghanistan, two were born in Iraq, and one was born in each of Iran, Pakistan, and Syria.

Upon their arrival to Canada, seven of the children were placed at an elementary level of education, while 21 were in high school. Also, 17 of the participants work part-time, averaging 18.23 hours a week ($SD = 10.09$, *range* = 6 - 40). These participants are still relatively new to Canada, having only been here for an average of 3.17 years ($SD = 1.84$, *range* = 1.00-8.00). Most children arrived with their parents – 11 arrived with both parents (36.7%), and only 19 arrived with either their mother or father (63.3%).

Twenty-nine of the participants reported having anywhere from one to six siblings ($M = 3.40$, $SD = 1.52$). Four of the children reported having siblings that lived in different countries. Most participants have relatives in their home country ($N = 28$), while fewer reported having relatives in Canada ($N = 12$). Of those who do live in Canada, most relatives were in Saskatchewan ($N = 6$), some were out of province ($N = 5$), and one did not know where his relatives lived.

The following demographics were based on the geographical birthplace of the parents. For children, their identity and geographical region was matched to their parents' geographical birthplace.

Afghani families

Parents

Eight of the parents interviewed were born in Afghanistan, ranging in age from 38.00 to 56.00 ($M = 44.75$, $SD = 5.73$). Two fathers ($M = 49.50$ years, $SD = 9.19$, *range* = 43 to 56) and six mothers ($M = 43.17$ years, SD 4.12, *range* = 38-48) participated in this study. Six of the participants were married, but there was also a divorcee and a widower. Dari, or Persian, was the first language for seven of the participants and Pashtoo for one. However, only six of the parents spoke Dari at home, whereas one spoke Arabic, and the other spoke Pashtoo at home. All participants were Muslim.

Most Afghani participants did not receive any kind of formal education ($N = 6$). Two of the participants finished their high school education. Their home country SES averaged at 7.43 ($SD = 4.19$, *range* = 0-23), in comparison to their SES in Canada ($M = 8.62$, $SD = 1.69$, *range* = 0-23).

Nearly all the participants claimed refugee status prior to their arrival in Canada, while only one had obtained a temporary residence card. Parents had been in Canada for an average of 2.88 years (*SD* = 1.25, *range:* 1.00 – 5.00). None had obtained Canadian citizenship. Parents reported having anywhere from two to six children (*M* = 5.13, *SD* = .84). Some parents had multiple relatives living in Canada (*N* = 2), siblings (*N* = 1) and siblings and in-laws (*N* = 1).

Children

Seventeen children of Afghani descent were interviewed. Their ages ranged from 9 to 23 years (*M* = 18.06, *SD* = 3.53). Seven males (*M* = 19.29, *SD* = 2.93, *range* = 14-23) and ten females (*M* = 17.20, *SD* = 3.80) participated in this study. Eleven of the children were born in Afghanistan, while the remaining six were born in Iran. All the children identified themselves as Afghani. For 15 participants, Dari, or Persian, was their first language. For two participants, Pashtoo was their first language. Most of the Afghani children could speak a different language – 14 children could speak English, and 7 of those children could also speak one or two more languages (e.g., Russian, Hindi, Urdu). However, three of the participants could speak another non-English language, one of which could speak two different languages (e.g., Urdu and Hindi). All of the participants were Muslim; one participant did not report their religion. Nine of the participants specified that they were Shi'a, and two reported being Sunni. However, two participants did not specify their Muslim denomination.

Upon their arrival to Canada, one child was placed at an elementary level of education, while 16 were in high school. Also, nine of the participants work part-time, averaging 15.11 hours a week (*SD* = 6.39, *range* = 7 - 28). These participants are still relatively new to Canada, having only been here for an average of 2.94 years (*SD* = .34, *range* = 1.00-5.00). All of children arrived with their parents – one arrived with both parents, the other 16 arrived with either their mother or father. Eleven of the Afghani children arrived in Canada with their siblings. At present, 14 of the children are living with one parent, while two are living with both. One participant is living with neither parents, but is now married.

Sixteen of the participants reported having anywhere from three to five siblings (*M* = 3.82, *SD* = .95). Two of the participants have siblings living in other countries (e.g., Denmark, Iran). Fifteen of the children still have relatives in their home country, and nine have relatives in Canada. Five of the children have relatives residing in Saskatchewan (i.e., three have an uncle with family, one has an aunt with family, one reported "far relatives") and two have relatives in Ontario (i.e., aunt and family), and one did not provide the type of relative nor the location of their relatives.

Iranian families

Parents

Four of the parents interviewed were from Iran, ranging in age from 39.00 to 48.00 (*M* = 42.50, *SD* = 4.04). Two fathers and two mothers participated in this study (*M* = 45.50, *SD* = 3.54, *range* = 43-56, and *M* = 39.50, *SD* = .71, *range* = 39-40, respectively). All four of the participants were married. All participants were born in Iran. Participants reported either Farsi (*N* = 1) or Persian (*N* = 3) as their first language and the language they speak in their homes. All participants were Muslim.

Iranian parents were better educated: One participant completed only high school, while three of the participants completed their Ph.D. Their home country SES averaged at 18.75 (*SD* = 4.03, *range* = 0-23), in comparison to their SES in Canada (*M* = 14.00, *SD* = 4.00, *range* = 0-23).

All participants were independent immigrants, and have been in Canada for three to seven years (*M* = 4.50, *SD* = 1.92). Two of the parents had obtained Canadian citizenship. One participant obtained citizenship in 2007, but the other did not provide this information. The parents from Iran only had two children per family. One participant reported having parents and siblings in Ontario, Canada

Children

Seven children of Iranian descent were interviewed. Their ages ranged from 13 to 21 years (*M* = 16.00, *SD* = 3.37). Four males (*M* = 15.75, *SD* = 3.38) and thtee females (*M* = 14.50, *SD* = 2.12) were interviewed. All seven of the children considered themselves Iranian; five were born in Iran and two were born in Iraq. More than half of the participants spoke Dari as their first language (*N* = 4), followed by Kurdish (*N* = 2), and Turkish (*N* = 1). Only five of the children could speak another language. Three participants specified English as their second language, and two participants could also speak Persian. Five of the children reported being of Islam faith, but did not distinguish their denomination. One participant was Zoroastrian, and one did not provide this information.

Upon their arrival to Canada, four of the children began attending elementary school and two began in high school. One participant was not placed in the school system. One participant reported also working part-time for approximately 6 hours per week. These participants are still fairly new to Canada, ranging from one to seven years (*M* = 3.14, *SD* = 2.19). All of the children arrived with their parents, five came to Canada with both parents, and two migrated with only one parent. Five of

the children also arrived in Canada with their siblings. At present, all seven participants are living with both parents.

All seven participants reported having siblings living with them in Canada (*M* = 1.86, *SD* =1.46, *range* =1-4). All participants still have relatives living in their home country, while only two participants have relatives in Canada. One reported having an aunt and grandmother in Ontario, and one reported having an uncle and aunt in British Colombia.

Muslim parents' Results

Motivation for migration (Table 2)

Considering many aspects of their motivation for migration, this group of immigrants is similar to the African families: Most of them left their home country, or country of residence, to escape from aversive conditions. As a result of this, their External reasons for migration is higher in comparison to the other samples (2.59 out of 5.00), and their desire to avoid the aversive conditions in their country is second highest after the African families (2.12 out of 3.00). But regardless of these avoidance factors, their decision to migrate was made mostly to better the conditions for their children: 'opportunities for children" (2.82 out of 3.00). As a result of this motivation for migration profile, their Relative Autonomy Index is pretty low, with an average score of .94 (*Range = -12 to +12*). The individual histories of immigration vary substantially. Here is one dramatic story (Participant 402)*:*

> *I am a Syrian and my husband is from Iran. We were living in Syria, but they wanted to kick us out of the country because I got married to someone who is not Syrian. They also wanted to put us in jail. We tried to live in Iran, but we were faced with the same hardship. We, finally, had enough, especially when they wanted to put my husband and kids to jail. They wanted us to pay lots of money to let us leave the country as well (75 lira/person). We did not have this money and they almost sent my husband and sons to jail until our departure date. A guy from the United Nations helped us and no one went to jail. They also wanted to prevent me from coming back to Syria, although I am Syrian and my two older daughters are married there. Currently, one of them lives in London with her husband and kids. We still have to pay $200/month to the guy from United Nations, who helped us leaving Syria and lent us the money.*

An unsafe environment, a lack of freedom to live where the person wants to live, and the danger of imprisonment definitely left no options for this family but to leave the country. Although the stories between families varied, they were similar in the sense that many of the participants felt

that immigration was the only way to establish a stable, peaceful and secure life. Two participants mentioned that their relatives expected them to immigrate because they could support them financially. The second most important reason was the future opportunities they could provide for their children with regards to a safe and healthy environment, a good education and bright future opportunities. Some parents mentioned that this is especially important for their daughters. Still, some parents had a high education (PhDs), and came to Canada not to avoid the aversive circumstances, but to better their life and acquire better conditions for career development. These are high-quality professionals who are very similar in their characteristics to the South Asian and Chinese samples. Middle Eastern participants feel relatively agentic in their decision to migrate (3.82 out of 5.00) and highly satisfied with this decision (4.41 out of 5.00).

Expectations about Canada (Table 3)

These participants have one of the highest levels of meeting expectations regarding life in Canada (3.94 out of 5.00), second highest after South Americans. With regard to meeting expectations in specific domains, the highest is "Children's safety" (4.79 out of 5.00), the second is "Personal safety" (4.64) and then comes 'Children's education' (4.57). Meeting expectations regarding wealth was the highest among all 6 groups (3.86 out of 5.00).

Language, Identity, and Social Network (Table 4)

Middle Eastern participants demonstrated the highest level of religious importance among all the groups (4.50 out 5.00). However, their religiosity index is somewhat low (1.53 out of 4.00), suggesting their inability to practice, or lacking of opportunities to practice, their religion. Their ethnic and national Canadian identities are pretty balanced: 4.47 out of 5.00 for the ethnic identity and 3.12 for the Canadian identity. These parents understand that living in this country they need to learn its culture and to try to belong here. The English proficiency index for these participants is one of the lowest among the 6 groups: 2.74 out of 5.00. This is partly a reflection of the relatively low level of education for most of the participants, especially the women. The social network index for this group is quite high, 51.56 (*Range* = 2.00 to 300.00), in comparison to the rest of the sample.

Health and well-being (Table5)

Despite all the hardships these participants went through, their level of happiness and life satisfaction is pretty high (7.56 out of 9.00), the second highest after the South American group. Their level of self-reported health is the highest out of our entire sample (3.38 out of 5.00). Their level of agency in life is also relatively high (4.00 out of 5.00, Table 1).

Acculturation of children, and expectations regarding home country values (Table 6)

With regard to their children acculturation, the parents of the Middle Eastern group have the lowest scores among all 6 groups regarding their desire for their children be Canadians (2.75 out of 5.00; 5.00 means "To be fully Canadian"). They want their children to retain their cultural values with regard to 'public behavior" (4.67 out of 5.00; 5.00 means that they want very strongly to retain ethnic values), 'family relations" (4.43 out of 5.00); "education" (4.27 out of 5.00) and "dating and marriage" (4.21 out of 5.00).

Education of children and academic expectations (Table 7)

As most of the parents, these participants place very high importance upon their children's education (4.94 out of 5.00), the second highest after the South Asian group. Half of the parents see their children with college and post-graduate degrees and almost half of them leave the level of education "up to children'. These parents are also very interested in their children's academics, spending quite a bit of time talking with their children about school (3.18 out of 4.00). However, they spend little time helping them with homework (.88 out of 3.00), and interacting with school officials (1.08 out of 6.00).

As in the previous groups, Muslim parents expressed their dissatisfaction with the low discipline, low respect for teachers, low intensity of homework and insufficient achievement competition amongst students. Many parents expressed that they missed these specific attributes from their home country's educational system. Despite these dissatisfactions, 10 out of 15 respondents believed that the Canadian educational system is the better one. Below are some examples of comparison of the Canadian educational system with their home one:

- "Teachers are kind; But our home country is better because there is more to learn there; Big differences b/w home and Canada" (Participants_1);
- "Homework intensity; Lots of pressure of doing homework back home" (Part _4),
- "More resources, but less disciplined than home country education system." (Part_6);
- "Canada is better b/c there are opportunities for everyone; But, in home country, students learn more" (Part_9); "Students respect the teacher and teachers respect students. People are friendly. But there is more homework in home country. (Part _17);
- "The school and teachers care about the students." (Part_19.)

Those who did not choose the Canadian system commented that:

- "Canada is not better b/c there is no competition. There isn't any force, then kids don't achieve their potential. But in the home country, there is too much competition. Leave them alone on their own in Canada. No similarity, just the names of the students and teachers are the same, but everything else is different. The system raises the kids [to be] lazy." (part_20),

- "More discipline, hard work, in our country" (part 10);

- "Strict discipline in Iran; more intense homework; the academic strength of the programs is higher in Iran and students have uniform" (Part 16).

Parents are well aware of the benefits that the Canadian school system offers to their children. Many parents were quite pleased with the Canadian education system and schools, especially with regards to opportunities, books and other resources available to their children. Below are some of the specific items they liked:

- "No entrance exam after gr. 12, but more opportunity is given to youth (immigrants);"

- "Children are more relaxed and enjoy the school;"

- "Opportunities for everyone from any ethnic backgrounds; Availability of books;"

- "More books, more help available, more practical;"

- "The teachers are helpful. The kids learn more because of their help;"

- "They are good educators;"

- "Choice and lots of projects and visualize everything. Lots of resources to find. Open their minds and can take the info. Education in our country is superficial, lots of encouragement and find everything on their own. What the real question is to evaluate the real potentiall. They work for education and teachers and other staff work as a team based on real criteria;"

- "Provision of teaching material and teaching techniques (computers, projectors, preservatives);"

- "Audio/video aids, teachers are dedicated, practical approaches" (part_25).

Although a few parents expressed negative comments, they still found something that was good about the Canadian school system:

- "No discipline, flexibility (I don't like this). More books are available. I don't like the fact that they learn very little" (Part 6);

- "They put too much value on kids' emotions and feeling and put value on kids thoughts and kids are happy here in school" (part_20)

Too many choices for students and relaxed discipline are the major complaints about the Canadian education system. When asked "What could teachers', schools' administrations do to serve better the needs of your children and your family," their answers were as follows:

Regarding homework and English help

- "More help with h/w, in learning English, better understanding of their situation;"
- "Teaching English; Help them to learn English & in other subject areas;"
- "Help them more, more opportunities (for ESL students), encouragement:"
- "My children need help with homework. First, the children need to take courses to learn English, then start school. There should be one-on-one help for students so that they can achieve success;"

Freedom and discipline

- "Teenagers do a lot of useless things, and when there is too much freedom it doesn't stop them from continuing to do the bad things."
- "More discipline, more homework to keep children/students busy;"
- "I can see that even if the students don't have their homework done on time or they have more absences, it is fine;"

Teaching values and (Canadian) culture

- "Emphasizing family values and be close to your family;"
- "Help with homework, learning English; Help with learning about rules & cultures;"

Immigration and specific needs

- "Treat students differently than other students, because they can't do the same tasks like others (Canadian students). Should give students with a higher age the authority to study, have more programs for them (to facilitate learning);"
- "Not only school, but immigration, they have to work together because at the time that I had problems I couldn't get help for my kids because there wasn't any volunteer organization for teens who are too shy to ask questions. Tutor one-on-one like assistance to work with kids in grade 8-9 because they couldn't ask questions. Schools have to put more time. Plus, he missed lots of school which he couldn't compensate for the lost time;"

- "The school is very good. The principal is very competent to run the school. He is a very touching person. Communicates with every kid in the school;"

Correlational analysis of the parents' results

The length of time living in Canada does not relate to any of the measured indicators. Parents' agency for migration correlates positively with the following goals: 'opportunities for children' ($r = .60$, $p =. 01$, $N = 17$), 'opportunities for oneself or other family members' ($r = .64$, $p = .01$, $N= 17$), and 'opportunities for self-development' ($r = .52$, $p = .03$, $N = 17$). These correlations mean that the more parents feel themselves agentic in making their decision to immigrate the more they endorse the goals that are related to greater opportunities for them and other family members. The English proficiency index is also related to several motivation variables: positively with the agency for migration decision ($r = .51$, $p = .03$, $N=16$) and relative autonomy index ($r = .50$, $p = .4$, $N = 17$), and negatively with the goals related to avoiding aversive conditions at home ($r = .65$, $p = .005$, $N = 17$). These correlations mean that the knowledge of English gives these parents the power to make more autonomous decisions to migrate and not be pushed by only external circumstances. Their satisfaction with life correlates positively with their feeling of being Canadian ($r = .53$, $p = .04$, $N = 16$).

Muslim children's results

Health and well-being (Table 1)

The children from the Middle East are not as happy as children from other countries. Their happiness score average (2.62 out of 5.00) is the lowest among the 6 groups and they have the second highest (after the African children) number of psychosomatic symptoms (9.57 out of 22), and intensity of these symptoms (1.23 out of 5.00). Nevertheless, their self- esteem is comparable to the scores of the other groups: (2.62 out of 3.00).

Language, identity, and activities (Table 2)

These children have a slightly higher ethnic orientation (7.12 out of 8.00; the highest among the 6 groups) in comparison to their Canadian orientation (6.07 out of 8.00). This is understandable as these children have the second lowest (after South Americans) level of English apprehension (3.75 out of 5.00) and the lowest (together with the South Americans) involvement in various Canadian activities (1.63 out of 3.00). On the other hand, these children have a strong desire to maintain their native language (2.90 out of 3.00), to demonstrate the highest involvement in various ethnic activities

(2.07 out of 3.00; the highest among 6 groups) and they have the second highest level (after the African children) of the importance of their religion (6.73 out of 8.00).

Family relationship (Table 3)

Middle Eastern children have a medium number of arguments, and the intensity of arguments, in their families (9.04 out of 30.00 and 1.11 out of 5.00). Their perception of family harmony is relatively high (2.69 out of 3.00), as is their family relations satisfaction (4.59 out of 5.00). The topics of the most emotionally intensive arguments were distributed in the following way: school grades and homework (2.10); helping at home (1.55) and lack of money/spending money (1.53), spending time with family (1.41) and choice of clothes/appearance (1.34). In the open ended question about the most serious arguments with their parents, these children mentioned 'major school assignments", 'cleaning my room,' 'talking back', 'homework', and 'English and cultural differences'.

Social network and support (Table 4)

Their social network is similar to other children. On average, Middle Eastern children reported having approximately 11 co-ethnic and 25 Canadian friends. Additionally, they maintain close relationships with relatives both in their home country (2.18 out of 3.00) and in Canada (2.23 out of 3.00). They have people to look to for support in case of various problems: 2.10 persons for personal problems, 1.87 persons for family-related issues, and 1.70 for school problems.

Academic attitude, motivation, integration and support (Table 5)

These children have the lowest education attitude among all 6 groups (2.88 out of 4.00) but the highest perception of success and satisfaction at school (3.98 out of 4.00). Their academic motivation is relatively healthy: despite some presence of external forms of motivation: search for rewards and avoidance of punishments (2.65 out of 5.00; the second highest) and meeting the expectations of others (2.70 out of 5.00; the second highest) they also report high levels of identified regulation (4.78) and intrinsic motivation (4.47). Their feeling of support at school (3.79 out of 5.00) and feeling of being integrated into school (2.59 out of 3.00) are moderately high.

Mideastern children had the highest number of problems at schools (12.77 out of 48.00) and the second highest intensity of these problems (1.18 out of 5.00). By intensity these problems were distributed the following way: "Had trouble preparing your homework because of English skills" (2.70); "You couldn't understand something you read in a book or newspaper because it was in English" (2.52); "Had a problem that parents couldn't help you with homework because they don't

understand the Canadian school system" (2.40); "Had to translate for other family members: phone calls, mail, bills, TV" (2.37); "You couldn't express a thought you had in English" (2.28); "A teacher didn't pronounce your name correctly" (2.27); "A Canadian student didn't pronounce your name correctly" (2.20). It is obvious that for this group, a lack of English language skills creates the biggest problems in their school life.

Correlational analysis of Muslim children's results

Years in Canada does not correlate with any measured variables, except, for negative correlations with speaking their native language (r =-.51, p =.004, N = 30) and positive with English skills (r = .46, p = .01, N = 30). Self-esteem scores for Middle Eastern teenagers relate positively with their evaluation of success at school (r =.55, p = .002, N = 30) and negatively with the reward related academic motivation (r = -.35, p = .005, N = 30). Those children who saw themselves as successful at school and do not go to school not because of expectations of rewards feel more self-confident than the students who have the opposite attitudes. Happy children have more positive attitudes toward school (r = .44, p = .02 N = 27), less problems at school (r = -.43, p = .03, N = 27) and less frequent psycho-somatic symptoms (r = -50, p = .01, N = 27), and a low intensity of psychosomatic symptoms (r = -.60, p = .002, N = 27). Feelings of school integration relate to their perception of support that they receive from school stuff (r = .54, p = .02, N = 30) and low intensity of various problems at school (r = -.51, p = .004, N = 30). This school integration is also very strongly related to the prevalence of academic autonomous motivation (RAI; r = .47, p =.01, N = 30) and to the enjoyment of learning (Intrinsic motivation; r =.54, p=.02, N=30). The emotional intensity of various problems at school relates negatively to intrinsic academic motivation (r = -.57, p = .01, N = 30): the more students experience interest and enjoyment in learning, the less intense are the problems that they experience. The intensity of experienced school problems also relates negatively to perceptions of school support (r =-.43, p =.02, N = 30). Conversely, students who are externally motivated to attend school feel that they are not supported at school (External regulation; r =.48, p =.008, N = 30; Introjected regulation: r = -.51, p =.004, N = 30).

Middle Eastern children's feelings of happiness relate positively both to their strong feelings of ethnic identity orientation (r =.53, p =.004, N = 27) and to their Canadian identity orientation (r = .52, p =.005, N =27). Their self-esteem is also positively related to their Canadian identity orientation (r = .38, p = .04, N = 30). These children definitely benefit from being bicultural.

Surprisingly, their ethnic identity is positively related to their English skills ($r = .54$; $p = .002$, $N = 30$).

Correlations between Muslim children and parents' variables

If parents feel satisfied and happy with their life, their children are happier ($r = .63$, $p = .02$, $N = 13$) and experience fewer psychosomatic symptoms ($r = -.58$, $p = .03$, $N = 14$). Children's self-esteem also relates positively to parents' feeling of happiness ($r = .56$, $p = .04$, $N = 14$). Thus, parents' subjective well-being may play an important role in their children's psychological well-being. In addition, a positive relationship was found between children's self-esteem and their parents' level of agency in life ($r = .64$, $p = .01$, $N = 14$) and parents' agency in making the decision to immigrate ($r = 58$, $p = .02$, $N = 15$).

Conclusion on Muslim families' adaptation:

This is one of the most diverse samples in our study. It includes low-educated refugees who were trying to escape dangerous conditions in their home country together with highly-educated professionals who were looking for better opportunities for themselves and their children. One of the biggest obstacles for them and their children is their lack of English skills. As our data demonstrate, most of the Middle Eastern children require attention: they have many psycho-somatic symptoms, they are not very happy, and they have problems at school. This group of immigrant and refugee children probably needs special programs to help them with their adjustment. It is important to mention that it was very difficult to get access to the Muslim community to invite them to participate in our research. Many participants who were contacted refused to participate. The closed nature of this community may create additional obstacles in discovering some of the deep problems with the adaptation of its members. The establishment of a special Committee to help the adaptation of Muslim immigrants could be suggested. This Committee should include immigration officials, social workers, educators and, very importantly, respected members of the Muslim community who could bridge the gap of communication with its members. This community should be the priority for immigrant assisting organizations and educators.

African families

Economic, political and cultural introduction

Sudan has a population of about 40 million people. Sudan has a power-sharing government under the 2005 Comprehensive Peace Agreement with three participating parties: the Government of

National Unity (GNU), the National Congress Party (NCP) and Sudan People's Liberation Movement (SPLM). The economy in Sudan is booming because of oil production. The GDP per capita is $2,500, but the unemployment rate is 18.7% with 40% of the population living under the poverty line. Production is relatively equally distributed among agriculture (32%), industry (36%) and services (32%). Blacks make up the largest ethnic group in Sudan (52%), then Arabs (39%), Bejas (6%), and foreigners (2%), and others (1%). Sunni Muslims make up the largest religious group in Sudan (70%), although they are mostly concentrated in the northern regions. Christianity prevails mostly in the southern regions and Khartoum (5%), but a quarter of the population practices indigenous beliefs. Linguistically, Sudan is officially Arabic, although there is a diverse number of languages spoken: Nubian, Ta Bedawie, dialects of Nilotic, Nilo-Hamitic, Sudanic languages, and English. A little over two-thirds of the population can read and write, although there is a large gap between the literacy rates of men and women (71.8% and 50.5%, respectively).

Political situation: *"Military regimes favouring Islamic-oriented governments have dominated national politics since independence from the UK in 1956. Sudan was embroiled in two prolonged civil wars during most of the remainder of the 20th century. These conflicts were rooted in northern economic, political, and social domination of largely non-Muslim, non-Arab southern Sudanese. The first civil war ended in 1972 but broke out again in 1983. The second war and famine-related effects resulted in more than 4 million people displaced and, according to rebel estimates, more than 2 million deaths over a period of two decades. Peace talks gained momentum in 2002-04 with the signing of several accords. The final North/South Comprehensive Peace Agreement (CPA), signed in January 2005, granted the southern rebels autonomy for six years. After which, a referendum for independence is scheduled to be held. A separate conflict, which broke out in the western region of Darfur in 2003, has displaced nearly 2 million people and caused an estimated 200,000 to 400,000 deaths. As of late 2006, peacekeeping troops were struggling to stabilize the situation, which has become increasingly regional in scope, and has brought instability to eastern Chad, and Sudanese incursions into the Central African Republic. Sudan also has faced large refugee influxes from neighbouring countries, primarily Ethiopia and Chad. Armed conflict, poor transport infrastructure, and lack of government support have chronically obstructed the provision of humanitarian assistance to affected populations."* (From the CIA FactBook).

Somalia has a population of approximately 9 million people. Many difficulties arise when doing an official census in Somalia, as many nomads and refugees exist. The country does not have a

permanent national government. Instead, Somalia has a transitional, parliamentary federal government. The GDP per capita is $600. Agriculture is the major area of production, making up 65% of their economy, followed by services at 25%. Somalis make up the largest ethnic group in Somalia (85%), followed by Bantus and other non-Somalis 15% (including 30,000 Arabs). Somalia is a Muslim country. Their official language is Somali, although Arabic, Swahili (Kiswahili), Italian, and English are also spoken. Somalia has a literacy rate of 37.8%, although 49.7% of males are literate, whereas only 25.8% of females are literate.

