



BICULTURALISM : THE EFFECT UPON PERSONAL
AND SOCIAL ADJUSTMENT

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SUMMARY

The principal aim of this survey was to investigate the personal and social adjustment of bicultural second generation Greek immigrant adolescents. A secondary aim was to examine ethnic identification.

Previous research had indicated that, when subcultural values were at variance with the dominant culture, personal and social maladjustment resulted finding expression in alienation, delinquency and mental disorder. In addition, it was generally believed that these consequences were heightened during adolescence, that marginal period following childhood yet preceding adulthood. Although later studies have since disassociated biculturalism from these adverse effects, the matter is not completely resolved.

Bicultural group adjustment (n=113) was evaluated against two monocultural groups, Anglo-Australian (n=64) and Greek (n=105). Furthermore, adjustment was considered with respect to the degree of paternal assimilation of Australian host group cultural values. This procedure involved first-generation Greek migrants who were required to complete a 5-point schedule of assimilation. The investigation was cross-sectional in design, in addition to cross-national, and involved sampling students enrolled throughout the five grades of secondary school, i.e., grades eight through twelve. Subjects were matched as closely as was possible for age, school grade, family cohesiveness and ethclass.

Level of adjustment (derived from the Mooney Problem Check List-form H), self-esteem (as measured by the Coopersmith Self-Esteem Inventory) and ethnic identification (assessed via the semantic

differential) were the criteria of comparison. Monocultural Greek and bicultural Greek-Australian subjects were also required to complete a questionnaire (the Greek Adolescent Questionnaire) which was designed to provide supplementary information regarding the respective biographies of these two subgroups. Psychometric instruments were suitably translated into Greek for the monocultural Greek sample.

The findings of this research do not lend support to the theory of culture conflict. Contrary to traditional belief, Greek-Australian biculturalism was not associated with personal or social maladjustment. Adjustment was also generally unaffected by degree of paternal assimilation. Although overt tension was found to occur between Greek-Australian adolescents of the second immigrant generation and their immigrant parents, this was not of an intensity to result in low self-esteem and cultural alienation. The finding of cross-cultural sex differences argues further against the existence of culture conflict. Females in general were less well adjusted and had lower self-evaluations than males.

The index of ethnic identification showed that the bicultural subjects of this study maintained strong ties with the Greek migrant group. Positive, although weaker, identification was also displayed with Greek people in Greece. Ethnic identification did not generally occur with the Anglo-Australian host group. Rather than occupying the border area between two cultures, i.e., Greek and Australian, second generation Greek-Australians indicated a strong ethnic preference.

In short, culture conflict was not a major problem for the bicultural participants. The evidence did however indicate that adolescence was a difficult transition for the Greek monocultural sample. Possible explanations of these results were discussed and future research proposals were suggested.

AUTHOR'S STATEMENT

This thesis contains no material offered for the award of any other degree or diploma in any University, nor to the best of my knowledge, does it contain material previously published, except where due reference is made in the text of the thesis.

Maria Kourakis

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INTRODUCTION

The impact of international migration upon Australia's development and population structure has been profound. At no time in the history of this country has migration been of such magnitude and diversity as in the post-World War II era when the restrictive immigration policies of the first half of this century were relaxed allowing admittance of non-British people from areas such as continental Europe, the Middle East and more recently south-east Asia. Australia today accommodates some 80 distinct ethnic groups of various religious denominations and speaking some 60 different languages (Review of Multicultural and Migrant Education, 1980). Furthermore, Burnley (1976) attributes an estimated 60 per cent of the population growth between 1947-1971 to immigrants and their descendents. The socio-cultural alternatives fostered within certain ethnic group settlements has encouraged the development of immigrant biculturalism, i.e., learning to conform to the cultural patterns of another ethnic group contacted through migration. While this may have limited application to the original immigrant generation it is particularly relevant to their Australian born children. The adjustment of the latter is a major concern and their socio-cultural position is the central theme of this research.

Biculturalism has been described as that condition where "two or more ways of behaviour could be learned by an individual and employed under different circumstances where appropriate." (Spicer, 1968, p.24). This definition fails however to distinguish the bicultural situation from the multicultural, i.e. where more than two cultures are present.

Thus biculturalism, as is interpreted here, specifically refers to the co-existence of two distinct cultural systems each accorded with equal status.

Literature concerning the demographic distribution and adjustment of the new adult arrivals in post-war Australia is extensive, e.g., Taft & Doczy, 1962; Price, 1963; Zubrzycki, 1964; Jupp, 1966. In comparison, controlled systematic research of the second immigrant generation remains limited. This is rather surprising in light of the current interest given to multiculturalism. The future existence of cultural diversity is very much dependent upon the manner in which immigrant descendants deal with their dual cultural heritage.

The major objective of this survey has been to investigate the personal and social adjustment of second generation Greek immigrant adolescents. Specific reference was made to the Greek cultural system, the values, beliefs and behaviours of a major non-English speaking immigrant group in Australia which differs in many important respects from the dominant cultural norm. Isolation of Greek culture for examination was further influenced by the Greek ancestry of the author. Familiarity with the language and cultural values were essential to the research design used here.

The investigation of biculturalism and its relationship to individual adjustment is approached by defining the context within which this study is set. Due consideration is therefore given to the mode by which the immigrants arrived in Australia, the reception encountered and the settlement patterns created. Immigrant culture

in the receiving society is then examined in relation to socialization and its consequences upon the developing self-concept. The literature review concludes with a summary of previous research contributions to the adjustment associated with biculturalism.

CHAPTER 1

LITERATURE REVIEW



1.1.1 Theoretical considerations: Assimilation and related concepts.

The large scale migration initiated by the Australian Federal Government immediately after the second world war was based on a need for labour created by a rapidly expanding economy and a concern for the country's defence. Since colonization by Great Britain late last century, English cultural traditions have prevailed. The English language was and still remains dominant. Government schools were similar to those in the United Kingdom. Diet, dress and institutions, e.g., parliament, judicial system, public service, police force, were also characteristically British. Furthermore this was considered highly desirable, hence official government policy, with the support of the general public, was initially directed towards the complete assimilation of the migrant newcomers. The sentiment felt during this period was aptly summarized by the Honourable A.A. Calwell, the then leader of the Federal Parliamentary Labor Party, in a statement on immigration policy:

"....migration shall, in essence, retain homogeneity of our people and the basically British characteristics of the Australian nation. we should all realize that when peoples of different nations attempt to live side by side in one geographical unit the seeds of dissension which are inherent within them quickly germinate."

(Immigration Reform Group, 1962, p.160)

Alternative cultural systems were thus discouraged. A state of complete *assimilation* where "the immigrant stock not only becomes indistinguishable from native stock in terms of culture and physique but feels itself, and is felt by others, to be quite indistinguishable" (Price, 1963, p.201) was idealized. Assimilation was considered to be complete at that point when the immigrants renounced 'old' social characteristics and values for the 'new'. In the present context however, the term assimilation is used to refer to that process "whereby a newly arrived immigrant group acquires the language, diet, values and other social characteristics of the host society" (Burnley, 1976, p.254). The consequent loss of native cultural values, an implicit assumption of the former definition, does not necessarily apply. Ideally then 'old' and 'new' cultural systems may co-exist within the same individual.

It is generally accepted that the process of assimilation operates at two levels, *internal* and *external* (Taft, 1965); or *subjective* and *external* (Johnston, 1963, 1965a, 1972). Essentially the distinction lies between the covert, subjective feeling of belonging to the host society and the overt behaviour expressing this feeling. Thus an individual may superficially appear to be fully assimilated in the absence of true psychological commitment.

Initial policies expressing the desirability that immigrants lose all traces of cultural distinctiveness were described as *monistic*. The end result was total absorption by the dominant host majority. Within the Australian context this involved learning the English language, adopting Australian customs, refusing to form cohesive ethnic

enclaves and friendship patterns, and culminating in host group intermarriage. The policy of imposed assimilation was deemed unsuccessful during the sixties. *Pluralism* and *interactionism* were introduced as alternative solutions. Pluralism, not as extreme in its philosophy as monism, accommodated for the preservation of at least some cultural distinctiveness while interactionism involved cultural, genetic and where applicable, racial mixture (Taft, 1953). *Multiculturalism*, the most recent addition to the assimilation alternatives, involves cultural diversity, equality and mutual tolerance (Townsend, 1976). Majority and minority group individuals alike are free to follow the cultural orientation(s) of their own choosing.

Migration theory is overwhelmed by an array of terminology the differences between which, in most instances, are only slight. Assimilation therefore is distinguished from *integration*, a compromise solution whereby a minority group adopts the values of the host society while at the same time retaining many of its traditional values (Burnley, 1976, p.255); *absorption*, the incorporation of immigrants into the economic system; *accommodation*, the co-existence of many groups of varying cultural backgrounds within a unitary social system; *acculturation*, the adoption of new cultural values and *amalgamation*, the biological and/or cultural fusion achieved through intermarriage (Price, 1963, p.201).

The mechanisms underlying immigrant assimilation remain elusive and have varied with the interpretation of the individual researcher. Richardson (1961) writing from a psychological perspective conceived assimilation as an identifiable sequence of stages occurring within the

individual. The sequence began with the experience of a certain minimum level of satisfaction with the host society. This was a necessary precondition for identification with that society which once achieved ultimately led to the incorporation of new cultural values by the immigrant. Assimilation was complete only when movement through the entire sequence had occurred. Gordon (1961, 1964), another stage theorist, conceived assimilation as a series of seven subprocesses. With this interpretation, *structural assimilation*, the entrance of immigrants into host society institutions such as clubs and social cliques on a primary group level, was all important, for once it had occurred the remaining stages, collectively referred to as *behavioural assimilation*, necessarily followed, i.e. adoption of host society culture, psychological identification with that society, intermarriage, and concordant intergroup relations characterized by a notable absence of prejudice, discrimination, power and value conflicts. The difference in theoretical orientation between researchers is also reflected in the various indices employed in its assessment. As such, there is no universally accepted technique for the measurement and quantification of assimilation. Assessment is therefore at the discretion of the researcher.

Related to the above is the concept of *alienation*, which within the context of immigrant adjustment may be defined as the "... separation or estrangement or detachment (of the individual) from some supportive relationship" (Kovacs & Cropley, 1975, p.17), particularly cultural relationships. One of the main functions ascribed to culture by Gordon (1978) is the provision of norms and standards essential to the regulation of social living. A state of alienation is

said to result when activity lacks such regulation. This is akin to the Durkheimian conception of anomie, i.e. normlessness. Taft (1974) has outlined four possible situations in which cultural alienation or marginality is probable. In the first instance alienation may occur as a result of the value conflict encountered upon membership in two different ethnic groups. Bicultural individuals by definition are familiar with the respective cultures of two distinct ethnic groups, and therefore this is the alternative which will concern us the most. The remaining situations are as follows. The alienated individual in the second situation is one who occupies a social position on the fringe of one, and only one, group. The third situation depicts an individual who is rejected from the original cultural group while being denied membership elsewhere. The final alternative results when a sufficient number of so called 'marginal' individuals form a distinct group separate to either of the previous groups.

Thus far we have noted the controversy surrounding the concept of assimilation, its definition, method of assessment and its desirability as a social policy. In its current use assimilation will refer primarily to the process of change initiated by contact with a new socio-cultural system. Its function is the incorporation of new cultural information. Reference was also made to the process of alienation. Together these two processes determine immigrant adjustment in a new society.

In the writings of earlier researchers assimilation was depicted as ranging along a single dimension defined by ethnic and host groups respectively. Consequently the assimilation of host group values resulted in a corresponding alienation from the ethnic group. Assimilation and alienation were thus inversely related. This model

has been labelled the *unidimensional model* and is illustrated in Figure 1.1. The conceptualization of immigrant adjustment was severely limited with this model. Adaptation was always in the direction of the host society. No allowance was given to the changes made by host individuals in response to immigrants, the changes within the immigrants adapting to life as was experienced within the ethnic group and changes made by the ethnic group in response to the new environment (Holenbergh Young, 1979).

Recent evidence has come to the fore questioning the validity of this traditional perspective. The work of several researchers, e.g. Bottomley, 1976, 1979; Johnston, 1972; McFee, 1968; Putniņš, 1981; Smolicz & Harris, cited by Smolicz, 1979, tend to suggest that simultaneous ethnic and host group identification is in fact possible. Such data have given rise to the *multi-dimensional model* (Figure 1.2) in which host and ethnic groups form independent dimensions. Furthermore, the processes of assimilation and alienation are considered to function independently. That is, assimilation is possible without alienation and vice versa. At this point of the discussion the term *adjustment*, indicative of assimilation and/or alienation, becomes more appropriate (Putniņš, 1981).

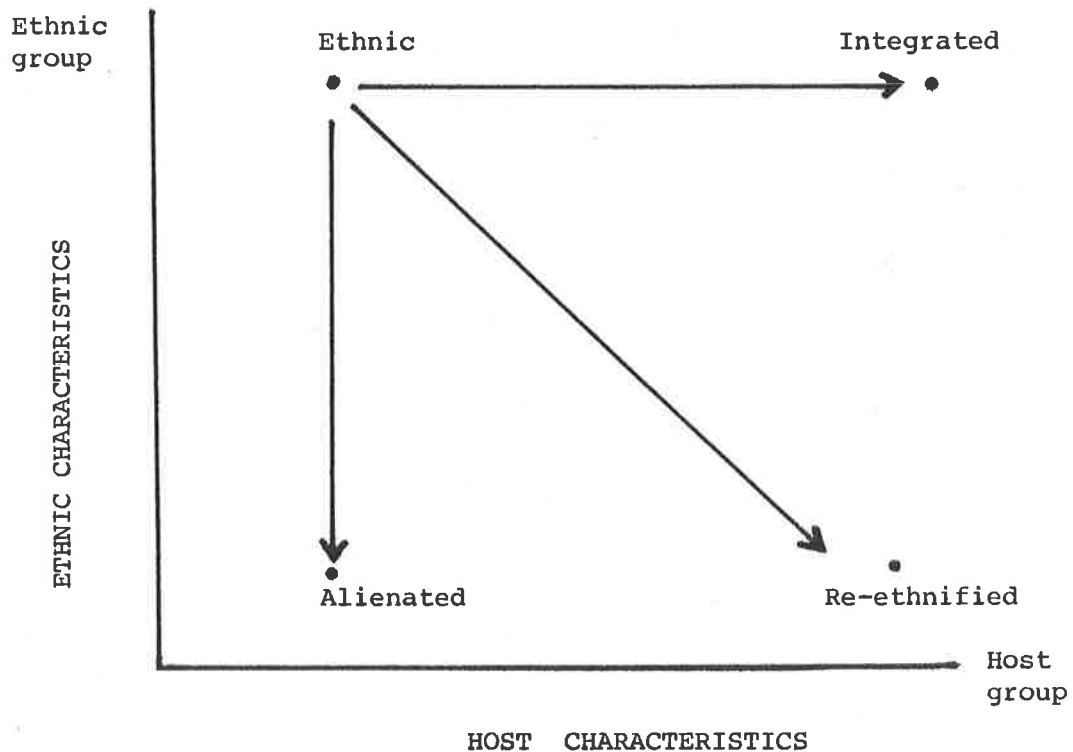
The various end states depicted in the multi-dimensional model result as follows. When the process of assimilation operates in conjunction with alienation, the immigrant becomes *re-ethnified* with a consequent shift of cultural allegiance to the host group. This is the outcome bearing the greatest resemblance to the objectives of monistic assimilation. The classic 'marginal man' or *alienated* type results with alienation from the immigrant group while at the

FIGURE 1.1 The unidimensional model of immigrant adjustment.



Source: Putnins, 1976, p.209.

FIGURE 1.2 The multi-dimensional model of immigrant adjustment.



Source: Putnins, 1981, p.8.

same time failing to gain entry into the host group. An immigrant however may remain totally *ethnic* in the absence of effective assimilation and/or alienation. This latter alternative is highly unlikely as the immigrant undergoes some degree of change during migration and the initial resettlement period. Assimilation, in

the absence of alienation, will result with the integration of two cultural systems, i.e., biculturalism. The *integrated* state provides the focus of this study. The research conducted by Bottomley (1979) with second generation Greeks in Sydney has indicated that it is possible to participate successfully within two cultural systems. Similarly, Smolicz & Harris (cited in Smolicz, 1979) identified a subset of Polish bicultural and bilingual university students. Individuals such as these indicate the reality of biculturalism.

The multi-dimensional model may be adapted for use with three or more cultural groups. However, the model as depicted above will suffice as only two ethnicities, Greek and Anglo-Australian, are considered here. As was discussed above, immigrant adjustment may proceed in a number of alternative directions. The particular direction taken requires a consideration of influential personal and situational factors.

1.1.2 Factors affecting immigrant adjustment.

The policy of assimilation characterized the initial immigrant reception. Certain individuals and groups were more susceptible to such pressure than others. It is now intended to outline the variables which may have operated to either enhance or modify its effect. Major considerations include the migration process, the nature of the host society, the ethnic culture and individual characteristics of the immigrants themselves.

Chain migration best describes the migration of Southern Europeans to Australia. Essentially this refers to a sequential movement of individuals to a particular destination initiated by

encouragement from an original traveller. Chain migration was unassisted by government agencies. The immigrant and his family provided most, if not all, of the financial and emotional support. Once established these individuals encouraged further movement from the region of origin. Group settlements of relatives and friends were the result (Price, 1963). Initial adjustment was dependent upon the nature of society left behind. Reviewing the past migration literature, Johnston (1965a) had observed that a problematic adjustment to an unfamiliar socio-cultural system usually awaited those rural individuals settling within an urban environment. Such was the situation faced by Greek migrants, the majority of whom originated from the island and rural areas of Greece. The motives underlying the decision to migrate may also influence adjustment. Poor economic conditions prevailing in the home country were identified by Vasta (1975) as the major contributor to Italian migration. Furthermore, it was anticipated that any subsequent change would be greatest in this economic area. Indirect support is provided by Greco (1976) who concluded that although first generation Italian mothers have no doubt changed many of their accustomed ways of behaviour e.g. entry into the Australian labour force, no corresponding changes in values, i.e. "subjective" or "internal" assimilation, have resulted. The economic motive has been documented amongst those circumstances influencing Greek migration (e.g. Stavrakis, 1978; Vlachos, 1968; Vondra, 1979). Thus a similar situation of minimal subjective assimilation might also be applicable amongst Greek immigrants. A further consideration involves the actual length of time spent in the new country. The more permanent the move, the greater is the exposure to the host society, and the more likely it is that the

immigrant will adopt the associated cultural values (Richardson, 1961). A similar argument has been developed by de Amicis (1976) using the concept of *commitment*. It is argued that people move at that stage of life with the least amount of commitment e.g., young, unmarried, childless individuals. In describing Greek migration Price (1963) has indicated that many single males left with the intention of making their fortunes before returning home. The adoption of new socio-cultural conventions were therefore not essential with this temporary change of address. However, once in Australia many were "committed" to remain. Conversation with members of the Greek community reveal that a substantial number of immigrants who have subsequently married and raised families in Australia remain for the educational advancement and future prosperity of their children.

Prejudice and discrimination emanating from the dominant social group have been identified as amongst the main reasons for immigrant non-assimilation (Taft, 1965). The predisposition of the receiving society is thus a powerful determiner of the way in which immigrant adjustment proceeds. Ethnic communities have functioned to insulate the immigrant from such adverse effects. Distinctive group norms can be maintained and group interaction maximized through residential proximity to those of similar cultural background. The creation of "cultural islands" enabled the immigrant generation to significantly control not only their own socialization, but also that of their young. Breton (1965) has observed that ethnic communities associated with a high degree of institutional completeness, i.e., a large number of community organizations, have greater success in directing the social interaction of their members. Frequency of contact with the host

society is reduced as is the effectiveness of assimilation. The Greek community of Montreal, Canada, was classified by Breton amongst those ethnic communities characterized by high institutional completeness. Bottomley (1976, 1979) and Tsounis (1975) have confirmed that this tendency exists amongst Greek immigrants in Australia. The absence of major differences of dialect and customs between various regions of Greece has facilitated this process.

Also involved in immigrant adaptation is the position accorded within the socio-economic structure of the host society. Gordon (1965, 1978) introduced the concept *ethclass* to refer to social status differentiation within an ethnic group. While one may share certain behavioural similarities with those occupying the same social class, and an ethnic identity with those of the same ethnic group, the ethclass represents that area where common attributes are maximized. The individual derives a sense of personal identity from his or her ethclass. Interaction between members of society occurs largely within the confines of the ethclass. This was especially true of the immediate post war situation in Australia where the vast majority of Southern Europeans with minimal education and facility in English filled vacancies requiring semi- or unskilled labour and inhabited the lower socio-economic areas. An investigation of the residential distribution of eight foreign-born groups in Melbourne using 1954 and 1961 census data identified Southern Europeans as exhibiting the greatest residential concentration (Lancaster Jones, 1967). Greek immigrants were the only group in which residential concentration increased within the period under examination. Southern Europeans were also associated with the

highest degree of occupational concentration. In-marriage statistics, with the exception of the Maltese ethnic group, also followed suit.

Marjoribanks (1980), in another context, found that the ethclass exerted a substantial influence on school achievement by characterizing the learning environment to which 11 year olds were exposed. Representatives of the four largest ethnic groups in Australia, i.e. English, Greek, Southern Italian and Yugoslav, were compared with children from Anglo-Australian middle and working class backgrounds. All migrant groups were categorized as working class. The learning environment most conducive to school achievement in the primary grades was found within Anglo-Australian middle class homes. The remaining ethclasses were less successful in this objective. Ethclass distinctions are therefore significant in Australia today.

Immigrants arrive in a new society equipped with knowledge gained from previous experience. Such knowledge, commonly referred to as cultural heritage, has received much attention in migration studies. Richardson (1961) posits that assimilation proceeds with less difficulty when the core values of sending and receiving countries are similar than when such values conflict. Reuch et al., (1948) label this discrepancy as "culture distance". The larger the discrepancy, the greater is the adjustment required. In fact there may exist certain cultural needs which are only satisfied within the ethnic community. For Greek immigrants in particular, language and religion represent differentiating features which tend to reinforce ethnic segregation. During the longstanding Turkish occupation of Greece the church became the primary force in the preservation of a distinct ethnic identity, a

function which it continues to perform in countries of immigration. This historical event may, in the case of Greeks, be operating to further the resistance to assimilation.

Ultimately, the effectiveness of assimilation will of course vary with individual factors such as the value given to the culture of the home country and the willingness to preserve it. Buckland (1971, pp.23-24) describes this sentiment amongst Greek immigrants in Sydney:

"When a minority group experiences prejudice from the receiving group and when the former has a very old and highly valued culture which it has been socialized to consider the highest and most desirable culture on earth, and therefore vastly superior to the host culture, it is logical to assume that this minority will do everything in its power to protect its own culture."

Other factors influencing immigrant adjustment include the presence of distinguishing physical features. Characteristics such as skin colour and hair type are considered to inhibit assimilation (Simpson, 1968). However, this factor holds greater significance for racial groups, e.g. the situation faced by negroes in America. The adjustment of the newly arrived immigrant is further influenced by age. Johnston (1965a) has argued that younger immigrants are in a better position to assimilate. The underlying reasoning is based on the tentative assumption that the task of ignoring one's cultural heritage is made easier when it constitutes a relatively small part of the life span. The mature immigrant however will encounter greater difficulty

in disregarding such knowledge. The possibility that assimilation differentially affects the sexes has also been discussed. It has been argued that migrant women are less susceptible to assimilative forces due to confinement in the home domain while raising children. Males, on the other hand, are encouraged to assimilate at work (Johnston, 1965a). This logic however is very much bound by the sex role definitions prescribed by culture. For example, while this may generally be true of Greek and Italian ethnic groups, it has less relevance to Latvians (Putniņš, 1981). A final factor worthy of attention is ethnocentrism (Triandis, 1980). Acceptance of alternate cultural values is considered more difficult for the ethnocentric individual who regards his own cultural vantage point as superior to all others.

The adjustment process initiated by migration is a complex phenomenon. It is no longer appropriate to conceptualize immigrant adjustment as a simple function of assimilation of new, with a corresponding alienation from old, cultural values. In a multi-ethnic nation such as Australia a number of adjustment outcomes are possible. Numerous intervening factors, the most important of which were presented above, are responsible for the fate of alternate cultures and the type of socialization received by future immigrant generations.

1.2 Culture and socialization

Culture has been variously defined and interpreted in the literature. The theme common to all its uses is concerned with the provision of norms essential to the regulation of social living. Every ethnic group is associated with a unique culture (Francis, 1947) and the process by which man acquires culture has been referred to as socialization.

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1.2.1 Socialization

Socialization describes ".... the acquisition of behaviour congruent with group norms and values. As typically defined, it assumes a relevant reference group whose norms are to be transmitted to the new member through an agent or agents acting for the group ... the process it describes continues in various contexts through-out the life of individuals" (Hess, 1970, p.458). In this sense socialization is closely related to social control, its purpose being the internal regulation of behaviour according to the life ways of the social group of which the individual is a member.

Y An individual comes under the influence of numerous socializing agencies throughout a lifetime. Primary socialization is the term reserved for the initial socialization received within the family group and is coterminous with childhood. Y The family is considered to be the first and foremost agent of socialization (Dinkmeyer, 1965; White, 1977). Therein the child acquires a distinct set of values, roles and prohibitions through interaction with significant others. The family becomes for the child the first group whose values and norms he refers to when evaluating behaviour. Hess (1970) has likened the family to a "filter" affecting the interpretation of stimuli which come to bear upon the child. During this developmental stage the child has no knowledge of socio-cultural alternatives. Consequently, the parental world is internalized as the only world. Berger & Luckman (1966) have argued that potentially harmful effects upon individual functioning may ensue from the realization of alternate points of view. This will be pursued at greater length elsewhere.

The socialization initiated within the family group is insufficient

preparation for effective functioning, at least in Western society. Hence the existence of secondary socializing agents, e.g., school, peers, work, church, mass media and the like. The fundamental point is that secondary socialization is superimposed upon a developing self-concept. At this stage the individual gradually begins to break from the family's direct sphere of influence. The various agents responsible for socialization are not mutually exclusive and it is usual for an individual to come into contact with the influence of several such agencies simultaneously. A highly complex situation results when each operates from a unique cultural perspective.

1.2.2 Migration, ethnicity and socialization

Sense of identity or self-concept derives from many sources. Ethnicity, that sentiment felt by ethnic group members, is another such source. Ethnic group settlements have been defined as "something which covers the greater part of members' lives, encourages within itself numerous social, cultural and primary group relationships and which frequently acts as members' agent for contact with outside persons and organizations." (Price, 1959, p.269). Greek settlements in Australia conform to this definition.

The distinguishing feature of an ethnic group is the idea of shared descent (Keyes, 1976). Ethnically conscious individuals according to McKay and Lewins (1978), are acutely aware of their ethnicity and consequently express strong sentiment regarding their uniqueness. The authors identify certain migrant groups in Australia as ethnic groups with ethnic consciousness. Such groups are considered to create new identities for their members. Ethnic consciousness

functions to ensure internal cohesion through the establishment of an invisible mental boundary around the group delineating members from non-members (Ballard, 1976). The ethnic boundary has been isolated by Barth (1969) as the single most important factor in the maintenance of cultural diversity. The culture of a particular group may change without significantly altering the boundary. Neither physical characteristics (Bostock, 1977) nor common cultural attributes (Barth, 1969) in and of themselves are sufficient criteria for the identification of an ethnic group. The basis of ethnicity is psychological identification which in this context refers to the convergence of an individual's self-perception with his perception of an ethnic group. From this perspective, ethnicity not only characterizes the original immigrants but future generations as well (Isajiw, 1979). Ethnicity comes to be transmitted to the second and later generations through socialization thus ensuring loyalty to, and promoting the survival through time of, the ethnic group (Kolm, 1974).

Culture is not lost through migration. Despite previous expectations societal newcomers do not discard their cultural heritage overnight. Moreover, many do not wish to, preferring to settle in ethnic communities. As a result Australian capital cities incorporate "Little Italies", "Little Sicilies" and "Little Athens" (Burnley, 1976, p.200).

Australian research has identified a strong desire amongst Greek immigrants to create a socio-cultural environment aimed towards the perpetuation of a distinctive ethnic identity and maintenance of contact with the homeland (Buckland, 1971; Tsounis, 1975). The Greek church, Greek community and its associated organizations, e.g. ethnic

schools, coffee houses, consulates, press, restaurants, social clubs, and business establishments, have been identified by Bottomley (1979) as fundamental in the maintenance and preservation of Hellenism, i.e. 'Greekness'. Formal institutions such as these legitimize the existence of the Greek cultural environment introduced to the individual during primary socialization. An individual who possesses a Greek ethnic identity may therefore choose to live, worship, work, marry, raise children and die within a subculture defined by all things Greek. A similar situation can be found amongst Greek immigrants in America (Vlachos, 1968; Vlavianos, 1952; Kourvetaris, 1971).

Immigration has added a new dimension to the task of socialization. Elkin and Handel (1972) discuss the significance of subcultural variation in socialization. Primary socialization follows the mores and values associated with membership of a particular subcultural group or ethclass. It is here where the child's significant others, his earliest role models, originate. The child's sense of self results largely through interaction with those of significance, and since they tend to congregate within a specific subculture, the child's self-concept develops therein. Consequently, the subculture becomes an integral part of the individual. With reference to Greek immigrants, it was observed that the ethnic culture is perpetuated and socialization practices continued through group concentration. Ethnic group socialization therefore gives rise to a plurality of value systems in society which compete and may come to replace the dominant cultural ideal. The ensuing consequences for self-concept provide the next major topic of discussion.

1.3 The self-concept

1.3.1 The nature of self-concept

Self-concept is achieved through socialization. Socialization is an ongoing process, effective throughout the entire lifespan. Consequently, the self-concept is never static. New experiences are concurrently superimposed onto the self-image.

A number of basic elements can be isolated regarding the general nature of the self-concept.

The literature abounds with a variety of self-referent terms tailored to suit the specific purpose of each investigator, e.g., "self-concept" (Wylie, 1974; Yamamoto, 1972; Purkey, 1970), "self-esteem" (Coopersmith, 1967), "self-image" (Rosenberg, 1965), "self-perception" (Soares & Soares, 1969), "identity" (Derbyshire, 1968, 1969), "psychosocial identity" (Harris, 1980). Despite this diversity in terminology it is generally agreed that a distinction exists between the *self*, the *self-concept*, and *self-esteem*. Essentially *self* describes the totality of one's being while *self-concept* refers to the unique manner in which this is perceived by the individual (Calhoun & Morse, 1977). Through selective perception individuals attend only to that information which supports their existing self-concept. Thus self-concept need not necessarily correspond to objective reality. Yamamoto (1972) illustrates this in his metaphoric description of the self-concept as representing the map by which the self, i.e. territory, comes to be known. The distinction made here resembles another, namely the division of self-concept into "ideal" (how one aspires to be) and "real" (how one actually is) selves. Self-esteem, on the other hand, refers to the evaluation placed upon the content of self-concept, favourable or

unfavourable.

A connection has been made in the literature between self-concept, self-esteem and behaviour. Coopersmith (1967) associates the self held in high esteem with traits such as trust, assertiveness, creativity and social independence. In contrast a high level of anxiety is indicative of low esteem. Purkey (1970) and Piers & Harris (1964) are among a number of researchers who emphasize the relationship between school achievement and self-concept. The general implication given is that a positively valued self-concept corresponds with favourable adjustment and high esteem, the opposite being the case for the individual of low esteem. Attempts to change behaviour through manipulation of the self-concept stem from this relationship. A more recent suggestion however claims that self-concept is a consequence, rather than a cause, of behaviour (Yates, 1980). To this date the relationship existing between self-concept, self-evaluation and behaviour remains inconclusive (Wells & Marwell, 1976).

The self-concept is regarded as multidimensional with each person possessing a large number of beliefs concerning self which vary in importance and clarity. Thus the self-concept cannot be described using a single dimension. Nevertheless, many researchers have combined these various dimensions when attempting to quantify the construct. Coopersmith (1967) for example regards the different dimensions of self as reflecting the diversity of experience. These dimensions are labelled self, peer, parent and school respectively, and comprise the Coopersmith Self-Esteem Inventory. These dimensions are consistent with the major socializing agencies referred to earlier.

There is a general consensus in the literature concerning the

social nature of the self-concept. An individual's sense of self results largely from experience with significant others, particularly parents, siblings, relatives, peers and teachers. Significant others exert considerable influence over self-concept and while a few self-perceptions are achieved in isolation the greater proportion by far result from social interaction. The consequences of one's own behaviour are reflected by the behaviour of others. In this way the individual comes to view self from various perspectives. Hence the expression "looking glass self" coined by Cooley (quoted in Burns, 1979, p.13), the implication being that self-concept is not altogether under self-control. Rather, self-concept is influenced to a significant extent by the imagined evaluations ascribed to others.

Purkey (1970) raises two points emphasizing the dialectic nature of the self-concept. On the one hand the self-concept consists of a large number of beliefs, each associated with a positive or negative evaluation, organized into an overall system of importance. The more important a belief concerning self, the less responsive it becomes to change, thus ensuring stability in self-perception. On the other hand, the self-concept is dynamic enabling adaptation in a changing environment. The maintenance and enhancement of the perceived self provides one of the motives underlying behaviour.

1.3.2 Assessment of the self-concept

Self-concept is not directly amenable to experimental quantification. Assessment varies with the aims and theoretical interpretations of the investigator. Consequently there is no generally accepted method by which to assess self-concept and esteem.

Assessment has followed three general lines of inquiry. Self-report techniques derive information from each subject's personal

statements of those aspects of self specified by the researcher. While such methods claim the advantage of interpretation and ease of scoring, the resulting information is very much dependent upon the subject's self-awareness, willingness or unwillingness to divulge the necessary details and expressive ability. Deliberate distortion either through responding in a socially desirable manner or through acquiescence may also render the resultant information unreliable. The adequacy of the self-report is further influenced by the topics covered and the reliability and validity of the testing procedure. An alternate procedure involves the direct observation of behaviour. Limitations imposed by experimenter bias and the possibility of behavioural distortion serve to reduce the accuracy of this method. The final alternative to be considered involves the administration of unstructured test stimuli as exemplified by the Rorschach Inkblot Test and the Thematic Apperception Test. While projective techniques such as these prove useful in uncovering those aspects of self which a subject may not be consciously aware of, scoring and lack of objectivity pose problems. Additional complications arise with the determination of reliability and validity.

Despite their limitations, self-report inventories constitute the majority of measurement techniques in use. It has been known for some investigators to employ two or more methods in conjunction with each other in an effort to overcome the disadvantages associated with a reliance upon a single technique. Coopersmith (1967) combined self-reports, teacher reports and psychological tests in his elucidation of the antecedents of self-esteem. It was subsequently discovered that the three indices used, in this instance, were consistent in over 80 per cent of cases.

1.3.3 Minority group membership and self-concept

Ethnic identity forms an integral part of self-concept. The family is associated with an ethnic background which comes to influence the individual, directly or indirectly, by characterizing the environment to which he is exposed. The adverse consequence of minority group membership upon self-concept and esteem was the prevailing theme of earlier investigations. The internalization of dominant society's negative predisposition towards such individuals was considered inevitable. Hence the widely held belief that minority racial, religious, ethnic or social groups contained a greater proportion of maladjusted individuals. By implication, the white Anglo-Saxon majority was considered to be the reference group to which the minority individual aspired. Feelings of inferiority also stemmed from the disadvantages associated with minority group status, e.g. poverty, prejudice, discrimination etc. The findings emanating from later studies have challenged the validity of these conclusions. Issue is not taken with the very real possibility of psychological and physical malaise resulting from those disadvantages outlined immediately above. Rather criticism is directed towards the methodological procedures by which these results were obtained. It is argued that the lack of suitable experimental control, the subject of the next chapter, has been a contributing factor to the state of the evidence.

Evidence linking racial and ethnic group membership to inferior self-concepts and low self-esteem is rather tenuous. Zirkel & Moses (1971), attempting to clarify the situation, investigated the self-concepts of Negro, Puerto Rican and 'white' students enrolled in the upper grades of three Connecticut elementary

schools. The ethnic group representing the majority varied between each school. Intelligence, sex and socio-economic differences were controlled for. Using the 42-item Coopersmith Self-Esteem Inventory the researchers found self-concept was significantly influenced by ethnic group membership only. Majority-minority proportions within each school did not significantly affect the results obtained. Contrary to previous expectations Negro students held more favourable self-concepts than 'white', although this failed to reach statistical significance, while the Puerto Ricans held the least favourable self-concepts of all. The self-concept of Negro primary schoolers was not nearly as favourable in comparison to 'white' counterparts in a study conducted by Gibby & Gabler (1967). Intellectual ability, a component of self-concept, was investigated from the three perspectives of self-perception, self-ideal and the self-imagined perception of significant others, i.e. father, mother, teachers and friends. The tendency to overrate intelligence characterized the responses of Negro subjects. In contrast, their 'white' contemporaries possessed more realistic appraisals. It is argued that the inferior social position accorded to Negroes in American society is largely responsible for this result. Both of these studies however suffer the same methodological shortcoming. The respective investigators failed to give details concerning the ethnic composition of the so-called "white" study group. The credibility of such research is very much dependent upon the ethnic homogeneity or heterogeneity of this sample.

Gordon (1965), in a review of the traits reportedly associated with the socially disadvantaged, has identified a general tendency to consider discrepancies from white middle class norms as deficits to

be overcome. In conclusion he argues that there is probably no typical socially disadvantaged child, rather a diverse assortment of such children exhibiting equally varied characteristics. Arias (1976) explains the persistence of inconsistent data by directing criticism towards the inadequacy of generalizing with culture specific assessors of the self-concept. The majority of assessment techniques are based upon white, middle class, Anglo-American values which when used with minority group individuals serve to confirm the pre-existing belief of inferiority. Evidence in support of this claim was obtained from her investigation of 480 Mexican-American and Anglo-American children attending elementary school in California. The research procedure initially involved distinguishing between those subjects identifying with Anglo-American, traditional Mexican or both value systems. All subjects were presented with two self-assessment techniques, the Coopersmith Self-Esteem Inventory and the Bicultural Inventory of Self-Concept, oriented towards the respective cultures of America and Mexico. As was hypothesized, Coopersmith's Inventory was considered inappropriate for use with Mexican cultural identifiers. The largest discrepancy between cultural groups was obtained on those items relating to the home, i.e., that area in which common sense would lead us to expect the greatest difference. It is interesting to note that no significant group differences were obtained on self-concept indicators in the school domain. Arias suggests, on the basis of this, that subjects by this stage were sufficiently acculturated to the school environment. Additional confounding influences may result from a poor experimental design (Zirkel, 1971). Studies purporting to show that significant differences do in fact exist between racial, ethnic or

national groupings may in reality report only superficial differences. Methodological weaknesses include the failure to equate subjects on critical variables such as language(s) spoken, cultural backgrounds, socio-economic standing, intelligence, age and sex. Experimenter variables, e.g., ethnicity and skin colour, may also influence research findings as does the context and era in which the study is set.

Soares & Soares (1969) present a new interpretation of the relationship between ethnic membership and self-perception. The research design used involved a comparison of children enrolled in elementary school located in areas described as either "advantaged" or "disadvantaged". The latter was characterized by poverty and attended mainly by Negroes and Puerto Ricans. The former however catered to the white, middle class. The unexpected finding was that while students of each category held positive self-perceptions, those classified as disadvantaged evaluated self with greater favourability. The results are interpreted in terms of reference group theory. That is, the salient reference group for such children are other "disadvantaged" children. This finding contests the view attributing impaired self-concept and low self-esteem to minority group membership. Ofcourse, there are other interpretations of this result which emphasize the adverse consequences of racial and/or ethnic group membership, e.g., a response set of extremity (Long, cited by Zirkel, 1971) and defensive responding (Greenberg, cited by Zirkel, 1971), hence the elevation of Negro and Puerto Rican group results.

Recent British investigations have similarly failed to detect significant self-concept differences between the children of host and immigrant groups, e.g., Loudon, 1978; Verma & Bagley, cited by Burn, 1979. It has been argued and confirmed by research (see Coopersmith,

1967; Rosenberg, 1965) that interpersonal relationships and the immediate environment, i.e., the ethclass, significantly influence self-esteem. Broad social divisions within society are no longer considered as important. The social area defined by the intersection of ethnic group and socio-economic boundaries define more accurately the location of one's membership and reference groups than either variable alone. In a society composed of numerous groups, membership and reference groups need not necessarily coincide. Essentially the distinction lies between the former representing "a group in which the individual has physical membership" and the latter "a group with which the individual feels identified, the norms of which he shares and the objectives of which he accepts" (Hartley & Hartley, 1952, p.480). Of the two, the reference group exerts greater power over behaviour. Vallée (cited by Taylor et al., 1973) has suggested that ethnic group solidarity and coherence are greater where social and geographical boundaries coincide. Furthermore, recent evidence indicates that minority groups characterized by solidarity are better able to secure higher levels of esteem for their members (Lefley, cited by Burn, 1979). In other words, where reference and membership groups coincide there is greater likelihood of high self-esteem. However, when the norms of equally important reference groups conflict, a situation which may arise through assimilation of dominant group values in the absence of ethnic alienation, i.e., the state referred to as *integration*, the individual may experience conflict which may in turn reflect negatively upon self-esteem.

The significance of a multi-ethnic nation upon self-concept is expressed by Harris (1980) with the concept of psychosocial identity.

With this perspective, identity is as much a result of the social categories one belongs to as it is of socialization. An individual may find himself interacting within a number of cultures each reflecting different and sometimes conflicting images. Reflections of self gained from the perspectives of home, school and peers integrate to form a unified self-concept. In this way most individuals are able to identify themselves as a specific human being with a given name and a relatively stable set of personal characteristics. Identity is thus best understood as a multidimensional, selective process. This interpretation is consonant with the multidimensional model of ethnic identity previously outlined. Integration of these various selves is dependent upon the social system of which one partakes. Dinkmeyer (1965) postulates that when the expectations of the principal agents of socialization coincide, socialization proceeds unhindered and biographical consistency is maintained. However, when values and standards vary between socializing agents, socialization proceeds with less certainty. For participants of more than one socio-cultural world, an integrated self-concept becomes increasingly difficult to achieve (Shibutani, 1961). The "looking glass" in this instance is refracting self into a number of diverse components. When these differences become too great the individual may suffer from the conflict engendered between two or more alternatives which cannot be accommodated. Hess (1970) introduces the term "*congruence*" to describe the compatibility of values and institutions between various socio-economic strata. This concept may be generalized to include ethclass differences.

Identification with an ethnic or racial group occurs early in

the life of an individual (Hartley et al., 1948). In a study of the development of ethnic identification amongst second generation Latvians in Australia, Putniņš (1981) found evidence suggesting its presence by at least eight years of age. Racial awareness has been documented as arising considerably earlier (Clark & Clark, 1947; Proshansky & Newton, 1973). Societies which make little or no concessions for alternative cultures introduced during primary socialization within minority groups run the risk of adversely affecting the development and evaluation of self-concept (Harris, 1980).

Language and culture interact to influence self-concept (Sotomayor, 1977) and personality (Christophersen, 1973). An investigation of Anglo-American and Franco-American male and female high school students by Giles, Taylor, Lambert & Albert (1976) labelled both factors as axiomatic in the formation of ethnic identity. The evidence indicates that the mother tongue is intimately associated with self. Through language, culture is passed on to the young child. Language functions not only as a mode of expression but as a means of structuring and interpreting the environment. The devaluation and lack of regard shown to migrant languages and cultures, particularly in the past, may result in feelings of inferiority and doubt (Smolicz, 1971) culminating in negative self-appraisal (Harris, 1980; Sotomayor, 1977). Moreover, with the operation of such influences the child of immigrant descent may come to consider the parental language only as an oral means of communication, thereby relegating it to an inferior position. Smolicz (1971, p.5) has reserved the term "kitchen language" for situations such as these. This feeling may generalize to a consideration of those who speak

the language as second rate individuals (Christian, 1976). These reasons constitute the main criticism levelled at the advocates of complete re-ethnification (i.e., otherwise referred to as assimilation in the traditional terminology).

Smyrnios (1978) working in Australia stresses the significant influence of culture, the other major component of self, in the development, evaluation and treatment of psychological problems afflicting children of migrant background. Host society behaviour towards ethnic minorities according to preconceived ideas is considered by him as one of the antecedents of maladjustment. Ethnic stereotyping as such may leave these children with a poor sense of personal identity. Moreover, it may be responsible for their cultural alienation, both Australian and ethnic. Many of the difficulties encountered in childhood may continue to be effective throughout adolescence, the optimal stage according to Erikson (1963) for developing a stable sense of personal identity.

1.3.4 Adolescence and the self-concept

Our interests centre upon the developing individual, hence the relevance of adolescence. This has been described as a period of transition between childhood and adulthood (Coleman, 1961) beginning somewhere about the twelfth year of life and terminating by the time the individual has reached twenty (Connell et al., 1975). Although the ages defining these boundaries vary between individuals, at some time within this period physiological changes take place to which western culture has attached special significance. Cultural anthropologists have shown that this betwixt and between period has no parallel in

'primitive' societies where changes from one status to another are clearly delineated with the performance of ritual (Turner, 1974).

There is a general association in the literature between adolescence as experienced in western society, personal and interpersonal conflict, emotionality and rebellion (Mussen, Conger & Kagan, 1963). The social context is considered responsible for much of this turmoil.

The socialization begun within the family is insufficient preparation for effective functioning in developed nations. Social and technological change have rendered parental skills and values less immediately relevant. Parents consequently attempt to socialize their children with values which were relevant to a somewhat outdated era. Generational differences are accentuated with technological progress (Keniston, 1962). Furthermore, the highly specialized nature of modern western society has eroded the family's importance in training the child for his future role in society (Coleman, 1961; Eisenstadt, 1962). During adolescence non-kin organizations such as peer groups and the education system become major sources of influence over the developing individual. Adolescents tend to form distinct group structures and follow alternate value systems.

The adolescent is denied full membership status in adult society. As a consequence the peer group becomes increasingly salient. A peer, as defined by Dunphy (1969, p.16) is "a person whom one meets on terms of approximate equality, a companion of roughly equivalent status." The significance of age-mates is enhanced through concentration in school five days a week and up to six hours per day. Consequently peer group influence over attitude and behaviours is particularly strong

during adolescence.

According to Eisenstadt (1962) peer groups prevail in modern industrial society where full adult status regarding occupational, political and recreational activities for example, is less dependent upon family influence. In this sense, peers are instrumental in effecting the transition to adulthood. Such groups have even greater significance for those adolescents of immigrant origin where migration has rendered the socialization achieved in a distant society inappropriate for the new environment. It is suggested in the literature that adolescence is the ideal period for the consolidation of the different aspects of self resulting from secondary socialization and for the establishment of positive self-regard.

Coopersmith (1967), in an investigation of pre-adolescents, i.e., individuals between the ages of ten and twelve, outlines three conditions essential to the formation of positive self-esteem. Parental concern for and interest in their children, the establishment of explicit standards of behaviour and non-punitive treatment were the major factors responsible for high self-esteem. Lower levels of esteem were consistently associated with parental disinterest and the absence of well defined rules and values governing conduct. It was therefore concluded that a well-structured, demanding, environment is conducive to high esteem.

A subsample of the American adolescent population was judged by Engel (1959) as possessing relatively stable self-concepts over a two year study period despite the turbulence associated with the developmental transition. Greater stability however was characteristic of those with positive self-concepts. Instability and maladjustment were

associated with negative self-evaluations.

The relationship between biculturalism, self-concept and adjustment however, remains a matter of speculation. It has been argued that adolescents of immigrant origin face "double jeopardy" in the achievement and maintenance of favourable self-concepts (Connell et al., 1975, p. 240). Circumstance as such dictates the individual contend with his adolescence in addition to a distinct ethnic and cultural heritage. The culture prevalent at home is at variance with both the education system, described elsewhere as "Anglo-conformist" (Smolicz, 1979, p.84), and host society peers. Cultural ambivalence is therefore anticipated in those areas where the tenets associated with these major sources of social influence conflict. Connell et al., (1975) outlines several important differences between Australian and immigrant youth, Greek included. Group differences were particularly evident in the areas of family and peer relationships. Family ties were stronger in the immigrant household as was parental, or rather paternal, authority. Migrant teenagers tended to interact only with those of similar background and boy-girl relationships were severely curtailed. The low incidence of reported disagreement with parental figures over issues of relevance to the adolescent, e.g., personal appearance, friends, was attributed to the stricter control exercised by immigrant parents. Of the groups investigated, Southern Italian respondents followed by Greek and Asian were concluded to experience the least satisfactory parental relationship. This general pattern was reflected in the various indices of self-concept. That is, an unsatisfactory relationship with one's parents was associated with inferior self-concept

scores for certain groups of migrant adolescents, Italians in particular. These results were interpreted to signify the presence of culture conflict. Several important sex differences were also discovered in the data. Such differences, while less frequent amongst the immigrant sample, generally conformed to the Australian pattern. Females tended to evaluate self less favourably than males. A noteworthy discovery was that females in the immigrant sample were responsible for a larger proportion of the sex difference than were females in the Anglo-Australian group. This was especially true of those items concerning parents. On the basis of the evidence, it was concluded that adolescence was a difficult transition for immigrant youth despite the fact that the overall effect accorded to migrancy and sex role differentiation was rarely very large. Internal variation within the entire migrant sample was considered responsible for this result. The proposition is therefore forwarded that the combination of several ethnicities is an unsatisfactory procedure in the elucidation of culture conflict and maladjustment.

Matteson (1974), using the Coopersmith Self-Esteem Inventory found an association between family communication problems and low adolescent esteem. Similarly, parent-adolescent conflict coincided with low self-esteem amongst a sample of Australian university students (Watkins, 1976). Though not directly applicable to ethnic subsamples, the results nevertheless indicate a problem area facing host and immigrant populations alike. As yet, the issue of whether conflict occurs with greater frequency within the migrant household remains unresolved. It is argued here that resolution rests with the discovery made by Whitlock (1971) of a major methodological weakness afflicting cross-cultural research. Using the incidence of suicide as an illustration,

it is reported in the literature that higher rates of occurrence afflict some immigrant sectors of the population when comparison is made to the host society norm. Consequently, migration and psychological disturbance have been linked. This interpretation requires reformulation when reference is made to the rate prevalent in the country of origin. With the exception of English speaking migrants, the incidence of suicide was found to approximate the home based rate. Methods for committing suicide also followed suit, indicating the significance of cultural influence. In a similar manner cultural conflict has been associated with migration, especially the second immigrant generation. However, few if any attempts have been made to verify this relationship with the situation as it exists abroad.

1.4 Adjustment of second generation immigrant adolescents

Throughout a lifetime an individual encounters numerous agents of socialization, the guiding principles of which may not necessarily correspond. A situation such as this may arise within one socio-cultural system, e.g., peer group norms may contradict parental expectations, but the literature indicates greater conflict potential when the agents of socialization represent divergent cultural perspectives as is the case for the child born of immigrant parents.

The effect of simultaneous yet divergent socialization was thought by the pioneers of this field to have negative influences upon personal and social adjustment. The label "marginal man" was coined by Park (1928) to describe the ensuing personality type. Stonequist (1937, p.8) later extended this theme and defined the marginal individual as "one who is poised in psychological uncertainty between two or more social

worlds." In the context of migration, the marginal situation is that social area bordering two socio-cultural groups and the marginal man, interpreted in the classic sense, is one who experiences this situation as a personal problem.

Stonequist (1937) identified three stages in the life-cycle of the marginal man. Initially the individual has no awareness of the inconsistency surrounding his or her racial or ethnic group membership. It is during the second stage however, the crisis stage, when the individual becomes consciously aware of the identity conflict resulting from membership within two groups. At this stage, marginal personality traits such as identity confusion, inferiority, personal instability and extreme race consciousness, emerge. During the final third stage the individual reacts to this situation and for some, adjustment may involve assimilation into the dominant social group, while for others identification occurs with the subordinate ethnic or racial group. Still others may fluctuate from one group to another.

The tragic plight of the marginal man dominated American migration research prior to and for some time after the second world war. Frequent reference was made to the "impact of two or more cultures" (Levy, 1933, p.42) and the "social schizophrenia" (Bernard, 1942) resulting from living on the "margin of two cultural worlds" (Koenig, 1952, p.511). Related to this area is the early work on bilingualism and its consequences, positive or otherwise, upon individual adjustment. While the evidence favoured the latter alternative the effect of the social situation could not be discounted. Soffietti (1955) in fact suggested that biculturalism was the major source of the bilingual's problems. Corroboration was given by Spoerl (1946) who attributed

the emotional maladjustment found amongst a sample of bilingual college students to conflicting cultural loyalties. As a group the bilinguals were characterized by a problematic home life, incomplete identification with America and a rejection of the parental culture. The influence of social circumstance, i.e. biculturalism, was also acknowledged in the work of Bossard (1945).

In a classic study Child (1943) identified three distinct reactions to conflicting cultural expectations occurring within a group of second generation Italian males resident in America. Individuals could pledge allegiance to one ethnic group, as did those classified as "rebels" or "ingroupers". The cultural dilemma was solved by the former with the wholesale acceptance of American culture and a consequent severing of affiliations with the Italian ethnic group. This strategy results in much intrafamilial conflict. Alternatively the in-group response involved complete identification with all things Italian. As a general rule in-groupers experienced unfavourable relationships with non-Italians. The remaining strategy, labelled "apathetic", was characterized by an avoidance of the conflict associated with a consistent nationality label. The individual oscillated between Italian and American ethnicities. At times the so-called apathetic type escaped the conflict of cultures either by removing himself physically from, or repressing his awareness of, the situation. On other occasions there was partial affiliation with both cultural groups. Each mode is considered to represent a possible solution to the question of identity, Italian or American? Ramirez (1969) confirmed the existence of rebel and in-group reactions with Mexican-American adolescents. This typology was also extended to accommodate

the alienated, i.e. those estranged from both ethnic and dominant culture, by Fong (1968). In contrast to Child (1943) however, he evaluated the capacity to live in two cultural worlds favourably, as the most rewarding solution of all.

Marginality, induced by the conflict of cultural values, dominated Australian migration studies. Nowhere was this conflict as severe as that occurring within the family. Immigrant parents were considered to derive much of their standards and behaviours from the home country while the children, due to greater exposure through school, media and Anglo-Australian peers, become increasingly familiar with Australian culture, hence parent-child conflict. Using a revised version of the Day at Home Questionnaire, Adler (1966) compared parental activity within Australian and British immigrant homes. The dominant role ascribed to the female in the Australian family regarding decision making and implementation was a clear contrast to her less powerful immigrant counterpart. Such differences were reduced with increasing length of residence in Australia. Similarly, parental disagreement, occurring with greater frequency amongst new arrivals, diminished with time. According to Jupp (1966) a different situation existed for Greek and Italian immigrants who were more likely to retain the traditions of the respective home countries.

In a non-Australian context, Danziger (1971) inquired into the family relationships of host and Italian immigrant male adolescents in Toronto. The latter were subdivided using an index of acculturation based upon parental acquisition of English. Those scoring low on this index generally resisted their son's attempts toward autonomy thereby augmenting conflict and inducing rebellion against parental authority.

In contrast, parents with higher scores generally adhered to the Canadian pattern of authority distribution in which the son is granted greater independence. A certain fundamental difference however distinguished between the cultural groups. Educational advancement was an individual prerogative amongst host group adolescents but was pursued for family honour by Italians. Thus Italian customs remained operative in some areas despite the degree of acculturation.

