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FACULTÉ DES ÉTUDES SUPÉRIEURES
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FACULTY OF GRADUATE AND
POSTDOCTORAL STUDIES

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Ph.D. (Psychology)

GRADE / DEGREE

School of Psychology

FACULTÉ, ÉCOLE, DÉPARTEMENT / FACULTY, SCHOOL, DEPARTMENT

Language, Networks, and Identity among Minority Francophones

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Language, networks, and identity among minority Francophones

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Thesis submitted to the Faculty of Graduate and Post-Doctoral Studies of the
University of Ottawa as fulfillment of the requirements for the degree of Doctor of
Philosophy in Psychology



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395 Wellington Street
Ottawa ON K1A 0N4
Canada

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

ISBN: 978-0-494-32400-4

Our file Notre référence

ISBN: 978-0-494-32400-4

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ABSTRACT

Acculturation is a process of cultural change resulting from two or more groups coming into contact (Berry, 1990). Research has shown that, among minority group members, there is a tendency to adopt outgroup attributes at the expense of ingroup cultural elements (Berry & Sam, 1997; Phinney, Lochner, & Murphey, 1990). Yet studies have also documented the occurrence of cultural revitalization and biculturalism (Benet-Martinez, Leu, Lee, & Morris, 2002; LaFromboise, Coleman, & Gerton, 1993). While both phenomena have been studied, if and by what mechanism they occur within a group still remains to be understood. Thus, the purpose of this thesis was to investigate the factors contributing to cultural maintenance under adverse pressures from the outgroup among a minority Francophone population. The first study explored the relationship between intergroup contact, social support, linguistic confidence, identity, and adjustment through a mediational model. As predicted, the importance of contact, social support and language confidence for shaping experienced identity and adjustment was supported. Even though English confidence supported the adoption of the Anglophone identity (i.e., subtractive trends), there were also additive benefits resulting from Francophone involvement and social support for identity maintenance and well-being. In the second study, the components of social interactions and communication were further investigated to delve into the social processes affecting identity maintenance. The results indicated that social interactions through communication networks and social support with both the in- and outgroup was important for identity maintenance, adoption, and adjustment.

ACKNOWLEDGEMENTS

My deepest thanks to my supervisor, Dr. Richard Clément, for his tireless support, his guidance and insight.

The author extends her gratitude for the assistance and hospitality of the DSF and the students who took time out of their schedules to participate in this project.

I would like to express my appreciation for my lab mates Susan Baker, PhD, Sara Rubenfeld, and Jessica Shulman for their commiseration and sense(s) of humour.

I owe a great debt of gratitude to my husband and partner David for believing in me, for his constant support, his patience, and, of course, his proofreading. I also owe many thanks to my parents for instilling the value of education and supporting me throughout my education regardless of time and distance.

Acknowledgement is extended to the members of the thesis committee for their expertise and assistance, to the University of Ottawa, the School of Psychology, and the School of Psychology's administrative staff. Acknowledgment is further extended to the Social Sciences and Humanities Research Council.

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INTRODUCTION

Acculturation is a process of cultural change resulting from two or more groups coming into contact (Berry, 1990). The adoption of cultural characteristics from both the in- and outgroup, known as integration, has been shown to be the favoured outcome (e.g., Berry & Sam, 1997; Phinney, Horenczyk, Liebkind, & Vedder, 2001). However, research has shown that, among minority group members, there is a tendency to adopt outgroup attributes at the expense of ingroup cultural elements (Chun & Akutsu, 2003; Landry, Allard, & Théberge, 1991; Noels, Pon, & Clément, 1996; Nguyen, Messé, & Stollak, 1999; Phinney, et al., 1990). Studies have also documented the occurrence of cultural revitalization and biculturalism (Birman, 1994; Constantinou & Harvey, 1985; Benet-Martinez, Leu, Lee, & Morris, 2002; LaFromboise, et al., 1993; Phinney & Devich-Navarro, 1997). While both phenomena have been studied, if and by what mechanism they occur within a group still remains to be understood. Thus, the goal of this thesis was twofold: (1) investigate the validity of an explanatory mediational model applied to a small and dispersed minority population and (2) examine the factors that contribute to cultural maintenance and psychological adjustment under adverse pressures from the outgroup among the same minority Francophone population, namely the *Fransaskois*.

Berry (1990) proposes four acculturation strategies used by minority group members in an intergroup situation. The ways in which minority group members relate to the majority group reflects the willingness to and the degree of involvement with the in- versus the outgroup culture. This process can result in acculturative attitudes ranging from deculturation, the abandonment of both in- and outgroup cultural characteristics, to integration, maintenance and adoption of cultural characteristics from both groups.

However, this model does not highlight different aspects of culture that may be affected by or influence the process of acculturation. The multidimensional approach to acculturation highlights how cultural change can affect and be affected by behaviour, language, and ethnic identity (e.g., Birman, 1994; Ryder, Alden, & Paulhus, 2000). These three aspects of acculturation have been at the forefront of how language, identity and adjustment interact to affect this phenomenon.

Ethnic identity. Research has generally underscored two outcomes relevant to acculturation, ethnic identity and psychological adjustment (Castro 2003; Phinney, 2003). Ethnic identity is most commonly understood as a subjective feeling of belongingness and self-definition (Leets, Giles, & Clément, 1996; Phinney, 1990). Much research has explored how ethnic identity is affected by intergroup contact among immigrant and minority populations (Clément & Noels, 1992; Clément, Noels, & Deneault, 2001; Edwards, 1985; Edwards & Doucette, 1987; Lambert, 1975). The results have generally shown that a loss of original ingroup identity is most common and likely (e.g., Damji, Clément, & Noels, 1996; Lambert, 1975; Landry, et al., 1991; Noels & Clément, 1996). However, a more recent approach to examining ethnic identity focuses not on identity loss (e.g., Allard & Landry, 1992; Landry & Allard, 1985, 1990) but more on how minority or immigrant group members negotiate between cultural identities (Benet-Martinez & Haritatos, 2005). This approach signals not only the variability and permeability of identity in cross-cultural settings but also highlights the possibility of retaining ingroup identity (see also Benet-Martinez, et al., 2002; Clément & Noels, 1992; Persky & Birman, 2005; Weisskirch, 2005). It is thus conceivable that, while facing the

pressures of a dominant outgroup, minority group members may remain relatively immune to acculturative pressures.

Psychological adjustment. Along with the process of identity changes comes variations in psychological adjustment. Research exploring the relationship between adjustment and intergroup interactions has generally shown that members of minority groups experience lower levels of psychological adjustment, such as lower self-esteem (Verkuyten, 1995; 1998), higher levels of depression (Abouguendia & Noels, 2001), and stress (Clément, et al., 2001; see also, Berry, 1990; Pernice & Brook, 1996; Taylor, Seaton, & Rodriguez, 2002). However, an increase in adjustment levels has been noted when group members are able to balance characteristics from both cultures (e.g., self-esteem; Castro, 2003; Farver, Bhadha, & Narang, 2002; Kovacev & Shute, 2004; Lopez & Contreras, 2005; Nguyen, et al., 1999). The results of this research suggest that minority group members may experience enhanced psychological adjustment when in an acculturative situation.

Factors Influencing Identity and Adjustment

Ethnic identity and psychological adjustment are viewed as outcomes most likely to be affected by the process of acculturation (e.g., Phinney, 1990). Language, and the role of language in influencing acculturation, has been at the forefront of the factors affecting these outcomes (e.g., Noels & Clément, 1996). Transmission of cultural knowledge and social representations is believed to be done through language (Krauss & Chiu, 1998; Moscovici, 1961). Language allows for shared meanings to be constructed and the communication of social representations within a culture or group (Krauss & Chiu, 1998). Therefore, through the process of second language (L2) acquisition, new

social representations, culturally specific to another group, are constructed and adopted. Second language learners have access to social representations and can communicate not only with their original ingroup but also with the second language group.

Research examining the relationship between language, identity, and adjustment has typically not explored in detail the social context in which intergroup interactions occur. The research by Clément and colleagues (Clément, Baker, & MacIntyre, 2003; Clément, Gauthier, & Noels, 1993; Clément & Kruidenier, 1985; Clément & Noels, 1992) does make reference to relative ethnolinguistic status of L1 and L2 groups as well as some aspects of contact. The nature of intergroup interactions was, however, never defined. This dissertation thus intends to explore aspects of social interactions that may be beneficial to cultural maintenance and well-being.

Investigation of the role of social support in the acculturation process has been a growing area of study (Clément, Michaud, & Noels, 1998; Finch & Vega, 2003; Jasinskaja-Lahti & Liebkind, 2001; Kovacev & Shute, 2004; López, Ehly, & Garcia-Vazquez, 2002). This research has shown that social support acts as a buffer against the negative impact of intercultural contact and acculturation, demonstrating higher levels of adjustment when social support is available (e.g., Lee, Koeske, & Sales, 2004; Oppedal, Roysamb, & Sam, 2004; Pitts & Kundrat, 2004). Similarly, research examining the relationship between social support and identity has revealed greater identification with a group when support is received from that group (Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006). Thus, social support has the potential to affect group processes by promoting cultural markers and strengthening ethnic identity.

This Dissertation

Two studies were conducted to investigate the communicative and social interactions that contribute to the simultaneous adoption of outgroup characteristics and maintenance of ingroup attributes. The first study (Gaudet & Clément, 2005) was conducted to explore the possible concomitant processes of cultural revitalization and cultural loss among the Francophones of Saskatchewan. The second study further delved into the social context of the same Francophone minority group to determine the mechanism through which cultural characteristics are adopted and maintained to promote integration.

Study 1. In order to investigate how social support influenced acculturation outside of language, the first study traced identity and adjustment to aspects of contact with the in- and outgroup, themselves mediated by social and linguistic processes. Social support was assessed as available from the in- and outgroup and hypothesized to mediate between intergroup contact and acculturative outcomes. Social support was examined as a potential mediator because, while language is a mediator of identity and adjustment, it is also evident that other factors may play a similar role. In the study by Noels and Clément (1996), some of the influential aspects of contact on identity by-passed the language mastery mediator. Besides language confidence, in- and outgroup contact may lead to the development of networks, themselves a source of social support. Accordingly it was hypothesized that social support would mediate the effects of intergroup contact on adjustment and identity.

Study 2. By broadly examining social support, the first study demarcated how there was a social communication process outside of language acquisition that functioned to reinforce ingroup cultural characteristics in times of acculturation. The mechanism

behind the provision of support was, however, not examined. Since social support is the product of a social process that requires interacting group members (Stroebe & Stroebe, 1996), the question remained, from where does social support develop? What is the structure sustaining social support in intergroup milieux (O'Reilly, 1988)? Wellman and Wasserman (2000) discuss how social support and networks are intricately linked processes (see also O'Reilly, 1988). In the same vein, research has also been conducted to explore the relationship between communication and social support (e.g., Apker & Ray, 2003). However, how networks of communicating group members affect and sustain social support is not clear. In order to more fully understand the impact of social interactions on the processes affecting the outcomes of acculturation, the second study explored both the structure and the function of social interactions (O'Reilly, 1988). The second study, therefore, specifically investigated how communication networks with in- and outgroup members provided a foundation and structure to bolster social support and how these aspects of social interactions influenced identification and adjustment.

Running Head: IDENTITY MAINTENANCE AND LOSS

Identity Maintenance and Loss: Concurrent Processes Among the *Fransaskois*

Sophie Gaudet & Richard Clément

University of Ottawa

Abstract

Research has shown that, among minority group members, there is a tendency to adopt outgroup attributes at the loss of ingroup cultural elements. However, studies have also documented the occurrence of cultural revitalization and ethnic maintenance. While current theories of intergroup relations do delineate conditions under which either may occur, none have been found examining the processes responsible for their co-occurrence. This study is therefore meant to investigate if and by what mechanism the effect of cultural loss and maintenance may occur concomitantly. Two dimensions of acculturation (ethnic identity and adjustment), along with initial aspects of contact mediated by communication and social support processes, were examined as they occur among French Canadians living in a province of Western Canada. High school and junior high students ($N = 151$) attending French schools participated in the study. As predicted, the importance of contact, social support and language confidence for shaping experienced identity and adjustment was supported. While there were subtractive trends as a result of learning the second language, the additive benefit of identity maintenance and well-being was also apparent.

Ethnic Identity and Adjustment Among the Fransaskois

Acculturation is a process of cultural change resulting from contact between two or more ethnic groups (Berry, 1990; 1997). Research has shown that, among minority group members, there is often a tendency to adopt outgroup attributes at the expense of ingroup cultural elements and that further involvement in the outgroup culture often reduces participation in the original cultural group (Chun & Akutsu, 2003; Landry, Allard, & Th  berge, 1991; Noels, Pon, & Cl  ment, 1996; Nguyen, Mess  , & Stollak, 1999; Phinney, Lochner, & Murphey, 1990). However, some studies have also documented the occurrence of cultural revitalization and ethnic maintenance in cases of extreme minority status (Constantinou & Harvey, 1985; Dasgupta, 1998; Dhruvarajan, 1993; Phinney, 2003; Tajfel & Turner, 1979; Verkuyten, 1996). While both phenomena have been studied, if and by what mechanism they occur concomitantly within the same group still remains to be understood. Thus, the goal of this study was to examine the validity of an explanatory mediational model applied to a small and dispersed minority population, the Francophone residents of Saskatchewan, also known as the *Fransaskois*.

Outcomes of Acculturation

In a study highlighting the acculturation patterns of Francophones living in Western Canada, Landry et al. (1991) examined the sociological, social-psychological, and psychological aspects leading to the maintenance of ethnic identity and bilingualism (see also Allard & Landry, 1992; Landry & Allard, 1990; 1985). More specifically, the extent of French ambiance in the school and home and how this related to aspects of identity and bilingualism were explored in order to understand what these factors are and how they related to subtractive and additive bilingualism. Lambert (1975) had originally

coined these terms to refer to the process of identity changes resulting from learning a second language. The distinction between additive and subtractive bilingualism is found in the consequences for the first language and identity; there is retention in the case of additive bilingualism but a loss in the case of subtractive bilingualism. The results obtained by Landry and his colleagues (1991) demonstrated a tendency towards subtractive bilingualism; oral and cognitive-academic linguistic competence indicated that the students were more dominant in their second language. This trend was, however, moderated when there was a pronounced French ambiance in the school and at home. A stronger French milieu in the home and school, therefore, succeeded in counterbalancing the English environment and creating a less linguistically subtractive state.

The study conducted by Landry and his colleagues (1991) explored the linguistic milieu in order to identify trends in language shifts. A more recent study by Landry and Allard (1997) focused on identity trends and showed how, among minority Francophones, an ingroup identity could be maintained in spite of the overwhelming presence of English through aspects of family and school structures promoting French. While useful in terms of mapping out structural correlates of identity and bilingualism, these studies did not address the psychological process underlying the linguistic outcome. Furthermore, within the perspective of acculturation, an important additional issue is that of psychological adjustment (Castro, 2003; Clément, Noels, & Deneault, 2001; Noels & Clément, 1996; Phinney, 2003). An additive linguistic situation should be correlated with an enhanced capacity to adapt and thrive in intercultural situations. While language shift may entail mostly subtractive forms of acculturation, it is possible that other aspects, such as identity or adjustment may simultaneously produce additive forms. In other words, a

more diversified exploration of dimensions of acculturation and of their psychological processes may shed light on what appears to be opposite processes.

Identity and Adjustment as Dimensions of Acculturation

Identity. While the process of acculturation includes many dimensions, recent studies have focused on issues of identity change (e.g., Phinney, 2003). Ethnic identity is most commonly understood as a subjective feeling of belongingness and self-definition (Leets, Giles, & Clément, 1996). Empirical investigations and documentation of ethnic identity, its importance, saliency, and related factors are numerous (Clément & Noels, 1992; Clément, et al., 2001; Edwards, 1985; Edwards & Doucette, 1987; Lambert, 1975). Much of this research has demonstrated that identification, for many minority groups, remains a central aspect of their acculturative process. However, as noted above, a loss of original ingroup identity has been reported as most common (e.g., Damji, Clément, & Noels, 1996; Lambert, 1975; Landry, et al., 1991; Noels & Clément, 1996; Phinney, 2003).

A focus on the situational aspects of ethnic identity, however, has shown that a loss of the ingroup ethnic identity is not always certain. Clément and Noels (1992) examined situational identity by measuring the in- and outgroup identity across a variety of situations, creating dual identity profiles. The results demonstrated variability in identification such that there was greater ingroup identification in the private than in the public domains; the private domain served as a sheltered context where groups were able to maintain their first language and identity. The maintenance of a dual identification pattern thus emerged with the potential for cultural maintenance as well as adopting a second identity. This pattern of identification signals not only the variability and

permeability of identity in cross-cultural settings but also a trend towards a less subtractive bilingualism. Specifically, it is conceivable that sectors of one's relationship network may be relatively immune to the acculturative pressures of a dominant outgroup.

Psychological Adjustment. Related to but distinct from identification patterns, psychological adjustment is also a central issue in acculturation (e.g., Castro, 2003). Much of the research on adjustment and intergroup interactions has focused on self-esteem (e.g., Verkuyten, 1995; 1998), depression (e.g., Abouguendia & Noels, 2001), and stress (e.g., Clément, et al., 2001), all of which have generally noted that members of minority groups experience higher levels of psychological distress (e.g., Berry, 1990; Pernice & Brook, 1996; Saldaña, 1995; Taylor, Seaton, & Rodriguez, 2002).

As an indicator of psychological adjustment, self-esteem has commonly been used in acculturative situations since it reflects feelings of personal worth as well as a sense of group belonging. Processes of acculturation have been shown to be relevant to both of these internal processes (Castro, 2003; Phinney, 1990). Furthermore, research on acculturation has indicated that a resolution of two cultural contexts was predictive of higher levels of self-esteem (Castro, 2003; Farver, Bhadha, & Narang, 2002; Nguyen, et al., 1999). This suggests that members of a minority ethnic group, such as the Francophone living in the Canadian prairies, may, in spite of demographically adverse pressures, experience relatively pronounced self-esteem.

Also related to cross-cultural contact and adjustment, daily hassles have been shown to be important adjuncts to distress (Kanner, Coyne, Schaefer, & Lazarus, 1981; Lay & Nguyen, 1998). Daily hassles are understood as "...irritating, frustrating, distressing demands that to some degree characterize everyday transactions with the

environment.” (Kanner, et al., p. 3). Hassles can be a result of intergroup contact situations as well as problems interacting with the ingroup. Abougundia and Noels (2001), for example, found that daily hassles experienced due to contact with in- and outgroups related to higher levels of distress. In the case of the present study, experienced hassles, due to the intergroup and acculturative situations, were hypothesized to be indicators of adjustment (Weinberger, Hiner, & Tierney, 1987) such that the compounding effects of potential linguistic and social problems were believed to subsequently affect levels of experienced daily hassles.

Examining acculturation outside its linguistic definition reveals important contextual variations related to its outcome. Understanding the co-occurrence of cultural loss and revitalization in cross-cultural situations and the processes by which contact, communication and social interchanges affect experienced variations of ethnic identity and psychological adjustment should, therefore, be considered. Figure 1, inspired by Clément's model (Clément, 1980; Clément & Kruidenier, 1985), traces identity and adjustment to aspects of contact with the ingroup and outgroup, themselves mediated by social psychological processes.

Precursors

In order for acculturative processes to develop, contact between groups must occur. Research on intergroup contact has examined its relationship with acculturation (Berry, 1997), adjustment (Damji, et al., 1996), and identity (Tajfel & Turner, 1979). More specifically, contact as a key precursor in the formation of ethnic identity (Abrams & Hogg, 1988; Clément & Kruidenier, 1985; Gurin, Hurtado, & Peng, 1994) and its influence on adjustment (Damji, et al., 1996; Clément, et al., 2001; Patchen, 1995) has

been well documented. For example, Noels and Clément (1996) found that frequency of initial contact with the outgroup directly and indirectly affected identity for minority and majority groups. Furthermore, intergroup contact related to greater perceived confidence speaking the second language, leading to identity and adjustment (see also Clément, 1986). In the case of extreme minorities, the direct and indirect effects of contact with both in- and outgroups becomes highly relevant to their adjustment and identification, especially when considering their relatively high access to contact situations with the outgroup when compared to situations with the ingroup.

Just as there is a considerable amount of outgroup contact among minority groups, the growth of mass media and the variety of communication tools with which it is delivered, has an important role in promoting contact between ethnic groups. Stilling (1997) discussed media as a form of contact and hypothesized, as part of the cultivation model, that media (i.e., television viewing) provided a vehicle by which socialization occurs and roles or behaviours are learned. As a result, an increase in contact with the media would lead to higher rates of acculturation for immigrant populations in the sense that American behaviours would be learned more quickly in high media exposure situations. The results demonstrated that a greater exposure to American television was related to higher rates of acculturation for a group of adult and adolescent Hispanics. Furthermore, a study conducted by Barnett and McPhail (1980) demonstrated that an increase in American television viewing was related to a decrease in Canadian identity for Canadian participants. Consequently, different forms of media presented in the outgroup language provide an efficient source of information to a large number of people

and, as a result, create a powerful intergroup contact situation which may influence language behaviours and, subsequently, ethnic identity and adjustment.

Mediating factors

Second language (L2) confidence. Communicating with members of different language groups may become unavoidable in daily interactions. Second language skills are imperative in interactions with members of the majority, and often second language, group. Consequently, much research has focused on language (e.g., Clément, Gauthier, & Noels, 1993; Landry & Allard, 1990), and how language use and confidence using a second language influences feelings of ethnic identity (Clément, Baker, & MacIntyre, 2003; Clément, et al., 1993; Clément & Kruidenier, 1985; Jasinskaja-Lahti & Liebkind, 1998). Noels and Clément (1996), for example, examined the relationship between L2 confidence and ethnic identity for minority and majority Francophone and Anglophone students and found that greater L2 confidence was related to greater identification with the outgroup (see also Noels, et al., 1996). Gaining a second language led not only to the adoption of outgroup characteristics such as identity, but was also related to the loss of the original ingroup identity, demonstrating a subtractive state.

While L2 confidence had a negative impact on ingroup identity, it has also been shown to play a contrary role in psychological adjustment (e.g., Clément et al., 2001). Noels and colleagues (1996) found that greater perceived proficiency in the second language was related to higher self-esteem and less stress. While gaining a second language negatively influenced identification with the ingroup, the additive benefit of gaining an L2 for well-being was also apparent. Thus, for an acculturating group, the role of the second language as a weight tipping the balance in favour of a less subtractive

experience is of relevance to the present study. Accordingly, it was hypothesized that L2 confidence would mediate between intergroup contact situations and identity and adjustment.

