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Joanna KWAST-WELFELD

AUTEUR DE LA THÈSE - AUTHOR OF THESIS

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Immigrant Families

M. Rovers

DIRECTEUR DE LA THÈSE - THESIS SUPERVISOR

CO-DIRECTEUR DE LA THÈSE - THESIS CO-SUPERVISOR

EXAMINATEURS DE LA THÈSE - THESIS EXAMINERS

A. Meier

D. Paré

LE DOYEN DE LA FACULTÉ DES ÉTUDES
SUPÉRIEURES ET POSTDOCTORALES

J.-M. De Koninck, Ph.D.

DEAN OF THE FACULTY OF GRADUATE
AND POSTDOCTORAL STUDIES

**Intergenerational Value Similarity in Polish Immigrant Families in
Canada in Comparison to Intergenerational Value Similarity in
Polish and Canadian Non - Immigrant Families**

Joanna Kwast-Welfeld

Research Supervisor
Martin Rovers B.A., M.Sc., Ph.D

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Canada

I dedicate this manuscript to my son, Krzysztof Welfeld, whose childhood as a young immigrant in the United States and Canada was my inspiration for this study.

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ABSTRACT

This study examined intergenerational value similarity in Polish immigrant families in Canada in comparison to value similarity in non-immigrant families, that is, Polish families in Poland and Canadian families in Canada. The 460 volunteers - members of 155 families living in Poland and Canada - participated by filling out the parent's or young adult's version of the questionnaire.

In order to determine an impact of immigration on the value transmission process, the four scales of the Emic Questionnaire of Cultural Values and Scripts (EQCVS) were employed to measure similarity of value priorities and value congruence between parents and their grownup children in the three cultural groups. Comparisons of the groups' mean value scores revealed a generational effect, which depending on the value type, has shown to be culture-specific. However, both the group and family level of analyses showed no effect of immigration on the parent-child value similarity.

The five scales of the Personal Authority in the Family System Questionnaire - College Version (PAFS-QCV), the four scales of Objective Measure of Ego Identity Status (OEMEIS) questionnaire and some demographic data were employed to test a possible association of contextual variables with parent-child value similarity. The study identified intergenerational relational styles, value similarity within the family and young-adult's identity status as culture specific predictors of parent-child value similarity.

Even though the study applied different methods and levels of data analysis, it did not detect a difference in the levels of parent-child value similarity among immigrant and non-immigrant families. The lack of statistically significant difference as well as observed trends in differences in intergenerational similarity of values among the groups tested, and possible explanations for these results are discussed.

INTRODUCTION

The purpose of this study is to determine the intergenerational transmission of values in Polish immigrant families in Canada in comparison to the intergenerational transmission of values in non-immigrant, that is, Polish and Canadian families. The second generation immigrants are raised in the culture of their parents' origin, that is, with Polish cultural values at home, while exposed to the culture of their parents' country of immigration, that is, with Canadian cultural values at school and in the workplace. This comparative cross-cultural study involves young people from Polish immigrant families who have been socialized into two cultures, Polish and Canadian, as well as young people who have been socialized into one culture, that is, in the culture of the immigrant families' host country or in the culture of the immigrant families' country of origin. It allows for an identification of contextual cultural and familial factors' influences on the value transmission process, and adds new depths in understanding both the acculturation and intergenerational value transmission processes.

Organization of the Study's Presentation

The introduction consists of a preface, an overview of the literature related to this study and an overview of the presented research. The preface includes the current section on organization of the study's presentation and the section on terms' definitions. The overview of literature contains two sections. The first section (a) includes an introduction to the transmission process of cultural values, and a short review of emic and etic approaches in the values' research. In the second section (b), an evaluation of the factors influencing intergenerational transmission

of values as well as analysis of contemporary and traditional approaches to child socialization as a source of parent-child value similarity are presented. The statement on the relevance of the reviewed literature and its application to the current study is provided at the end of each section of the literature review. The overview of the literature is followed by an outline of the current study. It includes a statement of the problem and purpose of this study, research questions and hypotheses. Second chapter (Method) describes the method and research instruments used, as well as data collection procedures. Third chapter (Results) consists of the results of generated data in textual, tabular and graphic format. Fourth chapter (Discussion) presents a discussion of the results.

Definition of Terms

First and second generation immigrants. In this study, people who came to Canada as adults are referred to as first generation immigrants. Their children, who have been born in Canada or arrived in Canada while in their early childhood, i.e., before school age, are referred to as second generation immigrants. In the current study, the first generation immigrants are parents who left Poland as adults and immigrated to Canada approximately fifteen to twenty years ago, and the second generation immigrants are their grownup children.

Parents' and children's generations. In this presentation, I am applying the term "children" to 16 to 26 year old adolescent and young adult respondents. I refer to them as children of their parents who also took part in this study.

Cultural Groups. The current study includes three cultural groups of families. They are:

- Polish families who live and raise their children in Poland

- Canadian families that live and raise their families in Canada
- Polish immigrant families who currently live in Canada and have raised their children here in Canada.

In the current study Polish families and Canadian families are referred to as the two non-immigrant groups. Polish families who live in Canada are referred to as the immigrant group.

Cultural values within the context of these studies are understood as cultural scripts and values that are characteristic of Polish and Canadian populations as identified by Boski (Boski et al., 1992; Boski, 2002). Values have been assumed as a main content of cultural transmission (Cavali-Sforza, 1993, Schonpflug, 2001).

Intergenerational value transmission is a vertical, that is, between parent and offspring, as opposed to horizontal, that is, peer to peer, value transmission (Schonpflug, 2001).

Intergenerational value transmission process occurs at the group and family levels. At the group level, a general assumption is that the parents' generation as a whole socializes the children's generation in particular values. At the family level, a common assumption is that parents influence their children's values. In this study, I observe only the end point of the value transmission process, namely value similarity between the two generations in the three different cultural groups. In general, cultural groups do not differ in their values but they differ in their value priorities and social scripts (Smith & Schwartz, 1997; Schwartz, 1996).

Value similarity means similarity of value priorities and/or value congruence. In this study, value priorities are estimated by the ratings of Emic Culture Values and Scripts Questionnaire's (ECVSQ) items (Boski et al., 1992).

Intergenerational value similarity could be measured at the pan-human, culture/group and family levels. In this study, value similarity between parents and their grownup children is estimated on both the culture/group and family levels. The two levels of analysis are conceptually and statistically different (Knafo & Schwartz, 2001; Rohan & Zanna, 1996).

Group/aggregate level of analysis compares the mean value ratings by parents' and grownup children's generations (Acock & Bengston, 1980; Stewart, et al., 1999).

Group/aggregate level analysis is also useful in a group comparison where the mean value ratings by cultural groups are compared (Nauck, 1997).

Family/parent-child dyad level of analysis takes into consideration the extent to which parent and children within the parent-child dyad rank values in a similar manner. Parent-child value similarity is indicated by high correspondence between the values of parents and their own children, and is generally measured by correlation across parent-child dyads, correlation within parent-child dyad, or as a difference score within parent-child dyad (Knafo & Schwartz, 2001; Phinney et al., 2000; Stewart et al., 1999). The absolute distance (i.e., absolute difference score within a dyad) and/or coefficients of parents and their children's scores correlations across the four value sets (i.e., correlation within parent-child dyads) are computed separately for every family and then the mean values of the absolute distance and/or correlation coefficients for the particular cultural groups are calculated. All the above methods of parent-child dyad's value similarity analysis are applied in the current study.

Review of the Literature

Values

Values and Value Transmission

One of the primary assumptions made about values is that all people possess value systems in which a relatively small number of values are organized in a coherent framework. According to Schwartz (1992, p. 1), values function as “the criteria people use to select and justify actions and to evaluate people (including the self) and events.” While people may widely differ in their endorsement of specific values, the basic structure of a value system seems to be universal (Schwartz, 1992, 1996; Rohan & Zanna, 1996; Baer et al., 1996).

Although intergenerational transmission of values is one of the major mechanisms of cultural continuity, it has rarely been studied in migration research or in acculturation models. Interesting data have been provided by Paweł Boski who identified some aspects of Polish culture, including cultural scripts and a hierarchy of values, as being transmitted to the third generation of Polish immigrants in Canada as well as in the United States (Boski et al., 1992; Boski 1999). Recently, intergenerational cultural transmission has been studied in a more systematic way (Knafo & Schwartz, 2001; Nauck, 2001; Schwartz, 1999).

One of the most important efforts to undertake the comprehensive study of the intergenerational transmission of values has been conducted by Shalom Schwartz (1994). He has proposed an elaborated theoretical model which is based on the assumption that values are belief structures about goals that can guide human social behaviour in a variety of situations. Belief

structures are organized in a hierarchical fashion that reflects a generalized motivation, which in turn reflects underlying universal, individual and group needs. The large collection of cross-cultural data from forty countries allowed Schwartz (1994) to clarify his theory which describes the specific content of value categories and defines relationship among the categories based on expectations of divergence and compatibility among them. According to Lonner and Adamopolous (1996, p. 73), "this work is an important theoretical development in the tradition of constructing universal accounts of human experience that are sensitive to cultural variation." Schwartz (1994) proposes that culture manifests itself through the specific value priorities held by individuals in a society. Since values function as moderators of the relationship between experience and social behaviour, it could be proposed that values in different societies must generate a different, rather than universal, response pattern.

Pan-human level. The pan-human level is concerned with certain values that human society as a whole, notwithstanding cultural specificities, regards consistently and over the generations as the most important. Values that are considered at the pan-human level are believed to represent requirements of human existence and relate to biological and social needs. Therefore, values like cooperation or honesty are likely to be found in all cultures (Schwartz, 1992).

Culture/group level. The basic assumption of studies at the culture level is that society as homogenous in value priorities socializes consecutive generations into these values (see Smith & Schwartz, 1997, for a discussion of culture-level and individual-level values). At this level of analysis, researchers are concerned whether within a given society there is a generational continuity of particular values. This question can be addressed in two different ways. One can

focus on: (a) an adaptation of the younger generation to societal values, or (b) a potential value gap between generations.

The generation gap approach views socialization as a process in which one generation as a whole passes its values on to the next generation as a whole (Harris, 2000). A generation gap occurs when individuals from one generation have different life experiences than individuals in the other generation. This approach focuses on a change over time in the values priorities within a generation (Boehnke, 2001, Inglehart & Baker, 2000) and it examines the process in which one generation socializes another generation (Harris, 2000).

Family level. At the family level, parent-child value similarity is indicated by high correspondence between the values of parents and their children. This is measured as a difference score within a dyad or as a correlation of value rating by parents and children within the parent-child dyad (Cashmore & Goodnow, 1985; Knafo & Schwartz, 2001; Nauck, 1997; Nauck, 2000; Phinney et al., 2000; Stewart et al., 1999). The later method provides a correlation coefficient for every parent-child dyad that describes the degree of similarity between their value profiles.

Emic and Etic Approaches to Cultural Values Studies

Indigenous psychology, or rather indigenous psychologies, developed relatively recently in response to disappointment with the Western doctrine domination in psychology. Leaders of the indigenous approaches believe that a deep understanding of distinct cultures and a distinct population's mentality, which could be defined as a psychological function of a particular culture, can only be provided by someone who has a complete comprehension of the socio-cultural premises of a particular society (Sinha, 1996). As Berry (Berry et al., 1992, p. 381) put

it: “Indigenous psychology attempts to develop a behavioural science that matches the socio-cultural realities of one’s own society.” Indigenous psychologists are concerned with the indegenisation of psychological knowledge through an integration of modern psychology with indigenous thought and insight (Sinha, 1996). Indigenous psychologies, also known as emic approaches, are strongly culturally-bound but their main long-term goal is the establishment of a universal psychology (Lonner & Adamopolus, 1996; Sinha, 1996) which would integrate indigenous findings.

The universalist, also called the etic approach to the study of values, does not assume prior cultural knowledge of the phenomena studied. For example, terms denoting values in the Rokeach-Schwartz survey, such as “pleasure, wealth, health, wisdom,” are free from any cultural context (Schwartz, 1994). By contrast, the essence of indigenous cultural psychology consists of emic or indigenous values (also called syndromes) identification, which can only be done with intimate knowledge of one's culture of origin or settlement. Syndromes like Greek “*philotimo*” (Triandis & Vassiliou, 1972; Georgas, 1993), Mexican-Hispanic “*simpatia*” (Triandis et al, 1984; Marin, 1994), or Chinese “Confucian dynamism” (Hofstede, 2001) would not be discovered without this kind of expertise.

According to Boski (2001), studies of universal value dimensions have provided a major breakthrough in cross-cultural psychology but they are not the only way the values are researched. For example, the measures of Individualism-Collectivism (Triandis, 1995), Masculinity-Femininity (Hofstede, 1980), Power Distance (Hofstede, 1980), and other value - dimensions worldwide are useful for some broad comparisons (similar to economic indices, like GNP) but they miss a sense and understanding of cultural specificity.

Schwartz's Integrated Value System as an Example of Etic Research

Schwartz (1992, 1996) proposed an integrated value system that is structured by two dimension and ten value types resulting from 52 individual values. The two dimensions (1) Self-transcendence versus Self-enhancement, and (2) Openness to Change versus Conservatism, could be understood as underlying motivations. Along these dimensions, the ten value types are situated providing assumptions on the relations between the value types. On condition that the adjacent values are related, the values types that do not share the underlying motivation will be in conflict. Thus, to the extent a person is motivated by Self-transcendence values, i.e., Universalism and Benevolence, she/he is unlikely to put a high priority on Self-enhancement's values of Power, Hedonism and Achievement. Similarly, if someone highly values Conformity, Tradition and Security, he/she is unlikely to put a high priority on the values of Self-direction and Stimulation.

When Schwartz tested his model across very diverse cultural, linguistic, geographic and religious groups, he found that even though people differ in their endorsement of values, the structure of the value system based on the two motivational dimensions and the relationships between the ten value types seemed to be universal.

Studies of Humanism-Materialism Values Dimension

With the help of historical analysis, Boski (Boski et al., 1992; Boski, 2001) postulated several psychological themes as characteristics of Polish culture. They include: close personalized human relations; non-utilitarian, non-pragmatic approach to daily activities; low

priority of business mentality; romantic orientation in national-political matters; low priority of legal matters and procedures; low priority given to work conceived of as a hard, systematic, and efficient effort; low trust in state authorities; high status of women and femininity. Taking into consideration the role that Catholicism has played in Polish history and culture, Boski (2001) proposed that Catholicism could be translated into a set of values he called Humanism, following the official vocabulary of the Catholic Church which refers to humanism and its derivatives as a human face, human dignity, human rights, etc. He suggested the Humanism dimension as a core element of Polish mentality (Boski, 2001). An empirical measure of Humanism-Materialism (HU-MAT) with good psychometric qualities was found in the Emic Culture Values and Scripts Questionnaire (ECVSQ). In the early research, HU-MAT showed polarization between Polish and North American cultures (Boski et al, 1992; Boski, 1993; Boski , 1994). After some minor modifications in the Emic Culture Values and Scripts Questionnaire's items, through factor analysis of the latest data, Boski (2001; 2002) identified four cultural dimensions that he named as (1) Humanism, (2) Sarmatism, (3) Individualism-Materialism/Work Values and (4) Liberalism.

1. The Humanism cluster consists of the items that describe values, beliefs and scripts that relate to the strong, close, interpersonal relationship with friends and family members as well as strong attachment to the Polish tradition and historical roots (attachment to patriotic symbols, collective historical memory and its preservation, historical continuity etc.). Boski (1999, 2001) refers to the Humanism set of values as a core Polish cultural values. According to his research, Humanism is correlated with a support for the democracy.