Differential assimilation of immigrant family members has been identified as a major source of tension amongst the second generation (Friend & Sharpe, 1973; Kern, 1966; Zubrzycki, 1964). With reference to Italian immigrants in Brisbane, Vasta (1975) concludes that parental assimilation bears directly upon the personal and social adjustment of the children. Using the Tennessee Self-Concept scale, Vasta identified a tendency for improved adjustment with greater parental assimilation. Unassimilated parents on the other hand ran the risk of alienating their children through insistence upon the exclusive use of Italian within the home and adherence to authoritarian child rearing methods. A somewhat similar situation was uncovered by Salagaras et al., (1972, 1974) regarding the assimilation of Greek immigrants in Adelaide. Children were generally more assimilated than parents, husbands more than wives and boys more than girls. The researchers devised a method for quantifying culture based tension using the discrepancy between parent-child responses to a series of multiple choice type questions. Within a sample composed of 17 males and 25 females, boy-girl relationships, nationality of friends and ethnic group identification were associated with the highest tension levels. An interesting discovery was the compliance by many subjects, especially

females, to parental demands despite their own reluctance to conform. The overall incidence of tension remained low, a situation which the authors felt resulted from an unwillingness on behalf of subjects to disclose such personal information. The findings outlined immediately above should be interpreted with caution due to the complete absence of control group data.

Unwillingness to attend ethnic school and communication difficulties within the immigrant household provide other potential sources of conflict with parental authority. As progress is made through the Australian school grades, familiarity with English surpasses that of the immigrant language. Communication between the generations is reduced and misunderstandings prevail. This problem is particularly significant during adolescence and is exacerbated by divergent cultural ideals. Interviews conducted with 14 year old Australian-Greek females revealed hostility towards parents which was expressed in antisocial behaviour and truancy. Such behaviour was attributed to the fact that immigrant children lack knowledge of the fundamental values of the parental culture (Koutsounadis, 1979). Additional conflict may arise over the discrepancy inherent between immigrant and host value systems, e.g., the preservation of honour within the Greek family is paramount and therefore takes precedence over individual needs (Hall & Stylianou, 1980; Isaacs, 1974). It has also been observed that traits such as individual achievement, autonomy and independence, while valued by Anglo-Australians, were not encouraged by Greek immigrants (Marjoribanks, 1980). A general outline of the roles and expectations required of the Greek female is given in Figure 1.3. A popular discussion of problems facing first and second generation female immigrants

FIGURE 1.3 Significant developments at 4 different points in the life of the Greek female immigrant.

'I am _____'				
1. Age	12 years Born here	20 years 18 years in Australia	40 years 20 years in Australia	60 years 1 year in Australia
2. Sex	Female	Female	Female	Female
3. Nationality	Australian/ Greek	Greek/ Australian	Greek	Greek
4. Education	1st form: inner suburban school 6th grade: Greek school	Completed 4th form	Completed Grade 3	Completed 1st year primary school in Greece
5. Marital Status	Single	Married with 2 children	Married with 4 children	Widowed
6. Occupation	Student/ Mother's help	Housewife and mother	Housewife, mother and factory-worker	Grandmother
7. Ambitions	Love and marriage. Office job.	To own a house in Doncaster. To have more social life.	Raise children in a good Christian way. Finding respectable marriage partners for children. Becoming a grandmother.	To see grand- children married before she dies. To attend church regularly in order to gain salvation for my soul when I die.
8. Problems	Housebound. Not allowed to go to school camps. Not allowed to go out with boys. Not coping with lessons because of difficulties with English language. Being persecuted at school for being a "wog".	Trying to please mother- in-law. Isolation at home. Communication barrier with husband	Isolation. Culture barriers. Son doesn't want to be a doctor and goes out with Australian girl. Daughter wants to go out on her own. Suffer from tiredness and sickness. Searching for a sympathetic doctor.	Grandchildren don't speak Greek. Bewildered by different culture. Serve only as babysitter. Shocked by morals of new country.

appears in Cleo, October, 1980, pp.42-46, 49).

The evidence presented thus far has indicated the inevitability of mental conflict for the individual of the second immigrant generation. The reasoning is based upon the incompatibility of two distinct socio-cultural systems represented by the traditionally oriented immigrant on the one hand and the assimilated youngster on the other. Furthermore, it has been stated and affirmed by research that such a situation has serious repercussions upon adjustment. A confused sense of personal identity, i.e., the idea of who one is (Derbyshire, 1968; Greco, Vasta & Smith, 1977; Gobbo, 1975), restlessness (Young, 1929), personality disturbance (Radziowsky, 1963), rejection of immigrant parental figures (Buckland, 1971), rebellion and juvenile delinquency (Radziowsky, 1963; Zubrzycki, 1964), low academic achievement (Taylor, 1978; Wiseman, 1971), mental health problems (Giggs, 1977), are just a few of the problems which have been associated with the dual cultural experience.

Evidence emerging from later and better designed research projects challenged the culture conflict idea. Aellen & Lambert (1969), using a multitude of instruments examining attitude, personality and ethnic identification (the semantic differential technique being included in the design) failed to find evidence of personality disturbance, social alienation and anxiety amongst a group of adolescent males of mixed English and French descent in Canada. All subjects were able to integrate both nationalities into a unified ethnic identity, acquired the respective cultural values and expressed relatively unbiased attitudes towards the members of each group. Critics of this study have argued that because respondents contacted

each culture through significant others during primary socialization they may have felt greater obligation to reconcile any ensuing cultural differences. Other investigators have also denied the inevitability of cultural ambivalence. Its presence however seems consequent upon certain conditions. Such is the opinion of Segalowitz (1977) who anticipated conflict only under those circumstances where an alternate culture is acquired successively, through migration for example. This view was questioned when a group of English monolingual children became functionally bilingual and bicultural through a specially designed school curriculum and teaching procedure in the absence of adverse consequences (Lambert & Tucker, 1972). Furthermore, Bhatnager (1980) has produced evidence indicative of better adjustment amongst a sample of bilingual-bicultural Italian immigrant children in Canada than amongst similar groups of French or English monolinguals. In this instance each respondent's academic average, participation and achievement in sport and recreation, peer interaction, popularity and class room participation served as indices of adjustment.

Research with similar conclusions has its parallel in Australia. A study by Johnston (1972) using second generation immigrant adolescents of Polish, German and British descent found tension present within the home but not of the intensity required to produce cultural marginality and/or behavioural problems. Tension was at its peak where one or both parents opposed the assimilation of children. Causal factors varied according to the culture in question, hence the importance of isolating the various ethnic groups for study. Similarly the culture conflict hypothesis was not supported in a large scale study conducted

by Hills (1973) involving a comparison of British, Dutch, German, Italian and Greek adolescents with Anglo-Australian counterparts. Regarding issues of general social concern, the Anglo-Australian cultural group was identified as experiencing the greatest conflict with parental authority. However, in matters holding greater relevance to teenagers, e.g., driving a car, drinking alcohol, all adolescents regardless of cultural background generally disagreed with parental opinion. Consequently much of the tension discovered was attributed to the discontinuity between the generations rather than to conflicting cultural norms. If anything, it was concluded that Anglo-Australian adolescents conflict with parents to a greater extent than did those of the other cultural groups.

The present state of the literature can best be summarized by recognizing that the evidence linking cultural conflict, ethnic alienation and adolescents of the second immigrant generation is highly tenuous. There are many and varied reasons for the inconsistencies present in the data. Some of these may be attributed to the social environment encountered upon migration, the particular culture(s) in question, the social position accorded within the receiving community, the formation of ethnic enclaves and the effectiveness of socialization therein, individual predisposition and research methodology used. It is proposed here that the procedure by which cultural conflict is identified and subsequently examined constitutes the basic weakness of previous investigations. It is this problem to which the following chapter is addressed.

CHAPTER 2

METHODOLOGICAL CONSIDERATIONS

Data generated by the combined efforts of psychologists, sociologists, and other social scientists researching the consequences of international migration upon personal adjustment have been inconclusive. Earlier evidence has indicated that when subcultural values were at variance with the prevailing culture, personal and social maladjustment were unavoidable. It was generally assumed that such disorders intensified during adolescence, that marginal period following childhood yet preceding the attainment of full adult status. Later research however, has since questioned the validity of these generalizations.

The association between biculturalism and maladjustment may have resulted, in part, from a confusion with terminology. The term *culture conflict* has acquired many connotations in the literature dependent upon the meaning intended by previous research workers. For this reason Johnston (1968) found it essential to distinguish between *culture tension*, the experience of interpersonal conflict, and *culture conflict* referring to the intrapersonal. The former is considered typical to all immigrants, the second generation in particular, and occurs between the individual and others. It does not necessarily follow that cultural tension will develop into the mental strain believed to afflict the marginal individual. Any future reference made to such terms will be in accordance with that outlined here.

From the inception of the concept the marginal situation has been synonymous with the marginal type of personality. Characteristic traits include feelings of insecurity, ambivalence, self-consciousness

and chronic nervous strain. The necessity of distinguishing between the marginal *situation* and the marginal *personality* was pointed out by Kerckhoff and McCormick as early as the mid-fifties. The marginal individual who shares the experience of two or more socio-cultural worlds from birth with those others of similar biography is in fact a participating member of a culture, albeit marginal, with norms and behavioural expectations equivalent to those provided by a unitary culture. The individual in this case will not therefore experience the marginal situation in which he is "driven close to or beyond the boundaries of that order that determines his routine, everyday existence," (Berger, 1967, p.32). In this way an individual may occupy an ambiguous ethnic status yet show no sign of marginal personality traits (Goldberg, 1941). An investigation by Green (1947) found that while a majority of Polish-Americans were able to cope with the marginal situation induced through migration, the Greek-American sample on the other hand was at higher risk to marginal personality symptoms. Significant cultural discrepancies, the attraction held by the host society and the restricted participation accorded to ethnic minorities were among the causal factors identified. Similarly, Australian studies, e.g., Johnston (1965b) have indicated that marginal personalities result under those circumstances in which the immigrant wishing to integrate is denied the opportunity for doing so.

Working in a related field, Lambert (1977) has found cause to differentiate between two subtypes of bilingualism labelled accordingly as *subtractive* and *additive*. For our purposes this typology may be extended to include biculturalism and by doing so illustrate the fundamental distinction between the unidimensional and multi-dimensional

models of immigrant adjustment. Thus *subtractive biculturalism-bilingualism* would describe that individual who replaces the original language and cultural identity with another. Such was the underlying assumption of the traditional unidimensional conceptualization. Such a model does not accommodate for *additive biculturalism-bilingualism* in which a newly acquired language and culture supplement a pre-existing system. The bicultural individual of this latter type is described as integrated by the multi-dimensional model. Bhatnager (1980) has introduced a further *retractive* type, describing the individual who wishes to reject the cultural knowledge of the host society but refrains from doing so due to its dominant social position.

Individuals at great risk to the personal trauma associated with cultural marginality are those with insufficient knowledge of either immigrant or host society culture (Kovacs & Cropley, 1975; Seward, 1958). Bostock (1977) has suggested that an alternate ethnic identity is best achieved, not when the original ethnicity is eliminated through assimilation, but when that ethnicity is securely maintained. The work of Derbyshire (1968, 1969) using Mexican-American adolescents resident in Los Angeles lends support to this argument. The adjustment of individuals acceptant of their Mexican cultural heritage surpassed those who denied their ancestry. The multi-dimensional view of immigrant adjustment is well grounded in light of these findings.

The major purpose of the proposed research is to further the understanding of immigrant biculturalism. To this end issue is taken with the investigative procedures by which past information was obtained. The initial dilemma confronting the research worker

involved quantification of the phenomenon known as culture conflict. The identification of such conflict has proven to be somewhat problematic, and its measurement even more so. A commonly used technique involved the administration of identical scales to immigrant parents and their child(ren) and ascribing any discrepancy between the two sets of results, irrespective of direction, to the conflict of cultures. Use of this method was exemplified by Hills (1973) with a selection of second generation adolescents representing six ethnic groups in Australia. It will be recalled that while no evidence in support of cultural conflict was uncovered, tension was apparent between the generations of all nationalities, Anglo-Australian included. It is suggested here that this approach was limited with the broad ethnic cross-section involved. Culture was previously defined in this text as a system of norms and values essential to the regulation of life amongst other individuals which is *unique* (italics added) to each societal group. Consequently it is maintained that assessment of any tension and conflict ensuing from diverse value systems is best approached with the use of culturally relevant instruments. Referring once again to the aforementioned study, a standard series of scales were administered to the various ethnic groups examined. If indeed cultural conflict were present, the general nature of the measuring instruments precluded its identification. The proposition is therefore forwarded that while generational conflict was assessed, cultural factors were not appropriately accounted for. Moreover, culture dictates the expected behaviour of males and females. Southern Europeans in particular come to mind where the distinction between the sexes is constantly emphasized. The limited attention

given to the sex role differences constitutes another shortcoming of this study.

Other research designs lack the provision of a host society comparison group, e.g., Buckland, 1971; Salagaras et al., 1972, 1974. While cultural tension and conflict were examined by a series of questions specifically oriented towards Greek cultural values no comparative data were obtained. This work does however provide valuable insight into ethnic community life which may assist in the formulation of hypotheses for further research.

The same methodological weakness, i.e., absence of an equally matched control group, has disadvantaged Vasta's (1975) research of second generation Italian adolescents. A further problem lies with the reference made to the normative data accompanying the Tennessee scale of self-concept. Since the norms were based upon the American experience it is suggested that they were incorrectly generalized to an Italo-Australian sample.

The research design most commonly employed in the examination of immigrant biculturalism involved a comparison of dominant host and minority ethnic samples selected as far as was possible according to criteria defined by the investigator(s). Research was constrained by the unsubstantiated belief, reinforced by the unidimensional model, that biculturalism necessarily implied two discrepant ways of life which were incompatible. The bicultural individual was condemned to a life of eternal conflict until one cultural system was discarded. Pressure was always in the direction of the dominant social group and entailed losing all traces of 'foreignness'. While the evidence was convincing it has only recently been pointed out that

little consideration was ever given to the situation as it existed in the land of the immigrant's forefathers. Indeed, a somewhat different interpretation may be achieved from this perspective as was illustrated by Whitlock (1971) who found the culture of certain groups of non-English speaking migrants to Australia a major determinant of the suicide rate. In contrast, English-speaking immigrants tended to approximate the Anglo-Australian norm. The results were explained on the basis that knowledge of English is a facilitator of assimilation in all aspects of life, suicide included. Stated differently, the language barrier helps to preserve the immigrant's pre-existing cultural pattern. A greater awareness of cultural discrepancies may tentatively be suggested amongst the Australian progeny of immigrants with limited English skill. Whether this awareness will develop into the cultural strain of the kind referred to here cannot be discerned without reference to the family patterns prevalent in the country of origin. To the author's knowledge this has not been attempted.

The addition of a home country control group would facilitate the identification of any cultural variation introduced through post-migratory influences. Many writers have referred to the isolation of the immigrant community effected through time and distance, e.g., Kovacs & Cropley, 1975; Vasta, 1975. Behaviours and customs which have long disappeared from the homeland have often been observed amongst Greek families in Australia. The dowry or payment which is supplied by a woman to the man she weds, according to Cox (1975), for example, is on the verge of disappearance in urban Greece but is not an uncommon practice in Australia today. Koutsounadis (1979) has reasoned that very often Greek parents are unaware that cultural values

are changing in the country of origin. Parents may therefore be relating to a society which is both temporally and geographically remote from their current existence. A similar situation applies to Italian migrants (Braccitorsi, 1980).

An alternative interpretation is offered by Kunz (1968) according to whom past literature has underestimated the changeability of the original immigrant generation. Adult immigrants were generally assumed to be constrained by tradition, incapable of adaptation. Kunz takes the counterposition that immigrants do in fact make satisfactory adjustments as a result of secondary socialization of host society values. Thus ethnic minorities may evolve a life style unique to both home and host societies. The immigrant culture is not necessarily an exact replica of the pre-migration era. As the immigrant adjusts to a new society, some traditions of the past weaken and may eventually disappear while new traditions emerge. For example, it has been observed in Australia that birthdays supplement, and for a sizable number even replace, traditional Greek celebrations associated with the person's patron saint. Meanwhile social and technological developments ensure that change is also effective in the home country. Using the above illustration, birthday celebrations in Greece have become popular, though only amongst the young. Bearing this in mind immigrant characteristics do not always correspond to those found in the country of origin. Investigations concerning immigrants ideally should be followed with a similar study of their compatriots abroad.

One of the very few studies to acknowledge regional differences existing within a unitary culture was conducted by Bottomley (1979).

In this case an investigation of second generation Greek adults in Australia was preceded with several field trips to Greece. Through observational procedures and a series of discussions with Greeks in Greece, Canada and Australia, in addition to information revealed by documented sources, Bottomley formulated a detailed model of Greek culture by which to interpret her data. Furthermore, an attempt was made to isolate the factors influencing the retention, modification or loss of core cultural attributes after migration.

A discussion of immigrant welfare needs was presented by Walters *et al.*, (1977) in light of pre- and post-migratory factors. Regarding Greek immigrants in Australia it was concluded that Greek culture generally resembled that of the pre-migration era though several changes were evident. One of the most significant developments consequent upon migration was the role change experienced by adult females. In contrast to traditional expectations, Greek female immigrants were required to supplement the family income in order to relieve the financial difficulty resulting from migration.

Despite such efforts made towards increasing our understanding of migration the author could only locate one study in which the actual collection of data spanned two continents. Such was the work of Putniņš (1981) who investigated the ethnic identification of second generation Latvians in Australia and North America. It was not possible however to gain access to Latvian counterparts in Latvia.

Provision for a home country control group is a novel idea in the bicultural field of research. By definition biculturalism involves two cultural orientations which deserve equal representation in the plans of the study. This review has served to illustrate the inaccuracy of generalizations regarding immigrant youth produced in

the absence of effective control. To date, comparative data exist only between immigrant youth and host society counterparts. The situation abroad remains unclear. It is therefore proposed to approach the empirical collection of data from these three perspectives. Accordingly the adjustment of a representative group of bicultural adolescents is examined in light of evidence yielded by respective monocultural samples.

2.1 Research objectives

The review of previous research findings has indicated a necessity for systematic research into the relationship between immigrant biculturalism, emotional disturbance and the ensuing consequences upon self-esteem. The major objective of this survey is therefore to investigate the personal and social adjustment of a group of Australian born Greek immigrant adolescents. The evidence thus produced will be evaluated against two points of comparison, i.e., Anglo-Australian monocultural adolescents and Greek monocultural adolescents. The bicultural group data will also be considered in relation to paternal assimilation of host society values.

Ethnic group identification and its relationship to adjustment constitutes the second research objective.

2.2 Research hypotheses

Due to the exploratory nature of this work the research hypotheses are non-directional. The survey is concerned with the following questions.

2.2.1 *Cultural conflict*

- i. There will be a significant difference between cultural groups in intrapersonal conflict.

- ii. A significant difference will distinguish those bicultural subjects whose fathers' indicate low host society assimilation from those whose fathers' indicate greater assimilation.
- iii. Males and females will experience differential amounts of tension.

2.2.2 *Self-esteem*

- i. There will be a significant difference between cultural groups in the level of self-esteem indicated.
- ii. Level of self-esteem will differentiate bicultural subjects in low and high assimilation groups.
- iii. Self-esteem will also vary between the sexes.

2.2.3 *Ethnic identification*

Ethnic identification is an important consideration in the aetiology of culture conflict and the adjustment of the second immigrant generation.

CHAPTER 3

METHOD

The present study examined the relationship between biculturalism and personal adjustment. Greek-Australian adolescents, i.e., the Australian-born generation of Greek immigrant parents, were compared on a series of psychometric indices with Greek and Anglo-Australian counterparts. Thus, unlike much of the previous work in this area, this study includes monocultural representatives of each culture.

Difficulties encountered with the cross-cultural collection of data are well documented in the literature (Ervin & Bower, 1952; Hudson, Barakat & La Forge, 1959; Radvanyi, 1947). Methodological considerations, e.g., cultural and linguistic differences, sampling procedure, equivalence of test material, motivation and attitude towards the task, acquire greater significance under these circumstances. It was therefore felt advisable to test the efficacy of the selected rating instruments. A pilot study was conducted towards this end using a subsample of the Anglo-Australian and Greek-Australian population of Adelaide. The indices of adjustment, judged to be appropriate for use with this subject sample, are outlined first. The pilot study is followed with an account of the major investigation.

3.1 Psychometric instruments

The indices of personal adjustment, in order of presentation, were as follows:

3.1.1 Coopersmith Self-Esteem Inventory

The full length format of the Coopersmith Self-Esteem Inventory

(CSEI) was administered to all subjects as an indicator of attitude toward self (Coopersmith, 1967, pp.265-6). The scale consists of 58 short, descriptive, statements which can be grouped into the following five subscales, (i) peer (ii) school (iii) parent (iv) self (v) lie. Subjects were required to respond to each statement by checking one of two columns, "Like Me" or "Unlike Me", indicating the BEST description of self applicable MOST OF THE TIME. All subjects completed the scale within ten minutes.

Advantages of the scale, according to Coopersmith, lie in its potential for assessing distinct areas of esteem and in its applicability to a wide age span. The Scale is also regarded by its author as highly reliable. Since its formulation Coopersmith's inventory has been administered to a broad cross-section of the population, sampling individuals of diverse status rankings, subcultures and ethnic origins, e.g., Negro, Indian, Mexican, Puerto Rican.

Encouraging results with the CSEI have been obtained under Australian conditions. Ross (1974), in a factor analytic study using the subscales "peer", "parent" and "school" with Victorian 16 year olds, found the scale items contributed to global self-esteem in the expected direction. Furthermore, the relatively low product moment correlations calculated between scales were interpreted to indicate that each is sampling a distinct facet of the underlying construct labelled self-esteem. The respective constituent items were therefore concluded to form three "internally consistent" subscales. The investigations of Edgar & Powell (1974) and Watkins, Moore & Zakharov (1974) also evaluate the CSEI favourably. In both cases subjects'

ages ranged from 12 to 14 years inclusive. In the former study items comprising the entire scale were considered to sample the different aspects of self-esteem in the expected manner. The scale also exhibited a general cohesiveness, thus enabling quantification of overall self-esteem. Furthermore, test-retest reliability over a five month period was evaluated as stable. In general, the results reported by Watkins et al., (1974) verify the above. Moreover, predictive validity was demonstrated in the form of significant correlations ($p \leq .05, .01$) with indices of school achievement and self-acceptance. Both studies however question the validity and reliability of the lie scale, i.e., the assessment of extremely socialized response sets, with Australian subjects. It was concluded that the CSEI "with the exception of the lie scale ... is one of very few personality assessment procedures constructed on an American population which can meet its design criteria for an Australian adolescent group without recourse to extensive rewording of items." (Edgar et al., 1974, p.59). The scale was therefore considered suitable for the purposes of the present investigation.

Test booklets were scored by the researcher in accordance with the procedure outlined by Ross (1974). Items indicating high esteem checked in the "Like Me" column and items indicating low esteem checked in the "Unlike Me" column were allocated a value of +1. The overall level of self-esteem was attained by summing the total 50 items. Subscales were scored similarly. In view of the research findings reported above the lie scale was omitted.

3.1.2 Semantic differential

The semantic differential has been described as a "highly

generalizable technique of measurement which must be adapted to the requirement of each research problem to which it is applied. There are no standard concepts and scales used in a particular study depend upon the purposes of the research." (Osgood, Suci & Tannenbaum, 1957, p.76). Its inclusion here as a measurement technique is based on the previous work of Putniņš (1975, 1981) who successfully adapted the semantic differential to measure ethnic identification. Since this procedure yields an individual's ethnic allegiance, to be distinguished from nationality decreed by place of birth, it was considered relevant to the present research.

Essentially the semantic differential is a technique consisting of concept association and scaling. The typical task requires a subject to rate a series of concepts on a set of semantic scales in the form of bipolar adjectives. The order of concept and scale presentation has not been found to significantly influence responses made to subsequent items (Warr & Knapper, 1968).

Semantic space is multidimensional. An independent series of American studies using an assortment of male and female English speaking subjects of various ages, political affiliations and personality types have identified the three most common dimensions, in order of magnitude, as evaluation, potency and activity (Osgood et al., 1957). Furthermore, these dimensions have been reproduced using the method of triads (Rowan, cited by Osgood, 1969b) and with forced choice data (Osgood & Suci, 1969), thus increasing the confidence placed in the basic structure of human judgement (Osgood & Suci, 1969). Studies using translated test materials with individuals of diverse cultural backgrounds have extended the generality of semantic space

cross-culturally (Suci, 1969; Kumata & Schram, 1969). Similarly, and of greater significance here, Triandis & Osgood (1958) found considerable correspondence between the semantic structure of monolingual Greek and monolingual American college students. However, the validity of this study has been questioned. It has been argued that the cross-cultural similarity reported may in fact have arisen from the translation procedure. Nevertheless, the results of Osgood (1969a) using only intracultural means of test construction with six diverse cultural groups support the existence of a universal semantic structure. In this instance, while the research procedure was standard for all groups, the adjectives used to define the scales were determined by each respective culture.

The semantic differential has been evaluated as a reasonably objective, reliable and valid instrument (Osgood, 1969b). A reliability coefficient of 0.85 was obtained when subjects unwittingly repeated their judgement of 40 randomly selected items from a 1000 item length test. The semantic differential is also highly sensitive and will isolate nuances in meaning provided a real difference does exist between the subjective meaning of any two concepts (Osgood, 1969b).

Respondents were required to judge the meaning of five concepts contained within a single test booklet. Actual- and ideal- self-representations, obtained from the concepts "Myself" and "How I Would Like To Be", were compared with ratings of "An Australian", "A Greek In Australia" and "A Greek In Greece". Judgement occurred against 12 adjective scales selected on the basis of their relevance to the concepts. The three major dimensions of meaning were represented by the adjectives used. Scale polarity was randomly reversed in an

effort to reduce response set. Each adjective pair was separated by seven point scales following Osgood et al., (1957) who argue that these steps represent approximately equal units in the process of judgement. Scales of five and nine points respectively, while suitable for certain subject groups, have generally been reported to yield less reliable discriminations.

The semantic differential was administered to Anglo-Australian and Greek-Australian subjects in English by the investigator. Directions, outlining scale operation and attitude required by the task, were printed on the front cover of each test book. The instructions, a concept example and adjective scales appear in Appendix A. Instructions were illustrated using the concept "My Teacher" and the adjective scale defined by "fair" - "unfair". The qualifiers "slightly", "quite" and "extremely", in both directions from the scale midpoint, were used to illustrate the rating procedure. The sample concept and scale is given below. The 60-item test task took approximately ten minutes to complete.

FIGURE 3.1 Sample semantic differential concept and scale.

MY TEACHER

fair : _____ : _____ : _____ : _____ : _____ : _____ : _____ : unfair
 extremely quite slightly slightly quite extremely

3.1.3 Mooney Problem Check List - High School Form

An instrument was required which would indicate the type and extent of personal problems experienced by subjects regardless of cultural background. The Mooney Problem Check List (MPCL), which

covers a wide range of problems, was chosen for this task. The instrument is easily administered to groups within the restrictions imposed by school timetables. Although it was originally devised under American conditions with English-speaking subjects the contents were considered suitable for Australian high school students. The MPCL is in current use in Australian clinical settings. Furthermore, it was found suitable with a Greek-Australian sample aged between 11-22 years in a preliminary small scale study conducted by the researcher (5 males, 10 females). Participants expressed the opinion that the MPCL covered the main topics of concern to adolescents. When questioned about major problems (question 2) no individual referred to an area not previously identified by the instrument. All individuals were satisfied with the pre-existing categories and included culturally relevant information when applicable. It was thus decided to use the MPCL as a means of identifying cultural conflict.

The high school form of the MPCL details 330 difficulties. This comprehensive list is subdivided into 11 discrete categories of 30 items each. The topics covered are:

- | | | |
|-----|---|-------|
| 1. | Health and Physical Development | (HPD) |
| 2. | Finances, Living Conditions, and Employment | (FLE) |
| 3. | Social and Recreational Activities | (SRA) |
| 4. | Social-Psychological Relations | (SPR) |
| 5. | Personal-Psychological Relations | (PRR) |
| 6. | Courtship, Sex, and Marriage | (CSM) |
| 7. | Home and Family | (HF) |
| 8. | Morals and Religion | (MR) |
| 9. | Adjustment to School Work | (ASW) |
| 10. | The Future: Vocational and Educational | (FVE) |
| 11. | Curriculum and Teaching Procedure | (CTP) |

The check list is regarded as a highly reliable and valid instrument suitable for use with both individuals and groups (Mooney & Gordon, 1950; Stogdill & Denton, cited by Mooney & Gordon, 1950).

While the MPCL is self-administered the accompanying instructions were read aloud to the group before testing began. Anonymity was emphasized and subjects were encouraged to respond honestly. Subjects were also asked to complete question 2 requiring a brief, concise summary of their major problems. The test was administered within one 40-minute school lesson. The instrument yields a problem count within each sub-category and in total. Such counts were performed by grade level for each sex within each research group to ascertain differences, if any, in problem distribution and concentration.

This point marks the end of involvement for Anglo-Australian subjects. Up till now all subjects received identical test materials. With the aim of identifying possible cultural factors of significance, the monocultural Greek and bicultural Greek-Australian participants completed an additional questionnaire.

3.1.4 The Greek adolescent questionnaire

The Greek adolescent questionnaire, devised by the author, was specifically directed towards adolescents of Greek parentage living in Australia and in Greece respectively. Its general purpose was to provide sample background information and to define more clearly those circumstances under which cultural conflict and cultural tension might occur. The subjects themselves were considered to be the best and most reliable source of such information. An individual's perception of a situation was considered a major determiner of behaviour, consequently independent information from parents and the like was not sought.

The majority of questions were framed in multiple-choice format while the remainder required additional details. There were 30 questions in all covering 9 discrete subject areas:

1. Biographic information
2. Social acquaintances
3. Greek language skills
4. Boy-girl interaction
5. Participation in the Anglo-Australian community
6. Participation in the Greek community
7. Family life
8. Leisure time activities
9. School

The resultant details provided further information regarding the Greek and Greek-Australian adolescent samples and supplements the data obtained with the other psychometric tests. Response frequencies were tabulated for multiple-choice type questions (see Appendix B for the results of the major investigation) and the results are summarized in the discussion chapter.

Questionnaire construction followed the previous work of Salagaras & Humphris (1972) and Vasta (1975). Additional items from the researcher's personal experience were also included. The final form appears in Appendix C and is considered to provide a reasonably comprehensive summary of potential sources and areas of intrapersonal conflict and overt tension. The average respondent required 20 minutes in which to complete the questionnaire.

3.1.5 The Greek parental questionnaire

It was anticipated that conflict within the bicultural sample would vary with parental exposure to assimilative influences. The selection criteria used ensured that bicultural adolescents were already familiar with host society norms and practices. The parental generation,

on the other hand, were expected to vary considerably along this dimension. The Greek parental questionnaire was therefore administered to distinguish those experiencing the least amount of contact with the host community from those with greater contact. The scales were adapted from a similar set previously employed by Putniņš (1981) and found to be valid indices of conscious ethnic group identification and participation.

Greek and English versions of the questionnaire were distributed to the parents of the bicultural sample. The cover page contained a short letter of introduction to both the investigator and the proposed survey. Anonymity was assured and respondents were invited to contact the investigator should any problem arise. Data collection was completed with the return of this information.

The questionnaire comprised two sections. The former sought general background details while the latter determined participation within Anglo-Australian and Greek cultural communities respectively. Participation was ascertained through the use of two scales in accordance with the multi-dimensional theory outlined in the literature survey, i.e., assimilation by migrants of Anglo cultural values does not necessarily indicate alienation from the immigrant culture. Respondents indicated their spoken language ability, regular reading material, social contacts, conscious ethnic group allegiance and formal club membership for each cultural community. "Greekness" and "Australianization" were quantified separately by summing over the numerical values associated with each response. The entire questionnaire and scoring procedure appear in Appendix D. Low Scores signified limited participation and higher scores, greater participation. The cultural bonds linking

first generation Greek immigrants to the Greek ethnic community were found to be very strong indeed. Scores quantifying "Greekness" were moderate to high for all but three cases. These were eliminated for the sake of sample uniformity. In this way it was assured that the adolescent second generation sample had contacted Greek culture. Greater variation however was displayed towards the host community. Consequently, the parental sample was divided using only the "Australianization" scale. There was a close correspondence between responses of mothers and those of fathers. The latter score was used in preference to the former as the father is considered to be the head of the Greek family. Statistical analyses were thus performed distinguishing those bicultural subjects with 'anglicized' fathers from those with more 'traditional' fathers.

3.2 The bicultural survey - the pilot study

3.2.1 Subjects

The subjects for the pilot study were selected from students attending a secondary school known to contain a sizable Greek ethnic component. Two cultural groups were investigated, monocultural Anglo-Australian (n=35) and bicultural Greek-Australian adolescents (n=58). The former were the native born children of native born parents while the latter were the Australian born generation of two Greek immigrants.

Testing occurred during the latter weeks of the final school term. Sampling was restricted to grades 8, 9 and 10 of the state education system due to end of year examinations. Males and females aged from 12 to 16 participated in the survey.

The Congalton Scale of Occupational Status in Australia (1969) was used to assess the socio-economic position of each family. Status was determined by the rank, ranging from one indicative of high status to seven of low, assigned to the occupation of the main wage earner. In general, the family status of respondents was categorized amongst the lower ranks of social prestige. However, research groups at the grade 10 level were found to be significantly different ($p < .05$) by a nondirectional t-test on this variable. Socio-economic status was consequently introduced as a covariate in the statistical analyses. A complete description of the research groups by controlling variables, i.e., age, grade and socio-economic rank appears in Tables 3.1, 3.2, and 3.3.

TABLE 3.1 Matching variables - Grade 8 pilot data.

	Monocultural Australian (9 males, 6 females)	Bicultural Greek-Australian (8 males, 9 females)
Age (years:months)	$\bar{X} = 12:11$ SD = 0.57	$\bar{X} = 12:10$ SD = 0.50
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 5.20$ SD = 1.11	$\bar{X} = 5.59$ SD = 1.28

TABLE 3.2 Matching variables - Grade 9 pilot data.

	Monocultural Australian (5 males, 7 females)	Bicultural Greek-Australian (12 males, 11 females)
Age (years:months)	$\bar{X} = 14:1$ SD = 0.45	$\bar{X} = 14:0$ SD = 0.44
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.83$ SD = 1.42	$\bar{X} = 5.52$ SD = 1.25

TABLE 3.3 Matching variables- Grade 10 pilot data.

	Monocultural Australian (3 males, 5 females)	Bicultural Greek-Australian (6 males, 12 females)
Age (years:months)	$\bar{X} = 14:11$ SD = 0.33	$\bar{X} = 14:10$ SD = 0.50
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 3.38$ SD = 1.99	$\bar{X} = 5.22$ SD = 1.36

3.2.2 Procedure

The survey was introduced as an investigation of the general beliefs and opinions held by teenagers. The psychological nature of the research and the comparisons to be made between Anglo- and Greek-Australians were not disclosed as this may have adversely affected task performance.

Subjects were seen in groups within classrooms during school hours. Large, individually numbered envelopes containing the relevant test material were distributed. Numbers replaced the use of names as a means of subject identification, thus ensuring anonymity. Subjects were informed that each task was not an examination-type test and there were no right or wrong answers. Personal opinions were sought and collaboration with others was discouraged.

Participants provided personal information concerning age, sex, current educational grade and parental occupations during an initial meeting (Appendix E contains the personal information sheet which was distributed to all respondents). The CSEI and the semantic differential were also completed at this meeting. The MPCL and the

Greek adolescent questionnaire were administered at later dates. Additional testing sessions were arranged for 14 absentees.

3.2.3 Summary of the results of the pilot study

3.2.3.1 Mooney Problem Check List - High School Form

Analyses of variance and planned comparison procedures applied to responses given to the MPCL by the youngest age group, i.e., grade eight, revealed significant sex differences. Female participants marked a greater number of problem areas than males overall ($p < 0.05$) and on the subscales labelled Health and Physical Development ($p < 0.005$), Social and Recreational Activities ($p < 0.05$), Courtship, Sex, and Marriage ($p < 0.05$), Social-Psychological Relations ($p < 0.005$), Personal-Psychological Relations ($p < 0.01$), Morals and Religion ($p < 0.05$), Home and Family ($p < 0.01$) and the Future: Vocational and Educational ($p < 0.05$). Bicultural females were associated with higher problem means in most cases. The only significant ethnic group effect occurred on Curriculum and Teaching Procedure ($p < 0.05$) where bicultural subjects indicated greater personal difficulty than their monocultural school peers. The effect exerted by ethnic group membership became increasingly significant in the upper grades. During the second high school year Anglo-Australian subjects experienced greater difficulties on the following: Health and Physical Development ($p < 0.01$), Courtship, Sex, and Marriage, ($p < 0.05$), Social- ($p < 0.05$) and Personal- ($p < 0.001$) Psychological Relations, Home and Family ($p < 0.05$), Adjustment to School Work ($p < 0.01$) and Curriculum and Teaching Procedure ($p < 0.001$). The general overall level of problems encountered at

this developmental stage was also high ($p < 0.01$) when comparison was made with Greek-Australian grade mates. In addition, a significant sex difference was noted at this stage upon Social-Psychological Relations. In this instance females faced more problems than males ($p < 0.05$). Culture conflict, as it was defined here, only became apparent within the bicultural group at year ten. Problems faced by bicultural group members outnumbered those of monoculturals on total MPCL score ($p < 0.01$), Health and Physical Development ($p < 0.01$), Social and Recreational Activities ($p < 0.05$), Courship, Sex, and Marriage ($p < 0.05$), Social-Psychological Relations ($p < 0.01$), Personal-Psychological Relations ($p < 0.05$), Morals and Religion ($p < 0.005$), Home and Family ($p < 0.05$) and Adjustment to School Work ($p < 0.05$). At this stage bicultural subjects could also be distinguished on the basis of paternal responses to the Australianization scale. The greatest number of problems and thus the greatest difficulty were experienced by those whose parents maintained minimal contact with the Anglo-Australian host community. An unanticipated finding was that males scored greater personal problems than females regarding Social-Psychological Relations ($p < 0.01$), Morals and Religion ($p < 0.005$), Adjustment to School Work ($p < 0.01$), Curriculum and Teaching Procedure ($p < 0.01$) and total score ($p < 0.05$). Furthermore, on those seven occasions where the interaction between ethnic group membership and sex attained significance, the greatest problems were encountered by those males characterized by low paternal assimilation. Results of analyses of variance of MPCL data appear in Appendix G.

3.2.3.2 Coopersmith Self-Esteem Inventory

Very few differences were found regarding self-esteem using univariate analyses of variance. The differences which did arise however generally confirmed the MPCL results. Thus the greater number of problems faced by females in grade eight corresponded with lower global esteem ($p < 0.05$) and lower personal-self-esteem ($p < 0.001$). The bicultural group as a whole at this grade level also indicated lower esteem than Anglo monoculturals regarding relationship with parents. Clearly interpretable ethnic group differences in self-esteem were not found in the remaining grade levels (Appendix H). It was therefore concluded, with the exception of that above, that Greek- and Anglo-Australian adolescents share favourable self-evaluations. This finding is supported by the responses made to the Greek adolescent questionnaire. On the whole, Greek-Australian subjects were content with both their school and home environments. No individual appeared to be without friends and many befriended large numbers (i.e., greater than ten) of Greeks and Australians. Throughout the years investigated only three subjects (or 3 per cent) reported some awareness of the discrepancy between Greek and Anglo-Australian life styles. Furthermore, confusion arising between the respective cultural norms and associated life styles was minimal, afflicting 9 per cent of the entire bicultural sample.

Intuitively however, it was felt that cultural heritage does affect self-image. Information yielded by the adolescent questionnaire did suggest that parents feature prominently in the life of all respondents, e.g., social life, education, language, future aspirations.

The sample investigated may have been too small to reliably evaluate the influence of culture. Furthermore, in view of Australia's immigration history, it was possible that extraneous cultural influences may have been included in the selection of the Anglo-Australian group. The selection procedure was therefore changed to sample from the third Australian born generation in the major study.

3.2.3.3 Semantic differential

Research groups could be distinguished on the basis of ethnic identification as measured by the concepts and scales comprising the semantic differential. Anglo-Australian subjects tended to view the concepts labelled "Myself", "How I would like to be" and "An Australian" as similar. Greek people living in Australia were considered to resemble those in Greece and both exerted limited, if any, influence upon the ethnic identification of Anglo monoculturals. Bicultural participants, i.e., low and high assimilation groups, on the other hand, expressed close psychological identification in actual and ideal self-images with Greek people in general. The evidence indicates that in the minds of these subjects Greeks in Australia closely resembled Greeks in Greece. Furthermore, the average Australian was considered as being totally different. The adolescent questionnaire confirms this active, Greek, ethnic component of self-concept. The trends outlined here were similar throughout the three grades investigated. Consequently the results using combined year data, i.e., grades eight, nine, ten, are reported in Appendix I.

In light of the above information the major study was designed to include the five secondary school grades. A cross-section of Anglo-Australian and Greek-Australian students were selected from years eight through twelve of the state education system. The distinction between low and high assimilation Greek-Australian groups was retained. However, it could not be stated conclusively that the intrapersonal conflict experienced by Greek-Australian tenth graders was due to conflicting cultural norms with the current research design. An additional group comprising monocultural adolescents born and raised in Greece was introduced to resolve this dilemma.

3.3 The bicultural survey - The major study

3.3.1 Subjects

Two hundred and eighty two secondary school students (140 male and 142 female), aged from 11 to 18, took part in the major study. Subjects were allocated to the following research groups on the basis of cultural criteria.

1. Monocultural Anglo-Australian (n=64). The Australian born adolescents of native born parents and grandparents. The initial minimum requirement of at least third generation Australian was relaxed to include those nine individuals with one British grandparent.
2. Monocultural Greek (n=105). Greek born adolescents attending secondary school in Athens at the time of the study.
3. Bicultural Greek-Australian (n=113). The Australian born adolescents of two Greek immigrant parents. Alternate ethnicities are fostered when both parents are of the same foreign nationality and frequent use is made of the associated language (Coats, 1975).

Bicultural subjects were also bilingual, fluent in both Greek and English.

In selecting a representative sample of individuals for study, subjects of similar age, sex, ethclass and family cohesiveness were sought.

1. Age

Students were selected from each grade level of the South Australian education system. The mean age in years and months for grades eight through twelve were 12:7, 13:8, 14:6, 15:9, 16:10 respectively.

As a result of administrative difficulties the monocultural Greek sample consisted of only those students enrolled in the middle grades of secondary school. Data were collected on behalf of the author, from the grades corresponding to ten and eleven of the South Australian education system. An average age of 15 years 1 month was calculated for the former, and 16 years 5 months for the latter. One way analyses of variance revealed significant age differences between ethnic groups at the levels of grade ten ($p=0.00$) and eleven ($p<0.01$). Consequently age became a covariate in order to remove extreme variation from the dependent variables.

2. Sex

The bicultural group was matched as closely as was possible to an Anglo-Australian group with comparable numbers of males and females. Monocultural Greek adolescents provided additional comparative data for grades ten and eleven. Behaviours deemed appropriate for males and females vary both within and between cultures, hence the investigation of both sexes.

3. Ethclass

Data from two Australian ethclasses (i.e. those social areas formed by the intersection of status and ethnic characteristics), Anglo-Australian working class and Greek working class, were collected. Congalton's (1969) seven-point categorization of the status of occupations in Australia was consulted to determine each family's position in this social hierarchy. Socio-economic rank was ascertained from the occupation of the main wage earner. Although a large proportion of subjects occupied the lower socio-economic ranks, one way analyses of variance revealed significant group differences, with the exception of grade nine subjects, on this variable (grades 8, 12, $p < .05$, grades 10, 11, $p = .00$). Socio-economic status as indicated by Congalton's scale became the second covariate. Despite these differences it is emphasized that subjects were selected from similar types of school, i.e., multi-ethnic. The socio-economic equality of the Greek monocultural sample also seemed doubtful. From those 20 cases in which information regarding parental education and occupations was given, the available data was suggestive of high status. Education, professional employment and status are generally associated in western society. On the basis of this it was decided to use Congalton's status classification with that limited data supplied from Greece. In so doing a mean score of 3.55 was substituted for the value of socio-economic status for this group. The middle- to upper-middle class status of the monocultural Greek sample was confirmed through personal communication and thus provided additional justification for this procedure.

4. Family Cohesiveness

Subjects were selected from intact families, i.e., families in which both mother and father were present in the one household.

Adverse consequences from family disruption were thereby minimized.

Subject characteristics are summarized throughout Tables 3.4 to 3.8.

TABLE 3.4 Grade 8 matching procedure - the major study.

	I Monocultural Anglo-Australian (7 males, 7 females)	II Bicultural Greek-Australian (10 males, 14 females)	F	Sig. of F
Age (years:months)	$\bar{X} = 12:5$ SD = 0.51	$\bar{X} = 12:8$ SD = 0.70	1.22	N.S.
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.71$ SD = 1.14	$\bar{X} = 5.71$ SD = 1.12	6.87	p<.05

TABLE 3.5 Grade 9 matching procedure - the major study.

	I Monocultural Anglo-Australian (8 males, 6 females)	II Bicultural Greek-Australian (11 males, 12 females)	F	Sig. of F
Age (years:months)	$\bar{X} = 13:7$ SD = 0.49	$\bar{X} = 13:8$ SD = 0.58	0.23	N.S.
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.93$ SD = 1.07	$\bar{X} = 5.65$ SD = 1.19	3.46	N.S.

TABLE 3.6 Grade 10 matching procedure - the major study.

	I Monocultural Anglo- Australian (7 males, 4 females)	II Monocultural Greek (45 males, 38 females)	III Bicultural Greek- Australian (10 males, 12 females)	F	Sig. of F
Age (years:months)	$\bar{X} = 14:4$ SD = 0.50	$\bar{X} = 15:1$ SD = 0.50	$\bar{X} = 14:7$ SD = 0.50	15.46	p = .00
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.45$ SD = 1.13	$\bar{X} = 3.55^*$ SD = 0.0	$\bar{X} = 5.95$ SD = 1.00	171.35	p = .00

* Mean status value based on data from 20 cases.

TABLE 3.7 Grade 11 matching procedure - the major study.

	I Monocultural Anglo- Australian (7 males, 4 females)	II Monocultural Greek (10 males, 12 females)	III Bicultural Greek- Australian (9 males, 10 females)	F	Sig. of F
Age (years:months)	$\bar{X} = 15:10$ SD = 0.40	$\bar{X} = 16:5$ SD = 0.57	$\bar{X} = 15:8$ SD = 0.60	10.91	p < .01
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.64$ SD = 1.21	$\bar{X} = 3.55^*$ SD = 0.0	$\bar{X} = 5.79$ SD = 1.03	37.18	p = .00

* Mean status value based on data from 20 cases.

TABLE 3.8 Grade 12 matching procedure - the major study.

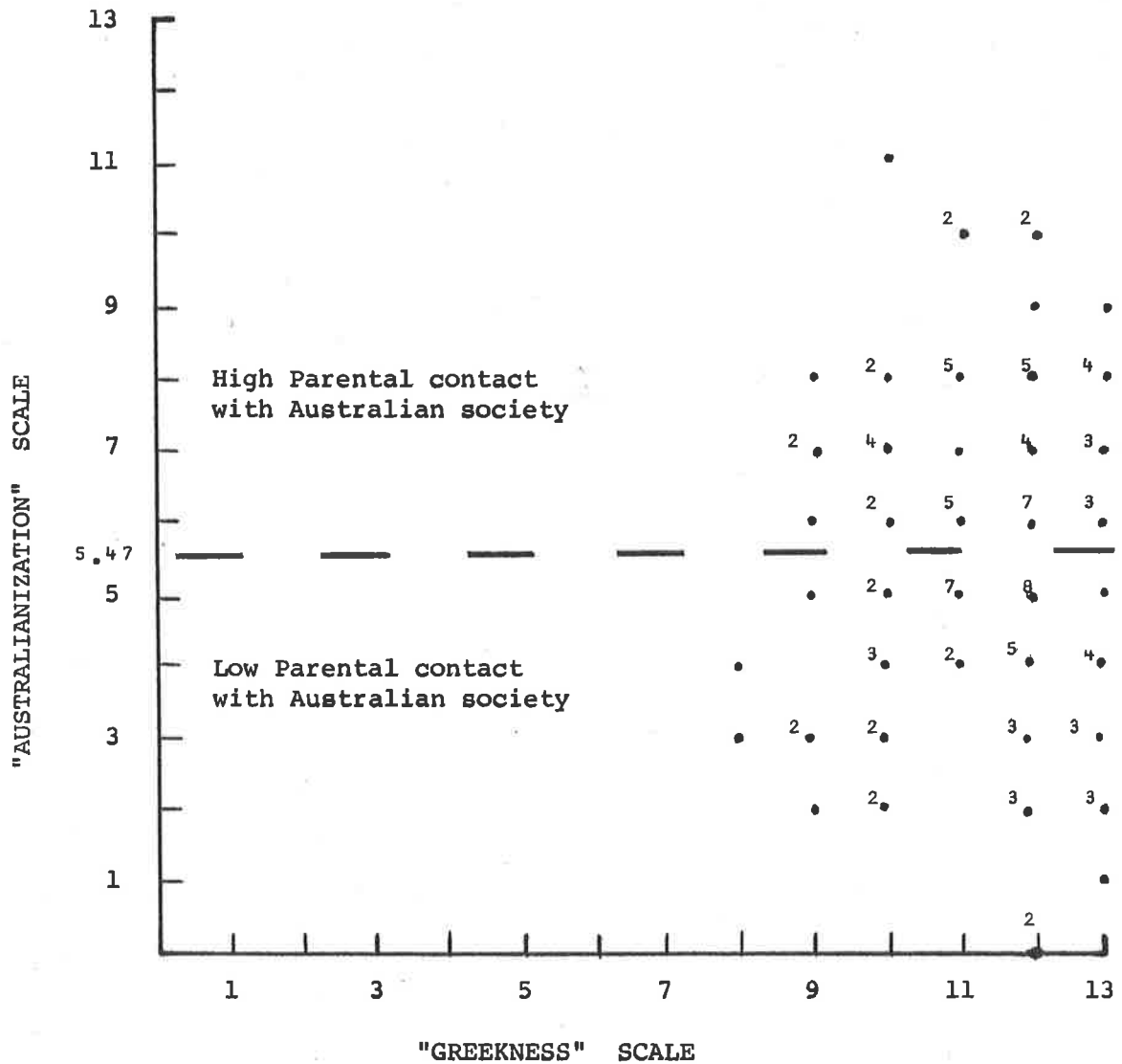
	I Monocultural Anglo-Australian (6 males, 8 females)	II Bicultural Greek-Australian (10 males, 15 females)	F	Sig. of F
Age (years:months)	$\bar{X} = 16:10$ SD = 0.53	$\bar{X} = 16:9$ SD = 0.61	0.16	N.S.
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 4.79$ SD = 1.42	$\bar{X} = 5.72$ SD = 1.34	4.18	p < .05

3.3.2 First generation Greek immigrants

The parents of bicultural adolescents, i.e., the migrant generation, came to Australia from rural or semi rural areas of Greece. The overall level of academic achievement was low with approximately half of the sample terminating their education at primary school. In general, females completed fewer years of formal education than did males, and few, if any, attempts were made to obtain further qualifications, e.g., English language instruction etc., while in Australia. Hence there was a concentration amongst "blue collar" ranks of the job market. The parental sample have been resident in Australia for a minimum period of ten years. This was considered sufficient time in which to overcome the initial adjustment required to a foreign country. Relatively permanent adjustments, rather than initial contact reactions, were sought. Paternal adjustment provided the basis with which the bicultural sample was divided.

The immigrant generation displayed great variation regarding the amount of contact with Australian society as measured by the Australianization scale. Scores ranged from 0/13, i.e., negligible host group contact, to 11/13, i.e., full participation and acceptance of Australian cultural norms. Less variation was found in the responses given to the scale assessing Greek cultural involvement. The parental sample essentially retained their Greek cultural identity. This situation is depicted in Figure 3.2. In light of such evidence, paternal responses to the Australianization scale were used to divide the bicultural sample. The mean score of 5.47 provided the basis of the subdivision, where scores of five or less

FIGURE 3.2 Parental responses to 'Greekness' and 'Australianization' scales.



were interpreted as low host society involvement while six or higher indicated greater contact. Tables 3.9 to 3.13 compare the low and high-assimilation Greek-Australian groups on the matching criteria, i.e., age, socio-economic status.

TABLE 3.9 Comparison of Grade 8 bicultural subjects with low and high assimilated parents on matching variables.

	Low assimilation group (4 male, 9 female)	High assimilation group (6 male, 5 female)
Age (years:months)	$\bar{X} = 12:8$ SD = 0.77	$\bar{X} = 12:9$ SD = 0.65
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 5.69$ SD = 1.11	$\bar{X} = 5.73$ SD = 1.19

TABLE 3.10 Comparison of Grade 9 bicultural subjects with low and high assimilated parents on matching variables.

	Low assimilation group (4 male, 8 female)	High assimilation group (7 male, 4 female)
Age (years:months)	$\bar{X} = 13:9$ SD = 0.62	$\bar{X} = 13:8$ SD = 0.56
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 5.75$ SD = 1.22	$\bar{X} = 5.55$ SD = 1.21

TABLE 3.11 Comparison of Grade 10 bicultural subjects with low and high assimilated parents on matching variables

	Low assimilation group (5 male, 5 female)	High assimilation group (5 male, 7 female)
Age (years:months)	$\bar{X} = 14:9$ SD = 0.48	$\bar{X} = 14:6$ SD = 0.52
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 6.40$ SD = 0.69	$\bar{X} = 5.58$ SD = 1.08

TABLE 3.12 Comparison of Grade 11 bicultural subjects with low and high assimilated parents on matching variables.

	Low assimilation group (6 male, 4 female)	High assimilation group (3 male, 6 female)
Age (years:months)	$\bar{X} = 15:8$ SD = 0.48	$\bar{X} = 15:7$ SD = 0.73
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 5.80$ SD = 1.03	$\bar{X} = 5.78$ SD = 1.09

TABLE 3.13 Comparison of Grade 12 bicultural subjects with low and high assimilated parents on variables used in the matching procedure.

	Low assimilation group (5 male, 7 female)	High assimilation group (5 male, 8 female)
Age (years:months)	$\bar{X} = 16:9$ SD = 0.59	$\bar{X} = 16:10$ SD = 0.65
Socio-economic status (i.e. Congalton scale)	$\bar{X} = 5.83$ SD = 1.47	$\bar{X} = 5.62$ SD = 1.26

3.3.3 Procedure

Administrative differences between schools resulted in slight variation in the manner of subject selection and testing procedure. The methodological details are presented separately for each school.

School A (n=78)

The initial selection of subjects began with a survey of the school enrolment lists for Greek and Anglo-Australian surnames. Forty-four students from each high school grade, i.e., 8, 9, 10, 11, 12 were contacted. Equal numbers of males and females within each grade were assigned to either the monocultural Anglo-Australian (n=22) or bicultural Australian born Greek sample (n=22).

The investigation was referred to as the "Teenage Survey" and was introduced to subjects as an experimental investigation of person perception. Subjects were informed that the investigator's main concern was in the manner with which they perceived themselves and their surrounding environment. Four hours of school time during second term were reserved for the survey. Grades eight and nine combined for the morning session of two hours while the remaining grade levels were seen during an equivalent period immediately following lunch. Testing took place in the school hall under examination conditions. In addition to the investigator, four school staff helped

with the supervision of students. Each subject was seated at an individual desk and received the test material within a distinctive yellow envelope. All materials were marked with code numbers which replaced the use of names as a means of student identification. The particular code used here identified each subject by grade and seating order. Thus the code number '803' was assigned to the third respondent from year eight.

Subjects were required to complete an information sheet (Appendix E) before actual testing began. The order of task completion was indicated to students by the alphabetic letters A, B, C, D marking the top left hand corner of each questionnaire. The instructions relating to each new task were explained by the researcher to the group as a whole. Questionnaires marked A through C were standard across research groups. However, Greek-Australian subjects had the additional task of questionnaire 'D', referred to as the "Multicultural" section of the survey, and were also responsible for returning the questionnaire given to their parents.

The subject population was considerably reduced because individuals from single parent households and a variety of ethclasses were unintentionally sampled. Sample size was reduced by a further 46 individuals due to absenteeism, incomplete information and noncompliance with task instructions. Additional subjects therefore were sought elsewhere.