Social support. While the above illustrates the powerful role of language as a mediator of identity and adjustment, it is also evident that other factors may play a similar role. In the study by Noels and Clément (1996), for example some of the influential aspects of contact on identity by-passed the language mastery mediator. Besides the feelings of language confidence, in- and outgroup contact may lead to the development of networks, themselves a source of social support. In fact, social support has been shown to be of particular importance in contributing to feelings of well-being (e.g., Stroebe & Stroebe, 1996). It is usually understood as "...an interpersonal transaction in which resources are exchanged that provide emotional, validational, informational and instrumental support." (Stroebe & Stroebe, 1996, p. 599). Many studies have focused on the benefits of social support on adjustment (Cohen & Wills, 1985; Jasomskaja-Lahti & Liebkind, 2001; Mickelson, 2001) but few have examined the relationship between social support, as provided by two different ethnic groups, and its impact on identity.

Among the few studies, Clément, Michaud and Noels (1998) explored how social support mediated the contact – identity relationship and found that, depending on the vitality of the group, social support from both in- and outgroups affected identity. More specifically, there was greater identification with the outgroup when social support was perceived as coming from the outgroup (Flaskerud & Uman, 1996; Hogg and Rigoli, 1996; Jasinskaja-Lahti & Liebkind, 2001). Clément et al. (1998) also examined the relationship between social support and psychological adjustment and the results

indicated that, for the minority group, there was a decrease in adjustment when social support from the ingroup was low but high from the outgroup. The presence of an ingroup social network may, therefore, increase the chances of creating an additive state in the sense that it would promote ingroup characteristics and well-being. Concurrently, outgroup support may also play the same role directed towards the outgroup. Accordingly it was hypothesized that support, as provided by both in- and outgroups, would mediate the effects of contact on adjustment and identity.

The Present Study

The proposed study thus further delves into the dichotomy between cultural loss and maintenance by examining the associations among the above mentioned constructs. It also intends to extend the understanding of acculturation among members of a small and dispersed minority population, specifically the Francophone group living in Saskatchewan.

Remote pockets of small French communities that were first established by immigrating French groups from the United States, Québec, and the Maritimes, are firmly established across Saskatchewan. Many of these communities established themselves in remote areas of the province and historically have had minimal contact with Anglophone groups as well as other cultural groups (see La FCFA du Canada, 2000). However, living in an officially unilingual (English) province (Government of Canada, 2004) and with the introduction of non-francophone settlers (La FCFA du Canada, 2000), these groups have had little choice but to interact with the larger Anglophone community. As a result of an increased and prolonged contact with outgroups, acculturation rates have been rising. The population has decreased from 36

815 in 1951 to 19 901 in 1996 and between 1996 and 2000, the Francophone population has been reduced by 1 800 people (La FCFA du Canada, 2000). Where the Francophone population made up 4.4% of the Saskatchewan population in 1951 it made up only 2% in 1996, representing a decrease of 50%. A French school division (DSF) was established in order to recognize the rights of French parents to have their children taught in French, even though at that time there was a decrease in linguistic continuity (from 0.5 in 1971 to .29 in 1996; La FCFA du Canada, 2000).

Hypothesized model. Based on the theoretical relationships described above (c.f., Figure 1), it was hypothesized that involvement with the Francophone community would be positively associated with both Francophone identity and Francophone social support which would in turn be related to higher Francophone identity, higher self-esteem and fewer experienced daily hassles. Similarly, Anglophone contact was hypothesized to be directly and positively related to Anglophone identity. Also, Anglophone contact was hypothesized to be related to higher levels of Anglophone social support which would be associated with higher Anglophone identity and self-esteem, and lower levels of experienced daily hassles. L2 media, as a form of L2 contact, along with Anglophone contact, was hypothesized to positively influence L2 confidence which would be associated with lower Francophone identity and fewer daily hassles but higher Anglophone identity and self-esteem.

Method

Participants

A total of 185 grade 7 to 12 Francophone students enrolled in 6 different French schools in Saskatchewan participated in the study. These schools are under the direction of the Francophone School Division (DSF), which is the governing body for the French

Canadian schools in Saskatchewan. It actively promotes the French language and Francophone culture.

A total of 151 students were left in the sample once the students who reported not living in the province of Saskatchewan were removed. Two schools were located in the two major centres in Saskatchewan: (1) Regina and (2) Saskatoon and the remaining 4 were located in remote areas of the province and included Vonda, Bellevue, Zenon Park, and Bellegarde. Vonda was closest to a major centre, located at 60 kilometres from Saskatoon. Zenon Park and Bellegarde were the farthest from the major centres at approximately 275 kilometres.¹

There was a total of 56 male and 88 female students, 7 did not report their gender. Their mean age was 14.19 years ($SD = 1.71$) with a range from 11 to 18 years of age. French as a mother tongue was reported by 58.3% of the students, whereas 28.5% reported English, and 11.3% reported having both French and English as a mother tongue (2% reported a combination of French or English with another language). However, 50.3% of the students reported using English most often, 25.8% reported speaking French the most, and 20.5% reported using both French and English equally (2.7% reported a combination of French or English with another language). In spite of the fact that Saskatchewan is a unilingual English province (Government of Canada, 2004), most students (86.8%) reported they had never been enrolled in an English school and only 11.3% of the students reported having attended English school (2% not reported). The students reported spending some time learning English; with a range of 3 to 17 years, the mean time spent learning English was 10.92 years ($SD = 4.03$).²

Materials

The questionnaires were all available in French and included the following sections. Reliability coefficients (i.e., Cronbach alphas) are in parentheses.

Ethnic identity. The ethnic identity scale was adapted from Clément and Noels' (1992) study examining bi-dimensional identification with both in- and outgroups. The participants were asked to evaluate their ethnic identity based on 23 items describing everyday situations and interactions (e.g., When I listen to the radio I feel...). Two 7-point scales pertaining to the extent to which the participants identified with either or both language groups (i.e., Francophone and Anglophone) followed each item. One 7-point scale (1 being *not at all Francophone* and 7 being *very strongly Francophone*) inquired to what extent the participants identified with the Francophone group ($\alpha = .93$). The other 7-point scale (1 being *not at all Anglophone* and 7 being *strongly Anglophone*) inquired to what extent the participant identified with the Anglophone group ($\alpha = .93$). A high score demonstrated relatively strong ingroup or outgroup identity.

Psychological adjustment. Two scales were used as indicators of psychological adjustment. The Rosenberg's self-esteem scale (1965) was used to assess global self-esteem. The scale included 10 statements (e.g., On the whole, I am satisfied with myself) which students evaluated using a 6-point Likert scale (1 being *do not agree*, 6 being *strongly agree*). A high score implied high self-esteem ($\alpha = .85$). The second scale, comprised of 13 statements, measured the degree of daily hassles experienced using a 5-point Likert scale (1 being *not at all an annoyance or problem* and 5 being *major annoyance or problem*). Ten general items (e.g., Not getting enough rest) were adapted from Kanner, et al. (1981) and 3 items were added to assess cultural hassles (e.g., Having

to speak English). A high score demonstrated high levels of experienced daily hassles ($\alpha = .89$).

Two different measures were used in order to assess intergroup contact. The focus of the study was to examine Francophone experiences and as a result participation in and involvement with the ingroup was of greater importance than contact. French contact is already established since they are of French descent, many living in small Francophone towns, and attend French schools on a daily basis. Contact with the Anglophone group was examined to measure its impact on the acculturative experience as a whole, given that the amount of contact with the English language and group may be pronounced in this case.

Anglophone contact. The quality and quantity of contact scales (Clément, 1986) determined Anglophone contact in six different situations (e.g., family, neighbourhood). One 7-point scale (1 being *not at all frequent* and 7 being *extremely frequent*) determined the frequency of contact ($\alpha = .70$). The second 7-point scale (1 being *not at all agreeable* and 7 being *extremely agreeable*) examined the quality of contact in the same 6 situations ($\alpha = .80$). A composite score of these two scales was used such that the scores were standardized and summed to form a single index ($r = .56, p < .001$) of Anglophone contact and a high score indicated high frequency and quality of Anglophone contact. This composite scale has been shown to have high reliability (Clément & Baker, 2001).

Francophone involvement. Involvement in the Francophone community was determined using two scales. The Francophone network scale (Clément & Noels, 1992) examined the number of Francophone contact across varying situations (e.g., family, neighbourhood) using a 9-point Likert-type scale (1 being *none of them Francophone* and

9 being *all Francophone*). A high score demonstrates high Francophone contact ($\alpha = .61$). A series of ten items measured the involvement of the participants in the Francophone community (e.g., I would like to learn more about my French roots). A 7-point Likert scale (1 being *do not agree* and 6 being *strongly agree*) was used with a high score indicating high involvement ($\alpha = .83$). An exploratory factor analysis was conducted to examine the relationship between the items of both scales. Items significantly loaded on a single factor of Francophone involvement (e.g., *I like to participate in Fransaskois cultural celebrations, I would like greater opportunities to work with Francophone students, and greater proportion of Francophone people in the family and among friends*). These items, while bundled together, were theoretically justified and as such were standardized and summed to form a composite Francophone involvement score ($\alpha = .78$).

Media. An 11-item scale (Clément, Baker, Josephson, & Noels, submitted) measured exposure to different forms of media (i.e., television, newspaper, radio). A 7-point scale (1 being *mostly French* and 7 *mostly English*) indicated to what extent the media exposure was in French or in English ($\alpha = .80$). A high score demonstrated high exposure to the English media.

Social support. This 10-item scale, adapted from Turner, Frankel, and Levin (1987), was used to assess social support (e.g., People who know me trust me and respect me) provided from both linguistic groups on a 6-point Likert scale (1 being *not like me* and 6 being *very much like me*). In the first part, the students were instructed to answer the questions when thinking about their Francophone relationships ($\alpha = .87$). In the second part, the students were instructed to answer the questions when thinking about

their Anglophone relationships ($\alpha = .82$). The same 10 items were used to assess support from both groups. A high score demonstrated high social support from each group.

Second language confidence. Confidence speaking the second language was a composite score of two scales (Clément & Noels, 1992). One scale used four items that measured the participants' perceived English abilities (speaking, reading, understanding, and write) on a 7-point scale (1 being *not at all* and 7 being *fluently*). A high score demonstrated high English abilities ($\alpha = .84$). A second scale, developed by Clément, Smythe, & Gardner (1976), made use of eight items to measure the participants' anxiety when using English (e.g., I get nervous every time I have to speak in English to a salesclerk). A 6-point Likert scale (1 being *do not agree*, 6 being *strongly agree*) was used to assess anxiety. Appropriate items were recoded so that a high score implied low anxiety using English ($\alpha = .71$). Research has shown that anxiety scores and L2 ability scores can be combined to form a reliable measure of linguistic confidence (see Clément & Baker, 2001 for reliability scores of this measure). The total scores of these two scales ($r = .50, p < .001$) were standardized and summed to form the composite score of L2 confidence ($\alpha = .80$).

Demographic Information. The questionnaire also included items requesting background information such as the age, grade level, and native tongue of the participant and their parents.

Procedure

The Francophone school division was contacted and permission was gained from the division to access the premises. All students received parental consent forms to bring home to their parents prior to having any contact with the questionnaire. After obtaining

parental consent, the students were provided with a consent form and a questionnaire. All questionnaires were provided in French. The students were informed that their participation was voluntary and that all information would be kept confidential and anonymous. The students who volunteered to participate filled out a questionnaire during regular class time. This task took approximately 45 minutes to complete. Participants were free to withdraw at any time.

Results

Preliminary analysis. The fact that 28.5% of the Francophone students reported English as their mother tongue made it necessary to explore whether or not they should be kept in the sample. A descriptive analysis of the sample revealed that these students reported having at least one parent speaking English as their mother tongue or having bilingual parents. Thus, children in these families may have learned English in the home. However, it is a requirement for at least one of the parents to have French as a mother tongue to be able to send their children to the schools in the DSF. According to the DSF, students are considered Francophone if (1) their first language and the language they still understand is French and if (2) they can presently speak and interact in French with their peers, teachers, and French-speaking parent. Given that these are French schools, that French is the only language allowed in the schools, and that the children can interact linguistically in French, it is reasonable to assume that these students are Francophone.

To determine any differences between the students who reported French versus English as a mother tongue, a multivariate analysis of variance was conducted using all the variables to be used in subsequent analyses. The only significant difference was found on Francophone, $F(1, 92) = 9.18, p < .05$, and Anglophone, $F(1, 92) = 4.69, p < .05$,

identity scores where the students who reported French as a mother tongue had a greater identification with the French group than the students who reported English as a mother tongue, and vice versa. Given that there were no other significant differences and in the interest of preserving variance and representativeness, both groups of students were included in all subsequent analyses.

Path analysis. In order to assess identity and adjustment profiles for the minority Francophone group, a path analysis was conducted to explore the linear relationships between the aforementioned variables. The Appendix contains the correlations among variables used in the analysis. Annexe B contains the means and standard deviations of the variables used in the analysis.

Path analysis (EQS 5.7; Bentler, 1989) was used to examine the proposed linear relationships between contact, second language confidence, social support, well-being, and identity (see figure 1). EQS provides goodness-of-fit indices, as well as parameters guiding modifications of the tested model to achieve the best possible fit.

Table 1 summarizes the results of the first analysis of the hypothesized model. The goodness-of-fit indices initially showed poor fit to the data ($\chi^2(27, N = 151) = 128.09, p < .001$). The comparative fit index (CFI; Bentler 1990) and the RMSEA (Browne & Cudeck, 1993) also did not reach acceptable levels.³ In order to identify any misspecifications in the model, the multivariate Lagrange multiplier (LM) test for adding parameters was applied. The multivariate LM test takes into account the correlations among the variables and thus decreases the chances of finding significant paths that should not be added (Byrne, 1994). Suggested paths that were statistically, logically, and theoretically justified were added to the model one by one. Paths from Francophone

contact directly and negatively to Anglophone identity, from Francophone social support positively relating to Anglophone social support, from self-esteem negatively relating to daily hassles, and from Francophone identity directly and positively associating with self-esteem were individually added to the model. These are represented by the dotted lines in Figure 2. Predictor paths that did not contribute to the fit of the model were freed and all non-significant paths were removed from the model.

The introduction of the new paths led to a significant change in the chi-square and other fit indices ($\chi^2(29, N = 151) = 45.21, p < .03$; see table 1). Greater contact with the English media was related to less French involvement but also more English contact. Correlations between media and French and English contact, therefore, demonstrates the influence of media as a contact variable. Furthermore, as hypothesized, contact had a direct positive impact on identification with the respective groups.

More contact with the outgroup and higher exposure to the English media related to greater L2 confidence which was associated with lower levels of Francophone identity, greater Anglophone identity, and higher levels of self-esteem. Self-esteem was negatively associated with daily hassles. None of the mediator variables were related to daily hassles.

Greater involvement in the Francophone community influenced Francophone social support, which also was associated with Anglophone social support and identification to the French. The relationship between in- and outgroup social support highlights the importance of strong ingroup ties for outgroup associations. This is particularly important in this case as Anglophone social support was positively related to self-esteem. The support provided by the community may thus be a prerequisite to

finding support outside of the community. While Francophone social support mediated between ingroup involvement and identity, Francophone involvement also had a direct negative influence on Anglophone identity. Finally, buttressing the additive hypothesis, a positive identification with the Francophone was related to a positive self-esteem.

Discussion

The process by which linguistic contacts and personal characteristics influence and help define an extreme minority group identity and shape their adjustment was at the fulcrum of the present study. While research has generally illustrated a dichotomy between cultural loss and maintenance among minorities (e.g., Nguyen et al., 1999; Phinney, 2003), this research served to better our understanding of the process and variables underlying these potential concomitant effects.

The results of the path analysis showed the operation of two interactive but distinct processes impinging on adjustment. The first process is language-bound and pertains exclusively to the outgroup. More contact with the outgroup and greater exposure to the English media, coupled with confidence with English, related positively to Anglophone identity and self-esteem but also negatively to Francophone identity (e.g., Noels & Clément, 1996; Landry & Allard, 1985). These results bring to the forefront the subtractive nature of this intergroup process. The extreme and dispersed context surrounding the Francophones in the prairies did not aid in diverting the influence of the outgroup and the consequences of acquiring its language.

As a counterpoint to this loss of identity, the results also emphasized the relevance of connections with the ingroup for the maintenance of the Francophone identity. The second process unveiled by the results shows that greater involvement with the

Francophone group directly related to a higher Francophone identity and a lower Anglophone identity. Furthermore, Francophone involvement also related to higher levels of Francophone support which was positively associated with higher Francophone identity and subsequently to greater self-esteem. Finally, Francophone support positively related to Anglophone support, which was associated with self-esteem. French ambiance in terms of involvement and support may, therefore, be needed to tip the balance towards a less subtractive bilingual situation. Landry (1987) states that a balance between a strong ingroup school and family domain and an outgroup socio-institutional milieu is needed to maintain an additive bilingual experience among minority groups (see also Landry & Allard, 1985). In the case of the Francophone people of Saskatchewan, the communities and French school system may be attempts to maintain their language and culture when faced with a predominantly English socio-institutional presence and as a result create a less subtractive state. For this group, the maintenance of contact and support was beneficial for ingroup cultural maintenance, intergroup harmony via the social support network and personal adjustment.

While identity appears to result from two distinct and to some degree opposite processes, both converge in the determination of adjustment. Greater confidence speaking English and a higher level of Francophone identity were associated with an elevated sense of self-esteem. These positive relationships highlight a sense of personal worth (i.e., confidence speaking the second language) and group belonging (ingroup identity). Confidence speaking the second language often relates to less stress and higher self-esteem thus promoting personal worth (e.g., Noels et al., 1996; Noels & Clément, 1996). Concurrently, the association between ethnic identity and psychological adjustment has

previously been documented (Noels & Clément, 1996; Phinney, et al., 1990; Verkuyten, 1995; Vollebergh & Huiberts, 1997). Phinney, Horenczyk, Liebkind, and Vedder (2001) state that there exists a strong positive association between maintaining a secure ethnic identity and positive self-esteem (see also Clément et al., 2001; Lay & Verkuyten, 1999). Taken as a whole, a balance of both adopted characteristics (i.e., language) and ingroup maintenance (i.e., identity), buttress the case for identity retention among minority groups.

While there were a number of variables associating with identity and self-esteem, none of the mediators in the hypothesized model predicted daily hassles. Upon closer examination of the mediators, scores of social support revealed that there was overall positive interactions with both groups⁴. This lack of hindrance and variation in interactions may thus be an indicator of the lack of experienced hassles. A greater personal sense of worth and belonging in both cultural groups perhaps minimizes the frustrating demands of daily interactions with both ethnic groups and, as a result, self-esteem becomes the best predictor of experienced hassles.

Overall, the results revealed complex patterns resulting from the acculturative process. It should be noted that the final solution was obtained by refining the model using only one sample. Accordingly, this model should be cross-validated using different ethnic and linguistic groups. As they now stand, however, the results suggest that the loss of ingroup identity linked to greater confidence speaking English support the subtractive nature of language learning for identity. Opposing this tendency, community based resources, such as support, substantiated the additive benefit for the Francophone identity as well as for well-being. While a balance between cultural maintenance and adoption of

outgroup characteristics is preferred by most minority groups, it is also beneficial for positive adaptation (e.g., Berry, 1990; Berry & Sam, 1997). Future research must thus consider the multiple dimensions as well as social factors of acculturation when examining the impact of cross-cultural contact among minority groups. From the point of view of applications, these results support community-based efforts to create ethnic ambiance needed for effective cultural maintenance and alleviating acculturative stress.

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Appendix

Table A1
Correlations among variables used in the path analysis.

Variables	1	2	3	4	5	6	7	8	9	10
1. DH	--	-.24**	-.01	.13	-.08	-.12	-.16	.08	-.06	-.01
2. SE		--	.23**	.03	.24**	.34**	.32**	.25**	.06	.02
3. L1 ID			--	-.22**	.17*	.51**	-.12	.58**	-.22**	-.41**
4. L2 ID				--	.12	-.10	.26**	-.24**	.39**	.38**
5. L2 support					--	.66**	.17*	.24*	.36**	.08
6. L1 support						--	.05	.52**	.18*	-.13
7. L2 conf							--	.09	.29**	.42**
8. L1 involve								--	-.16	-.31**
9. L2 contact									--	.29**
10. L2 media										--

Note. DH = Daily hassles; SE = Self-esteem; L1 ID = Francophone Identity; L2 ID = Anglophone identity; L2 support = Anglophone social support; L1 support = Francophone social support; L2 conf = second language confidence; L1 involve = Francophone involvement; L2 contact = Anglophone contact; L2 media = English media.

* $p < .01$. ** $p < .001$.

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This research was supported by the Social Sciences and Humanities Research Council of Canada awarded to the second author. We would like to thank Susan C. Baker for her comments on an earlier version of the article.

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Footnotes

¹ A multivariate analysis of variance was conducted to explore whether there would be any difference between urban and rural students on all the measures to be used in the analyses. No significant differences were found between groups, $F(10, 127) = 1.76, p < .08$, thus all groups were combined in further analyses.

² The nature of the question allowed students to respond based on individual experiences. For example, some students may have only reported how they learned English in school. Given that English is taught starting in grade 4 in the DSF, the students in grade 7 may have reported learning English for only 3 years. However, the students who reported English as a mother tongue may have reported learning English their whole lives (e.g., 17 years).

³ Information regarding the goodness-of-fit indices provided by EQS can be found in Byrne (1994). The Chi-square (χ^2) ratio is highly dependent on sample size and as such it is used as a measurement of fit and not as a test statistic (Byrne, 1989). A CFI greater than .90 and RMSEA less than or equal to .08 is deemed acceptable fit (Browne & Cudeck, 1993; Byrne, 1994). The CFI was used as the appropriate indicator of fit because of the advantages of the CFI over the NFI (Bentler, 1990; Bentler & Bonett, 1980).

⁴ The mean value of ingroup support was 4.45 and outgroup support 4.39, with minimum value of 1.00 and a maximum value of 6.00.