Political situation: *"Britain withdrew from British Somaliland in 1960 to allow its protectorate to join with Italian Somaliland and form the new nation of Somalia. In 1969, a coup headed by Mohamed SIAD Barre ushered in an authoritarian socialist rule that managed to impose a degree of stability in the country for a couple of decades. After the regime's collapse early in 1991, Somalia descended into turmoil, fractional fighting, and anarchy. In May 1991, northern clans declared an independent Republic of Somaliland that now includes the administrative regions of Awdal, Woqooyi Galbeed, Togdheer, Sanaag, and Sool. Although not recognized by any government, this entity has maintained a stable existence and continues efforts to establish a constitutional democracy, including holding municipal, parliamentary, and presidential elections. The regions of Bari, Nugaal, and northern Mudug comprise a neighbouring self-declared autonomous state of Puntland, which has been self-governing since 1998 but does not aim at independence; it has also made strides toward reconstructing a legitimate, representative government but has suffered some civil strife. Puntland disputes its border with Somaliland as it also claims portions of eastern Sool and Sanaag. Beginning in 1993, a two-year UN humanitarian effort (primarily in the south) was able to alleviate famine conditions, but when the UN withdrew in 1995, having suffered significant casualties, order still had not been restored. Because of the civil war there has been more than 2 mln Somalians uprooted and became refugees (From the CIA Factbook).*

Liberia has a population of about 3 million people. Their government is republican. The GDP per capita is $500, with an unemployment rate of 85%; 80% of the population is living under the poverty line. Agriculture is the major source of production. Indigenous Africans (including Kpelle, Bassa, Gio, Kru, Grebo, Mano, Krahn, Gola, Gbandi, Loma, Kissi, Vai, Dei, Bella, Mandingo, and Mende) make up the vast majority of ethnic groups in Liberia (95%). Americo-Liberians constitute 2.5% of the population (descendants of immigrants from the US who had been slaves), and Congo People make up the rest (descendants of immigrants from the Caribbean who had

been slaves). Many Liberians are Christian (40%), although indigenous beliefs are practiced by another 40% of the population. Muslims make up the remaining 20% of the population. Although English is the official language, only 20% of the population speak it. Some 20 ethnic group languages exist, and only a small handful of these languages can be used in correspondence. Almost 60% of the population can read and write, although this is higher for men (73.3%), and much lower for women (41.6%).

Political situation: *Settlement of freed slaves from the US in what is today Liberia began in 1822; by 1847, the Americo-Liberians were able to establish a republic. William Tubman, the president of the country 1944 - 1971, did much to promote foreign investment and to bridge the economic, social, and political gaps between the descendents of the original settlers and the inhabitants of the interior. In 1980, a military coup led by Samuel Doe ushered in a decade of authoritarian rule. In December 1989, Charles Taylor launched a rebellion against Doe's regime that led to a prolonged civil war in which Doe himself was killed. A period of relative peace in 1997 allowed for elections that brought Taylor to power, but major fighting resumed in 2000. An August 2003, peace agreement ended the war and prompted the resignation of former president Charles Taylor, who faces war crimes charges in The Hague related to his involvement in Sierra Leone's civil war. After two years of rule by a transitional government, democratic elections in late 2005 brought President Ellen Johnson Sirleaf to power. The UN Mission in Liberia (UNMIL) maintains a strong presence throughout the country, but the security situation is still fragile and the process of rebuilding the social and economic structure of this war-torn country will take many years. (From the CIA Factbook).*

Family culture (Abdullahi, 2001; Ahmed, 2004; Koshen, 2007)

"Somalis belong to a patrilineal society, in which their clans and sub-clans, often linked to specific geographic areas, identify everyone. This clan identity and affiliation form the basis of social structures defining relationships, rights, and obligations. Hence the clan and extended family provides protection, emotional and economic support, and identity. To perpetuate this tradition, children are taught to memorize their genealogy backwards along the male line (father, grandfather, and so forth) until the founding father of the clan is reached, often up to 20 generations back. Honor and pride in the patrilineal lineage is a strong factor in the everyday lives of Somalis. The clan also demands loyalty in both allegiance and in material support. This is illustrated by the fact that rural and pastoral families seek help and sustenance from their urban brethren during periods of drought. Conflict in

urban areas reverses the process, instigating families to move to rural areas for protection and assistance. While the male clan members dominate the hierarchy, women retain their legal rights with their agnatic group even after marriage. This forms the most important institution which protects their basic rights and safeguards their interests and welfare. For example, a woman in distress is given moral or material assistance by her kinsmen. If she commits any crime, only her agnatic kinsmen are liable to pay compensation. If she is wronged, the sub-clan may claim compensation on her behalf. Upon marriage, the woman's reproductive and productive roles are transferred to her husband. Cross-clan marriages were in the past widely encouraged to create links which act as diplomatic bonds between clans. The rationale was that the more marriages there are between the clans, the stronger the relationship between them. However, one of the consequences of the civil war has been the tendency for young people to prefer matrimony within the clan, tribe, and sub-tribe, hence reducing the chances of falling victim to inter-clan conflicts. It is evident, therefore, that clannism has a range of virtues: it provides its members physical security, a social welfare safety net, and a rich body of customary law designed to minimize and manage conflict. However, when manipulated for personal or political purposes, clans can also be a force of division and fragmentation." (Koshen, 2007, p. 74-75).

Clannism is the major important cultural factor that shapes the identity of every Somali. Islam is the second most important factor in this process. Religion transcends the clan system and serves to a certain degree as a between-clans unifying force, as nearly 99% of the population practices this religion. Most of the Islamic regulations of family lives were presented in the chapter about our Middle Asian participant, which can summarized as follows: "The five Islamic prescriptions regarding the family which are identified apply to the Somali context: marriage as a religious duty and social necessity; prohibition of sex outside marriage and the husband's obligation to provide for his wife; the wife's obligation to obey her husband; the obligation to be kind to one's relatives and have concern for their well-being" (Koshen, p.75).

Families with many children are favored and encouraged. The typical Somali family has the averages 6 children. In full concordance with the values of the patrilineal society, boys are strongly preferred. The extended household may reach up to ten people. There is a strict division of labor within it. "The male head of the family, with his animal-husbandry skills, is responsible for the safety and security of his herd and travels great distances scouting for water and pasture. … The women, on the other hand, are responsible for the domestic work such as cooking, searching for

firewood, caring for children and elderly, loading and offloading the camels, erecting and dismantling the traditional shelter (*aqal*), keeping count of the livestock and managing the consumption and sale of its by-products, and crafting mats and utensils for the household. … The boys and young men are responsible for the camels, whereas the girls are responsible for domestic chores and the sheep and goats. (Koshen, p.77)

A short history of African immigration to Canada (Obiakor & Afoláyan, 2007; Zeleza, 2002)

Because of only a small migration of Black-Americans from the U.S. went to Canada during the XIXth and the beginning of the XXth centuries, we could state that there was insignificant presence of 'black' people in Canada until the end of the XXth century. One of the reasons was a Canadian restrictive immigration policy toward this group of immigrants. In 1951 census Canada reported only 18,020 Black-Canadians (fewer than in the 1921, 1931 and 1941 censuses). In 1971 there were 34,445 Black-Canadians. Significant immigration from Africa to Canada began to pick up momentum during the 1980s and 1990s. Some of these immigrants were well-educated professionals looking for better employment opportunities. Others were refugees fleeing from war, famine, and political and economic instability in their home countries. The majority of African immigrants (2001) came from Egypt and South Africa followed by Morocco, Tanzania, Kenya and Somalia (Statistic, Canada; http://www.canadaimmigrants.com/Africa.asp).

The influx of refugees from specific African countries to Canada usually follows political, military or economical turmoil in these countries: civil war, a state of anarchy, famine, etc. This is how the Somalis, Sudanese and Liberians found their way to Canada in general and Saskatchewan in particular.

Some studies of Somali immigrants in Canada

A study of Somalis refugees in the Toronto area (Collet, 2006) revealed that nearly half of this population is constituted of single mothers with children. These women have limited formal education, a lack of important professional skills and restricted English language capacities. With regard to children adaptation and acculturation the same study indicated that many of these families experience severe intergenerational cultural conflict. In traditional Somali families children are subordinate to parents and should obey them completely. Physical punishment is used as a regular disciplinary technique. These parents perceived their fundament values and practices under great threat when they realized that their children have come to learn the values, practices and institutions of a liberal secular society. This feeling of threat is strengthened when parents see their children

experimenting with the cultural practices of their Canadian peers. On the side of children this study highlighted three major factors that continue to influence the development of their Somalis identity in the host country: family values: caring, love, protection; language and religion. With regard to clans, most of the respondents rejected the influence of this factor on the formation of their ethno-national identity in Canada.

The study of Somalis families in Metro-Toronto area (Ighodaro, 1998) identified the following problems facing this group of immigrants, especially, adolescents, with regard to the educational system. The main educational challenges were a lack of basic educational skills and inadequate preparation for academic work in Canada; a lack of confidence, the concentration of Somalis in one class and in one school; traumatic experience of the civil war. In addition, they are restricted by low English language proficiency, a low overall level of literacy and a lack of studying skills: reading, writing, note-taking in class, time allocation and work organization, an inability to search for guidance from teachers. Another problem that was articulated was parents' involvement with their children's education and the acculturation of Somali children to the Canadian cultural system. (see also (Burgoyne & Hull, 2007; Hersi, 2007).

Our sample

Eighteen families from Africa participated in this study. They average 7.81 persons per family ($SD = 2.93$, $range = 3.00 - 12.00$).

Parents

Thirteen African parents participated in this study (*mean age* = 43.76, $SD = 9.74$, *range* = 23 - 62). Eight fathers (*mean age* = 45.38, $SD = 11.42$, *range* = 23.00-62.00) and five mothers (*mean age* = 41.20, $SD = 6.53$, *range* = 35.00-50.00) were interviewed. Ten are married and three are still single. Four of the parents were born in Somalia, three parents in Sudan, two in Burundi, two in Ethiopia, one in Liberia and one in Eritrea. Two parents reported their ethnic background as Barawe, Mahatu, Somali, and Sudanese. One parent reported their ethnic background as Krahn. The parents arrived to Canada from different countries: from refugee camps in Ethiopia (N = 5) and Kenya (N = 5); Somalia (N = 1), Sudan (*N* = 1), and Liberia (*N* = 1). Their first languages were as follows: Barawani (*N* = 2), Kirundi (*N* = 2), Nuer (*N* = 2), Krahn and Somali (*N* = 1 each), Tigrinia (*N* = 3). However, two of the participants reported 2 or more first languages. The majority of African parents were of a Catholic denomination – four Protestants, three Roman Catholics and two Christians. Four parents were Muslims (two Sunni, two Shi`a).

The education levels of the African parents varied: basic primary (8 grade) (1), high school (1), some college (1), a post-secondary degree (2); and professional training after high school (2). Only two parents did not receive any formal education, and two parents only completed Qur'an Islamic studies.

The African parents' socio-economic status (Table 1) in their home country and in Canada are comparable: 11.69 and 10.84 out of 23.00, respectively. However, the African parents' SES in Canada is the lowest among all the groups and they have the lowest level of satisfaction with their financial situation (2.85 out of 5.00). Their home country income, as one might assume, was slightly higher (2.23 out of 5.00) than their income in Canada. The occupations of the participants were the following: clothing store owners (2), construction worker (1), fisherman (1), housewives (2), X-ray technician? (1), youth coordinator (1), church secretary (1), supervisor at the fuel company at an Ethiopian airport (1) and a governmental worker at a Ethiopian transportation agency (1).

Approximately 69% of the parents had refugee status ($N = 9$), whereas the remaining 31% were sponsored by family members ($N = 2$) or by a church ($N = 2$). Parents had been in Canada for an average of 6.46 years ($SD = 3.99$, $range = 1.00 – 16.00$). Of the African migrants, eight obtained their Canadian citizenship (61.5%), between 1995 to 2007. Twelve parents reported having an average of 5.00 children ($SD = 2.41$, $range = 3-9$). Most parents ($N = 10$) had relatives living in Canada: parents ($N = 4$), siblings ($N = 1$) in Alberta and Saskatchewan, in-laws ($N = 3$) in Alberta and Saskatchewan, and other relatives (e.g., cousins, $N = 4$) in Alberta, Ontario, and Saskatchewan.

Children

Nineteen African children participated in this study (*mean age = 22.79, SD =5.88, range = 16-34*). The male children (*M = 24.33, SD = 6.82, N = 12*) were slightly older than the female children (*M = 20.14, SD = 2.34, N = 7*). The children came from various regions in Africa: Sudan (*N = 8*), Somalia (*N = 4*), Liberia and Congo (*N = 2*), and Burundi, Ethiopia, and Sierra Leone (*N = 1*). Their first languages varied quite extensively as well depending on their region and tribe: Ambaric, Barawa, Kirundi, Kisiwahili, Krahn, Lengala, Liberian, Maban, Mashi, Murle, Tenme, and Zande. Madi was spoken by two of the participants, Somali by two, and Nuer by three of the participants. All children could speak English as well as at least one other language (*N = 13*). The majority of the children claimed to be Catholic or Christian (*N = 13*), one reported being Protestant, and four reported being Muslims. One participant did not provide this information.

All children are enrolled into educational institutions: high school ($N = 13$), elementary school (N=2), SIAST (1) and University (N=3). Eight of the children reported working part-time, ranging from 3 to 30 hours a week ($M = 19.57$ hours/week, $SD = 11.06$). These participants have been in Canada for an average of 4.89 years ($SD = 2.69$, $Range = 1$-10). Most children arrived with their parents – six arrived with both parents (31.6%), five arrived with either their mother or father (26.4%), while eight of the children arrived with neither parent (42.1%). At present, eight of the children live with their parents: seven live with both parents (36.8%) and one participant lived with only one parent (5.3%). Eleven of the children do not live with their parents in Canada (42.1%), but two participants live with relatives (e.g., grandparents, aunts and/or uncles), three live alone, three live with their siblings, two live with their spouse and/or children, and one lives with his/her friends.

All of the participants reported having siblings, ($M = 4.95$, $SD = 2.15$, $range = 2$-8). The majority of participants live with their siblings (57.9%, $N = 11$). For those whose siblings lived elsewhere, most were living in their home country ($N = 7$). Nearly all participants have relatives in their home country ($N = 18$), but only 13 of the participants have relatives living in Canada. Most live in Saskatchewan   ($N = 8$), but a few live in other provinces ($N = 10$; e.g.., Alberta). One participant reported having relatives in the United States.

Unattended minors/children

Unattended children are orphaned youngsters who have had to fend for themselves due to war in their homeland. These children were wrenched away from their parents, elders, and families, setting out on a trek across their country to seek refuge. In our study we have eight unattended minors (*mean age* = 26.13 years, *SD* = 5.44, *range* = 20-34). Seven of these children were boys (*mean age* = 26.86 years, *SD* = 5.42, *range* = 20-34) and one was a girl (age = 21 years) who arrived in Canada by themselves. Half of the participants were from Sudan, while the rest came from Congo ($N = 2$), Liberia and Somalia ($N = 1$). Their first language varied widely, from Lengala, Liberian, Madi, Mashi, Murle, Somali, and Zande, but all could speak English. Five participants could speak English and one other language, and three participants could speak English and two other languages. Most unattended children were Christian or Catholic, only one practiced Islam. Upon their arrival to Canada, most were enrolled in high school ($N = 5$); three were attending university.

These children have been in Canada between two and 10 years ($M = 4.63$, $SD = 2.45$). Of the eight participants, only two arrived with family members in Canada (e.g., with their sibling and uncle, or siblings and grandmother). Most children live with a family member ($N = 6$): two live with

relatives in Canada (e.g., uncle, grandparents, and siblings) and two live with their spouses and/or children. Only two participants live alone, and another two share accommodations with friends.

They come from large families, the average family size for unattended children is 9.88 (*SD* = 1.81, *range = 7.00* – 12.00). All participants had siblings (*M* = 5.88, *SD* = 1.81, *range* = 3-8). Nearly all participants have relatives back home (*N* = 7), and half of the participants have relatives in Canada. Four of the participants have relatives in Saskatchewan; only one has relatives outside of Saskatchewan.

African parents' results

Motivation for Migration (Table2)

African parents' motivation for migration is comprised of a mixture of external and internal factors. Considering the description of the political situation in the region, it is clear that the majority of people fled from human disasters in the forms of civil wars, anarchy and unemployment in their home countries. This factor is clearly reflected in the high degree of the external motivational factor (3.62 out of 4.00), the highest across all groups. This is how one participant described his motivation for migration:

> *I was living is Sudan initially where there was a war. They forced us to move to Ethiopia & we were put in a refugee camp. There was no running water or electricity and we lived in a tent. People from immigration came to the refugee camp to select some people for immigration to Canada. I was interviewed and they helped me with my documents. If I lived in a stable country, I would have never thought of immigrating to a different country".*

The interviewer concluded: *"He seems to be satisfied and happy that he is not living in the refugee camp anymore."* Another participant, who was born in Ethiopia, but moved to Sudan as a child, and had a stable job at the city hospital in Khartoun [capital city of Sudan], reported:

> *"I felt I had no choice but to immigrate. I was living in Khartoun in Sudan where I couldn't become a citizen because of their laws. If I went back to Ethiopia, I would have to join the army and go to war. I talked to an immigration office in Sudan regarding immigration to the USA or Canada, and they convinced me that Canada is a better choice.*

As soon as the participants found themselves being pushed by aversive external factors, they reflected on this situation and realized the importance of seeking refuge abroad. As a result of this realization, their Integrated and Identified motivations, which are relatively autonomous, are also relatively high

(3.77 and 3.08 out of 4.00, respectively). This bimodal representation of motivation is reflected in their low relative autonomy index (.46; *Range:* -12 – +12).

With regard to specific goals for their migration, the highest scored goal was 'Providing opportunities for children' (3.00 out of 3.00), followed by the goal 'To avoid aversive conditions in their home country' (2.64 out of 3.00).These two goals complement the above conclusion very well. Regardless of being driven to Canada by external forces, these immigrants demonstrated high agency in their decision to migrate (4.15 out of 5.00) and a relatively high level of satisfaction with this decision (3.92 out of 5.00). We may conclude that this group of refugees was definitely seeking a safe haven from the dangerous situation in their home country, but even under this difficult situation, they maintained a high level of agency and rational reasoning and stayed relatively self-determined in these actions.

Expectations about Canada (Table 3)

The expectations of this group of immigrants are not highly met in Canada (3.00 out of 5). One of the reasons expressed by a participant was that they 'live day-to-day,' meaning that they do not reflect much about meeting expectations. But their attitudes became clearer when we look at specific expectations. African parents feel that their expectations about their personal safety (4.92 out of 5.00), their children's safety (4.83 out of 5.00), their children's education (4.75), and the quality of living conditions (4.00) have been met, either completely or to the very high extent. The lowest was in regards to meeting expectations about the family members' professional development (1.83). Looking at the individual interviews, some parents (especially fathers) who had a decent job in their home country feel stressed if they cannot find a relatively equivalent job in Canada. For example, one participant was a well-to-do supervisor at the International Airport. This is was what the interviewer wrote about his situation:

> *The father of the family is very unhappy with life in Canada, especially*
> *financially. After many attempts to find a job nearly close to what he was doing*
> *back home, he gave up. He mentioned that having two daughters in [the]*
> *University and living of welfare is challenging. The family is struggling*
> *financially and it is affecting everyone.*

The interviewer also mentioned that

> *Although they've been in Canada for quite long the family still consider*
> *themselves as outsiders and don't consider Canada their 2nd home. … the fact*
> *that the parents have failed to find a decent job in Canada contributed to their*
> *low self-esteem and 'home sickness'. Basically, they feel hopeless, but they*

> *hope that their children … will continue with their education and break the
> cycle.*

Language, Identity, and Social Network (Table 4)

These immigrants have high ethnic (4.87 out of 5.00) and Canadian identity orientations (3.46 out of 5.00). They demonstrate medium religiosity (1.94 out of 4.00), but place very high importance on religion (4.69 out of 5.00), and have relatively high English language proficiency (3.36 out of 5.00). Their social network in the ethnic community is pretty wide (15.64 out of 40.00).

Health and Well-being (Table 5)

Despite these immigrants' difficult experiences prior to their migration, on average they feel relatively happy (5.75 out of 9.00) but relatively unhappy with regard to their health (2.08 out of 5.00).

Acculturation of children, and expectations regarding home country values (Table 6)

With regard to their children's acculturation they are relatively similar to the rest of the parents: they want their children to possess a dual identity (3.33 out of 5.00). They want their children to retain their ethno-cultural values and guiding rules with regard to, first of all, marriage and dating (4.60 out of 5.00; 5.00 means that they want very strongly to retain ethnic values); then, family relations (4.38 out of 5.00) and the third is education (4.14 out of 5.00).

Education of children and academic expectations (Table 7)

Their expectations regarding their children's future did not differ strongly from the members of other more highly-educated groups: they value education (4.83 out of 5.00) and 9 participants see their children obtaining various forms of higher education including post-secondary degrees. They speak with their children about school on a semi-regular basis (2.92 out of 4.00), but rarely ever help them with their children's homework (.83 out of 3.00). Additionally, their involvement in their children's schooling is not as high as the other immigrant groups (1.12 out of 4.00), probably because of their trust in schools and teachers: they feel that educators know better how to teach their children and that they lack the English language skills. It is interesting to report the parents' comparison of home versus Canadian educational systems. As in many more traditional countries, these parents emphasise their admiration for strict discipline and high respect for the teachers in their home country:

- *There is a lot of discipline back home, because my kids were told what to do, and if they did not they would face consequences (Participant_102);*

- *More respect for teachers back home than here (Participants 101, 291, 461, 462).*

Four parents also mentioned that their expectations regarding students' achievements and behavior are higher in their home countries. With regard to the role of teachers they mentioned:

- *"Teachers do a lot more there than here"* (participant_251);
- *"They are there to teach and not to be friends to students"* (participant_672);

Two parents mentioned that the role of teachers in their home country is better (Participants 461 and 462); one mentioned "*[Canada] is better"* (participant_291) and one "*The same as* [in] *Canada"* (participant_521). Overwhelmingly, the participants acknowledged that the academic strength of the programs is higher in Canada. Only one interviewee said that the "*Materials covered in grade 9 in Ethiopia are covered in grade 11 here."* (Participant_672). Again, almost all participants mentioned that the homework intensity in Canada is higher than at home. This is in sharp contrast to the criticisms from Chinese and South Asian parents who think that their children do not receive enough homework.

Nine out of ten respondents chose the Canadian system as the better one for the education of their children. One parent did not have an opinion. The reasons for this choice are:

- *More technology, more economic* (part 101);
- *They have more sources here in Canada* (part_251, 291, 461, 462);
- *Even though I didn't go to school in Somalia, I see my kids with lots of homework and the level of academic is higher here* (part_292);
- *Canada has more resources, but children are on their own. the home country is also good, but has less resources* (Part_521);
- *Universities here are better, but schools here and there are the same"* (Part 522);
- *Teaches social skills too* (participants_672);
- *Tries to attend to individual student needs* (Part_671);
- *Teachers teach the kids better* (part_101).

One also mentioned that *"A degree from Canada is accepted all over the world"* (Part 671).

There is nothing that they do not like about the Canadian education systems. One parent mentioned *"Some children are left with many choices to make and these choices could turn out to be the wrong ones in the end"* (Part_461) and another *"Don't consider age, but consider the level of education the child has received, especially if s/he is an immigrant who has never gotten good education'* (Part_521). It was also suggest to *"Keep communication going and have daily record of*

the kids. Teachers should communicate with parents. Find another way to accommodate the kids" (Part_522).

Correlational analysis of the parents' results.

The number of years of residing in Canada correlated positively with several indicators of the participants' motivation to migrate. Specifically, it correlates positively with the Goal for motivation-avoiding aversive conditions ($r = .68$, $p < .02$, $N = 11$), marginally positive with the External motivation ($r = .57$, $p = .07$, $N = 11$), and negatively with the Identified (an important decision) type of motivation ($r = -.69$, $p = .02$, $N = 11$). This pattern of correlations could be interpreted that with the duration of time living in Canada, this group of refugees starts thinking that they were pushed towards this migration more by external factors and that their own responsibility for this important decision has become less. Also, their satisfaction with the decision to migrate is negatively related with the role that external aversive factors played in their migration ($r = -.90$, $p < .01$, $N = 11$). This correlation means that the participants who strongly emphasise the external aversive factors of their immigration have lower levels of satisfaction with their migration decision. The index of happiness and satisfaction for these participants is related negatively with their Ethnic Identity ($r = -.73$, $p = .01$, $N = 11$), meaning that the more they stress the importance of their ethnic identity, the less happy and satisfied they feel in their current life. Interestingly, their ethnic identity also has a tendency for negative association with the self-reported level of health ($r = -.55$, $p = .08$, $N = 11$). It seems when these participants emphasise their ethnic identity so much, their current subjective well-being and feeling of health may deteriorate. On the other hand, ethnic identity correlates positively with the feeling of agency in life ($r = .68$, $p = .02$, $N = 11$): the more these parents stress their ethnic identity the more agentic they feel in their life.

African children's results

Health and Well-being (Table 1)

This sample of African children is similar to other teenagers with regard to their overall happiness (4.53 out of 5.00) and level of self-esteem (2.74 out of 5.00). But what strongly differentiates them from the other immigrant groups is the high number of psychosomatic symptoms they experience here in Canada (9.32 for the overall sample and 11.12 for the unattended minors), with an intensity of 1.17 for the overall sample and 1.35 for the unattended minors (the highest among the groups). Thus, this is one of the most traumatized groups in our sample. Another one is the group of children from the Middle East. The most frequent symptom is 'Having vivid and

disturbing memories of what happened back home", followed by 'Headaches', 'Difficulties speaking when excited', 'Your feelings being easily hurt' and 'Trouble concentrating'.

Identity, Languages, and Activities (Table 2)

These children have a definite bicultural orientation: they are highly oriented toward their heritage ethnic identity retention (6.99 out of 8.00) and want to acquire and possess a Canadian identity (6.34 out of 8.00; unattended children (UC) have a Canadian orientation of 6.80). Toward this Canadian identity they have a relatively high level of English apprehension (4.17 out of 5.00; UC have 3.94) and they participate in various Canadian activities (2.08 out of 3.00; UC have 2.32) which are higher than the frequencies of ethnic activities practiced (1.53 out of 3.00; UC have .81). Toward their ethnic identity they have a strong desire to retain their home language (2.74 out of 3.00; UC – 2.88) although their actual practices of these languages are pretty low (.6 out of 4.00) and they have a high importance of their religion (4.84 out of 5.00).

Family relationships (Table 3)

African children have the highest number of arguments with their parents (who lived with them) (10.5 out of 30; UC – 15) and a relatively high intensity of these arguments (1.34 out of 5.00; UC – 1.72). On average, the most frequent topic of arguments is "how you spend your free time", 'helping at home' and 'fighting with siblings". Reasons for arguments that the children selected by themselves were the following: 'Choice of friends, 'School grades/school homework' 'Helping at home', 'How they spend their free time', and 'Curfews'. When the children were asked what were the topics of the most serious arguments last month, they mentioned 'The friends they choose'. Despite these arguments, African children assessed the harmony of their family relations relatively high (2.54 out of 3.00) and scored high on family satisfaction (4.50 out of 5.00).

Social Network and Support (Table 4)

These children are very well adjusted socially: they have a very wide network of ethnic and multiethnic friends (see Table 4). They also have 1 or 2 people to talk to about each type of problems they may have: 'personal problems outside of your family', 'personal problems with your family', and 'school problems' (Family relatives).

Academic attitudes, motivation and integration (Table 5)

Despite their traumatic histories and the relatively low level of education of most parents, these children are devoted learners. They acquire the highest possible scores on academic attitudes (4.00 out of 4.00). But their academic success is relatively low (2.87 out of 4.00; UC – 2.69). They

experience support from the school representatives (4.05 out of 5.00) and have a high feeling of school integration (2.62 out of 3.00).

These students have a relatively high number of various problems at school; the most frequent were: 'The teacher did not pronounce your name correctly', 'A Canadian student did not pronounce your name correctly', 'Had to translate for other family members phone calls, mails, bills, TV, etc.' 'Had a problem that parents couldn't help you with homework because they don't understand the Canadian school system', 'Couldn't explain something to your parents, because they don't understand Canadian culture' and 'Parents told you to speak, read, or write in ethnic language'.