School B (n=99)

The initial selection of subjects proceeded in the manner described above with the added requirement of parental approval. Letters of consent were therefore sent home to parents of possible subjects explaining the research objectives and seeking permission

for their child's participation. A Greek translation accompanied those letters distributed to the parents of bicultural adolescents (Appendix F). Parental consent was not given for seven individuals.

Years eight through eleven were seen during lesson time of the final school term. Three testing sessions for each grade were arranged. A student information sheet, the CSEI, and the semantic differential were completed during the first session. The MPCL was administered in the second session and the adolescent questionnaire, applicable only to Greek-Australian students, occupied the final session. As a result of final year examinations, grade 12 students devoted their non-contact time towards the survey.

School C (n=105)

An additional control group consisting of adolescents who were Greek born and raised, was included in the design of the major study. Its purpose was to provide a further comparison with the Australian born Greek sample. Previous work in this area has presented only one side of the bicultural story, i.e., the differences between host and immigrant groups, while the situation facing those remaining in the home country has largely been ignored. Although such research has highlighted many important aspects of immigrant community life, conclusions concerning the effect of immigrant biculturalism upon personal adjustment remain tentative.

The Greek monocultural sample was secured with the assistance of several secondary school teachers employed in Greece. Considerable time and effort was given to the task of translating the psychometric instruments for use with this subject population. The translation into Greek was done by a professional interpreter and translator. The

translated questionnaires were examined further by the investigator and an independent observer whose native language and culture was Greek. The Greek forms were considered equivalent in meaning to the original instruments and it was concluded that a sufficient basis was established for cross-cultural comparability. Two hundred and sixty translated test batteries, five test samples and detailed instructions ensuring comparable testing conditions were mailed during April, 1981. Due to unforeseen mail delays because of major postal strikes, testing was postponed until late September, the opening term of the Greek academic year. A copy of the test material used is presented in Appendix J.

The test material was distributed to two secondary schools located in Athens. Subjects completed the research tasks in the order specified for the Greek-Australian sample with the exclusion of the parental questionnaire. The latter was irrelevant to the population being surveyed. The Greek alphabetical characters A, B, Γ, Δ, marked the sequence of test presentation. Participation was anonymous and occurred during school hours. The code system in previous use was employed as a means of subject identification. One hundred and five usable replies were received in October, 1981.

CHAPTER 4

RESULTS

The presentation of results will follow the arguments summarized by the research hypotheses. Accordingly, relevant information will appear under the following headings:

1. Biculturalism and Culture Conflict
2. Biculturalism and Self-Esteem
3. Ethnic Identification.

Data analyses within each subsection will begin with the lowest grade, i.e., grade eight, and progress to the highest, i.e., grade twelve. Each subsection concludes with a summary of all relevant research findings.

4.1 Biculturalism and culture conflict

The presence or absence of culture conflict, i.e., the psychological conflict resulting from discrepant cultural norms, was assessed by the Mooney Problem Check List - Form H (MPCL) which was administered to all research groups. Responses were tabulated over each individual subscale and in total. High scores were indicative of personal difficulty.

Group differences were assessed with the F-test of analysis of variance. Univariate analysis of variance operates under the assumptions of normal distribution and common variance. The evidence, theoretical and empirical, does however suggest that the F-test is extremely robust and insensitive to heterogeneity of variance and nonnormality (Lindquist, 1953; Winer, 1971).

Ethnic group membership and sex were the main factors used

throughout the statistical computations and chronological age and socio-economic status, i.e., Congalton's (1969) classification of the main wage earner, were introduced as covariates. The results were considered significant if the probability associated with F was less than or equal to the 0.05 or 0.01 confidence levels.

Different cell frequencies rendered the classical experimental analysis of variance design inappropriate for use with the data here. Analyses therefore were performed using the least squares regression procedure referred to as "step-down analysis" by Overall & Klett (1972). As with the classical design, each effect is assessed separately but in hierarchical order; factor main effects are adjusted only for those main effects already assessed, and similarly, covariate effects are adjusted only for those covariates already assessed.

Data analyses for grades eight, nine and twelve were confined to a consideration of three subject groups, monocultural Anglo-Australian, Greek-Australian of low paternal assimilation and Greek-Australian of high paternal assimilation. Greek monocultural adolescents were incorporated into the research design in grades ten and eleven only.

4.1.1 Grade eight

Anglo-Australian eighth graders obtained higher mean scores than Greek-Australian school peers on all MPCL scales. With the exception of Social-Psychological Relations, Personal-Psychological Relations and Curriculum and Teaching Procedure these differences were significant with analyses of variance (Table 4.1). However, ethnic group comparisons on the former two subscales were found significant using planned orthogonal contrasts. In both instances a difference was identified between the Anglo-Australian and the entire

TABLE 4.1 Means, standard deviations and values of F for MPCL scale comparisons between eighth grade Anglo- and Greek-Australian adolescents.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=13)		Bicultural -HIGH paternal assimilation (n=11)		Ethnic group F (2,30)	Sex F (1,30)	Inter-action F (2,30)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
MPCL total score	M	59.00	63.79	21.75	48.11	40.17	34.60	4.47*	1.70	0.99
	F	91.29	44.27	13.50	33.13	25.58	26.62			
Health & Physical Development	M	5.00	3.83	2.00	0.82	3.17	1.72	4.81*	0.15	0.16
	F	5.86	2.34	3.89	2.93	2.80	1.30			
Finances, Living Conditions, & Employment	M	5.43	6.19	1.00	1.41	4.00	3.85	4.36*	0.46	1.43
	F	7.14	3.89	3.67	2.74	2.20	2.59			
Social & Recreational Activities	M	6.14	6.82	1.75	2.36	3.67	2.58	3.49*	0.44	0.71
	F	8.43	4.96	4.00	3.74	2.40	3.05			
Courtship, Sex, & Marriage	M	4.71	3.77	1.50	2.38	3.00	2.97	4.08*	0.89	1.49
	F	7.71	3.35	3.56	4.28	1.40	2.07			
Social-Psychological Relations	M	6.14	7.63	1.00	1.41	2.50	2.51	2.93	3.20	0.17
	F	9.71	7.36	5.22	4.21	4.00	5.43			
Personal-Psychological Relations	M	5.00	6.32	1.50	1.00	4.17	2.48	2.10	3.58	0.62
	F	9.57	6.05	5.22	3.96	5.00	3.54			
Morals & Religion	M	5.29	6.68	1.50	1.00	4.00	3.22	3.85*	1.62	0.87
	F	8.86	5.61	4.00	3.08	3.40	3.65			
Home & Family	M	4.14	4.45	1.50	1.91	2.17	2.32	3.75*	6.23*	0.68
	F	9.43	6.24	3.78	4.38	3.40	2.07			
The Future: Vocational & Educational	M	4.57	7.35	0.50	1.00	2.67	2.16	3.44*	1.01	0.40
	F	6.86	6.67	2.78	2.73	3.00	3.32			
Adjustment to School Work	M	6.29	6.78	2.25	0.96	3.33	2.25	5.85**	2.55	1.26
	F	8.86	4.06	6.11	4.70	4.20	3.56			
Curriculum & Teaching Procedure	M	6.28	7.63	7.25	7.41	7.50	6.92	0.54	0.29	1.04
	F	8.85	8.91	5.89	4.26	2.80	3.03			

* p < .05

** p < .01

Greek-Australian sample at the 0.05 level of confidence.

Bicultural group performance was not significantly influenced by degree of paternal assimilation.

The only significant sex difference was observed on Home and Family ($p < .05$). Females responded to significantly more problem items than did males.

The ethnic group by sex interaction effect did not appear to influence performance at this particular grade.

4.1.2 Grade nine

Significant ethnic group differences were found by analyses of variance on Adjustment to School Work ($p < .05$) and Home and Family ($p < .05$), and by planned orthogonal comparisons on total MPCL score ($p < .05$), Finances, Living Conditions, and Employment ($p < .05$) and Morals and Religion ($p < .05$). By consulting Table 4.2 it can be seen that Greek-Australian adolescents obtained higher mean problem counts in these areas. Bicultural group performance was not significantly influenced by level of paternal assimilation.

Females outscored males on the subscales labelled Home and Family ($p < .05$) and Curriculum and Teaching Procedure ($p < .05$). The latter was indicated by way of planned comparison.

The interaction between ethnic group and sex achieved statistical significance on Social and Recreational Activities ($p < .05$) and a planned comparison of group means located this effect between the Anglo-Australian and the entire Greek-Australian sample ($p < .05$). Anglo-Australian males scored significantly more problem items than female counterparts when evaluated by the Student's t-test ($t=2.83$, $n=14$, $p=0.01$). No significant differences were found between the sexes within low and

TABLE 4.2 Mean, standard deviation and F scores for MPCL scale comparisons between Anglo- and Greek- Australian ninth graders.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=12)		Bicultural -HIGH paternal assimilation (n=11)		Ethnic group F (2,29)	Sex F (1,29)	Inter-action F (2,29)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
MPCL total Score	M	57.88	32.77	48.25	26.67	62.14	31.84	2.77	1.36	2.65
	F	35.83	38.30	98.75	26.08	84.00	62.87			
Health & Physical Development	M	5.38	3.81	3.75	2.06	3.57	3.10	1.91	0.69	2.12
	F	2.50	1.76	6.75	3.49	5.75	3.86			
Finances, Living Conditions, & Employment	M	4.38	3.38	4.50	3.51	7.00	4.32	3.09	0.00	1.48
	F	2.00	2.09	7.25	3.11	7.25	4.99			
Social & Recreational Activities	M	6.38	4.31	5.00	5.94	5.14	3.76	1.26	0.02	3.48*
	F	1.67	1.63	7.13	3.44	9.00	4.83			
Courtship, Sex, & Marriage	M	4.50	4.24	4.00	9.88	7.29	5.56	2.63	0.41	1.43
	F	2.50	4.18	1.41	5.82	6.25	7.93			
Social-Psychological Relations	M	7.13	8.25	5.50	6.86	4.23	3.55	0.78	0.29	1.33
	F	3.00	2.68	8.75	3.37	9.00	9.69			
Personal-Psychological Relations	M	4.50	3.30	3.75	3.20	5.00	3.11	1.93	2.66	2.25
	F	3.00	3.29	9.38	3.66	8.25	8.99			
Morals & Religion	M	4.38	3.02	4.00	1.63	5.57	3.21	2.68	0.47	1.49
	F	2.33	3.61	6.75	4.27	9.00	5.83			
Home & Family	M	2.50	3.02	2.25	2.63	5.71	2.75	3.28*	4.55*	2.97
	F	3.50	5.75	10.88	5.44	7.25	4.50			
The Future: Vocational & Educational	M	6.63	6.14	5.50	1.91	4.86	2.67	0.21	0.17	0.40
	F	3.33	3.67	6.00	5.42	4.75	5.68			
Adjustment to School Work	M	5.25	3.88	5.75	1.71	5.86	2.91	3.39*	0.97	1.57
	F	3.67	4.84	11.75	6.82	7.25	6.40			
Curriculum & Teaching Procedure	M	6.88	4.26	4.25	2.36	7.71	6.13	0.83	3.86	2.10
	F	8.33	10.05	14.25	2.76	10.25	5.25			

* $p \leq .05$

high assimilation groups respectively. These results are graphed in Figure 4.1 where it can be seen that bicultural subjects, female biculturals in particular, are associated with greater difficulties. Analyses by planned comparison also revealed significant interaction effects on Personal-Psychological Relations ($p < .05$) and on total score ($p < .05$). Once again Greek-Australian females marked more problems on these scales (Figures 4.2 and 4.3).

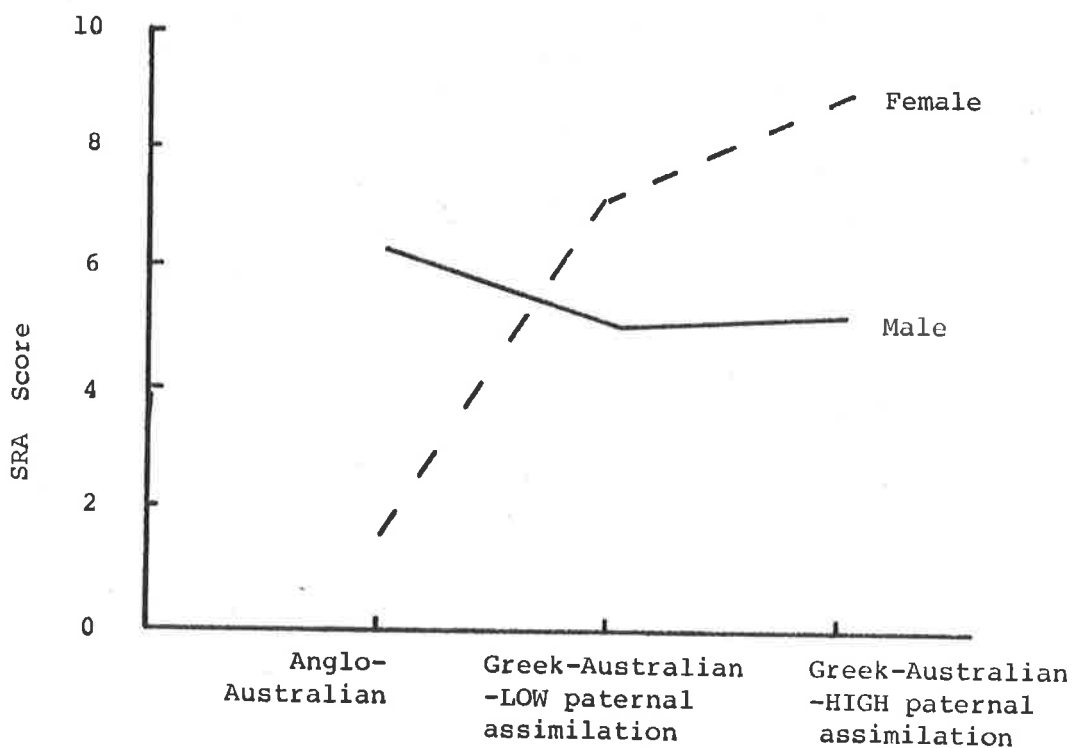


FIGURE 4.1 Diagram of mean Social and Recreational Activities subscale score by ethnic group and sex.

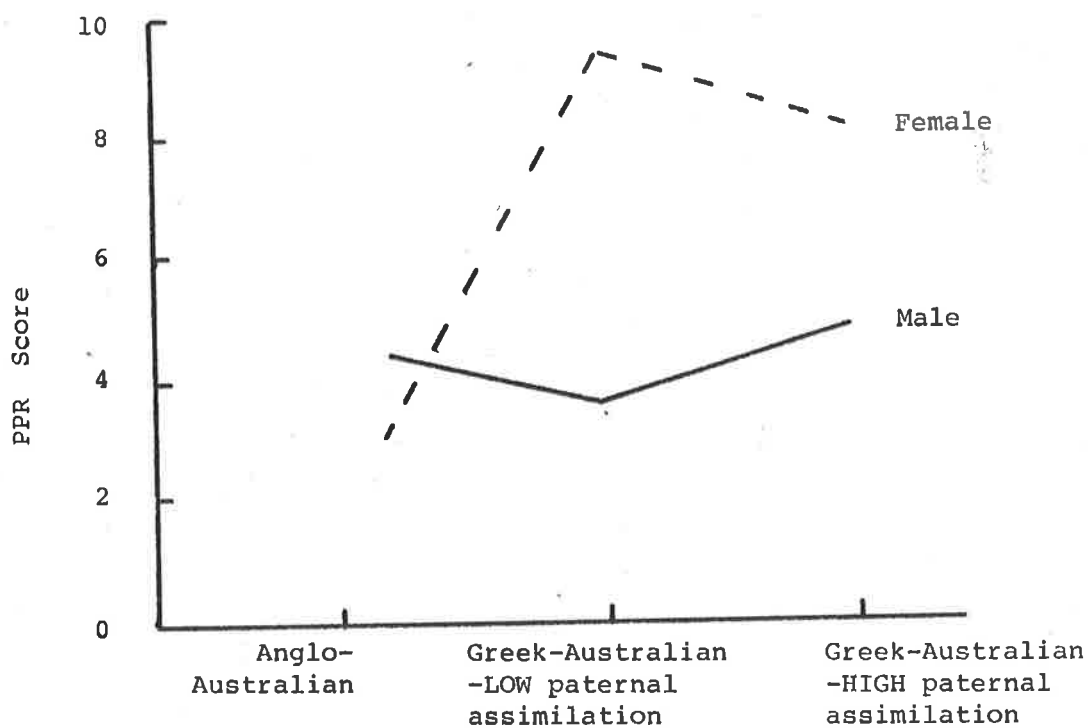


FIGURE 4.2 Mean score on Personal-Psychological Relations by ethnic group and sex.

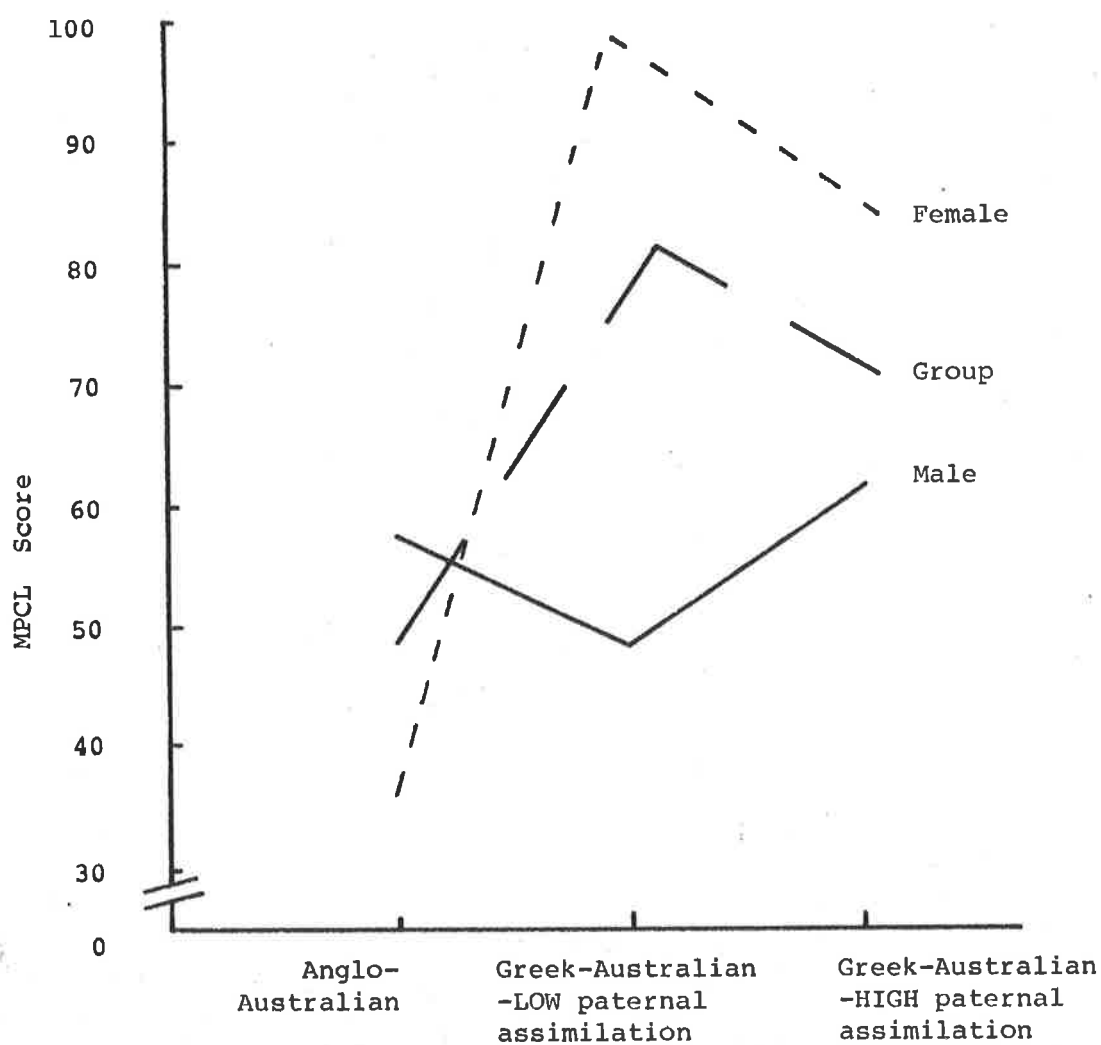


FIGURE 4.3 Mean total MPCL score for ninth grade adolescents.

4.1.3 Grade ten

Adolescents born and raised in Greece were the additional comparison group used throughout grades ten and eleven.

With the exception of Social and Recreational Activities where a planned comparison identified Greek monocultural adolescents as the group with the greatest personal difficulty ($p < .05$), the effect exerted by ethnic group membership proved nonsignificant. This contrasts with the significant sex differences found by analyses of variance or orthogonal contrasts. Female problems exceeded those of males on total score ($p < .01$) and on Health and Physical Development ($p < .01$), Social-Psychological Relations ($p < .001$), Personal-Psychological Relations ($p < .01$), The Future: Vocational and Educational ($p < .01$) and Social and Recreational Activities ($p < .01$).

Degree of paternal assimilation was influential over performance on only one scale, Adjustment to School Work. A planned comparison of group means associated those Greek-Australian adolescents whose fathers scored low on the index of assimilation with experiencing the most difficulty ($p < .05$). A further comparison revealed a significant difference between the two monocultural groups, i.e., Anglo-Australian and Greek, and the two bicultural groups, i.e., low and high assimilation groups combined, on Curriculum and Teaching Procedure ($p < .05$). In this instance the latter evidenced the most problems.

4.1.4 Grade eleven

A significant difference between monocultural Anglo and monocultural Greek adolescents was indicated by a planned orthogonal contrast on Social and Recreational Activities ($p < .05$). Greek adolescents marked a greater number of problem items (Figure 4.4). This trend was also

TABLE 4.3 Grade ten: means, standard deviations and F-ratios for MPCL.

Dependent Variable	Sex	Monocultural Anglo (n=11)		Monocultural Greek (n=83)		Bicultural -LOW paternal assimilation (n=10)		Bicultural -HIGH paternal assimilation (n=12)		Ethnic group F (3,106)	Sex F (1,106)	Inter-action F (3,106)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
		MPCL total score	M	32.29	12.01	41.27	30.71	52.40	28.32			
	F	49.75	25.54	53.24	39.28	60.20	49.92	49.71	11.74			
HPD	M	3.71	1.60	2.27	1.88	5.20	1.79	2.40	2.07	1.47	4.46*	0.07
	F	4.25	3.20	3.42	2.97	5.60	5.13	3.57	2.51			
FLE	M	3.71	1.38	3.11	3.11	4.40	3.29	4.00	1.41	0.11	2.63	0.34
	F	4.75	1.50	4.42	3.99	4.20	4.66	3.57	1.62			
SRA	M	2.57	1.40	5.36	4.32	4.20	3.42	1.20	2.17	2.07	4.25*	0.16
	F	3.00	2.45	6.95	4.61	6.00	5.34	4.14	2.91			
CSM	M	3.00	2.16	3.73	3.59	3.20	7.16	1.60	1.52	1.04	3.61	0.85
	F	3.25	3.40	5.00	3.97	2.40	2.30	5.00	2.38			
SPR	M	2.14	1.77	3.27	3.14	1.80	1.64	2.00	1.87	0.74	11.53**	0.52
	F	5.75	4.86	5.21	4.66	4.60	4.56	5.43	4.20			
PPR	M	3.00	2.45	4.27	3.85	5.00	3.32	0.80	0.84	1.20	5.31*	0.66
	F	4.00	3.56	6.11	5.39	4.40	4.72	4.71	2.06			
MR	M	3.29	1.98	4.91	3.77	4.40	1.82	3.20	1.10	0.49	0.01	0.53
	F	4.50	3.42	4.45	3.77	6.20	6.14	4.14	2.12			
HF	M	1.71	2.06	3.22	3.64	4.40	3.05	2.60	1.14	0.77	3.74	0.90
	F	5.00	4.69	4.84	4.86	3.80	3.96	2.29	2.14			
FVE	M	3.71	3.40	3.36	2.97	3.00	2.35	2.80	2.68	0.03	3.85*	0.15
	F	4.25	2.87	4.97	3.84	4.80	5.22	5.00	3.06			
ASW	M	3.14	1.21	4.09	4.14	7.40	6.54	3.40	3.97	1.93	1.59	0.16
	F	2.75	3.59	5.05	5.18	10.00	6.20	5.00	3.06			
CTP	M	2.29	3.09	3.69	4.07	9.40	7.80	5.00	5.15	2.35	0.05	1.25
	F	8.25	5.50	3.32	3.79	8.20	5.63	6.86	4.45			

* p < .01

** p < .001

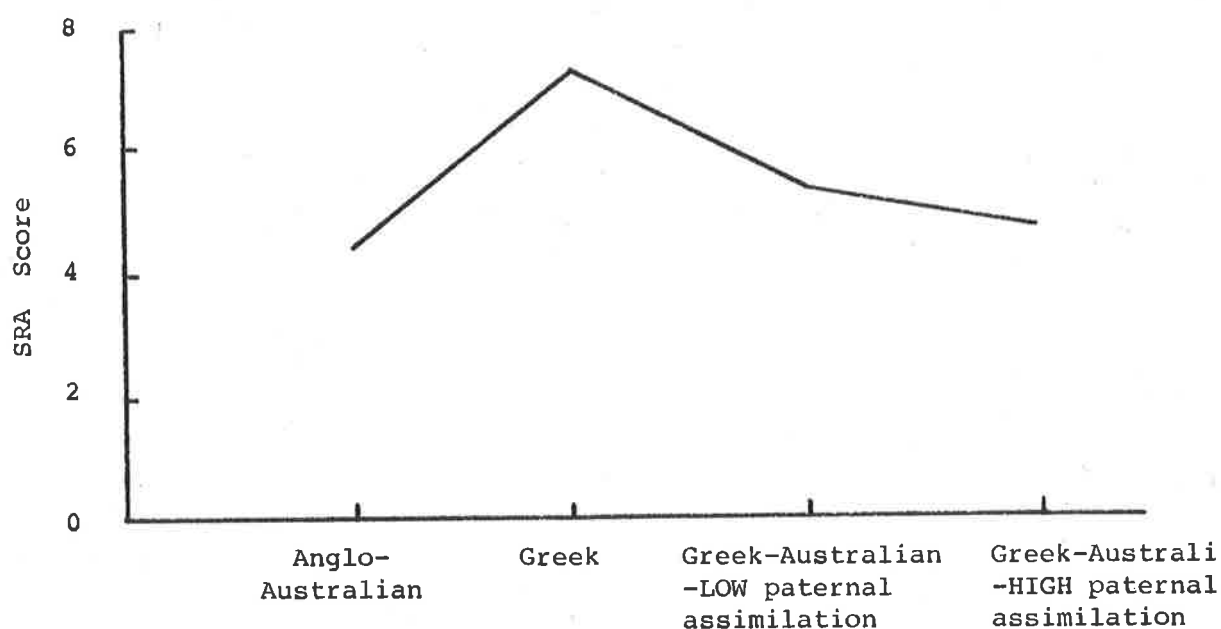


FIGURE 4.4 Group performance on Social and Recreational Activities.

observed on several other MPCL scales, e.g., Courtship, Sex, and Marriage, Personal- Psychological Relations, Morals and Religion and total score, but was not statistically significant.

Table 4.4 indicated that although there were no significant effects due to the sex factor, a significant interaction between ethnic group membership and sex occurred on the scale labelled The Future: Vocational and Educational ($p=.01$). Performance on this subscale was thus influenced by both ethnicity and sex and this effect is illustrated in Figure 4.5. Higher problem counts were associated with females in the Anglo-Australian group and males in the Greek group. A close correspondence was observed between Anglo-Australians and highly assimilated biculturals and Greek monoculturals and the low assimilation group. Greek immigrants who were ranked low on the index of assimilation may be considered to espouse similar views

to Greek parents in Greece in that they are least influenced by Anglo-Saxon culture. Hence the similarity between the two groups. An additional interaction effect was identified on Courtship, Sex, and Marriage ($p < .05$) by a planned comparison. Monocultural Greek males faced greater problems in this area too (Figure 4.6).

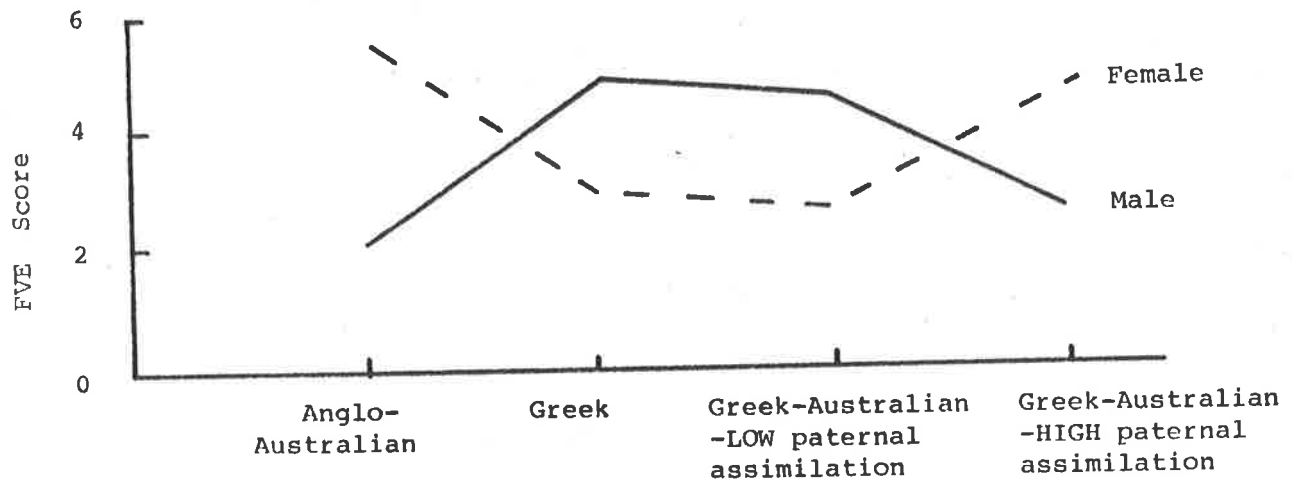


FIGURE 4.5 The Future: Vocational and Educational

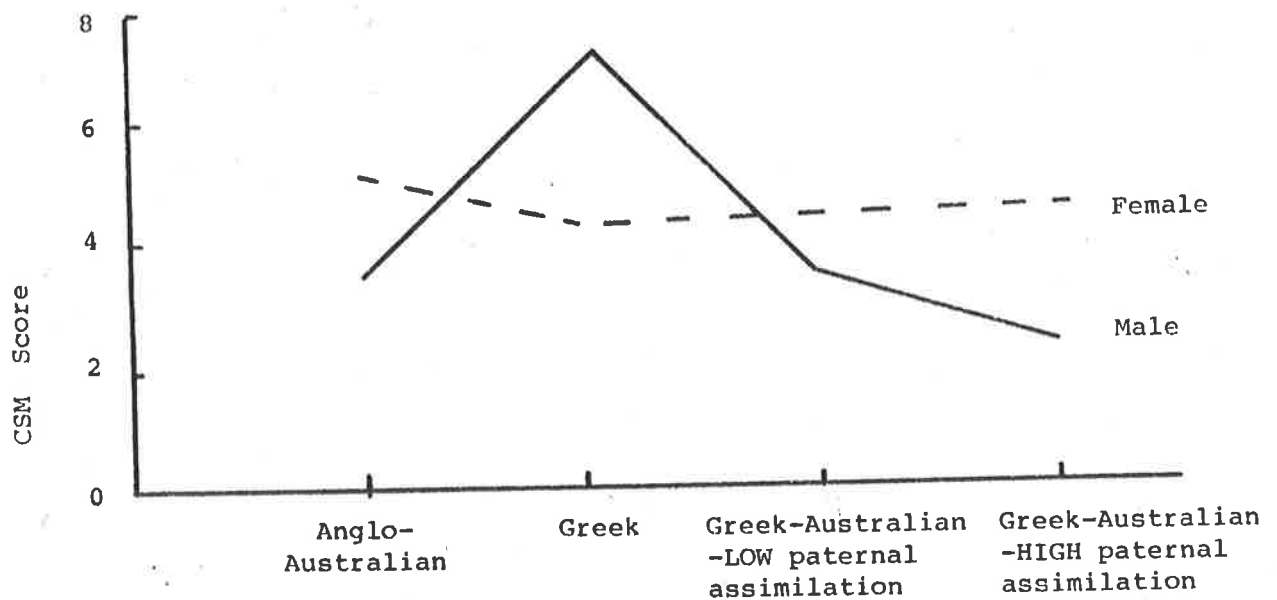


FIGURE 4.6 Courtship, Sex, and Marriage by ethnic group and sex.

TABLE 4.4 Mean scores, standard deviations and F-values for MPCL scale comparison of eleventh year subjects.

Dependent Variable	Sex	Monocultural Anglo (n=11)		Monocultural Greek (n=22)		Bicultural -LOW paternal assimilation (n=10)		Bicultural -HIGH paternal assimilation (n=9)		Ethnic group	Sex	Inter-action																																																																																																																																																																																																																																														
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	F (3,42)	F (1,42)	F (3,42)																																																																																																																																																																																																																																														
MPCL total score	M	46.00	32.72	60.30	31.25	58.50	39.39	27.67	32.39	0.47	0.00	0.69																																																																																																																																																																																																																																														
	F	49.75	24.85	53.67	29.04	50.25	17.56	54.00	43.90				HPD	M	1.71	2.56	2.90	1.91	2.67	1.75	1.67	1.15	1.94	2.73	0.50	F	2.25	1.50	3.33	2.53	3.75	1.71	4.67	3.08	FLE	M	4.14	4.22	5.30	3.20	4.83	4.45	2.33	4.04	0.01	0.29	1.24	F	4.75	3.30	4.25	2.77	2.00	1.83	4.67	5.05	SRA	M	4.43	4.08	8.40	5.83	4.33	3.56	3.67	2.52	1.70	0.06	0.92	F	4.75	2.63	6.33	3.14	7.00	4.76	5.50	4.46	CSM	M	3.71	5.06	7.20	4.98	3.67	3.01	2.33	3.21	0.16	0.07	1.66	F	5.25	4.03	4.42	3.03	4.50	3.70	4.67	6.02	SPR	M	3.57	4.16	5.40	4.84	4.50	3.83	2.33	4.04	0.18	0.11	0.81	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81	PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36
HPD	M	1.71	2.56	2.90	1.91	2.67	1.75	1.67	1.15	1.94	2.73	0.50																																																																																																																																																																																																																																														
	F	2.25	1.50	3.33	2.53	3.75	1.71	4.67	3.08				FLE	M	4.14	4.22	5.30	3.20	4.83	4.45	2.33	4.04	0.01	0.29	1.24	F	4.75	3.30	4.25	2.77	2.00	1.83	4.67	5.05	SRA	M	4.43	4.08	8.40	5.83	4.33	3.56	3.67	2.52	1.70	0.06	0.92	F	4.75	2.63	6.33	3.14	7.00	4.76	5.50	4.46	CSM	M	3.71	5.06	7.20	4.98	3.67	3.01	2.33	3.21	0.16	0.07	1.66	F	5.25	4.03	4.42	3.03	4.50	3.70	4.67	6.02	SPR	M	3.57	4.16	5.40	4.84	4.50	3.83	2.33	4.04	0.18	0.11	0.81	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81	PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																		
FLE	M	4.14	4.22	5.30	3.20	4.83	4.45	2.33	4.04	0.01	0.29	1.24																																																																																																																																																																																																																																														
	F	4.75	3.30	4.25	2.77	2.00	1.83	4.67	5.05				SRA	M	4.43	4.08	8.40	5.83	4.33	3.56	3.67	2.52	1.70	0.06	0.92	F	4.75	2.63	6.33	3.14	7.00	4.76	5.50	4.46	CSM	M	3.71	5.06	7.20	4.98	3.67	3.01	2.33	3.21	0.16	0.07	1.66	F	5.25	4.03	4.42	3.03	4.50	3.70	4.67	6.02	SPR	M	3.57	4.16	5.40	4.84	4.50	3.83	2.33	4.04	0.18	0.11	0.81	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81	PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																								
SRA	M	4.43	4.08	8.40	5.83	4.33	3.56	3.67	2.52	1.70	0.06	0.92																																																																																																																																																																																																																																														
	F	4.75	2.63	6.33	3.14	7.00	4.76	5.50	4.46				CSM	M	3.71	5.06	7.20	4.98	3.67	3.01	2.33	3.21	0.16	0.07	1.66	F	5.25	4.03	4.42	3.03	4.50	3.70	4.67	6.02	SPR	M	3.57	4.16	5.40	4.84	4.50	3.83	2.33	4.04	0.18	0.11	0.81	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81	PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																														
CSM	M	3.71	5.06	7.20	4.98	3.67	3.01	2.33	3.21	0.16	0.07	1.66																																																																																																																																																																																																																																														
	F	5.25	4.03	4.42	3.03	4.50	3.70	4.67	6.02				SPR	M	3.57	4.16	5.40	4.84	4.50	3.83	2.33	4.04	0.18	0.11	0.81	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81	PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																				
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	F	5.50	4.80	4.33	2.67	4.50	2.52	4.83	5.81				PPR	M	3.14	3.08	6.90	5.28	5.50	3.99	2.33	3.21	1.22	0.73	0.59	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03	MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																																										
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	F	6.75	2.75	7.75	6.99	4.50	2.38	6.00	6.03				MR	M	3.71	4.03	5.50	4.48	4.83	4.54	1.67	2.89	1.28	0.01	0.02	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25	HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																																																																
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	F	3.75	1.89	5.42	3.45	5.00	2.83	2.33	2.25				HF	M	3.29	3.55	2.70	3.16	5.83	7.22	1.33	1.53	1.35	1.08	0.81	F	1.75	2.22	5.92	4.64	5.75	4.11	3.50	4.14	FVE	M	2.29	2.56	4.90	3.07	4.67	3.56	2.67	3.79	0.92	0.02	3.96*	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19	ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																																																																																						
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	F	5.50	5.26	3.00	2.37	2.75	2.36	4.83	3.19				ASW	M	7.14	4.53	6.10	3.78	9.67	5.24	3.67	3.06	0.84	2.72	1.20	F	5.75	3.59	3.50	3.09	5.50	4.93	6.33	5.16	CTP	M	8.86	5.79	5.00	4.47	8.00	9.09	3.67	5.51	0.20	0.57	0.88	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																																																																																																																																		
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	F	3.75	4.19	5.42	4.36	5.00	2.94	6.67	5.54																																																																																																																																																																																																																																																	

* p = .01

4.1.5 Grade twelve

Greek monocultural adolescents enrolled in the final high school grade were not surveyed. Consequently, group comparisons were limited to one monocultural group.

No significant ethnic group differences were found. Analyses did reveal that the sex of the respondent was highly significant on the MPCL scale labelled Home and Family ($p < .005$). Within each ethnic group, females recorded more difficulties than males (Table 4.5).

Analyses by planned comparison also indicated that the interaction effect significantly contributed to the variance between Anglo- and Greek-Australian groups on total MPCL score ($p < .05$), Personal-Psychological Relations ($p < .05$) and Morals and Religion ($p < .05$). In these instances males underlined greater problem items than did females in the Anglo-Australian group. This relationship was reversed within the Greek-Australian group, i.e., bicultural female problems outnumbered bicultural male problems (refer to Figures 4.7, 4.8, 4.9 respectively).

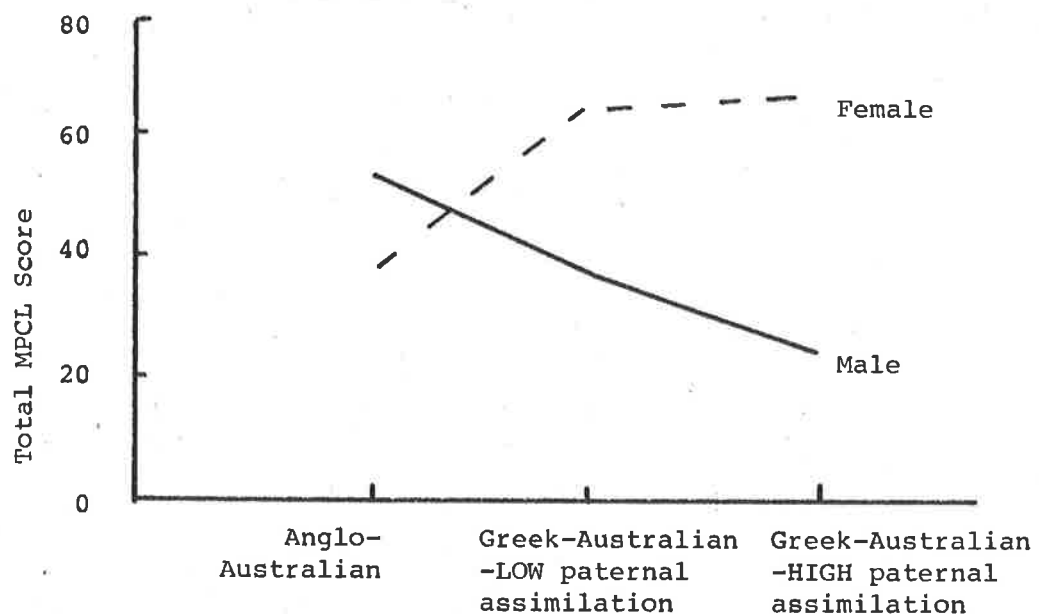


FIGURE 4.7 Grade twelve: Mean total MPCL result by research group and sex.

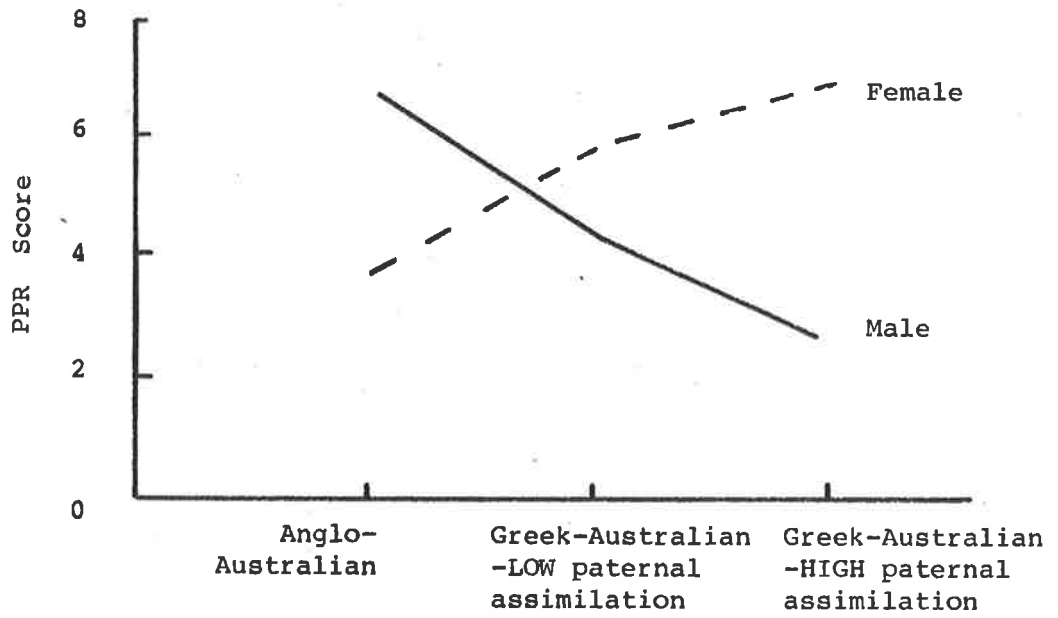


FIGURE 4.8 Group performance on Personal-Psychological Relations distinguishing between males and females.

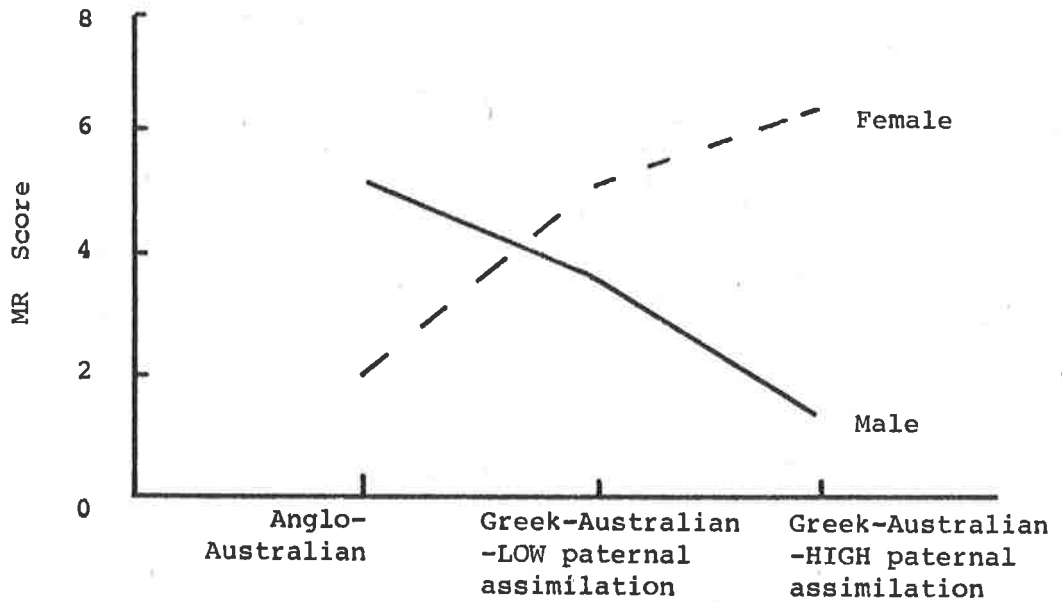


FIGURE 4.9 Mean Morals and Religion subscale score divided by ethnic group and sex.

TABLE 4.5 Means, standard deviations and values of F for monocultural Australian and bicultural Greek-Australian twelfth graders.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=12)		Bicultural -HIGH paternal assimilation (n=13)		Ethnic group F (2,31)	Sex F (1,31)	Inter-action F (2,31)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
MPCL total score	M	53.83	19.10	38.20	20.95	25.20	18.05	0.00	2.48	2.25
	F	39.13	16.45	63.86	47.74	67.13	37.24			
Health & Physical Development	M	4.83	2.40	3.20	2.28	2.80	1.30	1.02	0.76	0.44
	F	4.38	1.51	4.71	3.90	4.88	2.75			
Finances, Living Conditions, & Employment	M	2.67	1.86	2.00	1.41	3.00	1.87	1.57	0.26	0.19
	F	2.25	1.58	3.14	3.39	4.50	2.98			
Social & Recreational Activities	M	7.33	5.28	1.80	1.92	3.00	4.64	0.77	1.40	2.28
	F	5.25	3.01	7.29	5.91	5.88	2.95			
Courtship, Sex, & Marriage	M	3.67	2.58	2.80	2.59	1.40	2.19	0.23	2.24	1.33
	F	2.50	2.56	6.57	7.09	5.50	3.51			
Social-Psychological Relations	M	5.83	3.97	2.60	1.82	2.20	2.77	0.27	0.87	1.68
	F	3.50	3.77	5.71	6.24	7.25	5.57			
Personal-Psychological Relations	M	6.67	4.46	4.20	2.39	2.80	0.84	0.01	0.49	2.54
	F	3.75	1.67	5.86	4.38	6.88	5.06			
Morals & Religion	M	5.17	1.72	3.80	2.77	1.40	1.14	0.05	0.52	2.28
	F	2.00	2.27	5.14	6.36	6.38	5.78			
Home & Family	M	1.33	1.63	1.80	1.79	1.60	0.89	1.46	10.18*	0.98
	F	2.13	1.81	5.43	5.22	6.38	5.63			
The Future: Vocational & Educational	M	3.83	2.93	5.20	3.90	2.60	3.21	0.40	0.02	0.15
	F	3.00	1.93	5.57	8.77	4.50	2.67			
Adjustment to School Work	M	7.00	4.65	6.80	5.26	3.00	2.24	0.06	0.83	1.65
	F	5.13	3.23	7.43	5.19	9.13	6.42			
Curriculum & Teaching Procedure	M	5.50	2.07	4.00	3.00	1.40	1.34	0.63	3.10	1.04
	F	5.25	3.62	7.00	4.12	5.88	5.57			

* $p < .005$

4.1.6 Summary - Biculturalism and culture conflict

Certain trends appear when consideration is given to the overall picture. The data indicate conflict within eighth grade Anglo-Australians. These children had consistently higher problem scores than their Greek-Australian school peers on all subscales of the MPCL, and in total score. With the exception of Curriculum and Teaching Procedure, these differences were significant throughout analyses of variance and/or planned comparisons. Degree of paternal assimilation of Anglo-Saxon values was not a significant determiner of bicultural adjustment. During the ninth grade however, biculturalism was associated with greater problems of adjustment. Female biculturals in particular, showed the greatest disadvantage. Once again level of paternal assimilation was unrelated to adjustment. These trends disappeared when data from these two grades were pooled together for further analysis (Appendix K). No significant ethnic group differences were detected.

The significance of sex role socialization was demonstrated with the analysis of grade ten data. Females of all cultural groups indicated greater difficulty than males regarding health and general development, the future, social activities, and social and personal relationships. Females evidenced greater problems over all life areas as well.

It was also found that adjustment varied between the two monocultural groups. Greek adolescents were tentatively associated with the experience of greater problems.

Bicultural adjustment was generally unrelated to paternal assimilation. The only exception occurred on Adjustment to School Work

where greater problem items were marked by the low assimilation group.

4.2 Biculturalism and self-esteem

This research was also concerned with the assessment of self-esteem. The Coopersmith Inventory of Self-Esteem was used in the achievement of this objective. Level of self-esteem was obtained in the four general areas of:

1. peer
2. parent
3. school
4. self.

Global self-esteem was measured by summing over each individual subscale. This score appears at the head of the relevant tables and subscale scores are reported below. High scores indicate high esteem.

Analyses of variance using two classificatory factors, i.e., ethnic group, sex, and two covariates, i.e., age, socio-economic status, were performed on the data. The five and one per cent probability levels provided the critical values for the rejection of the null hypothesis. The results are presented separately for each grade.

4.2.1 Grade eight

The evidence tabulated in Table 4.6 demonstrates the significant effect exerted by ethnic group membership upon total self-esteem and school self-esteem. Planned orthogonal contrasts indicated that in both instances Anglo-Australian esteem was significantly lower than the total combined bicultural sample at the 0.05 significance level.

TABLE 4.6 Means, standard deviations and analyses of variance results of the CSEI for eighth grade respondents.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=13)		Bicultural -HIGH paternal assimilation (n=11)		Ethnic group F (2,30)	Sex F (1,30)	Inter-action F (2,30)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total Self-Esteem	M	32.00	9.15	38.75	5.38	38.33	2.42	3.46*	1.79	0.69
	F	30.86	9.28	32.11	4.78	38.00	4.74			
Peer	M	5.43	2.07	6.50	1.29	6.83	0.75	1.08	0.02	0.56
	F	5.71	2.06	5.56	1.51	6.40	0.89			
Parent	M	5.57	1.99	6.00	0.82	6.67	1.03	2.75	1.82	0.20
	F	4.71	2.93	5.22	1.86	7.20	1.30			
School	M	3.43	2.07	5.25	2.06	6.00	0.89	8.09**	0.04	0.60
	F	4.00	2.31	4.78	1.20	6.40	1.14			
Self (i.e. Sub-scale)	M	17.57	4.65	21.00	1.83	18.83	2.23	0.99	3.36	0.94
	F	16.43	4.89	16.56	2.46	18.00	3.81			

* p < 0.05

** p < 0.005

4.2.2 Grade nine

The significance of ethnic group membership upon parent self-esteem is shown in Table 4.7. An inspection of group means indicates that higher esteem and Anglo-Australian background are positively related. Biculturalism, at this stage, was associated with significantly lower esteem in this area as indicated by a planned comparison ($p < .05$). It is interesting to note that low esteem coincides with the significant increase in personal problem counts found on several scales of the MPCL. Females in general were also discovered to have lower levels of personal self-esteem than males. Group differences were not found on the remaining scales, i.e., peer, school and total self-esteem.

TABLE 4.7 Grade nine: mean, standard deviation and F-scores for CSEI.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=12)		Bicultural -HIGH paternal assimilation (n=11)		Ethnic group F (2,29)	Sex F (1,29)	Inter-action F (2,29)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total Self-Esteem	M	35.88	8.37	33.75	12.28	37.00	7.37	2.37	3.20	0.06
	F	34.00	7.04	28.13	6.88	29.75	7.46			
Peer	M	6.00	2.20	5.25	2.99	6.86	1.07	0.37	0.00	1.32
	F	6.50	2.07	6.75	1.04	5.25	2.22			
Parent	M	6.50	2.00	5.75	2.63	5.00	1.63	3.67*	1.85	1.41
	F	6.17	1.33	2.88	2.79	5.00	0.82			
School	M	4.00	2.83	4.50	1.73	5.86	1.21	1.52	0.86	0.00
	F	3.83	1.83	4.00	1.77	4.50	1.73			
Self (i.e. Sub-scale)	M	19.38	4.57	18.25	5.80	19.29	4.19	2.30	5.02*	0.04
	F	17.50	4.64	14.50	3.21	15.00	4.08			

* $p < .05$

4.2.3 Grade ten

The effect of ethnic group membership over personal self-esteem and total self-esteem was found significant by analyses of variance (Table 4.8). Planned orthogonal contrasts isolated this effect between the Australian and Greek monocultural groups. The latter scored lower on these indices of esteem. The data in Table 4.8 also suggest that sex of the respondent was highly significant in determining esteem level. Females, in comparison to males, had lower levels of total self-, personal self- and peer self-esteem. In fact Greek monocultural females possessed significantly lower esteem than respective male counterparts in these areas, i.e., total self-esteem ($t=3.08$, $n=83$, $p<.005$),

TABLE 4.8 Means, standard deviations and F-scores for tenth grade group comparisons on CSEI.

Dependent Variable	Sex	Monocultural Anglo (n=11)		Monocultural Greek (n=83)		Bicultural -LOW paternal assimilation (n=10)		Bicultural -HIGH paternal assimilation (n=12)		Ethnic group F (3,106)	SEX F (1,106)	Inter-action F (3,106)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total Self-Esteem	M	43.43	3.36	38.00	6.58	35.60	2.61	41.20	5.22	3.84*	10.94***	0.75
	F	39.50	15.07	33.11	7.91	36.40	4.62	38.71	5.91			
Peer	M	6.57	2.57	6.60	1.47	6.80	0.84	7.60	0.55	1.19	4.20*	0.12
	F	6.50	2.38	5.92	1.44	6.60	0.55	7.14	0.90			
Parent	M	7.43	0.79	5.73	1.84	4.00	1.00	5.00	2.24	2.08	3.46	4.08*
	F	5.75	3.20	4.55	2.14	6.00	1.22	6.71	1.25			
School	M	6.29	1.11	5.69	1.81	4.40	1.34	5.60	2.30	0.85	3.56	0.15
	F	5.75	1.89	4.95	2.35	4.20	1.10	5.14	2.04			
Self (i.e. Sub-scale)	M	23.14	1.68	19.98	3.70	20.40	2.88	23.00	1.41	4.91**	11.73***	0.60
	F	21.50	7.68	17.68	4.00	19.60	3.78	19.71	3.64			

* p < .05

** p < .01

*** p < .001

personal self-esteem ($t=2.71$, $n=83$, $p<.01$), peer self-esteem ($t=2.12$, $n=83$, $p<.05$). Furthermore, the respective effects of ethnic group and sex combined to significantly influence the level of parent self-esteem. Figure 4.10 demonstrates that in this area monocultural female esteem, i.e., Australian and Greek, is lower than bicultural female esteem. Directional t-tests again revealed significantly lower esteem amongst Greek females in comparison to Greek males ($t=2.70$, $n=83$, $p<.0005$).