2. Sarmatism is a set of values and scripts that Boski describes as the exaggerated or “deviant” forms of the core values. They have their historical roots in some typical, negative values and scripts of Polish gentry in the sixteenth and seventeenth centuries. These values, including tolerance and tendency for anarchy, hedonism, alcoholism, lack of responsibility for the public good, seem to be deeply rooted in Polish culture and, despite centuries-long criticism, they are still present in many aspects of Polish social, economical and political life.
3. Materialism is a dimension that has been shown to be located on the opposite pole on the HUM-MAT dimension (Boski et al, 1992; Boski, 1993). The materialism cluster includes characteristics that are correlated with pragmatism, effective self-directiveness, individualism, workaholism, etc. In the recent research (Boski, 2002), Materialism has been found to be perceived by Poles as a cluster of Western European characteristics.
4. Values clustered as a Liberalism dimension are not well-rooted in Polish culture. According to the latest research, they are correlated with a tendency for negative evaluation of traditional Polish values and the adaptation of European values into the Polish culture.

Current Study

In the current study, I have applied the emic approach to study intergenerational transmission of Polish cultural values under the immigrant condition where Polish immigrants’ offspring are exposed to two cultures: Polish at home and Canadian at school and in the workplace. The analysis of the collected data on intergenerational transmission of typical Polish

values was done at both (a) the group level that answers the questions concerned with the value priority differences between three cultural groups: Poles who live in Canada, Canadians who live in Canada and Poles who live in Poland; as well as at (b) the family level that analyses parent-grownup child value similarity within parent-child dyads in the same three groups. The value congruity between parents and their own grownup children in the three groups was measured as a correlation across the parent-child dyads, correlation within the parent-child dyad and as a value absolute difference score within a dyad.

The current study continues and extends Boski's early efforts. It is, however, less concerned with the cultural identity of Polish immigrants. The main interest of this study is intergenerational transmission of values in Polish immigrant families in Canada in comparison to the families living in the immigrants' country of origin and their host country. In this research, I have employed a recently modified version of the Emic Culture Values and Scripts Questionnaire and have planned to analyze the obtained data on the four value dimensions' ratings, that is, on the above described Humanism, Materialism, Sarmatism and Liberalism dimensions.

Sources of Parent-Child Value Similarity

The socialization process that develops children's habits, skills and values allows them to function adequately within society and is thought to be a major source of parent-child value similarity. While parental socializing efforts in the value transmission process are most important, it has also been shown that the children may significantly influence their parents'

values and, as a consequence, impact the level of parent-child value similarity. Other potential antecedents of parent child value-similarity include: shared genetic heritage, shared life experiences, and shared socio-economic and cultural environments.

Another way to increase an understanding of the value transmission process is to identify contextual variables that moderate parent-child value similarity (Knafo, 2000). While it is rather impossible to review and to account for all the potential contexts in which the intergenerational transmission takes place, it is feasible to identify variables that are important for parent-child value similarity when the parent-child dyad is analyzed as the part of the family which is immersed in several social and cultural contexts. These contexts consists of : (a) parental contexts including parenting styles, value communication, education, age, gender, and personality of parents; (b) child contexts, including age, gender, personality, identity status; parent-child dyad contexts, including parent-child relationship, gender composition of a dyad, etc.; and (c) family contexts including parental value agreement, marital relationship, marital disruption, family size, and birth order. The family exists within a community context and cultural context (i.e., socio-cultural environment context). Peer group, social stratification, immigration conditions and culture are also likely to impact parent-child value similarity (Knafo, 2000; Knafo & Swartz, 2002).

In this section I briefly describe sociological traditional and contemporary, relational views on socialization as a major source of parent-child value similarity, parent and child influences, and other potential sources of parent-child value similarity. I also briefly discuss contextual variables as potential moderators of the value transmission process.

Socialization as a Source of Parent-Child Value Similarity

According to Manheim (1952) and Mead (1934), values constitute a society's cultural heritage that is passed from generation to generation. Consecutive generations are socialized in these values to preserve the societal structure and to help individuals to function effectively in society. Mead (1934) argues that individuals internalize societies' attitudes in the form of generalized other. Parsons (1955) suggests that child's identification with his/her parents or other significant figures, who hold societal values is the source of internalized moral values. According to traditional sociological views on socialization, individual differences arise from the specific social roles each individual holds and from the social class to which an individual belongs (Mead, 1934; Parsons, 1955). For example, the male role ascribed to a son in the family brings with it an instrumental orientation that includes the value of achievement. A similar process develops the expressive orientation that includes the values of benevolence in daughters (Parsons, 1955, Bush & Simons, 1981).

Current approaches view parental influence as a process in which parents' ability to attend and accommodate the child's unique needs, desires and characteristics is a precondition for child compliance. Thus, value similarity develops in mutual process in which the quality of the parent-child relationship is important. For instance, secure children's attachment to their parents has been recently proposed as a predecessor of children acquiring parental values (Bretherton et al., 1997; Grusec, 1997; Kochanska & Thompson, 1997).

One of the relational approaches to parent-child value similarity was proposed by Grusec and Goodnow (1994). The authors developed a two-step model leading to parent-child value similarity in order to analyze internalization of parental values in disciplinary situations.

According to Grusec and Goodnow (1994), children must first know what values their parents want them to endorse. Secondly, children must accept these values as their own. Therefore, the value transmission may succeed or fail on either step or on both. If children perceive their parents' values accurately and then accept them, value transmission will be successful and value similarity between parents and their children should be high.

In this model, children are active partners in influencing the value transmission process and in determining an extent of value similarity. Both steps of the model, accuracy of perception and acceptance of parental values by children, are influenced by the context in which the child is socialized as well as by parents and children initial characteristics. There is some evidence that parenting styles, qualities of parent-child relationship, family communication and children's personalities may influence intergenerational value similarity (Whiteback & Gecas, 1988; Cashmore & Goodnow, 1985; Neitherhiser, et al. 1998; Okagaki & Bevis, 1999). It has also been found that the degree of value similarity between parents and their children varies as a function of the type of value; for some values, both accuracy of perception and acceptance might be high, for others, either accuracy of perception and acceptance or both might be low (Vollebergh, et al, 2001; Whiteback & Gecas, 1988).

Parental Influence on the Value Transmission Process

Parents influence their children's values in numerous explicit ways, for instance, by outwardly communicating about the values, as well as implicitly through their behaviour and attitudes. Through different parenting practices, styles and behaviours, parents create an environment for their children's development that reinforces their socialization efforts

(Bornstein, 1995; Darling & Steinberg, 1993; Stevenson-Hinde, 1998). For a successful parent-child value transmission, a quality of parent-child interaction seems to be essential (Brown et al., 1993; Hart et al. 1998). According to Hartt (Hart et al. 1998), parenting style and overall quality of consistent parent-child interaction across different situations create a unique interactional climate that determines the outcome of parent's socialization efforts.

In studies that relate parenting dimensions, namely, demandingness/control vs. warmth/responsiveness and family cohesion vs. conflict, distance/rejection, only warmth/responsiveness has been found to correlate to the higher parent-child value similarity (Bao et al., 1999; Rohan & Zanna, 1996; Schoenpflug, 2001). Okagaki and Bevis (1999) have found that parental warmth and responsiveness are related to increased acceptance of the values that children attribute to their parents and, as a consequence, parent-child value similarity increases.

Parental communication style is another important contextual variable for understanding the intergenerational value transmission process. Two aspects of parent-child communication that influence parent-child value similarity have been recently identified. First, the frequency with which parents mention and repeat the goals they value has been found to increase the accuracy with which children perceive their parents' values (Okagaki & Bevis, 1999). A second aspect of communication is the consistence of parental value messages across different situations. Parental inconsistency about messages they convey explicitly, that is, in words, and implicitly, that is, through their behaviour may confuse and upset children. It seems that immigrant children might be naturally exposed to such an inconsistency in values communication because of the parents' common desire for their children's smooth adaptation to

the value system of the host country on one hand, and their own struggle and difficulties (including their own ambivalence and confusion about the values of the host country) on the other. Indeed, Knafo & Schwartz (2001) found that Russian immigrant adolescents in Israel perceived their parents' value messages as less consistent than native adolescents did. They also found a larger distance between parents' and adolescents' values in the immigrant sample, in comparison to the native sample in the same study.

Other parental variables include parents' education, which has been found to be related to parent-child value similarity (Schoenpflug, 2001), parents' age, parents' gender and parents' emotional stability. The latter, however, have not been studied yet.

Child's Influence on the Value Transmission Process

As was indicated earlier, traditional socialization theories view development of children's values as due to parental influences (Gecas, 1981). In the course of living together, however, children also influence to some degree their parents' values and attitudes (Kuczynski, 2000). Indeed, one study reported that adolescent children claimed to be successful in modifying their parents' values (Ambert, 1992). The other recent study showed that young people who actively absorb values of their peer group rather than those of their parents considerably reduced parent-child value similarity within the family (terBoght et al., 2001).

There are inconsistent results on the effect of a child's age on parent-child value similarity (Troll & Bengston, 1979; Schoenpflug, 2001; Vollebergh et al., 2002). Schoenpflug (2001) reported that age effect varies by the values studied. This inconsistency might also be in part caused by the different statuses of ego-identity formation of adolescent and young adult

subjects of the reported research. Before young people commit themselves to a particular value system, they may explore their parents' values, evaluating them and comparing them to other ideological alternatives. Thus, parental ideas and values may play a major role in an identity formation. An understanding of personal (ego-) identity and identity status is based on Erikson's writings on the ego-identity formation (Erikson, 1966), and Marcia's conceptualization of identity statuses. The four basic identity statuses that have been identified by Marcia (1968, 1994) vary according to the dimensions of exploration and commitment to adult roles.

Exploration refers to a process of active questioning of and searching for adult roles and values in the various domains of the adolescent life. Commitment refers to firm decisions regarding the above domains and includes specific strategies for achieving personal goals and a desired life path. In combination, the two dimensions of exploration and commitment yield four potential identity statuses:

1. Identity diffusion is characterized by an incoherent and incomplete sense of self.

Adolescents in identity diffusion are not actively exploring or committing to adult roles.

Adolescents in this identity status do not have an internally consistent set of values or goals and are not searching for any. Identity diffusion can vary in degree from a mild state of not quite knowing who you are while in the midst of identity crisis, to a more severe pathological condition that persists over the normal exploration period. It is marked by disruption in an individual's sense of time, excessive self-consciousness, and difficulty in making decisions, problems in work and achievement-related activities and difficulties in forming intimate relationship with others.

2. Identity foreclosure is a circumvention of identity crisis. Adolescents in the identity foreclosure have committed to specific goals, values, roles, and beliefs without considering other options. Without engaging in meaningful exploration they are accepting the guidance of others or submitting to social pressures, usually from parents or other authority figures.
3. Moratorium: Adolescents in a state of moratorium are considering different points of view and experimenting with various adult roles but have not made final commitments. They are busy exploring alternatives, but not without some anxiety.
4. Identity achievement: Individuals in identity achievement have already experienced identity diffusion and moratorium. After exploring a variety of possibilities, they commit to a life plan. For middle class adolescents, identity achievement usually occurs during the later college years. It does not mean, however, that some who are already in the identity achievement stage “regress” into periods of crisis and confusion (Adams et al., 1989, Marcia, 1994, Grotevant & Cooper, 1995, Grotevant & Adams, 1984).

Parent-Child Dyad and Family as Contexts for Value Similarity

It is commonly accepted that both parents and children by bringing their idiosyncratic characteristics into the parent-child dyad, mutually define their relationship within a dyad and therefore create a unique context for the process of value transmission to occur. The most widely studied variables that characterize parent-child context are within dyad interactions and gender composition of the parent-child dyad. Several studies reported a high correlation between positive parent-child inter-relationship and children’s identification with parents. It has been

suggested that these factors lead to an elevated correct perception and acceptance of parental values, and, as a consequence, to an increased parent-child value similarity (Knafo & Shwartz, 2001; Taris et al., 1988; Schoenpflug, 2001). The impact of a dyad's gender composition on the level of parent-child value similarity has been widely studied but these studies have not provided conclusive results. In their extensive review, Troll and Bengston, (1979), reported that the gender of the child did not appear to be a relevant variable. However, in a recent German study, Boehnke (2001) reported that same-sex effects depend on the type of value considered. The authors found strong same-sex effects only in self-enhancing values for both sexes. They also reported a higher similarity in tradition values within mother-daughter dyads.

In regard to familial context, several studies reported that parental agreement on values and mutual positive relationship between mother and father enhance parent-child value similarity (Max et al., 1997; Schoenpflug, 2001). One study reported the lower level of parent-child value similarity in families with divorced or separated parents (Max et al., 1997). It was also suggested that birth order and family size influences parent-child value similarity but the data are not conclusive (Gecas, 1981; Schoenpflug, 2001).

Shared and Unique Value Antecedents of Parent-Child Value Similarity

Parent-child value similarity does not depend exclusively on mutual parents' and children's influences on each other's values. It has been suggested that several other factors influence cross-generational value similarity. For example, shared social and cultural environments as well as shared life events/experiences may influence parents' and children's values in the same direction. Additionally, shared genetically-based temperament may produce

similarity by affecting both parents' and children's values. Likewise, it is thought that unshared portions of genetic heritage, individual and/or generational experiences, different stages of individual development, different social environments and peer groups' influences decrease parent-child value similarity.

Genetic Transmission of Values. The genetic transmission of values has been proposed at the pan-human level for values such as cooperation, trust, and honesty because they have survival worth for the group as well as for individuals (Campbell, 1965; Dawkins, 1989; Cavalli-Sforza, 1993; Blackmore, 1999). Schwartz (1992) and others (McCrae, et al., 2000; Tesser, 1993) proposed that there are at least two reasons to assume that some values are partially genetically based. First, some values, including stimulation values, may represent biologically-based variation at the individual level in the need for stimulation and arousal (Schwartz, 1992). Second, it has been shown that many personal characteristics and personality traits that are systematically related to value priorities are also related to genetic differences (McCrae, et al., 2000; Tesser, 1993). For example, Waller's et al. (1990) studies of twins reared together and apart revealed that about half of the variance in religious values could be ascribed to genetics.

Social Environment. Families are rooted in several social groups such as social class, ethnic and minority groups as well as local religious and other communities. From a structuralist perspective, the conditions of groups within society are manifested in group values (Weber, 1968). Therefore, individuals born to different groups, such as religious or occupational, are likely to acquire the values of these groups. According to this point of view, value transmission within the society happens through a group transmission of the group's values.

Research on group value differences identified two major socio-demographic variables:

religion and socio-economic status (SES). Socio-economic status has been suggested to be positively related to parent-child value similarity, while in religious groups some values are more salient than in other groups. Besides the impact these groups have on the value priorities of all of their members, they also influence parent-child value similarity in different ways and to different extents (Schwartz & Huismans, 1995). For example, in more conservative communities which value conformity, compliance and tradition, and they have low tolerance for youth's individuality the higher parent-child value similarity might be endorsed stronger than in less conservative groups.

Parent-child value similarity has been shown to be enhanced by the membership of grownup children and their parents in the same religious or socio-economic class. For example, in Western societies a greater valuation of self-direction values was found among educated parents and their grownup children in the upper-class, while a greater valuation of conformity was found among less educated parents and their adult children who remained in the lower socio-economical class (Alwin, 1984, 1990; Gecas, 1981; Kohn, 1983; Kohn & Schooler, 1983). There is no data available on self-direction and conformity value similarity among lower-class parents and their children who moved to a higher social class.

While some researchers (Harris, 1995; Kohn, 1983; Manheim, 1952; Weber, 1968) claim that social class influences occur at the group level, Knafo (2000) argues that it is also possible that they occur at the family level as well. For example, if parent-child value similarity in conformity is enhanced by blue-collar parents, who not only value conformity but they are also more restrictive than white-collar parents who value conformity less and are less restrictive (Kohn, 1983; Luster et al., 1989), then the value similarity results from parental socialization

efforts rather than from parents and children membership in the same class. According to Schwartz and Huismans (1995), in addition to the shared environment in a social class, parents provide value-forming environments for their children through their parenting practices and choices; for example, by restricting television viewing, choosing schools, and choosing neighbourhoods in which to live. Thus, Knafo (2000) argues that the potential impact of shared environment on parent-child value similarity could be understood as part of the socialization process. Nevertheless, it needs to be added that parenting choices in socio-economically disadvantaged families are often drastically limited. Poor parents in many countries, including Western countries, have hardly any choice in selecting the neighbourhoods in which they live or the schools to which they send their children. Therefore Knafo (2000) and others arguments on active parental practices in choosing environments for their children are limited exclusively to middle-class families, mostly in industrialized Western societies.