The academic motivation of South Asian children is healthy and corresponds to their age and their situation: they study mostly because they understand the importance of education (Identified regulation is 4.61 out of 5.00) and because it is interesting to learn new things (Intrinsic Motivation is 3.75 out of 5.00). Motivation based on avoiding troubles or expecting rewards is relatively low (External Regulation 1.94 out of 5.00). Overall, the autonomous forms of motivation (Identified + Intrinsic) dominate the controlled forms of motivation (External + Introjected; Relative Autonomy Index is positive and equal 5.53 on the range from -4.50 to 12.00; UM have 6.56). This means that these students are self-determined and proactive in their academic motivation.

Correlational analysis of the African children data

For this group of children, their self-esteem is negatively related to Canadian identity orientation ($r = -.51$, $p = .03$, $N = 19$), and their feeling of happiness has a tendency to be positively related to their ethnic identity orientation ($r = .42$, $p = .08$, $N = 19$). Contrary to some other children, their subjective well-being is related to their ethnic and not Canadian identity. If perceptions of ESL classes were useful, then they also would have demonstrated a high level of school integration ($r = .61$, $p = .01$, $N = 19$) and a high evaluation of their academic success ($r = .61$, $p = .01$, $N = 19$). They also reported less intensity of experienced problems at school ($r = -.50$, $p = .04$, $N = 19$) and feel supported by school officials ($r = .59$, $p = .01$, $N = 19$). The length of time in Canada does not influence these relations. With more time spent in Canada, these children experience less problems at school ($r = -.47$, $p = .40$, $N = 19$), less arguments with parents ($r = -.67$, $p = .01$, $N = 19$) and less psychosomatic symptoms ($r = .47$, $p = .40$, $N = 19$). School motivation is not related to these children's subjective well-being.

Correlation among children's and parents' variables

The parents' satisfaction with their decision to immigrate correlates positively with the children's feeling of family harmony ($r = .73$, $p = .04$, $N = 8$) and has a tendency towards positive relations with the children's satisfaction with family relations ($r = .68$, $p = .07$, $N = 8$). It seems the more satisfied parents are with their migration decision, the better the family climate is from the children's perspective.

Conclusion on the African families' adaptation

Our results suggest that the African children, together with the Middle Asian children, should be a priority for the immigrant-assisting organization and educators. Both these groups reported the highest number of psychosomatic symptoms, arguments with their families and problems at school. Special attention is required to the unattended children and the children with Post Traumatic Stress Disorder. Culturally sensitive psychological counselling and psychotherapy, support groups, cultural competence and cultural tolerance trainings would be helpful additions to the acculturation of the children from these groups. The organization of Immigrant Youth support groups could be helpful also. For the African children their perception of the usefulness of the ESL classes plays an important role in their school adjustment. A special attention to the African children's ESL training is required. Ethnic identity is very important to the African children, and they should be helped in balancing it with their new Canadian reality. More extensive interviews with these children could help in developing new forms of their support and help.

<div align="center">South American Families</div>

Economic, political and cultural introduction

Colombia is a republican country and has a population of 44 million people (July 2007 estimate, CIA Factbook). The Colombian economy has seen significant improvements over the past five years, improving upon their exporting strategies, domestic security, and high commodity prices, as well as increasing their efforts to reduce public debts and maintain government finances. The GDP is approximately $7,200. However, unemployment rates sit at 10.6%, and nearly half of the population lives below the poverty line. Mestizos make up the largest ethnic group in Colombia (58%), followed by whites (20%), Mulattos (14%), blacks (4%), mixed black-Amerindians (3%), and Amerindians (1%). Linguistically, Spanish is the official language, although several regions may speak different dialects (Williams & Guerrieri, 1999). Literacy rates in Colombia are high with

nearly 93% of the population being literate. The literacy of men and women in Colombia are virtually the same (92.9% and 92.7%, respectively).

Argentina is a republic of about 41 million people. The GDP per capita is about $13,000, unemployment rate is 8.7% and about 23% of the population lives under the poverty line. Services (65%) and industry (29%) are the main areas of employment. Majority of populations is white: Spanish and Italians – 97%, and Spanish is an official language. Ninety two percent of the population identified their religion as Roman Catholic, whereas only 20% is practicing it. Literacy rate is very high – 97.2%, the same for men and women.

South American culture and its basic values (Ingoldsby, 2006; Pearce, 1990; Wagley, 1968; Williams & Guerrieri, 1999; Zentella, 2002)

Ethnically, Columbia – our main focus country - is multi-lingual and multi-cultured. However, the Spanish conquest heavily influenced their culture – from the majority language, Spanish, to their religion, Roman Catholicism. However, the migration of Africans and indigenous groups also contributed to the country's diverse population. Regions may differ in their customs, but for most Colombians the "*Colombia Linda*," or "beautiful Colombia," is the idealized version of Colombian life. *Colombia Linda* is often pictured as a traditional and pastoral version of life, originating from the colonial and 19th century way of life.

Zentella (2002) reported that the majority of Colombians were proud of their Spanish language and expressed the belief that it should be taught in the school curriculum. Williams and Guerrieri (1999) also wrote that "[o]ther than the Spanish language, the most influential factor in the unifying factor of Colombian culture and customs is the Catholic Church" (pg. 27, chp.3). Mendoza (2007) argued that the proper and improper usage of the Spanish language signified social status in Colombia. In Bogota, the Spanish is considered purer than the Spanish spoken on the coasts of Colombia. Thus, people from Bogota are considered more 'cultured' and 'educated.' Her thesis explored the possibility that these internalized assumptions of language and its usage exacerbate the already negative stereotypes that exist for immigrant Colombians in the United States.

Mass migration into urban centres has spawned a new form of social interaction. In rural locations, most traditions are a complex mixture of African, Spanish, and indigenous elements. In urban settings, social life moved from the public sphere (e.g., talking freely with neighbours) to private spheres (Williams and Guerrrieri, 1999). High crime rates and violence in urban centres have fed this need to create private clubs, usually made only for the elite.

Religion

The Roman Catholic Church is the dominating religious institution in Colombia (Williams & Guerrieri, 1999). Officially, though, its status as the nation's religion was stripped in 1973. The pervasiveness of the church's power, however, extends beyond religious purposes. In politics, education, social life, and labour, the Church's influence is often seen and felt. For instance, the passing of a legislative motion or program, or the induction of a new political member into government, is often blessed by a religious authority first. Colombia also has the greatest number of high priests per parishioner in the world. Religious practices differ by social class. In rural areas, often inhabited by those of the lower class, syncretism is practiced, whereby African and indigenous beliefs are blended with the Roman Catholic faith. In urban areas, most, if not all, are devout Roman Catholics. All major religious events are observed. Even visits by the Pope have the ability to put the whole nation on pause. Masses are well-attended, mostly by women. For women, attending Church is an indicator of her good virtues.

Duties/Expectations/Values/Family roles (Aptekar, 1991; Bohman, 1984)

Aptekar (1991) describes two different family structures, both of which are directly related to social class. The dynamics between husband and wife and child-rearing practices also differ between the two structures. For elite classes, the husband retains property and asset rights, even rights to his wife and children. As the dominant figure in the family, the husband and father becomes the source of wisdom and the authority for child-rearing. For lower classes, child-rearing authority is not given to the father. Mothers and fathers are often united because of the birth of a child, but their union as husband and wife may not exist until much later. Often times, the mother may live with her own family and extended members. In such a household, the children are raised by three generations of women (mother, grandmother, and great-grandmother). However, both socio-economic situations are ruled by patriarchal, traditional rules. The husband is often the head of the house, and will retain such authority over any major decisions and properties.

For children, boys in higher social classes are encouraged to stay at home until marriage. Fathers teach their sons how to become men, counterbalancing the emotional coddling provided by mothers. Sons are taught early on to overcome their emotional dependencies of women, and to treat future women as though they will eventually succumb to their emotional tendencies (Aptekar, 1991).

For boys of lower status, they are taught from an early age that they are not directly a part of the family (i.e., the mother's kin). Boys are also taught independence at a young age. The

assumption is that by the time they reach adolescence, they will be self-sufficient. Mothers instruct and teach their sons, often seeing them as a source for wisdom. However, the young son often learns much on his own, even spending time and learning much outside of the home. With growing life experiences, the child stops looking to the mother as a source of wisdom. However, boys are taught to respect and be grateful for their mother's contribution to their upbringing. In a mother's old age, the son is expected to show his gratitude by caring for them.

Girls, in both classes, are taught qualities of nurturance and domesticity, preparing them for their future roles as mother and wife. Daughters in high social standings are often told that their future social standing is completely dependent on their marriage partner. As such, much of their upbringing and socialization are focused on aspiring to be a good wife and finding a suitable husband (Bohman, 1984). Marrying a person of better social class would mean a better social standing, and therefore a prosperous future. Not only were legitimate marriages desired and expected, but so too was the expectation of legitimate motherhood.

For lower class women, kinship is of great importance (Bohman, 1984). By linking generations of women (daughters, mothers, sisters, and grandmothers), co-operation, emotional and moral support and materials are shared. Such a network allows women to survive economic hardships, such as unemployment, estranged husbands, or illnesses. Consanguineal kinship, or mother-daughter and sister-sister relations, is the most important interacting link between women. It is this relationship that fosters and nurtures care, leads to efforts to continually visit one another, and provides the greatest source of aid during hardships. While raising children, sisters may substitute for one another, raising their nephews and nieces as their own. Husbands' kin, or sister- or mother-in-laws, may also provide a source of social support for the woman. However, it is usually the relationship between sister-in-law and wife that presents the strongest support to each woman.

Gender

Williams and Guerrieri (1999) described the situation for Colombian women "…as problematic as any Western country, but made more complex by certain factors…such as the institutional co-modification of feminine beauty" (Ch. 3, p. 27). Feminine beauty is highly regarded: Beauty pageants are held yearly, and within various regions. These regional events hold much pomp and glamour and are treated as important events. The culmination of these beauty competitions is the *Reinada de Belleza,* a nationwide beauty contest that has the power to paralyze the entire country. Additionally, local celebrations are usually accompanied by a beauty contest.

However, the issues facing women are also distinguished along lines of social class. In Latin America, the level of education directly impacts, and increases, employment rates for women (Bonvillain, 2007). Education, clerical work, and service are sectors of employment where women of higher socio-economic status are employed. Williams and Guerrieri (2006) also observe that Colombian women of higher status and class are also politically involved. Although lower-status women can and often do find jobs, the occupations and opportunities available to them are divided by sex. This division of labour by sex often results in being hired for different duties, and with different wages (Bohman, 1984). In general, women of lower status do not find work as easily as their upper class counterparts.

Mothers, in lower social classes especially, are often found within the domestic sphere. Bohman (1984) followed the lives of women living in the *barrio,* or poor neighbourhood, of Colombia (In the city of Medellin, the *barrio* is called La Rosa). Here she states that "if one wants to get acquainted with the women…and their activities, one has to enter their houses. From the outside, most of the world of women remains hidden" (p. 3). Although the opportunity to work is present, the general assumption is that girls and women should provide many children for her husband and be self-sacrificing for the sake of her family.

Fathers in the same social status are faced with two alternatives: either self-employment or enter the labour market as an unskilled worker. However, it is more acceptable for the male to take on the economic burdens, and for them to make the contributions to the family. While men are the 'givers,' women are the 'takers.' Women in the lower ranks of society often face much hardship, such as physical abuse.

Academics (Mendoza, 2007; Voltaire, 2005)

Voltaire (2005) studied the relations between parental involvement, monitoring, and expectations of their children's academia and the children's achievements. He found that Colombian parents differed from other Latin American parents in that they monitored their children's achievements more closely and had higher expectations for them. Additionally, Colombian parents were also more likely to demonstrate involvement with older children. Although in Latin America boys were always expected to pursue an education, girls are now also encouraged to pursue higher education (Bonvillian, 2007).

A short history of Latinos' immigration to Canada (Humber, 1998; "A hundred years of immigration to Canada 1900 - 1999: A chronology focusing on refugees and discrimination," 2008; Kalbach & Kalbach, 1999; Weinfeld & Wilkinson, 1999)

Colombians, and the Latin American immigrants in general, are a relatively new immigrant group to Canada, but migration to the States has been growing steadily since the 1950s and continues to increase (Mendoza, 2007). Colombian immigrants, as of the 2006 census, constituted 39,145, or 0.6%, of the immigrant population. From 1991 to 2006, migrants from Colombia have increased from 6,995 to 25,305. Because of the socio-political atmosphere in Colombia, the number of migrants coming from the country has increased exponentially to places like the United States and Canada. By 2000, Colombians were the largest South American group in the States (U.S. Census Bureau, 2003). As Mendoza describes, there were three waves of migrants from Colombia – the first (1950s) was directly related to *La Violencia*, as most migrants were due to the political and socio-economic instability that ensued during that time (mostly lower- and low-middle class migrants). The second wave (1970s) saw more middle- and upper-class migrants. However, this also facilitated an increase in drug trafficking. With this wave, an increase in violence was pronounced, but it also brought in an influx, as well as the creation, of legitimate business connections. The third wave (1990s) showed a marked increase in middle and upper-middle class Colombians.

In the States, Colombians may constitute a large proportion of the immigrant population, but they do not segregate themselves once they have settled in their new country. Living in more diverse environments, Colombian migrants engage and interact with other cultural communities. As well, they tend to be better educated than other Latin American immigrants in the United States (Mendoza, 2007).

Our Sample

Parents

Nine South American parents participated in this study (*mean age* = 43.67 years, *SD* = 6.40, *range* = 35.00 – 56.00). Five fathers (*mean age* = 45.00 years, *SD* = 7.96, *range* = 37.00-56.00, *N* = 4) and four mothers (*mean age* = 39.75 years, *SD* = 3.30, *range* = 35.00-42.00) were interviewed. Seven are married, one is single, and one is separated. The parents were mostly from Colombia (*N* = 6), two were from Argentina, and one was from El Salvador. Most participants reported Spanish as their first language, while one participant refused to answer this question. The majority of South

American parents were of a Catholic denomination (4), two identified themselves as Protestants, and two as Christians.

The education levels from South American parents varied. Five participants only obtained elementary or high school education. One participant attended university, but did not complete his/her program. One participant had obtained his/her Bachelor's degree and two had completed their Ph.D. The parents' SES in their home country averaged 13.57 (SD = 3.36, $range$ = 0.00-23.00), in comparison to their SES in Canada (M = 12.50, SD = 5.45, $range$ = 0.00-23.00).

Approximately 67% of the parents claimed refugee status (N = 6), whereas the remaining 33% were granted temporary residence (N = 2) or were landed immigrants (N = 1). The parents had been in Canada for an average of 3.50 years (SD = 5.13, $range$ = 1.00 – 16.00). Of the South American migrants, only 2 had obtained their Canadian citizenship. All parents reported having an average of 2.9 children (SD = 2.41, $range$ = 1-7). Some parents (N = 5) had multiple relatives living in Saskatchewan: parents (N = 2), siblings (N = 2), in-laws (N = 2), other relatives (e.g., nephews and nieces; N = 4).

Children

Eleven South American children participated in this study (*mean age* = 13.64 years, SD = 4.61, *range* = 8.00-21.00). Boys (M = 14.80, SD = 4.27, *range* = 9.00-21.00, N = 5) were slightly older than girls (M = 12.67, SD = 5.05, *range* = 8.00-20.00, N = 6). The children were born mostly in Colombia (N = 8). Two of the participants, however, were born in the United States and one was born in Argentina. Their first language is Spanish. As well, only seven of the participants could speak English. The majority of the children claimed to be Catholic or Christian (N = 11).

Upon their arrival to Canada, four of the children were placed at an elementary level of education and seven were in high school. As well, two of the children reported working part-time. One participant was unsure of how many hours s/he worked a week, and the other participant reported working approximately 12 hours a week. These participants are still relatively new to Canada, having only been here for an average of 1.82 years (SD = .87, *range* = 1.00-3.00). Most children arrived with their parents – ten arrived with both parents (90.9%), and only one arrived with either their mother or father (8.1%). Siblings (N = 5), as well as extended relatives (e.g., aunts, uncles, cousins, and grandparents; N = 2), also accompanied their immediate family's migration to Canada. At present, all the children live with their parents: seven live with both parents and only one participant lives with one parent.

Ten of the participants reported having siblings, with whom they live (M = 2.00, SD = 1.48, *range* = 0-6). One participant has siblings who live in their home country. All participants have relatives in their home country (N = 11), but eight also reported having relatives in Saskatchewan, SK.

South American parents' results

Motivation to Migrate (Table 1)

Their reasons for migrating to Canada were mostly to escape the aversive situation in their home countries. Some participants specified that their reason for leaving was due to violence, social problems, or the lack of professional and social opportunities. The decision to migrate was a deliberate contemplation (Importance = 3.88), but also very much related to external circumstances (Extrinsic = 3.25, all out of 4.00). As a result of this dual (external and autonomous) motivation their Relative Autonomy Index is an average of -3.71, meaning that that there is prevalence of controlled (external) motivation over the autonomous one.. As with most other samples, the major goal for migration was to provide better opportunities for their children (2.54 out of 3.00), followed by leaving for external circumstances (1.85 out of 3.00).

Expectations for life in Canada (Table 3)

Their expectations regarding life in Canada were very well met (4.63 out of 5.00). Personal safety was ranked the highest expectation about living in Canada that was met (4.88 out of 5.00), followed by expectations about children's education and living conditions (both 4.63 out of 5.00). All other expectations were met (50% or higher). Their overall satisfaction for deciding to move to Canada is extremely high (4.56 out of 5.00, Table 2).

Identity, Language, and Social Network (Table 4)

This sample had low English skills (2.02 out of 5.00). Their religiosity index is fairly low (1.53 out of 4.00), but they rated the importance of religion quite highly. South American parents also expressed a strong ethnic identity (4.48 out of 5.00), but only moderate levels of Canadian identity (2.50 out of 4.00). As can be expected from a fairly new immigrant group, their social network is fairly small (M = 18.25, *range* = 0-40).

Health and well-being (Table 5)

In general, they have good health and happiness levels (7.78 out of 9.00 and 3.22 out of 5.00 scores, respectively). As well, they expressed high agency in their life (4.11 out of 5.00).

Acculturation of children, and expectations regarding home country values (Table 6)

South American parents chose, on average, dual identity for the future acculturation of their children (3.63 out of 5.00). Out of the nine parents, two expressed that they wanted their children to become fully Canadian, and two did not answer this question. To explain their answers, parents indicated that they would prefer their children to maintain the cultural values of their country, to maintain their cultural roots, and their heritage, but also to obtain and respect Canadian culture and values. As with the previous samples, these parents understand and accept that their children live in a society different from their home country, and would rather see their children comfortable in both than to have them fully accept one or the other. These are the three specific heritage and cultural domains that parents strongly want their children to retain: dating/marriage (4.00 out of 5.00), free time and friends (4.00 out of 5.00), and relationships with family members (4.14 out of 5.00).

Education of children, and academic expectations (Table 7)

The parents in this group hold their children's education in very high regard (4.78 out of 5.00). Almost all parents expressed that they wanted their children to finish with professional training or a college degree. One parent said that the level of education attained was entirely up to their children. South American parents are also quite involved in their children's school life, talking with their children and interacting with their school officials, and moderately helping with their children's homework. These expectations and attitudes are also reflected in their children's educational values and the importance they place on their education. This positive attitude towards school and academic success leads to the child's educational success and positive experiences at school. However, this also makes them critical of the Canadian system of education. When asked to describe the schooling in their home countries regarding the school system's expectations of students' achievements, discipline, teachers' role, academic strength in programs, and homework intensity, their responses varied. Although some parents expressed that their home country's school system has higher standards, or is culturally richer, most also said that it is filled with social problems, is too strict, and that there is a lack of interest in the students' actual success and learning. When asked to compare their home country and Canada's school system, the majority of parents (6 out of 8) preferred Canada's system. One parent preferred his/her home country, and another saw no differences. For South American parents, their opinion on the Canadian school system is split. For some, they believe that the Canadian education system needs to broaden the quality and range of materials being taught. For others the school system provides excellent support and does a wonderful job. Below are examples of their likes and dislikes of the Canadian schooling system:

- "Canada's is better because of flexibility and social emphasis. Strength in Canadian systems – focuses on creating good citizens. Respect and behaviour in society."
- "Better content and quality."
- "More interest in students' learning."
- "Social emphasis, humanitarian; my children are safe and well-cared for."
- "Technology, teachers are very student-centred, more developed country."
- "Home country is better with respect to the quality of education and academic content."
- "Lack of communication due to language differences"
- "Lack of quantity in academic work." Or "Not enough academic challenges."

South American parents were asked "What could teachers and school administrators do to better serve the needs of your children and your family?" Their answers provided some criticisms, but also held praises for the school officials:

- "Increase academic standards, content of learning. Children are not being challenged as they were in [home country]."
- "It would be good for there to be more discipline in high schools, so that the youth don't leave class/skip class whenever they like without repercussion."

A few parents suggested that having translators would help. Two parents were very satisfied with the school officials. To quote one parent's sentiments: *"Thank them very much. Congrats on good job. Good patience with them."*

Correlational analyses for South American parents

(Please note the small sample size used for this analyses, *N*=7).

Unlike the Chinese or South Asian samples, the Satisfaction Index for the South American sample is positively correlated with their length of time living in Canada: $r = .75$, $p = .05$, $N = 7$. This may be due to the reason that our South American sample is relatively new to Canada ($X = 3.22$ years, $SD = 4.69$, *range* = 1- 16 years). In comparison to the Chinese parents or South Asian parents who have been in Canada for a longer number of years, South American may be in the "honeymoon" stage of migration. That is, they are still settling down, but are very optimistic about their futures in Canada.

Controlling for time in Canada, the parents' Agency in their Decision to Move to Canada is positively related to their health: $r = .93$, $p = .02$, $N = 7$. Happiness, however, was not related to their Agency in Deciding to Move to Canada, nor was it related to their Satisfaction with the Decision to

Move to Canada. Although South American parents' overall expectations regarding life in Canada were not related to their Health or Happiness, one domain, regarding the realization of their skills, was positively related to their Happiness: $r = .90$, $p = .02$, $N = 4$. As well, when controlling for time in Canada, the parents' Health was strongly and positively correlated with the occasions when their Goals for Migration – Opportunities for Children was met: $r = .90$, $p = .04$, $N = 3$).

Controlling for time in Canada, the Perceived Level of Control in Life is positively related to their Satisfaction with the Financial Situation: $r = .93$, $p = .20$, $N = 3$. Unlike the Chinese sample, the more agentic South American participants are, the more satisfied they are with their financial situation. As well, it is worth noting that their Decision to Migrate, their Satisfaction with their Decision to Migrate, and their overall Happiness levels were not related to how agentic they felt. In the academic realm, children's academic attitudes were positively related to their happiness: $r = .75$, $p < .01$, $N = 11$, and their perception of school support was positively related to their sense of self-esteem: $r = .68$, $p = .02$, $N = 11$.

South American children's results

Health and well-being (Table 1)

In general, children in this sample are very happy and very optimistic (4.53 score out of 5.00). The interviewer's comment also confirms the children's self-report. South American children also indicated high self-esteem scores (2.46 out of 3.00), and low psycho-somatic levels, both in frequency and intensity. Some researchers were quick to point out the relative happiness of these children:

- "Cheerful, friendly, talkative."
- Consistently smiling and talked a lot!...What a beautiful child! His eyes sparkled when he talked, and he is very animated."

Identity, Language, and Activities (Table 2)

As with most of the groups of children, this sample is quite proficient in English (3.40 out of 5.00) and has a relatively strong Canadian identity (6.86 out of 8.00). However, South American children rated the importance of their ethnic identity quite highly (4.70 out of 5.00). They do engage in a fair amount of Canadian activities (2.08 out of 3.00), but engage in less ethnic activities (1.53 out of 3.00).

Family relationships (Table 3)

The family climate is quite healthy – there are very few family arguments (5.22 out of 30.00) and there is low emotional intensity during their arguments (.62 out of 5.00). Out of all the samples, South American children rated their family harmony (2.90 out of 3.00) and family satisfaction (4.82 out of 5.00) the highest.

The arguments that occurred most frequently were about family or school related matters – fighting with siblings, helping at home, and discipline or responsibility regarding school or family, school/homework. However, these children had relatively few points of disagreement with their parents; arguments may have occurred, but with very little intensity: regarding curfews, choice of friends, choice of clothing/appearance, and outside jobs.

Social Network and Support (Table 4)

These children are very well adjusted socially: they have a very wide network of multiethnic, co-ethnic and Canadian friends. With regards to their relatives, the children maintain close relationships with family members in their home country and in Canada (2.78 out of 3.00, for both). They also have a stable system of social support for each type of problems ('personal problems outside of your family', 'personal problems with your family', and school problems'), citing at least one person available for discussing them. Parents are frequently among these supportive people.

Academic Attitudes, Motivation, and Integration (Table 5)

South American children have a high academic attitude (3.18 out of 4.00) and an even better perception of academic success (3.82 out of 4.00). They feel highly integrated in their school environment (2.76 out of 3.00) and feel that they are strongly supported by their school officials (4.55 out of 5.00). Motivation-wise, South American children study mostly because they believe in the importance of education (Identified regulation 4.91 out of 5.00) and because it is interesting (Intrinsic motivation 4.86 out of 5.00). They scored very low on External regulation, such as trying to avoid troubles or to receive rewards (1.36 out of 5.00), and on Introjected motivation, such as meeting their parent's expectations (1.25 out of 5.00). Overall, these scores are reflected in their positive Relative Autonomy Index (10.60, on a range from -4.50 to 12.00). These children are very much self-determined and pro-active in their academic motivation.

These children also indicated an average of 5.73 out of 48 potential daily school-related hassles, with very little emotional intensity (.37 out of 5.00). The most typical problems were related to their inability to properly express themselves or understand something in English, either what was said to them, what they read in a book, or what the teacher said in class.

Correlational analyses for South American children's results

(Please note the sample size used for this analyses = $N = 11$)

Happiness and self-esteem, as they pertain to certain experiences, are the central focus of the children's analyses. Canadian and ethnic behaviours and proficiency in English are not related to the South American children's sense of self-esteem and happiness, unlike the Chinese sample. However, their self-esteem is strongly related to the number of Canadian friends they have: $r = .68, p = .03, N = 9$, but not to the number of co-ethnic or other ethnic friends. Not surprisingly, self-esteem and harmonious family relations were positively correlated ($r = .76, p = .006, N = 11$).

In the academic realm, their attitude towards education was strongly related to their happiness level: $r = .75, p < .01, N = 11$, and their perception of school support was positively related to their self-esteem level: $r = .69, p = .02, N = 11$. With regards to their motivation for school, the more introjected their motivation was, the less happy the children were ($r = -.85, p = .002, N = 10$). The Relative Autonomy Index for the South American children was not significantly related to their self-esteem and to their happiness level. When controlling for years in Canada, these correlations do not change. These findings support the statement that having Canadian friends, being interested and enjoying their education, good school support and having a harmonious family environment are key factors that relate to their happiness and self-esteem. Social contexts, such as Canadian or ethnic ones, and language proficiency are not related to South American children's well being, unlike previous samples.

Correlations between South American parents' and children's variables

Correlational analyses reveal positive associations between children's happiness and their parents' satisfaction with the decision to migrate ($r = .89, p< .01$) and their overall level of agency ($r= .80, p=.03$). Parents' ethnic identity and their children's self-esteem levels were negatively related ($r = -.79, p < .05$).

The children's academic attitudes were positively related to their parents satisfaction with the decision to migrate ($r = .83, p = .02, N = 7$) and to their parent's happiness levels ($r = .83, p = .03, N = 7$). Not surprisingly, the happier the parents were, the more intrinsic the school motivation of the children was ($r = .80, p = .03, N = 7$). Higher Relative Autonomy Index scores for parent's were negatively correlated with their children's extrinsic motivation for school ($r = .89, p < .05, N = 4$) and their amotivation ($r = .97, p = .007, N = 5$).