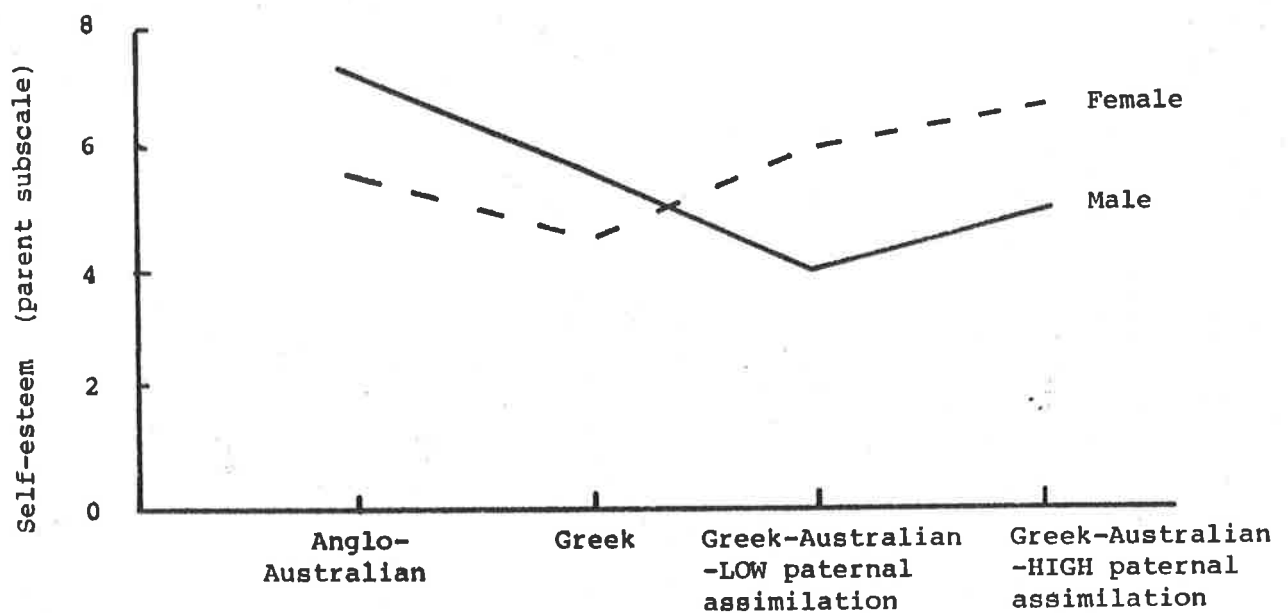


FIGURE 4.10 Parent self-esteem by ethnic group and sex.

4.2.4 Grade eleven

The results of analyses of variance on eleventh grade CSEI subscale scores and total score are shown in Table 4.9. It can be seen that a significant result was obtained only on the parent subscale of self-esteem. This finding was confirmed by a planned orthogonal comparison which revealed a difference between Anglo-Australian and Greek monocultural groups significant beyond the 0.01 confidence level.

TABLE 4.9 Means, standard deviations and values of F for eleventh grade CSEI data.

Dependent Variable	Sex	Monocultural Anglo (n=11)		Monocultural Greek (n=22)		Bicultural -LOW paternal assimilation (n=10)		Bicultural -HIGH paternal assimilation (n=9)		Ethnic group F (3,42)	Sex F (1,42)	Inter-action F (3,42)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total Self-Esteem	M	40.00	6.32	33.20	7.80	32.83	6.24	43.00	4.00	2.16	0.22	1.31
	F	35.25	12.20	34.75	7.10	33.75	4.79	34.50	10.09			
Peer	M	7.29	1.11	5.40	2.37	5.67	1.51	7.00	1.00	0.73	0.79	1.42
	F	6.25	2.87	7.00	1.71	6.00	1.41	6.50	1.38			
Parent	M	5.86	1.95	4.80	1.99	4.67	2.73	7.00	1.00	3.58*	0.13	1.24
	F	5.75	3.86	4.08	2.50	5.50	1.91	5.67	2.25			
School	M	4.86	2.04	5.10	2.23	3.83	1.33	5.00	1.73	0.58	0.03	0.25
	F	3.75	0.96	5.25	1.91	4.75	2.63	5.00	1.41			
Self (i.e., Subscale)	M	22.00	3.16	17.90	3.60	18.67	3.50	24.00	1.00	2.36	1.47	1.99
	F	19.50	5.69	18.42	3.65	17.50	2.08	17.33	5.89			

* p < .05

The latter was associated with the lowest mean score and thus lower esteem. Further ethnic group comparisons attained significance on personal self-esteem ($p < .05$) and overall level of self-esteem ($p < .05$). Monocultural Greek adolescents were consistently associated with lower esteem in comparison to monocultural Anglo-Australians. No significant differences between groups were detected on the remaining subscales, i.e., peer, school.

4.2.5 Grade twelve

Bicultural Greek-Australians were identified by a planned comparison as having greater peer self-esteem than Anglo-Australian counterparts ($p < .05$).

Further analyses revealed a significant interaction effect on school self-esteem (Table 4.10). This is diagramed in Figure 4.11 where it can be seen that Anglo-Australian and Greek-Australian females within the low assimilation group possess higher esteem than respective male counterparts. This contrasts with the situation found within the high assimilation group where male esteem exceeds female esteem. A significant interaction effect, identified by a planned group comparison, also characterized performance upon the self subscale ($p < .05$). Sex differences within each ethnic group were evaluated against a directional alternative hypothesis using the Student *t*-ratio. Anglo-Australian females had significantly greater personal self-esteem than males ($t = 2.23$, $n = 14$, $p < .05$) and Greek-Australian males, though not statistically significant, had higher esteem than females (Figure 4.12).

Significant group differences were not found on parent self-esteem or on the overall level of self-esteem.

TABLE 4.10 Means, standard deviations and analyses of variance results for twelfth grade CSEI data.

Dependent Variable	Sex	Monocultural Anglo (n=14)		Bicultural -LOW paternal assimilation (n=12)		Bicultural -HIGH paternal assimilation (n=13)		Ethnic group F (2,31)	Sex F (1,31)	Inter-action F (2,31)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total Self-Esteem	M	31.67	7.66	36.60	12.10	37.60	7.96	0.31	0.28	1.76
	F	39.25	6.04	36.43	5.88	32.13	8.34			
Peer	M	5.00	1.90	7.80	0.45	6.60	2.07	2.04	0.52	2.25
	F	6.63	1.51	6.86	1.35	6.88	1.13			
Parent	M	7.50	0.84	5.40	2.51	5.60	2.30	1.82	0.73	0.68
	F	6.38	1.99	6.14	1.46	4.50	2.88			
School	M	2.83	1.33	3.60	2.88	5.40	2.41	0.22	1.79	3.62*
	F	5.13	1.25	4.71	1.98	3.63	1.41			
Self (i.e., Sub-scale)	M	16.33	4.97	19.80	6.72	20.00	3.16	0.17	0.26	2.30
	F	21.13	3.09	18.71	3.20	17.13	5.49			

* $p < .05$

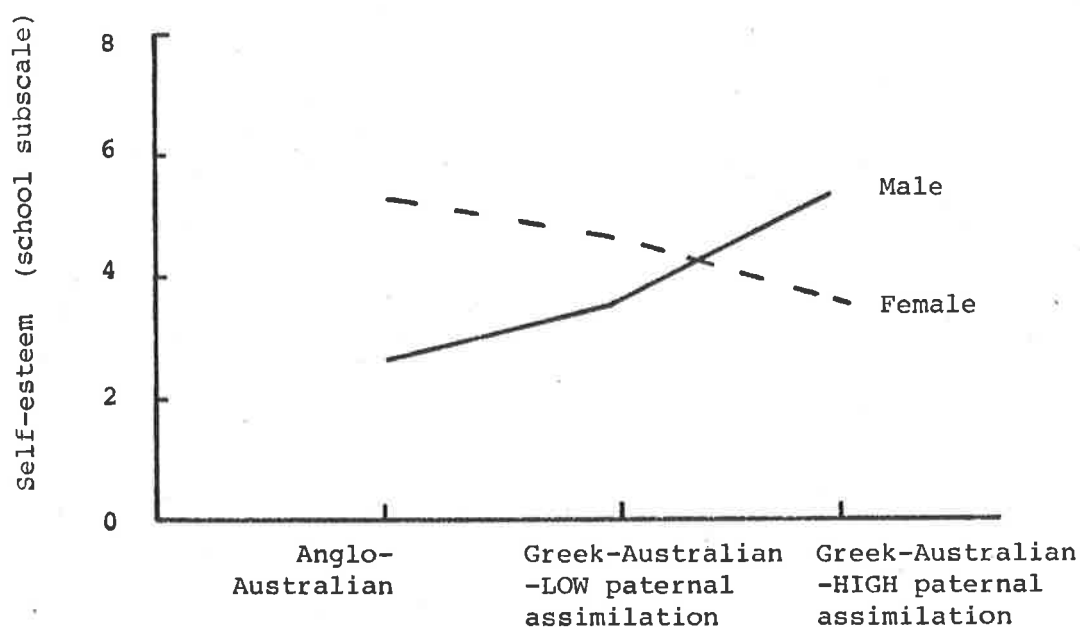


FIGURE 4.11 School self-esteem in grade twelve.

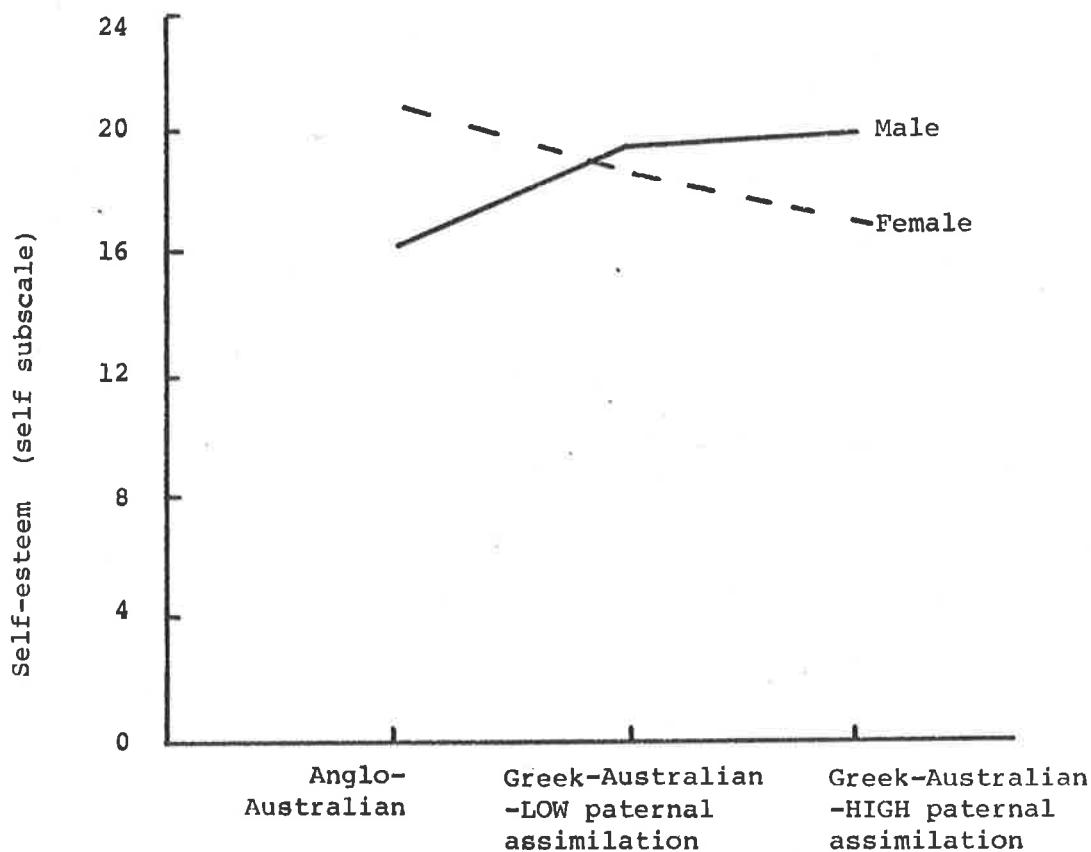


FIGURE 4.12 Mean self scores for Anglo- and Greek- Australian twelfth graders divided by sex.

4.2.6 Summary - Biculturalism and self-esteem

The trends resulting from the statistical computations of CSEI data were as follows.

Anglo-Australian eighth graders had lower global and school self-esteem than Greek-Australian counterparts. This relationship was reversed in grade nine where bicultural level of self-esteem declined, but only on the parent subscale. Sex differences were also operative at this grade. Within each group, girls exhibited significantly lower personal self-esteem than boys. Significant group differences were not detected on those scales reflecting peer, school and global self-esteem.

Data analyses of the higher school grades indicated that monocultural Greek and monocultural Australian adolescents were dissimilar. In those instances where statistical significance was reached, i.e., global self-esteem, parent self-esteem, personal self-esteem, low scores and consequently low esteem were associated with the former. The additional influence of sex characterized Greek female monoculturals with the least satisfactory self-evaluations of all.

By late high school, i.e., grade twelve, Anglo-Australian females indicated favourable self-esteem with respect to school and personal self. Evaluation on the peer subscale was the only area in which the bicultural group, considered as a whole, displayed superiority.

Bicultural self-esteem throughout secondary school did not significantly vary with paternal assimilation.

4.3 Ethnic identification

The semantic differential (SD) was used as a method of determining ethnic identity. The concepts "Myself" and "How I Would Like To Be" became the reference points from which resemblance to "An Australian", "A Greek In Australia" and "A Greek In Greece" was assessed. The SD technique is particularly useful in uncovering connotative meaning, i.e., the underlying implications of each concept (Osgood, Suci & Tannenbaum, 1957).

Analyses sought to determine those concepts within close proximity to the self and the self-ideal. Concepts were therefore analyzed for differences in connotative meaning between groups within each educational grade. The initial procedure involved a calculation of mean scale ratings over all five concepts for each research group (The information is contained in Appendix L). The resultant data

were then used to calculate the linear distances (D) between concepts in the manner specified by Osgood, Suci & Tannenbaum (1957, p.91).

The mathematical formula appearing below was used,

$$D_{il} = \sqrt{\sum_j d_{il}^2}$$

where D_{il} is the linear distance between any two concepts, i and l , and d_{il} is the algebraic difference between the coordinates of i and l on the same factor, j . This distance may be thought of as quantifying concept dissimilarity. In addition to absolute distance, the association between concepts was also given due consideration in the calculation of the D statistic. Consequently, this measurement was preferable to other measures of association, e.g., correlation coefficients, which ignore information about profile scatter and elevation.

The next stage of the analysis was involved with distinguishing those concepts which assume meaning for subjects from those which do not. Pearson product moment correlations between all concept pairs were calculated towards this end (Tables 4.11 through 4.27 combine the relevant distance and correlational data for each respective research group). The correlations thus obtained were used to identify meaningful trends in the data. Non-meaningful relationships were identified using the technique of linear regression of D scores on correlations (r). The Spearman rank order correlations between D and r were high, ranging between -1.00 ($p=.001$) and -0.77 ($p<.05$) for all groups involved. These relatively high correlations indicate confidence in the use of the regression line to predict those respective values of D associated with correlations of zero. At these points, the

concepts ceased to be subjectively meaningful. The correlations and distance measures between one's ideal self-concept, i.e., "How I Would Like To Be", and the remaining concepts were excluded from these calculations following Putniņš (1981). Because the ideal self-concept is generally an exaggeration of the actual self-concept, and because correlations are relatively insensitive to differences in profile scatter and elevation, it is argued that computations involving the former would be misleading.

Osgood and Suci (1952) indicate that D scores are amenable to scaling procedures. Accordingly non-metric multidimensional scaling (MDS) was performed on the data. Essentially this is a method for graphically representing the distance relationships between concepts, i.e., D scores, as points in a Euclidean space of minimal dimensionality (Shepard, 1962) and thereby allowing a visual interpretation of the data. Within this space, concepts which cluster together are more similar than those farther apart. The procedure is described as non-metric because it is not committed to the strong distributional or measurement assumptions which are normally made. Only the ordinal or rank content of the data is made use of in determining a graphical solution. Thus MDS may be viewed as a problem of statistical fitting. Upon determining the existence of dissimilarity or similarity, whichever the case may be, we seek that configuration or solution which best describes the data. A measure of stress normally output with the program describes the accuracy or goodness of fit with which the MDS solution matches the original data points. The final solution is that configuration of minimum stress. According to criteria outlined by Kruskal (1964) the final two dimensional

configurations obtained here ranged between good (5% stress) and excellent (2½% stress).

The circular boundary in the graphical solutions represents that distance where SD stimuli cease to be meaningfully related to. In most cases this was drawn using the concept "Myself" as the origin. Due to the similarity between MDS configurations for low and high assimilation Greek-Australian groups, both solutions were represented on the same diagram for each year level investigated and the boundary of no meaning was drawn from the midpoint between each respective self-referent. In some cases this similarity was enhanced when solutions were rotated. Consequently the solutions for the high assimilation group in grades eight and ten were rotated by hand about the axes by 10° clockwise and 7° anticlockwise respectively. The solution for eleventh grade Greek-Australians classified as low assimilates was similarly rotated by 45° clockwise with respect to the high assimilation solution. Tables 4.11 through to 4.27 contain more precise information regarding the distance relationships between the concepts depicted in Figures 4.13 to 4.24.

MDS has found useful application in such disciplines as Politics, e.g., Inogushi, 1972; Archaeology, e.g., Tobler and Wineberg, 1971, and Psychology, e.g., Putniņš, 1981. The procedure originated by Roskam and known by MDS(X) was employed in this study. The particular program selected was referred to as Minissa.

4.3.1 Grade eight

Figures 4.13 and 4.14 are graphical solutions of the data presented throughout tables 4.11, 4.12, and 4.13. As can be seen, the

clustering of actual and ideal self-profiles with "An Australian" for Anglo-Australian subjects indicates strong, positive identification. Greek people living in Australia and in Greece were not meaningfully identified with. Greek-Australian subjects, on the other hand, displayed close identification with immigrant compatriots. Positive, though weaker, identification was shown towards Greeks in Greece and Anglo-Australians.

TABLE 4.11 Distances and correlations between concept profiles for Anglo-Australian eighth graders.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.53	2.26	7.16	5.28
How I would like to be	0.96**	-	4.13	9.68	7.28
An Australian	0.89**	0.91**	-	5.92	4.23
A Greek in Australia	-0.52**	-0.42	-0.15	-	3.59
A Greek in Greece	0.19	0.31	0.39	0.49	-

* $p < .05$ ** $p = .001$

NB. D scores are reported above the diagonal and correlations below.

TABLE 4.12 Distance and correlations between concept profiles for Greek-Australian adolescents with low assimilated fathers in the eighth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.02	7.68	2.28	2.93
How I would like to be	0.98**	-	10.31	3.39	4.40
An Australian	-0.65*	-0.68*	-	8.14	7.44
A Greek in Australia	0.92**	0.94**	-0.78**	-	1.58
A Greek in Greece	0.82**	0.86*	-0.74*	0.95**	-

* $p < 0.01$ ** $p < 0.001$

NB. D scores appear above the diagonal and correlations below.

TABLE 4.13 Distances and correlations between concept profiles for Greek-Australian subjects with highly assimilated fathers in the eighth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.37	4.57	3.27	4.71
How I would like to be	0.97**	-	7.39	3.78	4.99
An Australian	0.55*	0.53*	-	6.17	6.72
A Greek in Australia	0.91**	0.90**	0.39	-	1.90
A Greek in Greece	0.78**	0.81**	0.30	0.96**	-

* $p < 0.05$ ** $p = 0.001$

NB. D scores appear above the diagonal and correlations below.

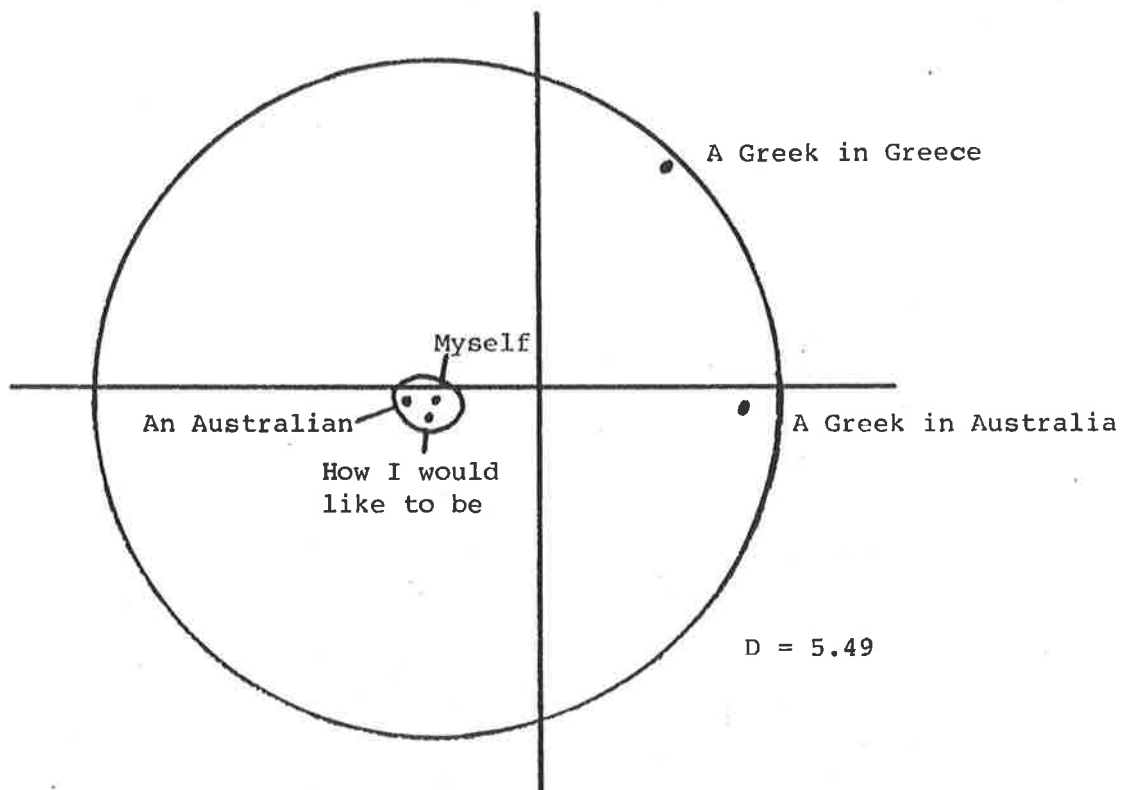


FIGURE 4.13 Multidimensional scaling solution for concepts rated by eighth grade Anglo-Australian subjects.

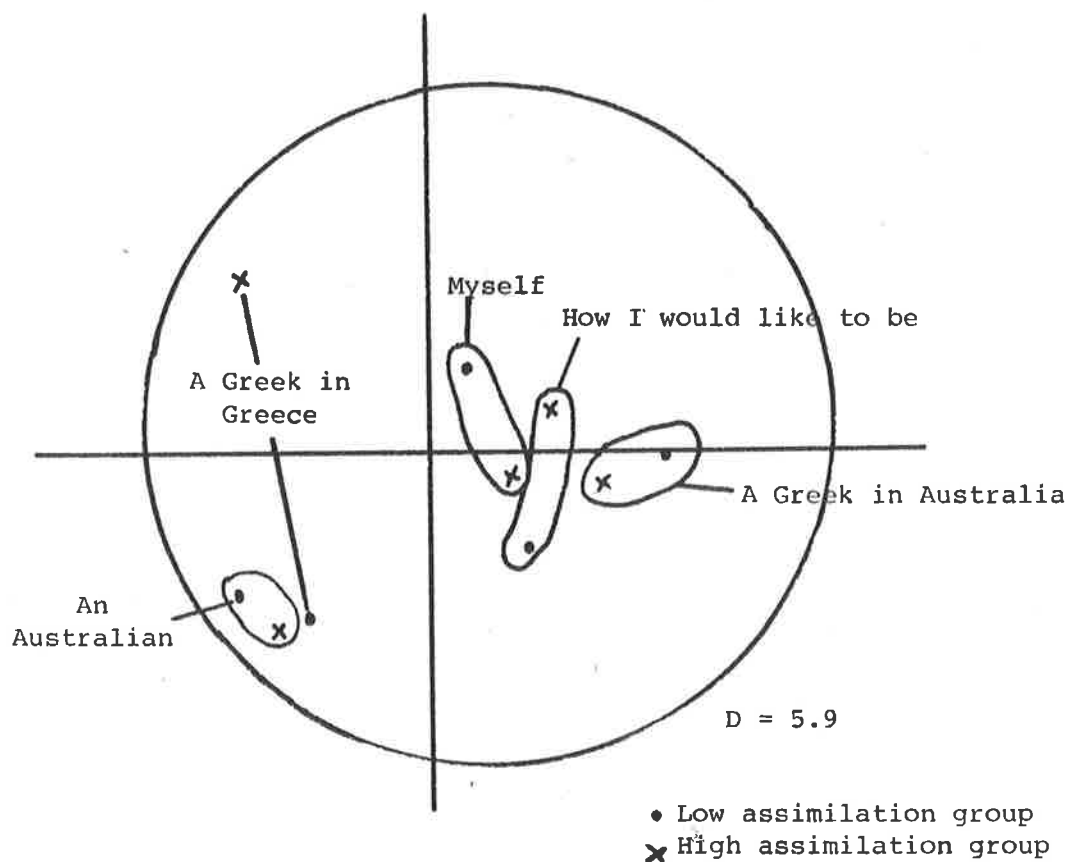


FIGURE 4.14 Two dimensional configuration for five concepts rated by eighth grade Greek-Australians.

4.3.2 Grade nine

Anglo-Australians enrolled in the ninth grade see themselves primarily as Anglo Saxon, different from either Greeks in Australia or in Greece. Furthermore, a clear distinction was perceived between the latter two concepts. Bicultural subjects however, indicated close identification with immigrant counterparts. No identification was observed with Anglo-Australians or Greeks in Greece.

TABLE 4.14 Distances and correlations between concept profiles for Anglo-Australian subjects in the ninth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.18	2.09	6.69	5.89
How I would like to be	0.97**	-	2.15	9.31	7.56
An Australian	0.95**	0.97**	-	7.65	6.10
A Greek in Australia	-0.77*	-0.78**	-0.72*	-	4.16
A Greek in Greece	-0.07	0.03	0.08	0.23	-

* $p < .005$ ** $p = .001$

NB. D scores appear above the diagonal and correlations below.

TABLE 4.15 Distances and correlations between concept profiles for Greek-Australian subjects with low paternal assimilation in the ninth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.82	7.35	4.30	4.84
How I would like to be	0.90***	-	10.14	3.70	4.37
An Australian	-0.60*	-0.65*	-	10.22	10.24
A Greek in Australia	0.78***	0.91***	-0.82***	-	1.59
A Greek in Greece	0.72**	0.89***	-0.80***	0.97***	-

* $p < .05$ ** $p < .005$ *** $p = .001$

NB. D scores appear above the diagonal and correlations below.

TABLE 4.16 Distances and correlations between concept profiles for Greek-Australian subjects with high paternal assimilation in the ninth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.69	7.45	4.09	5.03
How I would like to be	0.99***	-	10.83	5.52	6.45
An Australian	-0.64*	-0.61*	-	9.32	8.76
A Greek in Australia	0.79***	0.79***	-0.87***	-	2.23
A Greek in Greece	0.60*	0.61*	-0.70**	0.93***	-

* $p < 0.05$ ** $p = 0.005$ *** $p = 0.001$

NB. D scores appear above the diagonal and correlations below.

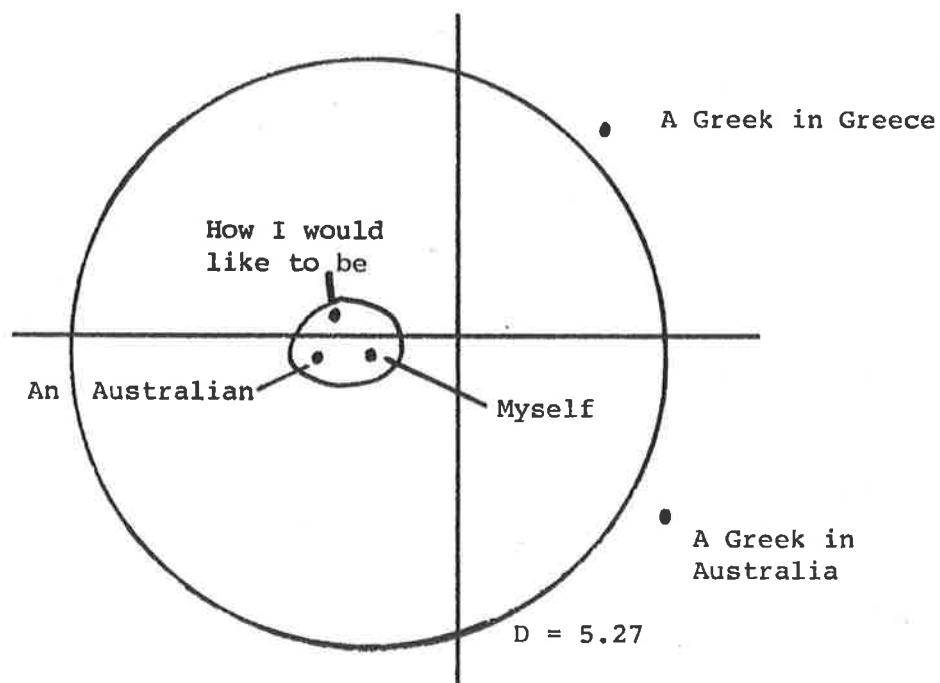


FIGURE 4.15 Configuration for five concepts rated by Anglo-Australians in year nine.

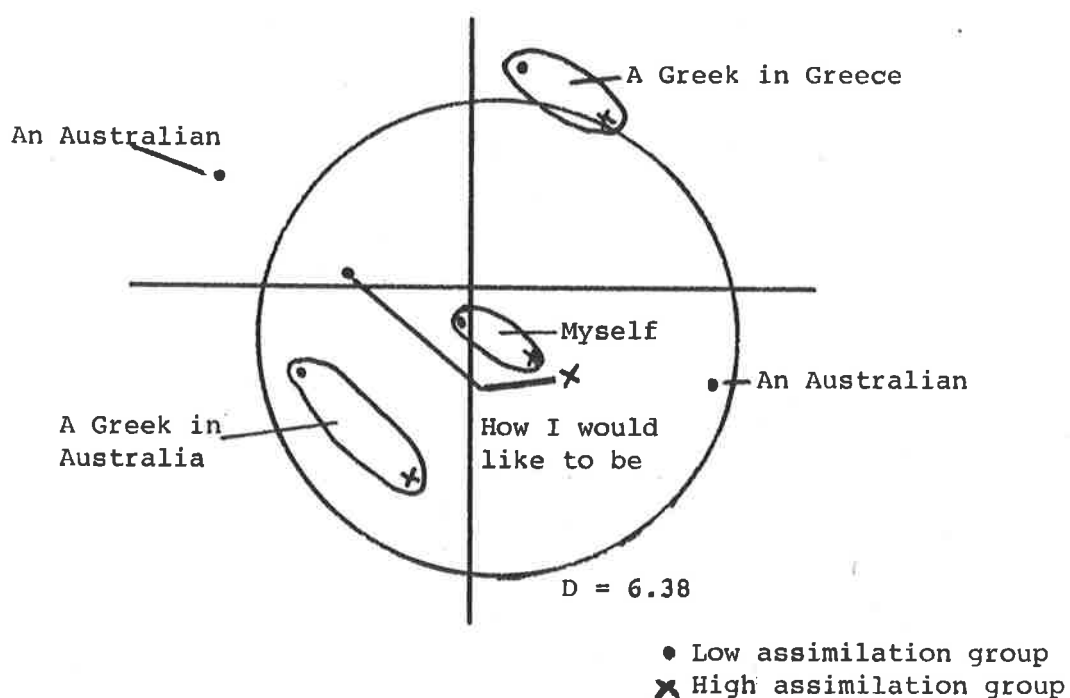


FIGURE 4.16 Two dimensional configuration for concepts rated by grade nine Greek-Australians.

4.3.3 Grade ten

The information contained within Table 4.17 and Figure 4.17 indicates strong host group identification for members of the Anglo-Australian group. Similarly, Greek-Australians express strong in-group identification (Tables 4.19, 4.20, Figure 4.19). Greek monoculturals, on the other hand, perceive identity with Greek people living in Australia. Positive but weaker identification is perceived with Anglo-Australians and Greeks resident in Greece (Table 4.18, Figure 4.18).

TABLE 4.17 Distance and correlation matrices between mean concept profiles for grade ten monocultural Anglo-Australian subjects.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.76	2.73	7.12	5.80
How I would like to be	0.95**	-	3.54	8.80	6.68
An Australian	0.91**	0.93**	-	5.62	3.90
A Greek in Australia	0.01	-0.02	0.26	-	3.64
A Greek in Greece	0.53*	0.59*	0.74*	0.63*	-

* $p < .05$ ** $p = .001$

NB. D scores are presented above the diagonal and correlations below.

TABLE 4.18 Distance and correlation measures between mean concept profiles for monocultural Greek adolescents in grade ten.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.33	1.51	1.42	3.20
How I would like to be	0.92**	-	3.12	3.48	5.11
An Australian	0.94**	0.98**	-	1.50	2.70
A Greek in Australia	0.95**	0.91**	0.94**	-	2.97
A Greek in Greece	0.76*	0.70*	0.82**	0.77*	-

* $p < 0.005$ ** $p = 0.001$

NB. D appears above and r below the diagonal.

TABLE 4.19 Distance and correlation matrices between mean concept profiles for Greek-Australian subjects with low paternal assimilation.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.45	7.04	4.67	4.57
How I would like to be	0.95***	-	9.29	3.83	4.43
An Australian	-0.45	-0.51*	-	8.82	7.69
A Greek in Australia	0.72**	0.84***	-0.76**	-	2.05
A Greek in Greece	0.70**	0.80***	-0.66*	0.95***	-

* $p < 0.05$ ** $p < 0.005$ *** $p = 0.001$

NB. D appears above and r below the diagonal.

TABLE 4.20 Distance measures and correlations between mean concept profiles for Greek-Australians with high paternal assimilation.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	1.73	8.40	3.83	4.30
How I would like to be	0.99**	-	9.81	4.20	5.08
An Australian	-0.48	-0.53*	-	9.31	8.20
A Greek in Australia	0.86**	0.88**	-0.65*	-	2.31
A Greek in Greece	0.81**	0.83**	-0.42	0.94**	-

* $P < .05$ ** $p = .001$

NB. D appears above and r below the diagonal

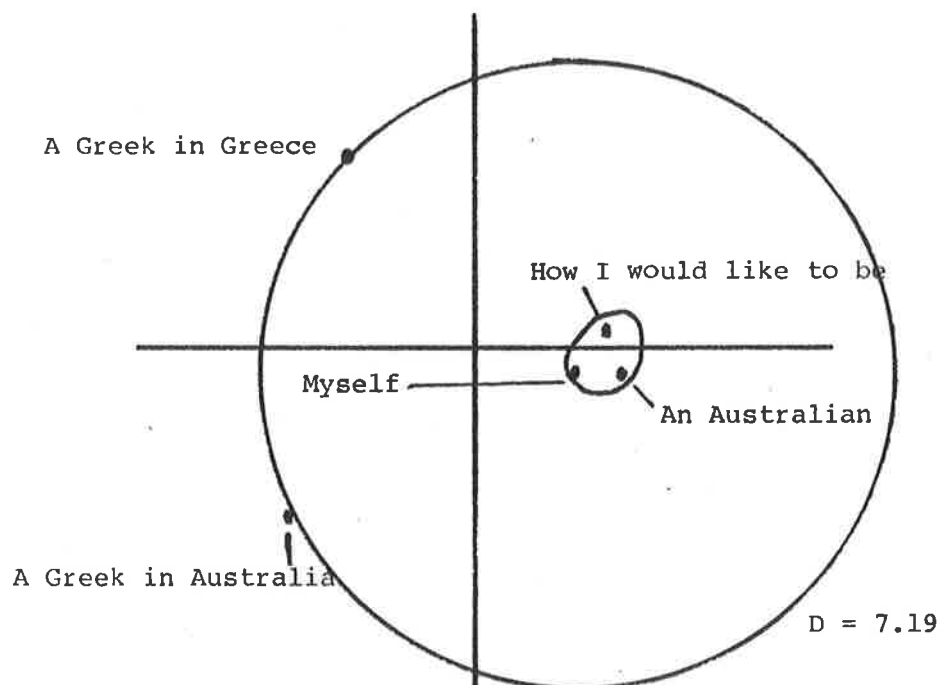


FIGURE 4.17 Two dimensional configuration for tenth grade Anglo-Australian subjects.

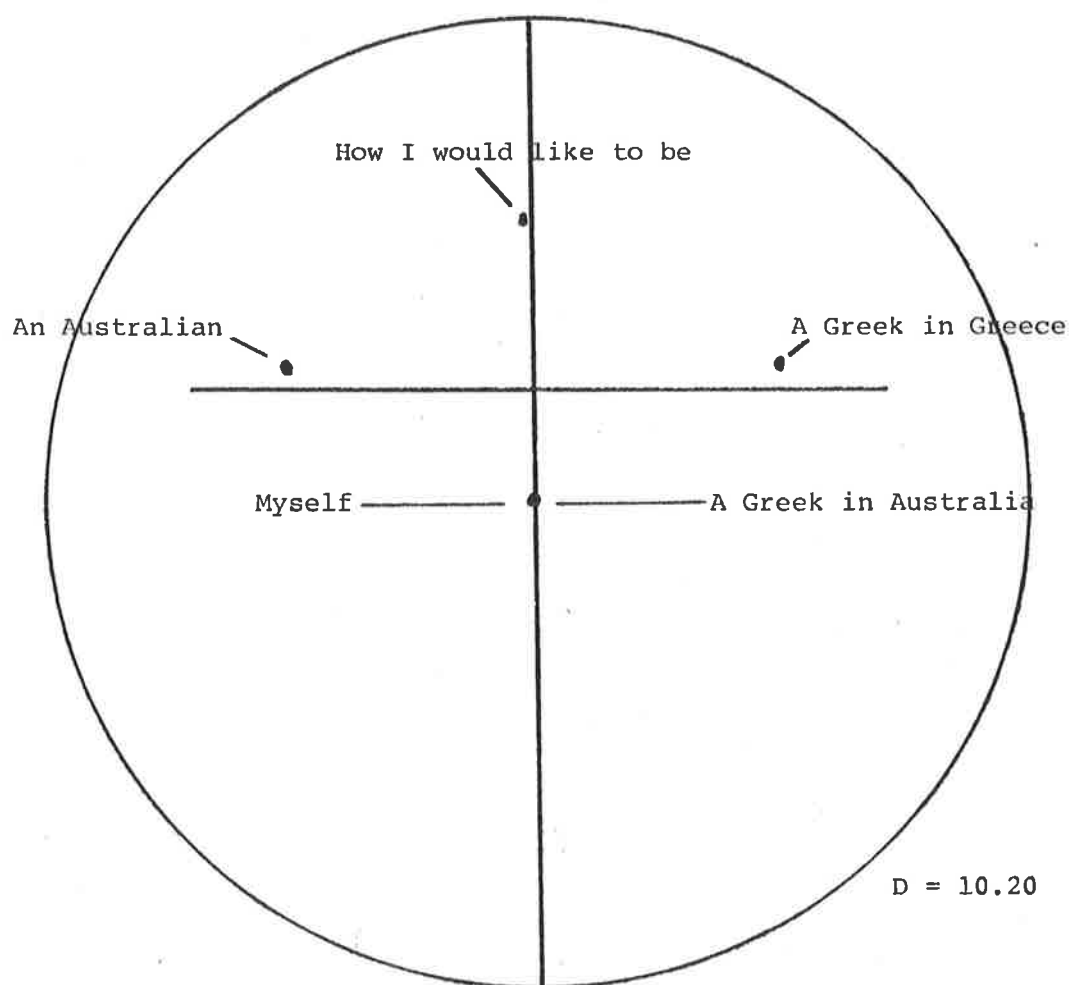


FIGURE 4.18 Configuration for year ten Greek monocultural responses to five concepts.

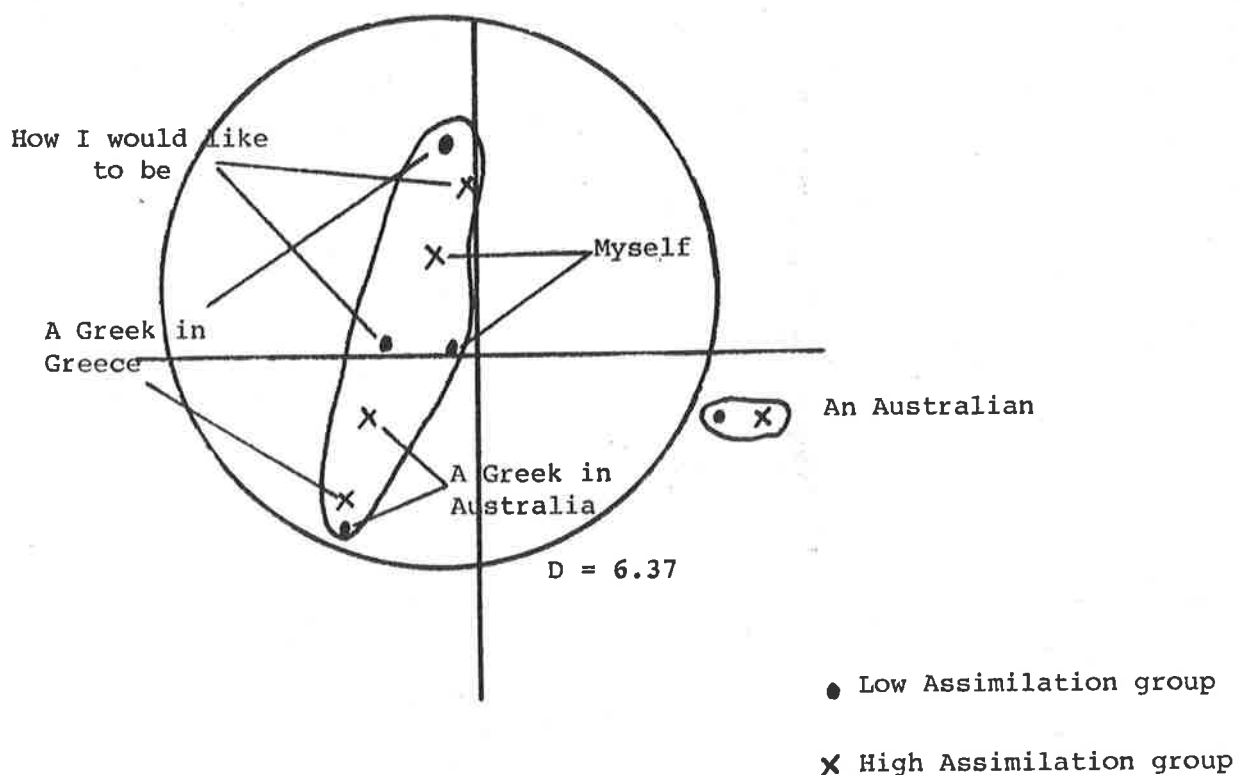


FIGURE 4.19 Multidimensional scaling solution for Greek-Australian subjects in year ten.

4.3.4 Grade eleven

The close correspondence between membership and reference groups persisted into the senior grades of high school. Anglo-Australians and Greek-Australians continued to identify with their respective ethnic groups. Greek monoculturals however, while perceiving a similarity between themselves and their immigrant compatriots, indicated strong and positive identification in ideal self-concept with Anglo-Australian ethnicity.

TABLE 4.21 Matrices for D and r between mean concept profiles rated by Anglo-Australians in the eleventh grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.83	2.54	5.80	5.20
How I would like to be	0.94***	-	3.62	7.38	6.56
An Australian	0.87***	0.90***	-	4.69	4.45
A Greek in Australia	0.20	0.18	0.31	-	2.37
A Greek in Greece	0.53*	0.46	0.51*	0.75**	-

* $p < .05$ ** $p < .01$ *** $p = .001$

NB. D scores are reported in the top half of the matrix and r in the lower half.

TABLE 4.22 D and r between mean concept profiles for monocultural Greek adolescents in the eleventh grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	4.48	2.66	2.12	3.78
How I would like to be	0.90**	-	2.62	4.39	6.48
An Australian	0.88**	0.97**	-	2.20	4.97
A Greek in Australia	0.85**	0.88**	0.92**	-	3.80
A Greek in Greece	0.60*	0.59*	0.54*	0.62*	-

* $p < .05$ ** $p = .001$

NB. D scores appear above the diagonal and r below.

TABLE 4.23 D and r between mean concept profiles rated by the low assimilation bicultural group.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.41	7.01	5.46	5.58
How I would like to be	0.96***	-	9.05	5.03	5.95
An Australian	-0.57*	-0.69**	-	9.13	7.28
A Greek in Australia	0.60*	0.76**	-0.79***	-	3.55
A Greek in Greece	0.38	0.58*	-0.56*	0.79***	-

* $p < 0.05$ ** $p < 0.01$ *** $p = 0.001$

NB. D scores are presented above the diagonal and r below.

TABLE 4.24 D and r between mean concept profiles for the high assimilation Greek-Australian group.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.79	4.88	4.01	4.76
How I would like to be	0.96**	-	7.13	4.02	4.69
An Australian	-0.13	-0.05	-	6.49	6.72
A Greek in Australia	0.80**	0.87**	-0.33	-	1.57
A Greek in Greece	0.75*	0.84**	-0.24	0.97**	-

* $p < 0.01$ ** $p = 0.001$

NB. D scores are above, and correlation below, the diagonal.

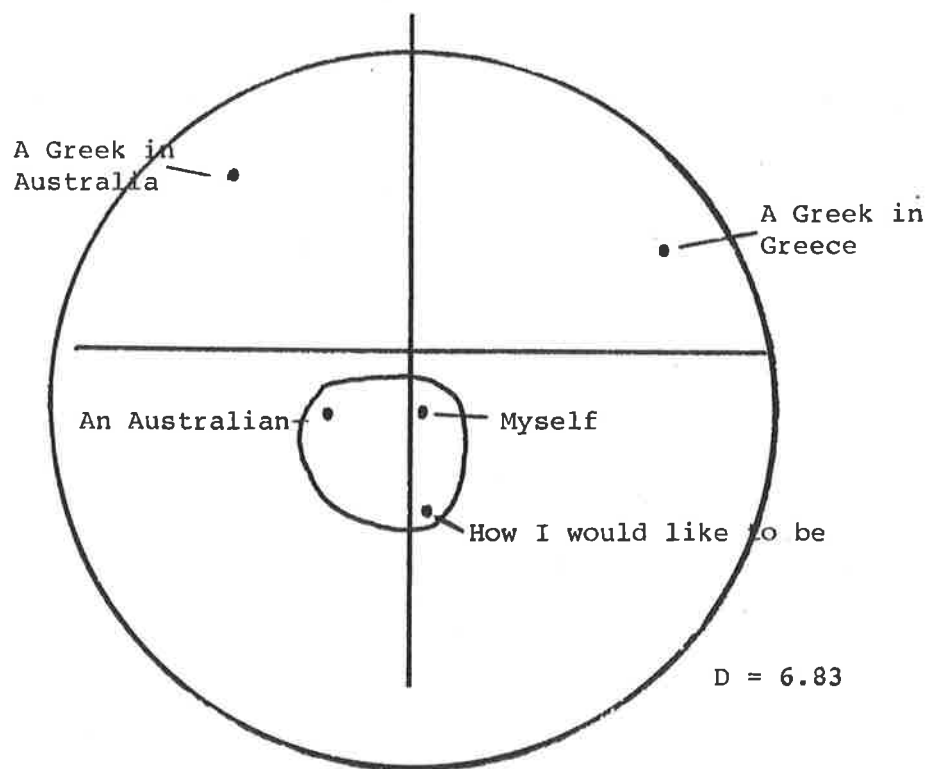


FIGURE 4.20 Two dimensional configuration of responses to five concepts by year eleven Anglo-Australians.

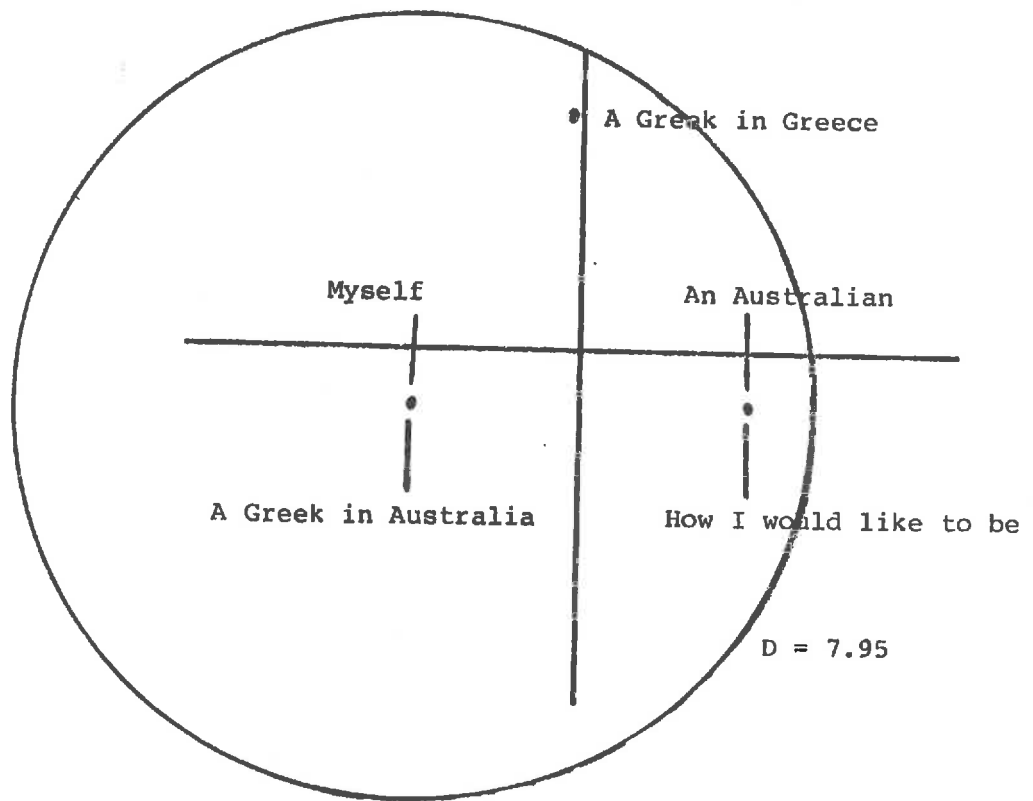
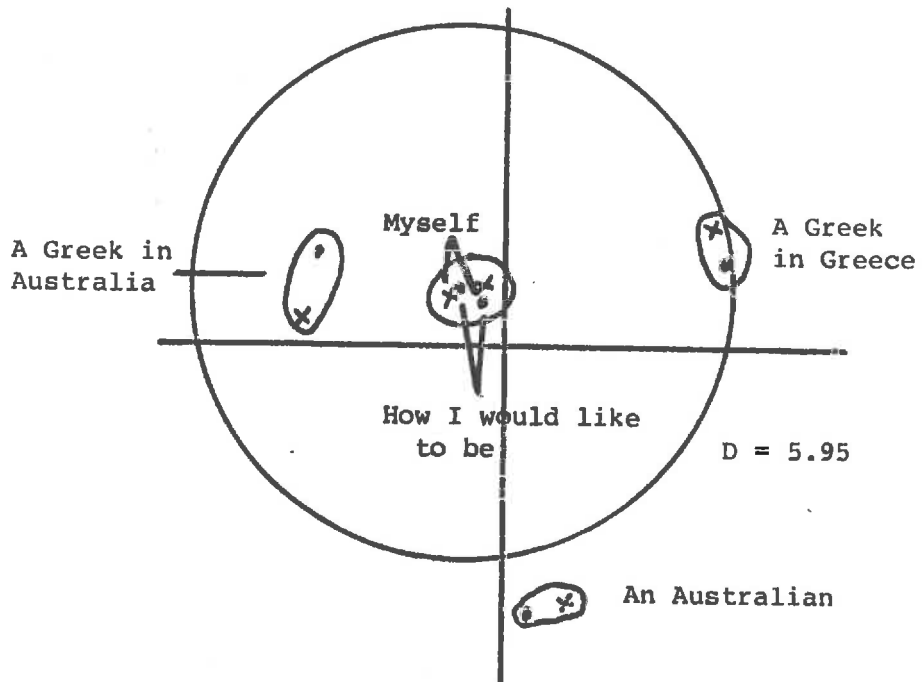


FIGURE 4.21 Solution in two dimensions for eleventh grade Greek monoculturalists.



- Low Assimilation group
- ✕ High Assimilation group

FIGURE 4.22 Multidimensional scaling solution for concepts rated by year eleven Greek-Australians.

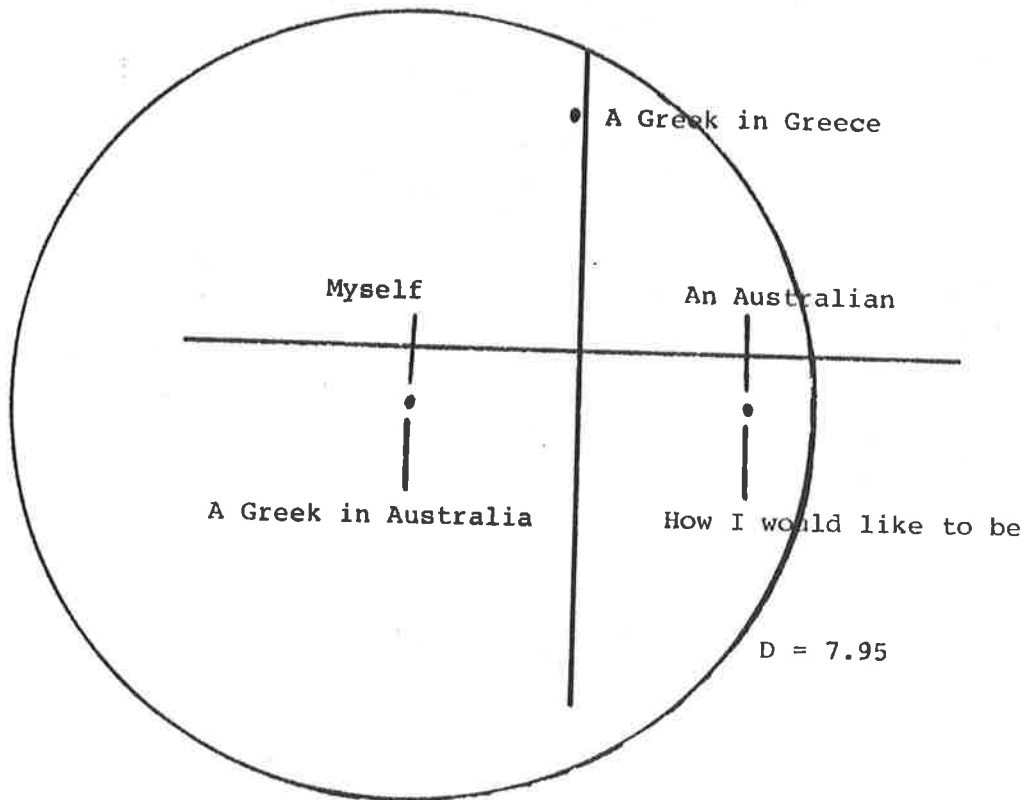
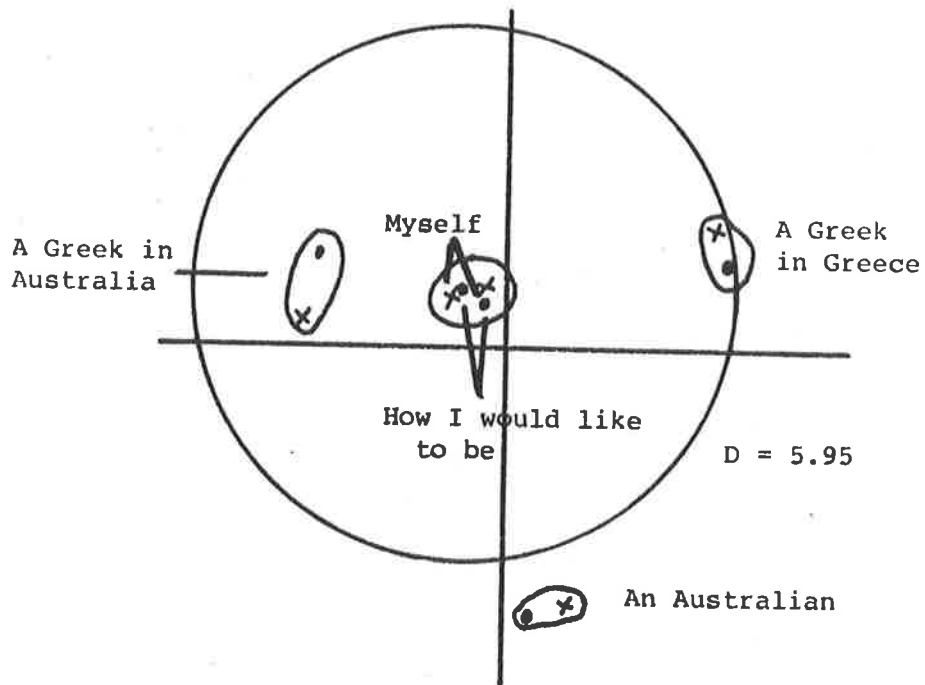


FIGURE 4.21 Solution in two dimensions for eleventh grade Greek monoculturalists.