Additionally, even within the same socio-economic group, parents and children usually belong to divergent peer groups which differ in their value priorities possibly due to differences in age, life experience and the developmental stage of their life cycles. A few studies that directly assessed children's peer group influence on intergenerational value transmission suggest that peer-group involvement reduces parent-child value similarity (terBoght et al., 2001). For instance, terBoght et al. (2001) reported a significantly lower parent-child value similarity in families with adolescents who favoured peer group over parents and scored high in "youth-centrism." While generally, parental and friends' influences operate independently, they can also be complementary and lead to reinforcement of parent-child value similarity (Bussey & Bandura, 1999; Harris, 1995) when young people choose friends who have values similar to the values of

their own parents. Brown et al. (1993) suggested that whether adolescents choose friends who support parental values depended on the quality of relationship with their parents.

Several researchers (including Dalton, 1982; Smith, 1982; Glass, 1986; Moen, et al., 1997) suggested that it is possible to estimate parental influence apart from group influence by statistically controlling demographic variables. For example, by statistically controlling the effects of race and socio-economic status (SES), Dalton (1982) demonstrated that political party affiliation and racial values of parents predicted those of children over the effect of SES. This approach, however, is not quite satisfactory, since controlling even a large number of social variables does not completely eliminate the possibility that other non-identified and non-accounted-for social group factors influence individuals' values.

Nevertheless, it might be suggested that shared social environments are antecedents to parent-child value similarity. However, their impact on parent-child value similarity might be greatly moderated by a multitude of other contextual variables, for instance the unshared portion of social environments, including exclusive membership in different peer groups.

Cultural heritage. According to sociological theorists of value transmission (including, Manheim, 1952; Mead, 1934), it is values that constitute the cultural heritage of societies, i.e., nationalities and ethnic groups, that is passed from generation to generation. While it has been shown that societies differ to some extent in their value priorities and cultural scripts, cross-cultural studies have failed to demonstrate different levels of value similarity across cultures (Homer, 1993; Phalet & Schoenpflug, 2001). However, it could be expected that different cultures may differ in their level of tolerance for low parent-child value similarity and therefore endorse higher parent-child value congruence, as seen in more conservative societies. At least, it

has been shown that different cultures to a different extent limit acceptable values (Arnett, 1995; 2000). Characteristics of a particular culture can also interact with other contextual variables in determining parent-child value similarity. For example, mothers' influence on their children is different in Poland than in the United States (Kohn, et al., 1986).

Lipset's research on the value differences between Canadians and Americans (Lipset, 1964), Baer et al. (1996) compared preferable rearing values among fifteen Western European and North American countries. The authors found significant differences in value priorities that parents wish to instil in their children among the nations studied (Baer et al., 1996). Moreover, they found significant differences in socialization value priorities among English-speaking societies.

Cross-cultural research has established that parenting practices and suitability of different parenting styles vary among cultures (for the overview see: Stevenson-Hinde, 1998). Additionally, it has been found that specific parenting styles are more effective if they are perceived in the particular culture as legitimate. For example, autocratic parenting has positive effects in most parts of Asia but negative effects on parent-child value similarity in Western cultures (Grusec, 1997; Knafo & Shwartz, 2001).

In some families, namely immigrant and to some extent families of ethnic minorities, cultural environment is only partially shared by parents and their children. In today's world, the number of such families has been constantly increasing. Individuals, families and even whole cultural/ethnic groups leave their country of origin for different, often tragic reasons. Seeking safety, political freedom or better economical conditions, they settle temporarily or establish themselves permanently in different places in the world. Although many migrant parents try to

share or even impose their cultural heritage on their children, their individual efforts are usually doomed to fail for many practical reasons, including general lack of resources, unwillingness on the part of the children, and lack of support from society at large. Thus, children in immigrant families are never able to fully share the cultural heritage of their parents. Meanwhile their parents, who usually did not benefit from a full educational experience in their country of origin, rarely fully share the cultural knowledge and competence of their children. Surprisingly, there is no clear answer to the question whether a decline in shared cultural environment in immigrant families is associated with a decrease in parent-child value similarity. While some researchers suggest just that, others do not support this expectation (Knafo & Schwartz, 2001; Nauck, 2001). Two possible propositions have been provided to explain the inconsistency of the data on parent-child value similarity under immigration conditions. One explanation takes under consideration that the results may vary depending on the level of parent-child value similarity analyses. Another reason for the lack of consistency in the collected data might be that in the context of immigration, many other contextual variables interact with the unshared cultural heritage variable and moderate its effect on parent-child value similarity. Immigration conditions as a context for the value transmission process in immigrant families are described in the following section.

Immigration as a Context for Intergenerational Value Similarity.

The term “acculturation” can have different meanings (Atkinson & Thompson, 1995). There is general agreement, however, that it is a process of change that occurs when two or more cultures come in contact with each other. Initially, studies of acculturation had been focussed on

the group level of analysis. It was established that although the acculturation process might be somewhat unique to every immigrant group, most of the psychological processes underlying acculturation are similar. Recently psychologists have been focussed on an examination of acculturation from the standpoint of psychological adaptation of an individual.

Berry's (1992, 1997) acculturation framework was built upon the basis of fundamental assumptions about multiculturalism as presented by Pierre Eliot Trudeau in 1971: (1) own group maintenance, (2) other group acceptance and tolerance (Berry 1997), and combines both an individual adaptation as well as group acculturation levels. Berry's (1992, 1997) acculturation framework considers two questions (Berry, 1992; page 280):

1. "Is it considered to be of value to maintain cultural identity and characteristics?"
2. "Is it considered to be of value to maintain relationship with other groups?"

From these questions Berry has formulated the framework that identifies four styles or strategies of the acculturation process: integration, assimilation, separation and marginalisation. It has been reported that integration demonstrates most clearly a positive adaptation, while it also appears to be the most effective strategy in terms of health and/or well-being of immigrants. Integration has also been found to be positively correlated with self esteem, while assimilation correlates negatively with self-esteem for immigrants as well as for minority group members in North America (Berry et al., 1992; Berry, 1997; Phinney et al., 2000). Marginalisation and separation are associated with poor adaptation. Additionally marginalisation is characterised by dis-attachment from both cultural traditions as well as by confusion, anxiety, feelings of alienation, loss of identity and high acculturative stress (Berry et al., 1992; Berry, 1997). Recent studies have shown, however, that individual acculturation strategy's effect on an adaptation outcome is greatly moderated by

attitudes and policies of the country of immigrant settlement (Sam, 2000). For example, in Sam's (2000) studies involving adolescent immigrants with four different cultural backgrounds (Vietnamese, Pakistani, Turkish, and Chilean) in Norway, which has been enforcing assimilation policies, the separation attitude has been unexpectedly found to relate positively to life satisfaction.

It has been suggested that an acculturation process involves not only first generation but also second-generation immigrants. Berry (1992) distinguishes between the processes of enculturation and acculturation: "the former is the process that links developing individuals to their cultural context, while the later is a process that individuals undergo, usually later in life, in response to a changing cultural context" (p. 271). If the terms established by Berry (1992) are applied to second-generation immigrants, it could be said that at least some of them seem to be enculturated into the mother culture (minority culture of their parents' country of origin) during their childhood and then acculturated to the majority culture (culture of their parents' country of immigration) during their school years. Acculturation is followed by both cultural and individual changes.

Using other terminology, it could be said that, by default, most children of immigrants are socialized by the family as the primary socializing agent into the culture of their parents' origin, and then they are socialized by the education system into the culture of the country of residence. Those two cultural worlds, however, do not exist in isolation. The immigrant child's parents undergo their own acculturation which generally proceeds along the patterns described by Berry (1992, 1997), leading ultimately to changes of their own attitudes, values and identities. Those changes are dynamic and never complete. The extent of change depends on a multiple array of

internal (individual) as well as socio-economical and political external factors, some of which have been cited above (Berry 1992, 1997).

There is no available information on the impact of acculturation style on parent-child value similarity. However, it could be assumed that the content of immigrant parents' socialization efforts might differ depending on their individual style of acculturation and on their acculturation goals for their children. It could be predicted, for instance, that parents with acculturative attitudes of integration or separation would actively introduce their children to their own cultural heritage and perhaps send them to ethnic schools, if available, while parents with acculturative attitudes of assimilation will not do that. Whether these socialization practices impact the parent-child value similarity in a significant way remains to be identified.

Current Study

In the current study, I have no means of separating genetic and environmental influences. Nevertheless, the potential of genetic influence as a source of parent-child value similarity is recognized and is debated in the Discussion part of this thesis. The current research was not designed to provide evidence relevant to the issue of child versus parent influence on values. Data from adult children and parents were collected only once and therefore I have no base to speculate on this issue. Immigration as a major factor influencing value transmission in Polish immigrant families in Canada, however, is the major focus of this study.

In the current study, I investigate: (1) parental education and age as a parental context; (2) adolescents' and young adults' age, sex and identity status as a child context; (3) parent-child relationship and gender composition as a dyad context; (4) parental value agreement, marital

disruption, family size and the birth order as a family context; (5) as well as peer group, immigration, religion and culture as an ecological context for intergenerational cultural value transmission.

Overview of the Study

Statement of the Problem

Although young children are usually socialized at home into the culture of their parents' origin, they are exposed to the culture of the country of their parents' immigration later in their lives. During adolescence and early adulthood, the peer group and the workplace as socialization agents based on the culture of the host country become more influential. Therefore, an expected pattern of intergenerational transmission of cultural values of the country of the parents' origin might be modified with an anticipated outcome of the level of internalized cultural values of the country of origin being eventually decreased. This study involves second generation Polish immigrants who have been socialized into two different cultures: at home, in the culture of their parents' origin (Polish), and at school and workplace, in the culture of the country of their parent's immigration (Canada).

Purpose of the Study

The purpose of this research is to contribute to an understanding of the value transmission process by assessing the extent of the influence of immigration conditions on intergenerational value transmission on immigrant families in comparison to value transmission on non-immigrant

families. To observe changes in the intergenerational value similarity in Polish immigrant families, the current research involves two comparison groups of non-immigrant families; one from the country of the immigrants' origin (i.e., from Poland) and the second from the country of immigration (i.e., from Canada). If demographic and family of origin variables affect the intergenerational transmission of cultural values, as was presented in the literature review in this chapter, the question arises: do immigration conditions alter these effects? This study attempts to address these questions on both the group and family levels. The current research also examines different factors that have been implicated in influencing the parent-child value similarity, as was described in the previous parts of this chapter. These factors included: parental education and age (parental context); adolescents' and young adults' age; sex and identity status (child context); parent-child relationship and gender composition (dyad context); parental value agreement; marital disruption; family size and birth order (family context); peer group, immigration, religion and culture (as an ecological context). Addressing other factors' influence, including, biological factors, personality, parents' emotional stability, parenting styles, SES, on an intergenerational value transmission is beyond this study.

Research Questions

The major research questions assessed in this study are:

1. Do the cultural and generational groups differ in their mean value ratings?
2. Are the generational differences in value ratings culture-specific?
3. Do immigration conditions change the intergenerational transmission of cultural values?

4. To what extent do demographic and family of origin variables affect the intergenerational transmission of cultural values?
5. What are the predictors of parent child value similarity? Is the power of identified predictors modulated by immigration conditions?

Research Hypotheses

To address the first three questions, the following three hypotheses were formed:

1. There are cultural and generational differences in the value ratings.
2. The generational differences in the value priorities are culture-specific.
3. Immigration conditions influence negatively the intergenerational value transmission as measured at both the group and family levels.

Because of the exploratory nature of questions 4 and 5, detailed hypotheses addressing these questions were not formed. On the bases of the published research referred to in the literature overview, the following factors were examined as possible predictors: adolescents' and young adults' age, sex and identity status, parent-child relationship and gender composition of a parent-child dyad, parental value agreement, marital disruption, family size and birth order.

RESEARCH METHOD

This chapter explains the methods and procedures used in this study. The purpose of this study was to determine the intergenerational transmission of values in immigrant (that is, Polish immigrant) families in Canada in comparison to the intergenerational transmission of values in non-immigrant families, that is, Polish families living in Poland and Canadian families living in Canada. Participants from the parent and grownup children generations of immigrant and non-immigrant families were studied to determine their current value priorities. In addition to those scales identified and selected from the Emic Questionnaire of Cultural Values and Scripts (Boski et al, 1992), several demographic and other variables, including the ego-identity status (Grotevant & Adams, 1984) and the level of personal identity of young adults (Adams et al., 1979) were measured to discover additional correlates of the intergenerational transmission of values within the groups of families studied. Quantitative measures were employed.

Data Collection and Sample Characteristics

Ethics Committee Approval

This research study was reviewed and approved by the Ethics Committee of St. Paul University in Ottawa, Ontario. All participants were informed of the voluntary nature of their involvement.

Participants

All participants volunteered for the study. Voluntary consent was obtained by means of an introductory letter briefly explaining the general outline of the study. The participants' sample in this study was limited to older adolescents and young adults from middle-class families. All the young adults were 16 -25 years of age. All the young adults of Polish ancestry in the immigrant group were born in Canada or immigrated to Canada before age of five. Data were gathered from 69 non-immigrant families living in Poland (74 young adults, 69 mothers and 69 fathers), 47 non-immigrant Anglophone families living in Canada (61 young adults, 44 mothers and 24 fathers) and 37 Polish immigrant families living in Canada (51 young adults, 35 mothers and 33 fathers). All together, 460 volunteers filled out the questionnaire.

Sample Portrait and Groups Comparison.

Some demographic data of the three groups of Poles in Poland, Polish immigrants in Canada, and Canadians and their families of origin are presented in Table 1.

Table 1
Groups Comparisons

Variable	Poles in Poland	Polish Immigrants	Canadians in Canada
Sample size (participants number)			
Young adults	74	51	61
Their parents	139	67	68
Young adult's age			
M (years)	21.15	20.39	20.35
S D	2.09	2.55	2.83
Gender			
% female	57	42	61
% male	43	58	39
Religious affiliation			
Christians (%)	81.9	78.4	76.7
Catholics (as % of Christians)	95.0	100.0	76.1
No-affiliation (%)	16.7	15.7	18.3
Others (%)	1.4	5.9	5.0
Sibling position			
Oldest (%)	38.4	24.5	42.1
Middle (%)	5.4	14.3	22.8
Youngest (%)	36.5	34.7	19.3
Only-child (%)	19.7	26.4	15.8
Living			
with both parents (%)	79	38	41
with one parent (%)	10	23	10
separately from parents (%)	11	39	49
Father's age (N)	(64)	(22)	(21)
M (years)	50.85	51.95	52.33
S D	6.06	3.67	6.73
Mother's age (N)	(67)	(31)	(41)
M (years)	48.56	50.32	48.97
S D	4.91	3.86	4.22
Father's education (N)	(65)	(30)	(24)
M*	2.65	3	2.54
S D	.462	.000	.779
Mother's education (N)	(69)	(33)	(42)
M*	2.62	2.94	2.67
S D	.488	.242	.570
Father's employment status (% employed)	94 (+ 3**)	92	83 (+ 9**)
Mother's employment status (% employed)	75 (+ 3**)	76	85
Family structure (% of the intact families)	84	78	77
Number of children in participant's family	1.99	2.2	2.78

*1 = high school diploma, 2 = undergraduate degree, 3 = postgraduate degree

** % of mothers or fathers who were retired

There is a difference in the mean age between the Polish group and the other two groups of young adults. However, the mean age difference between young adults in the Polish group is less than one year (that is, nine months). According to the One-Way ANOVA, the difference in age between the groups is not statistically significant. Because there are more females than males in the Canadian group of young adults and somewhat more males than females in the Polish immigrant group, data are weighted by gender for cross-cultural comparisons.

The groups of young adults differ in their religious affiliation, with the highest Christian affiliation (89.9%) occurring in the group of young Poles, and the lowest (66.7%) in the group of young Polish immigrants. While 95% of Polish young adults are Catholics and 100% of Polish immigrant Christians are Catholics, only 75% of young Canadian Christians identify themselves as Catholics.