Table 1

Goodness of fit indices for hypothesized and final model

	χ^2	<i>df</i>	χ^2/df	$\Delta \chi^2(\Delta df)$	<i>CFI</i>	<i>GFI</i>	<i>AGFI</i>	<i>RMSEA</i>
Hypothesized model	128.09**	27	4.74		.61	.82	.64	.20
Final model	45.21*	29	1.56		.94	.92	.85	.08
				82.88 (2)				

Note. χ^2 = Chi-Square; χ^2/df = Chi-Square/degrees of freedom ratio; CFI = robust comparative fit index; GFI = goodness of fit index; AGFI = adjusted goodness of fit index; RMSEA = root mean square error of approximation

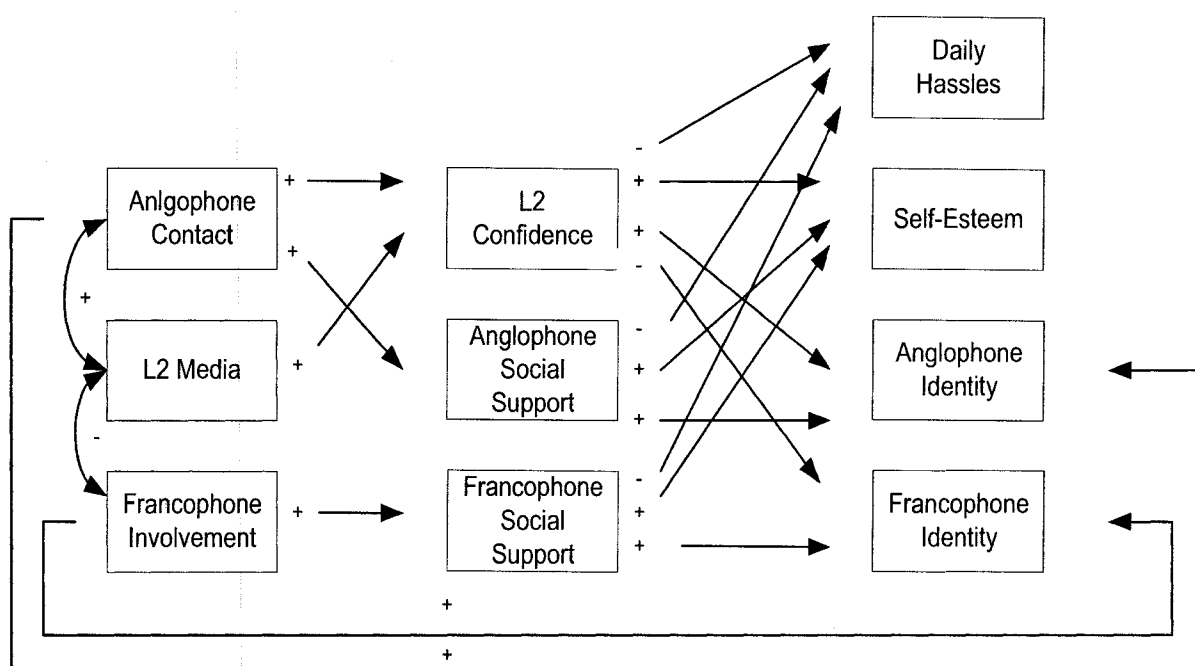
* $p < .01$. ** $p < .001$.

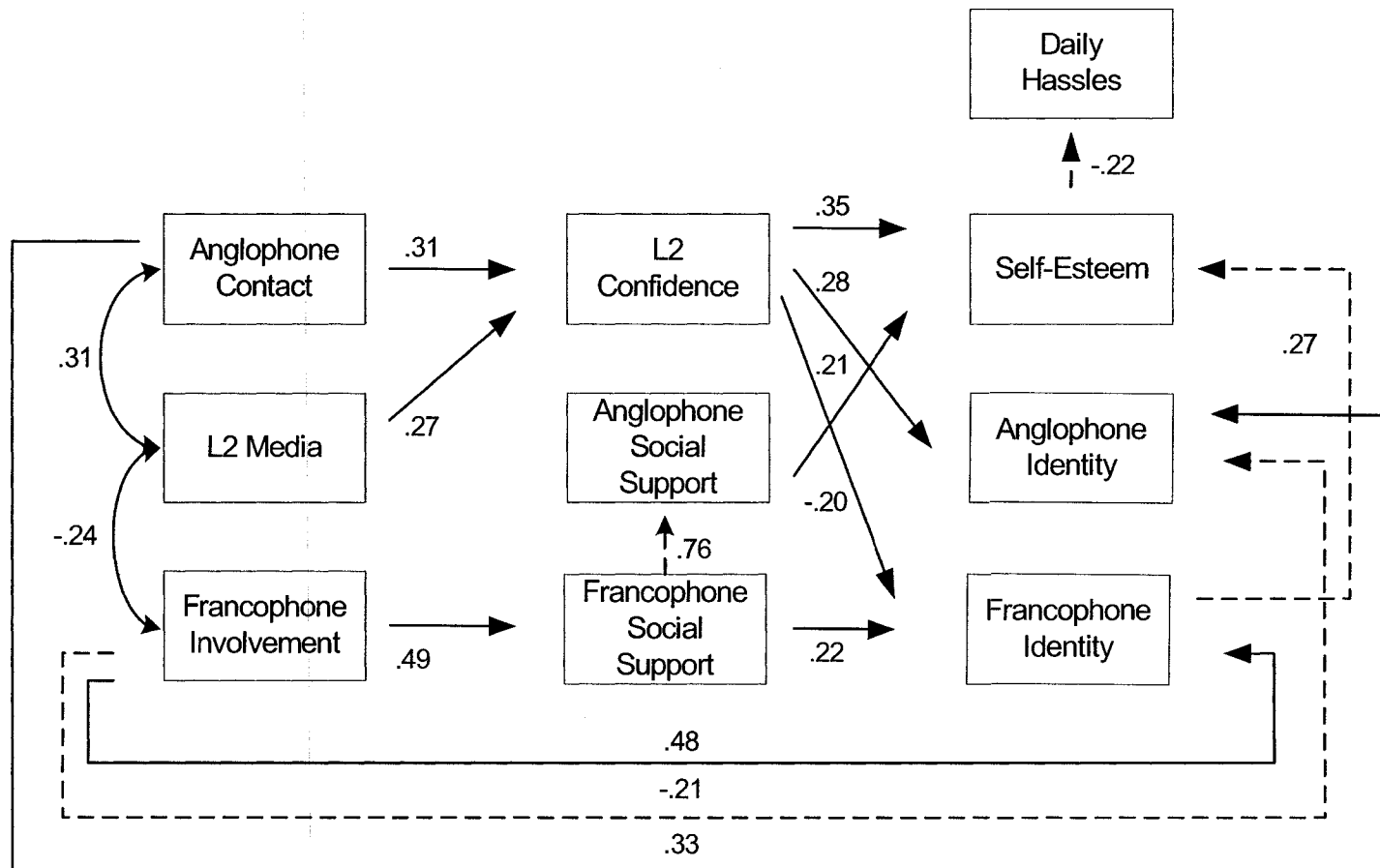
Figure caption

Figure 1. Hypothesized model

Figure 2. Final model

Figure 1. Hypothesized model





One of the goals of this dissertation was to examine the factors that contributed to cultural maintenance and psychological adjustment among a small dispersed population such as the Fransaskois. In the first study, ethnic identity and psychological adjustment was assessed using situated identity, self-esteem, and daily hassles. Self-esteem, as a common measure of adjustment in the acculturation literature (see Castro, 2003; Phinney, 1990) was applied. A measure of daily hassles was utilized as an exploratory indicator of well-being. In the acculturation literature, daily hassles has been employed as an indicator of the well-being for minority group members in cross-cultural encounters (e.g., Abouguendia & Noels, 2001). Higher levels of experienced hassles may indicate lower levels of adjustment; these daily hassles reflecting linguistic and social difficulties when interacting with outgroup members. However, when considering the participants, there are limitations to using such adjustment measures. The use of daily hassles as a psychological measure may not be appropriate when assessing the acculturation process and may be more so a predictor of adjustment and not an indicator of adjustment.

In order to remedy the possible limitations introduced by the psychological adjustment measures in the first study, different adjustment scales were applied in Study 2. A non-pathological indicator of depression, a youth life-satisfaction measure, and a general well-being scale were used to assess psychological adjustment (see Study 2).

Running head: FORGING AN IDENTITY

Forging an identity as a linguistic minority: Intra- and intergroup aspects of language,
communication and identity

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Abstract

Contact with other cultural groups affects many changes to the social context and linguistic repertoire of minority group members (e.g., Phinney, 2003). Language has often been understood as the carrier of culture (Chiu & Chen, 2004; Fishman, 1977). While there is a link between language and culture, there is still a lack of firm understanding regarding the dynamics that surround the relationship between language, group interactions, and acculturative outcomes. The goal of this study is, therefore, to further delve into the components of social interactions and communication to map out these processes. A total of 218 Francophone students enrolled in French schools in Saskatchewan completed a questionnaire assessing their psychological adjustment, ethnic identity, social support, communication networks, intergroup contact, and linguistic confidence. The results indicated that social interactions with both the in- and outgroup was important for identity maintenance, adoption, and adjustment. The relevance of communication networks and social support in acculturative situations is discussed.

Forging an identity as a linguistic minority: Intra- and intergroup aspects of language, communication and identity

Contact with other cultural groups effects many changes to the social context and linguistic repertoire of minority group members (e.g., Phinney, 2003). These intergroup interactions result in acculturation, a process by which the culture of a group is changed, either by the adoption or by the loss of cultural markers (Berry, 1990). A propos, language and language learning have been closely linked with and often understood as the carrier of culture and cultural change (Chiu & Chen, 2004; Fishman, 1977). While this link has been repeatedly made, there is still a lack of firm understanding of the dynamics that surround the relationship between language, group interactions, and acculturative outcomes. Particularly for minority group members, the process of cultural change through communication affects the possibility of maintaining their distinctive identity under adverse pressure. The goal of this study is, therefore, to further delve into the components of social interactions and communication in order to map out these processes.

Language and Acculturation

Ethnic identity and psychological adjustment are viewed as outcomes most likely to be affected by the process of acculturation (Allard & Landry, 1992; Benet-Martinez & Haritatos, 2005; Castro, 2003; Edwards, 1985; Clément & Noels, 1992; Phinney, 1990; 2003). Language, and the role of language in influencing acculturation, has been at the forefront of the factors affecting these outcomes. Language is understood as the “principal vehicle for the transmission of cultural knowledge, and the primary means by which we gain access to the contents of others’ minds.” (Krauss & Chiu, 1998; see also

Moscovici, 1961). It allows for shared meanings to be constructed and the communication of social representations within a culture or group (Krauss & Chiu, 1998). According to Kim (1986; see also Kim, 1988), communications within a group become an established and agreed upon method of coding and decoding information about the world specific to the ingroup (see also Noels, Pon, & Clément, 1996). Therefore, through the process of second language (L2) acquisition, new social representations, culturally specific to another group, are constructed and adopted (Rubinfeld, Clément, Lussier, Lebrun, Auger, 2006). Second language learners, therefore, have access to social representations that allows them to navigate not only within their original ingroup but also in the second language group.

Linguistic competencies are expected to impact an individual's social identity. Lambert (1975) has described the effects of L2 learning as yielding two forms of bilingualism: (1) subtractive and (2) additive. The distinction is found in the consequences for the first language and identity: there is retention in the case of the latter, but a loss in the case of the former. Lambert (1978) discusses research demonstrating that members of an ethnic group may feel social pressures to give up one aspect of their dual identity for the "sake of blending into a national scene." (p. 541) and states, "...that identities are fragile and they can, through social pressures, be easily tipped off balance." (p. 541). Thus, when experiencing subtractive bilingualism, members of an ethnic group may lose their sense of identification with the original ethnic group. Conversely, Lambert (1978) cites evidence that ethnic group members may also experience additive bilingualism in terms of not only identification to two ethnic groups, but also psychological adjustment (i.e., no signs of social alienation or anxiety).

In an attempt to clarify the relationship between language and identity, Clément and his colleagues investigated second language acquisition and how language can influence ethnic identity and adjustment for both minority and majority groups (e.g., Clément, Baker, & MacIntyre, 2003; Clément, Gauthier, & Noels, 1993; Clément & Kruidenier, 1985; Clément & Noels, 1992). Noels and Clément (1996) found that greater confidence speaking the L2 was related with greater identification to that group. Concurrently, through this process there was, however, an erosion of the ingroup identity for the minority group, demonstrating a subtractive bilingual trend (see also Allard & Landry, 1992; Landry & Allard, 1985; 1990, 1997; Noels, et al., 1996).

The negative impact of L2 confidence on identity did not, however, appear to carry over to psychological adjustment (e.g., Clément, Noels, & Deneault, 2001). Noels and Clément's (1996) results demonstrated that greater perceived proficiency in the L2 was related to higher self-esteem and less stress. Even though L2 acquisition was related to subtractive bilingualism, paradoxically, additive trends were reflected in psychological adjustment for both minority and majority groups.

Research examining the relationship between language, identity, and adjustment has not typically explored the social context in which intergroup interactions occur. The research by Clément and colleagues, described above, does make reference to the relative ethnolinguistic status of L1 and L2 groups as well as some aspects of contact. The nature of intergroup interactions was, however, never defined. In an attempt to investigate how social support influenced acculturation outside of language, Gaudet and Clément (2005) conducted a study that associated both language and support to aspects of identity and adjustment. Social support was construed as being available from the in- and outgroup

and was hypothesized to mediate the effects of intergroup contact on acculturative outcomes. Their results suggested dual and opposing processes occurring that reflected additive and subtractive bilingualism. There was a relationship between second language confidence and outgroup identity but at a loss of ingroup identity. However, through ingroup social support, ingroup identity was maintained. Involvement with and social support received from the ingroup were relevant for identity maintenance and for counterbalancing the negative impact of outgroup contact and L2 confidence on ingroup identity. Finally, it was a combination of both confidence speaking the L2 and ingroup identity that buttressed self-esteem.

By examining social support, Gaudet and Clément (2005) demarcated a social communication process outside of second language acquisition that functioned to reinforce ingroup cultural characteristics in times of acculturation. The mechanism behind the provision of support was, however, not examined. Since social support is the product of a social process that requires interacting group members (Stroebe & Stroebe, 1996), the question remains, from where does social support develop? What is the structure sustaining social support in intergroup milieux (O'Reilly, 1988)? Wellman and Wasserman (2000) discuss how social support and networks are intricately linked processes (see also O'Reilly, 1988; Vaux, 1988). In the same vein, research has also been conducted to explore the relationship between communication and social support (e.g., Apker & Ray, 2003). However, how networks of communicating group members affect and sustain social support is not clear. This study, therefore, is intended to explore the foundation and structure influencing social support in order to more fully understand the

impact of social interactions on the processes affecting ethnic identity and well-being in acculturative situations.

Social Support and Acculturation

Social support is “an interactive process in which particular actions or behaviours can have a positive effect on an individual’s social, psychological, or physical well-being” (O’Reilly, 1988, p. 863; see also Antonucci, 2001; Cantor, 1980; Caplan, 1974; Cobb, 1976; Tardy, 1988; Walker, Wassermann, & Wellman, 1994; Wilcox & Vernberg, 1985). Social support and its potential benefits have mainly been examined in relation to health and stress (e.g., Albrecht & Goldsmith, 2003; Cohen & Hoberman, 1983; Cohen & Wills, 1985; Jasomskaja-Lahti & Liebkind, 2001; Mickelson, 2001; Stroebe & Stroebe, 1996). This research has found that social support either acts as a barrier or shield against the possible negative effects of stress (Vaux, 1988) or has beneficial effects irrespective of the presence of stress (Cohen & Wills, 1985). This study considers the latter role.

Investigation of the role of social support in the acculturation process has been a growing area of study (Clément, Michaud, & Noels, 1998; Finch & Vega, 2003; Hogg & Rigoli, 1996; Jasinskaja-Lahti & Liebkind, 2001; Kovacev & Shute, 2004; López, Ehly, & Garcia-Vazquez, 2002; Mallinckrodt & Leong, 1992; Orshan, 1996, 1999). This research has shown that social support acts as a buffer against the negative impact of intercultural contact and acculturation, such that individuals demonstrate higher levels of adjustment when social support is available (Birman, Trickett, & Vinokurov, 2002; Contreras, López, Rivera-Mosquera, Raymond-Smith, & Rothstein, 1999; Lee, Koeske, & Sales, 2004; Oppedal, Roysamb, & Sam, 2004; Pitts & Kundrat, 2004; Shen & Takeuchi, 2001). Similarly, research examining the relationship between social support

and identity has revealed greater identification with a group when support is received from that group. Clément and his colleagues (1998), for example, investigated how social support mediated between contact and identity. The results showed greater rapprochement of in- and outgroup identity when social support was perceived as coming from the outgroup. However, there was greater differentiation between identities when social support was perceived as coming from the ingroup, favouring ingroup identity (see also Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006). Thus, support has the potential to affect group processes by strengthening ethnic identity and indirectly promoting cultural markers.

Communication networks

What remains unclear, however, is the structure of the social interaction in intergroup settings that underlies social support. Inherent to social exchanges is a network of communicating and interacting members (Tardy, 1988). Monge and Contractor (1999) define communication networks as “patterns of contact between communication partners that are created by transmitting and exchanging messages through time and space.” (p. 1; see also Mullen & Johnson, 1991; Rogers & Kincaid, 1981; Stohl, 1989; Weenig & Midden, 1991). Communication networks are useful in disseminating information but also in connecting members of the ingroup, exchanging cultural values, and maintaining a sense of belonging, making communication networks critical in acculturation, its development and its outcomes (Weimann, 1989).

The function of communication networks in cross-cultural settings is important for understanding intergroup relations and associated outcomes (Kim, 1986; Korte & Milgram, 1970; Weimann, 1989). Yum (1989) examined communication networks and

cultural boundaries by specifically exploring the relevance of communication networks to the process of acculturation and the likelihood of a communication network extending beyond the immediate ethnic group. She found that ethnic boundaries were maintained and that even after a substantial coexistence, all groups in the study did not enter in numerous or substantive communication networks with each other. Because communication networks are sustained and contained within group boundaries, it would appear that value is placed on these networks, whether it be for group solidarity or the maintenance of cultural characteristics. There is, thus, a relationship between communication networks and how they are used by ethnic and minority groups to maintain group boundaries.

In situations where more than one language may be used to communicate with group members, that language may play a role in the composition of the network. The language of communication in more private settings, such as the home, increases the likelihood of developing links and communicative networks with that language group (Rogers & Kincaid, 1981). Kim (1986) noted that if an outgroup member is central to an individual, then they are more likely to develop communication links with the outgroup (see also Rogers & Kincaid, 1981). A member of the outgroup becoming central to one's network is even more likely in high contact intergroup settings where there is a greater likelihood of exogamous relationships. Exogamy, referring to a situation where the two members of a couple have different mother tongues, creates a situation where an individual may feel as though they belong to one linguistic group but have a different language as a mother tongue (i.e., mother tongue being the first language learned in the home).

In the context of Kim's proposition, the language spoken in the home becomes pivotal in forming networks with both ethnolinguistic communities. The family context has been highlighted by Landry, Allard, and Th  berge (1991) as important in shaping the outcomes of language learning and identity. They propose that the school and family milieux act as a balancing force to the L2 dominant socio-institutional context by providing L1 linguistic contacts. A family environment that does not provide enough contact with the ingroup may not lead to the development of an L1 network needed for the maintenance of language and consequently additive bilingualism. This evidences that the home environment is important for the development of future social interactions in which one will eventually participate.

In situations where in- and outgroup members are central to a person's network, both ethnolinguistic groups become significant in shaping the social environment. Communication networks are formed with outgroup members and close ties are forged (Kim, 1986). This high contact situation increases the likelihood of communicating with both group members and of engaging in meaningful contact with both groups. The extent of the network, and subsequent contact, would thus precipitate the provision of social support, as available from the in- and outgroup.

The Present Study

The proposed study intends to investigate these conjectures among members of a small and dispersed minority population. The Francophones of Saskatchewan, the *Fransaskois*, are a well established group in the prairies of Canada. In the late 19th century, French immigrants from Qu  bec, Acadia, United States, and abroad began to settle in remote and isolated areas of the Prairies. The opening of the territory however

brought along other immigrant groups and soon after that, Francophones became a minority group. Living in an officially unilingual (English) province (Government of Canada, 2004), the French have interacted with each other and the greater Anglophone community. As a result of this intergroup contact, acculturation rates have been rising among the Fransaskois. In 2000, *La Fédération des communautés francophones et acadienne du Canada* [The federation of the Francophone and Acadian Communities of Canada] reported that the Francophone population decreased by 1,800 people in the span of 5 years. In 2001, the Fransaskois community included 19,515 people, approximately 2% of the population of Saskatchewan.

This decline of French and the Francophone community may be due to the high rate of exogamous relationships within the population. The Government of Canada Privy Council Office (2004) reported that, excluding the province of Québec, the percentage of exogamous relations in Canada has risen, from 27% in 1971 to 43% in 2001. This rate translates into a decrease in minority language transmission to the next generation. According to the 2001 census, the transmission of the French language to the next generation was 62% for all of Canada (minus the province of Québec). When both parents are Francophone, French is transmitted to the children in 95% of these families. However, when one of the two parents is not Francophone, this number drops to 42%. For Saskatchewan, according to the 1996 Census (Adam, 2006), the exogamy rate among Francophone families was 60%. This statistic indicates that among Francophones in Saskatchewan more than half have a partner that is not French. In the same community, the linguistic continuity index is .29 (average continuity rate for Canada is .64, excluding Québec). A linguistic continuity rate of less than 1 indicates that French “registers more

losses than gains in its exchanges with other languages” (p. 8). In Western Canada, and in Saskatchewan specifically, exogamous relationships often translate into a loss of language. According to the 2001 census, the rate of transmission of French among Francophone exogamous unions is 30% (83% if the couple is endogamous) in the Western provinces. The high exogamous union rates and low levels of linguistic transmission create two groups of Fransaskois, those that have French as a mother tongue and those who have a different language as a mother tongue. This context provides the backdrop to explore how networks of interacting in- and outgroup members function to support the social and linguistic factors needed for identification and adjustment in a diversified minority group.

Hypotheses

The distinction between the two groups, those with French and those with English as a mother tongue, serves to test the hypotheses tied to the centrality of language in communication networks.

Means analysis. It is hypothesized that Francophones with French as a mother tongue (i.e., French Francophones) will experience more pronounced Francophone identity than those with English as a mother tongue (i.e., English Francophones), while those with English as a mother tongue will report a stronger Anglophone identity than those with French as a mother tongue. It is also hypothesized that there will be no difference in psychological adjustment among group members since, irrespective of mother tongue, all members are part of the same minority group. The French Francophones would report having a more extensive Francophone communication network, greater Francophone involvement, higher levels of Francophone social support,

and greater French confidence, than their English counterparts. Conversely, it is hypothesized that the English Francophones would report having a more extensive Anglophone communication network, greater English contact, higher levels of Anglophone social support, and greater English confidence, than the French Francophone.

Hypothesized model. The proposed model follows the structure presented by Gaudet and Clément (2005) in proposing that the influence of intergroup contact on identity is mediated by communication variables. The mother tongue of the participants was considered also as a variable influencing the theoretical relationships described above (Figure 1). It is hypothesized that mother tongue would be negatively associated to Anglophone communication networks, indicating a more extensive Anglophone networks for those with English as a mother tongue, and, conversely French mother tongue would be linked to a larger Francophone communication networks. It was hypothesized that those with English as a mother tongue would have greater exposure to the English media and that those with French as a mother tongue.