- Low Assimilation group
- × High Assimilation group

FIGURE 4.22 Multidimensional scaling solution for concepts rated by year eleven Greek-Australians.

4.3.5 Grade twelve

The general pattern of ethnic identification displayed throughout the preceding grades was also found in grade twelve (refer to Tables 4.25, 4.26, 4.27 and Figures 4.23, 4.24).

TABLE 4.25 D and r between mean concept profiles for Australian monoculturals in grade twelve.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.46	1.87	5.23	4.60
How I would like to be	0.92*	-	3.78	7.08	6.18
An Australian	0.86*	0.83*	-	4.92	4.67
A Greek in Australia	0.28	0.30	0.39	-	1.65
A Greek in Greece	0.35	0.45	0.33	0.93*	-

* $p = .001$

NB. D is set out above the diagonal and r below.

TABLE 4.26 D and r between mean concept profiles rated by final year Greek-Australians with low paternal assimilation.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.65	4.20	4.50	3.42
How I would like to be	0.97**	-	6.58	4.52	4.44
An Australian	0.42	0.29	-	7.09	5.69
A Greek in Australia	0.76*	0.84**	-0.03	-	2.63
A Greek in Greece	0.85**	0.85**	0.19	0.88**	-

* $p < 0.01$

** $p = 0.001$

NB. D scores appear above the diagonal and correlations below.

TABLE 4.27 D and r between mean concept profiles for Greek-Australian subjects with high paternal assimilation in the twelfth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.36	4.20	4.82	3.13
How I would like to be	0.96***	-	6.34	6.20	5.25
An Australian	0.33	0.34	-	6.63	4.58
A Greek in Australia	0.50*	0.59*	-0.07	-	2.85
A Greek in Greece	0.73**	0.76**	0.35	0.81***	-

* p < 0.05 ** p < 0.01 *** p = 0.001

NB. D scores are above the diagonal and correlations below.

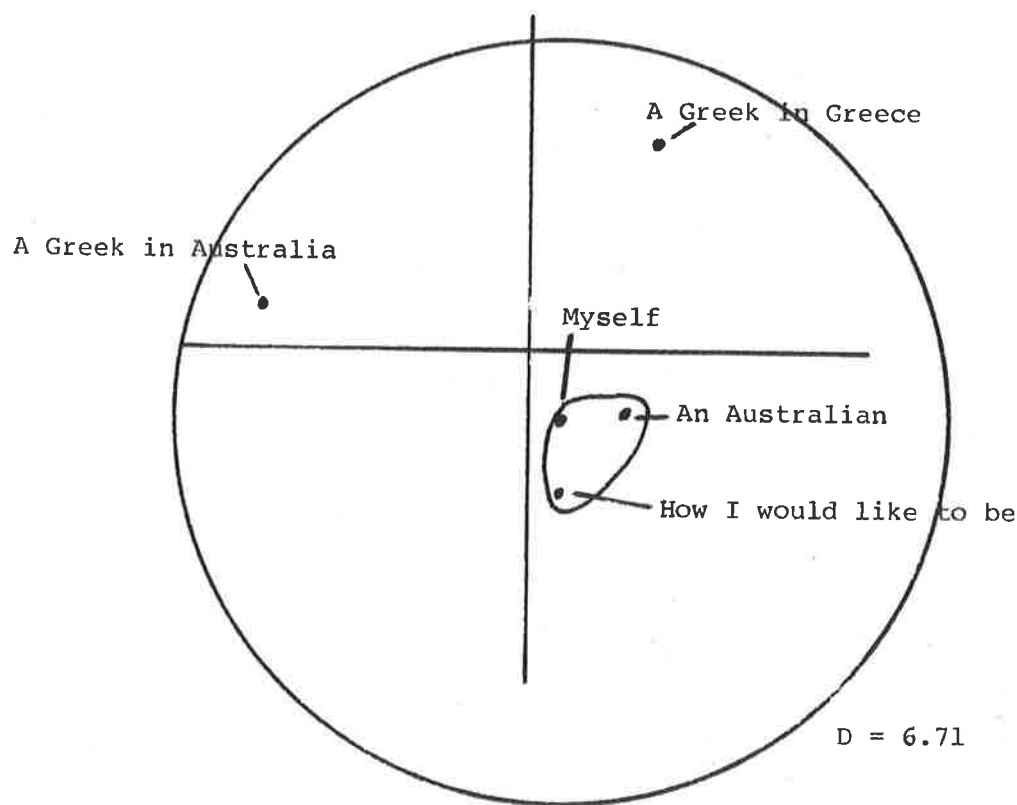


FIGURE 4.23 Multidimensional scaling solution of year twelve Anglo responses to S.D. concepts.

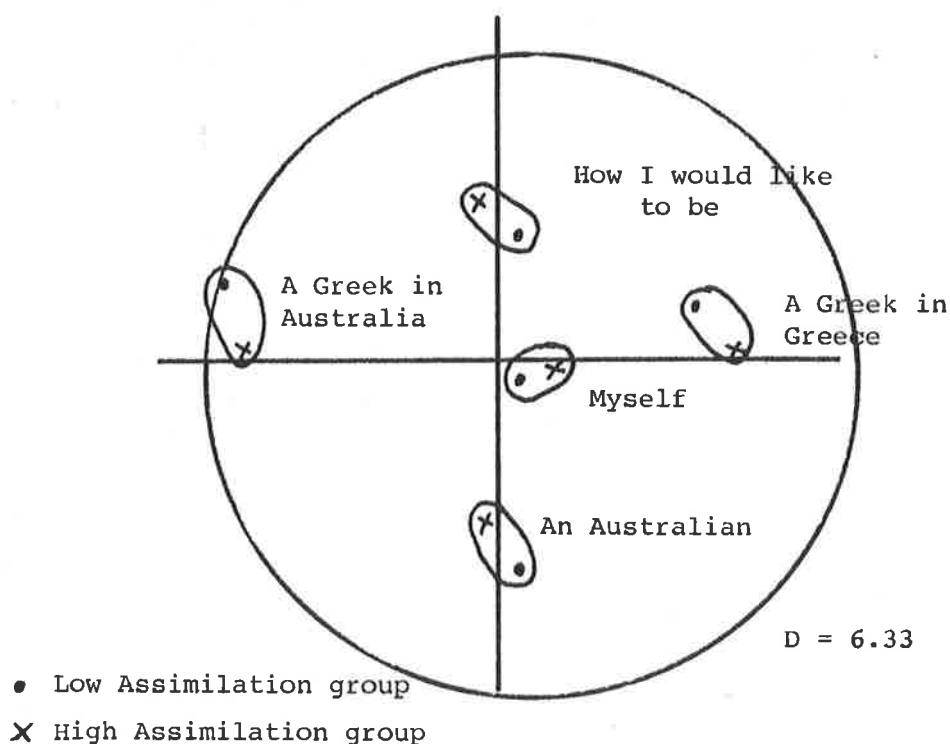


FIGURE 4.24 Two dimensional configuration for five S.D. concepts rated by year twelve Greek-Australians.

4.3.6 Summary - Ethnic identification

Ethnic identification varied between research groups. Anglo-Australian adolescents indicated positive identification with their own membership group. Similarly, Greek-Australian adolescents identified with their immigrant compatriots and to a lesser degree with Greeks abroad. Anglo-Saxon influences upon the self-concepts of Greek-Australians were minimal. Greek monocultural adolescents, on the other hand, although indicating general identification with Greek ethnicity aspired towards Anglo-Australian ideals.

The results and implications thereof are discussed in the final chapter.

CHAPTER 5

DISCUSSION

The personal and social adjustment of bicultural second generation Greek immigrant adolescents was examined using indices of intrapersonal conflict, self-esteem and ethnic identity. The results and their implications are discussed below.

5.1 Biculturalism, culture conflict and adjustment

There are two opposing points of view regarding biculturalism and the experience of culture conflict. It was previously believed that conflicting cultural norms would inevitably result in the experience of culture conflict. Biculturalism, however, has since been disassociated from necessary adverse effects. Although overt tension may occur between the bicultural individual and others, it is questionable whether such tension develops into the psychological conflict commonly associated with cultural marginality.

In the context of the present investigation, the term culture conflict was used specifically to refer to that *psychological* conflict resulting from the contradictory demands of two cultural groups. Culture tension, on the other hand, described the *overt* tension, manifested in the form of disagreement, between the bicultural individual and significant others.

Culture conflict was assessed in this survey with the MPCL which provides a census count of personal problems of which the individual is aware and willing to admit to. Culture was defined in a previous chapter as a system of norms, values and accepted behaviours which are considered essential to the regulation of human group life. Since culture is all embracing the MPCL was deemed

appropriate for use here because of its comprehensive coverage of significant life events. Its use was based upon the assumption that those who were less well adjusted would attain higher problem tallies. All subjects were adolescents, i.e., at the stage, according to the literature, of reassessment and change. Consequently adolescence has been associated with conflict, rebellion and unrest. A generally high level of conflict therefore was anticipated for all individuals. The theory of culture conflict however, would identify bicultural Greek-Australian individuals as those with the highest MPCL scores and the greatest number of self-perceived problems. Culture conflict was thus operationally defined as that additional burden over and above what is usually experienced. In other words, an emotional state characterized by turmoil and a preponderance of personal problems.

Theoretically, irreconcilable cultural differences are expected to induce ambivalence regarding ethnic affiliation, hence emotional and mental disturbance. The empirical evidence was more difficult to interpret.

At grade eight an unexpected finding was that Anglo-Australian group membership was associated with the experience of significantly greater problems. Areas causing concern ranged from a purely physical and developmental nature through social to moralistic and personal. This situation was shortlived and ninth grade data analyses revealed the first indications of culture conflict as was defined here. In comparison to monocultural Anglo-Australians, the bicultural sample as a whole indicated significantly greater difficulty overall and more specifically with financial and living conditions, social activities, morality and religious issues, family and

adjustment in school. Several additional interaction effects were also observed at this level and bicultural Greek-Australian females were associated with the most problems. Although no significant ethnic group differences were recorded for twelfth grade respondents, the evidence indicated that females, in comparison to males, marked significantly more problem items on Home and Family and Morals and Religion. Greek-Australian females faced, over and above their monocultural Australian counterparts, additional difficulties in general, i.e., total MPCL score, and in particular, in personal - psychological relationships.

The discussion of biculturalism and adolescent adjustment thus far has concentrated upon the comparison between Greek-Australian and Anglo-Australian subjects. The situation for those remaining within the immigrant's home country has largely been ignored. A critical test of culture conflict would involve a similar examination of monocultural Greek adolescents. Cross-national comparisons were confined to the middle and senior high school grades, i.e., grades ten and eleven.

The additional monocultural reference indicated that adolescence was a somewhat more difficult transition for individuals of Greek nationality. Significantly greater social and recreational problems were marked by individuals of this group. Similarly, these adolescents were associated with a higher incidence of problems in other areas, however statistical significance was not reached. When data from years ten, eleven and twelve were subsequently combined for further examination, orthogonal planned comparisons identified the monocultural Greek group with the experience of greater intrapersonal

difficulty on the following MPCL scales; Social and Recreational Activities ($p=.01$), Personal-Psychological Relations ($p<.05$), Morals and Religion ($p<.05$) and Home and Family ($p=.01$). In comparison, the presenting problems of Anglo-Australian counterparts were lower despite the common attribute of monoculturality.

The conflict characterizing eighth grade Anglo-Australians was attributed to the promotion from primary to secondary school. A new school environment and an unfamiliar school routine may give rise to problems of adjustment. This was confirmed by the low scores obtained by this particular group on the subscale of the CSEI reflecting school self-esteem. Moreover, the general difficulty of this developmental stage was also indicated by their significantly lower global self-evaluations. Conflict between parent and adolescent generations is another possible explanation of these results. Further comment cannot be made as this was beyond the scope of the present investigation. This contrasts with the situation found at grade nine where the bicultural sample (as a whole) evidenced more conflict than did monocultural Australians. However, when generalizing from the overseas data trends, such conflict could not be attributed exclusively to biculturalism and the incompatibility between Greek and Australian cultural systems. It will be recalled that in certain specified areas those adolescents surveyed in Greece evidenced greater conflict. The culture conflict theory in which greater difficulty is hypothesized for bicultural individuals is therefore not supported by the available data. In fact, when the information yielded by eighth and ninth grade subjects was combined for further analysis it was discovered that performance on the constituent scales of the MPCL was unrelated to ethnic group membership (Appendix K). In other

words, there were no significant differences between Anglo- and Greek-Australians in the absolute number of problem items checked. These results demonstrate that the adjustment of bicultural subjects was not seriously disadvantaged by the co-existence of two socio-cultural systems, namely Greek and Australian. It was therefore concluded that the performance of the bicultural group in grade nine was due to random variation in sample selection.

Very few ethnic group differences were found in the senior school grades. However, considerable sex differences emerged, particularly in grade ten where females responded positively to significantly more check list items than did males on Health and Physical Development ($p < .01$), Social and Recreational Activities ($p < .01$), Social-Psychological Relations ($p < .001$), Personal-Psychological Relations ($p < .01$), The Future ($p < .01$) and total MPCL score ($p < .01$). Male-female differences across all groups were further substantiated in a corollary analysis combining the middle and upper grade levels (Appendix K). The combination of grades ten, eleven and twelve was justified on the basis that by this stage individuals would be sufficiently familiar with the school routine. Higher scores and thus greater problems were indicated by females on Health and Physical Development ($p < .005$), Social and Recreational Activities ($p < .05$), Courtship, Sex, and Marriage ($p < .05$), Social-Psychological Relations ($p < .005$), Personal-Psychological Relations ($p < .05$), Home and Family ($p < .005$) and overall score ($p < .05$).

It is well documented in the literature that behaviour is influenced, to a significant degree, by gender. Both biological and cultural factors are important determiners of sex appropriate behaviours which are instilled in the individual from birth through

the continuing process of socialization. The differences between the sexes are particularly salient in traditional societies, e.g., Greek rural society (Campbell, 1964; Safilios-Rothschild, 1974). Block (1973) presented an analysis of the different socialization practices directed towards males and females. From this it was deduced that values such as self-concern, self-protection, self-expansion and self-assertion (collectively referred to as "agentic") are emphasized in males while relatedness, protection and support (i.e., "communion") are stressed amongst females in the U.S.A. Similar surveys of other western nations (e.g., Norway, Sweden, Denmark, Finland and England) and ethnographic material from nonliterate societies also reflect this general "agency-communion" distinction. The results of this survey also support the cross-cultural similarity of male-female behaviour. It was generally found that females across all research groups experienced greater personal problems and were less well adjusted than males. The evidence therefore indicates that sex of the respondent was a better predictor of adjustment than was ethnic or cultural group membership. At several stages during the investigation the effect of sex combined with the effect of ethnic group to exert a significant influence over adolescent adjustment. On these occasions bicultural Greek-Australian females evidenced greater maladjustment. Greek cultural regulations are particularly restrictive over the behaviour of females and this may have caused some distress (the implications of this situation are discussed later). The nature of the interaction effect was more difficult to interpret within the respective monocultural samples. The reasons for the greater personal difficulty experienced by Greek and Australian males were not clear.

Level of paternal assimilation was effective on one subscale only, Adjustment to School Work, which was reflected in the responses of Greek-Australians enrolled in the middle year of secondary school. A planned comparison of group means revealed those bicultural adolescents whose fathers were ranked low on host society assimilation expressed greater disturbance than the high criterion group. It is interesting to note that statistical significance occurred within an environment where the child of immigrant descent is officially confronted with Anglo-Australian culture, i.e., at school where English is the official language of instruction and education is oriented to Anglo-Australian values. These individuals marginally outscored their higher assimilated counterparts on a number of other MPCL subscales but this trend was non-significant. On the basis of this it is suggested that degree of paternal assimilation may be less influential over the personal and social adjustment of the second immigrant generation than had previously been assumed.

Personal adjustment was further examined with the responses given to an open ended question (no. 2) appended to the MPCL which read as follows, "How would you summarize your chief problems in your own words?. Write a brief summary." In this way respondents could indicate those personal problems associated with the greatest anxiety. The most general conclusion which is warranted from the resultant information is that despite minor group variation, adolescence in Greece and Australia is associated with the same general anxieties. School is prominent at this stage of life and school related issues therefore receive frequent mention. Performance at school also determines career opportunities later on and hence a general concern

for the future. An increasing awareness of the opposite sex seems to be responsible for the pre-occupation with social interaction, dating and personal and physical attractiveness. The latter was particularly important to all female survey participants (The information discussed above is summarized in Appendix M).

The data thus far support an increasing number of studies which question the existence of culture conflict. In short, very few significant group differences, particularly during the senior secondary school grades, were found between Greek, Anglo-Australian and Greek-Australian adolescents. The last named did not exhibit the intense, psychological conflict characteristic of culture conflict. Furthermore, a similarity was observed between the sexes cross-culturally. Cultural differences were obscured by the significance of sex role socialization. This is not to say however that cultural influences were minimal. On the contrary, the influence of culture or migration was effective over the behaviour of Greek and Greek-Australian adolescents, e.g., Greek parents were particularly restrictive over the behaviour of daughters. Cultural differences may result in disagreement between parent and child without adversely affecting personal adjustment and mental function, i.e., culture tension. This was investigated further with the Greek Adolescent Questionnaire. In particular, three questions were asked of the resultant data.

1. Was culture uniform throughout the Greek-Australian sample?

This survey was designed to divide the bicultural Greek-Australian sample on the basis of degree of paternal assimilation of host group values and to compare the results. Those subjects whose fathers' scored low on the index of assimilation were considered separately from those scoring higher.

Host society adjustment was determined using the "Australianization" section of the parental questionnaire. Constituent items included an awareness of host group identification, knowledge of the English language, English reading ability, Australian social interaction and club membership. An analysis of responses revealed that very few fathers experienced much host group contact. The majority in fact indicated low to moderate involvement. On the other hand, Greek ethnic community participation was high, as was indicated by the scale reflecting "Greekness" (see Chapter 3, pp.77-78). Greek immigrant fathers rated themselves as decidedly Greek in identity, indicated a good to excellent command of the Greek language, expressed a definite preference for reading Greek text, interacted socially with their compatriots and generally were participating members of Greek social clubs.

It is therefore concluded that the Greek parental sample, fathers in particular, have retained a significant portion of pre-migration cultural traits despite residence in Australia for 10 or more years. Greek culture was dominant in the majority of immigrant households surveyed and consequently the second generation were relatively unaffected by the degree of paternal assimilation of Anglo-Australian cultural values. Moreover, this was generally supported by the MPCL and CSEI results in which both groups were compared by means of planned orthogonal contrasts.

2. To what extent were Greek cultural values responsible for the culture tension experienced by Greek-Australian adolescents?

On the basis of the information described above, low and high assimilation samples were combined. The following picture of the

Greek-Australian adolescent emerged.

On the whole a typical adolescent, male or female, born of two Greek parents living in Australia enjoyed the company of many friends, of both Australian and Greek-Australian nationality. There was however a slight tendency for the latter to outnumber the former. This was also reflected in parental preference for Greek friends. Very few parents however, were found to restrict their child's choice of friends.

During the lower grades of secondary school the family was nominated as a major source of social interaction. Approximately 50 per cent of grade eight respondents indicated that their social life revolved mainly around the family as also did 78 per cent of ninth graders and 55 per cent of tenth graders. The figures in the upper grades were somewhat lower, i.e., grade eleven, 32 per cent; grade twelve, 20 per cent. Greek social gatherings were attended frequently by all bicultural individuals. At least 80 per cent of respondents in each grade had attended a Greek function within the last three months. Similar functions held by Anglo-Australians became increasingly important later on, e.g., 84 per cent of twelfth grade biculturals had recently been to an Australian social function.

From an early age the majority of children had attended Greek language classes outside of normal school hours. Attendance, in percentages, from grades eight through twelve were 79, 74, 73, 84, and 100, respectively. The study of the Greek language was furthered during high school with its inclusion in the Australian school curriculum. All respondents indicated a good command of Greek. In fact, Greek was the major language of communication with parents, although English was used more frequently with brothers, sisters and other

Greek-Australian friends. Minimal overt tension was recorded between parent and child generations regarding the language used within the home. The prominent position accorded to Greek was hardly ever disputed. This principle was applicable in other areas too. For example, all parents were perceived by their adolescent children as expressing a strong desire for future Greek sons- and daughters- in-law. In most cases this desire was also shared by the adolescent generation.

Tension within the Greek immigrant household was evident on the subject of interaction with the opposite sex. Greek parents were considered by respondents to disapprove of dating between adolescents. Parental disapproval of dating was recorded amongst 50 per cent, 78 per cent, 55 per cent, 47 per cent and 56 per cent of eighth through twelfth grade Greek-Australian respondents respectively. This was an area of particular concern to females. The comparisons made with Anglo-Australian peers were obvious in many of their responses, e.g., "Australians let their daughters and sons go out more frequently with the opposite sex" (15 year old Greek-Australian female), "Greek parents are too strict" (14 year old Greek-Australian female). Arranged marriages was another topic upon which overt tension was probable. The majority of respondents generally disagreed with such arrangements, i.e., grade eight, 50 per cent; grade nine, 74 per cent; grade ten, 95 per cent; grade eleven, 79 per cent; grade twelve, 96 per cent.

Further tension was expected to result from the differential freedom accorded to each sex. It was generally agreed that Greek-Australian males were allowed greater freedom for behaviour than Greek-Australian females (agreement was expressed by 67 per cent in grade eight, 61 per cent in grade nine, 86 per cent in grade ten, 63 per

cent in grade eleven and 92 per cent in grade twelve). Nevertheless, the overt tension generated by this double standard was surprisingly low. Arguments between female respondents and their mothers were experienced by 29 per cent of eighth grade biculturals, 58 per cent in grade nine, 50 per cent in grade ten, 40 per cent in grade eleven and 53 per cent in grade twelve. Similarly, arguments with father, with the exception of grade nine (where parental self-esteem was low), were also infrequent. The respective sample proportions, from the lowest grade to the highest, were 36 per cent, 75 per cent, 33 per cent, 40 per cent and 47 per cent.

Bicultural respondents, both male and female, were generally aware of cultural differences between Greeks and Australians, e.g., religion, limitations upon freedom, different customs, "old fashioned parental ideas" (14 year old Greek-Australian male), and as one 17 year old female respondent expressed it, "the importance of having a good reputation before marriage." This situation might be expected to result in cultural conflict, or at least cultural tension, culminating perhaps with a rejection of immigrant values. On the contrary, the vast majority of respondents indicated that life at home was essentially happy. From grades eight through to twelve respectively, the proportion of subjects in agreement were 92 per cent, 83 per cent, 95 per cent, 74 per cent and 64 per cent. General agreement was also expressed with the customs and the life ways associated with their immigrant parents. Throughout all grades surveyed, 56 per cent agreed with most, if not all, Greek customs. Furthermore, minimal confusion was attributed to their biculturalism. Only 2 per cent of the entire bicultural sample experienced confusion regarding Greek and Anglo-

Australian life styles. Apparently the two life styles were clearly differentiated.

Bicultural subjects in grades eight (96 per cent), nine (57 per cent), and twelve (72 per cent) were generally happy at school. The respective proportions in grades ten (41 per cent) and eleven (47 per cent) were somewhat lower. Greek-Australians enrolled in the tenth grade were the least well adjusted at school. This result concurs with that obtained upon the school work and curriculum indices of the MPCL.

The majority of Greek immigrant parents had high educational ambitions for their children, male or female, wishing them to proceed to tertiary education (the proportions from grade eight through twelve were as follows; 33 per cent, 61 per cent, 55 per cent, 58 per cent, 88 per cent). These ideals were also shared by the respondents themselves, i.e., 33 per cent, 48 per cent, 68 per cent, 63 per cent, 84 per cent. A progressively larger percentage of parents and children aspired towards university education throughout the upper school grades.

The third and final question dealt with the comparability of this situation with that in Greece.

3. How much cultural change was induced through migration?

An insight into present day Greek culture was obtained from the monocultural Greek adolescent sample.

Similarity was observed between the life led by Greek youth in contemporary Greece and in Australia. To begin with, the importance of the Greek family was once again established and any disruption to this unit was considered to evoke parental disapproval. The majority of Greek parents in Australia (80 per cent) and in Greece (80 per cent)

desired that their children remain within close proximity to home, even if this involved forsaking future job opportunities. The family also featured in the social lives of Greek adolescents in grades ten (37 per cent) and eleven (55 per cent) although nonfamily influences were also involved.

Similar leisure pursuits characterized adolescents of Greek descent in Australia and in Greece. Common activities included reading, sport, radio and television. Formal club membership both in Australia and in Greece was low.

The differential treatment of the sexes was again observed. Significant proportions of males (grade ten, 67 per cent; grade eleven, 80 per cent) and females (grade ten, 79 per cent; grade eleven, 75 per cent) acknowledged this fact. This is considered to stem from the traditional belief that the female is subordinate to the male. Throughout her life the Greek female must defer to the authority of her father and, when married, her husband. Within the modern day Greek household females face greater restrictions than do males. More often than not females also require chaperoning when out in public. This situation, not surprisingly, resulted in overt parent-adolescent conflict. In contrast to her immigrant counterpart, the monocultural Greek female exhibited greater preparedness to confront both parents over this issue. Overt conflict regarding personal freedom was experienced either "sometimes", "often" or "very often" by 71 per cent of grade ten female respondents with mother and by 66 per cent with father. The corresponding figures for eleventh grade females were 67 per cent and 83 per cent respectively. The Greek-Australian female sample results, discussed previously (p.139), were somewhat lower.

These adolescents experienced problems of communication with both parents. Such difficulties were recorded for 28 per cent and 45 per cent of tenth and eleventh graders respectively. (The respective percentages for the Greek-Australian comparison groups were 18 per cent and 21 per cent). This problem according to monocultural Greek respondents, resulted from the ideological differences between the generations. Lack of parental understanding of teenage problems was the most common explanation forwarded by those attempting to explain the situation. Dissatisfaction at home was also expressed by 37 per cent of tenth and 36 per cent of eleventh grade respondents. The evidence therefore seems to suggest that a certain amount of tension between the generations is normative within those Greek households surveyed and parental-norm conflict is its cause. This is supported indirectly from responses given to question three of the MPCL where it was found that 65 per cent and 82 per cent of tenth and eleventh graders respectively, agreed with the suggestion that certain school periods should be reserved for student counselling. Respected teachers and close personal friends were the most frequently mentioned individuals from which students would accept help. There thus seems to be an obvious need for discussion, a need which apparently is not fulfilled at home. Unfortunately, comparative Australian data were unavailable.

Questionnaire responses also indicated that Greek parents in Greece, like their immigrant counterparts, were extremely ambitious regarding the educational advancement of their children. Approximately 76 per cent of parents of female subjects and 68 per cent of male subjects in grade ten desired a university education for their children. A considerable proportion of parents of year eleven respondents had

similar aspirations, i.e., 100 per cent of parents of males and 75 per cent of females. Contrary to traditional beliefs, the education of females was not discouraged. Further similarity between Greece and Australia was observed regarding the contravention of social standards. Greek parents in general were aware of the stigma involved with nonconformist behaviour. The behaviour of children was considered to reflect upon parents, hence the moderate level of concern over staying out late, bad language, dating, personal appearance and other adolescent behaviours.

A notable cultural discrepancy in attitude to arranged marriages existed between Greece and Australia. This custom, while effective within certain sections of the Greek-Australian population (the percentage of parents, perceived by their children, agreeing with such arrangements were as follows: grade eight, 46 per cent; grade nine, 35 per cent; grade ten, 33 per cent; grade eleven, 58 per cent; grade twelve, 32 per cent) was declining in modern day Athens (grade ten, 10 per cent, grade eleven, 18 per cent). A fact which must not be overlooked in the evaluation of such data is that all Greek immigrant parents originated from rural or island areas of Greece and most have received limited education. This situation therefore may not be directly comparable with that in Athens.

It may generally be concluded from the preceding information that migration to Australia was not overly disruptive to Greek culture. The immigrant generation have retained a majority of pre-migration cultural beliefs, attitudes and behaviours which were subsequently transmitted to the Australian born generation through the process of socialization. Concentration within ethnic settlements has

helped significantly in the survival of immigrant culture. Support is therefore given to the work of Vasta (1975), Bottomley (1976, 1979) and others who also have found that immigrant cultures, Southern European at least, are transported relatively intact, and subsequently maintained, in the new country. Furthermore, the socialization received from two cultural perspectives, i.e., ethnic and host, was not disruptive to the personal and social adjustment of bicultural Greek-Australian adolescents. These subjects in fact indicated favourable adjustment, comparable to Anglo-Australian monocultural peers. Tentative evidence however, in the form of higher MPCL tallies on certain subscales and replies to the Adolescent questionnaire, was suggestive of greater emotional conflict and overt tension within the monocultural Greek sample. Sex differences were also found indicating that female respondents from all three cultural groups experienced greater adolescent turmoil than males. In the final analysis one must conclude that the psychological conflict resulting from the co-existence of two cultural systems within the same individual was not established. The evidence therefore serves to counter the popular culture conflict hypothesis.

5.2 Biculturalism and self-esteem

The definition of self-esteem used in the present context was that of Coopersmith (1967, p.4), i.e., "By self-esteem we refer to the evaluation which the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval or disapproval, and indicates the extent to which the individual believes himself to be capable, significant, successful and worthy. In short, self-esteem is a personal judgement of worthiness that is expressed

in the attitudes the individual holds towards himself." Thus self-esteem is a judgemental attitude expressing approval or disapproval of personal attributes and attitudes. High scores signify a highly valued self and lower scores unworthiness. The attitude to self was considered to vary across different areas of experience, therefore the four subscales comprising the CSEI, i.e., peer, parent, school, self, were examined individually in addition to the overall result. In this way it was possible to detect impaired self-evaluations in certain specific areas even if the overall index was satisfactory.

Of all the CSEI scales, ethnic group differences on school and global esteem proved statistically significant in eighth grade data analyses. Anglo-Australian subjects exhibited lower esteem on these indices when compared to their Greek-Australian school peers. It will be recalled that this group also encountered greater difficulty in the various areas defined by the MPCL. It was therefore speculated that the changing circumstances consequent upon promotion to secondary school was the most likely cause. However it is not clear why this disruption of school routine was not reflected in the results of bicultural grade mates. The respective effects of sex and the sex by ethnic group interaction did not reliably distinguish performance on the remaining subscales.

The only significant group difference detected at grade nine occurred on the parent subscale of the CSEI. In this instance, Greek-Australians indicated significantly lower self-evaluations. This finding was supported by the results of the MPCL in which this group was associated with greater home and family related problems. The overprotective attitude of many immigrant parents may have

contributed to this situation. Moreover, Matteson (1974) and Watkins (1976) in two independent investigations found an association between low self-esteem and family communication problems. There is nothing to indicate that these results may not be generalized to include the immigrant household as well. A general tendency for lower personal self-esteem amongst females, monocultural and bicultural, was also observed.

Self-evaluations in the middle grade of secondary school were explored with an additional group comprising male and female adolescents born and raised in Greece. Planned orthogonal contrasts indicated that this group was significantly different from Anglo-Australian monoculturals. The latter possessed higher global self-esteem and personal self-esteem. The interaction effect between sex and ethnic group also attained statistical significance on the parent subscale. A comparison of mean scores associated both groups of female monoculturals with lower self-evaluations in this area than female biculturals. Furthermore, a cross cultural tendency for lower female esteem was demonstrated for global self, peer self and personal self. Ethnic group membership in year eleven was also a significant determiner of esteem level. Greek monocultural adolescents expressed lower evaluations regarding self, parent and global esteem.

Anglo-Australian females in their final year of school were identified with higher school and personal self-esteem than Greek-Australian females. The latter also scored higher problem counts on three MPCL scales, i.e., Personal-Psychological Relations, Morals and Religion and MPCL total score. The validity of these results is questionable in the absence of a suitably matched monocultural Greek control group.

Within the confines of sampling limitations associated with data collection in Greece, the following conclusions are drawn. Firstly, a general concurrence was observed between the results yielded by the CSEI and the MPCL. The latter was sensitive to the scales comprising the former. That is, a high incidence of problems in a particular subscale usually resulted in impaired esteem and vice versa. Performance on the MPCL and the scales of self-esteem varied with ethnic group membership, sex and grade of respondent.

Secondly, some evidence suggestive of lower esteem amongst females was found. Consequently support is given to the work of Loudon (1978) who found that while there were no significant differences between English, West Indian and Asian adolescent samples, females had significantly lower esteem than males. These results contradict the work of other investigators who have failed to detect significant differences between the sexes, e.g., Coopersmith (1967). It must be pointed out that much of this earlier work was conducted with child subjects and therefore may not be directly relevant during adolescence. The generally lower level of female esteem found here is explained in terms of the differential treatment of the sexes. In general, females faced greater restrictions over behaviour than did males and this may have adversely affected self-esteem. Another possibility, discussed by Maccoby & Jacklin (1974), concerns a general tendency observed amongst females towards self-disclosure. Males on the other hand appear less willing to divulge personal information. This could not be examined further because, as mentioned on page 57, the reliability and validity associated with the lie scale of the CSEI under Australian testing conditions was doubtful.

Thirdly, no support is given to the argument that migrant adolescents suffer from inferior conceptions of self (Connell et al., 1975). On the whole the self-esteem of Australian born Greek adolescents did not appreciably differ from Anglo-Australians. The combination of the respective data of migrant adolescents born within and outside of Australia, even though all but the most recent arrivals were studied, must not be overlooked in comparing the results of this investigation to that of Connell and his co-workers. This discrepancy may also be accounted for in terms of the process known as selective perception. Through selective attention the individual may remove from awareness those situations in which minority group cultures are referred to in negative terms and thereby maintain a higher level of esteem than might otherwise be the case. Recent studies, the present survey included, have served to indicate that two ethnicities do not necessarily give rise to inadequate self-concepts and negative self-appraisals, e.g. Soares & Soares (1969), Arias (1976), Loudon (1978). Consequently the minority group individual need not accept the devaluation which is usually accorded to migrant status. It had been stated earlier that ethnic groups characterized by solidarity are best equipped to preserve the self-esteem of its members. The Greek ethnic community is one example of such a group. Subcultures therefore seem to encourage positive self-appraisal through the provision of alternate foci of self-definition.

Fourthly, the results obtained with the additional comparison group indicate that adolescence is a particularly troubled period for Greek monocultural males and females. In comparison to the other groups,

Greek adolescents were associated with low esteem and were less well adjusted.

Finally it must be concluded that the culture conflict hypothesis was not supported by the data. Greek-Australian group membership was not consistently associated with a diminished sense of personal worth. It is however acknowledged that at certain points during adolescence the self-esteem of female biculturals did suffer. This evidence was hardly sufficient to signify the onset of severe emotional disturbance. In fact, on the majority of CSEI scales no differences between Australian and Greek-Australian adolescents were found. Moreover, bicultural group performance on the CSEI was comparable to the South Australian student subsample employed by Ross (1974). If anything, the Greek-Australian biculturals attained higher scores, thereby indicating favourable self-evaluations (it must be borne in mind that the ethnic composition of this comparison group was unknown). Furthermore, degree of paternal assimilation did not significantly influence self-appraisal or adjustment. No significant esteem differences were recorded between low and high assimilation groups. In view of this it must be concluded that Greek-Australian biculturalism was not injurious to self-esteem.

An important consideration which has received limited attention thus far concerns ethnic identity, i.e., that psychological identification with an ethnic group. The literature suggests that ethnic identity forms an integral part of self and self-concept. The discussion will now consider the significance of ethnicity upon individual adjustment.

5.3 Ethnic identification

Some authors, e.g., Park (1928), Stonequist (1935, 1937), have argued that a major consideration in the adjustment problems of immigrant adolescents concerns the conflict in ethnic identity between immigrant, which in this case was Greek, and host, i.e., Anglo-Australian, cultures. The individual with experience of this situation would be culturally marginal, uncertain as to his membership in either group.

Evidence of cultural marginality was not found by this study. Most subjects were able to secure a distinct ethnic identity as indicated by their responses to the semantic differential. Throughout the five grades investigated the same recurring theme arose. Anglo-Australian nationality was dominant in the ethnic identity of monocultural Anglo respondents. The average Australian individual was perceived as distinct from a Greek individual resident either in Australia or in Greece. Furthermore a distinction was perceived between the latter two concepts. Bicultural subjects, on the other hand, expressed closer identification with Greek people generally, i.e., whether in Australia or in Greece. An Anglo-Australian was perceived as being dissimilar. The most interesting development occurred with the Greek monocultural sample who aspired towards an Anglo-Australian identity. In fact concepts involving Australia, i.e., "An Australian", "A Greek In Australia", held greater significance than those making reference to their own membership group, i.e., "A Greek In Greece".

These findings are discussed using reference group theory. Previous writers have identified an individual's reference group as an important determiner of behaviour, e.g., Hartley & Hartley (1952). A reference group in this sense represents an identificational, behavioural

and value source. The close correspondence between membership and reference groups for Anglo-Australian adolescents resulted in a relatively low incidence of emotional conflict and generally favourable self-evaluations. These subjects were firmly grounded in the dominant Anglo way of life and the influence of alternate cultures therefore was slight. The perceived discrepancy between individuals of Greek and Australian nationality served to reinforce identification with the host social group.

Monocultural Greek adolescents expressed a general identification with Australia. The reasons for this can only be speculated upon. It had been pointed out in a previous chapter that this particular subject sample was associated with a comparatively higher socio-economic status than the other groups. Bearing in mind the relatively poor economic climate of Greece, it is suggested that the average Greek citizen did not represent an ideal point of reference, socio-economically at least, for these individuals. Closer identification was displayed in actual self-concept with Greek-Australians, and in ideal self-concept with Anglo-Australians. A not inconsiderable proportion of participants (19 per cent in grade ten and 18 per cent in grade eleven) had indicated having contact with Australian people. Although the exact nature of this contact is unknown, it is highly probable that it occurred during visits paid by Greek immigrants with their families to the land of their birth. This is a common practice amongst Greek-Australian and Greek-American immigrants. Reciprocal visits by Greek citizens to family and friends in Australia or in America are fewer in comparison. The Greek adolescent may have formed extremely favourable opinions of anglicized compatriots living abroad from contact

with the visiting immigrants. Cultural stereotypes reflected by the media may have also contributed. The Greek population is often exposed to Anglo ideals and values through television and in print. Since television, music and reading were popular adolescent leisure time activities it is highly probable that most, if not all, subjects have been exposed to such influences at some time in their lives. Several subjects (9 per cent) did express a definite preference for listening to American popular music. It is therefore suggested that these subjects were influenced by an external reference group. American, Australian or British ideals communicated through the media or contacted in person may have acted as important determiners shaping attitudes and influencing behaviour. The anglicization of the younger Greek generation may be partly responsible for the overt tension discovered between parent and child generations, the experience of emotional conflict and impaired self-esteem.

Membership and reference groups coincide for Greek-Australian individuals, hence the relatively low overall level of conflict. Indirect support for this is provided by a study of social choice conceived of by Penny (1971) in which nationality was found to be a major determiner of the friendship choices made by primary school children. Individuals of similar ethnic and cultural biography were those who were most frequently chosen as friends. This result was substantiated in a later study by Coats (1975) of national identification, national preference and social choice in the upper grades of primary school. Greek and Italian subjects in particular were found to overchoose individuals of their own nationality as friends and underchoose Australian and English children. The tendency for social interaction

to occur primarily within ethnic group divisions was also observed by the author in the high school environment. In view of this, it is argued that the Greek-Australians of this study systematically avoided those situations in which conflict was likely to occur. These adolescents were aware of the differences between Greek and Anglo-Saxon cultural values as exemplified by the various comments made.

"Not language difficulties, just different ideas."

(A 15 year old Greek-Australian female explaining the persistence of communication problems with both parents.)

"Greek parents are more protective and strict towards their children and family. Most Australian parents don't care about their children."

(16 year old Greek-Australian female.)

"Very often when my older sister goes out, I have to go out too."

(Comment made by a 13 year old Greek-Australian male who was required by his parents to chaperone his older sister.)

The recognition of value differences between cultures did result in some disagreement between parent and child as indicated by the Adolescent questionnaire. In most cases however the frequency of such disputes was relatively low and on those occasions where tension was personally distressing, consolation was available from ethnic peers who were also undergoing a similar experience.

A further consideration in the explanation of the results involves the selection of the bicultural sample. Subjects were selected from

schools containing sizable proportions of individuals of Greek-Australian ethnicity. In contrast to the situation found at most other Australian state schools, the Greek-Australians sampled here comprised a majority, rather than a minority, group. The relatively high rate of ethnic-Australians to Anglo-Australians therefore may have functioned to insulate the former from direct experience with divergent cultural norms, thereby reducing the impact of cultural conflict.

It has also been suggested that the incidence of culture conflict is underestimated in migrant surveys, e.g., Connell et al., (1975), Salagaras & Humphris (1972). The low incidence of reported disagreement is generally attributed to the closer ethnic family ties and stricter paternal control. Thus while immigrant adolescents, especially females, may prefer it to be otherwise, compliance with parental demands was the usual outcome. On the other hand, the positive evaluation of, and close psychological identification with, Anglo ideals expressed by monocultural Greek adolescents may have been sufficient to overcome this. Contradiction of parental values and authority characterized this particular research group as the least well adjusted of all.

According to several sources, e.g., Gobbo (1975), a confused sense of personal identity is believed to afflict children of migrant background. It was previously assumed that such children would generally aspire towards the dominant group in society. Necessarily involved in this was the wholesale acceptance of the associated cultural traits with a consequent rejection of the immigrant culture. The assimilation of host group culture however does not necessarily ensure membership into that group. Cultural alienation and marginality are the consequences of non-acceptance. The data yielded by this survey indicate that

such was not the case. Rather than being culturally marginal, the immigrant adolescent identified closely with the ethnic culture in a somewhat similar manner to Child's (1943) "in-group" reaction where second generation Italian immigrants resolved their cultural dilemma by identifying with the Italian ethnic group. The high degree of institutionalization within Greek ethnic communities in Australia may be responsible for this effect. The Greek-Australian youngster was effectively socialized within the Greek ethnic community in which cultural ideals were protected and preserved. Cultural conflict was negligible and self-esteem maintained.

5.4 Conclusions

The overall finding of this survey was that there were very few detrimental effects associated with Greek-Australian immigrant biculturalism. These effects, isolated mainly in the initial secondary school years, were questionable in light of the evidence produced with the additional Greek monocultural sample. In fact, these differences declined when data from the lower and upper grades respectively were combined for re-analysis.

The empirical evidence questions the argument that integration of two cultures results in culture conflict, i.e., that emotional disturbance due to the difficulty of reconciling the values, customs and accepted ways of behaviour of two ethnic groups. With the exception of performance upon one MPCL subscale (Adjustment to School Work), the degree of paternal assimilation of host group cultural values did not significantly influence personal and social adjustment or self-esteem. Low and high assimilation groups were comparable on the remaining psychometric indices. On the whole Australian born

Greek adolescents were relatively well adjusted, comparable to Anglo-Australian peers. Furthermore, bicultural adjustment was generally superior to that indicated by monocultural adolescents in Greece.

Several discrepancies between Anglo-Australian and Greek cultural values were associated with overt tension within the immigrant family. The overall frequency of these disputes remained low and usually occurred with those topics holding significance to adolescents, boy-girl relationships for example. With the exception of year nine respondents, immigrant biculturals also exhibited satisfactory parental self-esteem in the face of parent-adolescent tension. Family cohesiveness, a general characteristic within the Greek household, served to confine such tension to a minimum, thereby preventing disruption to the family unit.

The bicultural experience was previously associated with marginality, in theory at least. Evidence in support of this was not found here. Greek-Australian subjects reacted to their biculturalism by identifying more closely with the ethnic way of life. Although weak identification occurred with the host society, a Greek cultural orientation was preferred. This was aided considerably with the establishment of ethnic group settlements.

The data did however indicate significant differences between male-female performance cross-culturally. Females, Anglo, Greek and Greek-Australian, were generally less well adjusted and were also associated with lower levels of esteem. This was explained in terms of the differential socialization of the sexes.

In sum, the results of this investigation support the increasing number of studies which contest the traditional association between

biculturalism, personal and social maladjustment and cultural alienation. This however does not preclude the possibility that a few bicultural individuals may indeed experience the discrepancy between cultures as an intense psychological conflict. This condition, if it occurs, is more likely to characterize those individuals whose development has been temporarily disturbed through movement from one socio-cultural environment to another. Such is the experience of the child, adolescent or even adult under international migration. Under these circumstances personal and social adjustment may be seriously impaired. These remarks are not directly applicable to the biculturals under investigation who were both Australian born and raised.

Two major reasons prevent the generalization of results of American studies to the situation prevalent in Australia today. Firstly, the present attitudinal environment is more overtly accepting, or at least increasingly tolerant, of ethnic minorities. A substantial period of time has lapsed since that first wave of immigration during which much social change has occurred. Australia today prides herself as being a multicultural society. The stigma which was once associated with migrant status has diminished and in many cases has disappeared. Perhaps the most obvious example of this is the education system where students are allowed the opportunity to study one or several ethnic languages. Moreover, such studies have been given status by the public board of examination and by institutes of higher learning. Multicultural radio and television programs are other examples of the increasing acceptability of alternate ethnic identities.

The second consideration involves the increasing sophistication in experimental methodology and analysis which has led to some teasing out of previously confounded variables. This allows questions to be asked and answered with greater precision and confidence.

5.5 Suggestions for future research

The implications of this study highlight the need for an external point of reference in migration research. The results of the pilot study were suggestive of culture conflict within Greek-Australian adolescents. However, data provided by the additional monocultural Greek sample used throughout the main study indicated that such was not the case. In the absence of this group, the culture conflict hypothesis would have proved difficult to reject. Using two monocultural control groups it was possible to infer that adolescence was a particularly difficult period for Greek individuals. Anglo- and Greek- Australian individuals were well adjusted in comparison and consequently biculturalism was not linked with the experience of culture conflict. Therefore it is strongly recommended along with Whitlock (1971) that the situation existing for home country controls be examined by future investigators working in the field of migration.

Constraints on both the number of subjects and the time available meant that the size of subsamples fell to low levels in some parts of the study. This may mean that some of the conclusions will need to be substantiated by future research using larger sample sizes. Furthermore, the sample selected at the upper grades of secondary school may not have been entirely representative of the adolescent population. School drop out rates increase at these school grades

and a highly biased group of select individuals remain. Subsequent work should be directed towards school leavers in addition to school attenders. An extension of this work to include young adults should also prove useful. The relatively restricted life led by school students is broadened with entry into the workforce or tertiary institutions. At this stage the individual is confronted with a wide range of people of varying biographies. The difference between cultures may be highlighted under circumstances such as these. Furthermore, the ideal experimental design for developmental research is longitudinal. In this way personal and social adjustment can be monitored throughout the same individual during the course of development. Although this procedure was not feasible under the conditions of the present survey it is recommended for future proposals.

Several investigators implicate the differential assimilation of immigrant family members as a source of overt tension and intrapersonal conflict, e.g., Danziger (1971), Salagaras & Humphris (1972), Vasta (1975). In this study, the findings with respect to paternal assimilation did not confirm the expectations that differences in this variable would covary with adolescent adjustment. It is suggested that the assimilation schedule may be partly responsible for the results obtained. While it was considered appropriate for use with Latvian immigrants by Putniņš (1981), it may have had limited application with Greek immigrants. With the exception of one subscale, i.e., responses of grade ten biculturals to the MPCL subscale labelled Adjustment to School Work, no statistically significant differences were recorded between the respective low and high assimilation samples. A possible explanation

may have to do with the procedure used for allocation to either low or high criterion groups. The vast majority of scores while high on 'Greekness', were distributed around the midpoint of the Australianization scale. The cut off point which was used may have been inappropriate, therefore failing to distinguish performance between the two bicultural groups. The ideal condition required groups of fathers representing low and high assimilation orientations respectively. Further research directed to a more fine grained analysis of parental views may reveal differences which were overlooked by the present analysis.

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INSTRUCTIONS

On each page of this booklet you will find a different concept to be judged and beneath it a set of scales. You are to rate the concept on each of these scales in order.

Here is how you are to use these scales:

If you feel that a concept at the top of the page is very closely related to one end of the scale, you should place your check-mark as follows:

fair X : ___ : ___ : ___ : ___ : ___ : ___ : unfair

or

fair ___ : ___ : ___ : ___ : ___ : ___ : X : unfair

If you feel that the concept is quite closely related to one or the other end of the scale (but not extremely), you should place your check-mark as follows:

strong ___ : X : ___ : ___ : ___ : ___ : ___ : weak

or

strong ___ : ___ : ___ : ___ : ___ : X : ___ : weak

If the concept seems only slightly related to one side as opposed to the other side (but is not really neutral), then you should check as follows:

active ___ : ___ : X : ___ : ___ : ___ : ___ : passive

or

active ___ : ___ : ___ : ___ : X : ___ : ___ : passive

The direction toward which you check, of course, depends upon which of the two ends of the scale seem most characteristic of the thing you're judging. If you consider the concept to be neutral on the scale, both sides of the scale equally associated with the concept, or if the scale is completely irrelevant, unrelated to the concept, then you should place your check-mark in the middle of the space:

safe ___ : ___ : ___ : X : ___ : ___ : ___ : dangerous

IMPORTANT: (1) Place your check-marks in the middle of spaces, not on the boundaries:

___ : ___ : X : ___ : ___ : X : ___ : ___ :
 This Not This

(2) Be sure you check every scale for every concept - do not omit any.

(3) Never put more than one check-mark on a single scale.

Do not try to remember how you answered similar items earlier in the test. Make each item a separate and independent judgement. Work at a fairly high speed through this test. Do not puzzle over individual items. It is your first impressions, the immediate "feelings" about the items which are wanted. On the other hand, please do not be careless, because we want your true impressions. There are no right or wrong answers, it is the feeling of the various concepts which we are interested in.

APPENDIX B. Responses to the Greek Adolescent Questionnaire.

Table B(i) Characteristics of the Greek-Australian sample at grade eight.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Greek friends</u>					
None	-	-	-	-	0
One	-	-	1	1	2
Three-five	-	1	-	-	1
Six-ten	2	3	-	-	5
More than ten	2	5	5	4	16
No reply	-	-	-	-	0
<u>Australian friends</u>					
None	-	-	-	-	0
One	1	-	2	1	4
Three-five	2	4	1	1	8
Six-ten	1	3	1	-	5
More than ten	-	2	2	3	7
No reply	-	-	-	-	0
<u>Parental attitude to friends</u>					
Insistence on Greek	-	-	-	1	1
Preference for Greek	2	5	4	1	12
Indifference	2	4	2	3	11
<u>Do parents prevent you visiting and/or being visited by friends?</u>					
Yes	-	-	2	-	2
No	4	8	4	5	21
No reply	-	1	-	-	1
<u>Social life is spent with</u>					
Family only	-	2	1	1	4
Family mostly	1	2	2	3	8
Both family, nonfamily	3	5	3	1	12
Nonfamily mostly	-	-	-	-	0
Nonfamily only	-	-	-	-	0
<u>Australian club membership</u>					
Yes	-	4	2	-	6
No	4	5	4	5	18
<u>Greek club membership</u>					
Yes	3	1	3	1	8
No	1	8	3	4	16
<u>Greek function attendance</u>					
Within the last month	4	5	2	4	15
Within the last 3 months	-	1	3	-	4
Within the last year	-	2	-	-	2
More than 1 year ago	-	1	-	1	2
Never	-	-	-	-	0
No reply	-	-	1	-	1
<u>Australian function attendance</u>					
Within the last month	-	1	1	-	2
Within the last 3 months	1	2	-	1	4
Within the last year	1	1	2	-	4
More than 1 year ago	1	1	-	1	3
Never	1	4	3	3	11

cont.