A distribution of siblings' position in the groups studied is quite different. Yet, the biggest difference between the three groups of young adults is in their living arrangements: almost 90% of young adults in the Polish group live with their parents, while only 50 to 60% of young adults in the Canadian and Polish immigrant groups respectively live with their parents.

Mothers' ages range from 40 to 64 and fathers' ages range from 37 to 82. The differences in parents' mean age between groups are not statistically significant, however. While there is no significant difference between the groups in parents' employment, there are significant differences in parents' education. Both mothers and fathers in the immigrant group have higher education than parents in the two other groups. In the Polish immigrant group all fathers hold postgraduate degrees, while in the Polish group only 64% ($t_{(93)} = 4.01, p < 0.005$) and in the Canadian group, only 70% ($t_{(52)} = 3.23, p < 0.002$) hold such a degree. In the Polish immigrant group 94% of the

mothers hold postgraduate degrees, while in the Polish group only 62% ($t_{(100)} = 3.51, p < 0.001$) and in the Canadian group 71% ($t_{(73)} = 2.56, p < 0.05$) hold such a degree. However, there is no significant difference in education between the groups of Polish and Canadian parents. Family structure is similar but there is a higher proportion of intact families in the Polish group (84%) in comparison to the immigrant and Canadian groups with 78 and 77% having intact families.

Data Collection

Data were gathered through a structured questionnaire (Appendix A) during the summer of 2002 and spring of 2003 in two locations: (1) Warsaw, Poland, and (2) Ottawa, Ontario, Canada. Volunteer non-immigrant families living in Poland were recruited by the third year Social Psychology students of the Advanced School of Social Psychology in Warsaw. Volunteer Polish immigrant and Anglophone non-immigrant families living in Canada were recruited by the second year students of Pastoral Counselling of St. Paul University in Ottawa. The questionnaires in stamped envelopes with a return address were handed out to participants by recruiters.

Instruments

Assembly of Questionnaire Battery

The principle questionnaire used for this study was the Emic Questionnaire of Cultural Values and Scripts (EQCVS, Boski et al., 1992) which measures the level of internalized value attributes. Young adults' identity status was measured by the Extended Version of the Objective Measure of Ego Identity Status (EV-OM-EIS, Grotevant & Adams, 1984) that is the improved

version of the Objective Measure of Ego Identity Status (OM-EIS, et al., 1989). The Personal Authority in the Family System Questionnaire- College Version (Bray, & Harvey, 1992.) was employed to measure the young adult participants' level of differentiation and the quality of their interpersonal relationships. Scales employed for this study included: Intergenerational Intimacy, Intergenerational Fusion/Individuation, Intergenerational Intimidation, Peer Intimacy and Peer Individuation. The Objective Measure of Ego Identity Status (OEMEIS) questionnaire (Adams et al., 1989) was employed for classification of adolescents and young adults into a given identity status, as identified by Marcia (1968, 1994). Quantitative analyses also included demographic variables such as sibling positions, marital status of parents, living arrangements and religious affiliation (See Appendix).

Emic Questionnaire of Cultural Values and Scripts (EQCVS). EQCVS (Boski et al., 1992, Boski, 1999; Boski, 2001) consists of 65 items in the form of statements of values, preferences, attributions, scripts and beliefs. In this research, the EQCVS was applied to evaluate the level of internalized values by coming-of-age young people (i.e., 16-25 years old) of second generation Polish immigrants in Canada in comparison to coming-of-age young people in their country of origin (i.e., Poland) and the country of immigration (i.e., Canada). All the items used in this research are in a form of "I" statements (Appendix A, B, C). Subjects were asked to score statements on the six -point scale. Both Polish (Appendix C) and English (Appendix A & B) versions existed and have been applied in previous studies (Boski et al., 1992, Boski, 1999; Boski, 2001).

Personal Authority in the Family System Questionnaire - College Version (PAFS-QCV).

The 75-item (seven-point scale) PAFS-QCV is a self-report instrument designed to assess relationships in the two-generational family system as perceived by an adolescent or young adult in the family (Bray & Harwey, 1992). The following five scales of PAFS-QCV were selected for this study:

1. Intergenerational Intimacy: Intimacy is defined as voluntary closeness with family members while holding distinct boundaries to the self (Williamson, 1991). Greater scores indicate higher level of intimacy.
2. Intergenerational Fusion/Individuation: The items in this scale measure the degree in which a person operates in an enmeshed or individuated manner with his/her parents. The larger scores indicate more individuation.
3. Intergenerational Intimidation: This assesses the degree of personal intimidation experienced by an individual in relation to his/her parents. Items are scaled so that larger scores indicate more personal authority.
4. Peer Intimacy: The scale assesses the level of intimacy with significant others. Greater scores indicate more intimacy.
5. Peer Individuation: The scale assesses the degree to which a person operates in an enmeshed or individuated manner with significant others. Larger scores indicate more individuation.

The internal consistency and reliability of this instrument is high (Bray & Harwey, 1992).

The construct and concurrent validity of the PAFS-QCV is indicated by the significant relationships between the PAFS-QCV scales and other measures of family relationships (i.e.,

Differential Personality Questionnaire, Lubinski, et al., 1981; Structural Family Interaction Scale, Perosa, et al., 1981), as well as the psychological outcome measures of distress and well-being of young people (Center for Epidemiological Studies – Depression Scale, Radloff, 1977). The original English version of the questionnaire was translated into Polish by the author and then translated back into English by a certified Polish-English translator to ensure compatibility and equivalence in meaning (Brislin, 1970) (Appendix C).

Objective Measure of Ego Identity Status (OEMEIS). The 64-item OEMEIS questionnaire (Adams et al., 1989) in a self-report format is a well-established instrument that allows easy and reliable classification of adolescents and young adults into a given identity status, as identified by Marcia (1968, 1994). Its limitation is in that it does not sharply differentiate between Diffusion and Moratorium stages. However, this is likely due to the fact that few pure diffusion-status types are observed in a healthy adolescent population. OEMEIS consist of eight subscales that are integrated into Ideological and Interpersonal domains. For the purpose of this study only the subscales from the Ideological domain (32 items) that probe commitment and exploration of an individual in the areas of occupation, religion, politics and philosophical life style are used in this study. The three different estimates of reliability (test-retest, split-half and internal consistency) show significant high consistency for OEMEIS. An extensive estimate of predictive, construct and concurrent validity of this instrument gave satisfactory results (Adams et al., 1989). The original English version of the questionnaire was translated into Polish by the author and than translated back into English by a certified Polish-English translator to ensure compatibility in meaning (Brislin, 1970; Appendix C).

Data Analysis

Preliminary Data Analysis

Factorial analysis was applied to whole set of data collected in Poland and Canada by administration of EQCVS. The emerged factorial value scales were analysed for their reliability before being used for the quantitative purposes of this research.

Data Analysis Methods

Four different measures of intergenerational value similarity were applied in order to analyse data at both group and family levels. The list and short description of the four methods is provided below, while discussion of advantages and disadvantages of these methods is provided in the Discussion chapter.

Mean comparison method. The mean comparison method was applied (Nauck, 1997; Knafo, & Schwartz, 2001) to identify the differences in values priorities between generations as well as between immigrant and non-immigrant groups. While useful for descriptive purposes that are concerned with group-level similarity, this method has some limitations that include disregard for within-generation variance and possibility of confounding cohort effects with age effects (because parents and their grownup children differ in both cohort and age).

Discrepancy scores method. The discrepancy scores method (Moen et al., 1997) was used to evaluate an absolute distance between young adults' value scores and their own mothers' and fathers' value scores. This method measures the extent of difference between parents and their children in the importance they attribute to particular values.

Across-dyad correlations. To estimate the variance in value ratings that children and parents shared, the across-dyad correlations method was used (Rohan & Zanna, 1996; Knafo & Schwartz, 2001). It provided correlation coefficients between parent's value ratings and grownup children's value ratings as the measures of parent-child values similarity specific for the each of the four sets of values across parent-child dyads.

Within-dyad correlation method. Within-dyad correlation method provides a single measure of parent-child value similarity/congruence across the value system tested that could be easily employed in further analyses. It assesses the overall within parent-child dyad value similarity by correlating the young-adult's ratings of the four values with his/her own parents' ratings (Rohan & Zanna, 1996; Knafo & Schwartz, 2001). In the current study, the calculated correlation coefficients for the parent's value ratings and the grownup child's value ratings were employed in further analyses as the measures of an overall parent-child's value similarity. To allow for the use of the within-the-family correlations coefficients in further analyses of linear relationships (i.e., to enhance the assumption of normality and equal variances), obtained correlation coefficient's values (r) were transformed to Fisher z scores.

Application of Data Analysis' Methods and Statistics

Hypothesis 1 and 2. In order to test the hypotheses that there are cultural and generational differences in the value ratings, and that the generational differences in the value ratings are culture specific, the mean value ratings for two generations in the three cultural groups were compared, and t-Test and One Way ANOVA, followed by the Post Hoc multiple comparison test (i.e., Tukey HDS) were conducted across scores for the four sets of values (i.e., F1, F2, F3, and

F4). In order to compare the effects of the two independent variables, i.e., culture and generation, on the mean value ratings and to identify a possible interaction between these two variables, a multivariate analysis (2 x 2 MANOVA) was employed.

Hypothesis 3. In order to see if generational differences in the value ratings were culture specific and if immigration conditions negatively influenced the intergenerational value transmission at the group level, *t*-tests for the mean values scores for parents and their grownup children in the Polish, Polish immigrant and Canadian groups were conducted and the results for the three groups compared.

In order to see if immigration conditions negatively influenced the intergenerational value transmission at the family level, three methods of analysis were employed: (1) a discrepancy scores method, (2) across parent-child dyads' correlations and (3) within parent-child dyad correlations of the value ratings.

1. Discrepancy scores method. The absolute value score distances were obtained for every parent-child dyad by squaring the difference in value ratings between young adults and their own mothers as well as fathers. Then the mean values of the absolute value score distances for all three groups (i.e., Polish, Polish immigrant and Canadian) were calculated. The group means comparison analysis was done by applying One-Way ANOVA followed by Post Hoc multiple comparisons and Tukey HSD test.
2. Across parent-child dyads correlations. In order to measure intergenerational similarity for the four values (F1, F2, F3 and F4), correlations across the families were computed for the young adults' and their mothers' as well as fathers' value scores for each of the value sets.

3. Within parent-child dyad correlations. In order to measure an overall within parent-child dyad value similarity, the within parent-child dyad correlation coefficients were computed for young adults' and their mothers' as well as their fathers' value scores across the four value sets (i.e., F1, F2, F3 and F4), and the mean values of these correlation coefficients were calculated for Polish, Polish immigrant and Canadian groups of families. The group means comparison analysis of the within parent-child dyads correlation coefficients was done by applying One-Way ANOVA. Computations of the means were based on the Fisher's transformations of Pearson's correlation coefficient (r) to z .

Question 4. In order to see if the young adults' demographic variables (i.e., gender and age) and family of origin variables (i.e., siblings number and siblings positions) could affect scores, the mean values of the within-dyad correlation coefficients were compared by independent samples t -tests or One-Way ANOVAs which were performed for all three groups tested, i.e., Polish, Polish immigrant and Canadian.

Question 5. In order to identify predictors of the parent-child value similarity and to see if the power of the identified predictors was modulated by immigration conditions, consecutive and step-wise regression analyses were performed for all three cultural groups to model the overall within parent-child dyad value similarity variable. The overall within parent-child dyad value similarity was expressed as the group mean of the within parent-child correlation coefficients. Regression analysis was based on the overall parent-child dyad value similarity variable's linear relationship to hypothetical predictors which included:

1. set of variables characterizing value similarity within the family,
2. set of variables characterizing intergenerational relationships within the family, and

3. an identity status of the young adult.

The scatter plots were examined whether the linear model was reasonable for the above variables and to identify outliers outside. The assumption of normality of the error terms was inspected by displaying histograms of the standardized residuals with the normal curve superimposed.

All statistical data analyses were performed using SPSS (11.01) standard version for Windows software package.

RESULTS

The purpose of this study is to determine the intergenerational transmission of values in Polish immigrant families in Canada in comparison to the intergenerational transmission of values in non-immigrant Polish and Canadian families. The Results chapter is divided into three parts. (a) First part consists of preliminary data analyses of the Emic Questionnaire of Cultural Values and Scripts' scales. (b) The second part addresses the hypothesis that intergenerational value similarity between generations in immigrant families is lower than intergenerational value similarity in non-immigrant families. The hypothesis is addressed at both the cultural group and family levels of data analyses. (c) The third part examines the possibility of correlation between some contextual factors and parent-child value similarity in immigrant families.

Preliminary Data Analysis

Emic Questionnaire of Cultural Values and Scripts (EQCVS)

Factorial Analysis

Using factorial analysis of EQCVS data that were collected in Poland and Canada, six instead of the four (Humanism, Sarmatism, Liberalism and Materialism) factors emerged in the Varimax rotation. Rotation converged in 13 iterations. The obtained factor matrix is presented in Table 2.

Table 2

Six Value Dimensions - the Factorial Value Scales

Item #	Item	Correlation Coefficients					
		Factorial Value Scales					
		1	2	3	4	5	6
35	I value economic status and prestige that comes with it.	.680					
38	Everyone should take care of him/herself first and only then, worry about others.	.640					
23	I put much weight on fashionable looks.	.587					
21	Sometimes one has to use some tricks or even cheat to get by in school or at work.	.549					
30	I think that religious faith and practices are very private matters and should be kept this way.	.496					
56	It is my dream to become a successful business person (a man/woman of the big money).	.491					
22	It is a sad truth, but people are worth as much as they earn and own.	.459				-.359	
18	I strongly believe that every person is the master of her/his fate.	.456					
14	Somehow I am more courteous towards girls than towards boys./I expect boys to treat me with some courtesy.	.404					
59	In my view, the most important aspect of societal life is a legal system that guarantees full economic and political freedom to everyone.	.389					
15	I relatively often use other students' notes and share mine with them.	.388					
7	Generally, I have faith in the honesty of others, including the authorities.	-.359					
43	I feel comfortable in a group of people who follow the rule: "All for one and one for all."	.356					
42	I will raise/ I have raised my kids according to the Church's teaching and religious moral values.	.624					
41	I care about my country and try to be involved in the issues that matter.	.517					
8	I think that elderly parents should spend the final years of their lives living with their adult children and grandchildren.	.479					
58	I try to keep alive the memory of my family members who passed away as well as those who died for my country.	.476					
45	Sometimes the national symbols of my country move me emotionally.	.463					
46	I care about the community and I try to be involved.	.461					.369
6	I maintain close contact and strong ties with my family members, and appreciate their support.	.439					
61	I contribute time/money helping the less fortunate at home	.428					

	and/or world-wide.		
55	I can easily go about my life without traditions.	-.370	
12	When I invite guests over to my place, I go out of my way to host them in the best way I can.	.365	
50	I do whatever I can to reduce the waste and pollution.	.352	
40	I am imaginative, a little romantic spirit, and like to act in a spontaneous way (sometimes even a little bit crazy). I have a lot in common with people who are a little bit unpredictable.	-.549	
62	Every moment of my life is planned, well organized, and predictable.	.489	
16	I work around the clock. As soon as I am finished with today's homework I start tomorrow's.	.474	
47	I believe that only hard work can improve mine and my family's living conditions.	.437	
17	I am thrifty to the penny and I don't like to spend money on unnecessary stuff.	.437	
44	I always try to be punctual and hate when other people do not care to be on time.	.432	
2	The law is the law; it should be observed strictly and without any exceptions.	.370	
49	I follow world politics and current international events with great interest.	.470	
52	I am tolerant of people's alternative life styles and sexual preferences.	.444	
63	I must admit that when someone around me becomes successful, I wonder if he/she has achieved this in an honest way.	-.416	
54	I follow cultural events with great interest and attend many of them.	.412	
53	I try to make sure that I benefit from whatever I do.	-.405	.391
19	Reading books or going to the theatre and museums is waste of time and money.	-.383	
60	I believe deeply in my heart that people of all races and ethnic backgrounds are equal and should be treated accordingly.	.352	
25	I think one should stand up for his/her beliefs and I have done so on a few occasions.	.457	
39	In school/at work, I usually try not to stand out from the crowd.	-.420	
48	I like to party. After all, we only live once.	.407	
36	I've always studied to be a good student and/or to improve my professional qualifications.	.378	
20	I worry about my chances in a competitive work market.	-.356	
11	To have some extra money I work after school or during		.455

	summer vacations./ I believe that high school and college students should work to earn some money in their spare time.	
37	I do/did my best to become financially independent as soon as possible.	.436
31	Personally, I find it quite natural that young people live with parents till they start their own families or even longer.	-.431
51	I have a feeling that if I stop running, I will not get anywhere with my life and career.	.382

EQCVS Scales

Six groups of items identified in the factorial analyses were considered as six value scales for the quantitative purposes of this research. Reliability analyses revealed that two out of the six scales had been characterized by low reliability (e.g. by reliability coefficient α below .450). The remaining four scales showed relatively good reliability which was further improved by removing one item from each scale. The scales and their reliability coefficients (e.g., Cronbach α) are presented in Table 3.