It is further hypothesized that a Francophone communication network will provide a wide range of contacts with the ingroup. This would then translate into greater involvement with the Francophone community which will have a direct positive influence on Francophone identity. Francophone involvement will mediate the relationship between Francophone communication network, Francophone social support, and French language confidence. Social support and French confidence will, in turn, be positively associated with Francophone identity and well-being, while negatively influencing Anglophone identity. Similarly, the Anglophone communication network is

hypothesized to be directly and positively related to Anglophone contact which is directly associated with Anglophone identity. Anglophone contact, as a mediator, will positively influence confidence speaking English and Anglophone social support both of which will positively influence Anglophone identity and adjustment, while negatively influencing Francophone identity. English media is hypothesized to positively associate with Anglophone contact but negatively with Francophone involvement.

Method

Participants

The participants were Francophone students enrolled in French schools in Saskatchewan. These schools are under the direction of the Francophone School Division (DSF), which is the governing body for the French Canadian schools in Saskatchewan that actively promotes the French language and Francophone culture. In order to be admitted in DSF schools, students must have Francophone parents or at least one parent who has a French background. The students were recruited from all but two of these schools offering grade 7 to 12. Two of the schools were located in the two major centers in Saskatchewan, Regina and Saskatoon. The remaining 5 schools were located in remote areas of the province, including Vonda, Zenon Park and Bellegarde, among others. Vonda is closest to a major centre, located 60 kilometers from Saskatoon. Zenon Park and Bellegarde are the farthest from the major centers, both approximately 275 kilometers from Saskatoon and Regina, respectively.

A total of 334 students, registered in grades 7 to 12, out of a total of 425 enrolled students (return rate = 78.59%) volunteered to participate in the study. Those who did not

complete 25% of the questionnaire were taken out of the sample. Descriptive analyses demonstrated that 48 of the participants were (1) from out of the province and did not consider themselves *Fransaskois* and (2) did not claim French as their first language and did not identify themselves as *Fransaskois*. These participants were taken out of the sample since the aim of the study was to investigate students who had a French heritage background in a minority setting. Students who claimed having both French and English as a mother tongue were also taken out of the sample, leaving a total of 218 participants. The remaining group consisted of students from a French background who identified themselves as *Fransaskois*.

The English Francophones consisted of those participants who claimed English as their mother tongue ($N = 84$). The mean age of the group was 14.58 ($SD = 1.72$). Forty five were female and 34 were male (five not reporting gender). The French Francophones consisted of those participants who claimed French as their mother tongue ($N = 134$). The mean age of the group was 14.93 ($SD = 1.80$). Seventy four were female and 57 were male (three not reporting gender). Table 1 provides a description of the linguistic background of both the French and English Francophones. As can be seen, both groups of Francophones used English most frequently, with the English Francophones speaking English most often. The French Francophones were more likely than the English Francophones to have a mother or father with French as a mother tongue. Conversely, the English Francophones were more likely to have a mother with English as a mother tongue. Half of the French Francophones were from families where both parents had French as a mother tongue whereas only a small number of English Francophones had French endogamous parents.

Materials

A questionnaire, provided in French, contained the following sections:

Situated ethnic identity. The ethnic identity scale, adapted from Clément and Noels (1992) assessed identification with both the in- and outgroup. The participants were asked to evaluate their ethnic identity on 23 items describing everyday situations and interactions (e.g., When I listen to the radio I feel...). Two 7-point scales pertaining to the extent to which the participants identified with either or both language groups (i.e., Francophone and Anglophone) followed each item. One 7-point scale (1 = *not at all Francophone*, 7 = *very strongly Francophone*) inquired to what extent the participants identified with the Francophone group (English $\alpha = .87$, French $\alpha = .91$). The other 7-point scale (1 = *not at all Anglophone*, 7 = *strongly Anglophone*) inquired to what extent the participant identified with the Anglophone group (English $\alpha = .88$, French $\alpha = .92$).

Psychological adjustment. Three scales assessed psychological adjustment. The first scale, Life Perceptions (Ryff & Keyes, 1995), measured general well-being on 6 different dimensions, including autonomy, personal growth, and self-acceptance (English $\alpha = .71$, French $\alpha = .72$). The scale includes 18 statements (e.g., I live life one day at a time and don't really think about the future) which were evaluated using a 6-point Likert scale (1 = *strongly disagree*, 6 = *strongly agree*). The second scale, Brief Multidimensional Students' Life Satisfaction Scale (Seligson, Huebner, & Valois, 2003), assessed the level of life satisfaction across 6 aspects of life (e.g., school, family, and self). A 7-point Likert scale (1 = *Terrible*, 7 = *Delighted*) was used to assess level of satisfaction (English $\alpha = .82$, French $\alpha = .70$). The third scale assessed depression (Radloff, 1977) on a 4-point likert-type scale (0 = *rarely or none of the time*, 3 = *most or*

all the time). Respondents indicated the frequency of general behaviours personally experienced (e.g., *I felt fearful; I talked less than usual*) over the past week (English $\alpha = .69$, French $\alpha = .70$). Negatively worded items were reversed so that high scores indicate higher levels of well-being, life satisfaction, and low levels of depression. A confirmatory factor analysis (CFA) was conducted to evaluate whether the three scales assessing adjustment could be combined into a composite score. The results of the CFA demonstrated acceptable fit, indicating that all items of the three scales loaded on a single factor.¹ The three scales were standardized and summed to form a composite score of adjustment, where a high score indicated higher levels of adjustment.

Language confidence. French and English confidence were assessed separately (Clément & Noels, 1992). Perceived abilities in French and English (speaking, reading, understanding, and write) were evaluated on 7-point scales (1 = *not at all*, 7 = *fluently*). A high score indicated higher perceived abilities in English (English $\alpha = .75$, French $\alpha = .83$) and in French (English $\alpha = .83$, French $\alpha = .73$).

Social support. A modified version of the Inventory of Socially Supportive Behaviours (ISSB; Barrera & Baca, 1990; see also Barrera, 1981; Barrera, Sandler, & Ramsay, 1981) scale was used to evaluate the amount of perceived social support on a scale of 1 (*not at all*) to 6 (*exactly like me*). Four types of social support (i.e., informational, instrumental, emotional, and appraisal) and cultural support were measured using 22 items. They were instructed to answer the items (e.g., *My friends take the time to tell me that they get along with me*) when thinking about their interactions with Francophones and to answer the same set of items when thinking about their interactions with Anglophones. A high score indicated higher levels of support from the

Anglophone (English $\alpha = .94$, French $\alpha = .91$) and the Francophone (English $\alpha = .93$, French $\alpha = .93$) groups.

Communication networks. A 9-item scale was used to assess communication networks among and between members of the ingroup and the outgroup. Various aspects were assessed (Albrecht & Adelman, 1987; Rogers & Kincaid, 1981; Weimann, 1989), including the links, cliques, and network itself (e.g., *The Francophone people I speak with believe that the French language is important*) using a 9-point scale (1 = none (0%), 9 = all (100%)). A higher score indicated a greater network with the Francophone (English $\alpha = .76$, French $\alpha = .76$) and Anglophone (English $\alpha = .74$, French $\alpha = .72$) groups.

Anglophone contact. The quality and quantity of contact scale (Clément, 1986) was used to assess Anglophone contact in six different situations (e.g., family, neighbourhood). One 7-point scale (1 = *not at all frequent*, 7 = *extremely frequent*) assessed the frequency of contact while a second 7-point scale (1 = *not at all agreeable*, 7 = *extremely agreeable*) examined the quality of contact in the same 6 situations (Clément & Baker, 2001). The scales were standardized and summed, $r(207) = .41$, $p < .001$, to form a composite score of Anglophone contact (English $\alpha = .84$, French $\alpha = .81$).

Francophone involvement. Involvement in the Francophone community was determined using two scales. The Francophone contact scale (Clément & Noels, 1992) examined the amount of Francophone contact in various situations (e.g., family, neighbourhood) using a 9-point Likert-type scale (1 = *none of them Francophone*, 9 = *all Francophone*), a higher score indicating greater amount of Francophone contact. Ten items assessed the participant's involvement in the Francophone community (e.g., *I*

would like to learn more about my French roots) on a 7-point Likert scale (1 = *do not agree*, 6 = *strongly agree*). A CFA was conducted to evaluate whether the two scales assessing Francophone involvement could be combined into a composite score. The results demonstrated acceptable fit, indicating that all items loaded on a single factor.² The scales were standardized and summed to form a composite score of Francophone involvement (English $\alpha = .70$, French $\alpha = .80$). A higher score indicated greater Francophone involvement.

English Media. An 11-item scale (Clément, Baker, Josephson, & Noels, 2004) measured exposure to different forms of media (i.e., television, newspaper, radio). A 7-point scale (1 = *mostly French*, 7 = *mostly English*) indicated to what extent the media exposure was in French versus English. A high score was indicative of higher exposure to English compared to French media (French = .89, English = .82).

Demographic Information. The questionnaire also included items requesting participants' background information such as their age, grade level, and mother tongue (1 = English mother tongue, 2 = French mother tongue).

Procedure

The Francophone school division was contacted in order to secure permission to access the premises. After obtaining parental consent, the students between grades 7 to 12 were provided with a consent form and a questionnaire. The students were informed that their participation was completely voluntarily and that all information would be kept confidential and anonymous. They were also informed that withdrawal from the study would not affect their academic standing. The students who volunteered to participate completed a 45 minute questionnaire during regular class time.

Results

A preliminary analysis was conducted to determine if there were significant differences between male and female participants across grade levels. A 6 X 2 (Grade level X Gender) multivariate analysis of variance was performed on all variables. There was not a significant interaction between grade levels and gender, $F(60, 475) = .81, p > .05$. There were no significant main effects of grade level, $F(60, 475) = 1.12, p > .05$, or of gender, $F(12, 91) = 1.57, p > .05$. Given that there were no significant differences, all of the participants were included in the subsequent analyses.

Remaining analyses were conducted in two steps. First, means analyses were conducted to explore the differences between the groups across all variables. Second, path analyses were performed to test the proposed model.

Means Analysis

In order to delve into the differences between the French and English Francophones, mean analyses were conducted to explore the differences in identity, adjustment, social support, linguistic confidence, and inter and intragroup contact factors between the two groups. A series of repeated measures analyses of variance (ANOVA) and t-tests were, therefore, conducted. Where applicable, Tukey's posthoc analysis was performed to determine where the groups differed.

Networks. Analysis of variance was conducted to explore differences in the strength of Francophone and Anglophone communication networks between French and English Francophones. The 2 X 2 (Mother tongue X Language of Communication networks) ANOVA showed a significant main effect of language of network, $F(1, 191) = 26.41, p < .001$, and of mother tongue, $F(1, 191) = 10.30, p < .01$, on the strength of the

communication network. The 2-way interaction was also significant ($F(1, 191) = 15.70$, $p < .001$). Test of simple main effects demonstrated that the French group had a greater Francophone communication network than did the English group but that there were no significant differences between groups on Anglophone communication network. The English group reported having a greater Anglophone network than Francophone network. However there were no differences between the two network types for the French group (Figure 2).³

English Media. An independent sample t-test explored the difference between the French and English group on English media. There was a significant difference between the two groups, $t(204) = 3.23$, $p < .001$; the English group reported greater exposure to English media ($M = 67.58$, $SD = 7.81$) than the French group ($M = 62.51$, $SD = 12.61$).

Contact. In order to examine the difference between groups on the Francophone and Anglophone contact variables, two independent sample t-test were conducted. No differences were found between groups on the amount of Anglophone contact, $t(205) = 1.65$, $p > .05$. There was, however, a difference in the amount of Francophone involvement, $t(177) = -3.89$, $p < .001$; the French group reported greater involvement ($M = 10.44$, $SD = 1.56$) than the English group ($M = 9.55$, $SD = 1.35$).

Social support. A 2 X 2 (Mother tongue X Group Providing Social support) repeated measures ANOVA was performed to investigate the differences between mother tongue groups on Francophone and Anglophone social support. The analysis revealed a significant interaction, $F(1, 213) = 3.80$, $p < .05$ (main effect of group providing social support, $F(1, 213) = 2.09$, $p > .05$, and mother tongue, $F(1, 213) = .31$, $p > .05$, were not significant). A test of simple main effects revealed that there was a significant difference

in social support for the French group but not the English group. The French group reported more Francophone social support than Anglophone social support. There were no other significant differences between French and English groups (Figure 3).⁴

Language Confidence. A 2 X 2 (Mother tongue X Language confidence) repeated measures ANOVA was conducted to explore the differences between mother tongue groups on French and English confidence. There was a significant main effect of language, $F(1, 201) = 104.71, p < .001$, but not for mother tongue, $F(1, 201) = 2.69, p > .05$. There was also a significant interaction, $F(1, 201) = 34.88, p < .001$. Test of simple main effects revealed that there was a significant difference between the French and English groups on French confidence, where the French group reported having greater confidence in French than the English group, but not on English confidence. Both the English and French groups reported greater English than French confidence (Figure 4).⁵

Identity. A 2 X 2 (Mother tongue X Language Group Identity) repeated measures ANOVA was conducted to examine the differences between mother tongue groups across Francophone and Anglophone identity. There was a significant main effect of language group identity, $F(1, 174) = 26.82, p < .001$, but not of mother tongue, $F(1, 174) = .70, p < .05$. There was also a significant interaction, $F(1, 174) = 28.14, p < .001$. Test of simple main effects showed that the French group had a significantly higher Francophone identity than the English group; the English group had a significantly higher Anglophone identity than the French group. For the French group, there were no significant difference between Francophone and Anglophone identity, however the English group demonstrated higher Anglophone than Francophone identity (see Figure 5).⁶

Psychological Adjustment. An independent sample t-test was conducted to examine the difference between mother tongue groups on psychological adjustment. There was a significant difference between groups, $t(201) = -2.44, p < .05$. The French group demonstrated higher levels of adjustment ($M = 10.28, SD = 2.05$) than the English group ($M = 9.53, SD = 2.21$). This difference may be due to the added Francophone social support, involvement, networks, and French confidence that the French Francophones experience in addition to the that available from the outgroup.

In summary, the results of the means analysis demonstrated that, for the French group, there is a greater rapprochement between in- and outgroup cultural aspects. Endorsement of Francophone and Anglophone identity were similar, the Francophone and Anglophone networks were just as extensive, and where confident speaking both languages. Overall the French group was more likely to endorse Francophone aspects (e.g., Francophone identity, French confidence, and Francophone networks) than their English counterparts. For the English group there was greater differentiation between Francophone and Anglophone characteristics such that there was greater endorsement of Anglophone identity than Francophone identity and a more extensive Anglophone communication network.

Path Analyses

Path analysis (EQS 6.1; Bentler, 2004) was used to examine the proposed linear relationships between contact variables, linguistic confidence in French and English, social support, adjustment, and identity (see Figure 1). The Appendix contains the correlations among the variables used in the analysis. EQS provided goodness-of-fit indices, as well as parameters guiding modifications of the tested model to achieve the

best possible fit. Table 2 summarizes the results of the analysis on the hypothesized paths. The goodness-of-fit indices initially showed poor fit to the data. The comparative fit index (CFI; Bentler 1990) and the RMSEA (Browne & Cudeck, 1993) also did not reach acceptable levels.⁷ In order to identify misspecifications in the model, the multivariate Lagrange multiplier (LM) test for adding parameters was applied. The multivariate LM test takes into account the correlations among the variables and thus decreases the chances of finding significant paths that should not be added (Byrne, 1994).

Suggested paths that were statistically and theoretically justified were, therefore, added to the model one by one. These paths are indicated by the dotted links in the final model. Paths from French communication networks negatively influencing English media and positively relating to Anglophone social support, paths from English media positively associating with English confidence and negatively relating to French confidence, paths from English Confidence positively influencing French confidence and Anglophone social support, a path from Anglophone social support positively associating with Francophone social support, a positive path from Francophone social support to French confidence, and a negative path from Francophone identity to Anglophone identity were added to the model. Predictor paths that did not contribute to the fit of the model were freed and all non-significant paths were removed from the model (see Figure 6). The introduction of the new paths led to a significant change in the chi-square (cut off χ^2 (50) = 67.50, $p < .05$) and other fit indices reached an acceptable level (Byrne, 1994).

In view of the limited number of participants in the study, a bootstrap technique was conducted (AMOS 4.0; Arbuckle, 1999) to assess the stability and generalizability of the relationships found in the final model. An average of the standardized regression

weights is calculated through the generation of 1,000 bootstraps and compared with the estimators obtained through model testing. Table 3 summarizes the lower and upper bound of the standardized regression weights and the probability that the average weight exceeds zero for each relationship found in the final model. The probabilities indicate that the links in the final model were stable and were unaffected by the small sample size.

The bulk of the results demarcated the key factors that contribute to identification and adjustment for both the French and English Francophones. The linguistic background of the participants provided a backdrop for the distinctive profiles of intergroup contact evidenced by the two groups. The communication variables (confidence and support) are connected to adjustment and identity. As can be seen from the right-hand of the models depicted in Figure 6, issues of identity and adjustment are intricately linked to both, language and social interactions.

Considering the left hand of the model, contact and network variables feed into communication processes. Having French as a mother tongue however, appeared to be more central to promoting networks with other Francophones than English as a mother tongue for Anglophone networks. French as a mother tongue positively influenced the extent of the Francophone communication network, which positively associate with Francophone involvement and the subsequent communication variables. Being part of an Anglophone network positively influenced Anglophone contact, which positively influenced the communication variables. English media, promoted the dominant English-language landscape by positively affecting English confidence while being detrimental to French confidence. The above results fall along expectations and validate the hypotheses that networks related to one language group will positively influence identification with

that group, these effects being mediated to various extents by contact/involvement, language confidence, and social support.

There are, however, a number of relationships among the social and linguistic factors leading to identity and adjustment that are not related to in- and outgroup distinctions. Francophone communication networks associate with more support from the Anglophone group and English confidence relates to greater confidence speaking French. Anglophone social support positively associates with Francophone social support. Engaging in social interactions with the ingroup is, therefore, beneficial for fostering relationship with the outgroup, and vice versa. Similarly, gaining confidence speaking English positively influences confidence in French. These results reveal an interplay between in- and outgroup factors that appear to support identity and adjustment in this context.

Discussion

French mother tongue and speaking in French normally define Francophones in opposition to Anglophones who “live in English” (Dallaire, 2003, p. 4). However, what occurs when self-identified and labeled Fransaskois have English as a mother tongue? The difference between the French and English Francophones may lie in the balancing of Francophone and Anglophone linguistic factors and social interactions. Both the French and English Francophone groups studied here are deeply immersed in the surrounding Anglophone milieu outside of the school setting. Even though the groups have different languages as a mother tongue, they are both part of an extensive Anglophone network which is reflected in the amount of Anglophone contact and their level of English confidence. However, the French Francophones exhibit strong ties with the French group,

showing a more extensive Francophone network and social support, and greater confidence speaking French than their English counterparts.

The importance of the French ingroup for the acculturative process was mirrored in the results of the path analysis. Given the relative dominance of Anglophone characteristics, it is Francophone social support, and not Anglophone social support, that directly related to the respective identity. Are the Fransaskois developing, what Dallaire (2003) suggests, a hybrid identity, where the new identity is a “mixing of distinctive cultural and linguistic identities into a new dual identity”, or are they in the process of losing their Francophone identity?

This study investigated the social processes that define a minority group’s acculturation process. Specifically, it considered the role of communication networks and social support in the acculturation process and how these variables contribute to its outcome. In particular, communication networks are discussed in terms of their role and function in influencing social relations with the in- and outgroup and how these social processes affect identity and adjustment.

Language or Social Support

Krauss and Chiu (1998) discuss how language is the vehicle through which cultural knowledge and social representations of a group are shared. In this case, social support and social interactions with the ingroup, in addition to language confidence, played the role of transmitting cultural characteristics: support, available from one group over another, may have made cultural markers more salient and allowed for the development of identification with that group. In a minority situation, the support

received from ingroup members is just as important for identity and adjustment as language maintenance.

The maintenance of the ingroup language has often been highlighted as pivotal for the preservation of ingroup identity (e.g., Landry & Allard, 1990; 1997). Landry and Allard (1985) discuss how language maintenance is a necessary component of additive bilingualism. They state that a balance of the L1 and L2 contexts is needed in order to benefit from L2 acquisition and not lose L1 cultural characteristics. This approach does highlight the importance of considering both in- and outgroups when exploring acculturative outcomes among minority groups. However, the results of the present study demonstrate not only how the linguistic context is relevant to identification, but also how social support was crucial to identity and adjustment. The linguistic context discussed by Landry and his colleagues, while relevant to what language one is exposed to, does not capture the social interactions that occur within a bilingual milieu that can promote group identification and enhance adjustment. In effect, the Fransaskois minority group is in limbo; they are confident speaking English, speak English more frequently than French, and are part of an extensive Anglophone network. However, they are also part of a French community and are privy to Francophone social support, which transforms itself into a promoter of culture. Hence, it is social support concurrently available from both the in- and outgroup that must be considered when determining the factors that contribute to, and affect, identity and adjustment among minority group members.

In the same line of thought, for Landry and his colleagues, additive bilingualism is a question of balancing the linguistic milieu. However, in a minority situation, interactions with one group can affect the relationship with the other group. The results of

the present study showed that there was an interchange occurring that may reflect who was considered part of the in- versus outgroup. Being of the same French background and identifying themselves as Fransaskois, the participants are part of the same ingroup attending schools where people with both French and English as a mother tongue are in constant contact. Thus, the cultural background makes it so that these same members of the ingroup are also part of the outgroup. As a result of this intermingling of groups, the boundary between in- and outgroup membership becomes blurred or 'soft' (see Giles & Coupland, 1991). For example, a Francophone network may include French people who have English as a mother tongue. Thus, paradoxically, a greater Francophone network would provide more Anglophone social support. Or, more Anglophone social support may influence the availability of Francophone social support. In high contact situations, where members of the outgroup are also part of the ingroup, fostering the social relations with both groups could be more beneficial to the outcomes of acculturation. Both the in- and outgroups are needed for group identities to be fostered and maintained. In such circumstances, there is no need for a loss of identity as a result of the adoption of another identity and higher levels of adjustment can be experienced.

The relevance of social interactions with the in- and outgroup for the acculturative process should not, however, overshadow the role of language and linguistic confidence as these factors did have an impact on identity. Clément's (1980) model of language learning highlights how intergroup contact and language acquisition impacts identity and adjustment. The research conducted by Clément and his colleagues (e.g., Clément, et al., 2003; Clément & Noels, 1996) has shown that second language learning translates into the adoption of L2 identity and an elevated sense of psychological adjustment but at a

loss of L1 identity (Clément, 1980; Allard & Landry, 1992). The results of the present study showed that both English and French confidence were beneficial for psychological adjustment and identity (e.g., Clément, & Noels, 1992; Noels, et al., 1996; Noels & Clément, 1996). However, in the present situation, being able to comfortably speak English was not detrimental to Francophone identity, however, confidence speaking French was a negative influence on Anglophone identity. Contrary to Clément's model, for this minority group, frequently and confidently speaking the outgroup language does not translate into a loss of ingroup identity. It is possible that, in a minority group situation, it is no longer a question of the consequences of second language learning, but more of judging the repercussions of not being able to speak the ingroup language for cultural maintenance (Seliger, 1996).