Conclusion on the South American families' adaptation:

This group of immigrants is diverse and relatively complex with regard to their expectations and acculturation dynamics. They have the features of all previously-presented groups: lowly-educated parents together with more educated family members, and a great diversity of wealth and occupations. The children exhibit the famous South American temperament and love of life, which may also mask some dangerous tendencies for domination or criminal activity (Personal observations of the interviewers). Our impression is that this group of immigrants and their children require closer attention of the immigrant-assisting organization and academic researchers. Further surveys and interviews with South American immigrants in Saskatchewan are required.

Eastern European Families

Economic, Political and Cultural Introduction

Russia is a federative republic and has a population of about 141 million people (July 2008 estimate, CIA Factbook). Russia's economy has been growing since 1998, seeing seven consecutive years of growth by 2007. The GDP per capita is $14,600, with an unemployment rate of 5.9% and approximately 16% of the population is living below the poverty line (November 2007, CIA Factbook). The life expectancy for the *total population:* 65.94 years; *male:* 59.19 years *female:* 73.1 years (2008 estimate). Russians make up the vast majority of the population (approx. 80%); the remaining ethnicities are Tatar (3.8%), Ukrainian (2%), Bashkir (1.2%), and Chuvash (1.1%). Twelve percent of the population are unspecified or other ethnicities. Religiously, Russia has a large population of non-practicing believers and non-believers because of the Soviet rule. Approximately 20% are Russian Orthodox, 15% are Muslim, and 2% are other Christian denominations (2006 estimates, CIA Factbook). The official language is Russian, although many minority languages exist. Nearly all of the population can read and write (99%), and the literary rates for men and women are equal.

Ukraine is a republic with a population of nearly 46 million people. The GDP per capita is $6,900; the real unemployment is about 7% and nearly 38% of the population lives under the poverty line. The life expectancy for the total population: 68 years; *male:* 62.2 years; *female:* 74.2 years. The main ethnic groups are Ukrainian 77.8%, and Russian 17.3%. The main religions are Ukrainian Orthodox - Kyiv Patriarchate 50.4%, Ukrainian Orthodox - Moscow Patriarchate 26.1%, Ukrainian Greek Catholic 8%, Ukrainian Autocephalous Orthodox 7.2%, Roman Catholic 2.2%, and Protestant 2.2%. Languages: Ukrainian (official) 67%, Russian 24% (others?). The literacy rate is more than

99%.

Culture and family values (Hellberg-Hirn, 1998; Ispa, 1995; Jeltova, 2002b; Kaiser, 1976; Remennick, 2007; Shalin, 1996; Williams & Ispa, 1999)

The Former Soviet Union (FSU) was a state of totalitarian regime. Entitlement and dependence were but some of the values that its citizens felt entitled to. Basic needs were met by the government – housing, medicine, and education. In turn, FSU citizens were required to contribute to the FSU's prosperity according to his/her capacities. Individuals were also expected to conform to the collective – to share the same values, beliefs, and morals. Religion was outlawed and people of religion were persecuted. To further this sense of conformity, all ethnic groups were practically eliminated in favour of uniting under one nationality – Soviet people (Jeltova, 2002).

Although the FSU regime promoted gender equality, Russian women's careers often stagnated at the lower or middle tiers at the professional level, despite the women having similar education levels to men (Remmenick, 2007). As well, their family role was virtually unchanged. However, Russian women often became the official decision-maker of the household, despite the traditional male-dominant cultural values.

Family values, expectations, and roles (Althausen, 1993; Ginsburg, 2002; Leipzig, 2006)

According to Althausen (2003), Russian families often have one or two children, both parents have obtained higher education, and they come from an urban environment, although they might live with extended family members. Because of such living arrangements, interdependency and a sense of obligation to the family needs often strengthen familial ties. Jeltova (2002) also asserted that family relations in Russian Jews stressed interdependence between family members, a strong sense of group orientation. In a cultural and familial sense, collectivism prevails, strongly discouraging individualism and assertiveness.

Since the disbandment of the FSU, women have been rising to the economic and educational opportunities available. They strive for careers and better social and economic status (Liepzig, 2006). For Russian immigrants, their education, position, and previous occupations were the founding basis for their sense of identity and self-worth (Liepzig, 2006). One participant in Remmenick (2007) study stated that as a Soviet woman she was always putting others first: her husband, her children, and her job. For women at least, the pressures to maintain family relations as well as to provide for their family are expected and completed. Men, however, have always occupied the position of financial provider, contributing very little in the domestic sphere.

Parents, traditionally, have their respective roles: Mothers care for all family affairs, whereas fathers are the bread-winners. Contemporary mothers, however, also find themselves in charge of the finances and decision-making, essentially giving them the 'head' of family status. As with tradition, the needs of the mothers come first. When raising their sons, they develop close bonds with them to ensure that in their elderly years their sons will provide for them emotionally, socially, and financially (Liepzig, 2006).

In her interviews with immigrant Russian women, Remennick (2007) found that mothers expect their daughters to marry young, usually after obtaining their undergraduate degrees. Despite this wish, daughters and sons often follow the "American" path of dating or cohabiting with their partners, and often place less importance on marriage or children. Her participants also believed that if their children, especially daughters, did not marry at an appropriate age, they would never get married. Emphasis on family values is impressed upon young girls; in one study, Russian adolescent girls placed greater value on family relationships than their male counterparts (Jeltova, 2002).

Religion (Bourdeaux, 2002; Hellberg-Hirn, 1998; "Religion in Russia.," 2008)

Although religion was virtually eliminated, Christianity, Islam, Buddhism, and Judaism were regarded as Russia's traditional religions in a law passed in 1997 (Bourdeaux, 2002). Historically, Russian Orthodoxy has been the dominant religion in Russia, but the majority of believers do not regularly participate in religious ceremonies. The Orthodox Church, however, remains a symbol of Russia's heritage and culture.

Academics (Jeltova, 2002a; Smolentseva, 2000)

Russia's educational system has produced a population that is nearly 100% literate (CIA Factbook, 2008). The pursuit of higher education in Russia is one that is highly competitive. In a traditional sense, education in Russia was meant to prepare professionals or specialists (Smolentseva, 2000). With a strong emphasis on science and technology, most research in Russia focuses on medicine, math, science, and aviation. Most Russian immigrants are highly educated, having at least a college-level education (Jeltova, 2002).

A short history of Eastern Europeans' immigration in Canada (Raeff, 1990; "Russian Toronto. History of Russian Immigrants.," 2008)

Immigration from Eastern Europe, mostly Jews, started at the end of the XIX century (Jeltova, 2002). Immigration from Eastern Europe to North America, specifically Canada, began as the early 20th century, mostly to escape religious persecution and economic hardships. Nearly 5,000

Dukhobors, a Christian sect from Russia, arrived by the end of the XIX century and nearly 200,000 West Ukrainians were invited to settle in the Prairie Provinces at the end of the XIX and beginning of the XX centuries. The second wave of immigration occurred after the revolution and the civil war. It was during this time that Russia experienced a "brain-drain," as professionals, scholars, scientists, politicians, and business persons fled the country. Another wave of immigration, the so called, 'Jewish immigration,' started by the end of 1970s when Soviet authorities allowed Jews to leave the Soviet Union and emigrate to Israel, the U.S., Canada and other Western Countries. The current wave of immigration from Russia includes multiethnic groups from various ex-Soviet republics. Most of them are highly educated professionals, who were successful back home, but are seeking better opportunities for their skills (Russian Toronto, retrieved Apr 28, 2008).

Our sample

Eastern European family demographics
Parents.

Eight parents from Eastern Europe participated in this study (*mean age* = 44.38 years, *SD* = 5.26, *range* = 39.00 – 52.00). Three fathers (*mean age* = 45.00 years, *SD* = 6.56, *range* = 39.00-52.00) and five mothers (*mean age* = 44.00 years, *SD* = 5.15, *range* = 39.00-50.00) were interviewed. Seven are married and one is divorced. The parents were mostly from Russia (*N* = 5), followed by Ukraine (*N* = 2). One participant was from Romania. Most participants reported Russian as their first language (*N* = 7), one participant reported Hungarian and English as their first languages. Most of the parents were atheists, one was a Christian Orthodox, one was a Roman Catholic, and one was from the United Church denomination. One participant did not specify his/her religion, but had faith in nature and science.

Eastern European parents were highly educated. One participant attended university, but did not complete his/her program. Three participants finished with a Bachelor's degree, and four of the parents completed post-graduate studies (Masters, *N* = 2; Ph.D. *N* = 2). Prior to their migration, the Eastern European parents were relatively wealthy (SES in home country is 17.13 out of 23.00, the second highest after South Asian parents), and their income was moderate (3.13 out of 5.00). In Canada, their SES did not differ significantly (17.00 out of 23.00, the highest average out of the 6 immigrant groups), but they had a much higher income than the rest of the immigrant groups (3.38 out of 5.00). Overall, however, these parents expressed moderate satisfaction with their financial situation (2.88 out of 5.00).

Half of the parents claimed were independent immigrants (*N* = 4), whereas the remaining half were granted working visas (*N* = 3) or were sponsored by family members (*N* = 1). Parents had been in Canada for an average of 6.38 years (*SD* = 2.00, *range* = 4.00 – 10.00). Of the Eastern European migrants, five had obtained their Canadian citizenship, between the years of 2002 to 2005. The parents reported having an average of 1.88 children (SD = .99, *range* = 1-4). None of the parents have relatives living in Canada.

Children

Five Eastern European children participated in this study, ranging in age from 13 to 24 years (*mean age* = 17.40 years, *SD* = 4.28). Two of the children were male (*M* = 17.00, *SD* = 2.83, *range* = 15.00-19.00) and three were female (*M* = 17.67, *SD* = 5.87, *range* = 13.00 – 24.00). Their birthplaces varied – two were born in Russia, one in the USSR, one in Romania, and one in Japan. However, four of the participants identified themselves as Russian, and one as Hungarian. Four of the participants reported Russian as their first language, while only one reported Hungarian. All the children could speak English as well. Two participants could also speak a third language (e.g., French or Romanian), and one could speak four languages (i.e., French and Japanese). The majority of the children claimed to be Atheistic (*N* = 3), one was a Christian Orthodox, and one was Roman Catholic.

Upon their arrival to Canada, one child was placed at an elementary level of education and the other four were placed in high school. One participant reported working part-time, approximately 16 hours a week. These participants have been in Canada for an average of 6.00 years (*SD* = 3.16, *range* = 2.0-10.00). Most children arrived with their parents – three arrived with both parents (60%), and two arrived with either their mother or father (40%). At present, four of these children now live with both parents.

Only three of the participants reported having siblings (*M* = 1.00, *SD* = 1.25, *range* = 0-3). Two of the participants have siblings with whom they live. One participant has siblings, but they live in their home country. All participants have relatives in their home country, but none in Canada.

Eastern European parents' results

Motivation to migrate (Table 2)

Although this sample expressed that there were some aversive or negative factors in their lives that forced them to leave their home countries (2.71 out of 5.00), their decision to move was also guided by Integrated (3.25 out of 5.00) and Identified Regulations (3.75 out of 5.00). This

means that parents from East Europe were autonomous in their decision to migrate, but one can also perceive that external forces pushed their decision to move. As a result, their Relative Autonomy Index is not high, only 2.71 (*Range:* -12.00 to 12.00). Similar to the other samples, the main reason for their migration to Canada was to provide better opportunities for their children (2.88 out of 3.00), followed by personal development (2.08 out of 3.00). Moving for external reasons (1.92) and seeking opportunities for their family members (1.90) were of less importance to Eastern European parents. Parents from this group felt mostly agentic (3.62 out of 5.00), as well as feeling moderately satisfied with their decision to migrate (3.50 out of 5.00).

Expectations regarding life in Canada (Table 3)

Expectations regarding life in Canada have been moderately met (3.50 out of 5.00). The specific domains which have been met are with regards to their personal safety and living conditions (4.13 out of 5.00, for both), their professional development (3.75 out of 5.00), and their children's safety and education (3.75 out of 5.00, for both).

Language, Identity, and Social Network (Table 4)

The members of this sample have high English proficiency scores (4.10 out of 5.00), which definitely have helped them in their adjustment to life in Canada. They have a very low religiosity index (.47 out of 4.00, the lowest of all 6 immigrant groups). Their ethnic and Canadian identity orientations are similar to one another (3.75 and 3.50 out of 5.00, respectively). They also have a medium-sized social network (11.43, *Range* = 0.00 to 40.00).

Health and well-Being (Table 5)

In general, Eastern European parents are happy (6.50 out of 9.00). They are also moderately healthy (2.75 out of 5.00).

Education expectations and involvement (Table 4)

Parents in this group place great importance on the education of their children (4.25 out of 5.00) and eight of the nine parents would like their children to finish post-secondary education. As with their goals for migration, and similar to previous groups, their main goal for coming to Canada was to provide their children with good education and better opportunities for the future. They are involved quite heavily with their children's academics – speaking with them quite often about school (2.44 out of 4.00) and interacting with school officials (3.06 out of 6.00, the highest score from all 6 immigrant groups). However, as with most immigrant parents, Eastern European parents do not help their children with their homework (1.33 out of 3.00).

Expectations regarding acculturation of children (Table 6)

With regards to the future acculturation of their children into Canadian society, Eastern Europeans, on average, chose a dual identity for their children (3.50 out of 5.00). As one participant put it, *"You'll always be Russian in soul, but* [have to] *live in Canada by* [the] *rules of Canada,"* and yet another stated that *"They* [the children] *go to school and communicate in this environment, so they have to be able to function well in it. But, they also have to remember where they are from, to maintain some traditions."* One parent expressed that *"…I want them* [my children] *to be Canadian. I want to assimilate and be Canadian. My son understands it better than I do."* However, many parents also expressed concern that their children might form friendships with "undesirable groups," and engage in rebellious and destructive behaviours (e.g., drugs, smoking). One parent said that *"I would like my daughter to adhere to more conservative Russian family values, dress, and behaviour code since I think that young Canadians are often too loose in those areas."* Most Eastern European parents want to see their children integrated into Canadian society, especially to succeed academically and thus move forward in their future careers. But they also expressed desires for their children to uphold cultural values, specifically towards family and morals. The specific domains where the parents want their children to retain cultural values are: food (4.00 out f 5.00), family relationships (3.67 out of 5.00), public behaviour (3.67 out of 5.00) and authority (3.50 out of 5.00).

School system expectations (Table 7)

When they were asked to describe the schooling in their home countries regarding school expectations of students' achievement and the role of teachers, their responses were quite varied. *"Education for all"* was stated by one participant. For some parents, the expectations for student achievements were very high. One parent provided this detailed answer *"Uniform, well-prepared, control studies, good time management and books, good curriculum – system is very important"*. However, some parents were unable to provide the same praises for the schooling in Russia: One participant stated that *"…the system is falling apart, degradations",* and yet another stated that it *"used to be a good system.…"* One participant was thoroughly unimpressed with Russia's education system: *"Dissatisfactory and negative. No idea."* The perceptions of teacher roles in Russia were also ambivalent. Some participants had a good perception of teachers: *"Kinder attitude to children, reasonable demands from parents,"* and *"the majority 'gave it all,' devoted formula memorizations."* Others, however, were not impressed with the teachers: *"Big role but little outcomes, all depends on*

the teacher," and *"Very low role. Individual qualities of teachers [are] low (absent)."* For school expectations of discipline, academic strength of programs and homework intensity, the answers were more uniform.

When they were asked to compare the Canadian and Russian educational systems two parents preferred Canada's system, whereas three preferred Russia's system; three saw positives and negatives in both systems. For most parents, their dissatisfaction with the Canadian system stemmed from a lack of homework, it's the classes' apparent lack of intensity, the curriculum and school standards. One parent expressed extreme dissatisfaction with and provided specific examples of why s/he didn't approve of the Canadian system of education:

> *Very poor curriculum, very low standards. Their system is only fit for mentally retarded, not normal, children. My daughter has been studying fractions in school for three years already. In Russia and Japan, they finished fractions in grade 2 and in grade 7 they have algebra (with functions, multiple variable equations), chemistry (with formulas for reactions), physics, biology, history, etc. Children go to universities completely unprepared to study. Canadian education is a shame.*

The following quotes exemplify their specific dislikes of the Canadians system:

- *"[In Russia] there was an intensive curriculum in subject matters, not just socializing and physical education, as in Canada;"*

- *"Middle groups between the two systems would be ideal. Here, elementary and high school should be a little more challenging to the students;"*

- *"Don't teach to work with books, memorizing, late differentiations in subjects (chemistry, biology);"*

- *"Don't like elementary school. No time management. No uniform or curriculum. No books. No notebooks."*

However, most parents did find something they liked about the Canadian system, usually pertaining to student-teacher relationships, freedom or creativity. Some parents were also able to highlight specific areas that they appreciated about the Canadian education system:

- *"[Canada] gives creative development of a person."*

- *"[Canada] gives opportunities for people to be different, Lets people become who they are without torturing with extra stuff. If it's necessary, the person will learn, but not otherwise."*

- *"Choice in subjects and nobody yells"*

- *Diversification and friendliness. Presence of male teachers at school."*

- *Flexibility, very multifaceted. Has concrete orientation on certain things and [the school] is accommodating for each child;"*

- *"Kids are in school the whole day. I like the relationships between students and teachers. I like the fact that weaker students are encouraged rather than belittled. I like that weaker students have access to extra help. I like that there are Catholic and Public schools."*

When Eastern European parents were asked "What could teachers and school administrators do to serve better the needs of your children and your family," their answers were split between 'they need to do more' and 'they are doing enough':

- *"Control children more. Just teach kids well;"*
- *"They need to implement uniforms across Canada;"*
- *"It seems that they do enough;"*
- *"Satisfied."*

These parents came from a school system with rigid learning systems and very high expectations regarding achievement and success. The educational system in Russia is highly competitive, and so, ultimately, these parents want to see their children not only succeed academically, but also to obtain a high-quality education. As with the previous samples, the bottom-line of these opinions is that schools should make an effort to introduce parents from different countries, that have different systems of education, the philosophy of the Canadian education system. By not fully understanding and thus misinterpreting Canadian schooling practices (e.g., lacking a strong curriculum), it may lead to immigrants' dissatisfaction with this aspect of their lives, especially if they come from countries with rigorous educational curriculums and expectations.

Correlational analysis of Eastern European parents results

(Please note the small sample size: $N = 8$.)

When controlling for years in Canada, life satisfaction for these parents was significantly related to their satisfaction with the decision to migrate to Canada ($r(4) = .89, p = .02$). As well, their Canadian identity was positively related to both their health and satisfaction scores ($r(4) = .87$ and $r(4) = .88, p = .02$, respectively).

Their motivation for migration also shows that autonomous reasons for migration are positively correlated with the participants' satisfaction index: Identified motivation ($r(4) = .91, p = .01$, and Intrinsic ($r(4) = .96, p < .005$). Their RAI for migration was also positively related to participants' satisfaction levels ($r(4) = .82, p < .05$, and to their health levels ($r(4) = .90, p = .02$).

Their health was also positively related to the migration reason of self-development ($r(4) = .88$, $p = .02$). For this sample, we can say that their well-being is determined by whether or not they feel the decision to migrate was the right thing to do. If their answer is yes, then they are much happier and healthier.

In addition, when controlling for time in Canada, their satisfaction index and health are also related to specific domains of expectations regarding life in Canada. If their expectations of quality of living conditions ($r(5) = .79$, $p = .03$) and children's safety ($r(5) = .91$, $p < .005$) were met, parents were also more likely to report better health levels. Expectations of realizing skills and abilities and happiness and satisfaction levels were positively related ($r(5) = .88$, $p < .01$). But, personal safety was positively related to both healthiness ($r(5) = .78$, $p = .04$) and life satisfaction ($r(5) = .90$, $p = .006$), as were expectations regarding professional development or work (health: $r(5) = .84$, $p = .02$), and happiness: $r(5) = .80$, $p = .03$). Finally, feeling agentic in their lives was positively related with their decision to move to Canada ($r(5) = .81$, $p = .03$).

These correlations demonstrate that this sample of parents is satisfied with their lives in Canada, and the major factors that contribute to this satisfaction are the most important aspects of their lives: agency and autonomy, satisfaction with the decision to immigrate, and their work and the living conditions. We may say that, in general, this is a successful and content sample of immigrants.

Eastern European children's results

Health and well-being (Table 1)

Overall, Eastern European children are happy (4.50 out of 5.00) and healthy, experiencing an average of 2.50 symptoms over the last month (the intensity of these symptoms was very low, .47 out of 5.00). Their self-esteem is the lowest out of all the immigrant groups, but is still moderately high (2.46 out of 3.00).

Identity, Languages, and Activities (Table 2)

These children are also bi-cultural in their orientation: They reported averages of 5.85 for ethnic identity orientation and 5.82 for Canadian identity orientation (both out of 8.00). They are quite proficient in English (4.67 out of 5.00). They also harbour a strong desire to maintain their first language (2.75 out of 3.00), but are not able to, or do not, actually participate in behaviours that engage their first language (1.62 out of 4.00). As well, they rarely participate in ethnic activities (1.00 out of 3.00), but they do engage in more Canadian activities (2.15 out of 3.00).

Family relationship (Table 3)

Very few arguments occur between parents and children (4.25 out of 30.00), and when they do, they occur with very little intensity (.33 out of 5.00). As a result, these children have very good perceptions of family harmony (3.50 out of 4.00) and high family satisfaction (4.50 out of 5.00). On average, the most frequent topics of arguments are: how they spend their free time (1.00 out of 5.00, intensity score), lack of spending money (.80) and helping at home (.80).

Social network and support (Table 4)

Eastern European children have adjusted well socially: They have a wide variety of multi-ethnic friends, although they have the lowest number of co-ethnic friends compared to the other immigrant groups (5.00). Unlike the rest of the immigrant groups, this particular sample does not have any relatives in Canada. However, they are somewhat close with their relatives in their home country (2.25 out of 3.00). They also have a stable system of support for each type of problem, school, personal, or family-related issue, having at least one or two people to turn to for help. For most issues, these children turn to either or both parents for advice or support.

Academic attitudes, motivation and integration (Table 5)

These children have very good academic attitudes and success (3.75 and 3.38 out of 5.00). Their perceptions of school support are moderate (3.33 out of 5.00) and ESL classes were seen as useful (3.67 out of 4.00). These children also feel somewhat integrated into their school (2.66 out of 5.00). Although they experience some problems at school, they are not major problems. The most frequent and emotionally intense daily hassles are: a teacher not pronouncing their name correctly (1.20 out of 5.00), not being able to do what their Canadian friends can (1.20) and having to explain Canadian norms or values to their parents (1.00),

Their academic motivation is healthy and corresponds to their age and situation: they study because they believe in the importance of their education (Identified regulation: 4.13 out of 5.00) and because they find it interesting (Intrinsic motivation: 3.25 out of 5.00), but they also study in order to avoid feelings of guilt or shame (Introjected motivation: 3.38 out of 5.00). Overall, the autonomous forms of motivation (Identified + Intrinsic) dominate the controlled forms of Motivation (Introjected + External). As such, their Relative Autonomy Index was positive and equalled 1.75 (*Range = -12.00 to 12.00*). These children are relatively proactive and self-determined in their academic motivation.

Correlational analysis for Eastern European children results

(Please note the small sample size *N = 5*).

No significant results were obtained with the Eastern European children's variables.

Correlational analysis for Eastern European children and parents results (because of the very small sample size these correlations should be treated with caution).

The parents' length of time in Canada was not significantly related to any of the children's variables, save for their academic success. Surprisingly, this correlation was negative, $r(5) = -.91$, $p = .03$. Similarly, a negative correlation was obtained between the child's academic success and the parent's RAI for migration, $r(4) = -.99$, $p = .007$, and marginal significance was obtained with the parents' satisfaction to migrate, $r(5) = -.86$, $p = .06$. It is unclear why this occurred – it may be that the parents' ambivalence and dissatisfaction with the Canadian education system stems from the knowledge that their children are capable of doing more in school (comparing Canadian schools to their home country's curriculum), which only intensifies the longer the parent is in Canada. However, children's self-esteem levels are positively related to their parent's satisfaction with the decision to move ($r(5) = .95$, $p = .01$) and with their RAI for migrating ($r(4) = .99$, $p = .007$).

Conclusion on the East European families' adaptation

Most of the participants interviewed are well-employed and relatively well-to-do immigrants. They escaped from the anarchy of the post-Soviet disintegration and were in search of better opportunities for themselves and their children. The main complaint of this group is about school and the quality of their children's education. This is the least religious and most highly educated of the groups of immigrants. The children are mostly bicultural with more orientation toward Canadian identification. The parents from this group hold very controversial memories about their past life in Russia and have a variety of expectations about life in Canada, and some of these contradictions may hinder their adjustment. This group is also interesting as it was very difficult to recruit participants to this study, regardless of the fact that the PI himself is a member of this community. (It is possible, that this very fact could have prevented some families in participating in the study). More studies are required with this community.

General conclusions:

1.   The adaptation and acculturation process of immigrants is happening as a system process and not as one-way cause-and-effect chain of determinations. The main components of this system are: parents/family – children – receiving community – school. There could be an ethnic community in the host country, extended family back at home and in the receiving countries and some other units that could participate in this system process of cultural and social adaptation.   This process

typically starts with the parents deciding to move to another country. Their children may or may not be involved in the process of making this decision and this could influence their perception of moving to another country as a voluntary or forced endeavour. The parents and children hold various expectations about their future life in a new country and different representations of how this life could unfold. The stories of relatives, of the immigrants from the future host country, media information and their own imaginations strongly influence the formation of these expectations. These expectations could often be very unrealistic and could strongly hinder the process of immigrants' adjustment. Upon arriving to a host country, these expectations, motivations behind the decision to migrate, and the perception of the host community and the country as a whole, start shaping the cognitive schema of this family-situated-in-this-community-at-this-particular-time in the minds of the family members. This schema, together with the feelings of satisfaction/dissatisfaction, happiness/unhappiness, and future optimism/pessimism, creates a particular psychological climate in the immigrant family that influences the well-being of all its members: both the adults and children. The children are strongly susceptible to their parents' motivation to migrate, their agency and their overall attitudes toward and satisfaction with life. These aspects of the family climate may influence the children's own well-being, self-esteem, optimism and integration into various social institutions in the host community.

        With all these predispositions, expectation and feelings, immigrant and refugee children enter their main socializing and acculturation institution – the school. Parents' expectations about the quality of education, the school routine and other aspects of schooling shape their children's expectations about schooling and their perceptions of the educational environment. The reality of school starts shaping children's own schema about the host country, the host community and them being in these surroundings. They bring their experiences and representations back home and, while discussing them with their parents, shape new perspectives on their acculturation and adaptation process. So, these circles of interactions: parents – children at home; children – school environment; children – host community at large; parents – host community, and once again parents- children at home are continuously ongoing, shaping the dynamics of the adaptation and acculturation processes in all participating parties. In order to study this system process, it is impossible to implement a one-sided methodology. These projects should be multidisciplinary and multi-method enterprises.

2.   The adaptation and acculturation of immigrants should be studied and addressed depending on different factors. The first one is the status of the immigrants: refugees, independent immigrants,

temporally workers on working visas, family reunion - and related to these statuses, the immigrants' motivation to migrate. Immigrants' expectations are important factors that also shape their perception of and reaction to their host country's social environment. Another important factor is the immigrants' culture of origin that shapes their world views, values and understanding of what is right/wrong in life. The potential clash of home and host cultures about various aspects of their and their children's lives may create serious problems in these families' adjustment.

3.   Parents' preconceptions about 'good schooling' and the mismatch of these preconceptions with the realities of the host country's academic life may bring dissatisfaction to the parents' lives and even result in tensions between them and their children. Close collaboration of families and schools are required.