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Parental attitude to dating</u>					
Strong disapproval	-	-	2	3	5
Disapproval	-	5	1	1	7
Indifference	1	2	1	1	5
Approval	3	-	2	-	5
Strong approval	-	-	-	-	0
No reply	-	2	-	-	2
<u>In-law nationality preference of</u>					
<u>PARENTS</u>					
Greek	4	9	6	5	24
Non-Greek	-	-	-	-	0
<u>RESPONDENT</u>					
Greek	4	9	6	5	24
Non-Greek	-	-	-	-	0
<u>Attitude to arranged marriages</u>					
<u>PARENTS</u>					
Yes	2	4	3	2	11
No	2	4	3	1	10
No reply	-	1	-	2	3
<u>RESPONDENT</u>					
Yes	2	3	3	2	10
No	2	5	3	2	12
No reply	-	1	-	1	2
<u>Chaperone</u>					
Yes	2	5	2	4	13
No	2	3	4	1	10
No reply	-	1	-	-	1
<u>Perception of difference due to Greek cultural heritage</u>					
Yes	-	1	-	-	1
No	4	7	6	5	22
No reply	-	1	-	-	1
<u>Self at school</u>					
Happy all the time	-	2	2	1	5
Happy most of the time	3	7	4	4	18
Both happy, unhappy	-	-	-	-	0
Unhappy most of the time	1	-	-	-	1
Unhappy all of the time	-	-	-	-	0
<u>Self at home</u>					
Happy all the time	-	1	2	1	4
Happy most of the time	3	8	4	3	18
Both happy, unhappy	-	-	-	1	1
Unhappy most of the time	-	-	-	-	0
Unhappy all of the time	1	-	-	-	1
<u>Perception of difference between Australian and Greek parental ideas</u>					
Many	2	1	4	2	9
Few	1	3	-	-	4
None	1	5	2	2	10
No reply	-	-	-	1	1

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>The principle "what will other people say" affects</u>					
All parental behaviour	2	1	1	-	4
Most parental behaviour	-	1	1	1	3
Some parental behaviour	1	3	1	1	6
Little parental behaviour	-	2	-	1	3
No parental behaviour	1	1	1	1	4
No reply	-	1	2	1	4
<u>Compared to girls, boys have</u>					
Much more freedom	1	7	-	2	10
Slightly more freedom	-	1	3	2	6
Just as much freedom	3	1	3	1	8
Less freedom	-	-	-	-	0
Much less freedom	-	-	-	-	0
<u>Differential amounts of freedom causes arguments with</u>					
<u>MOTHER</u>					
Never	-	1	3	3	7
Rarely	-	4	-	-	4
Sometimes	3	3	-	-	6
Often	-	-	1	1	2
Very often	-	-	-	-	0
No reply	1	1	2	1	5
<u>FATHER</u>					
Never	-	5	4	2	11
Rarely	1	-	-	1	2
Sometimes	2	2	-	2	6
Often	-	-	-	-	0
Very often	-	1	-	-	1
No reply	1	1	2	-	4
<u>Self-rated ability to speak Greek</u>					
Very well	2	2	2	4	10
Fairly well	2	7	4	1	14
Basic	-	-	-	-	0
Limited	-	-	-	-	0
Nil	-	-	-	-	0
<u>Language spoken with</u>					
<u>MOTHER</u>					
Only Greek	3	6	3	4	16
Mostly Greek	1	2	3	1	7
Both	-	1	-	-	1
Mostly English	-	-	-	-	0
Only English	-	-	-	-	0
<u>FATHER</u>					
Only Greek	1	4	3	3	11
Mostly Greek	2	3	2	2	9
Both	1	2	1	-	4
Mostly English	-	-	-	-	0
Only English	-	-	-	-	0
<u>SIBLINGS</u>					
Only Greek	-	-	-	-	0
Mostly Greek	-	-	-	-	0
Both	-	1	-	-	1
Mostly English	-	5	1	-	6
Only English	4	3	5	5	17

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Problems of communication with parents</u>					
Yes	-	1	2	-	3
No	4	8	4	5	21
<u>Attendance at Greek school after normal school hours</u>					
Yes	4	7	3	5	19
No	-	2	2	-	4
No reply	-	-	1	-	1
<u>Election to study Greek as part of Australian school curriculum</u>					
Yes	4	9	5	5	23
No	-	-	1	-	1
<u>Parental educational aspirations for children</u>					
None	2	-	-	-	2
Complete high school	1	7	3	-	11
Trade/technical course	-	1	-	-	1
Tertiary education	1	1	2	4	8
Other	-	-	1	1	2
<u>Respondent's educational aspirations</u>					
None	-	-	-	-	0
Complete high school	2	7	4	-	13
Trade/technical course	-	-	-	-	0
Tertiary education	2	2	2	2	8
Other	-	-	-	3	3
<u>Parental approval of school excursions, camps, socials etc.</u>					
Yes	4	6	5	4	19
No	-	2	-	1	3
No reply	-	1	1	-	2
<u>Do parents blame the "Australian way of life" for some of you behaviour at home?</u>					
Yes	1	3	2	-	6
No	3	5	3	5	16
No reply	-	1	1	-	2
<u>Parental approval of future movement away from home</u>					
Yes	2	2	1	-	5
No	1	7	4	5	17
No reply	1	-	1	-	2
<u>Attitude to Greek customs</u>					
<u>RESPONDENT</u>					
Disagree with all	-	-	-	-	0
Disagree with most	-	1	-	-	1
Indifference	-	2	1	-	3
Agree with most	2	3	3	4	12
Agree with all	2	3	2	1	8
<u>PARENT</u>					
Disagree with all	-	-	-	-	0
Disagree with most	-	-	-	-	0
Indifference	-	-	-	-	0
Agree with most	-	6	2	2	10
Agree with all	4	3	4	3	14

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Confusion between Greek and Australian life ways</u>					
Never confused	1	5	3	5	14
Rarely confused	2	2	2	-	6
Sometimes confused	1	1	1	-	3
Mostly confused	-	-	-	-	0
Always confused	-	-	-	-	0
No reply	-	1	-	-	1

APPENDIX B cont.

Table B(ii) Characteristics of the Greek-Australian sample at grade nine.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Greek friends</u>					
None	-	-	-	-	0
One	1	-	-	1	2
Three-five	-	-	-	1	1
Six-ten	-	-	-	-	0
More than ten	3	7	7	2	19
No reply	-	1	-	-	1
<u>Australian friends</u>					
None	-	1	-	-	1
One	1	-	-	1	2
Three-five	2	2	2	1	7
Six-ten	-	1	-	-	1
More than ten	1	3	5	2	11
No reply	-	1	-	-	1
<u>Parental attitude to friends</u>					
Insistence on Greek	-	2	-	-	2
Preference for Greek	2	3	2	2	9
Indifference	2	2	5	2	11
No reply	-	1	-	-	1
<u>Do parents prevent you visiting and/or being visited by friends?</u>					
Yes	-	5	-	1	6
No	4	3	7	3	17
<u>Social life is spent with</u>					
Family only	2	1	3	3	9
Family mostly	2	2	4	1	9
Both family, nonfamily	-	5	-	-	5
Nonfamily mostly	-	-	-	-	0
Nonfamily only	-	-	-	-	0
<u>Australian club membership</u>					
Yes	-	1	2	1	4
No	4	7	5	3	19
<u>Greek club membership</u>					
Yes	2	2	2	1	7
No	2	6	5	3	16
<u>Greek function attendance</u>					
Within the last month	-	6	5	3	14
Within the last 3 months	2	2	-	1	5
Within the last year	2	-	-	-	2
More than 1 year ago	-	-	2	-	2
Never	-	-	-	-	0
<u>Australian function attendance</u>					
Within the last month	-	4	1	-	5
Within the last 3 months	-	4	1	-	5
Within the last year	2	-	2	-	4
More than 1 year ago	1	-	2	2	5
Never	1	-	1	2	4

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Parental attitude to dating</u>					
Strong disapproval	2	5	-	3	10
Disapproval	2	2	3	1	8
Indifference	-	1	4	-	5
Approval	-	-	-	-	0
Strong approval	-	-	-	-	0
<u>In-law nationality preference of</u>					
<u>PARENTS</u>					
Greek	4	8	7	4	23
Non-Greek	-	-	-	-	0
<u>RESPONDENT</u>					
Greek	4	8	4	2	18
Non-Greek	-	-	1	-	1
No reply	-	-	2	2	4
<u>Attitude to arranged marriages</u>					
<u>PARENTS</u>					
Yes	2	3	2	1	8
No	2	5	5	3	15
<u>RESPONDENT</u>					
Yes	2	1	2	1	6
No	2	7	5	3	17
<u>Chaperone</u>					
Yes	1	6	2	3	12
No	2	2	5	1	10
No reply	1	-	-	-	1
<u>Perception of difference due to Greek cultural heritage</u>					
Yes	-	3	-	2	5
No	4	5	7	2	18
<u>Self at school</u>					
Happy all the time	-	1	1	1	3
Happy most of the time	2	3	4	1	10
Both happy, unhappy	1	4	2	2	9
Unhappy most of the time	1	-	-	-	1
Unhappy all of the time	-	-	-	-	0
<u>Self at home</u>					
Happy all the time	1	1	1	1	4
Happy most of the time	3	5	5	2	15
Both happy, unhappy	-	1	1	-	2
Unhappy most of the time	-	1	-	1	2
Unhappy all of the time	-	-	-	-	0
<u>Perception of difference between Australian and Greek parental ideas</u>					
Many	-	7	3	3	13
Few	2	1	2	-	5
None	2	-	2	1	5
<u>The principle "What will other people say" affects</u>					
All parental behaviour	-	2	-	1	3
Most parental behaviour	1	2	1	1	5
Some parental behaviour	1	4	3	-	8
Little parental behaviour	-	-	1	2	3
No parental behaviour	2	-	2	-	4

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Compared to girls, boys have</u>					
Much more freedom	-	6	1	3	10
Slightly more freedom	-	2	1	1	4
Just as much freedom	4	-	2	-	6
Less freedom	-	-	1	-	1
Much less freedom	-	-	-	-	0
No reply	-	-	2	-	2
<u>Differential freedom causes arguments with</u>					
<u>MOTHER</u>					
Never	-	2	1	-	3
Rarely	-	1	-	2	3
Sometimes	-	2	2	2	6
Often	-	2	-	-	2
Very often	-	1	1	-	2
No reply	4	-	3	-	7
<u>FATHER</u>					
Never	-	2	1	1	4
Rarely	-	-	1	-	1
Sometimes	-	2	1	1	4
Often	-	2	-	1	3
Very often	-	2	1	1	4
No reply	4	-	3	-	7
<u>Self-rated ability to speak Greek</u>					
Very well	2	1	4	1	8
Fairly well	2	6	3	3	14
Basic	-	-	-	-	0
Limited	-	1	-	-	1
Nil	-	-	-	-	0
<u>Language spoken with</u>					
<u>MOTHER</u>					
Only Greek	2	4	5	3	14
Mostly Greek	1	2	1	1	5
Both	1	2	1	-	4
Mostly English	-	-	-	-	0
Only English	-	-	-	-	0
<u>FATHER</u>					
Only Greek	2	3	4	3	12
Mostly Greek	1	3	2	-	6
Both	1	2	1	1	5
Mostly English	-	-	-	-	0
Only English	-	-	-	-	0
<u>SIBLINGS</u>					
Only Greek	-	-	-	-	0
Mostly Greek	-	-	-	-	0
Both	1	1	-	-	2
Mostly English	3	5	1	2	11
Only English	-	2	6	2	10
<u>Problems of communication with parents</u>					
Yes	-	4	-	-	4
No	4	4	7	4	19
<u>Attendance at Greek school after normal school hours</u>					
Yes	2	7	5	3	17
No	2	1	2	1	6

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Election to study Greek as part of Australian school curriculum</u>					
Yes	3	8	7	4	22
No	1	-	-	-	1
<u>Parental education aspirations for children</u>					
None	-	1	-	-	1
Complete high school	2	3	-	1	6
Trade/technical course	-	1	-	1	2
Tertiary education	2	3	7	2	14
Other	-	-	-	-	0
<u>Respondent's educational aspirations</u>					
None	-	-	-	-	0
Complete high school	2	3	1	1	7
Trade/technical course	1	1	-	1	3
Tertiary education	1	3	5	2	11
Other	-	1	1	-	2
<u>Parental approval of school excursions, camps, socials etc.</u>					
Yes	3	6	6	3	18
No	1	2	1	1	5
<u>Do parents blame the "Australian way of life" for some of your behaviour at home?</u>					
Yes	-	5	2	-	7
No	4	3	5	4	16
<u>Parental approval of future movement away from home</u>					
Yes	1	1	-	-	2
No	3	7	7	4	21
<u>Attitude to Greek customs</u>					
<u>RESPONDENT</u>					
Disagree with all	-	-	3	2	5
Disagree with most	-	1	1	-	2
Indifference	1	2	1	1	5
Agree with most	3	5	2	1	11
Agree with all	-	-	-	-	0
<u>PARENT</u>					
Disagree with all	-	-	-	-	0
Disagree with most	-	-	1	-	1
Indifference	-	-	-	-	0
Agree with most	2	5	3	3	13
Agree with all	2	3	3	1	9
<u>Confusion between Greek and Australian life ways</u>					
Never confused	3	6	4	3	16
Rarely confused	1	1	2	-	4
Sometimes confused	-	1	1	1	3
Mostly confused	-	-	-	-	0
Always confused	-	-	-	-	0

APPENDIX B cont.

Table B(iii) Characteristics of monocultural Greek and bicultural Greek-Australian samples at grade ten.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Greek friends</u>							
None	-	1	-	-	-	-	1
One	1	-	-	-	-	-	1
Three-five	9	6	-	1	-	-	16
Six-ten	4	5	-	-	-	-	9
More than ten	31	26	5	4	5	7	78
No reply	-	-	-	-	-	-	0
<u>Australian friends</u>							
None	37	30	-	-	-	-	67
One	4	5	-	2	-	-	11
Three-five	4	3	3	-	1	1	12
Six-ten	-	-	1	1	1	2	5
More than ten	-	-	1	2	3	4	10
No reply	-	-	-	-	-	-	0
<u>Parental attitude to friends</u>							
Insistence on Greek	1	1	1	-	-	-	3
Preference for Greek	5	4	2	2	2	1	16
Indifference	37	33	2	3	3	6	84
No reply	2	-	-	-	-	-	2
<u>Do parents prevent you visiting and/or being visited by friends?</u>							
Yes	2	2	1	-	1	1	7
No	43	35	4	5	4	6	97
No reply	-	1	-	-	-	-	1
<u>Social life is spent with</u>							
Family only	1	1	4	1	-	2	9
Family mostly	16	13	1	1	2	1	34
Both family, nonfamily	24	18	-	3	3	4	52
Nonfamily mostly	4	4	-	-	-	-	8
Nonfamily only	-	-	-	-	-	-	0
No reply	-	2	-	-	-	-	2
<u>Australian club membership</u>							
Yes			-	-	1	1	2
No		Not	5	5	3	6	19
No reply		Applicable	-	-	1	-	1
<u>Greek club membership</u>							
Yes	9	3	3	2	5	4	26
No	33	34	2	3	-	3	75
No reply	3	1	-	-	-	-	4

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Greek function attendance</u>							
Within last month	21	17	1	4	4	4	51
Within last 3 months	8	4	2	1	-	3	18
Within last year	3	3	1	-	1	-	8
More than 1 year	8	7	-	-	-	-	15
Never	5	-	-	-	-	-	5
No reply	-	7	1	-	-	-	8
<u>Australian function attendance</u>							
Within last month			-	1	-	-	1
Within last 3 months		Not applicable	-	-	2	4	6
Within last year		applicable	3	1	1	1	6
More than 1 year			1	3	2	1	7
Never			1	-	-	1	2
<u>Parental attitude to dating</u>							
Strong disapproval	1	7	1	2	-	3	14
Disapproval	4	13	-	3	-	4	24
Indifference	10	9	3	-	4	-	26
Approval	23	9	1	-	1	-	34
Strong approval	6	-	-	-	-	-	6
No reply	1	-	-	-	-	-	1
<u>In-law nationality preference of PARENTS</u>							
Greek	36	29	5	5	5	7	87
Non-Greek	4	2	-	-	-	-	6
No reply	5	7	-	-	-	-	12
<u>RESPONDENT</u>							
Greek	30	27	4	4	4	7	76
Non-Greek	7	6	-	-	-	-	13
No reply	8	5	1	1	1	-	16
<u>Attitude to arranged marriages PARENTS</u>							
Yes	8	-	2	1	1	3	15
No	36	30	3	4	4	4	81
No reply	1	8	-	-	-	-	9
<u>RESPONDENT</u>							
Yes	1	-	1	-	-	-	2
No	44	38	4	5	5	7	103
<u>Chaperone</u>							
Yes	6	19	2	1	2	7	37
No	39	18	3	3	3	-	66
No reply	-	1	-	1	-	-	2
<u>Perception of differences due to Greek cultural heritage</u>							
Yes		Not applicable	1	-	2	5	8
No		Applicable	4	5	3	1	13
No reply			-	-	-	1	1

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Self at school</u>							
Happy all the time	1	2	-	-	1	1	5
Happy most of the time	22	19	1	3	1	2	48
Both happy, unhappy	19	16	4	2	3	4	48
Unhappy most of the time	3	1	-	-	-	-	4
Unhappy all the time	-	-	-	-	-	-	0
<u>Self at home</u>							
Happy all the time	7	1	-	-	1	1	10
Happy most of the time	26	18	5	4	4	6	63
Both happy, unhappy	11	16	-	1	-	-	28
Unhappy most of the time	1	3	-	-	-	-	4
Unhappy all the time	-	-	-	-	-	-	0
<u>Perception of difference between Australian and Greek parental ideas</u>							
Many			4	3	3	5	15
Few		Not	1	2	1	1	5
None		Applicable	-	-	1	1	2
<u>The principle "What will other people say" affects</u>							
All parental behaviour	3	2	-	-	-	-	5
Most parental behaviour	5	13	1	1	1	2	23
Some parental behaviour	17	12	3	2	2	3	39
Little parental behaviour	6	4	-	2	-	-	12
No parental behaviour	12	7	1	-	2	1	23
No reply	2	-	-	-	-	1	3
<u>Compared to girls, boys have</u>							
Much more freedom	15	24	2	3	1	6	51
Slightly more freedom	15	6	2	2	2	1	28
Just as much freedom	13	8	1	-	2	-	24
Less freedom	-	-	-	-	-	-	0
Much less freedom	-	-	-	-	-	-	0
No reply	2	-	-	-	-	-	2

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Differential amounts of freedom causes arguments with</u>							
<u>MOTHER</u>							
Never	24	2	-	1	-	2	29
Rarely	2	4	-	-	1	2	9
Sometimes	8	17	1	2	1	1	30
Often	2	2	-	2	1	1	8
Very often	0	8	3	-	-	-	11
No reply	9	5	1	-	2	1	18
<u>FATHER</u>							
Never	19	3	-	-	1	3	26
Rarely	6	4	-	1	-	2	13
Sometimes	10	14	-	2	1	-	27
Often	1	4	2	1	-	-	8
Very often	2	7	2	-	-	1	12
No reply	7	6	1	1	3	1	19
<u>Self-rated ability to speak Greek</u>							
Very well	42	31	2	2	3	4	84
Fairly well	3	7	3	3	1	3	20
Basic	-	-	-	-	-	-	0
Limited	-	-	-	-	1	-	1
Nil	-	-	-	-	-	-	0
<u>Language spoken with</u>							
<u>MOTHER</u>							
Only Greek			3	2	2	4	11
Mostly Greek			2	3	3	1	9
Both	Not		-	-	-	2	2
Mostly English	Applicable		-	-	-	-	0
Only English			-	-	-	-	0
<u>FATHER</u>							
Only Greek			2	4	1	2	9
Mostly Greek			2	1	2	1	6
Both	Not		1	-	2	3	6
Mostly English	Applicable		-	-	-	1	1
Only English			-	-	-	-	0
<u>SIBLINGS</u>							
Only Greek			-	-	-	-	0
Mostly Greek			-	-	-	-	0
Both	Not		1	-	-	-	1
Mostly English	Applicable		1	3	-	-	4
Only English			3	2	5	7	17
<u>Problems of communication with parents</u>							
Yes	9	14	1	1	2	-	27
No	36	24	4	4	3	7	78
<u>Attendance at Greek school after normal school hours</u>							
Yes	Not		3	4	4	5	16
No	Applicable		2	1	1	2	6
<u>Election to study Greek as part of Australian school curriculum</u>							
Yes	Not		5	5	5	7	22
No	Applicable		-	-	-	-	0

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Parental educational aspirations for children</u>							
None	1	-	-	-	-	-	1
Complete high school	2	4	2	2	2	3	15
Trade/technical course	2	1	-	-	-	-	3
Tertiary education	34	26	3	3	3	4	73
Other	2	6	-	-	-	-	8
No reply	4	1	-	-	-	-	5
<u>Respondent's educational aspirations</u>							
None	1	-	-	-	-	-	1
Complete high school	2	2	2	2	-	2	10
Trade/technical course	1	2	-	-	-	1	4
Tertiary education	36	30	3	3	5	4	81
Other	1	2	-	-	-	-	3
No reply	4	2	-	-	-	-	6
<u>Parental approval of school excursions, camps, socials etc.</u>							
Yes	43	35	4	4	4	6	96
No	2	3	1	1	1	1	9
<u>Do parents blame the "Australian way of life" for some of your behaviour at home?</u>							
Yes		Not	4	1	1	2	8
No		Applicable	1	4	4	5	14
<u>Parental approval of future movement away from home</u>							
Yes	11	6	3	-	1	4	25
No	34	30	2	5	4	3	78
No reply	-	2	-	-	-	-	2
<u>Attitude to Greek customs</u>							
<u>RESPONDENT</u>							
Disagree with all	-	1	-	-	-	-	1
Disagree with most	3	7	-	1	1	1	13
Indifference	9	6	3	1	2	1	22
Agree with most	26	16	1	3	2	5	53
Agree with all	7	8	1	-	-	-	16
<u>PARENT</u>							
Disagree with all	-	1	-	-	1	-	2
Disagree with most	1	2	-	-	-	-	3
Indifference	1	3	-	1	-	-	5
Agree with most	26	15	3	3	4	6	57
Agree with all	17	17	2	1	-	1	38
<u>Confusion between Greek and Australian life ways</u>							
Never confused			3	4	3	4	14
Rarely confused			1	1	2	1	5
Sometimes confused		Not	1	-	-	1	2
Mostly confused		Applicable	-	-	-	1	1
Always confused			-	-	-	-	0

APPENDIX B cont.

Table B(iv) Characteristics of monocultural Greek and bicultural Greek-Australian samples at grade eleven.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Greek friends</u>							
None	-	-	-	-	-	-	0
One	1	2	-	-	-	-	3
Three-five	4	4	-	-	1	-	9
Six-ten	2	1	-	-	-	-	3
More than ten	3	5	6	4	2	6	26
<u>Australian friends</u>							
None	9	9	-	-	-	-	18
One	1	3	3	1	2	-	10
Three-five	-	-	-	-	-	2	2
Six-ten	-	-	1	-	-	-	1
More than ten	-	-	2	3	1	4	10
<u>Parental attitudes to friends</u>							
Insistence on Greek	1	-	1	-	1	-	3
Preference for Greek	1	3	2	3	-	1	10
Indifference	8	9	3	1	2	5	28
<u>Do parents prevent you visiting and/or being visited by friends?</u>							
Yes	2	4	1	-	-	-	7
No	8	8	5	4	3	6	34
<u>Social life is spent with</u>							
Family only	1	2	-	-	-	-	3
Family mostly	6	3	2	2	-	2	15
Both family, nonfamily	3	5	2	2	3	4	19
Nonfamily mostly	-	1	2	-	-	-	3
Nonfamily only	-	1	-	-	-	-	1
<u>Australian club membership</u>							
Yes	Not		2	-	1	1	4
No	Applicable		4	4	2	5	15
<u>Greek club membership</u>							
Yes	2	1	3	1	1	2	10
No	8	11	3	3	2	4	31
<u>Greek function attendance</u>							
Within last month	6	1	2	1	2	5	17
Within last 3 months	0	4	3	3	-	1	11
Within last year	0	3	1	-	-	-	4
More than 1 year	1	2	-	-	1	-	4
Never	-	-	-	-	-	-	0
No reply	3	2	-	-	-	-	5

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Australian function attendance</u>							
Within last month			-	1	-	2	3
Within last 3 months			-	1	1	2	4
Within last year		Not					
More than 1 year		Applicable	2	1	-	1	4
Never			2	-	1	-	3
			2	1	1	1	5
<u>Parental attitude to dating</u>							
Strong disapproval	2	3	1	2	-	-	8
Disapproval	3	4	1	2	1	2	13
Indifference	1	2	4	-	-	4	11
Approval	2	3	-	-	2	-	7
Strong approval	2	-	-	-	-	-	2
<u>In-law nationality preference</u>							
<u>PARENTS</u>							
Greek	10	12	6	4	3	6	41
Non-Greek	-	-	-	-	-	-	0
<u>RESPONDENTS</u>							
Greek	7	8	5	4	1	5	30
Non-Greek	3	4	1	-	2	1	11
<u>Attitude to arranged marriages</u>							
<u>PARENTS</u>							
Yes	2	2	2	3	3	3	15
No	8	10	4	1	-	3	26
<u>RESPONDENTS</u>							
Yes	-	-	1	1	2	-	4
No	10	12	5	3	1	6	37
<u>Chaperone</u>							
Yes	3	8	2	3	2	1	19
No	7	4	4	1	1	5	22
<u>Perception of differences due to Greek cultural heritage</u>							
Yes		Not	2	2	-	-	4
No		Applicable	4	2	3	6	15
<u>Self at school</u>							
Happy all the time	1	1	-	-	-	1	3
Happy most of the time	4	5	2	2	1	3	17
Both happy, unhappy	4	4	4	2	1	2	17
Unhappy most of the time	-	1	-	-	1	-	2
Unhappy all the time	1	1	-	-	-	-	2

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Self at home</u>							
Happy all the time	-	-	-	1	-	1	2
Happy most of the time	6	8	4	1	3	4	26
Both happy, unhappy	3	1	1	2	-	1	8
Unhappy most of the time	-	2	-	-	-	-	2
Unhappy all the time	1	1	1	-	-	-	3
<u>Perception of differences between Australian and Greek parental ideas</u>							
Many	Not		6	3	-	2	11
Few	Applicable		-	-	3	1	4
None			-	1	-	3	4
<u>The principle "what will other people say" affects</u>							
All parental behaviour	1	1	2	1	-	-	5
Most parental behaviour	3	5	1	2	-	-	11
Some parental behaviour	5	2	2	-	1	3	13
Little parental behaviour	-	1	1	-	-	-	2
No parental behaviour	1	3	-	1	2	3	10
<u>Compared to girls, boys have</u>							
Much more freedom	6	9	1	3	2	-	21
Slightly more freedom	2	-	3	1	1	1	8
Just as much freedom	2	3	-	-	-	3	8
Less freedom	-	-	-	-	-	-	0
Much less freedom	-	-	-	-	-	-	0
No reply	-	-	2	-	-	2	4
<u>Differential amounts of freedom causes arguments with</u>							
<u>MOTHER</u>							
Never	6	1	-	1	1	-	9
Rarely	2	3	1	1	2	-	9
Sometimes	1	4	3	2	-	2	12
Often	-	1	-	-	-	-	1
Very often	-	3	-	-	-	-	3
No reply	1	-	2	-	-	4	7
<u>FATHER</u>							
Never	8	2	-	2	2	-	14
Rarely	1	-	1	-	1	-	3
Sometimes	-	3	-	-	-	2	5
Often	-	2	2	-	-	-	4
Very often	-	5	-	2	-	-	7
No reply	1	-	3	-	-	4	8

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
<u>Self-rated ability to speak Greek</u>							
Very well	8	11	1	4	1	2	27
Fairly well	2	1	5	-	2	4	14
Basic	-	-	-	-	-	-	0
Limited	-	-	-	-	-	-	0
Nil	-	-	-	-	-	-	0
<u>Language spoken with</u>							
<u>MOTHER</u>							
Only Greek			3	3	-	2	8
Mostly Greek			3	1	2	2	8
Both		Not	-	-	1	2	3
Mostly English		Applicable	-	-	-	-	0
Only English			-	-	-	-	0
<u>FATHER</u>							
Only Greek			2	1	-	-	3
Mostly Greek			4	3	1	2	10
Both		Not	-	-	2	3	5
Mostly English		Applicable	-	-	-	1	1
Only English			-	-	-	-	0
<u>SIBLINGS</u>							
Only Greek			-	-	-	-	0
Mostly Greek			-	-	-	-	0
Both		Not	1	-	-	-	1
Mostly English		Applicable	3	1	-	2	6
Only English			2	3	3	4	12
<u>Problems of communication with parents</u>							
Yes	5	5	1	2	-	1	14
No	5	6	5	2	3	5	26
No reply	-	1	-	-	-	-	1
<u>Attendance at Greek school after normal school hours</u>							
Yes		Not	6	3	3	4	16
No		Applicable	-	1	-	2	3
<u>Election to study Greek as part of Australian school curriculum</u>							
Yes		Not	6	3	1	4	14
No		Applicable	-	1	2	2	5
<u>Parental education aspirations for children</u>							
None	-	1	-	-	-	-	1
Complete high school	-	2	3	1	1	2	9
Trade/technical course	-	-	-	1	-	-	1
Tertiary education	10	9	3	2	2	4	30
Other	-	-	-	-	-	-	0
<u>Respondent's educational aspirations</u>							
None	-	-	-	-	-	-	0
Complete high School	-	3	2	2	-	2	9
Trade/technical course	-	1	1	-	-	-	2
Tertiary education	10	8	3	2	3	4	30
Other	-	-	-	-	-	-	0

APPENDIX B cont.

Questionnaire item	Greek		Low assimilation		High assimilation		Total
	Male	Female	Male	Female	Male	Female	
	<u>Parental approval of school excursions, camps, socials, etc.</u>						
Yes	10	11	6	3	3	6	39
No	-	1	-	1	-	-	2
<u>Do parents blame the "Australian way of life" for some of your behaviour at home?</u>							
Yes	Not		4	3	-	3	10
No	Applicable		2	1	3	3	9
<u>Parental approval of future movement away from home</u>							
Yes	-	2	1	1	1	-	5
No	10	10	5	3	2	6	36
<u>Attitude to Greek customs</u>							
<u>RESPONDENT</u>							
Disagree with all	-	1	1	-	-	-	2
Disagree with most	2	2	-	2	1	-	7
Indifference	1	5	2	1	-	2	11
Agree with most	4	4	2	1	2	4	17
Agree with all	3	-	1	-	-	-	4
<u>PARENT</u>							
Disagree with all	-	-	-	-	-	-	0
Disagree with most	-	-	-	-	-	-	0
Indifference	-	3	-	-	-	1	4
Agree with most	5	5	3	1	1	3	18
Agree with all	5	3	3	3	2	2	18
No reply	-	1	-	-	-	-	1
<u>Confusion between Greek and Australian life ways</u>							
Never confused			6	2	3	4	15
Rarely confused			-	1	-	1	2
Sometimes confused	Not		-	1	-	1	2
Mostly confused	Applicable		-	-	-	-	0
Always confused			-	-	-	-	0

APPENDIX B cont.

Table B(v) Characteristics of the Greek-Australian sample at grade twelve.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Greek friends</u>					
None	-	-	-	-	0
One	-	-	-	-	0
Three-five	-	1	-	1	2
Six-ten	-	-	-	-	0
More than ten	5	6	5	7	23
<u>Australian friends</u>					
None	-	1	-	-	1
One	1	1	-	-	2
Three-five	-	-	2	1	3
Six-ten	1	-	1	1	3
More than ten	3	5	2	6	16
<u>Parental attitude to friends</u>					
Insistence on Greek	-	-	-	1	1
Preference for Greek	4	3	2	6	15
Indifference	1	4	3	1	9
<u>Do parents prevent you visiting and/or being visited by friends?</u>					
Yes	-	2	-	2	4
No	5	5	5	6	21
<u>Social life is spent with</u>					
Family only	-	-	-	1	1
Family mostly	-	1	1	2	4
Both family, nonfamily	3	6	3	4	16
Nonfamily mostly	2	-	1	1	4
Nonfamily only	-	-	-	-	0
<u>Australian club membership</u>					
Yes	2	1	1	2	6
No	3	6	4	6	19
<u>Greek club membership</u>					
Yes	2	4	1	3	10
No	3	3	4	5	15
<u>Greek function attendance</u>					
Within last month	3	6	4	3	16
Within last 3 months	1	1	1	3	6
Within last year	-	-	-	1	1
More than 1 year ago	1	-	-	1	2
Never	-	-	-	-	0
<u>Australian function attendance</u>					
Within last month	1	4	3	3	11
Within last 3 months	4	1	1	4	10
Within last year	-	-	-	1	1
More than 1 year ago	-	1	1	-	2
Never	-	1	-	-	1

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Parental attitude to dating</u>					
Strong disapproval	-	1	-	3	4
Disapproval	2	3	1	4	10
Indifference	1	2	2	1	6
Approval	2	1	2	-	5
Strong approval	-	-	-	-	0
<u>In-law nationality preference of</u>					
<u>PARENTS</u>					
Greek	5	7	5	8	25
Non-Greek	-	-	-	-	0
<u>RESPONDENT</u>					
Greek	4	7	4	6	21
Non-Greek	1	-	1	2	4
<u>Attitude to arranged marriages</u>					
<u>PARENTS</u>					
Yes	1	2	2	3	8
No	4	4	3	5	16
No reply	-	1	-	-	1
<u>RESPONDENT</u>					
Yes	-	-	-	-	0
No	5	6	5	8	24
No reply	-	1	-	-	1
<u>Chaperone</u>					
Yes	1	5	1	6	13
No	4	2	4	2	12
<u>Perception of differences due to Greek cultural heritage</u>					
Yes	1	3	1	3	8
No	4	4	4	5	17
<u>Self at school</u>					
Happy all the time	1	1	-	-	2
Happy most of the time	3	4	3	6	16
Both happy, unhappy	1	2	2	2	7
Unhappy most of the time	-	-	-	-	0
Unhappy all the time	-	-	-	-	0
<u>Self at home</u>					
Happy all the time	-	1	-	-	1
Happy most of the time	4	2	5	4	15
Both happy, unhappy	1	4	-	3	8
Unhappy most of the time	-	-	-	1	1
Unhappy all the time	-	-	-	-	0
<u>Perception of difference between Australian and Greek parental ideas</u>					
Many	4	4	3	6	17
Few	1	3	2	2	8
None	-	-	-	-	0
<u>The principle "What will other people say" affects</u>					
All parental behaviour	-	2	-	-	2
Most parental behaviour	3	1	2	2	8
Some parental behaviour	1	3	3	6	13
Little parental behaviour	1	1	-	-	2
No parental behaviour	-	-	-	-	0

APPENDIX B Cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Compared to girls, boys have</u>					
Much more freedom	3	3	3	6	15
Slightly more freedom	-	4	2	2	8
Just as much freedom	1	-	-	-	1
Less freedom	-	-	-	-	0
Much less freedom	-	-	-	-	0
No reply	1	-	-	-	1
<u>Differential amounts of freedom causes arguments with</u>					
<u>MOTHER</u>					
Never	-	-	1	2	3
Rarely	-	4	2	1	7
Sometimes	2	2	2	-	6
Often	1	-	-	3	4
Very often	-	1	-	2	3
No reply	2	-	-	-	2
<u>FATHER</u>					
Never	-	2	-	2	4
Rarely	2	1	3	1	7
Sometimes	-	1	2	2	5
Often	-	-	-	1	1
Very often	-	1	-	2	3
No reply	3	2	-	-	5
<u>Self-rated ability to speak Greek</u>					
Very well	3	3	2	2	10
Fairly well	2	4	2	5	13
Basic	-	-	1	1	2
Limited	-	-	-	-	0
nil	-	-	-	-	0
<u>Language spoken with</u>					
<u>MOTHER</u>					
Only Greek	2	2	-	1	5
Mostly Greek	3	3	2	4	12
Both	-	2	3	3	8
Mostly English	-	-	-	-	0
Only English	-	-	-	-	0
<u>FATHER</u>					
Only Greek	3	5	1	1	10
Mostly Greek	1	1	1	2	5
Both	1	1	1	3	6
Mostly English	-	-	2	2	4
Only English	-	-	-	-	0
<u>SIBLINGS</u>					
Only Greek	-	-	-	-	0
Mostly Greek	-	-	-	-	0
Both	-	1	-	-	1
Mostly English	5	4	-	4	13
Only English	-	2	5	4	11
<u>Problems of communication with parents</u>					
Yes	-	2	-	5	7
No	5	5	5	3	18
<u>Attendance at Greek school after normal school hours</u>					
Yes	5	7	5	8	25
No	-	-	-	-	0

APPENDIX B cont.

Questionnaire item	Low assimilation		High assimilation		Total
	Male	Female	Male	Female	
<u>Election to study Greek as part of Australian school curriculum</u>					
Yes	4	7	4	6	21
No	1	-	1	2	4
<u>Parental educational aspirations for children</u>					
None	-	-	-	-	0
Complete high school	2	-	-	1	3
Trade/technical course	-	-	-	-	0
Tertiary education	3	7	5	7	22
Other	-	-	-	-	0
<u>Respondent's educational aspirations</u>					
None	-	-	-	-	0
Complete high school	2	-	-	1	3
Trade/technical course	1	-	-	-	1
Tertiary education	2	7	5	7	21
Other	-	-	-	-	0
<u>Parental approval of school excursions, camps, socials, etc.</u>					
Yes	5	7	5	6	23
No	-	-	-	2	2
<u>Do parents blame the "Australian way of life" for some of your behaviour at home?</u>					
Yes	2	4	3	4	13
No	3	3	2	4	12
<u>Parental approval of future movement away from home</u>					
Yes	1	-	1	1	3
No	4	7	4	7	22
<u>Attitude to Greek customs</u>					
<u>RESPONDENT</u>					
Disagree with all	-	-	-	-	0
Disagree with some	-	1	-	2	3
Indifference	3	2	4	2	11
Agree with most	2	4	1	4	11
Agree with all	-	-	-	-	0
<u>PARENT</u>					
Disagree with all	-	-	-	-	0
Disagree with most	-	-	4	6	10
Indifference	-	-	-	1	1
Agree with most	3	6	1	1	11
Agree with all	2	1	-	-	3
<u>Confusion between Greek and Australian life ways</u>					
Never confused	3	4	1	4	12
Rarely confused	1	-	2	2	5
Sometimes confused	1	3	2	1	7
Mostly confused	-	-	-	1	1
Always confused	-	-	-	-	0

APPENDIX C. The Greek Adolescent Questionnaire.

NAME/CODE NUMBER _____

GRADE AT SCHOOL _____

INSTRUCTIONS

This is a questionnaire about the life of young people of Greek heritage living in Australia.

Most of the questions can be answered by drawing a circle around the letter associated with the alternative of your choice.

e.g. Do you like school?

- a. Yes
b. No

However, a few questions require a longer reply in the form of a sentence or two. In such cases your answer should be written in the space provided.

Read through each question carefully and be sure to answer ALL of the questions asked. You do not need to write your name on this questionnaire so please answer all questions honestly. I am not interested in identifying individual results. This is not a test so there are no right or wrong answers. Your replies will be treated in the strictest confidence.

Thank you for your cooperation.

1. Please complete the following table for yourself, your brothers and/or your sisters.

	MALE/FEMALE	AGE (in years)	COUNTRY OF BIRTH
YOURSELF			
BROTHERS			
AND			
SISTERS			

2. (a) How many Greek friends do you have?

- a. No Greek friends at all.
- b. Only one Greek friend.
- c. Three - five Greek friends.
- d. Six - ten Greek friends.
- e. More than ten Greek friends.

- (b) How many Australian friends do you have?

- a. No Australian friends at all.
- b. Only one Australian friend.
- c. Three - five Australian friends.
- d. Six - ten Australian friends.
- e. More than ten Australian friends.

3. Which statement best describes your parent's attitude towards YOUR friends?

- a. Parents insist on Greek friends only.
- b. Parents prefer Greek friends.
- c. Parents are indifferent to the nationality of friends.

4. (a) Do your parents prevent you from visiting and/or being visited by your friends?

- a. Yes
- b. No

(b) If yes why is this so? _____

5. Which statement best describes your social life?

- a. All of my social life is spent with my family.
- b. Most of my social life is spent with my family.
- c. Half of my social life is spent with my family, while the other half with nonfamily (i.e. friends)
- d. Most of my social life is spent with nonfamily.
- e. All of my social life is spent with nonfamily.

6. Do you belong to any Australian clubs or societies?

- a. Yes
- b. No

7. Do you belong to any Greek clubs or societies?

- a. Yes
- b. No

8. What do you do in your leisure time?

9. (a) How long has it been since you last attended a Greek function, i.e. concert, wedding, baptism etc.?

- a. Within the last month.
- b. Within the last three months.
- c. Within the last year.
- d. More than a year ago.
- e. Never.

- (b) How long has it been since you last attended an Australian function, i.e. concert, wedding, etc.?
- Within the last month.
 - Within the last three months.
 - Within the last year.
 - More than a year ago.
 - Never.
10. Do your parents approve of young people your age dating the opposite sex?
- Strongly disapprove of dating.
 - Disapprove of dating.
 - Indifferent to dating.
 - Approve of dating.
 - Strongly approve of dating.
11. (a) What nationality do your parents want your future wife/husband to be?
- Greek
 - Non-Greek
- (b) What nationality do you wish to marry?
- Greek
 - Non-Greek
12. (a) Do YOUR PARENTS think arranged marriages are a good idea?
- Yes
 - No
- (b) Do YOU think arranged marriages are a good idea?
- Yes
 - No
13. When you go out socially, do your parents insist that you be properly chaperoned?
- Yes
 - No
14. (a) Have you felt that you were in any way "different" from other people because of being raised by Greek parents.
- Yes
 - No

If yes, please explain HOW and WHY you felt this way?

15. (a) Would you describe yourself at school as:

- a. happy all the time.
- b. happy most of the time.
- c. happy sometimes, unhappy othertimes.
- d. unhappy most of the time.
- e. unhappy all of the time.

(b) If c, d, or e, Why? _____

16. (a) Would you describe yourself at home as:

- a. happy all the time.
- b. happy most of the time.
- c. happy sometimes, unhappy other times.
- d. unhappy most of the time.
- e. unhappy all the time.

(b) If c, d, or e, Why? _____

17. (a) Compared to Australian parents, how would you describe your parents ideas?

- a. Many differences between the ideas Australian and Greek parents have.
- b. Few differences between the ideas Australian and Greek parents have.
- c. No differences between the ideas Australian and Greek parents have.

17. (b) If a or b, in what way(s) do their ideas differ?

18. (a) How much of your parents' behaviour is guided by the principle, "What will other people say"?

- a. All of their behaviour.
- b. Most of their behaviour.
- c. Some of their behaviour.
- d. Very little of their behaviour.
- e. None of their behaviour

18. (b) If a, b, c, d, what are the main areas in which this principle is most evident?

19. (a) In YOUR FAMILY would you say that:

- a. Boys have much more freedom than girls.
- b. Boys have slightly more freedom than girls.
- c. Boys have as much freedom as girls.
- d. Boys have less freedom than girls.
- e. Boys have much less freedom than girls.

19. (b) If a, b, d, or e, Does this difference in the amount of freedom cause arguments between yourself and your:

- MOTHER
- a. never
 - b. hardly ever
 - c. sometimes
 - d. often
 - e. very often

- FATHER
- a. never
 - b. hardly ever
 - c. sometimes
 - d. often
 - e. very often

- SISTER(S)
- a. never
 - b. hardly ever
 - c. sometimes
 - d. often
 - e. very often

- BROTHER(S)
- a. never
 - b. hardly ever
 - c. sometimes
 - d. often
 - e. very often

20. How would you rate your ability to speak Greek?

- a. I speak Greek very well.
- b. I speak Greek fairly well.
- c. I can only conduct a simple conversation in Greek.
- d. I speak very little Greek.
- e. I cannot speak Greek at all.

21. In what language do you speak to your:

- | | |
|------------------|--|
| MOTHER | <ul style="list-style-type: none"> a. Greek only. b. Mostly Greek, but some English. c. Half Greek, half English. d. Mostly English, but some Greek. e. English only. |
| FATHER | <ul style="list-style-type: none"> a. Greek only. b. Mostly Greek, but some English. c. half Greek, Half English. d. mostly English, but some Greek. c. English only. |
| BROTHERS/SISTERS | <ul style="list-style-type: none"> a. Greek only. b. Mostly Greek, but some English. c. Half Greek, half English. d. Mostly English, but some Greek. e. English only. |
| GREEK FRIENDS | <ul style="list-style-type: none"> a. Greek only. b. Mostly Greek, but some English. c. Half Greek, half English. d. Mostly English, but some Greek. e. English only. |

22. (a) Do you experience difficulties when communicating with your parents?

- a. Yes
- b. No

22. (b) If Yes, why? _____

23. (a) Do you attend (or have you ever attended) Greek school after normal Australian school hours?

- a. Yes
- b. No

23. (b) If yes, was this

- a. Your decision to attend Greek school.
- b. Your parents decision that you should attend Greek school.

24. (a) Do you study Greek as a subject as part of your Australian school studies?
- a. Yes
 - b. No
24. (b) If yes, was this
- a. Your decision to study Greek.
 - b. Your parents decision that you should study Greek.
25. (a) Do your parents wish for you to continue your education,
- a. until you have reached minimum school leaving age.
 - b. until you have completed high school.
 - c. until you have completed a course at trade school (i.e. mechanics, hairdresser, etc.).
 - d. until you have completed University or a College Course.
 - e. other (please specify) _____
-
25. (b) What do YOU want to do?
- a. leave school as soon as possible.
 - b. complete high school.
 - c. complete a course at trade school.
 - d. complete a University or College course.
 - e. other (please specify) _____
-
26. (a) Do your parents allow you to attend school excursions/ school camps/ school socials?
- a. Yes
 - b. No
26. (b) If no, why? _____
-
27. (a) Do your parents ever blame the "Australian way of life" for some of your behaviour at home?
- a. Yes
 - b. No
27. (b) If yes, what sort of behaviour do your parents dislike?
-
-

28. Would your parents approve of you moving away from home in search of employment?
- a. Yes
 - b. No
29. (a) In general, how do you feel about Greek customs?
- a. disagree with all Greek customs.
 - b. disagree with most Greek customs.
 - c. indifferent to Greek customs.
 - d. agree with most Greek customs.
 - e. agree with all Greek customs.
29. (b) In general, how do your parents feel about Greek customs?
- a. disagree with all Greek customs.
 - b. disagree with most Greek customs.
 - c. indifferent to Greek customs.
 - d. agree with most Greek customs.
 - e. agree with all Greek customs.
30. (a) Were you at any time confused and uncertain about the choice between the so called "Australian way of life" and the way of life typical to your parents?
- a. never confused.
 - b. rarely confused.
 - c. sometimes confused.
 - d. mostly confused.
 - e. confused all the time.
30. (b) If b, c, d or e, why? _____
- _____
- _____
- _____

NOTE Please check to see that you have answered ALL of the questions.

APPENDIX D. Parental assimilation schedule (also included is the letter of introduction and background information sheet).

(i) Letter of Introduction to Parents.

Dear Parents,

My name is Maria Kourakis and I am working on a Thesis for my Masters Degree in Psychology at Adelaide University. My research topic concerns the adjustment of Greek immigrants living in Australia.

As the number of people approached to participate in this study is not large I would be most grateful if you would fill in the attached questionnaire. You do not need to disclose your name as I am not interested in identifying individual results. Please answer ALL questions asked. This is not a 'test' and there are no right or wrong answers. All information will be treated in the strictest confidence.

Most of the questions can be answered by placing a tick in the appropriate box, e.g.

Yes

No

If you require further information or assistance, please feel free to telephone me on week-nights on 298 1458.

Your son/daughter may return the completed questionnaire to the Greek teacher at school.

Thank you for your cooperation

APPENDIX D cont.

(ii) Background Information Sheet

1. Where were you born?

- | | | |
|-----------|--------------------------|-----------|
| a. Mother | <input type="checkbox"/> | Greece |
| | <input type="checkbox"/> | Elsewhere |
| b. Father | <input type="checkbox"/> | Greece |
| | <input type="checkbox"/> | Elsewhere |

2. Before coming to Australia, where did you spend most of your life?

- | | | |
|-----------|--------------------------|---------------------------------|
| a. Mother | <input type="checkbox"/> | City or large town |
| | <input type="checkbox"/> | Small town |
| | <input type="checkbox"/> | Village or country surroundings |
| b. Father | <input type="checkbox"/> | City or large town |
| | <input type="checkbox"/> | Small town |
| | <input type="checkbox"/> | Village or country surroundings |

3. How old are you?

- | | | |
|-----------|-------|------------|
| a. Mother | | (in years) |
| b. Father | | (in years) |

4. How many years have you lived in Australia?

- | | | |
|-----------|-------|------------|
| a. Mother | | (in years) |
| b. Father | | (in years) |

5. Education received:

- | | | |
|-----------|--------------------------|--|
| a. Mother | <input type="checkbox"/> | No formal education |
| | <input type="checkbox"/> | Completed the first 3 years of Primary School |
| | <input type="checkbox"/> | Completed Primary School |
| | <input type="checkbox"/> | Completed the first 3 years of High School |
| | <input type="checkbox"/> | Completed High School |
| | <input type="checkbox"/> | Technical/Trade School |
| | <input type="checkbox"/> | University/College /Other tertiary institution |

APPENDIX D cont.

- b. Father
- No formal education
- Completed the first 3 years of Primary School
- Completed Primary School
- Completed the first 3 years of High School
- Completed High School
- Technical/Trade School
- University/College/Other tertiary institution

6. Have you undertaken any course(s) in Australia in an attempt to learn the English language?

- a. Mother Yes
- No
- b. Father Yes
- No

7. Have you undertaken studies in Australia in order to help you in your employment?

- a. Mother Yes
- No
- b. Father Yes
- No

8. What is your present employment?

- a. Mother
- b. Father

APPENDIX D cont.

(iii) Scales of Australianization and Greekness*scoring procedure

1. I speak Greek:*
- | | | | |
|-----------|--------------------------|---------------|---------|
| a. Mother | <input type="checkbox"/> | Very well | |
| | <input type="checkbox"/> | Fairly well | |
| | <input type="checkbox"/> | Not very well | |
| | <input type="checkbox"/> | Only a little | |
| | <input type="checkbox"/> | Not at all | |
| b. Father | <input type="checkbox"/> | Very well | ----- 4 |
| | <input type="checkbox"/> | Fairly well | ----- 3 |
| | <input type="checkbox"/> | Not very well | ----- 2 |
| | <input type="checkbox"/> | Only a little | ----- 1 |
| | <input type="checkbox"/> | Not at all | ----- 0 |
2. Do you read Australian newspapers regularly?
- | | | | |
|-----------|--------------------------|-----|---------|
| a. Mother | <input type="checkbox"/> | Yes | |
| | <input type="checkbox"/> | No | |
| b. Father | <input type="checkbox"/> | Yes | ----- 1 |
| | <input type="checkbox"/> | No | ----- 0 |
3. I mix socially with Greek people:*
- | | | | |
|-----------|--------------------------|--------------|---------|
| a. Mother | <input type="checkbox"/> | Very often | |
| | <input type="checkbox"/> | Fairly often | |
| | <input type="checkbox"/> | Occasionally | |
| | <input type="checkbox"/> | Seldom | |
| | <input type="checkbox"/> | Not at all | |
| b. Father | <input type="checkbox"/> | Very often | ----- 4 |
| | <input type="checkbox"/> | Fairly often | ----- 3 |
| | <input type="checkbox"/> | Occasionally | ----- 2 |
| | <input type="checkbox"/> | Seldom | ----- 1 |
| | <input type="checkbox"/> | Not at all | ----- 0 |
4. I consider myself to be:
- | | | | |
|-----------|--------------------------|--------------------------|--|
| a. Mother | <input type="checkbox"/> | Very Australian | |
| | <input type="checkbox"/> | Fairly Australian | |
| | <input type="checkbox"/> | Only a little Australian | |
| | <input type="checkbox"/> | Not at all Australian | |

* Note: Items marked by asterisk represent the Greekness scale.
The remainder comprise the Australianization scale.

APPENDIX D cont

- b. Father Very Australian ----- 3
 Fairly Australian ----- 2
 Only a little Australian ---- 1
 Not at all Australian ---- 0
5. Do you belong to any Greek organizations?*
- a. Mother Yes
 No
- b. Father Yes ----- 1
 No ----- 0
6. I speak English:
- a. Mother Very well
 Fairly well
 Not very well
 Only a little
 Not at all
- b. Father Very well ----- 4
 Fairly well ----- 3
 Not very well ----- 2
 Only a little ----- 1
 Not at all ----- 0
7. Do you read newspapers written in Greek regularly?*
- a. Mother Yes
 No
- b. Father Yes ----- 1
 No ----- 0
8. I mix socially with Australians:
- a. Mother Very often
 Fairly often
 Occasionally
 Seldom
 Not at all
- b. Father Very often ----- 4
 Fairly often ----- 3
 Occasionally ----- 2
 Seldom ----- 1
 Not at all ----- 0

APPENDIX D cont.

9. How often do you interact with Australians at work?

- | | | |
|-----------|--------------------------|--------------|
| a. Mother | <input type="checkbox"/> | Very often |
| | <input type="checkbox"/> | Fairly often |
| | <input type="checkbox"/> | Occasionally |
| | <input type="checkbox"/> | Seldom |
| | <input type="checkbox"/> | Not at all |
| b. Father | <input type="checkbox"/> | Very often |
| | <input type="checkbox"/> | Fairly often |
| | <input type="checkbox"/> | Occasionally |
| | <input type="checkbox"/> | Seldom |
| | <input type="checkbox"/> | Not at all |

10. I consider myself to be:*

- | | | | |
|-----------|--------------------------|---------------------|---------|
| a. Mother | <input type="checkbox"/> | Very Greek | |
| | <input type="checkbox"/> | Greek | |
| | <input type="checkbox"/> | Only a little Greek | |
| | <input type="checkbox"/> | Not at all Greek | |
| b. Father | <input type="checkbox"/> | Very Greek | ----- 3 |
| | <input type="checkbox"/> | Greek | ----- 2 |
| | <input type="checkbox"/> | Only a little Greek | ----- 1 |
| | <input type="checkbox"/> | Not at all Greek | ----- 0 |

11. Do you belong to any Australian organizations?

- | | | | |
|-----------|--------------------------|-----|---------|
| a. Mother | <input type="checkbox"/> | Yes | |
| | <input type="checkbox"/> | No | |
| b. Father | <input type="checkbox"/> | Yes | ----- 1 |
| | <input type="checkbox"/> | No | ----- 0 |

APPENDIX E Student Information Sheet

YOUR NUMBER IS

GRADE AT SCHOOL.....

MALE or FEMALE (Please tick appropriate box)

In which suburb do you live?

What is your Mother's/Father's occupation?

Mother.....

Father.....

What is your parent's present marital status? (Please tick)

Married

Separated

Divorced

Widowed

In what COUNTRY were your PARENTS born?

Mother

Father

In what COUNTRY were your FATHER's PARENTS born?

Your Father's Mother

Your Father's Father

In what COUNTRY were your MOTHER'S PARENTS born?

Your Mother's Mother

Your Mother's Father

Please complete the following table.

	AGE (in years)	COUNTRY OF BIRTH
YOURSELF		
BROTHERS		
and SISTERS		

APPENDIX F Sample letters of consent distributed amongst parents.

(i) Sample letter - English

August, 1981

Dear Parents,

The Principal of _____High School, _____, has kindly allowed me to write to you seeking your permission for your child to participate in a research survey. The results will be particularly helpful to the teachers of the school.

This survey is being conducted for a Master of Arts Degree at Adelaide University. The research topic is concerned with the view teenagers have of themselves, of others, and of their place in today's multicultural society. The questionnaires will be treated in the strictest confidence.

I would be most grateful for your consent of your child's participation. Please sign the consent form below and return it to school.

Yours faithfully,

----- - Principal

M. Kourakis - Student
Adelaide University

----- please tear off here and return to school -----

UNIVERSITY OF ADELAIDE SURVEY

Please Cross Out Whichever Does Not Apply

I will/will not allow my child,, to take
(Name of Student)
part in the survey.

Signed
Parent or Guardian

Thankyou for your co-operation.

APPENDIX F cont

(ii) Sample letter translated into Greek

Αύγουστος 1981.

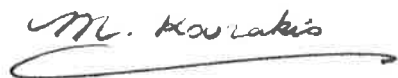
Αγαπητοί γονεῖς,

Ο Διευθυντής του Γυμνασίου Ντός Ρόουντ, κύριος Ρ. Μάνσφελτ μου επέτρεψε νά σᾶς γράψω αὐτή τήν ἐπιστολή γιά νά σᾶς παρακαλέσω νά ἐπιτρέψετε στό παιδί σας νά λάβει μέρος σέ μιά ἔρευνα, τά ἀποτελέσματα τῆς ὁποίας θά βοηθήσουν πολύ τούς δασκάλους τοῦ σχολείου στό ἔργο τους.

Ἡ ἔρευνα αὐτή γίνεται ἀπό μιά φοιτήτρια τοῦ Πανεπιστημίου τῆς Ἀδελαΐδας. Τό θέμα τῆς ἔρευνας εἶναι "Ὁ τρόπος μέ τόν ὁποῖο οἱ ἔφηβοι βλέπουν τόν ἑαυτό τους καί τούς ἄλλους καί ἡ θέση πού ἔχουν σήμερα στήν πολυεθνική κοινωρία τῆς Αὐστραλίας. Ἡ ἔρευνα θά εἶναι ἐντελῶς ἐμπιστευτική.

Θά σᾶς εἶμαι ὑπόχρεη ἂν ἐπιτρέψετε στό παιδί σας νά λάβει μέρος. Ἐὰς παρακαλῶ νά ὑπογράψετε τήν πύο κάτω δήλωση καί νά τήν ἐπιστρέψετε στό σχολεῖο.

Μέ ἐκτίμησιν


ΔΙΑΓΡΑΨΤΕ ΟΤΙ ΛΕΙΨΑΤΕ ΤΑ ΟΡΑ

Ἐπιτρέπω/ Δέν ἐπιτρέπω στό παιδί μου.....
(ὄν.μαθητῆ)
τάξη..... νά λάβει μέρος στήν ἔρευνα.

Ἐπογραφή γονέα.....

ΣΑΣ ΕΥΧΑΡΙΣΤΩ ΓΙΑ ΤΗ ΣΥΝΕΡΓΑΣΙΑ ΣΑΣ.

APPENDIX G The Pilot Study: Mooney Problem Check List - form H results.

Table G(i) Analyses of variance of MPCL pilot study data - grade eight sample.