The complexity of the language and identity relationship is compounded by the role of English media. Media usage has been shown to be a powerful means through which cultural values and characteristics can be learned, adopted, and retained (Stilling, 1997). In the present study, more English media associated with greater confidence speaking English and with less French confidence (Barnett & McPhail, 1980; Clément et al., 2005). In an L2 dominant environment, the linguistic landscape, as a communication tool, has the ability to influence the vitality of a language (Landry & Bourhis, 1997). Similar to how L2 media exposure can influence linguistic confidence, the opportunity to engage in communication with other group members of a similar linguistic background with the use of technology can influence social interactions by expanding group contact and endorsing group characteristics (Clément, et al., 2005). For minority groups, greater exposure and use of media in the L1 has the potential to promote communication with a

larger ingroup, which would positively influence group interactions and foster cultural markers.

Communication and the Mother Tongue

The impact of language, media, and communication on the social, identity and adjustment relationship can be traced to a distinction between French and English mother tongue that defines the home environment. This home environment is central to forming the social and communicative context that shapes identity and adjustment, even more so than strictly language acquisition (Kim, 1986; 2005). Previous work on communication networks highlights the structure or links between group members within a given context to explore how information connects people (Rogers & Kincaid, 1981). In the present study, the home environment shaped the composition of the network and influenced with whom social relations were developed. For the English Francophones that translated into a more extensive Anglophone network and for the French Francophones an opportunity to be part of a French as well as an English network. However, the link with the home environment appears to be especially pertinent to the French Francophones, where having French as a mother tongue directly influenced the extent of the ingroup network.

The lack of relationship between the declared mother tongue and the Anglophone network may be due to the dominant Anglophone context in Saskatchewan. One does not need to have English as a mother tongue to be part of an Anglophone network when, outside of the school context, the environment is dominated by the English language. Therefore, the home environment becomes especially pertinent to the maintenance of Francophone relationships, communication ties, and cultural maintenance. According to Kim (2005), the communication environment is part of the social context that influences

communicative behaviour. However, the home environment and the language of communication within the home must also be considered. As shown here, this social and linguistic context has important implications for influencing the development of future social interactions.

The home environment per se, does not entirely account for the functions of networks in social interactions. The results of the present study also showed how social support was sustained by communication networks and subsequent social interactions for both groups. Francophone networks associated with French involvement, which was related to Francophone social support and identity. Similarly, Anglophone networks influenced Anglophone contact, which associated with Anglophone social support. These relationships demonstrate that social support is the outcome of a structure of interaction and communication with group members. In situations where groups coexist, communication with in- and outgroup members and the networks reflecting those interactions serve to prop up social support for well-being and cultural adaptation (Stohl, 1989; Weimann, 1989).

Who are the Fransaskois?

The results of the present study highlight the interplay between the English and French milieu and between language and social interactions that have an impact on how these combined factors influence identity and adjustment. The English overarching presence coupled with the French community, language, support, perhaps does not paint a dismal picture for the minority Francophones. For the Fransaskois, it is not a question of negotiating identities (Benet-Martinez, & Haritatos, 2005), it is not drawing a distinction between the in- and outgroup. Cultural maintenance is a question of being

both groups, the outgroup being part of the ingroup (Dallaire, 2003, 2000). The emerging identity encompasses being Francophone and Anglophone, where a fine balance is struck between maintaining social and linguistic ties with the Francophone community while being part of the larger Anglophone milieu.

In sum, the results of the present study reveal complex social and linguistic patterns influencing identity and adjustment. Social support and its availability from in- and outgroup members is key to the processes leading to identification and adjustment. Language, as mother tongue, becomes important in terms of how it shapes networks and social interactions in which minority group members are likely to engage. However, given the predominance of the Anglophone culture and language, the French Francophones must take heed of the resources they must utilize for cultural and identity maintenance. Future research must thus consider the multiple dimensions of social interactions, both the structure and function as well as potential groups with which one is likely to engage, in order to fully understand the processes leading to acculturative outcomes. Thus, not only should communication and social interactions be fostered with the ingroup, efforts need to be made to promote interactions with both the in- and outgroup, together needed for cultural maintenance and an elevated sense of well-being.

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Appendix

Table A1

Correlations among variables used in the path analysis.

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1. MT	--	.36**	-.28**	.17*	.08	-.00	.30**	-.15*	.28**	-.11	-.22**	.31**	-.05
2. Fr ID		--	-.39**	.25**	.32**	.12	.48**	.01	.53**	-.02	-.33**	.43**	-.11
3. Ang ID			--	.01	-.06	.20**	-.20**	.28**	-.34**	.38**	.39**	-.37**	.19*
4. Adjust				--	.37**	.36**	.45**	.32**	.06	.26**	.03	.16*	.09
5. Fr SS					--	.76**	.42**	.22**	.25**	.14	-.04	.27**	.11
6. Ang SS						--	.30**	.34**	.10	.26**	.03	.17*	.27**
7. Fr Conf							--	.33**	.29**	.19**	-.17*	.31**	.01
8. Ang Conf								--	-.04	.37**	.31**	-.06	.13
9. Fr Involve									--	-.10	-.21**	.48**	-.13
10. Ang Cont										--	.31**	-.14*	.28**
11. L2 media											--	-.21**	.11
12. Fr CN												--	-.03
13. Ang CN													--

Note. MT = Mother Tongue; Fr = Francophone; Ang – Anglophone; ID = Identity;

Adjust = Psychological Adjustment; SS = Social Support; Conf = Confidence;

Involve = Involvement; Cont = Contact; L2 = English; CN = Communication

Network.

* $p < .01$. ** $p < .001$.

Footnotes

¹ The fit indices for the CFA on the psychological adjustment scales are as follows:

Satorra-Bentler Chi-Square (χ^2) with degrees of freedom = 3.62 (3); Chi-Square/degrees of freedom ratio (χ^2/df) = 1.21; Robust comparative fit index (CFI) = .99; Goodness of fit index (GFI) = .99; Adjusted goodness of fit index (AGFI) = .97; Root mean square error of approximation (RMSEA) = .03.

² The fit indices for the CFA on the Francophone contact and involvement scales are as follows: Satorra-Bentler χ^2 with degrees of freedom = 1.34 (2); χ^2/df = .67; Robust CFI = 1.00; GFI = 1.00; AGFI = .98; RMSEA = .00

³ French vs. English Fransaskois on Francophone communication network, $t(381.90) = 5.08, p < .05$; French vs. English Fransaskois on Anglophone communication network, $t(381.90) = .57, n.s.$; Francophone vs. Anglophone communication network for the English Fransaskois, $t(191) = 5.79, p < .05$; Francophone vs. Anglophone communication network for the French Fransaskois, $t(191) = .95, n.s.$

⁴ Francophone vs. Anglophone social support for the French group, $t(213) = 2.73, p < .05$; Francophone vs. Anglophone social support for the English group, $t(213) = .32, n.s.$; French vs. English on Anglophone social support, $t(268.52) = .14, n.s.$; French vs. English Francophone social support for the French group, $t(268.52) = .120, n.s.$

⁵ French vs. English Fransaskois on French Confidence, $t(350.27) = 4.65, p < .05$; French vs. English Fransaskois on English Confidence, $t(350.27) = 1.90, n.s.$; French Confidence vs. English Confidence for the English Fransaskois, $t(201) = 10.25, p < .05$; French Confidence vs. English Confidence for the French Fransaskois, $t(201) = 3.52, p < .05$.

⁶ French vs. English Fransaskois on Francophone Identity, $t(315.24) = 4.80, p < .05$;

French vs. English Fransaskois on Anglophone Identity, $t(315.24) = 3.83, p < .05$;

Francophone vs. Anglophone Identity for the French Fransaskois, $t(174) = .10, n.s.$;

Francophone vs. Anglophone Identity for the English Fransaskois, $t(174) = 6.82, p < .05$.

⁷ Information regarding the goodness-of-fit indices provided by EQS can be found in Byrne (1994). The Chi-square (χ^2) ratio is highly dependent on sample size and as such it is used as a measurement of fit and not as a test statistic (Byrne, 1989). A CFI greater than .90 and RMSEA less than or equal to .08 is deemed acceptable fit (Browne & Cudeck, 1993; Byrne, 1994). The CFI was used as the appropriate indicator of fit because of the advantages of the CFI over the NFI (Bentler, 1990; Bentler & Bonett, 1980).

Table 1

Characteristics of French and English mother tongue groups.

	English	French	$\chi^2(df)$
Frequency of language use:			18.03(2)**
Mostly English	76% (2.0)	49% (-1.6)	
Mostly French	8% (-2.3)	27% (1.8)	
Both equally	13% (-1.3)	23% (1.0)	
Mother's mother tongue:			43.08 (2) **
French	18% (-3.6)	59% (2.9)	
English	49% (3.5)	15% (-2.8)	
French and English	29% (1.0)	19% (-.8)	
Father's mother tongue:			32.10(2)**
French	30% (-2.9)	67% (2.3)	
English	29% (2.2)	12% (-1.7)	
French and English	35% (2.5)	13% (-2.0)	
% in French endogamous families	8%	47%	

Note. Total not equal 100% because of missing data; standardized residuals in parentheses.

** $p < .001$.

Table 2
Goodness of fit indices

	χ^2	<i>df</i>	χ^2/df	$\Delta \chi^2(\Delta df)$	<i>CFI</i>	<i>GFI</i>	<i>AGFI</i>	<i>RMSEA</i>
Hypothesized model	256.13**	53	4.83		.57	.78	.62	.18
Final model	80.63*	52	1.55	175.50(1)	.94	.91	.85	.07

Note. χ^2 = Satorra-Bentler Chi-Square; χ^2/df = Chi-Square/degrees of freedom ratio; CFI = robust comparative fit index; GFI = goodness of fit index; AGFI = adjusted goodness of fit index; RMSEA = root mean square error of approximation.

* $p < .01$ ** $p < .001$.

Table 3

Results of Bootstrap

Relationship	Lower bound	Upper bound	<i>p</i>
MT → Fr CN	.16	.45	.002
MT → L2 media	-.29	-.03	.043
Eng CN → Eng Cont	.13	.40	.002
L2 media → Eng Conf	.05	.30	.018
Eng Cont → Eng SS	.17	.45	.002
Fr CN → Fr Involve	.36	.62	.002
Fr CN → Eng SS	.15	.39	.003
Fr CN → L2 media	-.40	-.13	.006
L2 media → Fr Conf	-.43	-.15	.002
Eng Cont → Eng Conf	.14	.41	.002
Fr Conf → Eng ID	-.43	-.12	.003
Fr Involve → Fr SS	.12	.33	.002
Eng Conf → Eng SS	.10	.36	.009
Eng SS → Fr SS	.64	.80	.002
Eng Cont → Eng ID	.13	.41	.002
Fr SS → Fr Conf	.23	.46	.002
Eng Conf → Fr Conf	.26	.53	.002
Fr Involve → Fr ID	.34	.55	.002
Fr SS → Fr ID	.26	.57	.002
Fr Conf → Fr ID	.12	.37	.002
Eng SS → Fr ID	-.53	-.19	.002
Fr Conf → Adjust	.05	.34	.042
Eng Conf → Eng ID	.08	.39	.008
Eng Conf → Adjust	.08	.35	.014

Fr ID → Eng ID	-.56	-.22	.002
Fr SS → Adjust	.15	.44	.002

Note. MT = Mother Tongue; CN = Communication Network; Cont = Contact; Involve = Involvement; Conf = Confidence; SS = Social Support; ID = Identity; Adjust = Psychological Adjustment.

Figure Captions

Figure 1. Role of communication network and social support in identity formation and adjustment.

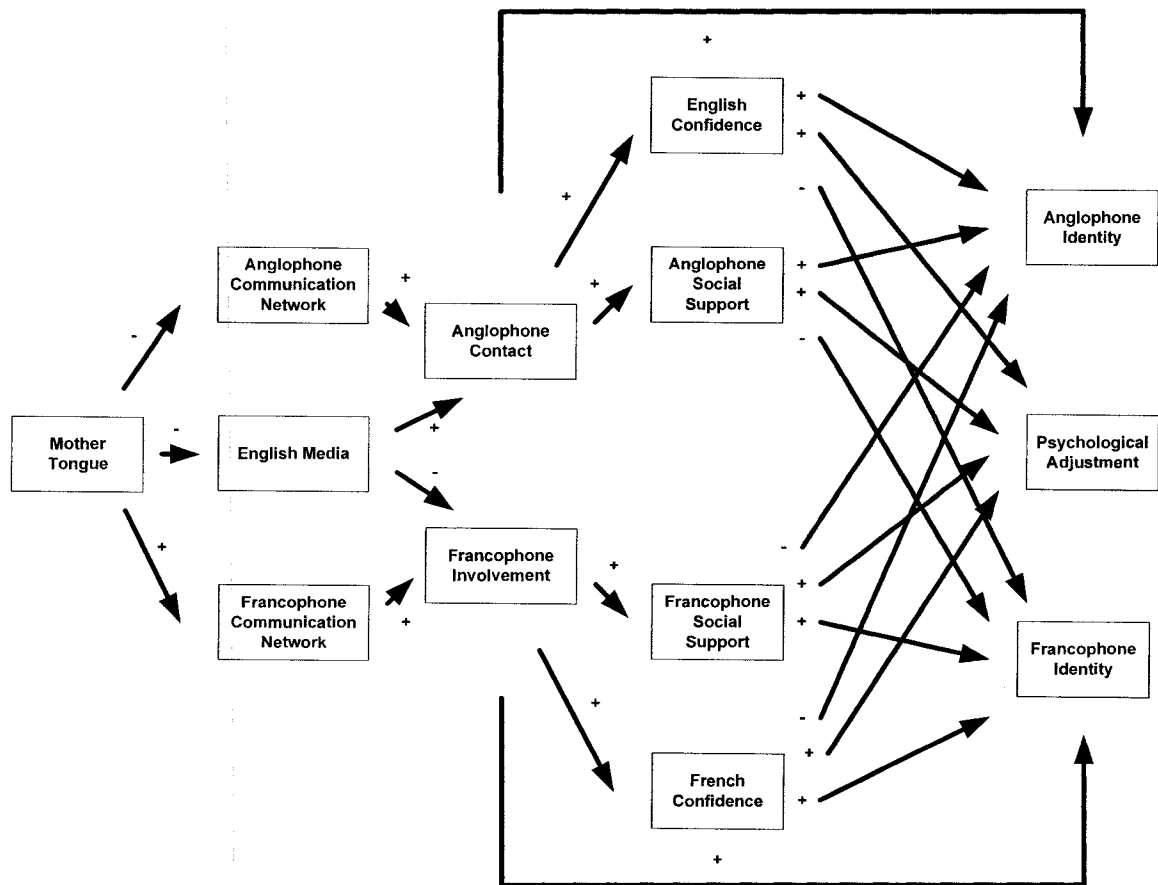
Figure 2. Communication networks as a function of mother tongue and reference group.

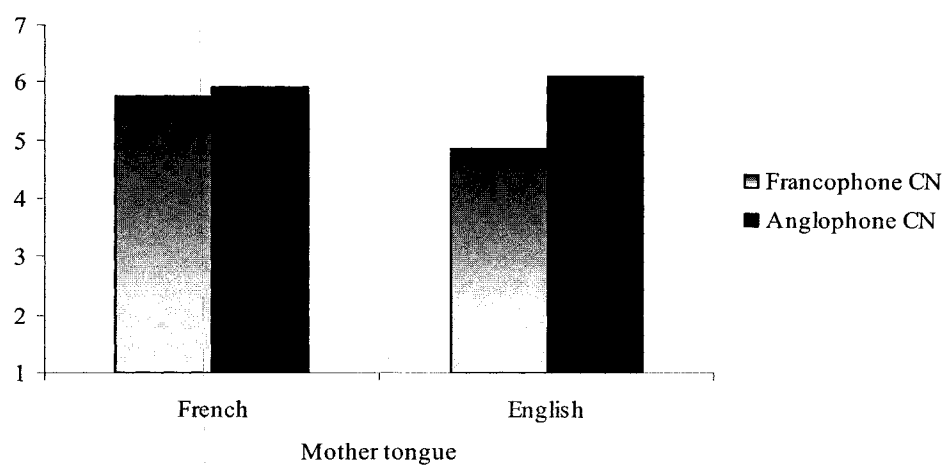
Figure 3. Social Support as a function of reference group and mother tongue.

Figure 4. Language confidence as a function of reference group and mother tongue.

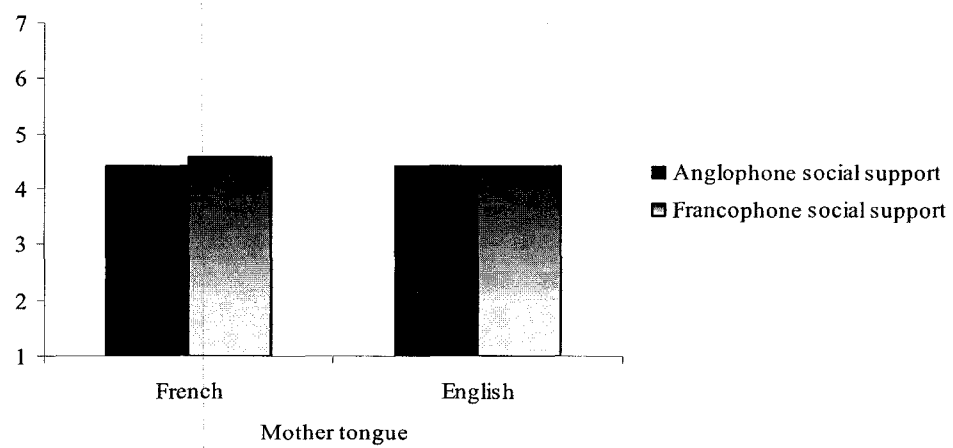
Figure 5. Ethnic identity as a function of reference group and mother tongue.

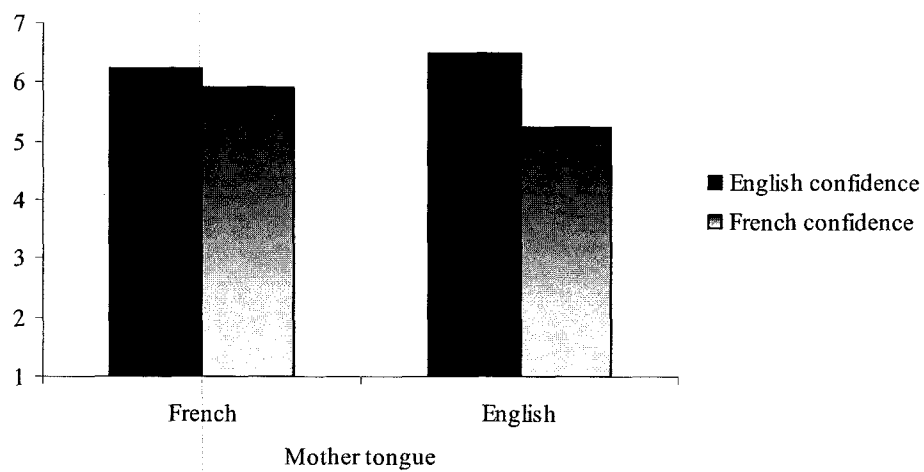
Figure 6. Final model.

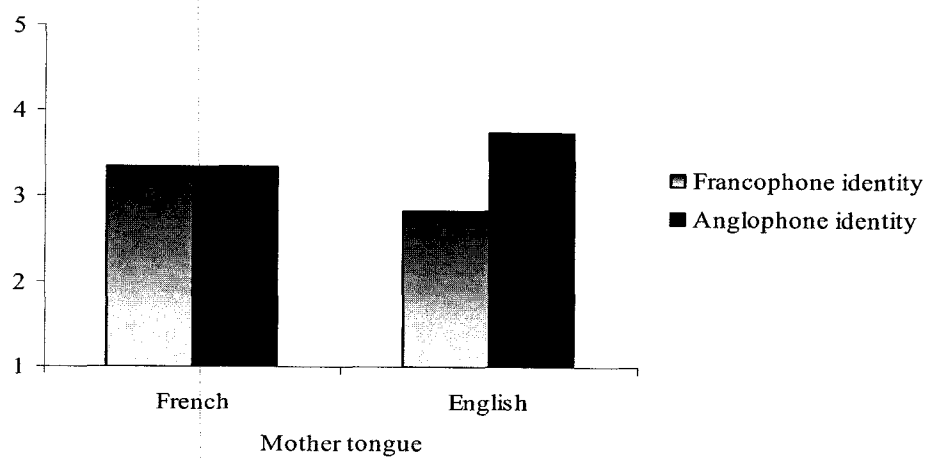


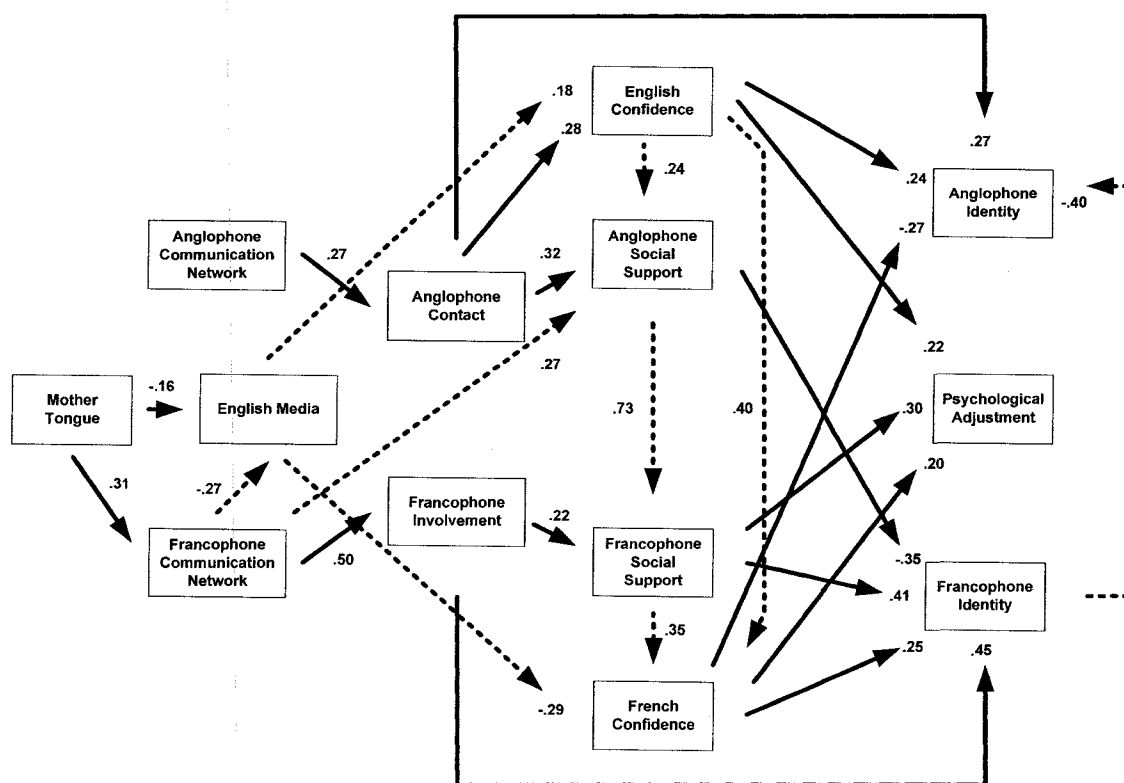


Note. CN = Communication networks









GENERAL DISCUSSION

The primary goal of the thesis was to investigate the role of social support and communication networks in the processes leading to identification and psychological adjustment, the two central aspects of acculturation. The theoretical framework to explore the processes leading to identity and adjustment was derived from Clément's model (1980; see also Clément & Kruidenier, 1985). It was hypothesized that L2 confidence coupled with social support provided by the in- and outgroup would mediate between intergroup contact, identity, and adjustment. It was also hypothesized that a more extensive communication network with the in- and outgroup would influence the subsequent social interactions with each respective group. A greater network would provide greater opportunity for group contact and social support. These social interactions were hypothesized to positively influence group identification and adjustment. The crux of group interactions was highlighted as a key element of the intergroup processes affecting identity maintenance, adoption, and adjustment.