Table 3

EQCVS Scales' Summary

Scale/ Factor	Items (#)	Values	Name of the Value Scale	α
F1	14, 15, 18, 21, 22, 23, 30, 35, 38, 43, 56, 59	Free market values, high tolerance for cunningness and chivalry towards women	Free Market Values	.771
F2	6, 8, 12, 41, 42, 45, 46, 58, 61	Christian, family and community values	Christian Values	.728
F3	2, 16, 17, 44, 47, 62	Simplistic and rigid set of principles concerned with law, work and money	Rigid Principles	.666
F4	11, 37, 46, 51, 53	Financial self-reliance/independence	Self-reliance	.467

The new scales, e. g., the F1, F2, F3 and F4, named respectively as Free Market, Christian, Rigid Principles and Self-reliance values were used in the analyses of the collected data, instead of the four, e.g., Humanism, Sarmatism, Liberalism and Materialism, dimensions that had been used in the previous studies (Boski et al., 1992; Boski, 1999; Boski, 2001).

Parent-Grownup Child Value Similarity in Immigrant and Non-immigrant Families

Data on the value priorities were collected in three cultural groups of families: Polish families who live and raise their offspring in Poland, Polish immigrant families in which parents immigrated as adults, settled and raised their children in Canada, and Canadian families. The data were analysed at two levels, the group and family. At the group level, the mean comparison method was applied (Nauck, 1997; Knafo, & Schwartz, 2001) to identify the differences in values priorities between generations as well as between immigrant and non-immigrant groups. At the family level, the discrepancy scores (Moen et al., 1997) and across-dyad and within-dyad correlations methods (Rohan & Zanna, 1996; Knafo & Schwartz, 2001) were applied to assess value similarity between grownup children and their own parents. The discrepancy scores method was used to evaluate the absolute distances between young adults' value scores and their own mothers' and fathers' value scores. The across parent-child dyads correlations method was used to estimate the variance in value ratings that children and parents shared, and the within parent-child dyad correlation method was applied to estimate an overall value similarity/congruence within a parent-child dyad.

Group Level Analysis

Values mean ratings by parents and their grownup children in the three cultural groups, Polish, Immigrant and Canadian, are presented in Table 4. In order to compare cultural and generational effects on the value ratings, as well as to see if the effects of culture and/or generation interact, the multivariate analysis (2 x 2 MANOVA) with the mean value scores as dependent and membership of cultural and generational groups as independent variables was employed. Summary of the MANOVA, between-subjects tests, and Tukey HSD results are presented in table 5, 6 and 7, respectively.

Comparison of the mean value scores for the national/immigration groups reveals that there are differences among the three groups tested. Free Market values (F1) and Christian Values (F2), followed by Rigid Principles values (F3) are rated highest by the Polish non-immigrant group, while the Polish immigrant and Canadian groups rate most highly rate Christian (F2) and Self-reliance (F4) sets of values. With an exception of F2 which receives lower ratings by the immigrant group in comparison to the non-immigrant groups, the immigrant group scores are located between the two non-immigrant groups on all other values. For example, F1 mean score for the immigrant group is lower than F1 mean score for the Polish group but higher than for the Canadian group. It is also worth noticing that Polish families positively evaluate items included in the F1 value set while Canadian families evaluate the same values negatively (e.g., Polish families' mean rating score of F1 is 4.3, while Canadian families' mean rating score of the same values is 3.12 on the EQCVS's 6 point scale where 3 means slight disagreement, 4 means slight agreement and 5 means strong agreement). In respect to F4, Polish families on average are neutral in their evaluation of the items included in the Self-reliance (F4)

value set while Canadian families evaluate them positively (e.g., Polish families' mean rating score of F1 is 3.52, while Canadian families' mean rating score of the same values is 4.05). A comparison of the mean value scores for generations reveals that there are differences between parents' and children's ratings of Christian (F2) and Self-reliance (F4) sets of values.

Table 4
Mean Ratings of Values by Parents and their Children in Polish, Polish Immigrant and Canadian Groups of Families

F 1	Polish Group			Polish Immigrant			Canadian Group			Generation Total		
	N	Mean	SD	N	Mean	SD	N	Mean	SD	N	Mean	SD
Parents	137	4.27	.57	56	3.67	.67	68	3.05	.55	261	3.82	.78
Grownup Children	44	4.40	.53	50	3.80	.57	61	3.21	.62	185	3.84	.77
Group's Total	211	4.31	.56	106	3.73	.63	129	3.12	.61	446	3.83	.78

F 2	Polish Group			Polish Immigrant			Canadian Group			Generation Total		
	N	Mean	SD	N	Mean	SD	N	Mean	SD	N	Mean	SD
Parents	137	4.41	.75	56	4.27	.61	68	4.53	.59	261	4.41	.68
Grownup Children	44	3.49	.75	50	3.94	.63	61	4.13	.67	185	4.00	.69
Group's Total	211	4.24	.78	106	4.11	.64	129	4.33	.66	446	4.24	.72

F 3	Polish Group			Polish Immigrant			Canadian Group			Generation Total		
	N	Mean	SD	N	Mean	SD	N	Mean	SD	N	Mean	SD
Parents	137	4.18	.78	56	3.78	.56	68	3.60	.62	261	3.94	.75
Grownup Children	44	3.31	.76	50	3.36	.64	61	3.25	.76	185	3.31	.72
Group's Total	211	3.87	.87	106	3.58	.63	129	3.44	.71	446	3.70	.77

F 6	Polish Group			Polish Immigrant			Canadian Group			Generation Total		
	N	Mean	SD	N	Mean	SD	N	Mean	SD	N	Mean	SD
Parents	137	4.53	.83	56	3.60	.71	68	3.95	.63	261	3.70	.77
Grownup Children	44	3.39	.73	50	3.95	.69	61	4.16	.57	185	3.79	.75
Group's Total	211	3.52	.80	106	3.79	.71	129	4.05	.62	446	3.73	.76

Multivariate analysis reveals that the cultural group membership's effect is stronger than the life experience which depends on a membership in different generation ($\eta^2 = .280$ versus

.0168, respectively). The effects of culture (i.e., nationality/immigration variable) and generation interact, but the interaction's effect is relatively small ($\eta^2 = .025$).

Table 5

Summary of the Multivariate Test with the Mean Value Scores as Dependent Variables and Generation and Nationality/Immigration Status as Independent Variables

Effect	Pillai's Trace	F	Hypothesis df	Error df	p	Partial Eta Squared
Nationality	.559	42.49	8, 876	876	.000	.280
Generation	.168	22.02	4, 437	437	.000	.168
Nationality*Generation	.049	2.75	8, 876	876	.005	.025

Table 6

Summary of Between-Subjects Tests with the Mean Value Scores as Dependent Variables and Generation and Nationality/Immigration Status as Independent Variables

Source	Type III Sum of Squares	df	Mean Square	F	p	Partial Eta squared	
Nationality/	F1	112.96	1	56.48	161.95	.000	.424
Immigration	F2	3.21	1	1.61	3.37	.035	.015
Status	F3	7.71	1	3.85	7.52	.001	.033
	F4	24.71	1	12.35	23.21	.000	.095
Generation	F1	1.87	2	1.87	5.36	.021	.012
	F2	16.09	2	16.09	33.80	.000	.071
	F3	29.06	2	29.07	56.81	.000	.114
	F4	.92	2	.92	1.73	.189	.004
Nationality/	F1	.02	2	.01	.03	.960	.000
Immigration*	F2	.41	2	.20	.42	.653	.002
Generation	F3	6.44	2	3.22	6.29	.002	.028
	F4	5.44	2	2.72	5.11	.006	.023
Error	F1	153.45	440	.35			
	F2	209.41	440	.47			
	F3	225.09	440	.51			
	F4	234.13	440	.53			
Corrected Total	F1	270.38	446				
	F2	231.28	446				
	F3	285.36	446				
	F4	262.05	446				

The test between subjects (Table 6) reveals that the nationality/immigration effect is stronger on F1 and F4 ratings than the generation effect ($\eta^2 = .424$ versus $.012$ and $\eta^2 = .095$ versus $.004$, respectively), while the generation effect is stronger on F2 and F3 ratings ($\eta^2 = .071$ versus $.015$ and $\eta^2 = .114$ versus $.033$, respectively). As it is presented in the Table 6 and in the Figure 1, the nationality/immigration status variable and the generation variable effects interact at the F3 and F4 value ratings, even though the interaction effect is relatively small (η^2 ranging between $.023$ and $.028$).

Pairwise comparison followed by the Tukey HDS test (Table 7) of the mean value scores for cultural groups reveals that there are statistically significant differences between all three groups tested in the Free Market (F1) and Self-reliance (F4) values' scores. Mean value scores for all groups tested are presented in Table 7 in the subsets characterized by homogenous variance. Pairwise comparison of the mean value scores for generations reveals that there are statistically significant differences between parents' and children's ratings of Christian (F2) and Self-reliance (F4) sets of values.

In conclusion, the cultural groups most significantly differ in their Free Market (F1) and Self Reliance (F4) mean value scores, while generational groups significantly differ in their Christian (F2) and Rigid Principles (F3) mean value scores. The culture and generation effects interact at the F3 and F4 value ratings. Figure 1 (on page 56) presents this point particularly well.

These results suggest that culture specific differences in value ratings between parents and grownup children could be identified only within Rigid Principles (F3) and Self Reliance (F4) values' scores. Indeed, the results of the t-test for the mean value scores for parents and their grownup children in Polish, Polish immigrant and Canadian groups support this conclusion to

some extent (table 8). According to the F3 ratings, there is a much higher generational gap in the Polish than in the Polish immigrant and Canadian groups. While the F4's rating differences between parents and grownup children only approach a statistical significance, they differ in their direction. In the Polish group, parents value F4 more than their grownup children, while in Polish immigrant and Canadian groups, children value Self-reliance higher than their parents do.

Table 7

Homogenous Subsets of the Mean Value Scores for Immigrant and Non-Immigrant Groups

F1		Subset		
Groups	N	1	2	3
Canadian	129	3.12		
Immigrant	106		3.73	
Polish	211			4.32
p		1.000	1.000	1.000

F2		Subset	
Groups	N	1	2
Immigrant	106	4.11	
Polish	211	4.25	4.25
Canadian	129		4.34
p		.265	1.000

F3		Subset	
Groups	N	1	2
Canadian	129	3.44	
Immigrant	106	3.58	
Polish	211		3.87
p		.316	1.000

F4		Subset		
Groups	N	1	2	3
Polish	211	3.52		
Immigrant	106		3.80	
Canadian	129			4.05
p		1.000	1.000	1.000

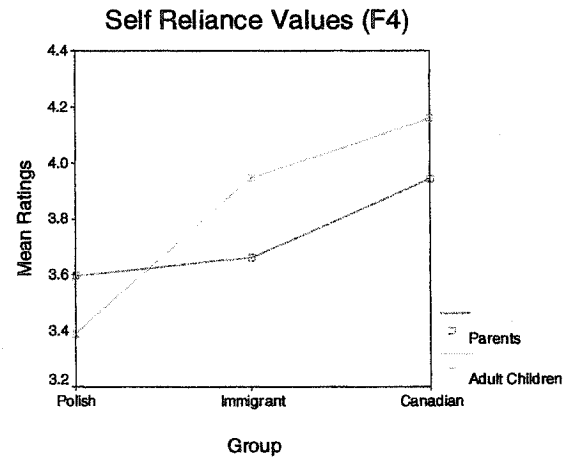
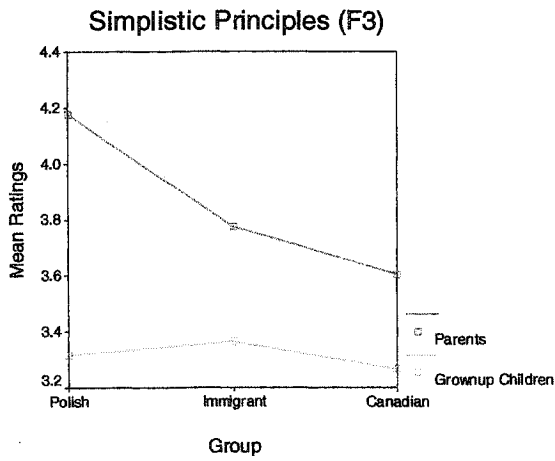
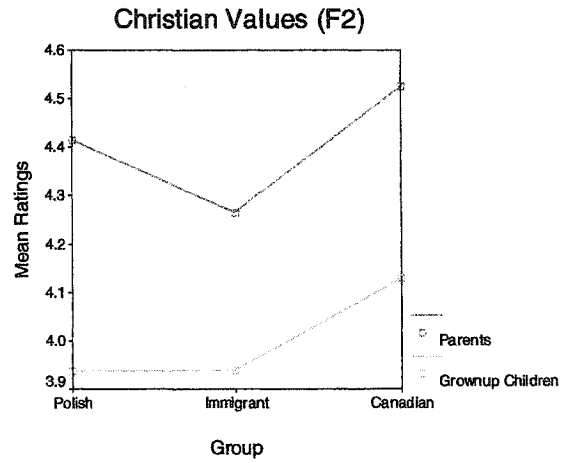
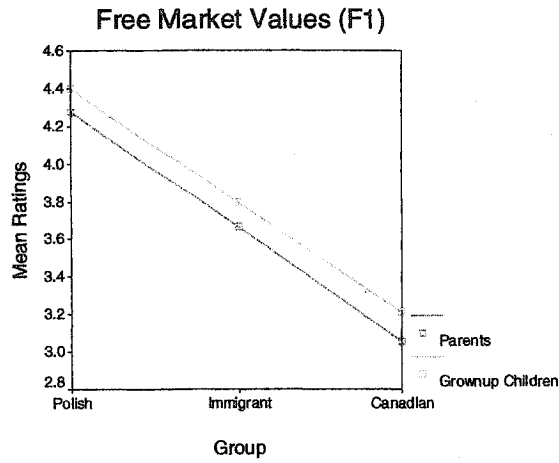


Figure 1. Mean value ratings by two generations in groups of Polish, Polish immigrant and Canadian families.

Table 8

Summary of t-Test for Mean Values Scores for Parents and their Grownup Children in Polish, Polish Immigrant and Canadian Groups

Polish Group	t	df	p	Mean Difference	Std. Error
F1	-1.54	209	.129	-.12	.08
F2	4.39	209	.000	.48	.11
F3	7.70	209	.000	.86	.11
F4	1.80	209	.074	.21	.11

Immigrant Group	t	df	p	Mean Difference	St. Error
F1	-1.05	104	.294	-.12	.12
F2	2.70	104	.008	.33	.12
F3	3.51	104	.001	.41	.12
F4	-2.05	104	.043	-.28	.16

Canadian Group	t	df	p	Mean Difference	St. Error
F1	-1.47	127	.143	-.15	.10
F2	3.57	127	.001	.40	.11
F3	2.77	127	.006	.34	.12
F4	-1.96	127	.052	-.21	.11

Comparison of the mean scores' differences between generations reveals that in the immigrant group these differences are not higher than the differences in the Polish or Canadian, that is, non-immigrant groups. Therefore, these results do not support the hypothesis that immigration conditions negatively influence intergenerational value transmission, at least as it was estimated at the group level.