4.   Parents' concepts of parenting, parenting goals, and their willingness to change these concepts in accordance to the reality of the host society are a challenging task to every immigrant family. As our study demonstrated, many parents, consider that that their home-country values about dating, academic achievement, public behavior, marriage, family relations and others are superior, healthier and overall better than those that are promoted by the host culture. This conflict and even clash of cultural values may be very dramatic: for example, the killing of Aqsa Parvez, a Pakistani girl in Montreal, by her farther, because he was upset that she would not wear a Hijab. Immigrant parents' parenting workshops and training groups should be developed and encouraged; this could help them deal with this conflict of parental values and goals.

5.   Helping children accept their dual, triple, or even multiple ethnic, religious, and national identities is an important task of social workers, educators and immigrant counsellors. The priority of these trainings should be the social psychological training of multicultural identities, with an emphasis on the benefits and advantages of being multicultural, and educating about the tolerance of, and respect to, other cultures. Helping immigrant children shape their own personal identities is a very important task toward their healthy integration into Canadian society.

6.   Immigrant children need systematic education about host country values, practices, customs and laws with the justification of why these values and practices were brought to life. It would be beneficial to combine this education with cultural sensitivity training that should include Canadian students and maybe teachers. Discussion of different issues – dating, friendship, crime, academic achievement, etc. – from different cultural perspectives could be very beneficial for all participating parties.

7.   Studying the expectations, preconceptions and prejudices of the host communities about immigrants is an important factor for the improvement of the immigrants' adjustment. The front line of the welcoming host communities are school teachers and Canadian-born students. Their attitudes and expectations regarding immigrants in general and the ethnically-diverse students in their school and communities in particular should be studied on a regular basis. Informed by these results, special workshops and training groups could be organized at schools to educate students about the cultures of immigrant and refugee students, to improve their attitudes and expectation about them and develop efficient skills on managing intra-cultural conflicts, misunderstandings, intolerance and even aggression.

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Tables: Mean-level Results of Parents' and Children's Interviews

Parents' Interview Results

Table 1. Means and standard deviations for socio-economic index and income levels in home country and in Canada

	Range	Chinese N = 22	South Asian N = 12	Middle Eastern N = 17	Eastern European N = 8	South American N = 9	African N = 13
Home Country							
Socio-economic index	0.00-23.00	13.00 (2.12)	19.33 (3.22)	12.47 (6.77) (N = 15)	17.13 (2.90)	13.00 (3.50) (N = 8)	11.69 (4.03)
Income	1.00-5.00	3.95 (.84)	4.45 (.69) (N = 11)	3.38 (.96) (N = 16)	3.13 (.35)	3.00 (.76) (N = 8)	2.23 (.83)
Canada							
Socio-economic index	0.00-23.00	12.26 (2.45)	16.92 (2.39) (N=10)	11.38 (4.16) (N = 16)	17.00 (2.00)	11.60 (5.13) (N = 5)	10.84 (3.02)
Income	1.00-5.00	1.85 (1.52) (N = 13)	1.25 (1.36)	.88 (.50) (N = 16)	3.38 (1.06)	1.67 (1.32)	1.17 (.58)
Satisfaction with finances	1.00-5.00	2.95 (1.17)	3.00 (1.04)	3.75 (.78)	2.88 (.99)	4.13 (.99)	2.85 (.80)

Table 2. Means and standard deviations for parents' motivation and goals for migration, satisfaction levels, and level of agency.

	Range	Chinese N = 23	South Asian N = 12	Middle Eastern N = 17	Eastern European N = 8	South American N = 9	African N = 13
Agency (decision to migrate)	1.00-5.00	4.43 (1.08)	4.42 (.79)	3.82 (1.18)	3.62 (1.51)	3.25 (1.91)	4.15 (1.21)
Satisfaction with decision to migrate	1.00-5.00	3.32 (.84)	4.00 (1.04)	4.41 (.87)	3.50 (1.31)	4.56 (.73)	3.92 (1.38)
Motivation to migrate							
External	1.00-5.00	1.11 (.47)	1.17 (.58)	2.59 (1.32)	2.71 (1.25)	3.25 (1.39)	3.62 (.87
Introjected	1.00-5.00	1.10 (.45)	1.00 (.00)	1.71 (.85)	1.50 (1.07)	1.00 (.00)	1.00 (.00)
Importance	1.00-5.00	3.30 (.57)	3.58 (.90)	3.35 (.86)	3.25 (1.04)	3.88 (.35)	3.77 (.83)
Identified	1.00-5.00	3.65 (.49)	3.91 (.29)	3.59 (.86)	3.75 (.46)	2.00 (1.41)	3.08 (1.44)
Intrinsic	1.00-5.00	3.05 (1.02)	3.75 (.62)	2.12 (1.22)	2.75 (1.28)	1.29 (.76)	2.75 (1.54)
Relative Autonomy Index	-12-12	6.59 (2.81)	8.08 (2.39)	.94 (3.91)	2.71 (3.99)	-3.71 (4.86)	.46 (4.50
Goals for migration							
External reasons	1.00-3.00	1.06 (.22)	1.00 (.00)	2.12 (.87)	1.92 (.53)	1.85 (.53)	2.64 (.35)
Opportunities (children)	1.00-3.00	2.64 (.46)	2.89 (.38)	2.82 (.39)	2.88 (.25)	2.54 (.53)	3.00 (.00)
Opportunities (family members/oneself)	1.00-3.00	1.77 (.63)	2.08 (.32)	1.98 (.39)	1.90 (.41)	1.63 (.52)	2.12 (.44
Personal development	1.00-3.00	2.25 (.54)	2.02 (.58)	1.80 (36)	2.08 (.76)	1.20 (.21)	1.55 (.45)

Table 3. Means and standard deviations for parents' expectations regarding parents' and their children's lives in Canada.

	Range	Chinese N = 22	South Asian N = 12	Middle Eastern N = 17	Eastern European N = 8	South American N = 9	African N = 13
Overall	1.00 – 5.00	2.86 (1.01)	2.83 (.94)	3.94 (1.00)	3.50 (1.31)	4.63 (.52)	3.00 (.91)
Specific domains:							
Personal safety	1.00 – 5.00	3.81 (1.08)	4.75 (.45)	4.64 (.50)	4.13 (1.36)	4.88 (.35)	4.92 (.27)
Living conditions	1.00 – 5.00	3.24 (.70)	3.75 (1.42)	4.57 (.51)	4.13 (.64)	4.63 (.52)	4.00 (.57)
Children's education	1.00 – 5.00	3.81 (.60)	3.67 (1.23)	4.57 (.51)	3.75 (1.28)	4.38 (.52)	4.75 (.62)
Children's safety	1.00 – 5.00	4.05 (.81)	3.92 (1.50)	4.79 (.43)	3.75 (1.49)	4.63 (.52)	4.83 (.389
Professional development (oneself)	1.00 – 5.00	2.62 (1.16)	3.36 (1.50)	3.11 (1.36)	3.88 (1.25)	1.88 (1.46)	2.54 (1.20)
Professional development (family members)	1.00 – 5.00	2.95 (1.03)	3.25 (1.12)	3.10 (1.37)	2.75 (1.67)	1.75 (1.49)	1.83 (1.27)
Wealth	1.00 – 5.00	2.71 (.72)	3.25 (1.06)	3.86 (.86)	3.63 (.92)	3.75 (1.49)	2.58 (1.08)
Personal development	1.00 – 5.00	2.86 (1.15)	3.82 (1.40)	3.50 (1.02)	3.63 (1.41)	2.63 (2.00)	2.54 (1.33)

Table 6. Means and standard deviations for parents' expectations for their children's acculturation.

	Range	Chinese N = 22	South Asian N = 12	Middle Eastern N =17	Eastern European N = 8	South American N = 9	African N = 13
Expectation for child's assimilation to Canadian culture	1.00 -5.00	3.64 (.90)	2.92 (1.00)	2.75 (1.29)	3.50 (.93)	3.63 (.92)	3.33 (1.07)
Maintenance of ethnic values (specific domain)							
a. Dating/marriage	1.00 – 5.00	3.67 (1.63) N = 6	4.33 (.87) N = 9	4.21 (1.05) N = 14	2.67 (.58) N = 3	4.00 (.89) N = 6	4.60 (.55) N = 5
	Up to child:	N = 16	N = 4	N = 12	N = 5	N = 4	N = 7
b. Family relationships	1.00- 5.00	3.94 (1.06) N = 18	4.73 (.46) N = 11	4.43 .85 N = 14	3.67 (1.51) N = 6	4.14 (.69) N = 7	4.38 (.74) N = 8
	Up to child:	N = 4	N = 2	N = 13	N =3	N = 2	N = 4
c. Public behaviour	1.00–5.00	3.14 (1.57) N = 7	3.60 (.70) N = 10	4.67 (.72) N = 15	3.67 (.58) N =3	3.20 (.45) N = 5	3.88 (1.25) N = 8
	Up to child:	N = 14	N = 2	N = 14	N = 5	N = 3	N = 5
d. Food	1.00–5.00	2.40 (.89) N = 5	3.38 (.52) N = 8	4.00 (1.52) N = 14	4.00 (1.15) N = 4	3.75 (.96) N = 4	2.80 (1.64) N = 5
	Up to child:	N = 16	N = 4	N = 15	N = 4	N = 4	N = 7
e. Authority	1.00–5.00	2.20 (1.30) N = 5	3.70 (.95) N = 10	3.64 (1.15) N = 14	3.50 (1.92) N = 4	2.80 (1.64) N = 5	3.71 (1.25 N = 8
	Up to child:	N = 16	N = 2	N = 14	N = 4	N = 2	N = 4
f. Finances	1.00–5.00	3.75 (1.22) N = 12	3.64 (.81) N = 11	3.73 (.88) N = 15	3.00 (-) N = 1	3.80 (1.10) N = 5	4.11 (1.17) N = 9
	Up to child:	N = 9	N = 2	N = 14	N = 7	N = 3	N = 3
g. Free time/choice of friends	1.00–5.00	2.80 (.80) N = 10	3.33 (.89) N = 11	3.85 (1.07) N = 13	3.33 (.58) N = 3	4.00 (.82) N = 4	4.00 (1.27) N = 6
	Up to child:	N = 12	N = 1	N = 14	N = 5	N = 3	N = 6
h. Education	1.00–5.00	3.45 (1.13) N = 11	4.18 (1.08) N = 10	4.27 (.96) N = 15	3.25 (2.36) N = 4	1.67 (1.16) N = 3	4.14 (.69) N = 7
	Up to child:	N = 10	N = 2	N = 14	N = 5	N = 2	N = 8

Table 7. Means and standard deviations for parents' expectations and involvement in children's schooling.

	Range	Chinese N = 22	South Asian N = 12	Middle Eastern N = 16	Eastern European N = 8	South American N = 9	African N =13
Children's education							
Importance	1.00-5.00	4.73 (.63)	5.00 (.00)	4.94 (.25)	4.25 (1.49)	4.78 (.44)	4.83 (.58)
Expecations (education level)							
None		21.7% (N = 5)	7.7% (N = 1)		-	-	-
Up to child		26.1% (N = 6)	7.7% (N = 1)	43.8% (N = 7)	37.5% (N = 3)	11.1% (N = 1)	25.0% (N =3)
Finish high school		13.0% (N = 3)	-	6.3% (N = 1)	-	-	-
Finish professional training		39.1% (N =9)	-		12.5% (N = 1)	55.6% (N = 5)	8.3% (N = 1)
Finish college		-	-	6.3% (N = 1)	50.0% (N = 4)	33.3% (N = 3)	41.7% (N = 5)
Finish post-graduate			76.9% (N = 10)	43.8 (N = 7)	-	-	25.0% (N = 3)
School involvement							
Talk with children	1.00-4.00	2.91 (1.02)	3.83 (.58)	3.18 (.73)	3.63 (.74)	2.44 (1.33)	2.92 (.94)
Help with homework	0.00-3.00	1.00 (1.02)	1.33 (.65)	.88 (1.15)	.88 (1.25)	1.33 (1.12)	.83 (1.12)
Interaction with school officials	0.00-6.00	1.50 (1.11)	.85 (.29)	1.08 (.54)	1.13 (.46)	3.06 (1.67)	1.12 (.68)

Children's Interview Results

Table 1. Means and standard deviations for children's psychological well-being: self-esteem, happiness, and psychosomatic symptoms.

		Ethnic groups						
	Range	Chinese N = 23	South Asian N = 9	Middle Eastern N =	Eastern European N = 4	South American N = 11	African all N = 19	African Unattend. children N = 8
Self-esteem	1.00- 3.00	2.59 (.33)	2.63 (.25)	2.62 (.33)	3.00 (.00)	2.46 (.37)	2.74 (.29)	2.65 (.36)
Happiness	1.00- 5.00	4.26 (.75)	4.44 (.73)	2.62 (.33)	4.50 (.58)	4.45 (.82)	4.53 (.96)	4.38 (1.41)
Psychosomatic symptoms								
Number (past mo.)	0-22	4.26 (3.14)	4.00 (3.62)	9.57 (6.54)	2.50 (1.73)	5.91 (6.88)	9.32 (5.98)	11.12 (6.64)
Intensity	1.00- 5.00	.40 (.34)	.41 (.40)	1.23 (.92)	.35 (.40)	.94 (1.18)	1.17 (.68)	1.35 (.62)

Table 2. Means and standard deviations for children's ethnic and Canadian acculturation orientation.

		Ethnic groups						
							African	
	Range	Chinese N = 23	South Asian N = 9	Middle Eastern N = 30	Eastern European N = 4	South American N = 11	All N = 19	Unattend. children N = 8
Ethnic Identity								
First language (Desire)	1.00-3.00	2.91 (.29)	2.33 (1.12)	2.90 (.40)	2.75 (.50)	2.91 (.30)	2.74 (.56)	2.88 (.35)
First language (Behaviors)	0.00–4.00	1.62 (1.00)	1.09 (.61)	1.62 (.90)	1.85 (.68)	1.75 (.96)	.60 (.60)	.71 (.58)
Ethnic activities	1.00-3.00	1.91 (.60)	1.89 (.33)	2.07 (.55)	1.00 (.71)	1.18 (.60)	1.53 (1.03)	.81 (.70)
Ethnic identity (Importance)	1.00-5.00	3.23 (1.54)	4.11 (1.36)	4.67 (.68)	3.75 (.50)	4.70 (.48)	4.78 (.94)	4.50 (1.41)
Ethnic orientation index	2.00-8.00	6.12 (1.42)	6.98 (.51)	7.12 (.77)	5.85 (.47)	6.43 (1.27)	6.99 (.58)	6.89 (.57)
Canadian Identity								
English abilities	1.00-5.00	4.55 (.66)	4.54 (.52)	3.75 (.65)	4.67 (.40)	3.40 (1.14)	4.17 (.62)	3.94 (.76)
Canadian activities	1.00-3.00	1.93 (.68)	1.81 (.52)	1.63 (.46)	2.15 (.25)	1.62 (.61)	2.08 (.68)	2.32 (.58)
Canadian identity	2.00-8.00	5.91 (1.03)	5.96 (1.29)	6.07 (.97)	5.82 (.58)	6.86 (.81)	6.34 (1.00)	6.80 (.86)
Religious index	2.00-8.00	4.95 (2.46)	6.11 (.78)	6.73 (1.71)	2.40 (.89)	6.55 (1.29)	7.32 (1.00)	7.75 (.46)

Table 3. Means and standard deviations for children's perception of family relations.

	Range	Chinese N = 23	South Asian N = 8	Middle Eastern N = 30	Eastern European N = 4	South American N =	African all N = 19	African Unattend. children N = 8
Family arguments								
Number (past mo)	0.00 - 30.00	7.22 (6.86)	8.11 (5.71)	9.04 (7.86)	4.25 (2.87)	5.22 (3.31)	10.53 (7.19) (N = 15)	15.00 (11.80) (N = 4)
Emotional intensity	0 - 5.00	.80 (.93)	1.02 (1.03)	1.11 (1.08)	.33 (.40)	.62 (.62)	1.34 (.93) (N = 15)	1.72 (1.56) (N = 4)
Family harmony	1.00 – 3.00	2.27 (.22)	2.82 (.23)	2.69 (.28)	2.50 (.81)	2.90 (.09)	2.54 (.37)	2.68 (.30)
Family satisfaction	1.00 – 5.00	4.24 (.54)	4.89 (.33)	4.59 (.87)	4.50 (1.00)	4.82 (.40)	4.50 (.62)	4.57 (.79)

Table 4. Means and standard deviations for children's social network and support network.

	Range	Chinese N = 23	South Asian N = 9	Middle Eastern N = 30	Eastern European N = 4	South American N = 11	African all N = 19	African unattend. children N = 8
Social network								
Co-ethnic friends	Varies	7.90 (6.22) Range: 0-20	9.67 (7.01) Range: 0-20	10.48 (12.70) Range: 0-50	5.00 (10.00) Range: 0-20	14.56 (15.99) Range: 0-50	10.17 (7.82) Range: 0-25	13.75 (8.76) Range: 0-25
Canadian friends	Varies	11.62 (7.01) Range: 1–30	32.44 (41.58) Range: 5-110	24.38 (58.46) Range: 0-300	26.25 (29.82) Range: 5-70	24.40 (32.74) Range: 0-100	13.94 (11.99) Range: 3-50	15.00 (8.45) Range: 0-25
Other ethnic friends	Varies	2.82 (2.72) Range: 0–10	12.89 (0-60) Range: 0-60	7.22 (10.62) Range: 0-50	16.25 (16.60) Range: 3-40	12.40 (10.86 Range: 0-30	15.17 (23.43) Range: 1-102	20.63 (33.24) Range: 0-102
Closeness with relatives								
Home country	1.00-3.00	2.35 (.67)	2.78 (.44)	2.18 (.59)	2.25 (.50)	2.50 (.71) (N = 10)	2.23 (.83) (N =13)	2.40 (.55)
Canada	1.00-3.00	2.40 (.55)	2.00 (.00) (N = 3)	2.23 (.40)	N/A	2.50 (.76) (N = 8)	2.54 (.52) (N =13)	2.25 (.50)
Social support								
Personal problems	0.00-5.00	1.91 (1.12)	2.44 (1.42)	2.10 (.84)	1.75 (.96)	1.36 (.67)	1.47 (.84)	1.25 (.71)
Family related problems	0.00-5.00	1.52 (.73)	1.67 (.71)	1.87 (.97)	1.50 (1.00)	1.27 (.79)	1.16 (.60)	1.62 (.92)
School problems	0.00-5.00	2.39 (.94)	2.56 (2.01)	1.70 (1.06)	1.75 (.96)	1.55 (.69)	1.58 (.77)	.50 (.76)

Table 5. Means and standard deviations for children's academic attitudes, motivation, and school integration.

		Ethnic groups						
	Range	Chinese N = 23	South Asian N = 8	Middle Eastern N = 30	Eastern European N = 4	South American N = 11	African all N = 19	African Unattend. children N = 8
School motivation								
External	0.00 – 5.00	2.39 (1.57)	2.39 (1.34)	2.65 (1.50)	2.75 (.87)	1.36 (.55)	1.94 (1.11)	2.12 (1.22)
Introjected	0.00 – 5.00	2.41 (1.43)	1.94 (1.36)	2.70 (1.61)	3.38 (1.11)	1.25 (.54)	2.56 (1.62)	2.19 (1.46)
Identified	0.00 – 5.00	4.63 (.87)	4.78 (.51)	4.78 (.54)	4.13 (1.44)	4.91 (.20)	4.61 (1.08)	5.00 (.00)
Intrinsic	0.00 – 5.00	3.72 (1.30)	4.11 (1.34)	4.47 (.81)	3.25 (1.55)	4.86 (.45)	3.75 (1.64)	4.00 (1.39)
Amotivated	0.00 – 5.00	2.11 (1.27)	2.22 (1.30)	1.83 (1.23)	3.00 (1.68)	2.30 (1.32)	1.75 (1.17)	1.75 (1.39)
Relative Autonomy Index	-12.00 – 12.00	4.87 (5.59)	6.28 (4.21)	5.72 (4.97)	1.75 (5.32)	10.60 (1.73)	5.53 (4.70)	6.56 (3.76)
Academia								
Attitude	1.00 - 4.00	3.91 (.29)	4.00 (.00)	2.88 (.89)	3.75 (.50)	3.18 (.75)	4.00 (.00)	4.00 (.00)
Success	1.00 - 4.00	3.52 (.44)	3.67 (.35)	3.98 (.09)	3.38 (.25)	3.82 (.40)	2.87 (.62)	2.69 (.65)
School system								
Support	1.00 - 5.00	3.59 (1.04)	4.52 (.42)	3.79 (1.02)	3.33 (.50)	4.55 (.37)	4.05 (.94)	4.16 (.79)
ESL usefulness	1.00 - 4.00	3.06 (1.00)	2.50 (1.00)	2.90 (1.21)	3.67 (.58) (N = 3)	3.60 (.70) (N = 10)	3.12 (1.05) (N = 17)	2.83 (1.33)
Integration	1.00 – 3.00	2.72 (.29)	2.81 (.19)	2.59 (.33)	2.66 (.30)	2.76 (.21)	2.62 (.31)	2.53 (.44)
Daily hassles								
Frequency	0.00 – 48.00	6.61 (6.04)	5.50 (5.40)	12.77 (6.83)	7.75 (4.11)	5.73 (5.26)	12.32 (6.02)	11.62 (6.68)
Emotional intensity	1.00 – 5.00	.35 (.34)	.46 (.61)	1.18 (.60)	.33 (.21)	.37 (.38)	1.33 (.73)	1.34 (.82)

Appendix A: Children Interview Questions

Family ID _____   Personal ID_____   Name:

_____

Address_____   Telephone:

– –

Family ID _____   Personal ID_____

Refugee and Immigrant Children Adaptation Study
Children version

Date _____ Time interview started:_____   ended:_____
Place _____   Interviewer _____
Please ask the name of the interviewee and address him or her by their name.
Section 1. Please _____(*name*) tell me about yourself.
1. Gender (simply circle)   M   F

2. When were you born?   _____
                                                               month/day/year
3. Where were you born?   _____   _____
                                                               Country   Region

4. When did you come to Canada?   _____   _____
                                                               Year   Month

5. Who did you come to Canada with?

        1. with parents: Both ___   Father ___   Mother ___

        2. with other relatives: _____

        3. by yourself: _____

6. What is the name of the school you attend here in Saskatoon?
        _____

7. What grade have you been placed? _____

8. Are you currently enrolled in ESL?   Yes ___   No ___

        1. If YES, who is your ESL teacher?   _____

        2. If YES, for how long have you been enrolled in ESL?   Years _____ Months ___

        3. If NO, have you ever been enrolled in ESL?   Yes ___   No___

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If YES, Where _____ How long _____

9. Do you work?   Yes ___   No___

    If YES, Where do you work:

_____
        What do you do:

    _____

_____
        How many hours a week? _____
        What is your work schedule (night shifts, weekends, etc.)

_____

10. With whom do you live with now:
        Both parents: ___
        Only one parent: Father ___   Mother ___
        Relatives (Uncle/Aunt): _____
        Foster home: _____
        Alone _____
        Other _____

11. Do you have brothers/sisters?   Yes ___   No ___
      If YES: Number _____   Order and gender _____
                Do they live with you? Yes ___   No ___
                   If NO, where do they live?

        _____
                Do you miss them?   Yes ___   No ___   Hard to say ___   N/A
    ___

12. 1. Do you have relatives left in your home country?   Yes ___   No ___

        If YES: Do you phone or write to them?   Yes ___   No ___
        If YES: How close are you with them? (*mark one answer*)
                Very close ___   Pretty close ___   Not close at all ___
      2. Do you have relatives Canada?   Yes ___   No___
        If YES: Where? _____
                What type of relatives (uncle/aunt/etc)? _____
                How close are you with them? (*mark one answer*)
                Very close ___   Pretty close ___   Not close at all ___
13.   What is your first language? _____
      1. Do you speak any other languages?   Yes ___   No ___
      2. If YES: What languages? _____

14. What language(s) do you speak at home with your parents _____

your relatives _____

your siblings _____

your friends _____

a. Do you want to keep and maintain your native language? (*Read the options)*

    Not at all ___   To some extent ___   As much as possible ___

b. Do you read books in _____? (native language)

    Yes ___   No ___   N/A ___   If YES, how often (*Circle one*):

    1-2 times a week   3-5 times a week   Almost every day   Other _____

c. Do you read newspapers and magazines in _____?

                            (native language)

    Yes ___   No ___   N/A ___If YES, how often (*Circle one*)

    1-2 times a week   3-5 times a week   Almost every day   Other

    _____

d. Do you visit Internet web sites in _____?

                       (native language)

    Yes ___   No ___   N/A ___If YES, how often (*Circle one*)

    1-2 times a week   3-5 times a week   Almost every day

    Other _____

e. If you have this opportunity, do you (or do you want to) watch TV programs/listen to radio in your native language?

    Yes ___   No ___   N/A ___If YES, how often (*Circle one*)

    1-2 times a week   3-5 times a week   Almost every day

    Other _____

f. Do you listen to songs in your native language?