Two studies were conducted in order to explore how social interactions would influence identity and adjustment. The first study explored a mediational model, where social support was hypothesized to mitigate the effects of contact on identity and adjustment, in order to understand the co-occurrence of cultural loss and revitalization in cross-cultural situations. The second study delved deeper into the social aspects of intergroup interactions by investigating how communication networks affected group interactions and bolstered social support to subsequently affect the same acculturative outcomes.

Summary of Results

The first study examined acculturation outside its linguistic definition to reveal important contextual variations related to its outcome. The processes by which contact, communication and social interchanges affect experienced variations of ethnic identity and psychological adjustment were considered. A mediational model, derived from Clément's model (Clément, 1980; Clément & Kruidenier, 1985), traced identity and adjustment to aspects of contact, themselves mediated by social and linguistic processes. The results suggested that two interactive but distinct processes impinged on adjustment. The first process was language-bound and pertained to the outgroup. More contact with the outgroup and greater exposure to the English media, coupled with L2 confidence, related positively to Anglophone identity and self-esteem but also negatively to Francophone identity (e.g., Noels & Clément, 1996; Landry & Allard, 1985). These results highlighted the subtractive nature of this intergroup process. The second process, however, showed how involvement with the ingroup was beneficial to identity maintenance and well-being. Greater involvement with the Francophone group directly related to a higher Francophone identity and a lower Anglophone identity and also associated with higher levels of Francophone support which positively associated with a higher Francophone identity and subsequently to greater self-esteem. French ambiance, demarcated by contact and support may, therefore, be needed for a less subtractive bilingual situation. These results bring to the forefront the importance of identity maintenance for well-being, but also the social aspects of intergroup contact that influence identity maintenance.

The second study further explored the social aspects of group interactions in order to investigate how these aspects supported ingroup identification to yield beneficial

outcomes in the acculturative process. The results of the second study highlighted how social support and communication networks, as available from the in- and outgroup, worked together to affect identity and well-being. Communication networks provided a foundation for subsequent group contact. A more extensive network associated with greater contact and subsequently to greater available social support. Social support, available from the in- and outgroup, related to greater identification with the group from which it was received and to adjustment. The results also demonstrate how confidence speaking French related to Francophone identity. However, the results of the path analysis revealed patterns of relationship among in- and outgroup variables that demonstrated how fostering contact with the outgroup was beneficial to the maintenance of ingroup cultural characteristics. Consequently, having contact with the outgroup and gaining L2 confidence did not translate into a loss but was beneficial for L1 confidence and ingroup identity.

Implications

Research exploring the factors affecting the outcomes of acculturation has mainly focused on group contact (e.g., Noels & Clément, 1996), language and language use (e.g., Noels, Pon, & Clément, 1996), and ethnolinguistic vitality (e.g., Bourhis, Giles, & Rosenthal, 1981) to explore the social context in which group interactions occur. The present thesis investigated this social context by focusing on how social support is related to the outcomes of acculturation. The first study of the thesis investigated if, in an extreme minority situation, social support would act as a buffer against the negative impact of outgroup contact and L2 confidence to benefit and maintain ingroup identity. The implications of the findings are that, when faced with the loss of identity due to a

dominant L2, social interactions and social support with the ingroup can boost one's sense of group belonging. There are social resources that can be utilized to sustain ingroup cultural characteristics. Learning the second or outgroup language does not necessitate a loss of identification with the cultural group (e.g., Noels & Clément, 1996). Social support may be a way to maintain an identity even under adverse pressure to learn the second language and adopt the outgroup identity.

How social support can be beneficial for identity maintenance and well-being does not, however, capture the processes involved in social interactions that positively affect acculturative outcomes. Social support is the product of a social process that requires interacting group members (Stroebe & Stroebe, 1996). The second study of the thesis further investigated these aspects of social interactions in order to better understand how they can be used by minority groups in order to maintain cultural characteristics, identity, and well-being. Communication networks were introduced to investigate how social support was created and sustained. Seeking a more extensive communication network with the ingroup increased the likelihood of having available ingroup social support. Increased interactions with the ingroup can translate into greater identification with the ingroup and promote cultural maintenance and sharing of cultural values. Thus, to maintain social support, minority group members must be connected to a wider ingroup through communication networks.

It must be noted that while communication networks played a role in influencing identity maintenance, the network and the language group with which it was connected reflected that of the mother tongue. There are various aspects of communication networks that can be assessed in order to determine what a network does and how it influences the

flow of communication (Rogers & Kincaid, 1981). However, in situations where two or more cultural groups coexist, language can affect the composition of communication networks. In the present case, the mother tongue of the participants shaped the networks in which one was likely to engage. There was a more extensive Anglophone network and it was this network that influenced subsequent Anglophone contact for the English participants, and vice versa for the French participants. These results have important implications for minority groups and the passing on of language in the home. For the maintenance of the Francophone, ingroup identity, minority group members need to be able to confidently speak the ingroup language. However, having the ingroup language as the mother tongue increases the likelihood that a communication network would be cultivated with the ingroup and that, indirectly, confidence speaking French would be fostered. In sum, developing communication networks with the ingroup needs to be encouraged, not to create boundaries between the in- and outgroup (Yum, 1989), but to promote social interactions that bolsters identity and well-being.

Social support from the ingroup, while relevant for identity maintenance, may not be enough in itself. It was the interplay between the support available and social interactions with both the in- and outgroup that emerged as key in promoting identity maintenance. The relationships between in- and outgroup variables leading to identity and adjustment were not divided according to linguistic groups. The maintenance of ingroup cultural characteristics and identity did not hinge on a separation, linguistic or social, of the in- and outgroups. Interactions with the outgroup was needed to bolster interactions with the ingroup. In order for there to be an ingroup identity, there must be an outgroup with whom to interact. Similarly, for an elevated sense of well-being, there

must be interactions between groups and confidence speaking both the L1 and L2. Thus, both the in- and outgroup need to be actively part of the social context for there to be additive bilingualism. Therefore a cultural group should not try to segregate or separate itself from the outgroup in order to maintain distinctiveness but may need to foster relationships with all groups.

In sum, these results have pedagogical and community based implications. The maintenance of the L1 for ingroup identity, opportunity to engage in communication with the in- and outgroup, as well as the development of social support with these same groups are highly relevant to levels of adjustment and identity maintenance and adoption. Schools and communities play a large role in affecting the social context and providing opportunities to interact with members of the ingroup near and far. Institutional and community based efforts aimed to promote networks, contact, and language need to be supported for identity maintenance and the well-being of group members.

Limitations

The thesis must be viewed in light of its limitations. First, both studies were conducted using a Fransaskois sample. The final solution was obtained by refining the hypothesized model using the same sample in each respective study. Accordingly, the models should be cross-validated using different ethnic and linguistic groups. It should also be acknowledged that the Fransaskois may not be representative of most minority groups. The Fransaskois are a French minority that receive institutional linguistic support in Canada and have readily accessible social support (i.e., French schools and isolated French communities). Immigrant minority populations for example may not have or be able to access social support from other ingroup members. Likewise, minority

populations that do not receive institutional support may not be educated in their mother tongue. Hence, the social interactions available for the Fransaskois in their communities and beyond may be different for other minority groups. Additionally, the analyses were correlational in nature and causal inferences can not be drawn from the results. A longitudinal study, using cross-lagged structural equation modeling, would provide stronger support for the hypothesized linear relationships. For example, students could complete scales assessing their linguistic confidence, social support, and communication networks when in grade 7 then again in grade 12. This approach would allow the investigation of the importance of social in comparison to language variables to identity and adjustment over time.

Future Research

The thesis explored how social support may be a promoter of group membership and enforcer of identity maintenance and well-being within a well-established minority group. For such a group, the results indicated that establishing relationships with the outgroup can serve to connect individuals and allow social support to be available from the ingroup. Where in- and outgroup members are in close and constant contact, group membership can become blurred however to the benefit of identity and adjustment. As a next step, exploring the role of social support and the in- and outgroup among a different linguistic minority group could serve to cross-validate the proposed model as well as demonstrate how cultural characteristics can be maintained outside of language.

Important to note, the relationship between in- versus outgroup social support appears to be unstable. Results of the path analysis in Study 1 showed that more social support from the Francophone group associated with greater support from the

Anglophone group. The opposite relationship was found in study 2. As discussed in study 2, this may be a problem of group definition. Who is part of the ingroup and who is part of the outgroup and which one is providing the support? Further investigation, through a longitudinal study, would be able to further investigate the possibility of an interaction between in- versus outgroup social support. Also, determining whether or not some of the Fransaskois are considered to be part of the Anglophone group by their peers in a future study would shed light into the relationships between in- and outgroup social and linguistic processes affecting identity and wellbeing.

Future research may need to explore the role of language in the home and how it affects the outcomes of acculturation. In the present thesis, mother tongue was understood to reflect the linguistic environment in the home. However, mother tongue may not be the same as language use in the home. The next step would be to further explore the role of mother tongue and how it influences social interactions with different linguistic groups with which one is likely to engage. This research may be especially pertinent in understanding the shape of acculturation given the increasing rates of exogamous marriages (Government of Canada Privy Council Office, 2004).

Having two linguistic groups blending in a home environment creates a situation where members of the outgroup are also members of the ingroup (Kim, 1988). This milieu leaves the possibility open for individuals to be bicultural or integrated into two different cultural groups. Thus, the question is, for such individuals, is there an in- and outgroup or are there two ingroups? When members of the outgroup become close and part of the inner circle (Kim, 1988) to an ingroup member, when do those outgroup members become part of the ingroup? Exploring the definition of group membership

would provide insight into the processes and group interactions affecting identification and well-being among minority populations. If membership to both groups is important to integration and adjustment, what are the relationships among factors affecting these outcomes? It may be beneficial to explore situations where group membership and the distinction between the in- and outgroups among minority groups is blurred in order to investigate that processes that are most beneficial for minority group members.

Also worthy of note, in the first study, a single difference was found on the Fransaskois who indicated French versus English as their mother tongue. At the time of study two, differences between the French and English groups were found across all variables.

Using a longitudinal approach, an exploration of the processes that affects acculturation at two different time points, as suggested earlier, would shed light on what is happening, what variables are important, and what is the relationship between the in- and outgroup, that can positively influences identity and adjustment even if a minority group member no longer has the ingroup language as a mother tongue.

Conclusion

The purpose of this thesis was to provide a better understanding of how social interactions, in the form of social support and communication networks, can affect the processes involved in acculturation. The results demonstrated not only how social support and communication networks positively influence identity and adjustment to form a more additive bilingual profile, but also how both the in- and outgroup contribute to the shaping of this outcome. The thesis thus contributed to several areas of research. First, a more thorough understanding of aspects of cultural loss versus revitalization and the processes and variables affecting these outcomes was achieved. By delving into the social

aspects of group interactions, it was revealed that social support can affect identity maintenance and adjustment so that minority group members do not have to experience a loss of identity (i.e., subtractive bilingualism). Second, this thesis contributed to the social support literature by exploring the structure in conjunction with the function of social interactions in order to understand the aspects of intergroup contact and how social exchanges affect identity and adjustment. Third, by examining communication networks within the context of minority groups and language, the thesis revealed how different aspects of language must be considered when exploring how communication networks function in an intergroup context. Finally, this thesis demonstrated that, among well-established minority groups facing a dominant majority group, both the in- and outgroups are needed to positively affect identity and adjustment. Group distinctions can become blurred and interactions with the outgroup can significantly influence those with the ingroup. The formation of an additive bilingual profile, or integration, requires that minority group members interact and seek social affiliations with in- and outgroup members. Thus, relations with both groups should be fostered through the process of acculturation.

References

(Introduction and General Discussion)

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Annexe A

Questionnaire used in Study 1

Formulaire de consentement

J'accepte de participer à cette étude intitulée « l'Identité ethnique dans les communautés francophones hors Québec » Cette étude est menée par Sophie Gaudet et le professeur Richard Clément de l'École de Psychologie de l'Université d'Ottawa.

Cette enquête est conçue dans le but d'examiner ce qui contribue à l'identité ethnique. Elle examine comment les gens s'identifient eux-mêmes dans les communautés francophones hors Québec ainsi que leur relation à certains autres groupes. Ma participation consiste à compléter un questionnaire qui demandera quarante cinq minutes de mon temps pendant une période régulière de classe.

Je comprends que cette enquête n'occasionne aucun inconfort ou embarras personnel. Les réponses au questionnaire n'ont aucune influence sur mes notes. Je vais participer avec la certitude des chercheurs que je peux me retirer de cette étude à n'importe quel moment, refuser de participer ou refuser de répondre à une question particulière sans préjudice. Je comprends aussi que toute information demeure confidentielle. Mon consentement à participer est indiqué par ma signature ci-dessous. L'information recueillie sera utilisée à des fins de recherche seulement. Lorsqu'ils en rendront compte, les chercheurs ne rapporteront que les résultats de l'ensemble des participants. Tous les questionnaires seront conservés sous clé dans un laboratoire de l'Université d'Ottawa jusqu'à cinq ans après la publication des résultats. Les données seront alors détruites.

Si je le désire, les chercheurs m'enverront un sommaire des résultats une fois l'étude complétée. Même si je donne mon nom, j'ai l'assurance que seuls les chercheurs auront accès à cette information. Lorsque l'étude sera complétée et que j'aurai reçu les résultats, la page portant mon nom sera détruite.

Toutes informations, requêtes ou plaintes au sujet de l'éthique de ce projet peuvent être envoyées au Comité d'éthique en recherche en science et en science de la santé de l'Université d'Ottawa ou en appelant la responsable de la déontologie de la recherche au 613-562-5387.

Je peux, si je le désire contacter les chercheurs pour communiquer mes réactions ou commentaires concernant l'étude. Il y a deux copies de ce formulaire afin que je puisse en garder une copie pour usage futur.

Si vous acceptez de participer, veuillez cocher ici : _____

Si vous désirez une copie des résultats de cette étude, s'il vous plaît imprimez votre nom et adresse ci-dessous.

Nom _____ Adresse _____

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S.V.P. LIRE CES DIRECTIVES AVEC SOIN AVANT DE CONTINUER

Cette section du questionnaire a pour but de faciliter l'étude des relations interpersonnelles et de l'identité ethnique par l'entremise de vos opinions sur différents types d'interactions. Plusieurs chercheurs sont d'accord pour dire que l'identité des individus change selon la situation dans laquelle ils (elles) se trouvent. Par exemple, dans certaines situations vous pouvez vous identifier comme francophone, dans d'autres situations comme anglophone, et dans d'autres situations à ni l'un ni l'autre de ces deux groupes.

Vous trouverez dans les pages qui suivent une série de situations. Dans chacun des cas, évaluez votre niveau d'identification aux deux groupes. Par exemple, dans une situation, vous pourriez vous identifier comme très "francophone", mais pas du tout "anglophone". Dans ce cas, cochez les extrémités des deux échelles comme ceci:

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	(5)	Très francophone
Pas du tout anglophone	(1)	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

Dans d'autres situations, vous pourriez ne vous identifier à ni l'un ni l'autre des deux groupes: votre identité langagière ne serait pas importante dans cette situation. Dans ce cas, vous utiliseriez les deux échelles de la manière suivante:

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	(1)	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	(1)	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

Dans d'autres situations, vous pourriez vous identifier aux deux groupes simultanément. Dans ce cas, vous utiliseriez les deux échelles, comme suit: (par exemple)

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	(5)	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	(5)	Très anglophone

Dans d'autres situations encore, vous pourriez vous sentir un peu "francophone" et/ou un peu "anglophone". Chaque échelle peut être utilisée indépendamment de l'autre. Ainsi, si vous vous sentez très peu "francophone", vous pourriez **aussi** vous sentir très peu "anglophone".

Il est important de vous souvenir que la langue utilisée dans une situation n'est pas nécessairement un indice de l'identité. Par exemple, dans une situation, vous pourriez parler anglais mais vous sentir "francophone", ou vous pourriez parler français mais ne vous identifier comme membre d'aucun groupe linguistique. Nous vous demandons de donner votre première impression de vous-même, tel que vous êtes, sans référence à ce que vous voudriez être ou auriez été. Il n'y a pas de bonne ni de mauvaise réponse.

1. Lorsque j'ai des contacts avec d'autres étudiants, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
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2. Lorsque je lis le journal, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
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Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
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3. Lorsque je suis à l'école, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
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Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
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4. Lorsque j'écoute la musique, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
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Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
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5. Lorsque je m'adresse à l'enseignant(e), je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

6. Lorsque je fais affaire avec des vendeurs, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

7. Lorsque je pense aux relations entre francophones et anglophones, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

8. Lorsque je pense à l'endroit où je voudrais m'établir, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

9. Lorsque je suis avec mes ami(e)s, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

10. Lorsque j'écris pour moi (en excluant les travaux scolaires), je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

11. Lorsque je lis pour le plaisir, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

12. Lorsque je pense à mes objectifs de vie, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

13. Lorsque je participe à des activités culturelles, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

14. Lorsque j'écoute la radio, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

15. Lorsque je prépare de la nourriture, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

16. Lorsque je pense à mes cousin(e)s, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

17. Lorsque j'écris mes travaux, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

18. Lorsque je pense à la politique, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

19. Lorsque j'écoute les nouvelles à la télévision, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

20. Dans mes contacts sociaux, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

21. Lorsque je suis à la maison, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

22. Lorsque je voyage, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

23. Lorsque je fréquente mon église, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

Dans les pages qui suivent vous trouverez un certain nombre d'affirmations avec lesquelles certaines personnes sont d'accord et d'autres non. Indiquez la mesure dans laquelle vous êtes d'accord avec ces affirmations -- à quel point ces affirmations reflètent vos sentiments ou vos pensées. Utilisez l'échelle suivante:

Désapprouve tout à fait	Désapprouve légèrement	Désapprouve très légèrement	Approuve très légèrement	Approuve légèrement	Approuve fortement
1	2	3	4	5	6

Pour chacune des affirmations suivantes, inscrivez dans la marge de gauche le chiffre correspondant à votre opinion. Notez qu'il n'y a pas de bonne ou de mauvaise réponse; tout ce qui est important, c'est que vous donniez votre opinion personnelle.

- ___ 1. L'héritage culturel des Canadiens anglais est une partie importante et précieuse de notre identité nationale.
- ___ 2. Je me sens confiant(e) et détendu(e) quand je dois demander ma route en anglais.
- ___ 3. Chaque fois que je rencontre une personne de langue anglaise et que je lui parle en anglais, je suis détendu(e).
- ___ 4. Les Canadiens anglais sont un élément stable et "fiable" de la population.
- ___ 5. J'aime participer aux soirées culturelles fransaskoises.
- ___ 6. J'aimerais connaître plus de Canadiens anglais.
- ___ 7. J'aimerais généralement avoir plus d'estime pour moi-même.
- ___ 8. J'ai l'intention d'apprendre l'anglais le mieux possible.
- ___ 9. Le dévouement dont les Canadiens anglais font preuve pour le développement et l'amélioration du Canada devrait être apprécié par tous les Canadiens français.
- ___ 10. Je voudrais plus d'occasion de travailler avec des étudiant(e)s francophones.
- ___ 11. Je déteste apprendre l'anglais.
- ___ 12. Les anglophones sont sociables et sympathiques.
- ___ 13. Lorsque je parle anglais, j'ai l'impression de perdre mon identité culturelle.
- ___ 14. Les députés Canadiens anglais sont parmi les meilleurs hommes politiques du Canada.

Désapprouve tout à fait	Désapprouve légèrement	Désapprouve très légèrement	Approuve très légèrement	Approuve légèrement	Approuve fortement
1	2	3	4	5	6
___	15.	Je pense qu'apprendre l'anglais est ennuyant.			
___	16.	J'aime les histoires que mes grand-parents racontent à propos de l'héritage fransaskois.			
___	17.	Je deviens nerveux(se) chaque fois que je dois m'adresser en anglais à un vendeur.			
___	18.	Je me sens calme et sûr(e) de moi quand je dois commander un repas en anglais dans un restaurant.			
___	19.	L'apprentissage de la langue anglaise a (ou a eu) pour effet de me dépayser culturellement.			
___	20.	Parler anglais avec un supérieur me gêne beaucoup.			
___	21.	Je veux côtoyer davantage les francophones qui fréquentent mon église.			
___	22.	Dans l'ensemble je suis satisfait(e) de moi-même.			
___	23.	L'apprentissage de l'anglais ne me fait pas (ou ne m'a pas fait) douter de mon appartenance au groupe francophone.			
___	24.	Je ne perds pas mon héritage culturel français lorsque je parle anglais.			
___	25.	De façon générale, j'ai tendance à penser que je suis un échec.			
___	26.	C'est important d'appuyer nos équipes sportives participant aux tournois provinciaux.			
___	27.	C'est une perte de temps que d'apprendre l'anglais.			
___	28.	Plus je connais les Canadiens anglais, plus je voudrais parler leur langue couramment.			
___	29.	J'ai l'impression que je n'ai aucune raison d'être fier (fière) de moi-même.			
___	30.	C'est réellement fascinant d'apprendre l'anglais.			
___	31.	On ne célèbre pas assez de fêtes francophones.			
___	32.	Je suis capable de faire les choses aussi bien que la plupart des autres personnes.			
___	33.	J'aime les Canadiens anglais.			
___	34.	Ce serait une grande perte si le Québec perdait la culture anglaise.			
___	35.	Je trouve réellement agréable d'apprendre l'anglais.			