Family Level Analyses

To evaluate parent- child value similarity at the family level (a) the absolute discrepancy scores method (Moen et al., 1997), (b) correlation of parent's and child's value scores across the parent-child dyads and (c) correlation of parent's and child's value scores within- the parent-child dyad methods were applied.

Discrepancy Scores Method

The discrepancy scores method (Moen et al., 1997) which evaluates an absolute distance between young-adults' value scores and their parents' value scores within the family, was used to obtain the average distance value between parents' and their children's value scores for each of the groups tested. Mean value scores' distances between young adults and their mothers and fathers in all three (e.g., Polish, Polish immigrant and Canadian) groups are presented in Fig. 2 and 3.

In order to see if mean distances in value ratings between parents and their grownup children differ significantly between cultural groups, ANOVA was performed. Results of the analysis in which the absolute distances in value ratings between mothers as well as fathers and their own children were used as dependent variable and cultural groups' membership as independent variable are presented in Table 10.

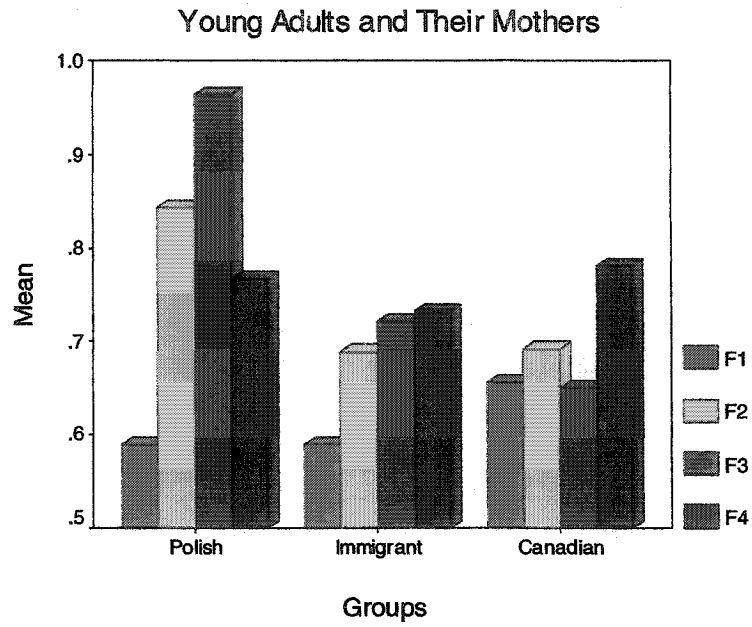


Figure 2. Mean value scores distances between young adults and their mothers.
 F1 – Free Market Values; F2 – Christian Values; F3 – Rigid Principles; F4 – Self-reliance Values

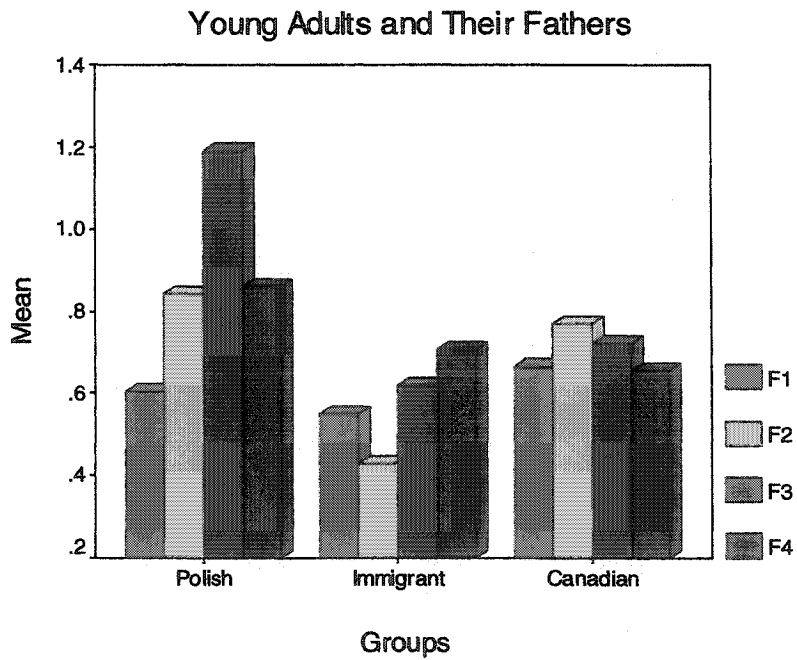


Figure 3. Mean value scores distances between young adults and their fathers.
 F1 – Free Market Values; F2 – Christian Values; F3 – Rigid Principles; F4 – Self-reliance Values

Table 10

ANOVA Results

	Source	Sum of Squares	df	Mean Square	F	p
Absolute Distances in Value Ratings between Mothers and Their Children						
F1	Between Groups	.165	2	.083	.434	.649
	Within Groups	31.63	166	.191		
	Total	31.79	168			
F2	Between Groups	.98	2	.49	1.53	.220
	Within Groups	53.06	166	.32		
	Total	54.04	168			
F3	Between Groups	3.39	2	1.69	4.98	.008
	Within Groups	56.44	166	.34		
	Total	59.83	168			
F4	Between Groups	.06	2	.03	.08	.921
	Within Groups	59.11	166	.36		
	Total	59.16	168			
Absolute Distances in Value Ratings between Fathers and Their Children						
F1	Between Groups	.212	2	.11	.52	.597
	Within Groups	27.02	132	.21		
	Total	27.24	134			
F2	Between Groups	4.00	2	2.00	6.53	.002
	Within Groups	40.40	132	.306		
	Total	40.41	134			
F3	Between Groups	9.35	2	4.68	10.50	.000
	Within Groups	58.81	132	.45		
	Total	68.17	134			
F4	Between Groups	1.10	2	1.67	1.69	.189
	Within Groups	42.99	132	.34		
	Total	44.87	134			

One-Way ANOVA reveals differences in cultural groups' mean distances in F2 and F3 ratings between parents and their grownup children. Further analysis results that include Post Hoc multiple comparisons and Tukey HSD tests are presented in Table 11 and 12.

Table 11

Homogenous Subsets of Mean Absolute Distances in Value Ratings between Mothers and Their Children for Immigrant and Non-Immigrant Groups

F1		Subset	
Group	N	1	
Polish Immigrant	43	.59 (.44)	
Polish	74	.59 (.44)	
Canadian	52	.66 (.40)	
<i>p</i>		.700	

F2		Subset	
Group	N	1	
Polish Immigrant	43	.69 (.64)	
Canadian	52	.69 (.47)	
Polish	74	.84 (.57)	
<i>p</i>		.334	

F3		Subset	
Group	N	1	2
Canadian	52	.65 (.39)	
Polish Immigrant	43	.72 (.53)	.72 (.53)
Polish	74		.96 (.70)
<i>p</i>		.805	.084

F4		Subset	
Group	N	1	
Polish Immigrant	43	.73 (.53)	
Polish	74	.76 (.62)	
Canadian	52	.78 (.59)	
<i>p</i>		.907	

Table 12

Homogenous Subsets of Mean Absolute Distances in Value Ratings between Fathers and Their Children for Immigrant and Non-Immigrant Groups

F1		Subset	
Groups	N	1	
Polish Immigrant	34	.55 (.41)	
Polish	71	.60 (.48)	
Canadian	30	.66 (.41)	
<u>p</u>		.500	

F2		Subset	
Groups	N	1	2
Polish Immigrant	34	.43 (.29)	
Canadian	30		.77 (.49)
Polish	71		.84 (.66)
<u>p</u>		1.000	.828

F3		Subset	
Groups	N	1	2
Polish Immigrant	34	.62 (.50)	
Canadian	30	.72 (.48)	
Polish	71		1.20 (.78)
<u>p</u>		.781	1.000

F4		Subset	
Groups	N	1	
Canadian	30	.66 (.52)	
Polish Immigrant	34	.71 (.45)	
Polish	71	.86 (.63)	
<u>p</u>		.260	

It was expected that the discrepancy between young adults' value scores and their parents' value scores would be larger in the immigrant group than in non-immigrant groups. However, the mean distances in the value scores for the immigrant parents and their children are not statistically higher than the mean distances in the value scores for the non-immigrant group at any of the values tested. Moreover, contrary to the hypothesis, the mean distances between immigrant parents and their grownup children in F3 scores are significantly smaller than the mean distances between parents and their grownup children in Polish non-immigrant families. Also, the mean absolute distances between immigrant fathers and their grownup children in F2 scores are significantly smaller than the mean distances in the two non-immigrant groups, i.e., between Polish and Canadian fathers and their children.

Correlation of Parent and Child Value Scores Across Parent-Child Dyads

Another frequently used way of estimating intergenerational value similarity is a correlation of parent and grownup child value scores across parent-child dyads in a tested population. Pearson's correlation coefficients for F1, F2, F3 and F4 value scores across mother-adult child and father-adult child dyads in Polish immigrant as well as Polish and Canadian non-immigrant families are presented in Tables 13.

Table 13

Correlation of the Value Scores Across Parent-Child Dyads in Polish, Polish Immigrant and Canadian Families

Polish Families					
Young Adults					
		F1	F2	F3	F4
Mother	F1	.160	.138	-.097	.139
	F2	-.026	.338**	.239*	-.207
	F3	.057	.069	.152	-.106
	F4	-.023	.131	-.012	.156
Father	F1	.017	.080	.044	.080
	F2	.006	.215	.134	.055
	F3	.116	.022	.287*	-.149
	F4	.044	.177	.056	.076
Polish Immigrant Families					
Young Adults					
		F1	F2	F3	F4
Mother	F1	.387*	.120	.173	.294
	F2	-.085	.268	.127	.077
	F3	.229	.067	.220	.259
	F4	.125	-.061	-.217	.341*
Father	F1	.274	.168	-.012	.170
	F2	-.102	.622**	.031	.209
	F3	.344*	-.047	.199	.376*
	F4	.266	-.132	.089	.303
Canadian Families					
Young Adults					
		F1	F2	F3	F4
Mother	F1	.287*	-.183	-.126	.053
	F2	-.114	.373**	.200	.094
	F3	.024	.389**	.447*	.016
	F4	.051	-.053	-.249	-.056
Father	F1	.209	-.301	-.085	.099
	F2	-.183	.295	.266	.080
	F3	.202	.271	.334	.283
	F4	.319	-.051	.142	.225

*** Correlation is significant at the 0.001 level (2-tailed)

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

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

The strongest correlation (e.g. above 0.6) was found between fathers and their grownup children in the Polish immigrant group in Christian (F2) values ratings. In the Polish non-immigrant group, a significant correlation was found between mothers' and their children's F2 ratings and between fathers' and their grownup children's Rigid Principles (F3) ratings ($r = 0.33$ and 0.28 , respectively). In the Polish immigrant group, besides very strong correlation between fathers' and their children's F2 scores, somewhat weaker (between 0.34 and 0.39) but significant correlations were found for Free Market (F1) and Self-reliance (F4) scores within mother-young adults' dyads. In the Canadian group, there were significant correlations within mother-young adult dyads in F1, F2 and F3 ($r=0.29$, 0.37 and 0.45 , respectively) ratings but no correlation between fathers' and their grownup children's value scores was found.

Within Parent-Child Dyad Correlations

In order to measure the overall within parent-child dyad value similarity (i.e., congruence in parent-child value ratings across the four values; F1, F2, F3 and F4), correlations within the family's dyads were computed for the young-adults and their mothers as well as the father's value scores, and the means values of correlation coefficients were calculated for the immigrant and non-immigrant (that is, Polish and Canadian) groups of families. Computations of the means were based on Fisher's transformations of Pearson's correlation coefficient to z for Polish, Polish immigrant and Canadian mother-dyads ($\underline{M}=.96$, $SD=.90$; $\underline{M}=.74$, $SD=.93$; $\underline{M}=1.11$, $SD=.76$) and for Polish, Polish immigrant and Canadian father-dyads ($\underline{M}=.84$, $SD=.81$; $\underline{M}=.89$, $SD=.93$; $\underline{M}=.72$, $SD=.62$). The group means comparison analysis (ANOVA) of the correlation coefficients for young adults and their parents' value ratings revealed that there are no

statistically significant differences in the mean values of the within parent-child dyad correlations in the immigrant and non-immigrant (that is, Polish and Canadian) families.

In conclusion, the results obtained from the absolute discrepancy scores and the within parent-child dyad correlations method of analysis do not support the hypothesis that immigration conditions negatively influence the intergenerational value transmission as estimated by the value similarity between parents and their grownup children at the family level.

Demographic and Contextual Variables Related to Intergenerational Value Similarity

Demographic Variables

Young adults' demographic variables of age and gender, as well as sibling position are also accounted for in this study and analyzed across parents' and their grownup children's overall within-dyad value similarity measures. This was achieved by independent samples *t*-test or One-Way ANOVAs which were performed for all three groups tested, Polish, Polish immigrant and Canadian.

Siblings' Position and Number

Young adult participants were asked to indicate their sibling position and the number of siblings in their family of origin. One-Way ANOVAs failed to reveal significant differences in the value similarity between parents and their grownup children in oldest, middle and youngest siblings as well as only-child positions. There also is no significant difference in intergenerational value similarity in the families with one and more children.

Gender

When value similarity was estimated by the correlation of parent and his/her grownup child value ratings, the t -test revealed difference in the value similarity between father-daughter and father-son dyads in the Canadian group (with the father-daughter value similarity being higher than father-son value similarity: $r=.69$ vs. $r=.39$; $t_{(1,24)}= 2.24$, $p<.05$) but not in the Polish and Polish immigrant groups. There was no significant difference between value similarity within mother-daughter and mother-son dyads, however.

When value similarity within the parent-grownup child dyads was estimated by the discrepancy scores method, the independent samples t -test failed to reveal significant differences between the same and different sex parent-grownup child dyads.

Age

Independent samples of the t -test failed to reveal significant differences in parent-grownup child value similarity between teenage (16 to 19 years of age) and above twenties (20 to 25 years of age) groups of young adults.

Contextual Predictors and Parent- Child Value Similarity

Consecutive regression analysis was performed to model the overall within parent-child dyad value similarity variable for young adults and their mothers and fathers in Canadian families living in Canada, Polish families living in Poland, and Polish immigrant families living in Canada. The overall within parent-child dyad value similarity for the particular group of families was expressed as the mean value of correlation coefficients obtained for every parent-

child dyad in this group. Regression analysis was based on the overall within parent-child dyad value similarity variable's linear relationship to hypothetical predictors which included (a) a set of variables characterizing value similarity within the family, (b) a set of variables characterizing intergenerational relationships styles within the family and (c) the identity status of the young adult. All three models were capable of explaining some of the variation in the parent-child value similarity. They identified the eight variables as relatively good predictors for parent-child value similarity. Therefore, all these variables were used in the stepwise multiple regressions that modelled the overall value similarity between young adults and their mothers and fathers in Polish, Polish immigrant and Canadian groups of families (Table 14).

Table 14 presents the results of correlational (e.g., Pearson correlation coefficient - r) and multiple regression analyses (i.e., Beta) that examined a relationship between the parent-adult-child value similarity and (a) within family value similarity (i.e., value similarity within parental dyad and within the other parent – child dyad), (b) intergenerational relational styles (i.e., Intergenerational Intimacy and Intergenerational Intimidation) and (c) young adult's identity status (i.e., Diffusion, Foreclosure, Moratorium and Achievement), as well as statistics of the obtained models.

