IDENTITY & ACCULTURATION

- **Identity**: The essence that is possessed by a person, place, or group (Gleason, 1983; Wetherell, 2010)

- **Acculturation**: Cultural and psychological changes that groups and their individual members undergo as they come in contact with another culture (Berry, 2007)
  - **Bidimensional** (Berry, 1997)
  - **Tridimensional** (Ferguson & Bornstein, 2014)
RUSSIAN-SPEAKING IMMIGRANTS

- Largest European immigrant group that does not speak either official language \cite{CIC2013}

- Collectivistic values \cite{BirmanTaylorRitzler2007}

- Jewish and non-Jewish immigrants

- Indirect migration path \cite{AnisefEtAl2002,Remmenick2006}
The Role of Parents

- Parents transmit culturally embedded ideals, values, beliefs, and practices (Tamis-LeMonda et al., 2007)

- Parents as identity agents (Schachter & Ventura, 2008)

- Ethnic and racial socialization (Hughes et al., 2006)

  • Cultural socialization
PURPOSE OF THE CURRENT STUDY

- Develop a substantive theory of the role of parents in the acculturation and identity formation of Russian-speaking immigrant youth in Canada.
PARTICIPANTS

- 24 Russian-speaking youths

Criteria:

- Decimal- or second-generation immigrant
- Self-categorized as “Russian-speaking”
- Currently attending high-school in Grades 10 to 12

Decimal Generations:

1.75: Ages of 0-5
1.5: Ages of 6-12
1.25: Ages of 13-17

(Rumbaut, 1997, 2004)
PARTICIPANT DEMOGRAPHICS

- $M$ age = 16.38 years ($SD = 0.97$)
- Female = 17, Male = 7
- $M$ length of residency in Canada = 8.86 years ($SD = 5.47$)
- 13 Jewish, 8 Christian/Orthodox, 2 Jewish and Christian/Orthodox, 1 Atheist

<table>
<thead>
<tr>
<th>Immigrant generation</th>
<th># of participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.25</td>
<td>5</td>
</tr>
<tr>
<td>1.5</td>
<td>4</td>
</tr>
<tr>
<td>1.75</td>
<td>11</td>
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<tr>
<td>2</td>
<td>4</td>
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</table>
## Participant Demographics

<table>
<thead>
<tr>
<th></th>
<th>Participants</th>
<th>Parents</th>
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</thead>
<tbody>
<tr>
<td>Russia</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Ukraine</td>
<td>7</td>
<td>27</td>
</tr>
<tr>
<td>Moldova</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Siberia</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Uzbekistan</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Belarus</td>
<td></td>
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</tr>
<tr>
<td>Canada</td>
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<td></td>
</tr>
<tr>
<td>Israel</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>
PROCEDURE

- Recruited through agencies and word of mouth
- Background information questionnaire
- Semi-structured interview
- Grounded theory methodology (Charmaz, 2014)
YOUH IDENTIFICATION

- Labels: Russian, Ukrainian, Romanian, Israeli, Canadian, Soviet, European, White/Caucasian, Jewish, Christian, Orthodox, Atheist, and Agnostic

- Immigrant generation and length of residence:
  - Label choice
  - Changes over time
DOMAINS OF INFLUENCE

1. Identity labels and information
2. Daily living practices
3. Homeland visits
4. Religion
5. Language
THE PARENT-YOUTH RELATIONSHIP

- Overall sense of similarity and connection

- Differences:
  - Canadian identity
  - Open-mindedness
  - Religiosity
LIMITATIONS & IMPLICATIONS

- Limitations:
  - Use of single informants
  - Retrospective experiences
  - Sampling procedures

- Implications:
  - Services provided by agencies
  - Complexities in identities and acculturation pathways
Thank You!