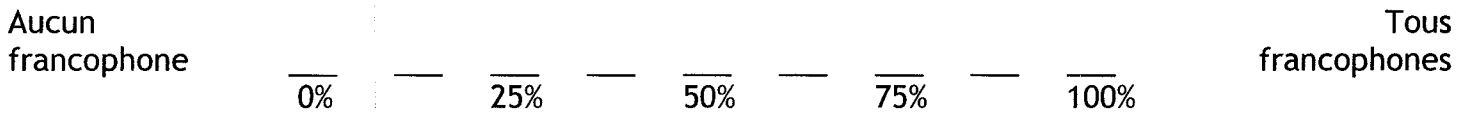
Désapprouve tout à fait	Désapprouve légèrement	Désapprouve très légèrement	Approuve très légèrement	Approuve légèrement	Approuve fortement
1	2	3	4	5	6
___	36.	Je voudrais la chance de connaître d'autres francophones de Saskatchewan.			
___	37.	Parler anglais ne me fait pas douter de ma capacité de demeurer francophone.			
___	38.	Je passerais plutôt mon temps sur autre chose que l'anglais.			
___	39.	La plupart des Canadiens anglais sont tellement amicaux et conciliants que nous sommes chanceux de les avoir comme concitoyens.			
___	40.	Le fait d'apprendre ou d'améliorer mon anglais ne me fait pas douter de mon identité culturelle.			
___	41.	Je veux connaître davantage mes racines fransaskoises.			
___	42.	Je me sens mal à l'aise toutes les fois que je parle anglais.			
___	43.	J'ai l'impression que, en tant que personne, j'ai une certaine valeur qui est au moins comparable à celle des autres.			
___	44.	J'ai parfois l'impression d'être inutile.			
___	45.	Je me sens à l'aise lorsque je parle anglais dans une réunion d'amis où il y a des gens qui parlent anglais et d'autres qui parlent français.			
___	46.	La plupart de mes ami(e)s sont enthousiastes à propos de nos vedettes fransaskoises locales.			
___	47.	Je pense que j'ai plusieurs bonnes qualités.			
___	48.	Par moment, je pense que je suis bon(ne) à rien.			
___	49.	J'ai une opinion positive à l'égard de moi-même.			
___	50.	J'aime apprendre l'anglais.			
___	51.	J'ai l'impression d'appartenir à ma communauté francophone.			
___	52.	Lorsque je place un appel téléphonique, je me mêle si je dois parler anglais.			
___	53.	Plus j'apprends ou j'améliore mon anglais, moins je suis sûr(e) du groupe culturel auquel j'appartiens.			
___	54.	Je me sens mal à l'aise lorsque je parle anglais parce que j'ai l'impression de m'assimiler à la culture anglaise.			

Pour chacun des domaines d'activité suivants, veuillez évaluer la proportion de francophones et de non-francophones avec lesquels vous êtes en contact:

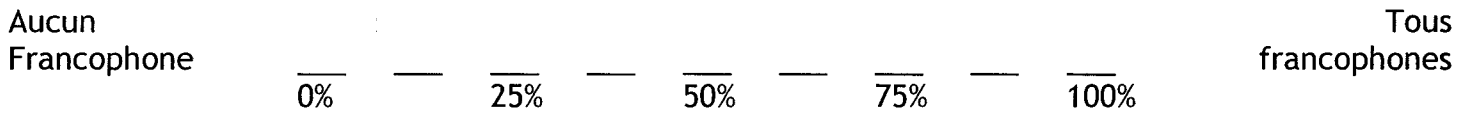
Dans ma famille:



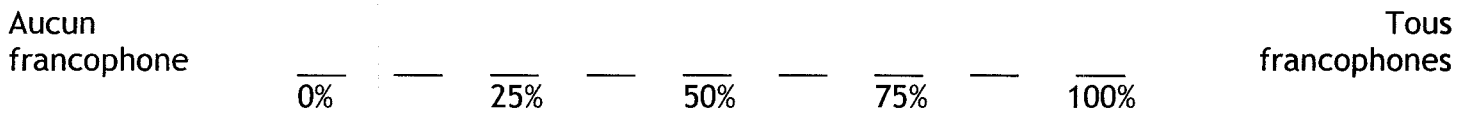
Dans mes relations intimes:



Dans mon quartier:



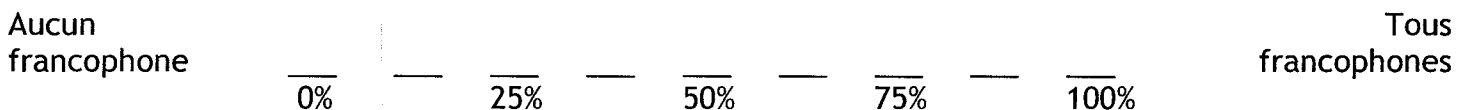
Parmi mes copains/copines:



Parmi les étudiant(e)s que je côtoie régulièrement:



Parmi les vendeurs avec lesquels je fais affaire:



Quelle pourcentage de vos cours actuels sont enseignés en français?



Pour les mêmes domaines, évaluez la fréquence et la qualité de vos contacts avec des anglophones. (Cochez le tiret approprié.)

Dans ma famille:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Dans mes relations intimes:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Dans mon quartier:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Parmi mes ami(e)s:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Parmi les étudiant(e)s que je côtois régulièrement:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Parmi les marchands avec lesquels je fais affaire:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables

Décrivez chacun des médias auquel vous êtes exposée. (Cochez le tiret approprié.)

La télévision:

Surtout en français

— — — — — — —

Surtout en anglais

La radio:

Surtout en français

— — — — — — —

Surtout en anglais

Les films:

Surtout en français

— — — — — — —

Surtout en anglais

La musique:

Surtout en français

— — — — — — —

Surtout en anglais

Les journaux:

Surtout en français

— — — — — — —

Surtout en anglais

Les revues:

Surtout en français

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Surtout en anglais

Les livres:

Surtout en français

— — — — — — —

Surtout en anglais

La théâtre:

Surtout en français

— — — — — — —

Surtout en anglais

La signalisation routière:

Surtout en français

— — — — — — —

Surtout en anglais

Les panneaux publicitaires:

Surtout en français

— — — — — — —

Surtout en anglais

Les circulaires publicitaires:

Surtout en français

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Surtout en anglais

Indiquer vos réponses aux affirmations qui suivent en encerclant le chiffre correspondant à votre évaluation. Par exemple, si vous pensez que vous pouvez écrire un peu l'anglais, vous devez encercler le chiffre (2) ainsi:

1. Je lis l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

S'il vous plaît, évaluez les aspects suivants:

1. Je lis l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

2. Je comprends l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

3. J'écris en anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

4. Je parle l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

Nous voudrions vous poser des questions à propos de vos relations avec d'autres personnes. Dans les deux pages qui suivent nous répèterons les mêmes questions deux fois. Répondez à la première série en pensant à vos relations avec des anglophones et à la deuxième en pensant à vos relations avec des francophones. Utilisez l'échelle suivante:

Ne s'applique pas 1	Pas du tout comme moi 2	Pas tout à fait comme moi 3	Un peu comme moi 4	Plutôt comme moi 5	Tout à fait comme moi 6
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Si dans une situation particulière, vous n'avez pas de relation avec des anglophones ou des francophones, inscrivez 0 sur le tiret correspondant.

EN PENSANT À MES RELATIONS AVEC DES ANGLOPHONES:

- ___ 1. Lorsque je suis avec mes ami(e)s je sens que je suis capable d'être moi-même et complètement détendu.
- ___ 2. Je partage la perspective de vie de mes ami(e)s.
- ___ 3. Les personnes qui me connaissent me respectent et me font confiance.
- ___ 4. Peu importe ce qui arrivera, je sais que ma famille sera toujours là quand j'aurai besoin d'aide.
- ___ 5. Lorsque je planifie une activité, je sais que plusieurs de mes ami(e)s aimeraient se joindre à moi.
- ___ 6. Les personnes qui sont proches de moi me disent qu'ils ont une haute opinion de moi.
- ___ 7. Je me sens très proche de certains(es) de mes ami(e)s.
- ___ 8. Les personnes qui me sont proches m'aident à trouver des solutions à mes problèmes.
- ___ 9. Mes amis prendraient le temps de discuter de mes problèmes si je le voulais.
- ___ 10. Même lorsque je suis avec des ami(e)s, je me sens seul(e).

Ne s'applique pas 1	Pas du tout comme moi 2	Pas tout à fait comme moi 3	Un peu comme moi 4	Plutôt comme moi 5	Tout à fait comme moi 6
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EN PENSANT À MES RELATIONS AVEC DES FRANCOPHONES:

- ___ 1. Lorsque je suis avec mes ami(e)s je sens que je suis capable d'être moi-même et complètement détendu.
- ___ 2. Je partage la perspective de vie de mes ami(e)s.
- ___ 3. Les personnes qui me connaissent me respectent et me font confiance.
- ___ 4. Peu importe ce qui arrivera, je sais que ma famille sera toujours là quand j'aurai besoin d'aide.
- ___ 5. Lorsque je planifie une activité, je sais que plusieurs de mes ami(e)s aimeraient se joindre à moi.
- ___ 6. Les personnes qui sont proches de moi me disent qu'ils ont une haute opinion de moi.
- ___ 7. Je me sens très proche de certains(es) de mes ami(e)s.
- ___ 8. Les personnes qui me sont proches m'aident à trouver des solutions à mes problèmes.
- ___ 9. Mes amis prendraient le temps de discuter de mes problèmes si je le voulais.
- ___ 10. Même lorsque je suis avec des ami(e)s, je me sens seul(e).

Les tracas quotidiens

Les tracas sont des irritants qui vont de contrariétés mineures aux difficultés et problèmes plus importants. Ils peuvent être de façon plus ou moins graves.

Voici une liste de situations que vous êtes susceptible de rencontrer dans la vie de tous les jours. Évaluez la mesure dans laquelle chacune d'entre elles a été une source de tracas au cours du dernier mois. Utilisez l'échelle suivante, et inscrivez vos réponses dans la marge de gauche:

Sans contrariété ou problème	Source de légères contrariétés	Source de contrariétés	Source de contrariétés importantes	Source de contrariétés ou de problèmes majeurs
1	2	3	4	5
___	1.	Des étrangers ou étrangères vivant chez toi		
___	2.	Pas assez d'argent pour les choses essentielles		
___	3.	Difficulté d'exprimer ta pensée pour être compris(e)		
___	4.	Avoir à parler l'anglais		
___	5.	Pas assez de contacts sociaux		
___	6.	La solitude		
___	7.	Pas assez de repos		
___	8.	Pas assez de temps pour faire les choses qui doivent être faites		
___	9.	Des difficultés avec des ami(e)s		
___	10.	Ne pas comprendre assez bien l'anglais		
___	11.	Des inquiétudes à propos de ta capacité de rencontrer des normes élevés		
___	12.	Des ami(e)s et/ou des parents trop éloigné(e)s		
___	13.	Une connaissance limitée de la culture et des coutumes anglaises		

INFORMATION GÉNÉRALE

1. Âge: _____ 2. Sexe: M ___ F
3. Langue maternelle (première langue apprise et encore comprise)
 Anglais _____
 Français _____
 Autre _____, précisez: _____
4. Langue d'usage (langue utilisée le plus fréquemment)
 Anglais _____
 Français _____
 Autre _____, précisez: _____
5. Dans quelle localité avez-vous vécu la plus grande partie de votre vie?
 Ville ou village: _____
 Province: _____ Pays: _____
6. Niveau intermédiaire ou secondaire: _____ (exemple: 8^e année)
 Autre, expliquez: _____
- | | |
|---|--|
| <p>7. S.V.P, décrivez la langue maternelle de votre mère</p> <p>_____ 1. anglaise</p> <p>_____ 2. française</p> <p>_____ 3. anglais et française</p> <p>_____ 4. anglaise et une autre langue</p> <p>_____ 5. française et une autre langue</p> <p>_____ 6. autre</p> | <p>8. S.V.P., décrivez la langue maternelle de votre père:</p> <p>_____ 1. anglaise</p> <p>_____ 2. française</p> <p>_____ 3. anglaise et française</p> <p>_____ 4. anglaise et une autre langue</p> <p>_____ 5. française et une autre langue</p> <p>_____ 6. autre</p> |
|---|--|
- Si vous avez indiqué que la langue maternelle de votre mère incluait une langue autre que l'anglais ou le français, s.v.p. indiquez la langue:

Si vous avez indiqué que la langue maternelle de votre père incluait une langue autre que l'anglais ou le français, s.v.p. indiquez la langue:

9. Combien d'années avez-vous appris l'anglais? _____ ans.
10. Avez-vous fréquenté l'école anglaise?: Oui ___ Non ___ Si oui, pendant combien d'années?
11. Parlez-vous une troisième langue? Oui ___ Non ___ Si oui, s.v.p. indiquez:

Annexe B

Table B2

Means and standard deviations for the variables used in the path analysis in Study 1

	Min	Max	Mean	SD
DH	13.00	65.00	33.46	11.79
SE	22.00	60.00	45.49	7.99
L1 ID	21.00	103.00	66.89	16.96
L2 ID	21.00	105.00	72.94	16.78
L2 support	9.00	60.00	46.32	7.54
L1 support	9.00	60.00	46.94	7.80
L2 conf	-4.79	2.70	0.00	1.73
L1 involve	-4.83	3.13	-.05	1.71
L2 contact	-6.76	3.24	0.00	1.73
L2 media	26.00	77.00	63.96	9.24

Note. DH = Daily hassles; SE = Self-esteem; L1 ID = Francophone Identity; L2 ID = Anglophone identity; L2 support = Anglophone social support; L1 support = Francophone social support; L2 conf = second language confidence; L1 involve = Francophone involvement; L2 contact = Anglophone contact; L2 media = English media.

Annexe C

Questionnaire used in Study 2

Formulaire d'Assentiment

Je suis invité(e) à participer à la recherche intitulée «Les réseaux d'appui social et de communication pour le maintien et la perte de l'identité». Cette étude est menée par Sophie Gaudet et le professeur Richard Clément de l'École de Psychologie de l'Université d'Ottawa. Ce projet de recherche est commandité par le Conseil de Recherches en Sciences Humaines du Canada.

Cette enquête est conçue dans le but d'examiner ce qui contribue à l'identité ethnique. Elle examine comment les gens s'identifient eux-mêmes dans les communautés francophones ainsi que leur relation à certains autres groupes. Ma participation consiste à compléter un questionnaire qui demandera quarante cinq minutes de mon temps pendant une période régulière de classe.

Je comprends que cette enquête n'occasionne aucun inconvénient ou embarras personnel. Les réponses au questionnaire n'ont aucune influence sur mes notes. Je vais participer avec la certitude des chercheurs que je peux me retirer de cette étude à n'importe quel moment, refuser de participer ou refuser de répondre à une question particulière sans préjudice. Je comprends aussi que les participants gardent l'anonymat et que toute information demeure confidentielle. Mon consentement à participer est indiqué par ma signature ci-dessous. L'information recueillie sera utilisée à des fins de recherche seulement. Lorsqu'ils en rendront compte, les chercheurs ne rapporteront que les résultats de l'ensemble des participants. Tous les questionnaires seront conservés sous clé dans un laboratoire de l'Université d'Ottawa jusqu'à cinq ans après la publication des résultats. Les données seront alors détruites.

Si je le désire, les chercheurs m'enverront un sommaire des résultats une fois l'étude complétée. Même si je donne mon nom, j'ai l'assurance que seuls les chercheurs auront accès à cette information. Lorsque l'étude sera complétée et que j'aurai reçu les résultats, la page portant mon nom sera détruite.

Toutes informations, requêtes ou plaintes au sujet de l'éthique de ce projet peuvent être envoyées au Comité d'éthique en recherche en science et en science de la santé de l'Université d'Ottawa ou en appelant la responsable de la déontologie de la recherche au 613-562-5841.

Je peux, si je le désire contacter les chercheurs pour communiquer mes réactions ou commentaires concernant l'étude. Il y a deux copies de ce formulaire afin que je puisse en garder une copie pour usage futur.

Si vous acceptez de participer, veuillez cocher ici : _____

Date
Sophie Gaudet
Pavillon Montpetit, 416
École de psychologie, Université d'Ottawa
Ottawa, Ontario
K1N 6N5
613-562-5800, poste 4287

Date
Richard Clément
Pavillon Montpetit, 416
École de psychologie, Université d'Ottawa
Ottawa, Ontario
K1N 6N5
613-562-5800, poste 4312

S.V.P. LIRE CES DIRECTIVES AVEC SOIN AVANT DE CONTINUER

Cette section du questionnaire a pour but de faciliter l'étude des relations interpersonnelles et de l'identité ethnique par l'entremise de vos opinions sur différents types d'interactions. Plusieurs chercheurs sont d'accord pour dire que l'identité des individus change selon la situation dans laquelle ils (elles) se trouvent. Par exemple, dans certaines situations vous pouvez vous identifier comme francophone, dans d'autres situations comme anglophone, et dans d'autres situations à ni l'un ni l'autre de ces deux groupes.

Vous trouverez dans les pages qui suivent une série de situations. Dans chacun des cas, évaluez votre niveau d'identification aux deux groupes. Par exemple, dans une situation, vous pourriez vous identifier comme très "francophone", mais pas du tout "anglophone". Dans ce cas, cochez les extrémités des deux échelles comme ceci:

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

Dans d'autres situations, vous pourriez ne vous identifier à ni l'un ni l'autre des deux groupes: votre identité langagière ne serait pas importante dans cette situation. Dans ce cas, vous utiliseriez les deux échelles de la manière suivante:

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

Dans d'autres situations, vous pourriez vous identifier aux deux groupes simultanément. Dans ce cas, vous utiliseriez les deux échelles, comme suit: (par exemple)

1. Vous rendez visite à un(e) voisin(e) et vous écoutez de la musique.

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone

Dans d'autres situations encore, vous pourriez vous sentir un peu "francophone" et/ou un peu "anglophone". Chaque échelle peut être utilisée indépendamment de l'autre. Ainsi, si vous vous sentez très peu "francophone", vous pourriez **aussi** vous sentir très peu "anglophone".

Il est important de vous souvenir que la langue utilisée dans une situation n'est pas nécessairement un indice de l'identité. Par exemple, dans une situation, vous pourriez parler anglais mais vous sentir "francophone", ou vous pourriez parler français mais ne vous identifier comme membre d'aucun groupe linguistique. Nous vous demandons de donner votre première impression de vous-même, tel que vous êtes, sans référence à ce que vous voudriez être ou auriez été. Il n'y a pas de bonne ni de mauvaise réponse.

1. Lorsque j'ai des contacts avec d'autres étudiants, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

2. Lorsque je lis le journal, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

3. Lorsque je suis à l'école, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

4. Lorsque j'écoute la musique, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

5. Lorsque je m'adresse à l'enseignant(e), je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

6. Lorsque je fais affaire avec des vendeurs, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

7. Lorsque je pense aux relations entre francophones et anglophones, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

8. Lorsque je pense à l'endroit où je voudrais m'établir, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

9. Lorsque je suis avec mes ami(e)s, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

10. Lorsque j'écris pour moi (en excluant les travaux scolaires), je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

11. Lorsque je lis pour le plaisir, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

12. Lorsque je pense à mes objectifs de vie, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

13. Lorsque je participe à des activités culturelles, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

14. Lorsque j'écoute la radio, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

15. Lorsque je prépare de la nourriture, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

16. Lorsque je pense à mes cousin(e)s, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

17. Lorsque j'écris mes travaux, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

18. Lorsque je pense à la politique, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

19. Lorsque j'écoute les nouvelles à la télévision, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

20. Dans mes contacts sociaux, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

21. Lorsque je suis à la maison, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

22. Lorsque je voyage, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

23. Lorsque je fréquente mon église, je me sens...

Pas du tout francophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très francophone
-------------------------	------------	------------	------------	------------	------------	------------------

Pas du tout anglophone	<u>(1)</u>	<u>(2)</u>	<u>(3)</u>	<u>(4)</u>	<u>(5)</u>	Très anglophone
------------------------	------------	------------	------------	------------	------------	-----------------

Dans les pages qui suivent vous trouverez un certain nombre d'affirmations avec lesquelles certaines personnes sont d'accord et d'autres non. Indiquez la mesure dans laquelle vous êtes d'accord avec ces affirmations -- à quel point ces affirmations reflètent vos sentiments ou vos pensées. Utilisez l'échelle suivante:

Désapprouve tout à fait	Désapprouve légèrement	Désapprouve très légèrement	Approuve très légèrement	Approuve légèrement	Approuve fortement
1	2	3	4	5	6

Pour chacune des affirmations suivantes, inscrivez dans la marge de gauche le chiffre correspondant à votre opinion. Notez qu'il n'y a pas de bonne ou de mauvaise réponse; tout ce qui est important, c'est que vous donniez votre opinion personnelle.

- ___ 1. Je me sens confiant(e) et détendu(e) quand je dois demander ma route en anglais.
- ___ 2. J'aime participer aux soirées culturelles fransaskoises.
- ___ 3. Lorsque je place un appel téléphonique, je me mêle si je dois parler français.
- ___ 4. Je me sens à l'aise lorsque je parle français dans une réunion d'amis où il y a des gens qui parlent anglais et d'autres qui parlent français.
- ___ 5. Chaque fois que je rencontre une personne de langue anglaise et que je lui parle en anglais, je suis détendu(e).
- ___ 6. Je me sens mal à l'aise toutes les fois que je parle anglais.
- ___ 7. On ne célèbre pas assez de fêtes francophones.
- ___ 8. Je deviens nerveux(se) chaque fois que je dois m'adresser en anglais à un vendeur.
- ___ 9. Je me sens calme et sûr(e) de moi quand je dois commander un repas en anglais dans un restaurant.
- ___ 10. Je voudrais la chance de connaître d'autres francophones de Saskatchewan.
- ___ 11. Parler anglais avec un supérieur me gêne beaucoup.
- ___ 12. Je me sens mal à l'aise toutes les fois que je parle français.
- ___ 13. Je veux côtoyer davantage les francophones qui fréquentent mon église.
- ___ 14. C'est important d'appuyer nos équipes sportives participant aux tournois provinciaux.
- ___ 15. Je me sens à l'aise lorsque je parle anglais dans une réunion d'amis où il y a des gens qui parlent anglais et d'autres qui parlent français.
- ___ 16. Je me sens calme et sûr(e) de moi quand je dois commander un repas en français dans un restaurant.