Table 14

Intergenerational Relational Styles, Value Similarity within the Family and Young Adult's Identity Status Predicting Value Similarity within Parent – Child Dyad: Summary of the stepwise multiple regression analyses

Value Similarity within Mother– Young Adult Dyad						
	Predictor	R	Adj. R²	F	r	Beta
Non-immigrant Group: Poles in Poland						
Model 2	Intergenerational Intimacy				.402***	.519***
	Intergenerational Intimidation				-.088	-.295*
	General	.480	.210	9.65***		
Immigrant Group: Polish Immigrants in Canada						
Model 1	Value similarity within father–child dyad				.421*	.421*
	General	.421	.138	4.53*		
Non-immigrant Group: Canadians in Canada						
Model 1	Value similarity within father - child dyad				.587***	.587***
	General	.587	.315	11.55***		
Value Similarity within Father– Young-adult Dyad						
	Predictor	R	Adj. R²	F	r	Beta
Non-immigrant Group: Poles in Poland						
Model 3	Value similarity within parental dyad				.583***	.591***
	Intergenerational Intimidation				-.133	-.294**
	Identity Status: Achieved				.256*	.243*
	General	.667	.419	16.59***		
Immigrant Group: Polish Immigrants in Canada						
Model 1	Identity Status: Moratorium				.426**	.468*
	General	.468	.182	5.88*		
Non-immigrant Group: Canadians in Canada						
Model 4	Value similarity within parental dyad				.839***	.631***
	Intergenerational Intimidation				-.311	-.209*
	Identity Status: Achieved				-.279	-.287**
	Value similarity within mother - child dyad				.587***	.312**
	General	.925	.826	28.32***		

*** Correlation is significant at the 0.001 level (2-tailed)

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

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

In regards to the overall value similarity within the mother-young adult dyad, the stepwise multiple regression analyses reveal that in Polish immigrant group and Canadian group the level of an overall parent–adult child dyad value similarity is significantly associated with the level of the value similarity of this young individual with his/her father. This predictor explains, however, only 0.13 and 0.31 of the value similarity’s variation. In the Polish group, the two intergenerational relational styles, i.e., Intergenerational Intimacy and Intergenerational Intimidation, explain 0.21 of the variation in the value similarity within the mother-young adult dyad.

The variation in the intergenerational value similarity within the father-young adult dyad in the non-immigrant groups is well explained by the model that includes three predictors for the Polish (Model 3) and four predictors for the Canadian (Model 4) group, with the adjusted coefficient of determination $R^2 = .419$ and $.826$, respectively. These predictors include the value similarity within the parental dyad, intergenerational intimidation as relational style between father and offspring, and his offspring’s achievement identity status. In both groups, the value similarity within the parental dyad is the strongest predictor in the respective models.

Intergenerational Intimidation is correlated negatively with parent-adult child value similarity at both the bivariate and multivariate levels. Interestingly, the young-adult’s achievement identity status is positively correlated with parent-adult child value similarity in the Polish group but it is negatively correlated with the parent-adult child value similarity in the Canadian group. In the immigrant group only 0.18 of the variation in the father-adult child value similarity is explained by one predictor – the young-adult’s identity status characterized as Moratorium (Model 1).

In conclusion, the intergenerational relational styles and value similarity within the family and young-adult's identity status are identified as good predictors of the parent-child value similarity. These predictors appear to be culture-specific. For example, the value similarity within the parental dyad and value similarity within the opposite parent-child dyad have been found to be the best predictors of the value similarity within the parent-grownup child dyad in the non-immigrant families. The best predictor for immigrant families is the identity status of the young adult. In addition, the young adult's identity status turns out to be a highly culture/immigration-specific predictor for the parent-adult child value similarity; Moratorium identity status correlates positively with the parent-child value similarity in the immigrant families, while Achieved identity status correlates positively with parent-child value similarity in the Polish families but negatively in the Canadian families.

DISCUSSION

The main area of concern in this study is the intergenerational transmission of cultural values in Polish immigrant families. Typically, parents in these families were raised and educated in Poland and they came to Canada as adults. Their children were raised and educated in Canada while at home being exposed to the Polish culture, i.e., the culture of their parents' country of origin. It has been anticipated that, due to the changed cultural context, immigration of a family may interrupt an expected intergenerational transmission and as a consequence, may reduce value similarity between the parents' and grownup children's generations.

New Values Sets

This research employs the four sets of values that emerged in factorial analysis of EQCVS data that were collected in Poland and Canada over the past two years. The new sets are named Free Market (F1), Christian (F2), Rigid Principles (F3) and Self-Reliance (F4) values. They differ from the four value dimensions, i.e., Humanism, Sarmatism, Liberalism and Materialism, that emerged in the factorial analysis of EQCVS data that were recently collected in Poland (Boski 2001; 2002), and from the two value dimensions, i.e., Humanism and Materialism, that emerged in the factorial analysis of EQCVS data that were collected in Poland and the United States fifteen years ago (Boski et al., 1992).

The Free Market (F1) value set consists of the items previously found mostly in the Sarmatism, and Materialism dimensions (Boski 2001; 2002). These are the socio-cultural values that include: endorsement of early free-market values, cunningness, typical Polish courtesy

towards women and inclination to follow fashion trends. The Christian (F2) value set is almost the same as the previous Humanism value dimension (Boski et al., 1992; Boski 2001; 2002). It is characterized by: an attachment to Christianity, respect for tradition, care for the family, motherland and the community. The Rigid Principles (F3) value set may characterize people who have low tolerance for relativity, complexity and spontaneity. They follow strict rules in their simple, busy and hard-working lives. The Self Reliance (F4) values characterize people for whom personal autonomy and financial independence are very important. This research found that the Free Market (F1) and the Self-reliance (F4) values differentiate between the three groups of families, Polish, Polish immigrant and Canadian, while the Christian (F2) and the Rigid Principles (F3) values ratings differentiate between parents' and grownup children's generations.

The above four values do not, by any means, characterize the entire Polish or Canadian culture. They are employed in this study as a differentiating tool between the three cultural groups and parents' and grownup children's generations. While no general conclusions on the basis of these results could be drawn about the Polish or Canadian cultures, the four sets of values seem to be adequate and satisfactory for use in the current study. Because of their ability to differentiate between the cultural and generational groups, they are useful in addressing the main research question which is concerned with the hypothetical changes in the values transmission process in Polish families that immigrated to Canada as compared to the two groups of non-immigrant families; Polish and Canadian.

Groups Comparison

This study includes three culturally different groups of families: native Polish families that live and raise their children in Poland; Polish immigrant families with parents who were raised and educated in Poland and came to Canada as adults along with their grownup children who were raised and educated in Canada; and native Canadian families with Anglo-European ancestry. To my knowledge, this is the only study on immigration's influences on the value transmission process in immigrant families that includes a comparison group not only from the country of immigration but also from the immigrants' country of origin. By including Polish families as a comparison group, I hoped to be able to trace changes in the value priorities and intergenerational value transmission that Polish immigrant families undergo due to their acculturation process in Canada. As expected, the mean value ratings of the immigrant group are generally located between the mean value ratings of the groups of Polish and Canadian non-immigrant families (Table 4 and Figure 1). Further, this experimental paradigm allows for straightforward comparisons concerned with the extent of acculturation that first and second immigrant generations undergo in their value priorities due to immigration. The current results show that while the first generation of Polish immigrants remains more reminiscent in their value priorities of the generation of Polish parents in Poland than Canadian parents in Canada, their grownup children's value priorities are more reminiscent of their Canadian peers' value priorities than the value priorities of Polish young adults in Poland. In other words, the results show that the first generation of immigrants does not fully acculturate to Canadian culture despite the fifteen to twenty years of residence in Canada. Meanwhile, their children, the second generation of immigrants, acculturate to this culture to a much higher extent. This fact is not surprising. It

has been assumed and shown that children of new immigrants acculturate much faster than their parents (Aycan & Kanungo, 1998; Cole & Cole, 1993; Berry, 1997; Knafo & Szwartz, 2001; Kuczynski, 2000; Nauck, 2001; Phiney & Alipura, 1990). However, most if not all of this research is concerned with new immigrant families that struggle with major adaptational and economical difficulties, including poor language abilities, unemployment, and lack of money and experience (Aycan & Kanungo, 1998; Berry, 1997; Cole & Cole, 1993; Phiney & Alipura, 1990). New adult immigrants usually do not integrate themselves into the mainstream of society as quickly as their children who are enrolled in Canadian schools almost immediately upon arrival. Parents learn the new language slower than their children and often depend on their children to be their guides and interpreters in the new country. All the immigrant respondents in this study, however, came to Canada more than fifteen years ago. Most of them did not need their children to chaperon them even during the first years of immigration.

Cross-cultural research has provided a lot of data on growing up in two different cultures (as a member of a racial or ethnic minority group) as opposed to growing up in one culture (as a member of the majority in a particular population). Most of this research, however, is done on economically underprivileged, racial or ethnic, minority group members, and/or new immigrant populations. As a consequence, this research underlines the repercussions of growing up in a bi-cultural environment which is also an impoverished and often socially pathological one (see Phiney & Alipura, 1990; Cole & Cole, 1993; and many others). There is a lack of research data on growing up in a bi-cultural context in a relatively "normal" immigrant family that, due to successful integration into the middle class, does not drastically differ in economic situation from one's native class. This research focuses on Polish immigrant families in Canada that have

integrated themselves successfully into the Canadian middle class; most parent-respondents from the immigrant group are highly educated, successful professionals, 84% of them were employed at the time data were collected, all of them speak good English, some of them are also fluent in French, and they earn good salaries and live the way middle class Canadians do. The socio-economic profile of the three cultural groups is virtually the same (Table 1). By eliminating variations in socio-economic status between Canadian, Polish and Polish immigrants groups, the current research focuses solely on the question concerned with values and their intergenerational transmission in bi-cultural, immigrant families.

The current results show that despite the long and successful/happy stay in Canada, the first generation of Polish immigrants successfully “resists” assimilation to Canadian values. It is also interesting that an assimilation process which the first generation is going through depends on the type of value. For example, the immigrant parents rate only the Rigid Principles (F3) values in a similar (statistically) way as Canadian parents but this is not the case in any of the other value sets.

Differences in the Mean Value Ratings by Cultural and Generational Groups

A comparison of the mean value ratings by all parents and all grownup children tested reveals that there are significant generational differences in all but the Self Reliance (F4) values (Table 6). However, when respondent families are separated into the three respective cultural groups, statistically significant differences between generations are only found in the Christian (F2) and the Rigid Principle (F3) values. Intergenerational differences in the Self Reliance (F4) value in the three cultural groups only approaches significance (Table 8).

A comparison of the mean value ratings by all members of the cultural group in the groups of Polish, Polish immigrant and Canadian families reveals that there are significant differences among the three groups in all four sets of values (Table 6). However, only the ratings of the Free Market (F1) and the Self Reliance (F4) values differentiate among all the three groups of families (Table 7), while the Christian (F2) values ratings differentiate between Polish immigrant and Canadian non-immigrant groups in a statistically significant-manner, and the Rigid Principles (F3) values differentiate between two non-immigrant groups, Polish and Canadian.

Thus, a comparison of culture and different life experiences common to a particular generation (also referred to as a cohort effect) indicates that both have an influence on the value priorities. In general, the effect of a cultural group's membership status is stronger, i.e., accounts for the higher portion of the variance in value ratings than that of membership in a particular generation (Table 5). The effects of culture and generation differ depending on the set of values considered. Accordingly, the culture effect is stronger on the Free Market (F1) and the Self Reliance (F4) mean value scores than the generation effect, while the generation effect is stronger on the Christian (F2) and the Rigid Principle (F3) mean value scores than the culture effect (Table 6). Moreover, the multivariate analysis shows that the effects of culture and generation interact at the Rigid Principles (F3) and Self Reliance (F4) values (Table 5 and 6; Figure 1). It means, therefore, that the culture's effect on the Self Reliance (F4) mean value scores is qualified by the generation's effect, and generation's effect on the Rigid Principles (F3) mean value scores is qualified by the culture's effect.

On the basis of this data it could be said that contemporary generations in both countries substantially differ from their parents in their endorsement of the Christian, religious and traditional values as well as on endorsement of the Rigid Principles value. An observed sharp decrease in these values endorsement by the generation of contemporary young-adults seems to be well in agreement with general social trends in North America, as they have been researched and described by Michael Adams (2000).

It also could be concluded that there are particular values and scripts that are deeply rooted in a particular ethnic/national cultural tradition which differentiate this culture from others. For example, one such persisting cultural script/value in Polish culture seems to be a courtesy towards women which is expected to be displayed by men in social interactions. In this study, the items concerned with courtesy towards women are included in the F1 set of values. As the results suggest, these cultural scripts seems to be more resistant to diverse generational experiences, changing social norms, acculturation process and thus, may persist to some extent through generations as part of the core values of Polish culture. The widespread and historically long-standing norms of chivalry and courtesy displayed by men toward woman in Poland are, according to Boski (2001), part of the high status of women and femininity which is one of the core characteristics of Polish culture. According to Boski, these cultural scripts/values are a consequence of unique cult and worship practices accorded to the Virgin Mary, the Queen of Poland through the centuries, and the historically long-standing equal inheritance laws for descendents of both sexes. As these studies show even today, not only in Poland but also in Canada, both generations of Poles and Polish immigrants endorse scripts/values concerned with courtesy towards woman in a significantly higher manner than Canadians do.

Parent-Child Value Similarity under Immigration Conditions

While the comparison of culture and generation effects could only be done at the aggregated-group level analysis, the parent-child value similarity should be evaluated at two levels, the group and the family. Unlike the group level analysis which averages all the parents' and all the children's value scores in a particular group, the family level analysis takes under consideration value difference or congruence within every parent-child dyad before calculating the group means. Moreover, as was discussed in the Introduction, either level of analysis answers different questions. In order to answer specific questions on the "generation gap" as well as parent-child value similarity/congruence under immigration conditions, both levels of analysis are employed in this present research.

Generational Gap

There is a generational gap in the mean value of the three groups of families: Polish families that live and have raised their children in Poland, Polish immigrant families that have raised their children in Canada, and Canadian families that live and have raised their children in Canada. While non-immigrant Canadian and Polish families have raised their children in one culture, immigrant young adults have been raised in both cultures: Polish at home, and Canadian at school. It was hypothesised that because of the strong influence of two, instead of one culture in the second generation of Polish immigrants' value system, a standard intergenerational transmission process in Polish immigrant families might be less effective and as a consequence,

the similarity of values between immigrant generations is reduced in comparison to the similarity of values between the generations in non-immigrant groups.

Contrary to expectation, the higher intergenerational differences in values in the immigrant families group as compared to non-immigrant groups of families were not found. In fact, the highest differences between parents and their grownup children in group values are found in the non-immigrant Polish group. For example, the intergenerational mean difference in the Rigid Principles (F3) value scores in the Polish non-immigrant group is considerably larger than the intergenerational mean difference in F3 in both Polish immigrant and Canadian non-immigrant groups. The mean differences in the two generations' scores of the latter two groups are virtually the same (Figure 1 and Table 8). The identified higher generational gap in value similarity in Polish families in Poland than in Canadian and immigrant families in Canada could be explained by a different rate of adaptation of the two generations to the recent political and socio-economic changes that have been taking place in Poland as discussed in the section on the Integration of the Culture/Group Level and Family Level of Analysis.

A comparison of the mean ratings of the Free Market (F1) value by parents and grownup children in the three groups reveals that the mean differences between scores of the two generations remain virtually the same in all the groups tested (Figure 1 and Table 8). It means that immigrant parents' and immigrant children's evaluation of the Free Market (F1) value change in parallel ways; both immigrant generations value F1 less than their peers in Poland but still more than their peers in Canada. One possible explanation for these results is that the F1 value consists of values and cultural scripts that are part of the core values that have been rooted in Polish culture for centuries (as discussed above, the typical Polish cultural script of courtesy

towards women), and have been handed from one generation to the next despite changing social circumstances. Other possible explanations will be discussed in the Integration of the Culture/Group Level and Family Level of Analysis later in this chapter.