Dependent Variable	Sex	Monocultural Anglo (n=15)		Bicultural LOW paternal assimilation (n=12)		Bicultural HIGH paternal assimilation (n=5)		Ethnic group F (2,26)	Sex F (1,26)	Inter-action F (2,26)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total MPCL Score	M	20.89	17.77	32.50	17.24	14.00	2.83	1.99	6.37*	0.96
	F	37.33	22.59	79.83	68.06	84.00	80.07			
Health & Physical Development	M	2.22	1.79	2.33	1.37	1.50	2.12	0.09	12.81***	0.19
	F	7.00	4.29	5.83	5.23	7.00	4.36			
Finances, Living Conditions & Employment	M	2.89	2.52	4.83	3.92	2.50	2.12	1.36	1.99	0.29
	F	4.17	1.47	6.17	4.62	6.33	4.51			
Social & Recreational Activities	M	1.56	2.13	4.00	4.29	0.50	0.71	2.93	3.29	0.90
	F	2.83	2.07	7.83	7.03	7.00	7.00			
Courtship, Sex, & Marriage	M	0.78	1.64	1.67	2.04	0.00	0.00	1.73	6.57*	1.29
	F	2.17	1.47	7.00	7.54	7.67	9.29			
Social-Psychological Relations	M	2.11	1.83	1.17	1.47	1.50	0.71	0.88	9.78***	1.24
	F	4.33	3.89	8.50	6.41	8.00	9.64			
Personal-Psychological Relations	M	1.78	2.05	2.67	1.86	1.50	2.12	2.01	8.46**	0.94
	F	4.00	3.74	7.33	5.57	9.00	7.00			
Morals & Religion	M	2.11	2.32	2.33	1.97	1.50	2.12	2.10	3.81	1.83
	F	2.00	1.90	7.83	7.94	9.00	8.72			
Home & Family	M	1.00	1.66	2.33	2.88	0.50	0.71	1.97	5.60**	0.78
	F	2.67	3.78	7.50	6.72	7.00	8.66			
Future, Vocation & Education	M	1.33	1.66	0.83	0.75	1.50	2.12	2.09	3.78	2.47
	F	0.83	1.17	5.67	5.92	5.33	5.13			
Adjustment to School Work	M	2.33	1.50	2.83	2.64	2.00	2.83	0.48	3.49	0.18
	F	4.33	6.09	6.83	6.97	6.00	5.57			
Curriculum & Teaching Procedure	M	2.67	2.39	8.00	5.33	1.00	0.00	3.46*	1.52	1.42
	F	3.50	2.74	9.33	8.50	11.67	11.72			

* p < 0.05

** p < 0.01

*** p < 0.005

APPENDIX G cont.

Table G(ii) Analyses of variance of MPCL pilot study data - grade nine sample.

Dependent Variable	Sex	Monocultural Anglo		Bicultural LOW paternal assimilation		Bicultural HIGH paternal assimilation		Ethnic group	Sex	Inter-action
		(n=12)		(n= 11)		(n=12)				
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total MPCL Score	M	54.80	17.67	19.60	11.45	19.29	9.30	5.97**	0.27	0.18
	F	56.00	50.56	20.17	15.89	31.80	25.03			
Health & Physical Development	M	5.80	2.49	1.60	1.52	0.57	0.98	5.56**	0.15	1.02
	F	3.71	4.96	1.33	1.03	1.80	3.03			
Finances, Living Conditions & Employment	M	4.80	2.86	2.80	2.77	4.43	2.94	1.49	0.20	0.02
	F	4.57	4.35	2.17	2.40	3.80	3.11			
Social & Recreational Activities	M	4.20	2.77	1.40	1.14	1.00	0.82	2.12	0.53	0.74
	F	3.71	4.99	1.67	1.51	3.40	3.65			
Courtship, Sex, & Marriage	M	3.60	1.95	1.00	1.00	1.57	1.81	4.03*	0.01	0.10
	F	3.86	4.63	0.50	0.84	2.00	2.55			
Social-Psychological Relations	M	5.20	1.48	1.60	1.82	1.43	1.51	2.59*	2.33*	0.14
	F	6.29	6.55	3.83	4.79	4.20	2.68			
Personal-Psychological Relations	M	6.40	3.05	1.40	0.89	1.43	0.98	9.43***	0.48	0.66
	F	5.71	4.11	2.17	1.47	3.20	3.03			
Morals & Religion	M	3.80	1.92	4.40	4.56	1.43	1.27	2.56	0.17	2.13
	F	4.71	3.59	1.67	1.47	2.40	2.51			
Home & Family	M	4.00	3.67	1.20	1.09	2.00	2.08	2.84*	0.27	0.16
	F	5.57	6.92	1.83	2.32	1.80	1.64			
Future, Vocation & Education	M	2.60	2.07	1.40	1.52	0.86	1.06	0.76	1.84	0.28
	F	3.43	4.43	2.17	3.06	3.20	3.11			
Adjustment to School Work	M	5.20	2.17	0.80	1.30	2.14	1.35	5.34**	0.54	0.37
	F	5.00	4.20	1.33	1.75	4.00	4.79			
Curriculum & Teaching Procedure	M	9.20	5.63	2.00	1.00	2.43	1.27	12.52***	0.00	0.02
	F	9.43	7.21	2.00	1.55	2.00	1.58			

* p < 0.05

** p ≤ 0.01

*** p < 0.001

APPENDIX G cont.

Table G(iii) Analyses of variance of MPCL pilot study data - grade ten sample.

Dependent Variable	Sex	Monocultural Anglo (n=8)		Bicultural LOW paternal assimilation (n=12)		Bicultural HIGH paternal assimilation (n=6)		Ethnic group F (2,19)	Sex F (1,19)	Inter-action F (2,19)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
Total MPCL Score	M	47.67	24.58	119.67	7.57	25.67	25.42	6.65**	7.24*	7.06**
	F	33.20	23.24	50.33	23.97	40.33	22.19			
Health & Physical Development	M	3.33	0.58	8.67	4.73	1.00	1.73	6.13**	4.33*	4.30*
	F	2.40	1.14	3.67	1.87	2.02	1.00			
Finances, Living Conditions & Employment	M	4.33	2.88	7.33	1.53	2.00	2.64	0.99	0.81	0.79
	F	3.60	4.27	3.89	3.58	2.67	2.08			
Social & Recreational Activities	M	3.00	3.61	9.33	2.52	2.00	3.46	4.10*	0.25	1.15
	F	4.20	5.31	5.44	4.09	1.00	0.00			
Courtship, Sex, & Marriage	M	1.00	1.00	3.78	3.19	1.33	2.31	4.74*	2.56	8.64***
	F	2.60	3.43	11.67	1.15	4.00	0.00			
Social-Psychological Relations	M	5.00	1.00	11.33	2.08	2.67	2.89	6.67**	9.58**	3.53*
	F	2.00	3.46	4.67	2.69	2.33	1.15			
Personal-Psychological Relations	M	2.67	1.15	9.00	2.00	3.67	2.08	4.33*	0.09	2.81
	F	4.20	2.39	5.44	3.47	4.33	1.15			
Morals & Religion	M	4.67	0.58	14.00	2.00	2.00	1.73	9.08***	13.40***	13.18***
	F	2.20	2.95	4.78	2.11	5.00	2.65			
Home & Family	M	4.00	6.08	8.67	2.89	1.33	2.31	1.28	1.47	1.19
	F	3.80	4.76	3.67	3.16	3.00	3.00			
Future, Vocation & Education	M	3.00	2.65	6.00	2.65	1.67	2.89	1.90	0.59	1.29
	F	1.60	1.14	3.44	3.13	3.00	3.00			
Adjustment to School Work	M	7.33	3.79	14.00	1.73	5.00	1.00	4.06*	8.99**	2.48
	F	2.40	2.07	6.22	3.63	4.67	6.43			
Curriculum & Teaching Procedure	M	9.33	8.08	19.67	3.06	3.00	3.00	1.45	8.66**	7.85**
	F	4.20	3.77	5.33	3.81	8.33	5.69			

* $p < 0.05$ ** $p < 0.01$ *** $p \leq 0.005$

APPENDIX H The Pilot Study: Coopersmith Self-Esteem Inventory results.

Table H(i) Analyses of variance of CSEI pilot study data - grade eight sample.

Dependent Variable	Sex	Monocultural Anglo (n=15)		Bicultural LOW paternal assimilation (n=12)		Bicultural HIGH paternal assimilation (n=5)		Ethnic group F (2,26)	Sex F (1,26)	Inter-action F (2,26)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
		Total self-esteem	M	38.56	5.15	38.33	7.94			
	F	33.17	8.86	29.33	5.16	32.67	7.57			
Peer	M	6.49	1.67	6.83	0.75	6.50	0.71	0.58	1.44	0.70
	F	5.67	1.97	5.67	1.86	7.33	1.15			
Parent	M	6.56	1.81	4.83	1.72	3.50	3.53	3.72*	0.00	0.26
	F	6.33	0.82	4.50	2.43	4.67	3.21			
School	M	4.33	2.55	5.17	2.64	4.50	2.12	0.13	0.08	0.89
	F	4.83	1.60	3.67	1.51	5.33	1.15			
Self (i.e. subscale)	M	21.22	1.92	21.50	3.94	16.00	1.41	2.16	14.50**	1.05
	F	16.33	5.75	15.50	2.07	15.33	2.08			

* p < 0.05

** p < 0.001

Table H(ii) Analyses of variance of CSEI pilot study data - grade nine sample.

Dependent Variable	Sex	Monocultural Anglo (n=12)		Bicultural LOW paternal assimilation (n=11)		Bicultural HIGH paternal assimilation (n=12)		Ethnic group F (2,29)	Sex F (1,29)	Inter-action F (2,29)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
		Total self-esteem	M	32.80	9.67	38.80	4.15			
	F	37.29	9.11	37.67	6.91	34.00	7.04			
Peer	M	5.20	2.28	6.80	1.64	7.14	0.69	0.41	0.04	3.50*
	F	7.00	1.15	6.17	0.75	6.20	1.48			
Parent	M	6.40	1.52	6.80	1.09	6.00	1.73	0.76	1.32	0.09
	F	6.00	2.45	6.17	1.47	5.00	1.41			
School	M	4.40	2.70	4.60	0.55	5.29	1.79	0.37	0.02	0.11
	F	4.43	2.07	4.83	1.72	4.80	1.92			
Self (i.e. subscale)	M	16.80	5.63	20.60	3.29	22.00	3.21	0.72	0.06	1.93
	F	19.86	5.21	20.50	4.14	18.00	4.12			

* p < 0.05

APPENDIX H cont

Table H(iii) Analyses of variance of CSEI pilot study data - grade ten sample.

Dependent Variable	Sex	Monocultural Anglo (n=8)		Bicultural LOW paternal assimilation (n=12)		Bicultural HIGH paternal assimilation (n=6)		Ethnic group F (2,19)	Sex F (1,29)	Inter-action F (2,19)
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
		Total self-esteem	M	41.00	2.65	34.33	5.51			
	F	39.00	6.40	35.89	7.32	36.00	4.58			
Peer	M	6.67	1.53	6.00	1.00	8.00	0.00	1.25	0.00	0.67
	F	6.40	1.95	6.78	1.09	7.00	1.00			
Parent	M	6.33	2.08	3.67	1.15	6.67	1.53	2.47	0.47	0.65
	F	5.80	2.28	5.22	1.86	7.00	1.00			
School	M	5.00	1.00	4.33	1.15	4.67	2.52	0.33	0.53	0.24
	F	5.00	1.87	5.33	1.58	4.33	2.51			
Self (i.e. subscale)	M	23.00	1.00	20.33	2.89	21.33	3.21	1.77	1.82	0.30
	F	21.80	3.56	18.56	5.03	17.67	2.08			

APPENDIX I Semantic differential pilot data analyses for each ethnic group throughout grades 8, 9, and 10.

1. Mean scale ratings for each concept.

Table I(i) Mean concept profiles for 35 Anglo-Australian subjects involved in the pilot study.

	Myself	How I Would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy- Hardworking	5.23	6.26	5.17	4.29	4.94
Excitable-Calm	4.06	4.46	4.20	3.49	3.80
Active-Passive	1.91	1.49	2.74	3.97	3.43
Traditional- Modern	5.49	5.74	4.86	2.43	1.54
Strict- Easygoing	5.57	5.66	5.91	2.46	2.46
Proud-Ashamed	2.54	1.69	2.06	2.51	1.86
Self-sacrificing -Selfish	3.29	1.80	3.34	4.43	3.69
Strong-Weak	3.03	1.60	2.37	3.37	2.63
Dull-Bright	5.69	6.54	5.51	4.26	4.49
Superior- Inferior	3.06	2.23	3.17	4.26	3.29
Sad-Happy	5.97	6.74	6.03	5.26	5.46
Aggressive- Defensive	4.34	4.20	3.37	3.46	3.40

Table I(ii) Mean concept profiles for 35 Greek-Australians (low assimilation) involved in the pilot survey.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy- Hardworking	5.49	6.77	1.91	6.60	6.03
Excitable-Calm	3.66	3.29	3.97	3.60	4.37
Active-Passive	2.20	1.20	4.94	2.40	2.34
Traditional- Modern	5.23	5.60	4.69	3.34	1.86
Strict- Easygoing	5.60	6.23	4.60	3.11	3.14
Proud-Ashamed	2.20	1.23	3.83	1.54	1.51
Self-sacrificing -Selfish	2.69	1.60	5.54	2.29	2.34
Strong-Weak	2.74	1.29	5.29	1.83	1.51
Dull-Bright	6.09	6.94	2.63	5.89	6.20
Superior- Inferior	3.29	2.17	5.11	2.74	2.34
Sad-Happy	6.09	6.77	4.20	5.63	6.34
Aggressive- Defensive	4.03	4.29	3.60	3.94	3.74

APPENDIX I cont.

Table I(iii) Mean SD profiles for 23 Greek-Australian subjects (high assimilation) involved in the pilot study.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.74	6.57	2.65	5.96	6.13
Excitable-Calm	3.83	4.70	3.91	4.61	4.83
Active-Passive	2.26	1.70	4.39	2.52	2.48
Traditional-Modern	5.48	5.48	4.96	2.61	1.74
Strict-Easygoing	5.30	5.48	5.30	3.00	2.39
Proud-Ashamed	2.44	1.78	4.13	2.00	1.30
Self-sacrificing-Selfish	2.87	1.91	5.04	2.96	2.61
Strong-Weak	2.39	1.83	4.74	2.17	1.65
Dull-Bright	5.96	6.70	2.65	6.00	5.91
Superior-Inferior	2.74	2.13	4.65	2.61	2.13
Sad-Happy	6.00	6.74	4.48	5.78	6.09
Aggressive-Defensive	3.61	4.22	3.78	3.87	3.57

2. Linear distances (D) and Pearson correlations (r) between concepts.[#]

Table I(iv) Distances and correlations between mean SD concept profiles rated by the Anglo-Australian research group.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.92	1.70	5.54	5.58
How I would like to be	0.97*	-	3.15	7.42	6.79
An Australian	0.94*	0.94*	-	5.14	5.02
A Greek in Australia	0.09	0.14	0.21	-	2.05
A Greek in Greece	0.35	0.44	0.46	0.90*	-

* p = .001

Note: Distances appear above the diagonal and correlations below.

APPENDIX I cont.

Table I(v) D and r between concept profiles for bicultural Greek-Australians (low assimilation group).

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	3.18	7.62	3.61	4.63
How I would like to be	0.99***	-	10.69	4.48	5.31
An Australian	-0.54*	-0.63*	-	8.87	9.45
A Greek in Australia	0.83***	0.86***	-0.79***	-	2.01
A Greek in Greece	0.75**	0.77**	-0.74**	0.95***	-

* p < .01

** p < .005

*** p = .001

Table I(vi) D and r between concept profiles for the bicultural Greek-Australian group (high paternal assimilation).

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Myself	-	2.30	6.66	3.83	5.09
How I would like to be	0.98***	-	8.68	4.29	5.15
An Australian	-0.35	-0.45	-	7.63	8.86
A Greek in Australia	0.75**	0.82***	-0.72**	-	1.58
A Greek in Greece	0.68*	0.77**	-0.71**	0.99***	-

* p < .01

** p ≤ .005

*** p = .001

APPENDIX I cont.

Figure I(i) Multidimensional scaling solution in two dimensions for Anglo-Australian subjects in grades 8, 9 and 10.

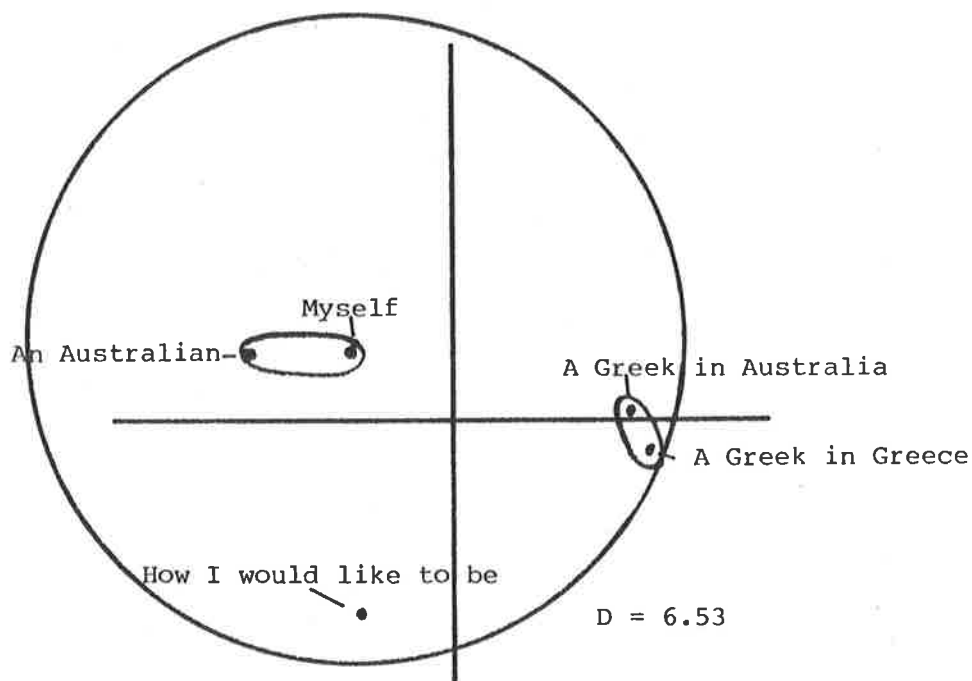
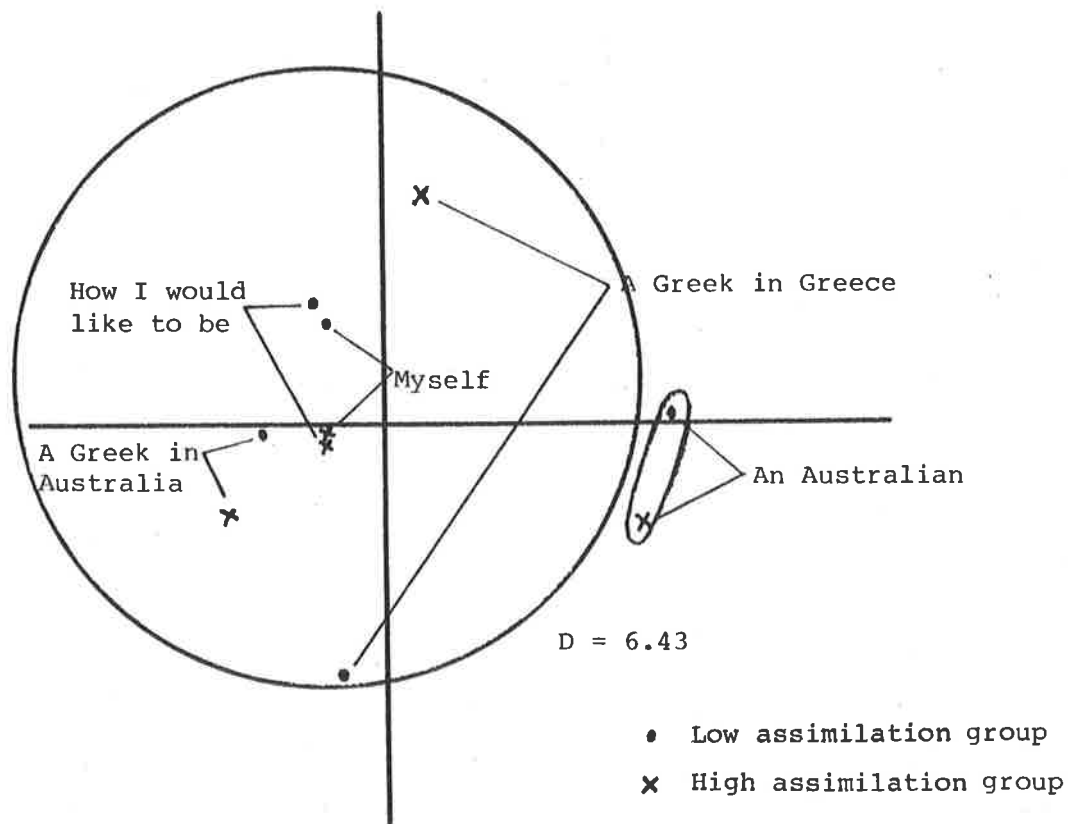


Figure I(ii) Two dimensional configuration for bicultural Greek-Australians in grades 8, 9 and 10.



APPENDIX J Test Material Translated into Greek.

(i) Coopersmith Self-Esteem Inventory.

ΟΝΟΜΑ: _____

ΕΤΟΣ : _____

ΗΛΙΚΙΑ: _____

Σημειώστε τήν κάθε πρόταση κατά τόν έξής τρόπο:

"Αν ή πρόταση περιγράφει πώς αίσθάνεσαι συνήθως, βάλε στή στήλη "ΝΑΙ" ένα "X".

"Αν ή πρόταση δέν περιγράφει πώς αίσθάνεσαι συνήθως, βάλε στή στήλη "ΟΧΙ" ένα "X"

Δέν ύπάρχει σωστή ή λάθος άπάντηση.

	ΝΑΙ	ΟΧΙ
π.χ. Δουλεύω σκληρά _____	X	
1. Περνώ πολλή ώρα όνειροπολώντας. _____		
2. Είμαι σύγουρος/η για τόν έαυτό μου. _____		
3. Συχνά ήθελα νά ήμουν κάποιος άλλος. _____		
4. 'Αρέσω εύκολα σέ παρέες. _____		
5. Οί γονεΰς μου κι έγώ διασκεδάζουμε πολύ μαζί. _____		
6. Δέν στεναχωριέμαι ποτέ για τίποτε. _____		
7. Τό βρίσκω δύσκολο νά μιλάω μπροστά στήν τάξη. _____		
8. Θα ήθελα νά είμαι πιό νέος/νέα. _____		
9. "Αν μπορούσα, θα άλλαζα πολλά πράγματα για τόν έαυτό μου. _____		
10. Κάνω άποφάσεις χωρίς πολλή δυσκολία. _____		
11. Είμαι διασκεδαστικός σέ παρέα. _____		
12. Στεναχωριέμαι εύκολα στό σπύτι. _____		
13. Πάντα κάνω τό σωστό. _____		
14. Είμαι περήφανος/η για τή μελέτη μου στό σχολείο. _____		
15. Πρέπει πάντα νά μοϋ λέει κάποιος τί νά κάνω. _____		
16. 'Αργώ νά συνηθίσω κάτι καινούργιο. _____		
17. Λυπᾶμαι συχνά για τά πράγματα πού κάνω. _____		
18. Είμαι συχνά μέ παιδιά τής ηλικίας μου. _____		

	ΝΑΙ	ΟΧΙ
19. Οί γονεῖς μου συνήθως λαμβάνουν υπόψη τά αἰσθήματά μου.		
20. Δέν εἶμαι ποτέ δυστυχισμένος/η.		
21. Κάνω τήν καλύτερη δουλειά πού μπορῶ.		
22. Ὑποχωρῶ πολύ εὐκολα.		
23. Συνήθως μπορῶ νά προσέχω τόν ἑαυτό μου.		
24. Εἶμαι ἀρκετά εὐτυχισμένος/η.		
25. Προτιμῶ νά παίζω μέ παιδιά μικρότερα ἀπό μένα.		
26. Οί γονεῖς μου ἔχουν πολλές ἀπαιτήσεις ἀπό μένα.		
27. Μοῦ ἀρέσουν ὅλοι πού γνωρίζω.		
28. Μοῦ ἀρέσει νά μέ σηκώνει ὁ δάσκαλος στήν τάξη.		
29. Καταλαβαίνω τόν ἑαυτό μου.		
30. Εἶναι ἀρκετά δύσκολο νά εἶμαι ἐγώ.		
31. Ὅλα εἶναι μπερδεμένα στή ζωή μου.		
32. Τά ἄλλα παιδιά συνήθως ἀκολουθοῦν τίς δικές μου ἰδέες.		
33. Κανείς δέν μοῦ δίνει πολλή προσοχή στό σπύτι.		
34. Δέν μέ μαλλώνουν ποτέ.		
35. Δέν πηγαίνω τόσο καλά στό σχολεῖο ὅσο θά ἤθελα.		
36. Μπορῶ νά ἀποφασίσω γιά κάτι καί νά τό κάνω.		
37. Δέν μοῦ ἀρέσει πολύ νά εἶμαι ἀγόρι/κορίτσι.		
38. Ὑποτιμῶ πολύ τόν ἑαυτό μου.		
39. Δέν μοῦ ἀρέσει νά εἶμαι μέ ἄλλους ἀνθρώπους.		
40. Ἔρχονται στιγμές πού θά ἤθελα νά φύγω ἀπό τό σπύτι.		
41. Δέν εἶμαι ποτέ ντροπαλός/ή.		
42. Στεναχωριέμαι συχνά στό σχολεῖο.		
43. Ντρέπομαι συχνά γιά τόν ἑαυτό μου.		
44. Δέν εἶμαι τόσο ὄμορφος/η ὅσο οἱ ἄλλοι.		
45. Ἄν ἔχω κάτι νά πῶ, συνήθως τό λέω.		

APPENDIX J cont.

	ΝΑΙ	ΟΧΙ
46. Τά άλλα παιδιά μέ πειράζουν συχνά. _____		
47. Οί γονεῖς μου μέ καταλαβαίνουν. _____		
48. Πάντα λέω τήν ἀλήθεια. _____		
49. 'Ο δάσκαλος/ή δασκάλα μου μέ κάνει νά αισθάνομαι ὅτι δέν εἶμαι καλός/ή. _____		
50. Δέν μέ νοιάζει τί θά μοῦ συμβεῖ. _____		
51. Εἶμαι ἀποτυχία. _____		
52. Στεναχωριέμαι εὐκολα ὅταν μέ μαλλώνουν. _____		
53. Οί ἄλλοι εἶναι πιά πολύ κοσμαγάπητοι ἄπ' ὅ,τι εἶμαι ἐγώ. _____		
54. Αἰσθάνομαι πάντα ὅτι οί γονεῖς μου μέ σπρώχνουν. _____		
55. Πάντα ξέρω τί νά πῶ σέ ἀνθρώπους. _____		
56. 'Αποθαρρύνομαι συχνά στό σχολεῖο. _____		
57. Τά πράγματα συνήθως δέν μέ πειράζουν. _____		
58. Δέν μπορεῖ κανεῖς νά ἐξαρτᾶται ἀπό μένα. _____		

ΟΔΗΓΙΕΣ

Στήν κάθε σελίδα αυτού του βιβλιαρίου θα βρεῖς μία "άντίληψη" ή "ιδέα" που πρέπει να εκτιμηθεῖ καὶ να σημειωθεῖ σύμφωνα με τὸν πίνακα ἀπὸ κάτω. Πρέπει να βαθμολογήσεις αὐτή τὴν ἀντίληψη στὸν πίνακα αὐτό καὶ σὲ σειρά.

Νά χρησιμοποιήσεις τὸν πίνακα κατὰ τὸν ἀκόλουθο τρόπο:

"Αν νομίζεις ὅτι ἡ ἀντίληψη σχετίζεται ἀρκετὰ στενά (ἀλλὰ ὄχι πολύ) με τὴ μία ἢ τὴν ἄλλη ἄκρη τοῦ πίνακα, θά βάλεις ἓνα "X" ὡς ἐξῆς:

δύκαλο X : _____ : _____ : _____ : _____ : _____ : _____ : ἀδικο
ἢ

δύκαλο _____ : _____ : _____ : _____ : _____ : _____ : X : ἀδικο

"Αν νομίζεις ὅτι ἡ ἀντίληψη σχετίζεται ἀρκετὰ στενά (ἀλλὰ ὄχι πολύ) με τὴ μία ἢ τὴν ἄλλη ἄκρη τοῦ πίνακα, θά βάλεις ἓνα "X" ὡς ἐξῆς:

δυνατό _____ : X : _____ : _____ : _____ : _____ : _____ : ἀδύνατο
ἢ

δυνατό _____ : _____ : _____ : _____ : _____ : _____ : X : ἀδύνατο

"Αν ἡ ἀντίληψη φαίνεται να σχετίζεται μόνο λίγο (ἀλλὰ ὄχι τελείως οὐδέτερο) με τὴν μία ἢ τὴν ἄλλη ἄκρη τοῦ πίνακα, θά βάλεις τὸ "X" ὡς ἐξῆς:

ἐνεργητικό _____ : _____ : X : _____ : _____ : _____ : _____ : παθητικό
ἢ

ἐνεργητικό _____ : _____ : _____ : _____ : _____ : _____ : X : παθητικό

Ἡ κατεύθυνση πρὸς τὴν ὁποία βάζεις τὸ "X" ἐξαρτᾶται, προφανῶς, ἀπὸ ποιὰ ἄκρη τοῦ πίνακα φαίνεται να εἶναι πιὸ χαρακτηριστικὴ τῆς ἀντίληψης πού βαθμολογεῖς. "Αν νομίζεις ὅτι στὸν πίνακα ἡ ἀντίληψη εἶναι οὐδέτερη, ἢ ἂν καὶ οἱ δύο ἄκρες σχετίζονται τὸ ἴδιο με τὴν ἀντίληψη, ἢ ἂν ὁ πίνακας εἶναι τελείως ἀσχετος με τὴν ἀντίληψη, τότε θά βάλεις τὸ "X" ἀκριβῶς στὴ μέση τῶν παύλων:

ἀσφαλές _____ : _____ : _____ : X : _____ : _____ : _____ : ἐπικίνδυνο

ΠΡΟΧΟΣΗ: (1) Νά βάλεις τὸ "X" στὴ μέση τῶν παύλων, ὄχι στά κενά:

_____ : X : _____ : _____ : _____ : _____ : _____ : _____
"Ἔτσι" "Ὄχι ἔτσι"

(2) Νά εἶσαι σίγουρος/ἡ ὅτι σημειώνεις τὸν κάθε πίνακα γιὰ τὴν κάθε ἀντίληψη - μὴ παραλείψεις κανένα.

(3) Μὴν βάζεις περισσότερο ἀπὸ ἓνα "X" στὸν κάθε πίνακα.

Μὴν προσπαθεῖς να θυμηθεῖς πῶς ἀπάντησες σὲ παρόμοιες ἐρωτήσεις σ'αὐτὸ τὸ τεστ. Νά βαθμολογήσεις τὸ κάθε ἐρώτημα ξεχωριστὰ καὶ ἀνεξάρτητα. Νά συμπληρώσεις τοὺς πίνακες ἀρκετὰ γρήγορα σ'αὐτὸ τὸ τεστ. Μὴν ἀπορεῖς πολύ σὲ κάποιο πίνακα. Προτιμοῦνται οἱ πρῶτες ἐντυπώσεις σου, τὰ ἄμεσα αἰσθήματά σου. Ἀπὸ τὴν ἄλλη μεριά ὅμως, μὴν εἶσαι ἀπόρροχος/ἡ, διότι θέλουμε τὶς πραγματικὲς ἐντυπώσεις σας. Δέν ὑπάρχουν σωστές ἢ λαθεμένες ἀπαντήσεις, ἐνδιαφερόμαστε γιὰ τὰ αἰσθήματά σας ὡς πρὸς τὴν κάθε ἀντίληψη.

APPENDIX J cont.

(iii) Mooney Problem Check List - form H.

'Ηλικία..... 'Ημερομηνία γεννήσεως.....
 'Αγόρι..... Κορίτσι.....
 Τάξη....."Όνομα σχολείου.....
 "Όνομα ή άλλη ένδειξη ταυτότητας (άν θέλεις).....

 'Ημερομηνία.....

ΟΔΗΓΙΕΣ

Αυτό δέν είναι διαγώνισμα. Είναι μία κατάσταση προβλημάτων πού συχνά άπασχολούν μαθητές και μαθήτριες (φοιτητές και φοιτήτριες) τής ηλικίας σου: προβλήματα για τήν υγεία, για χρήματα, για κοινωνική ζωή, για θρησκεία, σχολική εργασία, επαγγέλματα κλπ. Μερικά από τά προβλήματα θά σέ άφορούν, άλλα δέν θά σέ άφορούν. Καθώς διαβάξεις τήν κατάσταση διάλεξε τά προβλήματα πού σέ άφορούν. 'Ακολουθούν μετά τρία πράγματα πού θά κάνεις.

Πρώτο Βήμα: Διάβασε προσεχτικά τήν κατάσταση και όταν βρεῖς ένα πρόβλημα πού σέ άφορά, υπογράμμισέ το. Για παράδειγμα, αν σέ στεναχωρεῖ τό γεγονός ότι είσαι άδύνατος, υπογράμμισε τό πρώτο πρόβλημα ως εξής, "1. Είσαι άδύνατος." Συνέχισε μέ τά υπόλοιπα προβλήματα κατά τόν ίδιο τρόπο, υπογραμμίζοντας τά προβλήματα πού σέ άφορούν.

Δεύτερο Βήμα: 'Αφοῦ υπογραμμίσεις όλα τά προβλήματα πού σέ άφορούν, ξαναοίταξε τά προβλήματα πού υπογράμμισες και σημείωσε αυτά πού σέ στεναχωρούν πιο πολύ. Σημείωσε τά προβλήματα αυτά μ'έναν κύκλο γύρω από τόν αριθμό του προβλήματος. Για παράδειγμα, αν θεωρεῖς τό ότι είσαι άδύνατος είναι από τά προβλήματα πού σέ στεναχωρούν πιο πολύ, βάλε έναν κύκλο γύρω από τόν αριθμό του προβλήματος έπίσης ως εξής, "1. Είσαι άδύνατος."

Τρίτο Βήμα: 'Αφοῦ βάλεις κύκλους γύρω από τους αριθμούς των κυριότερων προβλημάτων, δώσε άπαντήσεις στις έρωτήσεις περιλήφως στις τελευταῖες σελίδες.

Πρώτο Βήμα: Διάβασε προσεχτικά τήν κατάσταση καί υπογράμμισε τά προβήματα πού σέ άφοροϋν.

1. Εΐσαι παχύς
2. Εΐσαι άδύνατος
3. Δέν άσκειΐσαι άρνετά συχνά
4. Άρρωσταίνεις πολύ συχνά
5. Κουράζεσαι πολύ εύκολα
6. Χρειάζεσαι νά μάθεις πώς νά μαζεΐεις λεφτά.
7. Δέν ξέρεις νά ξοδεΐεις λεφτά σωστά
8. Έχεις λιγότερα λεφτά άπό τούς φίλους σου
9. Πρέπει νά ζητᾶς λεφτά άπό τούς γονεΐς σου.
10. Δέν έχεις τακτινό χαρτζιλί
11. Άργεΐς νά γνωρίζεσαι μέ άνθρώπους
12. Εΐσαι ντροπαλός στις γνωριμιές
13. Αΐσθάνεσαι άμχανία σέ ιιοσμιές συγιεντρώσεις
14. Δυσκολεύεσαι νά συνεχΐζεις μία κουβέντα
15. Δέν εΐσαι σΐγουρος για τή σωστή έθιμοτυπία
16. Νά βγαίνεις σέ ραντεβού
17. Εΐσαι ντροπαλός για νά ζητᾶς ραντεβού
18. Δέν σμίγεις εύκολα μέ τό άλλο φύλο
19. Δέν εΐσαι έλιυστινός στο άλλο φύλο
20. Δέν σέ άφήνουν νά βγεΐς σέ ραντεβού
21. Έχεις συχνά καυγάδες
22. Στεναχωρεΐς τούς άλλους
23. Μιλᾶνε για σένα
24. Σέ κοροΐδεϋουν
25. Εΐσαι "διαφορετινός"
26. Θυμώνεις
27. Παίρνεις μερινά πράγματα στα σοβαρά
28. Εΐσαι άνήσυχος
29. Έξάπτεσαι πολύ εύκολα
30. Άνησυχεΐς
31. Δέν πηγαίνεις άρνετά συχνά στην έκκλησία
32. Δέν έξακολουθεΐς τό ίδανιό σου
33. Άπορρεΐς για τήν έννοια του Θεοϋ
34. Έχεις άμφιβολίες για τή θρησκεία
35. Εΐσαι μπερδεμένος ως προς τις θρησκευτινές πιστεΐς σου
36. Άνησυχεΐς για κάποιο μέλος της οΐκογένειάς σου
37. Υπάρχει άρρώστεια στην οΐκογένειά σου
38. Οΐ γονεΐς σου κάνουν μεγάλες θυσίες για σένα
39. Οΐ γονεΐς σου δέν σέ καταλαβαίνουν
40. Σέ θεωροϋν σαν παιδί στο σπίτι
41. Δέν μπορεΐς νά άκολουθεΐς τό έπάγγελμα πού θέλεις
42. Έχεις άμφιβολίες για τήν έπιλογή του έπάγγέλματός σου
43. Θέλεις νά ξέρεις τις έπαγγελματινές σου ικανότητες
44. Άμφιβάλεις ότι θα βρεΐς δουλειά στο έπιθυμητό έπάγγελμα σου
45. Θέλεις συμβουλές για τό τί θα κάνεις μετά άπό τό γυμνάσιο
46. Χάνεις πολλές μέρες στο σχολείο
47. Εΐσαι μία τάξη πίσω στο σχολείο
48. Προσαρμογή σέ καινούριο σχολείο
49. Δέν διάλεξες τά κατάλληλα μαθήματα
50. Δέν άφιερώνεις άρνειές ώρες στο διάβαση
51. Δέν έχεις κατάλληλο μέρος στο σπίτι σου για διάβαση
52. Η οΐκογένειά σου δέν καταλαβαίνει τί κάνεις στο σχολείο
53. Θέλεις νά παρακολουθεΐς μαθήματα πού δέν τά προσφέρει τό σχολείο
54. Υποχρεώνεσαι νά παρακολουθεΐς μαθήματα πού δέν σου άρέσουν
55. Τα μαθήματά σου δέν έχουν σχέση μέ τή καθημερινή ζωή
56. Έχεις συχνούς πονοκέφαλους
57. Έχεις άδύνατα μάτια
58. Συχνά δέν πεινάς για νά φᾶς
59. Δέν τρώς τό σωστό φαγητό
60. Σιγά, σιγά χάνεις βάρος
61. Έχεις έλάχιστα καλά ροϋχα
62. Έχεις λίγα λεφτά για διασιέδωση
63. Η οΐκογένειά σου άνησυχεΐ για τά λεφτά
64. Πρέπει νά προσέχεις τό κάθε τι πού ξοδεΐεις
65. Πρέπει νά άφήσεις τό σχολείο για νά δουλεύεις
66. Δέν έχεις άρνετή ώρα για διασιέδωση
67. Δέν διασιεδάζεις τά πράγματα πού τά διασιεδάζουν οΐ άλλοι
68. Δέν έχεις πολλή εύκαρία νά διαβάσεις αυτά πού σ' άρέσουν
69. Έχεις έλάχιστες εύκαιρίες νά βγαίνεις καί νά άπολαμβάνεις τή φύση
70. Θέλεις περισσότερο χρόνο για τον έαυτό σου.
71. Δέν υπάρχουν κατάλληλα μέρη για νά πᾶς για ραντεβού
72. Δέν ξέρεις πώς νά διασιεδάζεις τον/τήν σύντροφό σου σέ ραντεβού

73. Βγαίνεις σέ πολύ λίγα ραντεβού
74. Φοβάσαι τή στενή έπαφή μέ άγόρια/
κορίτσια
75. Ντρέπεσαι νά μιλάς για τό σέξ
76. Θέλεις νά έχεις μία πιό εύχάριστη
προσωπικότητα
77. Δέν πηγαίνεις καλά μέ άλλους
78. Άνησυχείς για τό πώς έντυπωσιάζεις
τούς άλλους
79. Παρασύρεσαι εύκολα από τούς άλλους
80. Δέν έχεις τήν ίκανότητα νά είσαι άρχηγός
81. Άνειροπωλεΐς
82. Εΐσαι άπρόσεχτος
83. Ξεχνάς πράγματα
84. Εΐσαι ντεμπέλης
85. Μερικά πράγματα δέν τά παίρνεις στά
σοβαρά
86. Οί γονεΐς σου σέ ύποχρεώνουν νά πᾶς
στήν έκκλησία
87. Δέν σοϋ άρέσουν οί λειτουργίες τής
έκκλησίας
88. Άμφιβάλλεις τήν αξία τής λατρείας και
τής προσευχής
89. Θέλεις νά αΐσθάνεσαι κοντά στό Θεό
90. Άπηρεάζεσαι από φυλλετινή ή θρησκευ-
τική προπατάληψη
91. Δέν ζεΐς μέ τούς γονεΐς σου
92. Οί γονεΐς σου είναι χωρισμένοι
93. Δέν ζεΐ ή ό πατέρα ή ή μητέρα
94. Δέν διασιεδάζεις οϋτε μέ τόν πατέρα
οϋτε μέ τή μητέρα
95. Αΐσθάνεσαι ότι δέν έχεις σπίτι
96. Αΐσθάνεσαι τήν ανάγκη νά διαλέξεις
κάποιο έπάγγελμα
97. Αΐσθάνεσαι τήν ανάγκη νά μάθεις περισσό-
τερα για τά έπαγγέλματα
98. Άνυπομονεΐς νά φύγεις από τό σχολείο
και νά βρεΐς δουλειά
99. Δέν νομίζεις ότι τό σχολείο σοϋ κάνει
καλό
100. Θέλεις νά είσαι μόνος σου
101. Δέν ένδιαφέρεσαι για τά βιβλία
102. Δέν εκφράζεσαι καλά μέ λόγια
103. Τό λεξιλόγιό σου είναι περιορισμένο
104. Δυσκολεύεσαι μέ προφορικές αναφορές
105. Φοβάσαι νά συμμετέχεις σέ συζητήσεις
στήν τάξη
106. Δύσκολα καταλαβαίνεις τά σχολικά βιβλία
107. Δύσκολα καταλαβαίνεις τούς δασκάλους
108. Συχνά αΐσθάνεσαι άνήσυχος στην τάξη
109. Έχεις έλάχιστη έλευθερία στην τάξη
110. Δέν γίνονται άρκετές συζητήσεις στην
τάξη
111. Δέν είσαι τόσο ύγειής και δυνατός όσο
θά έπρεπε νά είσαι
112. Δέν άπολαμβάνεις τήν ύπαιθρο όσο έπρεπε
113. Δέν κοιμάσαι άρκετά
114. Κρυώνεις συχνά
115. Σοϋ πονάει ό λαιμός σου συχνά
116. Θέλεις νά κερδίζεις δικιά σου λεφτά
117. Θέλεις νά άγοράξεις περισσότερα
πράγματα δικιά σου
118. Χρειάζεσαι λεφτά για σπουδές μετά τό
γυμνάσιο
119. Χρειάζεσαι νά βρεΐς δουλειά για
μερικές ώρες
120. Χρειάζεσαι δουλειά στίς διακοπές
121. Δέν έχεις τίποτε τό ένδιαφέρον νά
κάνεις στίς έλεύθερες ώρες σου
122. Έχεις πολύ λίγη εύκαιρία νά πᾶς
σέ θέατρα και συναυλίες
123. Έχεις λίγη εύκαιρία νά άπολαμβάνεις
ραδιόφωνο ή τηλεόραση
124. Έχεις λίγη εύκαιρία για νά άκολουθεΐς
κάποια άσχολία
125. Δέν έχεις τίποτε τό ένδιαφέρον νά
κάνεις στίς διακοπές
126. Άπογοητεύτηκες από κάποια άγάπη
127. Πρόβλημα μέ τόν φίλο σου
128. Πρόβλημα μέ τή φιλενάδα σου
129. Δέν ξέρεις αν θά συνεχίσεις τίς
σχέσεις σου
130. Άναρωτιέσαι αν θά βρεΐς κατάλληλο/η
σϋζυγο
131. Άργεΐς νά κάνεις φίλες
132. Εΐσαι δειλός και ντροπαλός
133. Πληγώνεσαι πολύ εύκολα
134. Ντρέπεσαι πολύ εύκολα
135. Αΐσθάνεσαι κατώτερος
136. Στεναχωριέσαι
137. Δυσκολεύεσαι νά άποφασίζεις για
πράγματα
138. Φοβάσαι νά κάνεις λάθη
139. Άποθαρρύνεσαι πολύ εύκολα
140. Μερικές φορές θέλεις νά μή γεννήθηκες
ποτέ
141. Άναρωτιέσαι ποιά είναι ή διαφορά
μεταξύ του καλού και του κακού
142. Εΐσαι μπερδεμένος για ώρισμένα ήθικά
θέματα
143. Οί γονεΐς σου είναι συντηρητικοί
στίς ιδέες τους

144. Θέλεις νά καταλάβεις περισσότερα για τή Βίβλο
145. 'Αναρωτιέσαι τί γίνονται οί άνθρωποι όταν πεθάνουν
146. Σοῦ κάνουν κριτική οί γονεῖς σου
147. Οί γονεῖς σου προτιμοῦν τόν ἀδερφό ἢ τήν ἀδερφή σου
148. Μητέρα
149. Πατέρας
150. Θάνατος στήν οἰογένεια
151. Τί μαθήματα θά παρακολουθεῖς τό ἄλλο τρίμηνο
152. Τί μαθήματα νά διαλέξεις για νά προετοιμαστεῖς για κολλέγιο
153. Τί μαθήματα νά διαλέξεις για νά προετοιμαστεῖς για δουλειά
154. Πῶς νά ἐκπαιδευτεῖς για κάποιο ἐπάγγελμα
155. Θέλεις νά μάθεις μία τέχνη
156. Δέν τελειώνεις τίς σπουδές σου ἐγναίρως
157. Δέν σοῦ ἀρέσει τό σχολεῖο
158. Δέν ἐνδιαφέρεσαι για μερινά μαθήματα
159. Δέν μπορεῖς νά συγκεντρωθεῖς στά μαθήματά σου
160. Δέν ξέρεις πῶς νά μελετᾶς ἀποτελεσματικά
161. Δέν ὑπάρχουν ἀρκετά καλά βιβλία στή βιβλιοθήκη
162. Μερικά μαθήματα ἀπαιτοῦν πολύ διάβασμα
163. Δέν σ'ἀφήνουν νά κάνουν μερινά μαθήματα πού θέλεις ἐσύ
164. Δέν τά πηγαίνεις καλά μέ κάποιο δάσκαλο
165. Στό σχολεῖο σου εἶναι πολύ ἀύστηροί
166. "Ἐχεις προβλήματα μέ τό δέρμα σου
167. Δέν ἔχεις καλή στάση τοῦ σώματος
168. Εἶσαι πολύ κοντός
169. Εἶσαι πολύ ψηλός
170. Δέν εἶσαι πολύ ὁμορφος σωματικά
171. Μένεις μακριά ἀπό τό σχολεῖο
172. Μένουν συγγενεῖς μαζί σου
173. Δέν ἔχεις δικό σου δωμάτιο
174. Δέν ἔχεις μέρος για νά πᾶς τούς φίλους σου
175. "Ἡ οἰογένειά σου δέν ἔχει αὐτοκίνητο
176. Δέν σ'ἀφήνουν νά χρησιμοποιεῖς τό οἰογενειακό αὐτοκίνητο
177. Δέν σ'ἀφήνουν νά βγαίνεις μέ ἀνθρώπους πού σ'ἀρέσουν
178. Δέν σ'ἀφήνουν νά βγαίνεις τή νύχτα συχνά
179. 'Ασχολεῖσαι μέ ἐλάχιστες μαθητινές δραστηριότητες
180. "Ἐχεις ἐλάχιστη κοσμική ζωή
181. Εἶσαι ἐρωτευμένος
182. 'Αγαπᾶς κάποιο πρόσωπο πού δέν σ'ἀγαπᾶ
183. Δέν ξέρεις ἂν εἶσαι ἐρωτευμένος
184. Προσπαθεῖς νά ἀποφασίζεις νά ἀρραβωνιαστεῖς
185. Χρειάζεσαι συμβουλές για τό γάμο
186. Σοῦ κάνουν κριτική οί ἄλλοι
187. Σέ φωνάζουν "σνόμπ"
188. Σέ κοιτάζουν οί ἄλλοι
189. Παραμερίζεσαι τίς δραστηριότητες
190. Αἰσθάνεσαι μεγάλη μοναξιά
191. Φοβᾶσαι νά εἶσαι μόνος σου
192. 'Αποτυγχάνεις σέ πολλά πράγματα πού προσπαθεῖς νά κάνεις
193. Κλαῖς μέ τό παραμικρό
194. Δέν βλέπεις τήν ἀξία τῶν πραγμάτων πού κάνεις
195. Εἶσαι δυστυχισμένος τίς πιό πολλές φορές
196. Δέν ξεχνᾶς μερινά λάθη πού ἔκανες
197. Σ'ἐνοχλεῖ ἡ ἰδέα τῆς Παράδεισου καί τῆς Κόλασης
198. Φοβᾶσαι μήπως σέ τιμωρήσει ὁ Θεός
199. Σέ στεναχωροῦν τά κακά πράγματα πού τά ἄλλα παιδιά κάνουν
200. Σοῦ ἔρχεται νά ἀντιγράψεις ἀπό ἄλλον στήν τάξη
201. Εἶσαι μοναχοπαῖδι
202. Δέν τά πηγαίνεις καλά μέ τόν ἀδερφό ἢ μέ τήν ἀδερφή σου
203. Οί γονεῖς σου κάνουν τίς περισσότερες ἀποφάσεις για σένα
204. Οί γονεῖς σου δέν σοῦ ἐμπιστεύονται
205. Θέλεις περισσότερη ἐλευθερία στό σπίτι
206. Νά πᾶς, ἢ νά μὴν πᾶς στό κολλέγιο
207. Χρειάζεσαι νά ξέρεις περισσότερα για τά κολλέγια
208. Χρειάζεσαι νά ἀποφασίσεις για κάποιο συγκεκριμένο κολλέγιο
209. Φοβᾶσαι μήπως δέν σέ δεχτοῦν σέ κολλέγιο
210. Φοβᾶσαι μήπως δέν θά μπορεῖς ποτέ νά πᾶς σέ κολλέγιο
211. Δυσκολεύεσαι μέ τά μαθηματικά
212. "Ἐχεις ἀδυναμίες στό γράψιμο
213. Δυσκολεύεσαι νά κάνεις σημειώσεις
214. "Ἐχεις ἀδυναμίες μέ τήν ὀρθογραφία ἢ μέ τή γραμματική
215. Δυσκολεύεσαι νά γράφεις ἐκθέσεις ἢ ἐργασίες
216. Τά μαθήματά σου εἶναι ἀνιαρά
217. Οί δάσκαλοί σου δέν ἔχουν προσωπικότητα
218. Οί δάσκαλοι δέν ἐνδιαφέρονται για τούς μαθητές
219. Οί δάσκαλοι δέν εἶναι φιλικοί στούς μαθητές

220. Οί δάσκαλοι δέν σοῦ δίνουν ἀτομική βοήθεια
221. "Έχεις προβλήματα μέ τήν ἀκρόασή σου
222. "Έχεις κάποιο πρόβλημα στήν ὀμιλία (π.χ. τραυλίζεις)
223. Εἶσαι ἀλλεργικός
224. "Έχεις ἀνωμαλίες τῶν ἀδένων
225. "Έχεις ἀνώμαλη ἔμμενη ροή ἢ ἄλλη γυναικεία πάθηση
226. Οί γονεῖς σου δουλεύουν ὑπερβολικά σιληρά
227. Δέν ἔχετε ὠρισμένες ἀνέσεις στό σπίτι
228. Δέν σοῦ ἀρέσουν οἱ ἄνθρωποι στή γειτονιά σου
229. Θέλεις νά ζεῖς σέ ἄλλη γειτονιά
230. Ντρέπεσαι γιά τό σπίτι πού μένεις
231. Θέλεις νά μάθεις χορό
232. Θέλεις νά μάθεις νά δέχεσαι κόσμο στό σπίτι σου
233. Θέλεις νά μορφωθεῖς πολιτιστινά
234. Θέλεις νά καλυτερέψεις τήν ἐμφάνισή σου
235. Εἶσαι ἀπρόσεχτος μέ τά ρούχα καί τά πράγματά σου
236. Βγαίνεις μέ κάποιο ἄτομο πού δέν τό δέχεται ἡ οἰκογένειά σου
237. Φοβᾶσαι μήπως χάσεις τό ἄτομο πού ἀγαπᾶς
238. Χωρίζεις δύο ἐρωτευμένα ἄτομα
239. "Αναρωτιέσαι μέχρι ποιο σημείο θά πᾶς μέ κάποιο ἄτομο τοῦ ἄλλου φύλου
240. "Αναρωτιέσαι ἂν θά παντρευτεῖς ποτέ
241. Θέλεις νά εἶσαι πιό δημοφιλής
242. Δέν σοῦ ἀρέσει κάποιος
243. Δέν ἀρέσεις σέ κάποιον
244. "Αποφεύγεις κάποιον πού δέν σοῦ ἀρέσει
245. Μερικές φορές συμπεριφέρεσαι σάν παιδί ἢ σάν ἀνώριμο
246. Εἶσαι πεισματάρης
247. Μεγαλοποιεῖς τά πράγματα
248. "Έχεις κακοτυχία
249. Δέν διασιεδιάζεις πολύ
250. Δέν ἔχεις αὐτοπεποίθηση
251. Λές φέμματα χωρίς νά τό θέλεις
252. Βρίζεις καί λές ἀισχρολογίες
253. "Έχεις μία κακή συνήθεια
254. Δέν μπορεῖς νά κόψεις τήν κακή συνήθεια
255. Δέν ἔχεις ἔλεγχο τοῦ ἑαυτοῦ σου
256. "Υπάρχει διαφορά γνώμῶν μεταξύ ἐσένα καί τῶν γονέων σου
257. "Αντιμιλᾶς στούς γονεῖς σου
258. Οἱ γονεῖς σου ἔχουν μεγάλες ἀπαιτήσεις ἀπό σένα
259. Θέλεις ἀγάπη καί στοργή
260. Θέλεις νά ἐρχόσουν ἀπό ἄλλο οἰκογενειακό περιβάλλον
261. Δέν ἔχεις τήν πείρα γιά κάποια δουλειά
262. Δέν ἔχεις πείρα δουλειᾶς
263. Φοβᾶσαι τήν ἀνεργία ἀφοῦ ἀποφοιτήσεις
264. "Αμφιβάλλεις, τίς ἱκανότητες σου νά καταφέρεις μία καλή δουλειά
265. Δέν ξέρεις πῶς νά φάξεις γιά δουλειά
266. Δέν σοῦ ἀρέσει τό διάβασμα
267. "Έχεις φτωχή μνήμη
268. "Αργεῖς νά διαβάσεις
269. "Ανησχεῖς γιά τούς βαθμούς
270. "Ανησχεῖς γιά τίς ἐξετάσεις
271. Οἱ καθηγητές δέν λαμβάνουν ὑπόψη τά αἰσθήματα τῶν φοιτητῶν
272. Οἱ καθηγητές δέν κάνουν ὅπως λένε
273. "Έχεις πολλούς ἄσχετους καθηγητές
274. Οἱ βαθμοί δέν ἐντιμοῦν σωστά τίς ἱκανότητες
275. Μερικές ἐξετάσεις εἶναι ἄδικες
276. Δέν ἔχεις καλά δόντια
277. "Έχεις προβλήματα μέ τή μύτη
278. Καπνίζεις
279. "Έχεις προβλήματα μέ τά πόδια σου
280. Σ' ἐνοχλεῖ κάποια σωματική ἀνικανότητα
281. Δανείζεσαι λεφτά
282. Δουλεύεις πολλές ὥρες ἔξω ἀπό τό σχολεῖ
283. Δουλεύεις γιά τά περισσότερα ἔξοδά σου
284. Πληρώνεσαι λίγα γιά τή δουλειά σου
285. Δέν σοῦ ἀρέσει ἡ δουλειά ποέ ἔχεις
286. Δέν ἔχεις πολλές εὐκαιρίες νά κάνεις αὐτό πού θέλεις
287. Δέν ἔχεις πολλές εὐκαιρίες νά ἀσχολεῖσαι μέ τά σπόρ
288. Δέν ὑπάρχει κατάλληλο μέρος γιά σπόρ στή γειτονιά σου
289. Δέν ἔχεις ἐπιδεξιότητες στά σπόρ
290. Δέν ἐνμεταλλεύεσαι καλά τίς ἐλεύθερες ὥρες σου
291. Σιέφτεσαι πολύ γιά θέματα τοῦ σέξ
292. "Ανησχεῖς γιά τή σωστή σεξουαλική συμπεριφορά
293. Τό βρίσκεις δύσκολο νά συγγρατεῖς τίς ὁρμές σου
294. "Ανησχεῖς γιά τά ἀφροδίσια νοσήματα
295. Χρειάζεσαι πληροφορίες γιά τά θέματα τοῦ σέξ
296. Ζηλεύεις πολύ
297. Μιλᾶς, ἢ ἐνεργεῖς χωρίς νά σιέφτεσαι
298. Νομίζεις ὅτι κανεῖς δέν σέ καταλαβαίνει
299. Τό βρίσκεις δύσκολο νά μιλᾶς γιά τά προβλήματά σου
300. Δέν ἔχεις κανέναν πού νά πεῖς τά προβλήματά σου
301. "Έχεις πολλά προσωπικά προβλήματα
302. "Έχεις ἀναμνήσεις μιᾶς δυστυχισμένης παιδικῆς ἡλικίας

APPENDIX J cont.