    Yes ___   No ___   N/A ___If YES, how often (*Circle one*)

    1-2 times a week   3-5 times a week   Almost every day

    Other _____

15. How frequently do you (*circle one number)*:

Please use the following scale:

	Never	1-2 times a week	3-5 times a week	Almost every day
a. eat *ethnic* food	0	1	2	3

    b. attend *your* ethnic group parties or social gatherings   0   1   2   3

16. How frequently do you do various things? (*circle one number*)

	Never	1-2 times a week	3-5 times a week	Almost every day
a. read books, newspapers, and magazines in English	0	1	2	3
b. listen to songs in English	0	1	2	3
c. watch movies in English (in a movie theatre, TV, etc)	0	1	2	3
d. eat Canadian food	0	1	2	3
e. attend Canadian parties/visit Canadian homes	0	1	2	3

17. How would you rate your ability to **speak English?**
    Use the scale from 1 to 5, where 1 is *Not at all,* and 5 is *Very well, almost like a native*
    [SHOW CARD 1 AND WRITE THE NUMBER DOWN]
          at school   _____
          with Canadian friends _____
          on the Phone   _____
          with strangers   _____
          overall   _____

18. How well do you **understand English?**
    Use the scale from 1 to 5, where 1 is *Not at all,* and 5 is *Very well, almost like a native*
    [SHOW CARD 1 AND WRITE THE NUMBER DOWN]
          at school during class   _____
          at school with other students _____
          in media (TV, movies, newspapers, magazines) _____
          overall   _____

19. What is your **ethnic identity**? (How do you ethnically identify yourself?)
    Ethnic identity is the *ethnic group or groups to which you feel you belong.*
    _____

    How important is your ethnic identity for you?   _____
          Use the scale from 1 to 5, where 1 is *Not at all important,* 5 is *Very important*
          [SHOW CARD]   <8> Refused   <9> Don't know/Don't understand

20. Now, I will read you nine statements about your ethnic group. Please answer them using this scale:
        <8> Refused
        <9> Don't know/Don't understand

	Agree	Disagree	
1. I identify with _____ (other members of my ethnic group).	A	D	Hard to say
2. I am like other _____ (members of my ethnic group).	A	D	Hard to say
3. I feel good about _____ (my group).	A	D	Hard to say
4. I think _____ (my group) have little to be proud of.	A	D	Hard to say
5. I have little respect for _____ (my group).	A	D	Hard to say
6. I would rather not tell that I am _____.	A	D	Hard to say

7. I would like to continue interacting with _____   A   D   Hard to say
   (other members of my group).
8. I dislike being a(n) _____.   A   D   Hard to say
9. I would rather belong to another ethnic group.   A   D   Hard to say
   21.1. Do you want to go back to your home country for permanent living?
   Right now ___   In the near future ___   In the far future ___   Never ___
   Please explain: _____
   _____

21.2. Do you want to go back to you home country for a visit?
   Right now ___   In the near future ___   In the far future ___   Never ___
   Please explain: _____
   _____

22.   Do you agree or disagree with the following statements?
       1. You want to identify yourself as a Canadian   Agree Disagree Hard to say
       2. You will work hard to become a Canadian   A   D   Hard to say
       3. In the future you want to think of yourself as a Canadian A   D   Hard to say
       4. You feel good about being a Canadian   A   D   Hard to say
       5. Why do you answer this way?
       _____
       _____
       ___
       6. What is good of being a Canadian?
       _____
       _____
       ___

23. Please tell me if you agree or disagree with the following statements:
     1. On the whole, you are satisfied with yourself   Agree Disagree Hard to
         say
     2. You are able to do most things as well as most other people   A   D   Hard to
         say
     3. You feel you do not have much to be proud of   A   D   Hard to
         say
     4. You certainly feel useless at times   A   D   Hard to
         say
     5. You feel that you are a person of worth, at equal with others A   D   Hard to
         say
     6. You wish you could have more respect for yourself   A   D   Hard to
         say

24. When you become an **adult**, how important do you think it will be for you to:
         Please use the following scale   **Not**
                                                                Very   **at**
                                                                all   **much**
       1. identify yourself as _____ (ethnic group)   1   2   3   4   5
       2. identify yourself as Canadian   1   2   3   4   5

		1	2	3	4	5
3.	speak, read, and understand _____ (native language)	1	2	3	4	5
4.	speak, read, and understand English	1	2	3	4	5
5.	have ethnic friends	1	2	3	4	5
6.	have Canadian friends	1	2	3	4	5
7.	live according to _____ (ethnic) traditions, rules, and values	1	2	3	4	5
8.	live according to Canadian traditions, rules, and values	1	2	3	4	5
9.	marry a Canadian	1	2	3	4	5
10.	marry a _____ (person of the same ethnic background)	1	2	3	4	5

25.   How many friends from your ethnic group do you have?
I have no ethnic friends ___   If YES; How many? _____

26.   How many Canadian friends do you have?
I have no Canadian friends ___   If YES; How many? _____

27.   How many friends from other ethnic groups (not _____, not Caucasian) do you have?
I have no friends from other ethnic groups ___   If YES; How many? _____
What ethnicity(-ies)? _____

28.   Do you have a boy/girlfriend?   Yes ___   No ___
Do you want to have a boy/girlfriend? Yes ___   No ___   <8> Refused to answer
To what ethnic/religious group do you want your boy/girlfriend to belong to?
        _____ same ethnic/religious background
        _____ of other ethnic/religious background
        _____ Canadian Caucasian

29.   When you have a **personal problem outside of family,** who do you turn to for help and advice?
No one   ___
Friend(s)   ___
Boy/girlfriend ___
Mother ___   Father ___
Other family/siblings: ___   Who? _____
Teacher   ___   (Classroom;   ESL)
Other   ___   Specify: _____

30.   When you have a **personal problem with your family,** who do you turn to for help and advice?
No one   ___
Friend(s)   ___
Boy/girlfriend ___
Mother ___   Father ___
Other family/siblings: ___   Who? _____
Teacher   ___   (Classroom;   ESL)
Other   ___   Specify: _____

31.   When you have a **school problem,** who do you turn to for help and advice?
       No one   ___
       Friend(s)   ___
       Boy/girlfriend   ___
       Mother ___   Father ___
       Other family/siblings: ___   Who? _____
       Teacher   ___   (Classroom;   ESL)
       Other   ___   Specify: _____

32.   **Problem solving checklist.** I will read you different topics and ask if you have had arguments
       with your parents regarding them in the last month. Answer YES or No. If you had this
       argument, please tell me how upsetting/intense/emotional these discussions were. Please use
       the following scale **1** *No emotions/Very calm* to **5** *Very emotional.*
       [SHOW CARD 1, CIRCLE THE ANSWERS.]   **No**   **Very**
                                                              emotions

emotional

		No Y	1	2	3	4	5
1.	Lack of money/spending money…………………………..N Y	1	2	3	4	5
2.	School grades/homework……………………………….N Y	1	2	3	4	5
3.	The friends you choose……………………………….N Y	1	2	3	4	5
4.	How you spend your free time…………………………..N Y	1	2	3	4	5
5.	Curfews (the time you need to be back home) ………….N Y	1	2	3	4	5
6.	Helping at home……………………………………….N Y	1	2	3	4	5
7.	Participation in school activities…………………… N Y	1	2	3	4	5
8.	Spending time with your family…………………….. N Y	1	2	3	4	5
9.	Alcohol drinking…………………………………..N Y	1	2	3	4	5
10.	Using drugs…………………….... ……………………..N Y	1	2	3	4	5
11.	Smoking…………………….… …………………………..N Y	1	2	3	4	5
12.	Choice of clothes and/or appearance..…………………..N Y	1	2	3	4	5
13.	Content of movies/TV……… …………………….... N Y	1	2	3	4	5
14.	Going to Church…………….…… ………………….N Y	1	2	3	4	5

15. Fighting with brothers/sisters……… …………………..N   Y   1   2   3   4   5

16. Dating ……… …………………………………… N   Y   1   2   3   4   5

17. Outside jobs……….. ……………………………..N   Y   1   2   3   4   5

18. Attitudes towards parents/respect ……… …………. N   Y   1   2   3   4   5

19. Discipline/responsibility regarding school/family………N   Y   1   2   3   4   5

20. Transportation to places/use of family car……………..N   Y   1   2   3   4   5

21. Food choices…………………………………………. N   Y   1   2   3   4   5

22. Lying……………………………………………..N   Y   1   2   3   4   5

23. Swearing, talking back………………………………. N   Y   1   2   3   4   5

24. Breaking rules……………………………………….N   Y   1   2   3   4   5

25. Troubles with law…………………………………… N   Y   1   2   3   4   5

26. Troubles at school………………………………….. N   Y   1   2   3   4   5

27. Other topic (if none, circle 1)
    Please write in other topics that cause arguments in your family

a. _____	1	2	3	4	5
b. _____	1	2	3	4	5
c. _____	1	2	3	4	5
d. _____	1	2	3	4	5

From the list, choose the topic number that causes:

     The *most serious conflict* for you with your parent(s)   **#** _____

     The *2nd most serious conflict* for you with your parent(s)   # _____

     The *3rd most serious conflict* for you with your parent(s)   # _____

33. **Family Interaction.** Please respond to each statement based upon your feelings about the family members living in your home, including step-family members. In responding to each statement, please indicate whether the following statements are TRUE (T), FALSE (F), or HARD TO SAY (HS). (Mark R, if refused to answer)

1. Family members really help and support one another.   T   F   HS   R
2. We argue a lot in our family.   T   F   HS   R
3. Family members sometimes get so angry that they throw things. T   F   HS   R
4. There is a feeling of togetherness or group spirit in our family.   T   F   HS   R
5. Family members often criticize each other.   T   F   HS   R
6. Family members really back each other up.   T   F   HS   R
7. Family members easily lose their temper.   T   F   HS   R

8. If there is disagreement in our family, we try hard to smooth
    things over and keep the peace.   T   F   HS   R
9. We really get along well with each other.   T   F   HS   R
10. There is plenty of time and attention for everyone in our family. T   F   HS   R

34. Please, use this scale with smiling faces to indicate **how happy you are with your family?**
    [SHOW CARD 4]   [WRITE THE NUMBER] _____

Section 2. Now please tell me about your schooling.

35. Did you attend school in your home country?   Yes ___   No ___
    If YES: What grades? _____   For how long? _____ (i.e., number of years)
    What was the last year when you attended school?   _____
    (*If there was an interruption, ask what they did during that time. E.g.. refugee camp, work, etc,*)
    _____
    _____

    _____
36. Do you like school here in Saskatoon?
    Not at all ___   A little bit ___   To some extent ___   Very much ___
37. a. Are you satisfied with your success at school?
    Not at all ___   A little bit ___   To some extent ___   Very much ___
    b. What is your GPA? _____% (Overall grade)
38. How important do you think it is to go to school?
    Not at all ___   A little bit ___   To some extent ___   Very much ___
39. How important, in your opinion, is it to get an education?
    Not at all ___   A little bit ___   To some extent ___   Very much ___
    Please tell me more, why did you answer this way _____
    _____
    _____

40. Your plans regarding your future education _____
    _____
    _____

41. Your future career goals _____
    _____
    _____

42. Whom do you see yourself in 5-8 years? _____
    _____
    _____

43. **Daily Hassles.** The following questions ask about the various problems that immigrant students
    sometimes experiences at school. For each of the statements below, please tell me if this has
    happened to you in the last month (YES or NO). If YES, please indicate how much of a problem
    the event was (from **1** - *Not at all a problem* to **5 -** *A very big problem).*
                                                         Circle One: If Yes:
    1. Someone said something to you in English that you couldn't understand Y   N

          _____

2. You saw another ethnic student treated badly or discriminated against   Y   N
_____

3. Parents criticized you because they think you are becoming too Canadian Y   N
_____

4. A teacher treated you unfairly because you are _____ (ethnic)   Y   N
_____

5. Parents told you to speak, read, or write, in _____(native language) Y   N
_____

6. You couldn't express a thought you had in English.   Y   N
_____

7. Had to explain Canadian norms and rules to parents   Y   N
_____

8. Someone put you down for not speaking English correctly,
    for example, your accent   Y   N
_____

9. Couldn't explain something to your parents, because they don't
    understand Canadian culture   Y   N
_____

10. A school administrator treated you unfairly because you are _____   Y   N
_____

11. Had to accompany family members to appointments, to translate   Y   N
_____

12. Had a problem that parents couldn't help you with homework
       because they don't understand the Canadian school system   Y   N
_____

13. Had to choose whether to socialize with a Canadian or an
    _____ (ethnic) group of friends   Y   N
_____

14. You couldn't understand something you read in a book   or newspaper

    because it was in English   Y   N
_____

15. Tried to get a date with a Canadian boy/girl   Y   N
_____

16. Your parents did something that embarrassed you, because they do not act
       like Canadians   Y   N
_____

17. You heard people saying bad things or making jokes about your ethnic   Y   N
_____
  group
18. A Canadian student treated you badly because you are _____ (ethnic)   Y   N
_____

19. Parents told you they prefer that you dated a _____ (ethnic).   Y   N
_____

20. Couldn't understand something a teacher said in class because of English Y   N
_____

21. Canadian students rejected you in some way   Y   N
_____

22. Someone made fun of you because you didn't look "Canadian"
(clothing, hairstyle, and so on)   Y   N
_____

23. Had to translate for other family members; phone calls, mail, bills, TV   Y   N
_____

24. Had trouble preparing homework because of you English   Y   N
_____

25. A teacher didn't pronounce your name correctly   Y   N
_____

26. Parents of a Canadian friend made you feel that they don't like you
because you are _____ (ethnic)   Y   N
_____

27. Saw _____ (ethnic) kids at school pick on each other   Y   N
_____

28. Another _____ (ethnic) student rejected you or made fun of you   Y   N
_____

29. A Canadian student didn't pronounce your name correctly   Y   N
_____

30. Other _____ (ethnic) students did something that made you
feel embarrassed   Y   N
_____

31. _____ (ethnic) student put you down or made fun of you
because you were helping a Canadian student   Y   N
_____

32. A Canadian student made fun of your name   Y   N
_____

33. Couldn't express a thought you had in _____ (native language)   Y   N
_____

34. Your parents didn't let you do something that a Canadian friend's parents
let him/her do   Y   N
_____

Do you have other problems as an immigrant adolescent that are not on the list?

_____   1   2   3   4
5

_____   1   2   3   4
5

44. In general, how helpful are the following people at school?
1 – *Not at all helpful* to 5 – *Very helpful;* NA – Not applicable, did not have a chance to interact

ESL Teachers	1	2	3	4	5	NA
Subject Teachers	1	2	3	4	5	NA
Counselors	1	2	3	4	5	NA
Principals/Assistant Principals	1	2	3	4	5	NA

Comments

_____

45. How useful have your ESL class been in learning English?
    Absolutely not useful   ____
    Useful to some extent   ____
    Useful   ____
    Very useful   ____
    Why?

    _____

    _____

46. Did you get into troubles at school?   Yes ___   No ___
    If YES, How many times _____ Of what nature? _____

    _____

47. Are you afraid another student will physically or verbally hurt you at school? No ___   Yes___
    If YES, please clarify: _____

    _____

48. The following questions ask about your feelings about your school. Please tell me if you agree
    or disagree with them.

    Circle One:

    1. You feel like a real part of this school   Agree Disagree Hard to say
    2. It is hard for people like me to be accepted here   Agree Disagree Hard to say
    3. Other students in this school take my opinions seriously   Agree Disagree Hard to say
    4. Sometimes I feel as if I don't belong here   Agree Disagree Hard to say
    5. There's at least one teacher or other adult in this school I
         can talk to if I have a problem   Agree Disagree Hard to
    say
    6. People at this school are friendly to me   Agree Disagree Hard to say
    7. Teachers here are not interested in people like me Agree Disagree Hard to say
    8. I am treated with as much respect as other students Agree Disagree Hard to say
    9. I feel very different from most other students here Agree Disagree Hard to say
    10. I can really be myself at this school   Agree Disagree Hard to say
    11. The teachers here respect me   Agree Disagree Hard to say
    12. People here know I can do good work   Agree Disagree Hard to say
    13. I wish I were in a different school   Agree Disagree Hard to say
    14. I feel proud of belonging to this school   Agree Disagree Hard to say
    15. Other students here like me the way I am   Agree Disagree Hard to say

49. Now I will ask you a question: **Why do you go to school** and provide several answers to this
    question: Please use the scale **1** – *Not at all because of this reason* to **5** – *Completely because of
    this reason.*

        Because you will be in trouble if you don't   1   2   3   4   5

Because other people expect you to do this and you will
feel shame and guild if you don't go to school   1   2   3   4   5

Because you believe that it is very important
to go to school   1   2   3   4   5

Because it is interesting to go to school and you enjoy
learning new things   1   2   3   4   5

You have never thought about why you go to school   1   2   3   4   5

50. Another question: **Why do you do your homework**
Because you will be in trouble if you don't   1   2   3   4   5

Because other people expect you to do this and you will
feel shame and guild if you don't do to homework   1   2   3   4   5

Because you believe that it is very important
to do homework   1   2   3   4   5

Because it is interesting to do your homework and you
enjoy learning new things   1   2   3   4   5

You have never thought about why you do your homework 1   2   3   4   5

51. **Instructions:** Did you feel this way during the past month at least once: NO or YES. If you
have experienced these feelings, please tell me how strong this feeling was (**1** – Not at all strong
to **5** – Very strong). [SHOW CARD 1]

   1. Difficulty speaking when you are excited   N   Y   1   2   3   4   5

   2. Trouble remembering things   N   Y   1   2   3   4   5
   3. Feeling lonely   N   Y   1   2   3   4   5
   4. Feeling sad/even crying   N   Y   1   2   3   4   5
   5. Your feelings being easily hurt   N   Y   1   2   3   4   5
   6. Feeling other sod not understand you or are
       unsympathetic   N   Y   1   2   3   4
    5
   7. Feeling that people are unfriendly or dislike you   N   Y   1   2   3   4   5
   8. Having vivid and disturbing memories of what
       happened back home   N   Y   1   2   3   4
    5
   9. Feeling inferior to others   N   Y   1   2   3   4   5
  10. Hot or cold spells   N   Y   1   2   3   4   5
  11. Your mind going blank   N   Y   1   2   3   4   5

12. Numbness or tingling in parts of your body	N	Y 1	2	3	4	5
13. A lump in your throat	N	Y 1	2	3	4	5
14. Trouble concentrating	N	Y 1	2	3	4	5
15. Weakness in parts of your body	N	Y 1	2	3	4	5
16. Heavy feelings in your arms and legs	N	Y 1	2	3	4	5
17. Headaches	N	Y 1	2	3	4	5
18. Loss of interest in almost everything	N	Y 1	2	3	4	5
19. Difficulty sleeping	N	Y 1	2	3	4	5
20. Nightmares	N	Y 1	2	3	4	5
21. Being very irritable	N	Y 1	2	3	4	5
22. Bursts of anger or rage	N	Y 1	2	3	4	5

52. Is it correct to say that you are a religious person?
Circle one: Definitely   To some extent   Not at all

53.   On the scale of 1 (*Not important at all)* to 5 (*Very important),* **How important is your religion to you?** _____
What is your religion?
_____
[SHOW THE CARD]
<8> Refused
<9> Don't know/Don't understand

54. Taking all things together, would you say that you are a HAPPY PERSON: _____
[SHOW AND READ OUT THE CARD WITH HAPPY FACES]

Do you have anything else that you want to tell me regarding the topics that we have just discussed?

_____

____

Thank you!
Interviewer's Ratings:
Please rate your impression of the interviewee within each domain:
1. _____ **Agency, activity, empowerment with regard to their life in general.**
(*Rate agency and empowerment high if you feel that this person knows what s/he wants from their lives and has energy and motivation to reach their goals; If they also demonstrate that they know how to reach their goals and have, or are striving to acquire competences that are necessary for achieving them.*)

    1. disempowered, passive, non-agentic
    2. somewhat empowered, agentic, and active
    3. moderately empowered and agentic
    4. strongly empowered, agentic, and active in their life

     5. very strongly empowered, very agentic and active in shaping their lives

2. _____ **Religiosity**
(1 – not at all to 5 – very religious, orthodox)
3. _____ **Attitude towards education**
(1 – education is not important to 5 – education is very important**)**
4. _____ **Education motivation**
(1 – Not motivated at all to 5 – Very motivated**)**
5. _____ **Overall level of satisfaction with life in Canada**
(1 – Completely dissatisfied to 5 – Very satisfied;   9 - Not enough evidence)
6. _____ **Harmony and a level of understanding with parents**
(1 – No understanding and harmony at all to 5 – High level of understanding and harmony)
7. _____ **Willingness and openness to accept a Canadian way of life**
(1 – Not willing at all to 5 – Very willing;   Not enough evidence)
8. _____ **Overall level of happiness**
(1 – Very unhappy to 5 – Very happy)

Observations and comments (Living conditions, possessions, appearance, neatness, attitude toward interview, etc).

<u>**Appendix B: Parent Interview Questions**</u>

Family ID _____   Personal ID _____   Name
_____

Address _____   Telephone _____

- -

Family ID _____   Personal ID _____

Refugee and Immigrant Children Adaptation Survey
Parent version

Date _____   Time interview started: _____ ended:
_____

Place _____   Interviewer:
_____

Section 1. Ethnicity, Language and Immigration.
1. a. **In what country were you born?** _____
    b. In what area of the country (South, North, province, state, region) were you born?
    _____

    c. When were you born? _____

2. a. **What country did you come from when you moved to Canada?**
    _____

    b. From what area of this country (South, North, province, state, region)?
    _____

3.   **What is your ethnic background?** _____
    (*Ethnic background* refers to a participant's roots or cultural background and should not be
    confused with citizenship or nationality, but they can coincide. It is usually identified by the
    ethnicity of the parents. Example: A Soviet Jew came to Israel. His ethnic background is Jewish,
    but he is a citizen of Russia. If his parents were Jewish and Russian, then it depends on self-
    labelling. If there is confusion, ask about the ethnicity of parents.)

4. _____ **How important is your ethnic background to you?**
    Please use the scale of *1 (Not at all important)* to *5 (Very important).* [SHOW A CARD]
    <8> Refused
    <9> Don't know/Don't understand
5. **What is your ethnic identity?** _____
    (Or: How do you ethnically identify yourself?) (*Ethnic identity* is the ethnic group(s) to which
    you feel you belong.)

6. _____ On the scale of *1* to *5,* where 1 is *Not very important* and 5 is *Very important,* **how important is your ethnic identity to for you?**

7. _____ On the scale of *1*to *5,* where 1 is *Not at all proud* to *5 Very proud,* **how proud are you to be** _____**?** (*Name the participant's ethnic identity group.)*

8. a. **What is your first language?**

   _____

   b. Do you speak and understand this language? (*Circle one answer*) Yes   No   Hard to say
   c. What other languages do you speak?

   _____

9. What language do you speak in with your family here in Canada (with your partner, children, relatives)?

   _____

10. _____ **How would you rate your ability to speak English:** Use the scale where 1 is *I don't speak English,* and 5 is *I speak English very well like native language.* [SHOW THE CARD]

    a. _____ On the scale of 1 to 5, where 1 is *I can't express myself,* and 5 is *I have no problems of expressing myself,* **how well can you express yourself in English: express your thoughts, opinions, and feelings?**

    b. Where did you learn English? _____

    c. Do you/Did you attend any language course here in Canada? (*Circle one)* Yes   No
       If YES, where _____ when _____

11. How well do you **understand English?** Use the scale where 1 is *I don't understand* and 5 is *I understand very well, like native language.*

    a. _____ on TV or at the movies
    b. _____ in newspapers or in magazines
    c. _____ in day-to-day conversations
    d. _____ overall

12. **What is your religious affiliation?** (Check one)
    _____ No religion (Atheist)
    _____ Roman Catholic
    _____ Protestant
    _____ Islam (Muslim); Sunni, Shi'a
    _____ Hindu
    _____ Sikh
    _____ Buddhist
    _____ Greek/Russian/Ukrainian Orthodox
    _____ Other (Please specify _____)
    <8> Refused
    <9> Don't know/Don't understand

13. _____ On the scale of 1 to 5, where 1 is *Not important at all* and 5 is *Very important,* **how important is your religion to you?**
    _____ **How important is your religion to your children?**

    a. **Do you read religious books?** (Circle one)   No   Yes
       If YES, How often? (Check one)
       _____ Every day

_____ 1-2 times a week
_____ Only on special occasions
_____ Other (Specify _____)
b. **Do you celebrate religious holidays?**
_____ No
_____ Only the biggest ones
_____ All holidays
c. **Do you attend religious services?** (Circle one)   No   Yes
If YES, How often? (Check one)
_____ Every day
_____ 1-2 times a week
_____ Only on special occasions
_____ Other (Specify _____)
d. **Do you follow religious ceremonies (fasting, etc.)?** (Circle one) No   Yes
If YES, How often? (Check one)
_____ All ceremonies that are prescribed by my religious
_____ Only the basic ones

14. _Don't ask. Simply circle the gender of the interviewee_   M   F
15. **What is your marital status?** (Check one)
_____ Married
_____ Living common-law (do not have official marriage)
_____ Divorced (legally divorced)
_____ Separated (living separately, but not legally divorced)
_____ Widowed (partner died)
_____ Single, never married
<8> Refused   <9> Don't know/Don't understand
16. How many children do you have? _____
Gender(s)_____ Age(s) _____

Section 2. Let's talk about your arrival to Canada.
17. **When did you come to Canada?**   Year _____   Month
_____

18. **What was your immigration status back there?** (Check one)
_____ Refugee   _____ Business immigration
_____ Independent immigration   _____ Other (specify _____)
_____ Family-sponsored immigration _____ Other (specify _____)
19. **Are you a citizen of Canada right now?** (Circle one)   Yes   No
If YES, When did you become a Canadian citizen?
Year _____ Month _____

Motivation to migrate.
20. **Please tell me "How did you decide to immigrate?" and "How did you move to Canada?"**

(This is an open-ended question and the participant will tell you a story about their migration. We are interested in two aspects of migration motivation: How autonomous and self-determined they were during this process and what particular goals motivated them to move to Canada. Self-determination could be evaluated through the following indicators: Does the participant use words like 'forced,' 'coerced,' etc. to indicate her motivation to move to Canada? Did she have the option of migrating or not migrating? Of choosing what country to go to? Did she feel free in making this decision?)

During the story, please consider asking the following questions:

21. **Who was the primary decision make about immigrating to Canada?** (Check one)
   _____ You _____ Partner _____ Both

22. a. **Did you feel that you were <u>forced</u> by life circumstances to migrate. That if you had not done this, you and your family would have had <u>serious problems</u>. That you also expected to get substantial tangible benefits/<u>rewards</u> for this move. If these circumstances never happened/existed, you would never have moved to Canada.**
   (Ask them if they understand this reason. Clarify what is not clear. For example, pressures from external factors when deciding to move abroad: Relatives, government officials, living conditions, war, etc. For example, serious problems for the family: Violence, imprisonments, death, bad living conditions, starvation, health deterioration. For example, potential rewards and benefits after moving abroad: Higher standard of living, good education for children, good health care, etc.)
   *Ask them first, if this reason is **true** or **not true**: a dichotomous distinction;*
   *If they say it is true, then ask them if it is **Somewhat true** or **Completely true**.* (Check one)
   ___ Definitely YES ___ Somewhat Yes ___ Somewhat No ___ Definitely NO
   DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

   b. **Did you feel that you were moving to Canada because of the expectations of other people around you, for example, your relatives and friends? That this move was expected of you by others (relatives, other people in your home country) and if you would not have done this, you would have experienced guilt, shame or anxiety.** (Check one)
   ___ Definitely YES ___ Somewhat Yes ___ Somewhat No ___ Definitely NO
   DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

   c. **Did you feel that you moved to Canada because you personally believed it was an important and right thing to do.** (Check one)
   ___ Definitely YES ___ Somewhat Yes ___ Somewhat No ___ Definitely NO
   DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

   d. **Could you say that you thought a lot about moving to Canada, considered different options and willingly made this decision. That you feel responsible for the consequences of this action.** (Ask the respondent if they had other options before moving to Canada. Ask them to identify them. Ask them if they considered these options too. Check one)
   ___ Definitely YES ___ Somewhat Yes ___ Somewhat No ___ Definitely NO
   DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

   e. **Could you say that you moved because it was interesting and exciting to move to a new country?** (Check one)
   ___ Definitely YES ___ Somewhat Yes ___ Somewhat No ___ Definitely NO
   DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

f. _____ **How happy/satisfied are you about your decision to move to Canada?**
(1 is *Very unhappy/Very dissatisfied* and 5 is *Very happy/Very satisfied*)
[SHOW CARD 4]

23. _____ **Overall, to what extent was the decision to move to Canada your personal decision and you felt relatively free in making it? OR to what extent did you feel forced to move by circumstances and the situation?** Please use the scale of 1 (*You felt that you were forced to migrate*) to 5 (*You felt free to make the decision about migration*) to indicate how much control you feel you had over your move to Canada? [SHOW CARD 1]
DON'T READ OUT: <8> Refused to answer; <9> Don't' know/Don't understand

24. *During their story, participants inevitably will talk about various motives and goals of their move to Canada: safety, education for children, healthy living conditions for children, etc. If you hear these motives, confirm them again, and mark below. If the participant did not mention particular goals, ask them directly using the list below.* (Circle one answer)

Y N Hard to say   To escape a dangerous and life threatening situation
Y N Hard to say   To escape a very bad economical situation, poor living conditions, hunger
Y N Hard to say   To escape discrimination based on religion, ethnicity, class, etc.
Y N Hard to say   To unite with relatives
Y N Hard to say   To provide good opportunities for children with regard to safe and healthy environment.
Y N Hard to say   To provide good opportunities for children with regard to good education.
  Y N Hard to say   To provide good opportunities for children with regard to good career opportunities.
Y N Hard to say   Other (Specify
                        _____)

Y N Hard to say   To find better opportunities for yourself regarding education
Y N Hard to say   To find better opportunities for yourself regarding work
Y N Hard to say   To find better opportunities for yourself regarding professional/career development.
Y N Hard to say   To find better opportunities for your wife/husband with regards to education, job, professional development
Y N Hard to say   To find better opportunities for other relatives _____ with regards to education, job, professional development.
Y N Hard to say   To learn about another culture, society, and country.
Y N Hard to say   To learn a new language/English
Y N Hard to say   To earn more money and become wealthy
Y N Hard to say   To find better conditions for realization of my abilities and skills
Y N Hard to say   You simply wanted to see the world.
Other motives and goals:

_____
_____
_____

Section 3. Life in the home country. Now, I would like to ask several questions about your life in your home country.