- ___ 17. Lorsque je place un appel téléphonique, je me mêle si je dois parler anglais.
- ___ 18. La plupart de mes ami(e)s sont enthousiastes à propos de nos vedettes fransaskoises locales.
- ___ 19. J'ai l'impression d'appartenir à ma communauté francophone.
- ___ 20. Je veux connaître davantage mes racines fransaskoises.
- ___ 21. Je me sens confiant(e) et détendu(e) quand je dois demander ma route en français.
- ___ 22. Je voudrais plus d'occasion de travailler avec des étudiant(e)s francophones.
- ___ 23. J'aime les histoires que mes grand-parents racontent à propos de l'héritage fransaskois.
- ___ 24. Chaque fois que je rencontre une personne de langue française et que je lui parle en français, je suis détendu(e).
- ___ 25. Je deviens nerveux(se) chaque fois que je dois m'adresser en français à un vendeur.
- ___ 26. Parler français avec un supérieur me gêne beaucoup.

Pour chacun des domaines d'activité suivants, veuillez évaluer la proportion de francophones et de non-francophones avec lesquels vous êtes en contact:

Dans ma famille:

Aucun francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Dans mes relations intimes:

Aucun francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Dans mon quartier:

Aucun Francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Parmi mes copains/copines:

Aucun francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Parmi les étudiant(e)s que je côtoie régulièrement:

Aucun francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Parmi les vendeurs avec lesquels je fais affaire:

Aucun francophone	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous francophones
-------------------	-----------	---	------------	---	------------	---	------------	---	-------------	-------------------

Quelle pourcentage de vos cours actuels sont enseignés en français?

Aucun	<u>0%</u>	—	<u>25%</u>	—	<u>50%</u>	—	<u>75%</u>	—	<u>100%</u>	Tous
-------	-----------	---	------------	---	------------	---	------------	---	-------------	------

Pour les mêmes domaines, évaluez la fréquence et la qualité de vos contacts avec des anglophones. (Cochez le tiret approprié.)

Dans ma famille:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Dans mes relations intimes:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Dans mon quartier:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Parmi mes ami(e)s:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Parmi les étudiant(e)s que je côtois régulièrement:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Parmi les marchands avec lesquels je fais affaire:

Pas du tout fréquents	—	—	—	—	—	—	—	Extrêmement fréquents
-----------------------	---	---	---	---	---	---	---	-----------------------

Pas du tout agréables	—	—	—	—	—	—	—	Extrêmement agréables
-----------------------	---	---	---	---	---	---	---	-----------------------

Décrivez chacun des médias auquel vous êtes exposée. (Cochez le tiret approprié.)

La télévision:

Surtout en français

— — — — — — —

Surtout en anglais

La radio:

Surtout en français

— — — — — — —

Surtout en anglais

Les films:

Surtout en français

— — — — — — —

Surtout en anglais

La musique:

Surtout en français

— — — — — — —

Surtout en anglais

Les journaux:

Surtout en français

— — — — — — —

Surtout en anglais

Les revues:

Surtout en français

— — — — — — —

Surtout en anglais

Les livres:

Surtout en français

— — — — — — —

Surtout en anglais

La théâtre:

Surtout en français

— — — — — — —

Surtout en anglais

La signalisation routière:

Surtout en français

— — — — — — —

Surtout en anglais

Les panneaux publicitaires:

Surtout en français

— — — — — — —

Surtout en anglais

Les circulaires publicitaires:

Surtout en français

— — — — — — —

Surtout en anglais

Indiquer vos réponses aux affirmations qui suivent en encerclant le chiffre correspondant à votre évaluation. Par exemple, si vous pensez que vous pouvez écrire un peu l'anglais, vous devez encercler le chiffre (2) ainsi:

1. Je lis l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

S'il vous plaît, évaluez les aspects suivants:

1. Je lis l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

2. Je comprends l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

3. J'écris en anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

4. Je parle l'anglais...

<u>(1)</u>	:	<u>(2)</u>	:	<u>(3)</u>	:	<u>(4)</u>	:	<u>(5)</u>	:	<u>(6)</u>	:	<u>(7)</u>
pas du				un peu				assez				couramment
tout								bien				

Indiquer vos réponses aux affirmations qui suivent en encerclant le chiffre correspondant à votre évaluation. Par exemple, si vous pensez que vous pouvez écrire un peu le français, vous devez encercler le chiffre (2) ainsi:

1. Je lis le français...

(1) : (2) : ~~(3)~~ : (4) : (5) : (6) : (7)
 pas du un peu assez couramment
 tout bien

S'il vous plaît, évaluez les aspects suivants:

1. Je lis le français...

(1) : (2) : (3) : (4) : (5) : (6) : (7)
 pas du un peu assez couramment
 tout bien

2. Je comprends le français...

(1) : (2) : (3) : (4) : (5) : (6) : (7)
 pas du un peu assez couramment
 tout bien

3. J'écris en français...

(1) : (2) : (3) : (4) : (5) : (6) : (7)
 pas du un peu assez couramment
 tout bien

4. Je parle le français...

(1) : (2) : (3) : (4) : (5) : (6) : (7)
 pas du un peu assez couramment
 tout bien

Nous voudrions vous poser des questions au sujet de vos relations avec d'autres personnes. Dans les deux pages qui suivent nous répèterons les mêmes questions deux fois. Répondez à la première série en pensant à vos relations avec des **anglophones** et à la deuxième en pensant à vos relations avec des **francophones**. Utilisez l'échelle suivante:

Ne s'applique pas	Pas du tout comme moi	Pas tout à fait comme moi	Un peu comme moi	Plutôt comme moi	Tout à fait comme moi
1	2	3	4	5	6

Si dans une situation particulière, vous n'avez pas de relation avec des anglophones ou des francophones, inscrivez 0 sur le tiret correspondant.

EN PENSANT À MES RELATIONS AVEC DES ANGLOPHONES:

1. ____ Les personnes que je connais me donneraient les informations nécessaires pour accomplir une tâche si j'en avais le besoin.
2. ____ Les personnes que je connais m'aideraient à comprendre quelque chose que je ne comprends pas tout à fait.
3. ____ Parmi les gens qui me connaissent, la plupart m'encourageraient à continuer à améliorer mon français.
4. ____ Les personnes dont je suis proche me suggèreraient un plan d'action si je leur demandais
5. ____ Les personnes que je connais prendraient le temps de me donner du feedback en ce qui concerne mon progrès sans me dire que c'est bien ou mal fait.
6. ____ Les personnes que je connais prendraient le temps de clarifier leurs attentes à mon égard.
7. ____ Les personnes avec lesquelles j'ai un lien plus intime prendraient le temps de me dire ce qu'ils ont fait dans une situation semblable à la mienne.
8. ____ Mes amis prennent le temps de me dire qu'ils s'entendent bien avec moi.
9. ____ Mes proches me disent qu'ils seront toujours là si j'ai besoin d'eux.
10. ____ Mes proches m'ont dit que je suis OK tel que je suis.
11. ____ La plupart des gens que je connais me diraient que je suis chanceux(se) d'être capable de parler le français.
12. ____ Les personnes qui me connaissent expriment leur intérêt et leur souci à mon sujet.
13. ____ Mes amis me réconforteraient en démontrant physiquement leur affection, si j'en avais besoin.
14. ____ Mes amis me disent que ce que je leur dit en privé demeure confidentiel.

15. ____ Mes proches ont habituellement été d'avis que mes intentions étaient bonnes.
16. ____ Je peut compter sur mes amis pour me distraire en partageant leurs activités.
17. ____ Je peux compter sur les personnes que je connais pour me prêter ou me donner moins que \$25.00.
18. ____ Quelqu'un que je connais me fournirait un endroit où rester si j'en avais besoin.
19. ____ Je peux compter sur les gens que je connais pour me donner ou pour me prêter quelque chose (un objet concret).
20. ____ Les gens que je connais m'aideraient à compléter une tâche qui doit être terminée.
21. ____ Quelqu'un que je connais viendrait avec moi pour me diriger vers quelqu'un qui pourrait régler un problème.
22. ____ Les personnes dont je me sens proche participeraient à la Fête Fransaskoise avec moi.

Utilisez l'échelle suivante:

Ne s'applique pas	Pas du tout comme moi	Pas tout à fait comme moi	Un peu comme moi	Plutôt comme moi	Tout à fait comme moi
1	2	3	4	5	6

EN PENSANT À MES RELATIONS AVEC DES FRANCOPHONES:

1. ____ Les personnes que je connais me donneraient les informations nécessaires pour accomplir une tâche si j'en avais le besoin.
2. ____ Les personnes que je connais m'aideraient à comprendre quelque chose que je ne comprends pas tout à fait.
3. ____ Parmi les gens qui me connaissent, la plupart m'encourageraient de continuer à apprendre le français.
4. ____ Les personnes dont je suis proche me suggèreraient un plan d'action.
5. ____ Les personnes que je connais prendraient le temps de me donner du feedback en ce qui concerne mon progrès sans me dire que c'est bien ou mal fait.
6. ____ Les personnes que je connais prendraient le temps de clarifier leurs attentes de moi.
7. ____ Les personnes avec lesquelles j'ai un lien plus intime prendraient le temps de me dire ce qu'ils ont fait dans une situation semblable à la mienne.
8. ____ Mes amis prennent le temps de me dire qu'ils s'entendent bien avec moi.
9. ____ Les personnes auxquelles je me sens proche me disent qu'ils seront toujours là si j'ai besoin d'eux.
10. ____ Les personnes auxquelles je me sens proche m'ont dit que je suis OK tel que je suis.
11. ____ La plupart des gens que je connais me diraient que je suis chanceux d'être capable de parler le français.
12. ____ Les personnes qui me connaissent expriment leur intérêt et leur souci à mon sujet.
13. ____ Mes amis me porteraient confort en démontrant physiquement leur affection si j'en avais le besoin.
14. ____ Mes amis me disent que ce que je leur dit privéement demeure privé.
15. ____ Les personnes auxquelles je me sens proche ont été d'accord que ce que je voulais faire était la bonne chose.
16. ____ Je peut compter sur mes amis pour faire des activités afin de me distraire.
17. ____ Je peux compter sur les personnes que je connais pour me prêter ou me donner moins que \$25.00.
18. ____ Quelqu'un que je connais me fournirait un endroit à rester si j'en avais le besoin.

19. ____ Je peux compter sur les gens que je connais pour me donner ou pour me prêter quelque chose (un objet concret).
20. ____ Les gens que je connais m'aideraient à faire quelque chose ou accomplir une tâche qui doit être terminée.
21. ____ Quelqu'un que je connais viendrait avec moi pour me diriger vers quelqu'un qui pourrait régler un problème.
22. ____ Les personnes auxquelles je me sens proche participeraient à la Fête Fransaskoise avec moi.

Les six questions suivantes se rapportent à différents domaines de votre vie. S'il vous plaît indiquez dans l'espace le chiffre qui correspond le mieux avec la réponse qui vous décrit.

Terrible	Malheureuse	Plutôt insatisfaisante	Autant satisfaisante qu'insatisfaisant	Plutôt satisfaisante	Heureuse	Ravi(e)
1	2	3	4	5	6	7

1. Je pourrais décrire ma satisfaction avec ma famille comme étant _____
2. Je pourrais décrire ma satisfaction avec mes amitiés comme étant _____
3. Je pourrais décrire ma satisfaction avec mon expérience scolaire comme étant _____
4. Je pourrais décrire ma satisfaction avec moi-même comme étant _____
5. Je pourrais décrire ma satisfaction avec l'endroit où je vis comme étant _____
6. Je pourrais décrire ma satisfaction avec ma vie en général comme étant _____

Pendant la semaine passée	Rarement ou jamais	Parfois ou très peu souvent	Parfois ou relativement peu	La plupart du temps
	moins qu'une journée	1 ou 2 journées	3-4 journées	5-7 journées
1. J'ai été tracassé(e) par des choses qui n'ont pas l'habitude de me tracasser.	0	1	2	3
2. J'ai eu de la difficulté à me concentrer sur ce que je faisais.	0	1	2	3
3. Je me suis senti déprimé(e).	0	1	2	3
4. Tout ce que j'ai fait a demandé un effort.	0	1	2	3
5. Je me suis senti(e) plein(e) d'espoir par rapport à l'avenir.	0	1	2	3
6. Je me suis senti(e) craintif (ve).	0	1	2	3
7. J'ai eu un sommeil agité.	0	1	2	3
8. J'étais heureux(se).	0	1	2	3
9. Je me suis senti(e) solitaire et isolé(e).	0	1	2	3
10. Je ne pouvais pas démarrer ou amorcer ma journée.	0	1	2	3

Dans les deux pages qui suivent, vous trouverez des affirmations par rapport aux gens **avec qui vous parlez ou avec qui parlent** les gens que vous connaissez. L'échelle de 0 à 100 qui suit, sert à mesurer jusqu'à quel point cette affirmation s'applique à vous. S'il vous plait indiquez dans l'espace le chiffre qui correspond le mieux à ce pourcentage selon votre cas.

Dans les deux pages qui suivent, les mêmes questions sont répétées. Répondez à la première série en pensant à vos relations avec des **FRANCOPHONES** et à la deuxième en pensant à vos relations avec des **ANGLOPHONES**.

Utilisez l'échelle suivante :

Aucun								Tous
1	2	3	4	5	6	7	8	9
0%		25%		50%		75%		100%

EN PENSANT À MES RELATIONS AVEC DES FRANCOPHONES:

- _____ 1. Les gens avec qui **je parle** dans ma communauté sont francophones.
- _____ 2. Les francophones avec qui **je parle** demeurent dans la même communauté que moi.
- _____ 3. Les francophones avec qui **je parle** aiment le fait que je suis aussi francophone.
- _____ 4. Les francophones dans ma famille **parlent** avec d'autres francophones dans notre communauté.
- _____ 5. Certains membres francophones de ma famille **travaillent** aussi dans les magazines et institutions que je fréquente.
- _____ 6. Les francophones de ma communauté **parlent** souvent avec des francophones en dehors de ma province.
- _____ 7. Les francophones de ma communauté ont **des liens** de famille dans d'autres communautés francophones.
- _____ 8. Les francophones avec qui **je parle** ont le même héritage culturel que moi.
- _____ 9. **Je parle** avec des francophones d'autres communautés.

Utilisez l'échelle suivante:

Aucun								Tous
1	2	3	4	5	6	7	8	9
0%		25%		50%		75%		100%

EN PENSANT À MES RELATIONS AVEC DES ANGLOPHONES:

- _____ 1. Les gens avec qui **je parle** dans ma communauté sont anglophones.
- _____ 2. Les anglophones avec qui **je parle** demeure dans la même communauté que moi.
- _____ 3. Les anglophones avec qui **je parle** aiment le fait que je suis francophone.
- _____ 4. Les francophones dans ma famille **parlent** avec les anglophones dans notre communauté.
- _____ 5. Certains membres francophones de ma famille **travaillent** aussi dans les magazines et institutions que je fréquente.
- _____ 6. Les francophones de ma communauté **parlent** souvent avec des anglophones en dehors de ma province.
- _____ 7. Les francophones de ma communauté ont **des liens** de famille dans d'autres communautés anglophones.
- _____ 8. Les anglophones avec qui **je parle** sont du même passé culturel que moi.
- _____ 9. **Je parle** avec les anglophones dans d'autres communautés.

Les items suivants se rapportent à différentes façons à tes sentiments à propos de ta vie en général. En te servant de l'échelle suivante, indique jusqu'à quel point tu es en accord ou en désaccord avec chacun des items.

	Fortement en désaccord	Moyennement en désaccord	Légèrement en désaccord	Légèrement d'accord	Moyennement d'accord	Fortement d'accord
	1	2	3	4	5	6
Dans ma vie, en général...						
1. En général, je me sens responsable de la situation dans laquelle je vis	1	2	3	4	5	6
2. Je prends la vie une journée à la fois sans trop me préoccuper de l'avenir	1	2	3	4	5	6
3. Quand je pense à l'histoire de ma vie, je suis satisfait(e) de la façon dont elle se déroule	1	2	3	4	5	6
4. Les exigences de la vie quotidienne me pèsent souvent sur le dos	1	2	3	4	5	6
5. Maintenir de relations personnelles a été difficile et frustrant pour moi	1	2	3	4	5	6
6. J'ai depuis longtemps cessé de faire de grandes améliorations dans ma vie	1	2	3	4	5	6
7. Je suis assez efficace à gérer les nombreuses responsabilités de ma vie quotidienne	1	2	3	4	5	6
8. Je crois qu'il est important de vivre de nouvelles expériences qui remettent en question la façon que je pense de moi-même et le monde en général	1	2	3	4	5	6
9. J'aime la majorité des aspects de ma personnalité	1	2	3	4	5	6
10. Je suis porté à être influencé par les gens qui tiennent fort à leurs opinions	1	2	3	4	5	6
11. J'ai confiance en mes opinions, même si elles sont contraires au consensus général	1	2	3	4	5	6
12. De bien des façons, je suis déçu(e) de mes réussites dans la vie	1	2	3	4	5	6
13. Pour moi, la vie a été un processus d'apprentissage, de changements et de croissance	1	2	3	4	5	6
14. Les gens pourraient me décrire comme étant une personne généreuse, prêt(e) à partager son temps avec les autres	1	2	3	4	5	6
15. Je n'ai pas connu beaucoup de relations personnelles chaleureuses et fidèles.	1	2	3	4	5	6
16. Il y a des gens qui errent et se promènent au hasard dans la vie, mais je ne suis pas comme eux	1	2	3	4	5	6
17. Je m'estime selon l'importance de mes valeurs et non selon celles des autres	1	2	3	4	5	6
18. Parfois, j'ai l'impression d'avoir fait tout ce qu'il y a à faire dans la vie	1	2	3	4	5	6

INFORMATION GÉNÉRALE

1. Âge: _____ 2. Sexe: M _____ F _____

3. Langue maternelle (première langue apprise et encore comprise)

Anglais _____

Français _____

Autre _____, précisez: _____

4. Langue d'usage (langue utilisée le plus fréquemment)

Anglais _____

Français _____

Autre _____, précisez: _____

5. Dans quelle localité avez-vous vécu la plus grande partie de votre vie?

Ville ou village: _____

Province: _____ Pays: _____

6. Niveau intermédiaire ou secondaire: _____ (exemple: 8^e année)

Autre, expliquez: _____

7. S.V.P, décrivez la langue maternelle de votre mère

- _____ 1. anglaise
 _____ 2. française
 _____ 3. anglais et française
 _____ 4. anglaise et une autre langue
 _____ 5. française et une autre langue
 _____ 6. autre

Si vous avez indiqué que la langue maternelle de votre mère incluait une langue autre que l'anglais ou le français, s.v.p. indiquez la langue:

8. S.V.P., décrivez la langue maternelle de votre père:

- _____ 1. anglaise
 _____ 2. française
 _____ 3. anglaise et française
 _____ 4. anglaise et une autre langue
 _____ 5. française et une autre langue
 _____ 6. autre

Si vous avez indiqué que la langue maternelle de votre père incluait une langue autre que l'anglais ou le français, s.v.p. indiquez la langue:

9. Est-ce que votre mère se considère Francophone?: Oui _____ Non _____

10. Est-ce que votre père se considère Francophone?: Oui _____ Non _____

11. Avez-vous fréquenté l'école anglaise?: Oui _____ Non _____ Si oui, pendant combien d'années? _____

12. Avez-vous appris l'anglais à l'école? Oui _____ Non _____ Si oui, pendant combien d'années? _____

13. Te considères-tu fransaskois? Oui _____ Non _____

14. As-tu appris le français à l'école? Oui _____ Non _____ Si oui, pendant combien d'années? _____

Annexe D

Table 1D

Goodness of Fit indices for model in Study 1

Addition of Paths:	χ^2	<i>df</i>	χ^2/df	$\Delta \chi^2 (\Delta df)$	<i>CFI</i>	<i>GFI</i>	<i>AGFI</i>	<i>RMSEA</i>
Hypothesized model	128.09**	27	4.83		.61	.82	.64	.21
Fr SS → Eng SS	56.38**	26	2.17	71.71 (1)	.88	.90	.79	.11
Fr ID → SE	49.50**	25	1.98	6.88 (1)	.91	.91	.81	.10
Fr Involve → Fr ID	44.42*	24	1.85	5.08 (1)	.92	.92	.82	.09
SE → DH	40.59*	23	1.76	3.83 (1)	.93	.93	.83	.09
Final Model ^a	45.21*	29	1.56	-4.63 (6)	.94	.92	.85	.08

Note. SS = Social Support; ID = Identity; Involve = Involvement. χ^2 = Satorra-Bentler

Chi-Square; χ^2/df = Chi-Square/degrees of freedom ratio; CFI = robust

comparative fit index; GFI = goodness of fit index; AGFI = adjusted goodness of

fit index; RMSEA = root mean square error of approximation.

^a Final Model has nonsignificant paths removed.

* $p < .01$. ** $p < .001$.

Table 2D

Goodness of Fit indices for model in Study 2

Addition of Paths:	χ^2	<i>df</i>	χ^2/df	$\Delta \chi^2 (\Delta df)$	<i>CFI</i>	<i>GFI</i>	<i>AGFI</i>	<i>RMSEA</i>
Hypothesized model	256.13**	53	4.83		.57	.78	.62	.18
Eng SS → Fr SS	157.94**	52	3.04	98.19(1)	.77	.85	.74	.13
Fr ID → Eng ID	142.68**	51	2.80	15.26(1)	.80	.87	.76	.12
Fr CN → Eng SS	132.75**	50	2.66	9.93(1)	.82	.87	.77	.12
Fr Conf → Eng Conf	117.20**	55	2.13	15.55(5)	.87	.87	.79	.10
Fr Conf → Fr SS	100.95**	54	1.87	16.25(1)	.90	.89	.81	.08
Eng SS → Eng Conf	93.66**	53	1.77	7.29(1)	.91	.90	.82	.08
Fr CN → Eng media	85.80**	52	1.65	7.86(1)	.93	.91	.84	.07
Eng media → Fr Conf	84.60**	53	1.59	1.20(1)	.93	.91	.84	.07
Eng media → Eng Conf	80.63*	52	1.55	3.97(1)	.94	.91	.85	.07
(Final Model) ^a								

Note. SS = Social Support; CN = Communication Networks; Conf = linguistic

Confidence; ID = Identity; Involve = Involvement. χ^2 = Satorra-Bentler Chi-Square; χ^2/df = Chi-Square/degrees of freedom ratio; CFI = robust comparative fit index; GFI = goodness of fit index; AGFI = adjusted goodness of fit index; RMSEA = root mean square error of approximation.

^a Final Model has nonsignificant paths removed.

* $p < .01$. ** $p < .001$.