303. Σέ στεναχωροῦν τὰ ἄσχημα ὄνειρα
 304. Μερικὲς φορές σέ στεναχωρεῖ ἡ σκέψη
 ὅτι μήπως εἶσαι παράφρων
 305. Σιέφτεσαι τὴν αὐτοτονία
306. Μερικὲς φορές δέν εἶσαι τόσο εἰλικρινής
 ὅσο ἔπρεπε
 307. Βρίσκεις τὸν μελά σου
 308. Ὑποχωρεῖς σέ πειρασμούς
 309. Λίσθάνεσαι ἔνοχος
 310. Σέ τιμώρησαν γιὰ κάτι πού δέν ἔκανες
311. Οἱ φίλοι σου δέν εἶναι εὐπρόσδεκτοι
 στό σπίτι σου
 312. Γίνονται ναυγάδες στήν οἰκογένειά σου
 313. Δέν μπορεῖς νά συζητᾶς ὀρισμένα προβλή-
 ματα στό σπίτι
 314. Θέλεις νά φύγεις ἀπό τό σπίτι
 315. Δέν λές τὰ πάντα στούς γονεῖς σου
316. Δέν ξέρεις τί θέλεις πραγματιᾶ
 317. Χρειάζεσαι νά ἔχεις σχέδια γιὰ τό
 μέλλον
 318. Ἡ οἰκογένειά σου ἐμποδίζει μερικά
 ἀπό τὰ σχέδιά σου
 319. Φοβᾶσαι γιὰ τό μέλλον
 320. Ἐνημερωθεῖς γιὰ τή στρατιωτική θητεία
321. Παίρνεις χαμηλούς βαθμούς
 322. Δέν καταλαβαίνεις μερικά μαθήματα
 323. Δέν εἶσαι ἀρκετά ἔξυπνος
 324. Φοβᾶσαι μήπως ἀποτύχεις σιὰ μαθήματά
 σου
 325. Θέλεις νά φύγεις ἀπό τό σχολεῖο
326. Οἱ δραστηριότητες στό σχολεῖο σου δέν
 εἶναι καλά ὀργανωμένες
 327. Οἱ φοιτητές δέν ἀναλαμβάνουν ἀρκετές
 εὐθύνες
 328. Δέν ὑπάρχει τό αἶσθημα ἐνότητας στό
 σχολεῖο σου
 329. Ἡ ὥρα γιὰ τό διάλειμμα τό μεσημέρι
 εἶναι πολύ λίγη
 330. Οἱ σχολικὲς συνελεύσεις δέν εἶναι καλές

Δεύτερο Βῆμα: Ξανακοίταξε τὰ προβλήματα πού ὑπογράμμισες καί βάλε ἕναν κύκλο γύρω ἀπό τόν ἀριθμό τῶν προβλημάτων πού σέ στεναχωροῦν πιό πολύ.

APPENDIX J cont.

Τρίτο Βήμα: Δώσε απαντήσεις στις ακόλουθες τέσσερις έρωτήσεις

ΕΡΩΤΗΣΕΙΣ

1. Νομίζεις ότι τά προβλήματα πού σημείωσες δίνουν μία ίσορροπημένη εικόνα τής κατάστασής σου; Ναι..... "Όχι

"Αν θέλεις νά κάνεις τήν εικόνα πιό συμπληρωμένη, νά προσθέσεις ό,τι πληροφορίες επί πλέον θεωρείς σημαντικές.

2. Μέ λίγα λόγια, πώς θά περιέγραφες τά δικά σου προβλήματα;
Γράψε μία σύντομη περίληψη.

APPENDIX J cont.

3. Θα ήθελες να έχεις περισσότερη ευκαιρία στο σχολείο σου για να συζητάς, να σκέφτεσαι και να γράφεις για τα προβλήματά σου;

Ναί.....

Όχι.....

Έξηγησε πώς αισθάνεσαι για το θέμα αυτό.

4. Αν είχες την ευκαιρία, θα ήθελες να μιλάς με κάποιον για τα προβλήματα που σημείωσες;

Ναί.....

Όχι.....

Αν ναί, έχεις κάποιο πρόσωπο υπόψη σου με το οποίο θα ήθελες να τα συζητήσεις;

Ναί.....

Όχι.....

APPENDIX J cont.

(iv) The Greek Adolescent Questionnaire.

ΟΝΟΜΑ: _____

ΕΤΟΣ: _____

ΗΛΙΚΙΑ: _____

ΟΔΗΓΙΕΣ:

Αυτό είναι ένα έρωτηματολόγιο για τη ζωή των νέων που κατάγονται από έλληνική οικογένεια.

Οι περισσότερες ερωτήσεις μπορούν να απαντηθούν με τό να βάλετε ένα κύκλο γύρω από την απάντηση της προτίμησής σας.

π.χ. Σου άρέσει τό σχολείο;

- α. ΝΑΙ
 β. ΟΧΙ

Μερικές ερωτήσεις, όμως, απαιτούν για απάντηση μία ή δύο προτάσεις. Σε τέτοιες περιπτώσεις γράψτε την απάντησή σας στο κενό.

Διαβάστε προσεχτικά την κάθε ερώτηση και να βεβαιωθείτε πώς απαντήσετε σε ΟΛΕΣ τις ερωτήσεις. Δεν είναι ανάγκη να γράψετε τό όνομά σας σ' αυτό τό έρωτηματολόγιο και γι' αυτό παρακαλεῖσθε όπως απαντήσετε με ειλικρίνεια. Δεν ενδιαφέρομαι να αναλύσω άτομικά αποτελέσματα. Δεν είναι διαγωνισμός και γι' αυτό δεν υπάρχουν σωστές ή λαθεμένες απαντήσεις. Οι απαντήσεις σας θά χρησιμοποιηθούν τελείως εμπιστευτικά.

Εύχαριστώ για τή συνεργασία σας.

APPENDIX J cont.

1. Συμπλήρωσε τόν παρακάτω πίνακα σχετικά μέ τόν έαυτό σου, τούς άδερφούς σου και/ή τίς άδερφές σου.

	ΑΡΣΕΝΙΚΟ/ΘΗΛΥΚΟ	ΗΛΙΚΙΑ (έτων)	ΧΩΡΑ ΓΕΝΝΗΣΕΩΣ
ΕΣΥ			
Α Δ Ε Ρ Φ Ο Ι			
και Α Δ Ε Ρ Φ Ε Σ			

2. (α) Πόσους Έλληνες φίλους έχεις;

- α) καθόλου Έλληνες φίλους _____
 β) μόνο έναν Έλληνα φίλο _____
 γ) 3-5 Έλληνες φίλους _____
 δ) 6-10 Έλληνες φίλους _____
 ε) περισσότερους από 10 Έλληνες φίλους _____

- (β) Πόσους αυστραλούς φίλους έχεις;

- (α) καθόλου αυστραλούς φίλους _____
 (β) μόνο έναν αυστραλό φίλο _____
 (γ) 3-5 αυστραλούς φίλους _____
 (δ) 6-10 αυστραλούς φίλους _____
 (ε) περισσότερους από 10 αυστραλούς φίλους _____

3. Ποιά από τίς ακόλουθες προτάσεις περιγράφει μέ περισσότερη ακρίβεια τή στάση των γονεών σου ως προς τούς δικούς σου φίλους;

- (α) οί γονεΐς σου έπιμένουν νά έχεις Έλληνες φίλους μόνο _____
 (β) οί γονεΐς σου προτιμοϋν νά έχεις Έλληνες φίλους _____
 (γ) οί γονεΐς σου άδιαφοροϋν για τήν έθνικότητα των φίλων σου _____

APPENDIX J cont.

4. (α) Σέ απαγορεύουν οί γονεῖς σου νά ἐπισκέπτεσαι ἢ νά σε ἐπισκέπτονται οί φίλοι σου;

NAI / OXI

(β) "Αν NAI, γιατί; _____

5. Ποιά από τίς ακόλουθες προτάσεις περιγράφει μέ περισσότερη ακρίβεια τήν κοινωνική ζωή σου;

- (α) Περνώ ὅλη τήν κοινωνική ζωή μου μέ τήν οἰκογένειά μου _____
- (β) Περνώ τήν περισσότερη κοινωνική ζωή μου μέ τήν οἰκογένειά μου _____
- (γ) Περνώ τή μισή κοινωνική ζωή μου μέ τήν οἰκογένειά μου καί τήν ἄλλη μισή μέ φίλους _____
- (δ) Περνώ τήν περισσότερη κοινωνική ζωή μου μέ φίλους _____
- (ε) Περνώ ὅλη τήν κοινωνική ζωή μου μέ φίλους _____

6. Εἶσαι μέλος κάποιου ἑλληνικοῦ συλλόγου ἢ κάποιας ὀργάνωσης;

NAI / OXI

7. Τί κάνεις στίς ἐλεύθερες ὥρες σου;

8. (α) Πόσον καιρό ἔχεις νά πᾶς σέ ἑλληνική κοσμική συγκέντρωση;

- (α) Ἐντός τοῦ τελευταίου μήνα _____
- (β) Ἐντός τῶν τελευταίων 3 μηνῶν _____
- (γ) Ἐντός τοῦ περασμένου χρόνου _____
- (δ) Ἐδῶ καί περισσότερο ἀπό ἕνα χρόνο _____
- (ε) ποτέ _____

(β) Πόσον καιρό ἔχεις νά πᾶς σέ αὐστραλιανή κοσμική συγκέντρωση;

- (α) Ἐντός τοῦ τελευταίου μήνα _____
- (β) Ἐντός τῶν τελευταίων 3 μηνῶν _____
- (γ) Ἐντός τοῦ περασμένου χρόνου _____
- (δ) Ἐδῶ καί περισσότερο ἀπό ἕνα χρόνο _____
- (ε) ποτέ _____

9. Έγκρίνουν οι γονείς σου τούς νέους που βγαίνουν σέ ραντεβού μέ αγόρια/κορίτσια;
- (α) κατακρίνουν αύστηρά τά ραντεβού _____
- (β) κατακρίνουν τά ραντεβού _____
- (γ) άδιαφοροϋν για τά ραντεβού _____
- (δ) έγκρίνουν τά ραντεβού _____
- (ε) έγκρίνουν πολύ τά ραντεβού _____
10. (α) Ποιάς έθνικότητας θέλουν οι γονείς σου να είναι ό/ή μελλοντικός/ή σύζυγός σου;
- (α) Έλληνας - Έλληνίδα _____
- (β) Μή Έλληνας - Έλληνίδα _____
- (β) Ποιάς έθνικότητας θέλεις έσύ να είναι ό/ή μελλοντικός/ή σύζυγός σου;
- (α) Έλληνας - Έλληνίδα _____
- (β) Μή Έλληνας - Έλληνίδα _____
11. (α) Νομίζουν ΟΙ ΓΟΝΕΙΣ ΣΟΥ ότι οι γάμοι μέ προξενιά είναι καλή ιδέα;
- NAI / OXI
- (β) Νομίζεις ΕΣΥ ότι οι γάμοι μέ προξενιά είναι καλή ιδέα;
- NAI / OXI
12. Όταν βγαίνεις για διασκέδαση, έπιμένουν οι γονείς σου ότι συνοδεύεσαι από κάποιον να σέ "προσέχει";
- NAI / OXI
13. (α) Στό σχολείο θεωρείς τόν έαυτό σου ώς:
- (α) χαρούμενο/η όλη τήν ώρα _____
- (β) χαρούμενο/η τήν περισσότερη ώρα _____
- (γ) χαρούμενο/η μερικές φορές, στεναχωρημένο/η άλλες φορές _____
- (δ) στεναχωρημένο/η τήν περισσότερη ώρα _____
- (ε) στεναχωρημένο/η όλη τήν ώρα _____
- (β) "Αν (γ), (δ) ή (ε), γιατί; _____
- _____
- _____

APPENDIX J cont.

14. (α) Στό σπύτι θεωρείς τόν έαυτό σου ώς:

- (α) χαρούμενο/η όλη τήν ώρα _____
- (β) χαρούμενο/η τήν περισσότερη ώρα _____
- (γ) χαρούμενο/η μερικέσ φορές,
στεναχωρημένο/η άλλεσ φορές _____
- (δ) στεναχωρημένο/η τήν περισσότερη ώρα _____
- (ε) στεναχωρημένο/η όλη τήν ώρα _____

(β) "Αν (γ), (δ), ή (ε), γιατί; _____

15. (α) Κατά πόσον έπηρεάζεται ή στάση τών γονεών σου από τήν άρχή,
"Τί θά πεύ ό κόσμος;";

- (α) όλόκληρα _____
- (β) περισσότερο _____
- (γ) κάμποσα _____
- (δ) έλάχιστα _____
- (ε) καθόλου _____

(β) "Αν (α), (β), (γ), ή (δ), ποιέσ είναι οί περιπτώσεισ όπου
έκδηλώνεται αυτή ή άνησυχία πιο πολύ;

16. (α) Στήν ΟΙΚΟΓΕΝΕΙΑ σου θά έλεγεσ ότι:

- (α) τά άγόρια έχουν περισσότερη έλευθερία
άπό τά κορίτσια _____
- (β) τά άγόρια έχουν λίγο πιο πολλή έλευθερία
άπό τά κορίτσια _____
- (γ) τά άγόρια καί τά κορίτσια έχουν τήν ίδια
έλευθερία _____
- (δ) τά άγόρια έχουν λιγότερη έλευθερία από
τά κορίτσια _____
- (ε) τά άγόρια έχουν πολύ λιγότερη έλευθερία
άπό τά κορίτσια _____

("Αν είσαι μοναχοπαίδι, ή αν έχεισ μόνο άδερφούσ ή
άδερφέσ, απάντησε σε σχέση με τά ξαδέρφια σου.)

APPENDIX J cont.

(β) "Αν (α), (β), (δ) ή (ε), αυτή ή διαφορά στην έλευθερία προκαλεῖ ποτέ καυγά μεταξύ εσένα καί:

ΤΗΣ ΜΗΤΕΡΑΣ (α) ποτέ _____
 (β) σχεδόν ποτέ _____
 (γ) μερικές φορές _____
 (δ) συχνά _____
 (ε) πολύ συχνά _____

ΤΟΥ ΠΑΤΕΡΑ (α) ποτέ _____
 (β) σχεδόν ποτέ _____
 (γ) μερικές φορές _____
 (δ) συχνά _____
 (ε) πολύ συχνά _____

ΤΗΣ ΑΔΕΡΦΗΣ (α) ποτέ _____
 (β) σχεδόν ποτέ _____
 (γ) μερικές φορές _____
 (δ) συχνά _____
 (ε) πολύ συχνά _____

ΤΟΥ ΑΔΕΡΦΟΥ (α) ποτέ _____
 (β) σχεδόν ποτέ _____
 (γ) μερικές φορές _____
 (δ) συχνά _____
 (ε) πολύ συχνά _____

17. Πώς θεωρεῖς τὴν ἱκανότητέ σου στό νά μιλάς ἑλληνικά;

(α) μιλῶ ἑλληνικά πολύ καλά _____
 (β) μιλῶ ἑλληνικά ἀρκετά καλά _____
 (γ) μιλῶ μόνο ἀπλά ἑλληνικά _____
 (δ) μιλῶ πολύ λίγα ἑλληνικά _____
 (ε) δέν μιλῶ ἑλληνικά καθόλου _____

APPENDIX J cont.

18. (α) Αντιμετωπίζεις δυσκολίες με τό να μιλάς με τους γονείς σου;

NAI / OXI

(β) "Αν, NAI, γιατί; _____

19. Θέλουν οι γονείς σου να συνεχίσεις την εκπαίδευσή σου:

(α) μέχρι την ελάχιστη ηλικία που μπορείς να φύγεις
από τό γυμνάσιο _____

(β) μέχρι που να τελειώσεις τό γυμνάσιο _____

(γ) μέχρι που να τελειώσεις μιá τεχνική σχολή
(μηχανικός, κουρέας, κ.λ.π.) _____

(δ) μέχρι που να τελειώσεις πανεπιστήμιο ή
κολλέγιο _____

(ε) άλλη περίπτωση (δώσε λεπτομέρειες)

20. Τί θέλεις να κάνεις ΕΣΥ;

(α) να φύγεις από τό γυμνάσιο όσο σύντομα μπορείς _____

(β) να τελειώσεις τό γυμνάσιο _____

(γ) να τελειώσεις μιá τεχνική σχολή _____

(δ) να τελειώσεις πανεπιστήμιο ή κολλέγιο _____

(ε) άλλη περίπτωση (δώσε λεπτομέρειες)

21. (α) Σέ αφήνουν οι γονείς σου να συμμετέχεις σε εκδρομές, κατασκηνώσεις
καί χοροεσπερίδες κτλ. που οργανώνονται από τό σχολείο;

NAI / OXI

(β) "Αν, OXI, γιατί; _____

22. Θά σε αφήναν οι γονείς σου να φύγεις από τό σπίτι για να βρεῖς δουλειά;

NAI / OXI

23. (α) Γενικά, πώς αισθάνεσαι για τὰ ἑλληνικά ἔθιμα:
- (α) διαφωνῶ μέ ὅλα τὰ ἑλληνικά ἔθιμα _____
- (β) διαφωνῶ μέ τὰ περισσότερα ἑλληνικά ἔθιμα _____
- (γ) ἀδιαφορῶ για τὰ ἑλληνικά ἔθιμα _____
- (δ) συμφωνῶ μέ τὰ περισσότερα ἑλληνικά ἔθιμα _____
- (ε) συμφωνῶ μέ ὅλα τὰ ἑλληνικά ἔθιμα _____
- (β) Γενικά, πώς αισθάνονται οἱ γονεῖς σου για τὰ ἑλληνικά ἔθιμα;
- (α) διαφωνοῦν μέ ὅλα τὰ ἑλληνικά ἔθιμα _____
- (β) διαφωνοῦν μέ τὰ περισσότερα ἑλληνικά ἔθιμα _____
- (γ) ἀδιαφοροῦν για τὰ ἑλληνικά ἔθιμα _____
- (δ) συμφωνοῦν μέ τὰ περισσότερα ἑλληνικά ἔθιμα _____
- (ε) συμφωνοῦν μέ ὅλα τὰ ἑλληνικά ἔθιμα _____

ΠΡΟΣΟΧΗ : "Ἐλεγε νά δεῖς ἂν ἔχεις ἀπαντήσεῖ σέ ΟΛΕΣ τίς ἐρωτήσεις.

APPENDIX J cont.

(v) Parental Assimilation Schedule.

Άγαπητοί γονεΐς,

Όνομάζομαι ΜΑΡΙΑ ΚΟΥΡΑΚΗ κι είμαι φοιτήτρια. Έτοιμάζω τή διατριβή μου για νά πάρω τό 'Ανώτερο Πτυχίο -"Μάστερ Ντικρύ"- στή Ψυχολογία, από τό Πανεπιστήμιο 'Αδελαΐδος. Για τό σκοπό αυτό κάνω μιάν έρευνα ανάμεσα στους 'Ελληνικης καταγωγής κατοίκους τής Αύστραλίας.

Έπειδή ό άριθμός τών άτομων πού θά ρωτηθούν δέν είναι πολύ μεγάλος θά σās παρακαλέσω ιδιαίτερα όπως άπαντήσετε τό έπισυναπτόμενο έρωτηματολόγιο. Δέν είναι ανάγκη νά βάλετε τ'όνομά σας στό έρωτηματολόγιο γιατί δέν ένδιαφέρομαι για άτομικά άποτελέσματα. Παρακαλώ όπως άπαντήσετε ΟΛΕΣ τίς έρωτήσεις. Δέν υπάρχουν σωστές και λανθασμένες άπαντήσεις, γιατί αυτό δέν είναι εξέταση -"τέστ". Όλες οι πληροφορίες θά θεωρηθούν έμπιστευτικές.

Οι πιο πολλές έρωτήσεις μπορούν νά άπαντηθούν μέ τό νά βάλετε ένα "τίκ" - ✓ - στό κατάλληλο τετράγωνο π.χ. Ναι

"Όχι

"Αν θέλετε περισσότερες πληροφορίες παρακαλώ όπως μου τηλεφωνήσετε στόν άριθμό 298-1458 μεταξύ 6 και 9 τό βράδυ.

Παρακαλώ όπως τό έπιστρέψετε στόν καθηγητή τών 'Ελληνικων του Σχολείου σας.

Σās εύχαριστώ
για τή συνεργασία

Μαρία Κουράκη
1.7.1981

APPENDIX J cont.

ΠΛΗΡΟΦΟΡΙΕΣ ΑΠΟ ΤΟΥΣ ΓΟΝΕΙΣ

1. Ποῦ κατοικούσατε, πρὶν ἔρθετε στὴν Αὐστραλία;

α. Μητέρα

Πόλη

Κωμόπολη

Χωριό

β. Πατέρας

Πόλη

Κωμόπολη

Χωριό

2. Πόσων χρονῶν εἶστε;

α. Μητέρα χρονῶν

β. Πατέρας χρονῶν

3. Πόσα χρόνια ἔχετε στὴν Αὐστραλία;

α. Μητέρα χρόνια

β. Πατέρας χρόνια

4. Ἐκπαίδευση - ποιοὺ σχολεῖο τελειώσατε;

α. Μητέρα

Καθόλου σχολεῖο

Τρεῖς πρῶτες δημοτικοῦ

Τελείωσα δημοτικό

Τρεῖς πρῶτες τάξεις γυμνασίου

Τελείωσα γυμνάσιο

Τεχνική σχολή / Ἐπαγγελματική σχολή

Ἀκαδημία / Κολλέγιο / Πανεπιστήμιο

β. Πατέρας

Καθόλου σχολεῖο

Τρεῖς πρῶτες δημοτικοῦ

Τελείωσα δημοτικό

Τρεῖς πρῶτες γυμνασίου

Τελείωσα γυμνάσιο

Τεχνική / Ἐπαγγελματική Σχολή

Ἀκαδημία / Κολλέγιο / Πανεπιστήμιο

APPENDIX J cont.

5. Έχετε συνεχίσει τις σπουδές σας στην Αυστραλία για να μάθετε την αγγλική γλώσσα;

α. Μητέρα

<input type="checkbox"/>	Ναί
<input type="checkbox"/>	Όχι

β. Πατέρας

<input type="checkbox"/>	Ναί
<input type="checkbox"/>	Όχι

6. Έχετε συνεχίσει τις σπουδές σας στην Αυστραλία για να βοηθηθείτε στην εργασία σας;

α. Μητέρα

<input type="checkbox"/>	Ναί
<input type="checkbox"/>	Όχι

β. Πατέρας

<input type="checkbox"/>	Ναί
<input type="checkbox"/>	Όχι

7. Τί δουλειά κάνετε τώρα;

α. Μητέρα

β. Πατέρας

B:

1. Μιλώ Έλληνικά:

α. Μητέρα

<input type="checkbox"/>	Πολύ καλά
<input type="checkbox"/>	Σχετικά καλά
<input type="checkbox"/>	Όχι πολύ καλά
<input type="checkbox"/>	Λίγο
<input type="checkbox"/>	Καθόλου

β. Πατέρας

<input type="checkbox"/>	Πολύ καλά
<input type="checkbox"/>	Σχετικά καλά
<input type="checkbox"/>	Όχι πολύ καλά
<input type="checkbox"/>	Λίγο
<input type="checkbox"/>	Καθόλου

APPENDIX J cont.

2. Διαβάζετε Άγγλικές-Αύστραλέζικες έφημερίδες, τακτικά;

α. Μητέρα

 Ναί
"Όχι

β. Πατέρας

 Ναί
"Όχι

3. Στίς κοινωνικές έκδηλώσεις συναναστρέφομαι μέ Έλληνες:

α. Μητέρα

 Πάντοτε
Τίς πιά πολλές φορές
Κάποτε
Σπάνια
Ποτέ

β. Πατέρας

 Πάντοτε
Τίς πιά πολλές φορές
Κάποτε
Σπάνια
Ποτέ

4. Θεωρώ τόν έαυτό μου - είμαι:

α. Μητέρα

 Πολύ αύστραλέζα
Αύστραλέζα
Πολύ λίγο αύστραλέζα
Καθόλου αύστραλέζα

β. Πατέρας

 Πολύ αύστραλός
Αύστραλός
Πολύ λίγο αύστραλός
Καθόλου αύστραλός

5. Άνήκετε σέ Έλληνικές λέσχες/κοιινότητες/άδερφότητες/φιλοπτώσους,;

α. Μητέρα

 Ναί
"Όχι

β. Πατέρας

 Ναί
"Όχι

6. Μιλώ 'Αγγλικά:

α. Μητέρα

Πολύ καλά
 Σχετικά καλά
 "Όχι, πολύ καλά
 Λίγο
 Καθόλου

β. Πατέρας

Πολύ καλά
 Σχετικά καλά
 "Όχι, πολύ καλά
 Λίγο
 Καθόλου

7. Διαβάζετε 'Ελληνικές έφημερίδες, τακτικά;

α. Μητέρα

Ναί
 "Όχι

β. Πατέρας

Ναί
 "Όχι

8. Πόσο συχνά έρχεστε σ' έπαφή μ' Αύστραλούς, σέ κοινωνικές έκδηλώσεις:

α. Μητέρα

Πάντοτε
 Τίς πιό πολλές φορές
 Κάποτε
 Σπάνια
 Ποτέ

β. Πατέρας

Πάντοτε
 Τίς πιό πολλές φορές
 Κάποτε
 Σπάνια
 Ποτέ

APPENDIX J cont.

9. Πόσο συχνά έρχεστε σ'έπαφή μ'Αύστραλούς, στόν τόπο εργασίας;

- α. Μητέρα
- | | |
|--------------------------|----------------------|
| <input type="checkbox"/> | Πάντοτε |
| <input type="checkbox"/> | Τίς πιά πολλές φορές |
| <input type="checkbox"/> | Κάποτε |
| <input type="checkbox"/> | Σπάνια |
| <input type="checkbox"/> | Ποτέ |

- β. Πατέρας
- | | |
|--------------------------|----------------------|
| <input type="checkbox"/> | Πάντοτε |
| <input type="checkbox"/> | Τίς πιά πολλές φορές |
| <input type="checkbox"/> | Κάποτε |
| <input type="checkbox"/> | Σπάνια |
| <input type="checkbox"/> | Ποτέ |

10. Θεωρώ τόν έαυτό μου:

- α. Μητέρα
- | | |
|--------------------------|--------------------|
| <input type="checkbox"/> | Πολύ Έλληνίδα |
| <input type="checkbox"/> | Έλληνίδα |
| <input type="checkbox"/> | Πολύ λίγο Έλληνίδα |
| <input type="checkbox"/> | Καθόλου Έλληνίδα |

- β. Πατέρας
- | | |
|--------------------------|-------------------|
| <input type="checkbox"/> | Πολύ Έλληνας |
| <input type="checkbox"/> | Έλληνας |
| <input type="checkbox"/> | Πολύ λίγο Έλληνας |
| <input type="checkbox"/> | Καθόλου Έλληνας |

11. Άνήκετε σέ Αύστραλέζικο σύλλογο / λέσχη / σωματείο / συντεχνία:

- α. Μητέρα
- | | |
|--------------------------|-----|
| <input type="checkbox"/> | Ναί |
| <input type="checkbox"/> | Όχι |

- β. Πατέρας
- | | |
|--------------------------|-----|
| <input type="checkbox"/> | Ναί |
| <input type="checkbox"/> | Όχι |

12. Ποϋ γεννηθήκατε:

- α. Μητέρα
- | | |
|--------------------------|--------|
| <input type="checkbox"/> | Έλλάδα |
| <input type="checkbox"/> | Άλλοϋ |

- β. Πατέρας
- | | |
|--------------------------|--------|
| <input type="checkbox"/> | Έλλάδα |
| <input type="checkbox"/> | Άλλοϋ |

APPENDIX K Data Re-analyses.

Table K(i) Analyses of variance of MPCL combining data of eighth and ninth grade samples.

Dependent Variable	Sex	Monocultural Anglo (n=28)		Bicultural LOW paternal assimilation (n=25)		Bicultural HIGH paternal assimilation (n=22)		Ethnic group F (2,67)	Sex F (1,67)	Inter-action F (2,67)																																																																																																																																																																																																		
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD																																																																																																																																																																																																					
MPCL total	M	58.40	47.76	35.00	24.15	52.00	30.16	0.33	3.04	0.82																																																																																																																																																																																																		
	F	65.69	49.18	71.94	39.05	56.56	50.15				Health & Physical Development	M	5.20	3.69	2.88	1.73	3.38	2.47	0.63	1.04	1.35	F	4.31	2.66	5.24	3.44	4.11	2.98	Finances, Living Conditions & Employment	M	4.87	4.73	2.75	3.11	5.62	4.23	0.19	0.31	1.14	F	4.77	4.07	5.35	3.37	4.44	4.45	Social & Recreational Activities	M	6.27	5.40	3.38	4.53	4.46	3.23	0.27	0.46	0.56	F	5.31	5.07	5.47	3.84	5.33	5.05	Courtship, Sex & Marriage	M	4.60	3.89	2.75	2.25	5.31	4.91	0.19	1.38	1.13	F	5.31	4.50	6.53	5.87	3.56	5.68	Social-Psychological Relations	M	6.67	7.69	3.25	5.18	3.54	3.15	0.50	2.75	0.53	F	6.62	6.50	6.88	4.14	6.22	7.55	Personal-Psychological Relations	M	4.73	4.76	2.63	2.50	4.62	2.75	0.05	6.08*	0.54	F	6.54	5.87	7.18	4.28	6.44	6.29	Morals & Religion	M	4.80	4.89	2.75	1.83	4.85	3.18	0.30	1.87	0.23	F	5.85	5.71	5.29	3.84	5.89	5.30	Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90	F	6.69	6.54	7.12	5.99	5.11	3.72	The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05
Health & Physical Development	M	5.20	3.69	2.88	1.73	3.38	2.47	0.63	1.04	1.35																																																																																																																																																																																																		
	F	4.31	2.66	5.24	3.44	4.11	2.98				Finances, Living Conditions & Employment	M	4.87	4.73	2.75	3.11	5.62	4.23	0.19	0.31	1.14	F	4.77	4.07	5.35	3.37	4.44	4.45	Social & Recreational Activities	M	6.27	5.40	3.38	4.53	4.46	3.23	0.27	0.46	0.56	F	5.31	5.07	5.47	3.84	5.33	5.05	Courtship, Sex & Marriage	M	4.60	3.89	2.75	2.25	5.31	4.91	0.19	1.38	1.13	F	5.31	4.50	6.53	5.87	3.56	5.68	Social-Psychological Relations	M	6.67	7.69	3.25	5.18	3.54	3.15	0.50	2.75	0.53	F	6.62	6.50	6.88	4.14	6.22	7.55	Personal-Psychological Relations	M	4.73	4.76	2.63	2.50	4.62	2.75	0.05	6.08*	0.54	F	6.54	5.87	7.18	4.28	6.44	6.29	Morals & Religion	M	4.80	4.89	2.75	1.83	4.85	3.18	0.30	1.87	0.23	F	5.85	5.71	5.29	3.84	5.89	5.30	Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90	F	6.69	6.54	7.12	5.99	5.11	3.72	The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51														
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	F	6.62	6.50	6.88	4.14	6.22	7.55				Personal-Psychological Relations	M	4.73	4.76	2.63	2.50	4.62	2.75	0.05	6.08*	0.54	F	6.54	5.87	7.18	4.28	6.44	6.29	Morals & Religion	M	4.80	4.89	2.75	1.83	4.85	3.18	0.30	1.87	0.23	F	5.85	5.71	5.29	3.84	5.89	5.30	Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90	F	6.69	6.54	7.12	5.99	5.11	3.72	The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																						
Personal-Psychological Relations	M	4.73	4.76	2.63	2.50	4.62	2.75	0.05	6.08*	0.54																																																																																																																																																																																																		
	F	6.54	5.87	7.18	4.28	6.44	6.29				Morals & Religion	M	4.80	4.89	2.75	1.83	4.85	3.18	0.30	1.87	0.23	F	5.85	5.71	5.29	3.84	5.89	5.30	Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90	F	6.69	6.54	7.12	5.99	5.11	3.72	The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																								
Morals & Religion	M	4.80	4.89	2.75	1.83	4.85	3.18	0.30	1.87	0.23																																																																																																																																																																																																		
	F	5.85	5.71	5.29	3.84	5.89	5.30				Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90	F	6.69	6.54	7.12	5.99	5.11	3.72	The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																																										
Home & Family	M	3.27	3.71	1.88	2.17	4.08	3.07	0.28	8.97**	0.90																																																																																																																																																																																																		
	F	6.69	6.54	7.12	5.99	5.11	3.72				The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16	F	5.23	5.59	4.29	4.39	3.78	4.29	Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																																																												
The Future: Vocational and Educational	M	5.67	6.56	3.00	3.02	3.85	2.61	1.11	0.28	0.16																																																																																																																																																																																																		
	F	5.23	5.59	4.29	4.39	3.78	4.29				Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38	F	6.46	5.03	8.76	6.31	5.56	4.93	Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																																																																														
Adjustment to School Work	M	5.73	5.24	4.00	2.27	4.69	2.84	1.27	3.07	1.38																																																																																																																																																																																																		
	F	6.46	5.03	8.76	6.31	5.56	4.93				Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																																																																																																
Curriculum & Teaching Procedure	M	6.60	5.84	5.75	5.34	7.62	6.23	0.37	1.01	1.03																																																																																																																																																																																																		
	F	8.62	9.05	9.82	5.56	6.11	5.51																																																																																																																																																																																																					

* p < .05

** p < .005

Table K(ii) Analyses of variance of MPCL combining data of tenth, eleventh and twelfth grade samples.

Dependent Variables	Sex	Monocultural Anglo		Monocultural Greek		Bicultural LOW paternal assimilation		Bicultural HIGH paternal assimilation		Ethnic group F (3,197)	Sex F (1,197)	Inter-action F (3,197)
		(n=36)		(n=105)		(n=32)		(n=34)				
		\bar{X}	SD	\bar{X}	SD	\bar{X}	SD	\bar{X}	SD			
MPCL total	M	43.55	23.71	44.73	31.40	50.25	30.42	27.23	18.88	1.03	5.68*	1.37
	F	44.44	20.26	53.34	36.80	59.31	40.86	57.57	32.72			
HPD	M	3.35	2.48	2.38	1.88	3.63	2.13	2.38	1.56	0.38	9.77**	0.56
	F	3.81	2.10	3.40	2.85	4.75	3.77	4.38	2.69			
FLE	M	3.55	2.74	3.51	3.21	3.81	3.41	3.23	2.24	0.54	1.31	0.67
	F	3.50	2.34	4.38	3.71	3.19	3.43	4.24	3.24			
SRA	M	4.65	4.13	5.91	4.72	3.50	3.12	2.46	3.31	3.25*	5.41*	1.45
	F	4.56	2.78	6.80	4.29	6.81	5.14	5.19	3.34			
CSM	M	3.45	3.38	4.36	4.06	3.25	4.31	1.69	2.06	1.32	3.34*	1.46
	F	3.38	3.16	4.86	3.75	4.75	5.26	5.10	3.90			
SPR	M	3.75	3.60	3.65	3.55	3.06	2.82	2.15	2.54	0.53	9.58**	1.00
	F	4.56	4.15	5.00	4.25	5.06	4.77	5.95	5.07			
PPR	M	4.15	3.60	4.75	4.22	4.94	3.17	1.92	1.75	1.87	6.69*	1.31
	F	4.56	2.66	6.50	5.78	5.06	3.91	5.90	4.49			
MR	M	4.00	2.79	5.02	3.87	4.38	3.16	2.15	1.72	2.96*	0.12	1.55
	F	3.06	2.59	4.68	3.68	5.44	5.30	4.48	4.14			
HF	M	2.15	2.60	3.13	3.53	4.13	4.87	1.93	1.19	3.10*	8.26**	0.45
	F	2.75	2.96	5.10	4.79	5.00	4.38	4.19	4.48			
FVE	M	3.25	2.92	3.64	3.02	4.31	3.26	2.69	2.87	0.28	2.29	0.48
	F	3.94	3.17	4.12	3.58	4.63	6.37	4.76	2.81			
ASW	M	5.70	4.04	4.45	4.12	8.06	5.45	3.31	2.93	1.44	0.48	1.77
	F	4.69	3.38	4.68	4.78	7.75	5.39	6.95	5.22			
CTP	M	5.55	4.76	3.93	4.14	7.19	7.18	3.31	4.15	2.50	0.40	1.13
	F	5.63	4.30	3.82	3.99	6.88	4.30	6.43	4.97			

* p < .05

** p < .005

APPENDIX L Mean semantic differential scale ratings.

Table L(i) Mean SD concept profiles for 14 Anglo Australians sampled in the eighth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.50	6.57	5.14	3.00	4.86
Excitable-Calm	4.36	4.57	2.93	3.00	4.00
Active-Passive	2.07	1.50	2.57	5.21	3.64
Traditional-Modern	5.57	6.07	5.00	2.91	1.93
Strict-Easygoing	5.14	5.57	4.64	2.50	3.07
Proud-Ashamed	3.14	1.64	2.07	2.79	2.64
Self-sacrificing -Selfish	2.71	1.86	3.36	5.36	4.43
Strong-Weak	2.71	1.50	2.50	3.50	2.86
Dull-Bright	5.57	6.64	5.29	2.93	4.36
Superior-Inferior	3.71	2.07	3.43	4.36	3.50
Sad-Happy	5.21	6.64	5.50	4.86	5.50
Aggressive- Defensive	4.21	4.57	3.71	2.21	2.64

Table L(ii) Mean SD concept profiles for 13 bicultural subjects (low paternal assimilation) in the eighth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.31	6.31	1.92	5.85	5.54
Excitable-Calm	3.77	4.39	3.92	3.69	4.62
Active-Passive	2.23	1.39	5.08	2.46	2.69
Traditional-Modern	5.54	6.33	3.77	4.39	3.46
Strict-Easygoing	5.31	5.69	3.77	4.08	3.92
Proud-Ashamed	2.54	1.39	3.00	2.39	2.46
Self-sacrificing -Selfish	3.00	2.39	5.39	2.62	2.62
Strong-Weak	2.85	1.62	5.39	2.00	2.15
Dull-Bright	5.62	6.31	2.23	5.92	5.46
Superior-Inferior	3.23	2.00	5.08	2.85	3.31
Sad-Happy	6.00	6.85	3.54	5.85	5.54
Aggressive- Defensive	4.62	4.08	3.85	3.69	3.92

APPENDIX L cont.

Table L(iii) Mean SD concept profiles for 11 bicultural subjects (high paternal assimilation) sampled in the eighth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.46	6.36	3.64	6.55	6.91
Excitable-Calm	4.46	5.46	4.18	5.00	5.09
Active-Passive	1.73	1.36	3.82	1.27	2.18
Traditional-Modern	5.46	6.36	4.73	3.91	2.64
Strict-Easygoing	5.64	6.27	3.82	4.00	3.36
Proud-Ashamed	2.55	1.27	3.46	2.27	1.73
Self-sacrificing -Selfish	3.00	2.36	4.18	2.00	2.09
Strong-Weak	3.00	1.36	4.00	1.55	1.18
Dull-Bright	6.18	6.82	4.36	6.46	6.55
Superior-Inferior	3.00	1.64	3.91	2.18	1.82
Sad-Happy	6.18	6.91	4.82	6.27	6.18
Aggressive- Defensive	4.46	3.64	4.18	4.55	4.36

Table L(iv) Mean SD concept profiles for 14 Anglo-Australians enrolled in the ninth grade of secondary school.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.14	6.08	5.36	2.93	4.43
Excitable-Calm	3.50	3.54	3.71	3.86	4.36
Active-Passive	2.50	1.54	2.71	4.71	3.93
Traditional-Modern	5.36	5.46	4.86	3.21	1.71
Strict-Easygoing	5.43	5.54	5.64	2.71	1.86
Proud-Ashamed	3.00	2.15	1.71	3.93	2.43
Self-sacrificing -Selfish	3.36	1.92	2.79	5.57	3.79
Strong-Weak	3.14	1.85	2.21	4.43	3.64
Dull-Bright	5.50	6.54	5.71	3.14	3.79
Superior-Inferior	3.21	2.23	2.64	5.21	3.64
Sad-Happy	5.71	6.85	6.21	3.79	4.86
Aggressive- Defensive	4.69	4.00	4.00	3.21	4.29

APPENDIX L cont.

Table L(v) Mean SD profiles rated by 12 low assimilation biculturals in grade nine.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	4.92	6.58	2.00	6.75	6.58
Excitable-Calm	2.92	4.50	5.42	2.67	3.17
Active-Passive	2.50	1.83	4.33	2.25	1.33
Traditional-Modern	5.50	5.58	4.67	3.50	2.50
Strict-Easygoing	5.00	5.00	4.58	2.83	2.83
Proud-Ashamed	2.67	1.58	4.00	1.42	1.58
Self-sacrificing -Selfish	2.67	2.25	5.58	2.18	2.18
Strong-Weak	2.42	1.25	5.92	1.17	1.25
Dull-Bright	5.33	6.83	2.25	6.08	5.92
Superior-Inferior	3.58	2.75	4.75	2.67	2.50
Sad-Happy	5.08	6.92	3.83	6.08	5.58
Aggressive- Defensive	4.33	4.00	4.42	3.58	3.33

Table L(vi) Mean scale ratings for 11 Greek-Australians (high assimilation group) in the ninth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.55	6.64	2.46	6.73	5.82
Excitable-Calm	3.82	3.27	4.82	3.46	4.36
Active-Passive	2.46	1.27	5.27	2.00	2.46
Traditional-Modern	5.55	6.64	5.00	2.55	1.55
Strict-Easygoing	5.55	6.46	4.73	3.36	3.00
Proud-Ashamed	2.64	1.27	4.00	1.91	1.55
Self-sacrificing -Selfish	2.73	1.46	5.55	2.09	3.00
Strong-Weak	2.64	1.18	5.00	1.91	1.91
Dull-Bright	6.18	6.91	2.73	6.09	5.82
Superior-Inferior	2.73	2.00	4.82	2.46	2.82
Sad-Happy	5.55	6.91	3.73	5.73	6.27
Aggressive- Defensive	3.64	3.55	4.73	3.55	4.27

APPENDIX L cont.

Table L(vii) Mean SD concept profiles for 11 Australian monoculturals in grade ten.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	6.09	6.55	5.46	4.27	5.18
Excitable-Calm	3.64	5.09	3.82	2.55	3.55
Active-Passive	2.18	1.64	2.82	3.36	2.91
Traditional-Modern	5.91	5.73	4.27	1.46	1.09
Strict-Easygoing	4.82	5.18	4.36	2.82	2.55
Proud-Ashamed	2.27	2.00	1.73	2.46	1.82
Self-sacrificing -Selfish	3.18	2.09	3.18	4.46	3.18
Strong-Weak	2.55	1.36	1.82	3.18	2.36
Dull-Bright	6.00	6.91	5.91	3.82	5.00
Superior-Inferior	2.73	1.91	2.27	4.73	2.60
Sad-Happy	6.09	6.91	6.18	4.82	5.55
Aggressive- Defensive	4.91	4.82	3.27	2.00	3.36

Table L(viii) SD concept profiles for 83 Greek monocultural adolescents in the tenth high school grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.66	6.54	5.37	5.96	4.33
Excitable-Calm	4.21	6.34	4.81	4.13	3.06
Active-Passive	2.04	1.57	2.54	2.12	2.78
Traditional-Modern	5.61	5.76	4.95	5.08	4.63
Strict-Easygoing	5.18	4.99	4.50	4.66	3.96
Proud-Ashamed	3.40	2.43	2.73	2.51	1.94
Self-sacrificing -Selfish	4.36	3.85	4.26	4.17	5.41
Strong-Weak	2.68	1.61	2.54	2.61	2.23
Dull-Bright	5.40	6.36	5.32	5.68	5.24
Superior-Inferior	2.61	1.60	2.77	2.78	2.92
Sad-Happy	5.16	6.24	5.53	4.51	5.59
Aggressive- Defensive	3.94	3.72	4.09	4.01	3.30

APPENDIX L cont

Table L(ix) Mean concept profiles for 10 bicultural adolescents
(low paternal assimilation) in grade ten.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.50	6.40	2.10	6.40	5.70
Excitable-Calm	4.10	3.40	2.30	4.80	3.50
Active-Passive	3.20	1.30	4.50	2.10	3.10
Traditional-Modern	5.60	5.80	4.80	3.20	2.70
Strict-Easygoing	6.00	5.50	3.90	3.60	3.50
Proud-Ashamed	2.80	1.60	4.00	1.80	2.30
Self-sacrificing -Selfish	2.20	1.70	5.20	2.80	2.60
Strong-Weak	3.50	2.00	5.00	1.60	1.80
Dull-Bright	5.50	6.50	2.70	6.40	5.80
Superior-Inferior	3.20	2.60	4.56	2.70	2.80
Sad-Happy	6.30	6.70	4.00	6.20	6.20
Aggressive- Defensive	4.50	3.40	3.90	3.20	3.00

Table L(x) Mean SD profiles for 12 Greek-Australians (high
paternal assimilation) enrolled in grade ten.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.92	7.00	2.25	7.00	5.58
Excitable-Calm	3.92	4.17	3.50	3.92	3.33
Active-Passive	1.67	1.58	4.83	1.75	2.92
Traditional-Modern	5.17	5.67	4.17	2.50	2.18
Strict-Easygoing	5.33	5.25	4.75	3.00	3.00
Proud-Ashamed	1.92	1.42	3.67	1.42	1.17
Self-sacrificing -Selfish	2.17	1.75	5.83	1.83	2.50
Strong-Weak	1.75	1.25	4.58	1.50	1.25
Dull-Bright	6.50	6.92	2.50	6.33	5.75
Superior-Inferior	3.08	2.92	4.50	3.17	2.67
Sad-Happy	6.50	6.92	4.83	5.92	6.42
Aggressive- Defensive	4.25	4.92	4.17	3.92	3.58

APPENDIX L cont.

Table L(xi) Mean SD concept profiles for 11 Anglo-Australians sampled in the eleventh grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	6.09	5.64	5.18	3.55	5.18
Excitable-Calm	3.91	4.82	3.64	2.64	2.55
Active-Passive	2.00	2.09	2.82	3.09	2.46
Traditional-Modern	5.36	5.91	5.18	2.64	2.36
Strict-Easygoing	5.55	5.82	5.27	3.55	2.64
Proud-Ashamed	2.82	1.80	3.18	2.09	2.18
Self-sacrificing -Selfish	2.82	2.00	3.36	4.82	4.00
Strong-Weak	2.46	1.64	2.46	3.55	2.91
Dull-Bright	5.73	6.82	5.46	4.18	4.55
Superior-Inferior	4.00	2.82	2.46	3.64	3.27
Sad-Happy	5.55	6.82	5.55	4.55	4.91
Aggressive- Defensive	4.27	4.36	2.91	2.36	2.73

Table L(xii) Mean SD results for 22 Greek monoculturals sampled in grade eleven.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.23	6.57	6.19	6.00	3.96
Excitable-Calm	3.96	6.23	5.88	4.63	2.82
Active-Passive	2.55	1.24	1.87	1.94	3.18
Traditional-Modern	5.00	5.91	5.13	4.31	3.55
Strict-Easygoing	5.23	5.29	4.75	4.69	3.23
Proud-Ashamed	3.55	2.48	2.63	2.31	1.82
Self-sacrificing -Selfish	4.68	4.24	4.50	4.69	5.50
Strong-Weak	2.73	1.23	2.47	3.00	2.41
Dull-Bright	5.09	6.57	5.56	4.94	4.77
Superior-Inferior	2.46	1.46	2.00	3.25	2.77
Sad-Happy	4.50	6.43	5.00	4.56	5.27
Aggressive- Defensive	3.23	3.05	3.63	3.50	2.68

APPENDIX L cont.

Table L(xiii) Mean SD profiles rated by 10 Greek-Australians
(low paternal assimilation) in eleventh grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.20	6.20	2.80	6.70	4.67
Excitable-Calm	4.40	4.70	4.50	4.50	3.20
Active-Passive	2.70	2.11	4.90	3.00	3.30
Traditional-Modern	6.00	6.10	4.00	2.70	2.20
Strict-Easygoing	6.20	6.10	4.90	3.40	3.00
Proud-Ashamed	3.00	1.80	4.30	1.10	1.70
Self-sacrificing -Selfish	3.70	2.80	6.00	2.20	2.90
Strong-Weak	2.40	2.00	5.70	1.90	2.60
Dull-Bright	5.70	6.50	2.80	6.30	5.00
Superior-Inferior	3.30	2.80	5.30	2.30	3.30
Sad-Happy	5.70	6.60	4.10	4.60	5.50
Aggressive- Defensive	4.00	4.50	3.90	4.00	5.20

Table L(xiv) SD concept profiles for 9 high assimilation bicultural
adolescents in eleventh grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.33	6.67	3.22	6.44	5.44
Excitable-Calm	3.89	3.56	3.67	3.78	3.56
Active-Passive	3.00	2.56	4.00	2.11	2.11
Traditional-Modern	5.22	5.11	5.00	2.89	2.22
Strict-Easygoing	5.56	5.89	4.22	3.22	2.89
Proud-Ashamed	2.33	1.56	3.67	1.89	1.33
Self-sacrificing -Selfish	2.33	2.56	4.67	2.11	2.56
Strong-Weak	3.11	1.67	4.44	2.22	2.00
Dull-Bright	5.78	6.78	3.78	5.78	6.00
Superior-Inferior	3.44	2.56	3.22	2.56	2.33
Sad-Happy	5.78	6.78	4.22	6.11	6.56
Aggressive- Defensive	4.78	5.00	3.78	3.67	3.56

APPENDIX L cont.

Table L(xv) Mean concept profiles for 14 monocultural Australian subjects in the twelfth grade.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.00	6.43	4.93	4.71	5.14
Excitable-Calm	4.07	5.00	4.36	2.29	2.79
Active-Passive	2.57	2.21	2.86	3.43	3.50
Traditional-Modern	5.00	5.29	4.50	1.86	1.93
Strict-Easygoing	5.00	5.36	5.50	2.36	2.29
Proud-Ashamed	3.00	2.21	2.36	1.71	2.21
Self-sacrificing -Selfish	3.64	2.29	4.43	4.43	3.69
Strong-Weak	2.71	1.79	2.57	2.93	3.00
Dull-Bright	4.93	6.43	5.14	4.29	4.57
Superior-Inferior	4.14	3.00	3.14	3.64	3.71
Sad-Happy	5.21	6.57	4.86	4.93	5.50
Aggressive- Defensive	4.00	4.07	3.21	2.14	3.14

Table L(xvi) SD profiles for 12 Australian-born Greek adolescents (low assimilation) enrolled in grade twelve.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	5.08	6.58	4.17	6.67	4.75
Excitable-Calm	4.00	4.17	3.83	3.00	3.00
Active-Passive	2.92	2.00	4.08	1.92	2.83
Traditional-Modern	5.00	5.25	5.08	2.58	2.92
Strict-Easygoing	5.25	5.42	5.92	2.58	3.42
Proud-Ashamed	2.25	1.83	3.08	1.33	1.33
Self-sacrificing -Selfish	2.92	2.25	4.75	2.25	3.42
Strong-Weak	2.42	1.46	4.33	2.08	2.00
Dull-Bright	5.75	6.67	3.67	5.58	5.75
Superior-Inferior	3.08	2.00	4.00	2.33	2.25
Sad-Happy	6.00	6.50	4.58	5.17	5.33
Aggressive- Defensive	3.42	3.58	3.50	3.17	2.75

APPENDIX L cont.

Table L(xvii) Mean SD concept profiles for 13 bicultural Greek-Australians (high assimilation) sampled in grade twelve.

	Myself	How I would like to be	An Australian	A Greek in Australia	A Greek in Greece
Lazy-Hardworking	4.77	6.62	3.23	6.31	4.54
Excitable-Calm	3.46	4.39	3.77	3.39	2.92
Active-Passive	2.77	2.31	4.15	3.15	2.69
Traditional-Modern	4.62	5.54	4.59	1.85	3.08
Strict-Easygoing	4.77	5.54	6.15	1.85	3.23
Proud-Ashamed	2.77	1.69	2.62	1.69	1.62
Self-sacrificing -Selfish	2.23	1.92	4.77	2.92	3.54
Strong-Weak	2.85	2.08	4.08	2.54	2.85
Dull-Bright	5.46	6.62	4.23	4.69	5.39
Superior-Inferior	3.31	2.62	4.00	3.23	3.46
Sad-Happy	5.54	6.85	5.46	5.39	5.15
Aggressive- Defensive	4.62	4.54	3.46	3.15	3.39

APPENDIX M Major adolescent problem areas by ethnic group and sex.ANGLO-AUSTRALIAN

<u>Male</u> (n=35)	<u>Female</u> (n=29)
1. School (43 per cent)	1. Appearance/attractiveness (59 per cent)
2. Future (23 per cent)	2. Social interaction/recreation (45 per cent)
3. Social interaction, especially with the opposite sex (17 per cent)	3. School (38 per cent)

GREEK-AUSTRALIAN

<u>Male</u> (n=50)	<u>Female</u> (n=63)
1. School (44 per cent)	1. Dating (43 per cent)
2. Social interaction (24 per cent)	2. School work (37 per cent)
3. Finance (6 per cent)	3. Appearance/attractiveness (33 per cent)
	4. Relationship with parents (29 per cent)
	5. Social interaction (17 per cent)
	6. Future (8 per cent)

GREEK

<u>Male</u> (n=55)	<u>Female</u> (n=50)
1. Social interaction (58 per cent)	1. Social interaction (42 per cent)
2. School (53 per cent)	2. School (38 per cent)
3. Future (18 per cent)	3. Relationship with parents (34 per cent)
4. Physique (13 per cent)	4. Appearance/attractiveness (14 per cent)
5. Recreation (9 per cent)	5. Future (8 per cent)

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