25. **Did you get any formal education in your home country?**   No   Yes
    If YES, what kind of education?
    _____ Elementary of formal education (up to 4 classes)
    _____ Basic/secondary education (up to 7-8 classes)
    _____ High school (10-12 classes)
    _____ Professional training after school
    _____ Some college (How many years? _____)
    _____ College graduate (What college/university?
    _____)
    _____ Post-secondary education (Circle one: Masters   PhD)
       What university? _____
       What discipline? _____

26. **What was your occupation and what did you do for a living?**
    _____
    _____
    _____

27. **a. Where did you live back home?**   **Where do you live here in Canada**

_____ Separate house: Rent/Own	_____ Separate house: Rent/Own
_____ Apartment	_____ Apartment
_____ Room in a house (Rent)	_____ Room in a house (Rent)
_____ Room in a house (Parents)	_____ Room in a house (Parents)
_____ Other _____	_____ Other _____

    b. In the place where you lived, did you have: (Mark *Yes* or *No* for each item.)
    _____ electricity
    _____ running water
    _____ sewage
    _____ other utilities _____

28. **Did you possess any of the following things?** (Check off all that applies. Mark in the second column, only if the participant has these possessions in their Canadian home)

Back in the home country	Here in Canada
a. _____ TV (B/W or Colour)	a. _____ TV (B/W or Colour)
b. _____ Refrigerator	b. _____ Refrigerator
c. _____ Sewing machine	c. _____ Sewing machine
d. _____ Audio system	d. _____ Audio system
e. _____ Furniture	e. _____ Furniture
f. _____ Carpets	f. _____ Carpets
g. _____ Bicycle	g. _____ Bicycle
h. _____ Scooter/motorbike	h. _____ Scooter/motorbike
i. _____ Car	i. _____ Car
j. _____ Owned a piece of land	j. _____ Owned a piece of land
k. _____ Live stock	k. _____ Live stock
l. _____ Investments	l. _____ Investments
m. _____ Bank account	m. _____ Bank account

o. _____ Other possessions:_____

o. _____ Other possessions:_____

p. _____ Other possessions:_____

p. _____ Other possessions:_____

29. **Who lived with you in your household?** (Check all that apply)

_____ Parents   _____ Other relatives/extended family: _____

_____ Grandparents   _____ Other: _____

_____ Brother/sisters

30. **Back there, how well do you think you were in your native country (regarding living standards and wealth?** [READ THE VERBAL DESCRIPTIONS OF THE CATEGORIES]

_____ Very below average   _____ Somewhat above average

_____ Somewhat below average   _____ Above average

_____ Around average citizen in   <8>   Refused to answer

        my home country   <9>   Don't know/Don't understand

31. **All things considered, have your expectations regarding life in Canada been met?** (Check one) [SHOW CARD 1]

_____ Not at all (0%)

_____ To some extent (25%)

_____ About half (50%)

_____ Mostly (75%)

_____ Completely (100%)

DON'T SAY THIS OPTION: <9> Don't know what to say.

32. **Have your expectations regarding the following things been met so far?** [SHOW CARD 1]

_____ Regarding your personal safety

_____ Regarding quality of living conditions

_____ Regarding children's education

_____ Regarding children's safety

_____ Regarding your work and professional development

_____ Regarding your wife/family members' job and professional development

_____ Regarding wealth and material possessions

_____ Regarding the realization of your skills and abilities

_____ Regarding other thing: _____

Section 4. Your life in Saskatoon. Now, I would like to talk with you about your current conditions.

33. **What do you do for a living here?** _____

34. **_____ What is the range of your household income?** [SHOW CARD 6]

       <0> No income; <8> Refused to answer; <9> Don't know/Don't understand

35. **_____ How satisfied are you with the financial situation of your household?** (If 1 means *Completely dissatisfied,* and 5 means *Completely satisfied,* where would you put your satisfaction with your household's financial situation.) [SHOW CARD 3]

36. **_____ All things considered, how satisfied are you with your life as a whole these days.** [SHOW CARD 3]

37. **Taking all things together, would you say you are:** (Read the options out loud)

    1. Very happy   _____

    2. Quite happy   _____

3. Not very happy _____
4. Not at all happy _____
9. Don't know [DO NOT READ OUT]

38. **All in all, how would you describe your state of health these days?** Would you say it is: [READ OUT, REVERSING THE ORDER FOR ALTERNATE CONTACTS]
   1. Very good _____
   2. Good _____
   3. Fair _____
   4. Poor _____
   9. Don't know [DO NOT READ OUT]

39. _____ **Some people feel that they have free choice and control over their lives, while other people feel that what they do has o real effect on what happens to them.** Please use the following scale (1 = *Not at all* to 5 = *A great deal*) to indicate how much freedom of choice and control you feel you have over the way your life turns out. [SHOW CARD 1]

40. _____ Using a scale from 1 to 5, where 1 is *Not at all* and 5 is *Completely,* please answer the question: **To what extent do you feel yourself as a Canadian?** [SHOW CARD 1]

41. **Could you say that Canada is your home now?** (Circle one)   Yes   No   Hard to say

42. **a. Are you willing to stay in Canada or move back to your home country for permanent living?** (Check one)
   _____ Willing to stay in Canada _____ Willing to move back _____ Have not decided yet
   b. Are you willing to stay in Saskatchewan or move to another province?
   _____ Stay _____ Move Where? _____
   Why? _____

43. **a. Do you have relatives here in Canada?** (Circle one)   Yes   No
   b. IF YES, who are they and where do they live:
   Parents _____ Where do they live_____
   Brothers/sisters _____ Where do they live _____
   In-laws _____ Where do they live _____
   Other _____ Where do they live _____
   Other _____ Where do they live _____

44. **Are there many people of the same ethnic background in Saskatoon?**
   Approximate # _____

45. **Do you friends among them?**   Yes How many?_____ No

46. **Do you meet frequently and live like a close knit community?** Yes No To some extent

_____
_____
_____
_____
_____

Section 5. Schooling of your children. Now, I want to talk with you about your children's schooling.

47. _____ Using the scale from 1 to 5, where 1 is *Not important at all* and 5 is *Absolutely important,* please answer the question: **How important is education for your children's life success?**

48.   Y   N   **Do you have plans and expectations regarding your children's education?**
      Circle one
            If YES, What are your plans and expectations regarding the education of your children:
            _____ It is completely up to my children
            Expected level of education for my children:
            _____ No education
            _____ Beyond high school
            _____ High school diploma
            _____ Professional training (What kind? _____)
            _____ College degree
            _____ Post-graduate degree

49.   Y   N   **Do you have plans and expectations regarding your children's professional career?**
      Circle one
            If YES, what are your plans and expectations regarding the professional career of your children:
            _____ It is completely up to my children
            I want them to be
_____

50. What does acculturation into Canadian culture mean to you?
_____
_____
_____**51. Do you want your children to become Canadians and fully assimilate into Canadian culture or remain _____(ethnic group).** (Please use this scale:)

I want them to to remain fully _____		I want them to have dual identity		I want them to become Canadian
1	2	3	4	5

      Ask them to explain their rating:
      _____
      _____
      _____

52. **To what extent do you want your children to exercise your home country values and practices within the following domains?**
      1 – *I don't want it at all* to 5 – *I want it very strongly* [SHOW CARD 1]
      a. ____ regarding dating, marriage, and family building   ___ up to children
      b. ____ regarding relationship to parents and other family members   ___ up to children
      c. ____ regarding dressing and behavior in public   ___ up to children

d. ____ regarding food (what to eat, how to eat)   ___ up to children
e. ____ regarding relations to authority   ___ up to children
f. ____ regarding spending money   ___ up to children
g. ____ regarding spending free time/choosing friends/partying   ___ up to children
h. ____ regarding attitudes toward school, education, and future career ___ up to children
Ask them to explain their answers:

_____

What do you do to help your children achieve their education and career goals?

_____

_____

_____

53. Do you talk with your children about school? (Check one)
        ____ Almost every day
        ____ 4-6 times a week
        ____ 1-3 times a week
        ____ Almost never speak

54. Do you help them with their homework? (Circle one)   Yes   No
If YES, select one of the following: ___Every day ___2-3 times a week ___Only on weekends
If NO, ask why?

_____

_____

_____
____

55. Do you have concerns about your children? (Their behavior, dressing, friends, schooling, alcohol, drugs, dating/sex behavior…What else?) Please explain:

_____

56. Have you ever visited their school? (Circle one)   Yes   No
If YES, how many times? _____
57. Have you ever called their teachers? (Circle one)   Yes   No
Why?

_____

58. Have teachers or school administrators ever visited you at home? Yes   No
If YES, how many times? _____
59. Have teachers or school administrators ever called you?   Yes   No
If YES, how many times? _____
60. How would you describe the schooling in your home country. (*Let them tell the story and along the way, ask about these factors:*)
    a. School expectations regarding student achievements and behavior

    _____
    b. Discipline

    _____
    c. The role of teachers

    _____

    d. Academic strength of programs

    _____

    e. Homework intensity

    _____

    f. What else?

    _____

61. How would you compare the Canadian system of education with the education in your home country? (Check all that apply)
_____ Canada is better; Why?

_____

_____ Our home country is better; Why?

_____

_____ Very similar/No difference; Why?

_____

_____ Don't know/Have no opinion

62. What do you like about the Canadian education system and schools?

_____

_____

_____

63. What don't you like about the Canadian education system and schools?

_____

_____

_____

Why do you say that?

_____

_____

_____

64. What could teachers, schools' administrators do to serve better the needs of your children and your family?

_____

_____

_____

_____

_____

_____

65. Do you have anything that you want to tell me regarding the topics that we have just discussed?

_____

_____

_____

_____

_____

Thank you!
Interviewer's ratings

Please rate each participant within each domain:
1. _____ **Agency, activity, empowerment with regard to their life in general.**
   Rate agency and empowerment high if you feel that this person knows what s/he wants from their lives and has the energy and motivation to reach their goals. If they also demonstrate that they know how to reach their goals and have/are striving to acquire competences that are necessary for achieving them.

   1 – Disempowered, passive, non-agentic
   2 – Somewhat empowered, somewhat agentic and active
   3 – Moderately empowered, agentic, and active in their life
   4 - Strongly empowered, agentic, and active in their life
   5 – Very strongly empowered, very agentic, and active in shaping their life
2. _____ **Level of autonomy and self-determination in making their decision and moving to Canada**
   1 (was strongly forced to migrate)   to 5 (very autonomous in making this decision)
3. _____ **Religiosity**
   1 (Not at all) to 5 (Very religious, orthodox)
4. _____ **Attitudes towards education in general**
   _____ **Attitudes towards education regarding oneself**
   _____ **Attitudes towards education regarding children.**
   1 (Education is not important) to 5 (Education is very important)
5. _____ **Overall level of satisfaction with life in Canada**
   1 (Completely unsatisfied) to 5 (Very satisfied)
6. _____ **Harmony and level of understanding between parents.**
   _____ **Harmony and level of understanding between parents and children**
   1 (No understanding and harmony at all) to 5 (High level of harmony and understanding)
7. _____ **Willingness and openness to accept Canadian way of life for oneself**
   _____ **Willingness and openness to accept Canadian way of life for children**
   1 (Not willing at all) to 5 (Very willing)
8. _____ **Level of support of children's decisions about friends, life, attitudes, etc.**
   1 (Parents very strict; Want to do it their way) to 5 (Strongly support autonomy in chidren; respect their own decisions about various things)
9. _____ **Level of involvement in the life of children**
   1 (Not at all involved) to 5 (Very strongly involved and very committed)

Observations and comments (living conditions, possessions, neatness of the house, hospitality, etc.)
_____
_____

Appendix C: ESL Teachers and Administrators Interview Questions

Date _____ Time_____ Place_____

Interviewer_____

Interviewees' code_____

1. How many years do you work as an ESL teacher?
2. How many students are there in your class this year?

   2a. From what countries?

   2b.What is age and gender of your students?

   2c. How many students did you have previous years?

3. What major problems do your students face during their adaptation to life in Saskatoon?

   (In addition to general statements ask for particular examples)

   Prompts; language; personality, attitudes of the hosting society; family environment etc.

4. What role does family play in the ups and downs of your students?

   3a. Do you meet parents of your students on a regular basis? If Not, why?

   3b. How do you think family can help your students to be more successful?

5. What are your goals in working with your students? *(Hints: academic success, good English; career achievements; psychological well-being and happiness; many Canadian friends, etc.)*

6. How do you try to achieve these goals? (Ask for the examples).

7. What can school do to facilitate adaptation of immigrant and refugee students?

8. What problem do you see in the existing system of work with ESL students?

9. What attitudes do Canadian students in your school have toward ESL students?

10. What attitudes do other teachers have toward ESL teachers?

    I am planning to interview your students and their families in the future. If you were to conduct these interviews, what questions would you ask

    a) children;

    b) parents;

    Why?

11. Other comments, suggestions, ideas?

Thank you very much for your time! If you have any ideas or suggestion for this study, please don't hesitate to contact me. (Give then the business card)

Appendix D: Extract from the analysis of one of the teachers' interviews

T-009-analysis
Analysed by _____
July 27, 2007 (5 hours)

<u>Themes</u>

Teacher came with an LAT background

Teacher has CERTESL from the U of S

Teacher enjoys the kids the most

Teacher works with 20 grade 6, 7, and 8's

Teacher started a homework club for her students

Teacher likes students, finds other parts of the job stressful

Students from Africa, Columbia, Burma, Afghanistan, Sierra Leone

First language education is important to the students' well-being and adaptation

<u>Wording</u>

and before that I was a Learning Assistance Teacher… I was doing LAT for 15 years. p1

Before that I was on to Ed leave for a few months to get the CERTESL certificate p1

The thing I enjoy most is the kids. They are always interesting. P1

I work with grade 6, 7 and 8 here. Right now I work with 20 of them. I work only 80% time. P1-2

I started a homework club. P11

I like the students best of all with my job. But there are a whole bunch of other things around working as a teacher that you are responsible for also. I find that a bit stressful. P13

A lot are from Africa. A lot from Sudan, Congo, Liberia mostly. I have 3 Columbian students. I have a few from Afghanistan. And I have 3, actually 4 from Burma. Oh, there's actually one from Sierra Leone. P2

-difficult for some families depending where they came from is if the children had education in their first language. p2
-at the appropriate age/grade level, then the transition even into the culture and into the academics and everything is way easier for them. It takes half the amount of time that it would take someone who has a very low level of education in their first language. p2
- if they know about school routines and work habits and all those things in their first language, as well as the phonics and grammar.

Appendix E: Themes and topics extracted from the teachers interviews

1.1 Teachers

1.1.1 Teacher's Education, Experience, other

-no formal TESL training (on the job training)
-the teacher has taken 1 TESL class
-has some TESL training
-teacher has their CERTESL from the U of S
teacher wants more TESL education
no availability of trained ESL teachers when the teacher was hired
The teacher's past teaching and education experience
Teacher's TESL experience
Teacher is not familiar with teaching ESL
there is not enough ESL staff

1.1.2 Teacher Motivation and teachers' personal qualities

wanted to teach ESL because the teacher was interested in the area
wanted to teach ESL because the teacher saw a need
lived overseas- understands/can relate to what the student is going through
finds watching students acquire language very interesting
working with ESL students is rewarding
teacher enjoys working with the students
finds teaching ESL very satisfying/rewarding
finds the job stressful
teachers are dedicated

1.1.3 Goals, teaching topics, workload

teacher teaches full-time
teacher teaches half-time

teacher teaches part-time
students in elementary school are seen by the ESL teacher anywhere from a half a year to 3 years
students get up to 5 hours of ESL per day
the teacher sees many students at a time
number of ESL students seen by ESL teachers in the school
number of ESL students in Catholic schools
teacher travels to different schools to teach ESL
students needs from 5-9 years to learn the English language
having a support system/school contact person is a key to success
the hope is for acculturation to occur within a year
The teacher creates success by motivating the students
The teacher creates success by having the student work harder and discussing where they went wrong
Teachers help the students feel a sense of belonging
being connected/having a sense of belonging is a key to success
teacher builds relationships and makes students feel safe- factor in creating success
teacher creates good relationship with students, therefore increasing the rate of acculturation
Teacher's overall goal for ESL students is to do their best and feel good about themselves/promote self-confidence
teacher's goal is educating them academically in English
teacher wants more emphasis on the English lessons, because there are so many other things that happen
teacher's goal is a proper education/finish high school
teacher's goal is reinforcing a good work ethic
teacher's goal is incorporating the student into society/becoming a part of the community/survival/culture/promote cultural sensitivity
teacher's goal is integration into the classroom
The teacher views their role as one of connection
teacher collects basic health information
some common information handouts are given to the parents
teacher tried translating the information for the parents, but had too many errors
the teachers register the students and families to find out about them
teachers need to know all the cultures to understand the students
teachers have too many duties

patience is an ESL teacher's necessity
teachers use school as a way to discuss language and culture
there isn't enough teaching time
Role of ESL catalyst: make sure ESL teachers within the system are on the same page, order materials, do professional development
the ESL teacher doesn't have enough time to deal with all the student's issues- gender biases, hygiene, etc
ESL teacher's personal time is spent doing ESL work
teacher advises students to continue studying their first language
teacher finds it more difficult to teach English to a monolingual group
the number of ESL students has grown over the years
more time to handle conflicts wanted

1.2 Teacher Process

1.2.1 Placement and Assessment

not all ESL students are registered in ESL
some ESL students in school are not seen by the ESL teachers
sometimes the students are graduated/mainstreamed too early, but none come back into ESL
evaluation and grading students difficult, and norm-referencing is unfair
The Woodcock Munoz is used to test language for entering or e1iting this school's ESL class, which gives CALP scores (Cognitive Academic Language Proficiency)
Woodcock Munoz is given 2 weeks after student arrives
teacher thinks the Woodcock Munoz is a bit culturally biased
vocabulary assessment is used
no formal/entry testing is done for language
form for the school asks about trauma and background information
classroom report cards reflect personal growth, not class curriculum learning
school has a continuous intake of students
Teachers are frustrated by students wanting to leave the ESL program too soon

1.2.2 Materials, Programs, exercises, curriculum

the teacher has enough resources

more resources wanted/needed
there is not enough technology in the classroom
there is not enough space in the classroom
there is not enough money for the program
if you teach to the ESL student, you bore the rest of the class, if you teach to the majority of the class, the ESL student doesn't understand. How can there be balance?
the teacher registers students in programs, finds school supplies and sport supplies
the high schools need a better transition program for older students
The teacher uses Interchange (the text)
The teacher uses individualized programs/materials/resources
The teacher uses computer software
The teacher uses a selection of grammar resources
The teacher uses explode the Code Series for initial letters and sounds, as well as phonics
The teacher uses Language Master program for vocabulary and pronunciation
The teacher uses Essential Sight Words
The teacher uses Academy of Reading
not enough time to find individualized resources
The teacher doesn't use a standardized text because none are available
teacher uses a kindergarten-vocabulary, themed, unofficial curriculum
teacher reviews themes in vocabulary often
teacher sends a lot of homework with the student to do
2 ESL credit classes are available
teaching the Canadian culture is part of the curriculum
teacher doesn't know how to help student's learn about Canadian Culture
provides sex and drug education
the teacher gets a decent budget for materials from the school board
likes to pair two students of the same language together in a class to help with communication
ESL program for pre-literate students is not adequate
school division buys programs
lack of funding for the ESL program detrimental to student success
teacher wants more family education courses

Teen Aid is not enough education for the students
teacher wants more information about available programs in the city

1.2.3 Teacher Assistants and Subject Teachers

teacher thinks classroom teachers need more training in what to do with an ESL student
Teacher Assistants are not available in the classroom
teacher assistants are helpful and wanted in the classroom
classroom teachers are accommodating of ESL students for the most part
classroom teachers want more support
classroom teachers have bad handwriting and need to be conscientious of their writing
classroom teachers are ethno-centric

1.2.4 Organization of educational process; Scheduling, busing, school choice, etc.

students are placed in math classes
students struggle to learn math and sciences
better transportation wanted
high schools shouldn't put ESL students in regular English classes if they don't have a decent command of the written English language
the teacher's role is to set up student's schedules
the teacher recommended that it be an ESL magnet high school, where there are banks of ESL classes, or ESL focused classes
The school is chosen because it is in the area
The school is chosen because there are no other students who speak their first language
The school is chosen based on information from SWISS workers, family, reputation, and community
The school is chosen because it has a good ESL program
students in the Public System are bused/taxied to another school for part of the day
students in the Catholic System are integrated into the regular classroom in their home school and pulled out for an ESL class
Public and Catholic schools don't fight for students
the school is responsible for students from the time they leave for school to the time they get home

1.3 School environment with regards to ESL students

1.3.1 Prejudice

no racism/discrimination in the school
a complaint of racism
racism based on culture, NOT skin colour

1.3.2 Social Interactions and relationships among Canadian and ESL students including conflicts, police violence, etc

Canadian students not always accepting of older students in younger grades
barriers between Canadian and ESL students
ESL students and Canadian students don't mix much
Canadian students are very supportive/accepting
Canadian students are more ethno-centric
Canadian students are uncomfortable with ESL students
if a student is proud of their country or share about their country, they are viewed by Canadian students in a good light
if a student is from an authoritarian country, they are viewed by Canadian students in a more negative light
Canadian students feel uncomfortable if they haven't had diversity in their school-life
making friends help students acculturate and learn English faster
students want Canadian friends
students want to be Canadian, and not participate in multicultural day or have a dual culture
smaller cultural community creates more interaction outside of the cultural groups
larger cultural community creates less interaction outside of the language/more isolation within the community
Teacher thinks we should treat students equally
looking the same as other students is really important

1.3.3 Social interactions among ESL students including conflicts, etc

immigrant students have a greater social network than refugee students
some students are aggressive towards students from the same ethnic background
ESL student trouble: drugs
ESL student trouble: jail
ESL student trouble: gangs
-because they are bored

police involved in some conflicts
very few students are victims of violence
one group of Iraqi males spent time with the administrator
students are taught about gangs and about staying away from negative activity
students are vulnerable to illegal influence
number of conflicts dealing with students
conflicts deal with peer relations, motivation, stress, harassment, attendance, regular high school things, are no different between immigrants, refugees, and international students
conflicts are less likely to happen with new students than with students here for 3 or 4 years
miscommunication leads to conflicts
conflicts happen over the internet
conflicts are dealt with swiftly
all student problems this year have dealt with the home, not with the school
misunderstandings sometimes lead to fights, but get resolved quickly
how students handle their classmates cultural issues is an issue
Incidences of prejudices are dealt with at the office with the Vice/Assistant Principals
students view their heritage very proudly
cultural pride promotes positive acculturation/adjustment
students don't want to hang out with students of the same cultural background, and acculturate quickly
some students want to avoid acculturated peers
there is a peer support group

1.3.4 Extracurricular, homework club, trips, sports, etc

more field trips would increase student success
some students are bored and lack money to join teams
students are involved in extra-curricular activities
extra-curricular activities are important to the student's well-being
regular non-segregated sports and extracurricular activities are important for students' success, adaptation, wellbeing, and to create a sense of belonging
the Home and School Association helps fund some students school trips, etc
the Appleby complex has a homework club

potlucks are held with the students

1.3.5 The Impact of ESL students on school culture

students have a positive impact on a school

dealing with anger is different in different cultures

students sponsoring a child in Kenya, due to current student's backgrounds

school recognizes students traditions

school has a Teacher Guardian program

school has a clothing room where clothing is collected for students in need

community schools meet the needs of the students better

the school is becoming more technically focused

the Knights of Columbus helps with fund raising

the FAST program (Families and Students Together) is a beneficial, but expensive program

all conflicts are kept track of by the school

families are involved in conflict resolution

some physical markers of cultures set students apart

students bring their own lunch if one is provided and they can't eat it

1.4 Administration including Principal, Vice Principal, school board, school attitudes

the school division is supportive

the principal is supportive

the administrator doesn't know a lot about the ESL program

administration unsure of where the students are from

administration unsure how many students are in the school

schools are inclusive and won't segregate students

school is welcoming and adaptive

equality is the foundation of the school's belief/emphasized

administrator wants a mediator at the school with an ESL background

administration has praise for ESL teachers

administration provides more ESL classes and resources

admin wants to know how beneficial extracurricular activities are for the students

administrator wants to know if the student feels supported
administration needs to be sensitive in communication due to the uncertain view of them by the family
schools need a better understanding of language acquisition

1.5 Contact and Communication with Student's Families

teacher wishes there was better communication with home/wants to build a better relationship with home
Willingness for parents to communicate with teachers is positive
by phone
by letter
communicate through 3 way conferences/parent-teacher interviews
communicate at registration in person
communicate using a person through School Plus
more communication with the parents is a factor for success
meeting families face to face is a way to better communication practices
having a potluck is a way to better communication
parent/teacher communication is good
lack of English means lack of communication
communication with parent leads to conflict resolution
parent/teacher interaction should be professional
parents rarely visit school
parents like to visit with the ESL teacher
some families don't have time (to meet with teachers)
teacher doesn't meet all parents
teacher wants to get more parents involved
parents leave education decisions up to the teachers and sometimes the students themselves
parents trust teachers will make the best decisions for the students
parents, students and schools work well together

1.6 ESL student's School and Work Attitudes

students are placed with age-appropriate peers, regardless of educational background
a cause of student frustration- speed of learning ESL is not fast enough

students have to work hard to learn English
a cause of student frustration- level of English proficiency is holding back their education, causing communication problems
Students understand to be successful they must know English/be educated- students value education, want to be successful
a cause for hampering student success- students leaving ESL classes too soon
Student has weak reading and language skills
Some students don't want to take ESL classes
some students feel conflicted about staying home and helping out vs. going to school
ESL students have good attendance
some students have good attendance, some bad
good attendance is a factor for success
ESL students have strong work ethics and motivation to be successful
some students have trouble getting a job
Chinese students either finish top of their class, or think it is a holiday and slack off
some students don't finish homework, are distracted
students have goals for their future
ESL students are not motivated to get an education
students compare what they are leaning here to how things are back in their home country
students have potlucks in school
ESL students are at the top of their classes
differences in discipline are difficult for students
two groups of students in high school- those from a local elementary school who get mainstreamed quickly, and those new to the high school, who struggle to complete high school
the pressure of obtaining high school credits detrimental for ESL students
the teacher doesn't get along with a student due to poor work ethic
driven students learn English quicker
students don't plan long-term

II ESL STUDENTS

Demographics: How these influence acculturation, etc

2.1 age

Student age range in high school
students start ESL in elementary school
teacher sees elementary school-aged students
education to the age of 16 is mandatory
the age limit of 21/22 is not enough time for an ESL student to learn
a grade 12 education should be available to everyone
some students not given the right age when they come over
older students in high school struggle with getting an education
there are differences between elementary ESL students and high school students
high school students should have a half year of straight ESL before integration and part-time ESL and tutorials
the younger the student is, the faster they learn/acculturate/the more adaptable they are
younger students play with anybody, older students hang out with other ESL students only
young students are more accepting

2.2 gender

there are more boys than girls
same number of boys and girls
some gender differences with equality- ESL students themselves think women and men aren't equal
the difference in male and female roles is a negative factor in acculturation
Some male students from different cultures (patriarchal culture) have troubles dealing with a female teacher
Muslim girls are stronger here than in their home country
males acculturate quicker
girls are more open to acculturation
girls become more involved in the community
one girl believed there wasn't a bright future for her, but her children would have the chance she didn't
1 Iraqi girl got engaged and dropped out of school
girls are more accepting of themselves, but there are little issues between the girls
some girls have prearranged marriages with a boy from their community/home country
some girls are not allowed to date/work
many girls can go swimming up until puberty

Iraqi girls are allowed to go camping if the teacher is there
teacher said there are examples to support both sides of gender inequality
conflicts happen more with males

2.3 Place of Origin

Students are immigrants
students are refugees
students are international students
students are from a variety of countries
-Pakistan
-Iran
-Iraq
-Afghanistan
-Sudan
-Syria
-Zaire
-Eritrea
-Ethiopia
-Egypt
-Congo
-Burundi
-Liberia
-Rwanda
-Nigeria
-Somalia
-Africa
-Chinese
-Me1ico
-Columbia
-Liberia
-Japanese

-Philippines
-Vietnam
-South Korea
-Sierra Leone
-Bangladesh
-India
-Laos
-Burma
-Brazil
-Portugal
-Romania
-Ukraine
-Bosnia
-Slovakia
-Russia
-Croatia
-Eastern Europe
-South America
2.4 Students' acculturation patterns and factors that promote success
students don't want to go back to their home country- they want to stay in Canada
students want to go home
Hispanic and Asian students acculturate quickly, Middle Eastern students do not
students have to balance the cultures
knowledge of Canadian culture will decrease conflicts and increase well-being
Isolation doesn't affect acculturation
students are driven to acculturation
some are very driven to acculturate because they can't go back/want to move forward
Some students are driven to acculturate because parents made huge sacrifices for them
some students are not driven to acculturate
school has a multicultural day

ESL classes are a key to student acculturation
ESL tutorial classes helps create student success
refugee students learn English quicker
first generation students are more motivated than second generation students
students that have lived in a refugee camp don't learn the best social skills
rate of acculturation based on being comfortable and understanding the system
it takes students a while to get used to the education system
jobs create problems in the classroom- sleeping, attendance, homework
looking forward is a key to success
motivation is a key to success
Should lower student-teacher ratio/lower class size to promote success
there are too many different English language levels in one classroom-detrimental to success
the school needs to put time and effort into ESL students to create success, and this is a slow process
financial support for students is a factor for success/acculturation
language is the door that opens everything else dealing with adaptation
Student expectations versus reality: students fail classes due to lack of English

2.5 Previous Education

most students are educated in their first language
-no first language education
-limited schooling/low literacy
-grade 6 or less, and over the age of 19
-well-educated
-educated but lacking English
students are lacking English
teacher doesn't know how to determine first language education
half the students have attended school in their home country
no first language education creates problems for student, longer acculturating time- the better they know their first language/are educated in their first language, the better they learn English and the more confident they are
some students with gaps in their education progress quickly

2.6 Personality

introverted students have a hard time making friends and stay home more and therefore don't acculturate, learn the language quickly
e1troverted students make friends quickly and therefore acculturate quickly
making friends creates a better adjusted, more productive individual
socially adjusted students adapt more quickly
Introverted students are not as happy
rate of learning English/rate of success is based on a positive attitude and the ability to take responsibility for their work
students are happy
happy, comfortable, self-confident students are more successful (in the classroom)
happiness depends on how well students are settling in
Students are sad and struggle
unhappy, struggling students build their English slowly
students support each other
students lack self-esteem when they are placed in age-appropriate grades if they lack education
if students enjoy their class (ESL), they learn more
students are grateful/appreciative
students enjoy school
students are well-behaved
students go through a process of self-discovery
when student's home country is in the news, their stress increases

2.7 Pathology/Developmental/Psychological

students from Croatia and Serbia could not be taught ESL together due to the trauma
cultural sensitivity towards students will improve student well-being
student/s have Post-Traumatic stress disorder
some students have social skills problems, and those students are the ones that don't admit to previous trauma
did a student act out, or did they really have a medical issue?
if a topic is covered many times and the student still doesn't understand it, that's an indication there is a learning problem

learning disabilities/Post traumatic stress hard to diagnose because there is no testing for ESL students for at least 2-4 years
students have to get tested and have proof to get funding for post-traumatic stress disorder
teacher wants long process for receiving funding for a designated student waved
teachers have to be careful of a 'learning disabled' label hanging over student's heads
teacher doesn't know how to program for learning disabled students
families don't identify their learning disabled children
teacher ends up spending more time in the day with undiagnosed learning disabled ESL students
student will want to talk about their experiences
some African students have had Malaria; some miss their family

2.8 Religion

Students are Muslim
Students are Catholic
Students are Buddhist
Students are Christian denominations- Lutheran, Anglican
Students have strong faith, so some religion is better than no religion
religion can play a part in acculturation/unites people
Students are sponsored by a church
Friction between students from different cultures/religions
students are spiritual/have freedom to e1press their beliefs
student doesn't want to miss a religion class to take ESL

2.9 Organization of students support system in and outside schools

students need counsellors who speak their language
there is not enough ESL student support after high school
students taxied to another school for ESL makes them feel like they belong, and they develop friends in ESL
having the ESL program in the student's home school is a positive support and builds community
the community school has a community liaison
the best high school for ESL is ED Feehan
teacher thinks Public system should have an elementary ESL coordinator

the teacher works closely with the school counsellor
refugee students don't know what resources/support is available to them

III Family of the ESL Student

3.1 Role of Parents

not being with parents may affect success and adaptation rate- family support creates successful students
breakup of the guardian/student relationship creates difficulties
teacher wonders how to get more parents into schools/involved
there is a cultural expectation in the Canadian culture that parents will be involved in school
teacher leaves classroom open for anyone to view/help with
it is important for parents and school to work together

3.2 Parents background
(education, religion, level of English, profession, etc)

if parents have a low-education, students have low motivation
if parents are struggling at home/struggling to learn English, the students will struggle in school
students go through an identity crisis where their English skills surpass their parents, and they are embarrassed and angry with their parents skills
few parents speak English
most parents speak English
often, the fathers will learn English, and the mother will stay at home without language instruction
lack of English at home slows student progress
kids have to speak their first language at home
mothers who learn English are happier
education is important to families with good education, and not important to those with no education
ESL families are well-off financially
families are from a lower socio-economic background/poor
parents have little education
parents had jobs back home, and have jobs now
some mothers are well-educated
some parents are well-educated

parents don't enforce traditional dress
parents don't educate their children fully
parents have a strong work ethic
parents value education

3.3 Family Environment and Climate

(abuse, unemployment, parent/child relationships)

if parents have low motivation, students will have low motivation
if parents don't have jobs, students are more stressed
students are not so open with their parents
parents keep students at home after school, don't allow them to socialize
parents are strict
one girl ran away from authoritarian father
some low-income family parents force their children to work
parents have hit children, and then have been reported to Social Services
problems at school may lead to harsh discipline at home for the Iraqi students
parents influence students
some students stay home and help clean-up/prepare for visitors
job availability is limited without knowing English

3.4 Immigration policy/ placement policy etc and ESL adaptation

government can't seem to retain families in Saskatchewan; the families use Sask. as a starting point
Students are sponsored by someone in their family/extended family
some students came by themselves, without family
since the government allows kids into the country, they should provide supports for these people
Students are sponsored by the government
Students are sponsored privately

3.5 Families' expectations regarding children

The family expects high school ESL students to do well and go to university/high expectations/better opportunities
The family expects high school ESL students to stop studying and get a job

The family expects high school ESL students to stop further education and get married, have children, cook, work
The family expects high school ESL students to stay home and help prepare for/clean up from visitors
The sponsoring family's expects the students to work in their family's business
Home visits are the responsibility of the school-home liaison
the teacher makes home visits
the teacher made home visits in the past
teacher may make home visits, but is limited by time
families are very welcoming/open to home visits
reasons for a home visit are behaviour, attitude, education
parents don't understand schools, homework, lack English, are intimidated by school
if parents understand schools, homework and provide for and support their children, the children succeed
parents are supportive of the school/ESL teacher
parent/teacher relationship is good
some parents are not supportive of school/ESL teacher
some families don't understand the importance of education
parents should learn the importance of education
some students work in their family business/for their family
some students work to support their family
some students have jobs
3.6 Ethnic differences in family relations
Iraqi families have strong family units
Iraqi people have a close-knit community
Iraqi students share and celebrate their culture
building trust with a family takes a long time, and is very beneficial
Iranian families don't have such strong family units
Iranian families stick close together
most Afghani families are single women heads of household, and stay close to each other
Muslim families are very connected to each other and want to maintain their culture and language
Sudanese families don't have a lot of outside support
celebrating their culture is important for the student to maintain ties with the family

some parents fear a 'Canadian way' mentality
if parents adapt/acculturate well, the students will too
society has high expectations of parents
parents may not have as much contact with English speaking people as their children do
some parents are naïve about what's happening in their child's world
parents are grateful towards teachers and schools
some trades people don't work because of the cold weather
some parents would like to return home
some parents/families don't trust the police
parents need life skills
parents worry about cultural differences
parents from the same language background in school socialize and support each other
immigrant families have a greater social network than refugee families
Chinese parents want their children to have a lot of homework
if families need to relocate, education is not a priority
parents struggle with student acculturation
Living in Confederation
Living in segregated areas: the Meadow Green Area and Appleby
Living in the Meadow Green/Appleby areas are helpful because they are in their cultural group- a factor for integration and success
Living in the Meadow Green/Appleby areas are a hindrance because they only speak their first language
Living in the Meadow Green/Appleby areas are a hindrance because of ethnic tension
Living in the Meadow Green/Appleby areas are a hindrance because becoming a refugee ghetto, getting rough
Ghettos affect acculturation negatively
Appleby neighbourhood is truly a community
the East side has gangs, and more sophisticated ones
Settling on the West-side is a hindrance because there are so many students there
environment is a factor for student's well-being
settling families on the West-side leading to isolation
there's a line between placing families for support and it turning into isolation
isolating families within cultural groups slows acculturation

IV Immigrant and Refugee Support Organizations

4.1 Background-what is provided

the administration, student, ESL teacher, Open Door representative, family or others are involved
Teacher has contact number for interpreters
a SWISS worker through the Open Door Society is used
Open Door is used for education settlement/explanation help
Open Door SSWIS worker covers 4 schools-WP Bates, St. Mark, Walter Murray, ED Feehan
SSWIS worker does follow-up with the families
SSWIS worker/Open Door is part of the registration process
Open Door settles people on Appleby, but many families leave when they have the money
Open Door settles people on the east side now
teacher thinks Open Door steers Muslims towards the Catholic system
Kelsey offers ESL support
Open Door provides educational classes for parents, homework help and activities for the students
parents attend Open Door
volunteers used
volunteers wanted
Saskatoon United Soccer Club
Kids Sport is used
the school nurse is involved
Social Services is involved
Mennonite Central Committee set up an apartment in the Appleby complexes- they have a kid's club
an interpreter is used
The interpreter is a sibling of student who speaks English
The interpreter is a relative who speaks English
The interpreter is a member of the community, family friend or other parent in the school
The interpreter is a church sponsor
The interpreter is another student
Open Door Society is used for translation

The interpreter is the teacher himself speaks Spanish
sometimes a female interpreter is specifically used for a female student
an interpreter is needed/wanted
interpreters are difficult to find
interpreters can be problematic, because you don't know if the right information is being passed on
oral interpretation is important for illiterate parents
school documents should be translated

4.2 Attitudes

students need more support, even from the Open Door
students look to their ESL teacher for support, not the Open Door liaison
communication between Open Door and teacher is problematic
relationship between school and Open Door is good
students have difficulty getting to Open Door
difficult for students to get into Kelsey
teacher fears marginalization of students if training programs are the only available program for older students with little English
more human resources from the community wanted
employers take advantage of the immigrant and refugee population

Appendix F: Supporting documentation

A. Letter of invitation to Immigrant Parents, which was sent through the ESL teachers.

University of Saskatchewan
Department of Psychology

Dear Parents of English as a Second Language (ESL) students!

Psychologists from the University of Saskatchewan are conducting a study to identify the difficulties that ESL students face at school. To understand this problem, we want to speak, not only with the students, but with their parents too. This study has the approval of the Public and Catholic School Boards.

Please help us get this important information. We need your cooperation in accessing and interviewing the members of your family. All interviews can be contacted in the language of your preference: English or your native language.

If you agree to be interviewed, please write your telephone number below and return this letter to the ESL teacher. You will be contacted by phone, and the interview will be scheduled at a time that is convenient for you. As a sign of our appreciation, small gifts will be given to members of your family.

I agree to be contacted for the interview and my telephone number is _____.

Your name _____

Signature _____   Date _____

Thank you!

Please sign and return this letter to your child's ESL teacher.

_____
Dr. Valery Chirkov, Ph.D.
Associate Professor
Department of Psychology

]

B: Assent Form for children under 18 years old

University of Saskatchewan
Department of Psychology

Assent Form

You are invited to participate in a research project conducted by Dr. Valery Chirkov, Department of Psychology, University of Saskatchewan. The study is called *The Influence of Family on the Refugee and Immigrant Children's Cultural Adjustment: Can School Intervene in this Process?* We want to talk with you about your thoughts, feelings and experience of moving to and living in Canada and attending a school in Saskatoon. Our talk will last about 45-60 minutes. We will ask you questions about your life in your home country, your life here in Saskatoon and your studies at school.

Your responses to our questions are not a part of your schoolwork and your participation is completely voluntarily. You may refuse to answer our questions at any time. If you decide to stop and withdraw from the study your decision will be known only to the researchers. If you stop the survey it will not affect your school marks or any other part of your life at school. This will not cause anyone to be upset or angry, and will not result in any type of punishment. If you, after completing the interview, have any concerns or questions you may talk with your ESL teacher who has been told about this study. If you feel uncomfortable to answer some of our questions, you may refuse to answer them without explaining the reasons. No one except for the researchers will know your answers to the interview questions. As primary researchers we will ensure that all the information received from this research will be kept in strictest confidence and will not be shared with other children, your parents, or your teachers.

The results of this study will be reported to school teachers and administrators without disclosing the names of the children. The results of this survey will be used to better understand the experiences and problems of the refugee and immigrant students in Saskatoon schools. The results of this survey will be published in academic journals. If you have any questions or concerns about the study you may call Dr. Valery Chirkov and leave a message at the Department of Psychology at: (306)966-6529.

If you feel that this study and the consent form have been explained to you and you understand them and you willing to participate in this study, please assent this by signing your name below:

_____   _____
NAME   DATE

_____
Dr. Valery Chirkov, Ph.D.,
Department of Psychology,
University of Saskatchewan,
Arts 169.2, Office telephone : 966-6529,
v.chirkov@usask.ca

C: Consent form for children of 18 years and older

University of Saskatchewan
Department of Psychology

_____ **Consent Form for Children** _____

You are invited to participate in a study entitled *The Influence of Family on the Refugee and Immigrant Children's Cultural Adjustment: Can School Intervene in this Process?*
Researcher: Valery Chirkov, Ph.D., Department of Psychology, University of Saskatchewan, Arts 169.2, Office telephone #: 966-6529, v.chirkov@usask.ca

    Purpose and Procedure: We invite you to participate in study of the adaptation of immigrant and refugee children in Saskatoon schools. We work at the University of Saskatchewan and your responses to our questions are not a part of your schoolwork, and your participation is completely voluntarily. During today's interview, which will last for about 45-60 min., we will talk about your thoughts and feelings regarding moving to and living in Saskatoon. The goal of this interview is to understand what refugee and immigrant children are going through when they move to another country. If we decide to tape our interview, then we will transcribe it, give you the transcription for your revision and ask you to sign the Transcript Release Form. As a small sign of appreciation for the time you spent answering our questions, we will give you and you family a small gift.

    Potential Risks: There is no risk involved in this study.

    Potential Benefits: To make the adaptation of refugee and immigrant families less stressful and more successful it is important to know the experience of refugee and immigrant children. By answering our questions openly and honestly, you will provide us with very useful information about adaptation process that could help you, other immigrant students, and future generations of immigrants. Based on the results of this study, we will write a report and present it to school teachers and administration.

    Storage of Data: All interview protocols and the interview transcriptions will be stored in Dr. Chirkov locked laboratory for five years. The taped interviews will be stored on his computer. The code list with the names of the interviewees and their codes and the consent forms will be kept separately from the interview protocols in the locked office of Dr. Chirkov.

    Confidentiality: We will tell nobody, even your parents and teachers about your answers. This is a very strict rule! There will be many different questions that we will ask you. We want you to answer all questions honestly and openly, but if you feel uncomfortable in answering some of them, you may refuse to answer them, and this is absolutely Okay. You may even stop this interview if you don't want to talk any more. If you decide to do this, we will delete your answers, give you the money and will not be angry at you. We will not tell your parents or teachers that you decided not to talk to us. All interview protocols will be coded in such a way, that nobody could learn whose these answers are. These protocols will be kept in the locked laboratory in the Psychology Department for five years. The list with your name and your codes will be kept separately from the protocols in the locked office of Dr. Chirkov. If the interview will be taped, you will be given an opportunity to review the transcript of it and then will be requested to sign a transcript release form. We want to stress, that no governmental or immigration officials, teachers, school administrators or SODS workers will be informed about your answers to our questions. For the presentation and publication purposes, all the information will be used anonymously or in an aggregated form, so nobody could learn about your answers.

    Right to Withdraw: Your participation is voluntary, and you may withdraw from the study for any reason, at any time, without penalty of any sort. If you withdraw from the study, any data that you have contributed will be destroyed at your request and the honorarium will be paid to you.

Questions: If you have any questions concerning the study, please feel free to ask at any point; you are also free to contact the researcher at the numbers provided above if you have questions at a later time. This study has been approved on ethical grounds by the University of Saskatchewan Behavioural Research Ethics Board on July 7, 2006 . Any questions regarding your rights as a participant may be addressed to the Ethics Board through the University of Saskatchewan Ethics Office (966-2084). Upon your request the report of this study will be send to you.

Consent to Participate: *This study was explained to me. I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. I consent to participate in the study described above, understanding that I may withdraw this consent at any time. A copy of this consent form has been given to me for my records.*

_____   _____
(Name of Participant)   (Date)

_____   _____
(Signature of Participant)   (Signature of Researcher)

D. Consent form for parents

University of Saskatchewan
Department of Psychology

_____ **Consent Form for Parents** _____

You are invited to participate in a study entitled *The Influence of Family on the Refugee and Immigrant Children's Cultural Adjustment: Can School Intervene in this Process?* Please read this form carefully, and feel free to ask questions you might have.
Researcher: Valery Chirkov, Ph.D., Department of Psychology, University of Saskatchewan, Arts 169.2, Office telephone #: 966-6529, v.chirkov@usask.ca
Purpose and Procedure: In this study, we want to learn what can be done by the school administrators, teachers, and social workers to help the adaptation of immigrant and refugee children in Saskatoon schools. During last academic year, we interviewed the ESL teachers, school administrators from the Saskatoon schools, and social workers from the Saskatoon Open Door Society about their experience with refugee and immigrant families and their children. Now, we will interview you and will learn your side of the story. During today's interview which will last for about 1-1.5 hours, we will talk about your experience of moving to and living in Canada and specifically in Saskatoon. The goal of this interview is to understand your difficulties during the adaptation to another country and to discover conditions that may help you, your children, and future generations of immigrants to adapt to the Canadian way of life quicker and with less stress. If we decide to tape our interview, we will transcribe it later, give you its transcription for your revision and ask you to sign the Transcript Release Form. As a small sign of appreciation for the time you spent answering my questions, we will give you a small gift.
Potential Risks: There is no risk involved in this study.
Potential Benefits: To make the experience of refugee and immigrant families less stressful and their adaptation more successful, policy makers and researchers need to know the experience of refugees and immigrants during their adaptation. By answering our questions openly and honestly, you will provide us with very useful information that could help you, your children and future generations of

immigrants. Together with the information we collected from the teachers and school administrators, your answers will give us an opportunity to draw a full picture of immigrants' children adaptation and the factors that could make it more successful.

Storage of Data: All interview protocols with the interview transcriptions will be stored in Dr. Chirkov's locked laboratory for five years. The coded taped and transcribed interviews will be stored on his computer with encrypted access. The list with the names of the interviewees and their codes together the consent forms will be kept separately from the interview protocols in the locked office of Dr. Chirkov.

Confidentiality: All interview protocols will be coded in such a way, that the interviewees could not be identified, and these protocols will be kept in the locked laboratory in the Psychology Department for five years. The list with the names of the interviewees and their codes, and their consent forms will be kept separately from the protocols in the locked office of Dr. Chirkov. If the interviews will be taped, you will be given an opportunity to review the transcript of it and be requested to sign a transcript release form. We want to stress, that no governmental or immigration officials, school or SODS workers will be informed about your answers to our questions. For the presentation and publication purposes, all the information will be used anonymously or in an aggregated form in order to protect the confidentiality of the participants.

Right to Withdraw: Your participation is voluntary, and you may withdraw from the study for any reason, at any time, without penalty of any sort. If you withdraw from the study, any data that you have contributed will be destroyed at your request and the honorarium will be paid to you.

Questions: If you have any questions concerning the study, please feel free to ask at any point; you are also free to contact the researcher at the numbers provided above if you have questions at a later time. This study has been approved on ethical grounds by the University of Saskatchewan Behavioural Research Ethics Board on July 7, 2006. Any questions regarding your rights as a participant may be addressed to the Ethics Board through the University of Saskatchewan Ethics Office (966-2084). Out of town participants may call collect. Upon your request, the report of this study will be send to you.

Consent to Participate: *I have read and understood the description provided above; I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. I consent to participate in the study described above, understanding that I may withdraw this consent at any time. A copy of this consent form has been given to me for my records.*

_____   _____
(Name of Participant)   (Date)

_____   _____
(Signature of Participant)   (Signature of Researcher)

E. Parental consent form to interview their children

University of Saskatchewan
Department of Psychology
_____ _Parental Consent Form_ _____

You are invited to participate in a study entitled *The Influence of Family on the Refugee and Immigrant Children's Cultural Adjustment: Can School Intervene in this Process?* Please read this form carefully, and feel free to ask questions you might have.
Researcher: Valery Chirkov, Ph.D., Department of Psychology, University of Saskatchewan, Arts 169.2, Office telephone #: 966-6529, v.chirkov@usask.ca

      Purpose and Procedure: In this study, we want to learn what can be done by the school administrators, teachers and social workers to help the adaptation of immigrant and refugee children in Saskatoon schools. During last academic year, we interviewed the ESL teachers, school administrators from the Saskatoon schools, and social workers from the Saskatoon Open Door Society about their experience with refugee and immigrant families and their children. Now, we want to interview your children and learn their side of the story. During this interview which will last for about 45-60 minutes, we want to talk with your children about their experience of moving to and living in Canada and specifically in Saskatoon. We will ask them about their life and studies in their home country and about their life in Saskatoon. The goal of this interview is to understand their difficulties during the adaptation to another country and to learn about the conditions that may help them to adapt to the Canadian way of life quicker and with less stress. If we decide to tape this interview, we will transcribe it, give you its transcription for your revision and ask you to sign the Transcript Release Form. As a small sign of appreciation, we want to give your child/children a small gift.

      Potential Risks: There is no risk involved in this study.

      Potential Benefits: To make the experience of refugee and immigrant families less stressful and their adaptation more successful, policy makers and researchers need to know the experience of refugees and immigrants during their adaptation. By answering our questions openly and honestly, you will provide us with very useful information about adaptation and acculturation process that could help you, your children and future generations of immigrants. Together with the information we collected from the teachers and school administrators, your answers will give us an opportunity to draw an objective picture of acculturation process and the factors that may make it more successful.

      Storage of Data: All interview protocols with the interview transcriptions will be stored in Dr. Chirkov's locked laboratory for five years. The coded taped and transcribed interviews will be stored on his computer with the encrypted access. The list with the names of the interviewees and their codes together the consent forms will be kept separately from the interview protocols in the locked office of Dr. Chirkov.

      Confidentiality: All interview protocols will be coded in such a way, that the interviewees could not be identified, and these protocols will be kept in the locked laboratory in the Psychology Department for five years. The list with the names of the interviewees and their codes, and their consent forms will be kept separately from the protocols in the locked office of Dr. Chirkov. If the interviews will be taped, you will be given an opportunity to review the transcript of it and be requested to sign a transcript release form. We want to stress, that no governmental or immigration officials, school or SODS workers will be informed about your answers to our questions. For the presentation and publication purposes, all the information will be used anonymously or in an aggregated form in order to protect the confidentiality of the participants.

Right to Withdraw: Your participation is voluntary, and you may withdraw from the study for any reason, at any time, without penalty of any sort. If you withdraw from the study, any data that you have contributed will be destroyed at your request and the honorarium will be paid to you.

Questions: If you have any questions concerning the study, please feel free to ask at any point; you are also free to contact the researcher at the numbers provided above if you have questions at a later time. This study has been approved on ethical grounds by the University of Saskatchewan Behavioural Research Ethics Board on July 7,

2006 . Any questions regarding your rights as a participant may be addressed to the Ethics Board through the University of Saskatchewan Ethics Office (966-2084). Out of town participants may call collect. Upon your request, the report of this study will be send to you.

Consent to Participate: *I have read and understood the description provided above; I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. I consent that my child/children could participate in this stud. A copy of this consent form has been given to me for my records.*

_____   _____
(Name of Participant)   (Date)

_____   _____
(Signature of Participant)   (Signature of Researcher)

F. **Thank you letter to the parents**

_____ 2006

Dear members of the _____ family!

I want to thank you for your participation in our study: "***The Influence of Family on the Refugee and Immigrant Children's Cultural Adjustment: Can School Intervene in this Process."***

A constant flow of new immigrants and refugees into Saskatoon requires close attention to be paid to their problems, to the needs of their families and especially of their children. By openly answering the questions in our interviews and telling your stories, you helped us to better understand the experience of the refugee and immigrant families in Saskatoon. These data will be used by schools and immigrant-assisting organizations to improve the services provided to the refugee and immigrant communities.

If you have any questions or concerns regarding this study, please don't hesitate to contact me at 966-6529.
Sincerely,

_____
Dr. Valery Chirkov, Ph.D. – Principle Investigator of the Study.
Associate Professor
Department of Psychology

_G: Memo to the interviewers

To the interviewer:

Immigrants and refugees often face difficulty adjusting to the Canadian cultural, political, societal, and environmental atmosphere. These difficulties may arise due to a number of reasons, including coping with trauma experienced in their native country, such as past war events, the death of loved ones, overcoming cultural, economic, and language barriers, and encountering discrimination. It is important to recognize that people with these kinds of experiences may leave him/her feeling alienated, anxious, helpless, depressed, and/or at a high risk of suicide.

Special care should be taken when talking with children and adolescents about their feelings and thoughts about tragic events. In response to children's questions, you can reassure them that they are safe and provide information that is appropriate to the child's age and maturity.

It is our responsibility to do as much as we can to ensure that the person is aware that there is help available. Whether the person you are interviewing explicitly states that s/he is feeling "blue," or during course of the interview you notice that s/he keeps saying that s/he is "alone," please let them know that there are many mental health services available to them, such as a visit to a doctor. Because these services are provided in English, the participant may require a translator. **Please inform him/her if you are willing to be their interpreter and offer them the same confidentiality and privacy that these services provide.**

(Detach the bottom part and give it to the interviewee)

The following help lines and counselling services are free of charge and ensure confidentiality and privacy:
***Note:* If the child/adult is currently experiencing severe abuse, these organizations are bound by law to send copies of their report to Social Services.

Crisis Line	(306) 933-6200
Parents Help Line	1-800-603-9100
Kids Help Line	1-800-668-6868

Youth & Family Team Mental Health Services   (306) 655-7950
  -Referrals are to be directed through the Mental Health Services Centralized Intake

Information on additional help and services are also listed in the front of the telephone book.