Intergenerational differences in the Self Reliance (F4) scores change dramatically with Polish families' immigration to Canada in two ways: an endorsement for these values in both generations is growing but it is growing more quickly in the young adult generation than in their parents' generation. While in Poland, the mean group rating of F4 by Polish parents is higher than the F4 rating of their grownup children; in Canada, Polish immigrant young adults rate Self Reliance values higher than their parents do (Table 8, Figure 1). Even though the difference between generations in F4 ratings only approaches significance, the result is interesting because it illustrates how much intergenerational value difference/similarity could change under immigration conditions that place stress on both generations to adapt to the new priorities in the values of the country of immigration. It also seems that depending on the type of value, generations differ in their susceptibility to such influences. For example, the first generation immigrant parents who were raised in Poland where the financial independence of a young individual was not a priority, respond to the F4 scale items in a way similar to their Polish, not to their Canadian peers. Their children, who have been raised in both cultures and are under the influence of peers who tend to strive for financial independence, often working after school and/or earning college/university tuition, score higher on the F4 values than their parents, higher than their Polish peers, and almost at the same level as their Canadian peers. Thus, on the basis of the presented data, it could be concluded that the effect of acculturation strongly depends on the immigrants' experience prior to immigration and their culture of origin characteristics.

This current study, in accord with previous research (Phiney, 2000; Knafo & Schwartz, 2001), indicates that while second-generation immigrants do not significantly differ from their peers in most of the value ratings, both Polish immigrant and Canadian groups of young adults differ significantly from their parents in the same value ratings. Phiney (2000) and Knafo and Schwartz (2001) report that the immigrant and non-immigrant youth value scores in Israel and Germany are more similar to their Israeli and German peers than to the scores of their own parents. Both authors admit, however, that the generation effect may largely account for this outcome. Knafo and Schwartz (2001) present evidence that Soviet adolescents in Israel are more like their Israeli peers, and native Israeli youth are more like their immigrant peers than like their own parents. Likewise, in the current study, regardless of immigrant status or nationality, all groups of parents rate the Christian values most highly. They also value the Christian and Rigid values higher than their children do. Thus, the three groups of parents are similar to each other at least in the ratings of these two value sets. These value priorities may reflect the different needs, roles, and opportunities that characterize adult and adolescent/young adult phases in the life cycle.

On the basis of the group level/aggregated analyses, it could be concluded that, contrary to the common prediction that the generation gap in the immigrant group is larger than the generation gap within the non-immigrant population, the generation gap in the immigrant group tested is not larger than the generation gap in the non-immigrant groups tested. It means that even though some immigration conditions may interfere with the transmission of values process, other factors facilitate this process so the end results, i.e., the extent of value similarity between immigrant generations does not significantly differ from the extent of value similarity between

non-immigrant generations. The little empirical evidence that is available regarding differences in value transmission between immigrant and non-immigrant families is ambiguous. For example, even though there is evidence that the value priorities of immigrant children are often more similar to the values priorities of non-immigrant peers than to those of their parents (Cashmore & Godnow, 1985; Phinney, et al., 2000; Szapocznik & Kurtines, 1993), such results may confound generational effect with immigration effect. A rationalization provided by Knafo & Schwartz (2001) that children resemble one another because children and adults value different things explains to some extent the reasons for the generation gap. Their account of immigrant children adapting more quickly than their parents to the new country's cultural environment (Portes, 1997) explains a possible increase in difference between generations in the new immigrants' value priorities. Following this argument, it could be suggested that the lack of increase in the generation gap in value priorities between immigrant parents and their children is due to relatively the same level of cultural adaptation achieved by both generations over the fifteen to twenty years of their residence in Canada.

Value Similarity within the Family's Parent- Child Dyads

Distances in value ratings in parent- child dyads. The discrepancy scores method (Moen et al., 1997) reveals that the mean differences in value ratings within the immigrant families are generally smaller than that in both the Polish and Canadian non-immigrant family groups (Figure 2, Table 10, 11 and 12). Thus, the method that involves family level analysis and takes under consideration the difference of value ratings within the family supports the results obtained at the group/aggregated analysis level. In agreement with the results obtained at the group level, the

highest mean distances in the Rigid Principles (F3) values are found in the non-immigrant Polish parent-grownup child dyads (Table 12).

Value priorities similarity/congruence. The correlations of adolescents' and young adults' value priorities with their parents' value priorities indicate moderate value similarity in all cultural/ethnic groups tested. The current results of parent-child values congruence as measured by correlations across family dyads separately for the four sets of values are difficult to interpret (Table 13). However, when correlation coefficients for value ratings across the four values (F1, F2, F3 and F4) within the parent-child dyads in families were computed, the mean correlations of the value ratings within parent-child dyads in groups of immigrant and non-immigrant families were not significantly different.

Summary. The family/dyad level analyses that applied discrepancy and correlational methods provide evidence that, contrary to the hypothesis predicting a lower parent-child value similarity in immigrant families than that in non-immigrant families, a parent-child value similarity in Polish immigrant families in Canada is not significantly lower than the parent-child value similarity in the non-immigrant Polish and Canadian families tested.

Integration of the Group Level and the Family Level of Analysis

As indicated in Chapter 1, recognizing the level of analysis employed in any studies on intergenerational value transmission is critical for correctly understanding the results on the parent-child similarity of values. The question of similarity between group values (aggregate level) and the question of congruence between the value priorities of parents and their own children (dyadic level) are independent, both statistically and conceptually. They may therefore

yield seemingly contradictory findings (Acock & Bengston, 1980; Nauck, 1997; Knafo & Schwartz, 2001) For example, Knafo & Schwartz (2001) provide evidence at the aggregated level that immigrant adolescents differ more from their parents than the native born adolescents do, while their dyadic analysis of the same data suggests the same level of intergenerational value congruence in both groups. In this present study, there are no statistically significant differences: the intergenerational value similarity in immigrant families is comparable with intergenerational value similarity in non-immigrant families at both the aggregate, i.e., group/culture and the dyadic, i.e., family level.

Moreover, the intergenerational similarity of values expressed for the Christian and the Rigid Principles values at both the aggregate (Table 8) and within family level (Table 11 & 12) by two generations in Polish immigrant families is higher than that in Polish non-immigrant families. This larger generational gap in the native Polish families identified in the current study could be explained by the rapid socio-economical changes that have taken place in Poland over the past ten to fourteen years. The last ten years have become the formative years for the current generation of adolescents and young adults, while, for the majority of their parents, the same time was a period of rather difficult adaptation to the new economic circumstances. Both generations see opportunities but the majority of the parents have not been able to use them to their advantage. Some of them have become disillusioned; hopeless, perhaps even cynical, and others radicalized their political views. For the parents' generation, the last ten years have become a period of a rather difficult struggle to adapt to the new life circumstances in Poland; for their children, it was an adaptation that has been a part of the natural developmental process of maturation, differentiation and establishing individual identities. On the basis of this data, it

could be hypothesized that in Polish families in Poland, but not in Polish immigrant families, the generational gap has grown larger because an older generation that was born and formed during the communist era in Poland have to change their values and attitudes to adapt to the new socio-economic circumstances that are, to a great extent, imposed on them. Under immigration conditions, the parents' generation also needs to adapt to the new culture and the process might be slow and difficult, but at least it is a voluntary effort that first generation of immigrants decided to undertake.

Although under these immigration conditions, children's values may change faster and further than their parents' values, both generations are most likely changing in the same direction (a parallel manner) and therefore show high value congruence within the parent-child dyad, i.e., at the family level. In this current study, a particularly evident parallel change in value priorities by both immigrant generations entails a decrease in the Free Market value endorsement (Figure 1). Such analogous processes might mean that even after change occurs, relatively materialistic and self centered parents generally have relatively materialistic and self centered children. When the changes are not parallel, the generation gap might be different in immigrant and non immigrant families, as is shown in the Christian and the Rigid Principles values (Figure 2, Table 12).

In summary, on the basis of the group and the family level analyses, this current research provides evidence that neither is the "generational gap" larger nor is the value similarity / congruence is lower in the Polish immigrant group of families when is compared to the non-immigrant - Polish and Canadian – groups of families. These results are in the agreement with other studies on the value transmission in immigrant families (Knafo & Schwartz, 2001; Nauck,

2001). They point out to the complexity of intergenerational value transmission process that might be moderated by different, yet unidentified factors, depending on the context in which intergenerational value transmission takes place.

Additional Information Revealed by This Study

In this current study, the immigrant parents and their grownup children seem to be more concerned with their own welfare, material advancement, financial security and wellbeing (F1) than their Canadian counterparts. Knafo and Schwartz (2000) made the same observation while comparing value priorities of Russian immigrants' and Israelis' families. The authors suggest two possible explanations; one, that the stress of adaptation narrowed immigrants field of social concern, or second, that the immigrants may have brought their different values with them from their country of origin. Data collected in this research support the viability of the second explanation: Polish families in Poland rate much higher the set of values grouped under the Free Market title than Canadian families in Canada do. In other words, Polish immigrants seem to be culturally predisposed to rate this set of values higher than Canadians. However, high adaptation stress to which all immigrants are exposed may also help them to maintain these types of values in spite of an ongoing acculturation process.

The above is a good example of the advantage of employing three comparison groups in any cross-cultural studies that involve immigrant populations. Employing a comparison group from the immigrants' country of origin and a comparison group from the immigrants' country of immigration allows for straightforward identification of the changes in cultural values and scripts the immigrants are going through due to the process of acculturation.

Sources of Parent- Child Value Similarity

As discussed in Introduction, the key to understanding the parent-child value similarity is an identification of factors that influence the two steps in the process of acquiring parental values process: the accuracy of perception and the acceptance of perceived parental values (Grusec et al., 2000; Kenny, 1991; Knafo & Schwartz, 2001; Okagaki & Bevis, 1999; Smith, 1982; Westholm, 1999; Whitbeck & Geckas, 1988). Potentially important moderators of the accuracy of perception and acceptance of perceived parental values include parental agreement on values, parental consistency between words and deeds, parenting styles, children's emotional closeness to their parents, family cohesion, conflict, and control (Kenny, 1991; Knafo & Schwartz, 2001; Okagaki & Bevis, 1999). While this study was not designed to verify the two step model (Cashmore & Goodnow, 1985; Grusec et al., 2000), I have examined possible associations between parent- child value similarity and some parental and children variables as significant contexts for intergenerational value transmission and hypothetical antecedents of the parent-child value similarity. They include: intergenerational family relations, within family value agreement and young adult's identity status as well as social and cultural backgrounds in which value acquisition takes place. In the following section the type of the value as a factor influencing intergenerational value transmission is also discussed.

Types of Values

Early studies of parent-child value similarity reveal that the level of parent-child value similarity varies greatly as a function of the content of the values in question. Older studies show

that similarity is higher for religious values and lower for most of other values (Kalish & Johnson, 1972; Miller & Glass, 1989). While there are no newer cross cultural studies on the intergenerational transmission of religious values (Tarakeshwar et al, 2004), the current study indicates that contemporary parents' and grownup children's generations significantly differ in their Christian (F2) values endorsement. So far, no explanation has been proposed for the variation in parent-child value similarity across different values. It is known that a high accuracy and acceptance of parental values strongly predict parent-child value similarity. However, at this time there is no solid explanation why particular values elicit the level of accuracy and of acceptance that they do. This research provides a good example of a group of values (F1 – Free Market group of values) that are transferred between generations at the same level despite different cultural context and despite the different levels of endorsement for these values in different cultures. Interestingly, there are the values which are endorsed in Poland but disregarded in Canada. It is not surprising, therefore, that Polish immigrants to Canada seemed to be on the average ambivalent about these values. What is surprising, however, is that both generations are ambivalent about these values to the same extent. A hypothesis that parental messages stating and evaluating these values are relatively very clear and consistent and that, depending on their emotional/evaluative content, children accept them needs yet to be verified.

Value Agreement Within the Family

This study reports that the value agreement between parents predicts father-child value similarity and that a child's value agreement with one parent predicts his/her value similarity with the other. The results are in agreement with other authors' suggestions that when parents

agree, their value messages are more likely to be clear and coherent rather than confusing and contradictory (Cashmore & Goodnow, 1985). Thus, a parental value agreement may very well contribute to accurate perception of their values by children and as a consequence it may increase value similarity between the two generations. It could reasonably be expected that children may also find it easier to identify with their parents if they perceive them as sharing the same values. It is known that if parents communicate competing value messages, children feel confusion, anger and resentment. All these have been suggested to be related to the children's lowered identification with their parents and to reduced motivation to attend to their parents' values (Cashmore & Goodnow, 1985; Okagaki & Bevis, 1999). So it is not surprising that this study show that general value agreement within the family is the best predictor of parent-child value similarity regardless of the family's culture (Table 14).

Intergenerational Relations

As mentioned above, parenting styles are potentially important moderators of the accuracy and the acceptance of perceived parental values, and therefore, they are important variables influencing parent-child value similarity. Indeed, in prior studies, affectionate parenting has been found to be positively related to the quality of parent-child relations and to acceptance of perceived parental values (Bao et al., 1999; Knafo, 2000; Okagaki & Bevis, 1999; Whiteback, & Gecas, 1988). Instead of parenting styles that have been rather extensively investigated, I took under consideration the family's intergenerational relations, namely; intergenerational intimacy, intergenerational fusion/individuation and intergenerational intimidation as they have been defined by Williamson (1991) and measured by Personal Authority in the Family System

Questionnaire (PAFS-QCV) (Bray & Harwey, 1992). The results show that intergenerational intimacy is positively correlated with within-the-family value correspondence while intergenerational intimidation is correlated negatively (Table 14). These findings correspond well with the earlier research that measured associations between affectionate or rejecting parenting and parent-child value similarity (Brody et al., 1994; Rohan & Zanna, 1996; Schoenpflug, 2001; Whitback & Geckas, 1988). In a somewhat parallel way to Knafo and Schwartz's (2001) findings suggesting that affectionate parenting positively enhances the accuracy and the acceptance of parental values, it could be suggested that higher parent-child intimacy identified as voluntary closeness within family members (Williamson, 1991) has a positive effect on the accuracy and the acceptance of parental values messages. Additionally, this study applies the intergenerational intimacy variable that describes bi-directional relations within the parent-child dyad, instead of parenting variables that are uni-directional as describing parent's way of relating to child (for example affectionate or rejecting parenting styles). Thus, the obtained data on the correlation between this variable and parent-child value similarity might be interpreted as a result of a mutual influence exerted by both parent and child on the intergenerational congruence/similarity of values within the parent-child dyad. Further, it could be further suggested that within the parent-child dyads characterized by a high level of intimacy, not only the children accurately perceive their parents' value messages but also the parents within these dyads perceive their children's value messages more accurately than the parents within dyads characterized by a low level of intimacy.

Knafo (2000) also suggests that parent-child value similarity depends on culture appropriate parenting. For example, the authoritative parenting is more effective and perceived as

legitimate in Western societies and therefore this style of parenting is positively correlated with parent-child value similarity in Western, including Israeli families. In some non-Western countries, however, the autocratic parenting and higher parental control is perceived as legitimate and therefore is positively correlated with parent-child value similarity in these families (Grusec, 1997; Knafo & Schwartz, 2001). Similarly, it might be suggested that in Poland, as in Canada intergenerational intimidation practices which correlate negatively with parent-child value similarity, are neither illegitimate nor accepted in both of these cultures.

Child's Variables

As discussed in Introduction, an inconsistency in reports on the effect of a child's age on parent-child value similarity (Troll & Bengston, 1979; Schoenpflug, 2001; Vollebergh et al., 2002) might in part be related to different statuses of the ego-identity formation of adolescent and young adult subjects in the reported research (Schoenpflug, 2001; for definition of the ego-identity formation statuses see Introduction). The relation between both the ego-identity status and age, and parent-child value similarity is taken under consideration in the current study.

Child's identity status. As described in Introduction, the basic four identity statuses, that is,, identity achievement, foreclosure, moratorium and diffusion vary according to the dimensions of exploration and commitment to social values and adult roles (Marcia 1968, 1994). Exploration refers to a process of active questioning of and searching for values in the various domains of the adolescent life, while commitment refers to firm decisions regarding the above domains. As Marcia (1968) noted, identity achievement may take the form of committing oneself to values discovered in the process of exploration that do not necessarily correspond to one's

parental values. Therefore, among young adults who achieved their individual identity, only those, who due to exploration eventually accept parental values, would attain the higher parent-child value similarity, while those who due to exploration eventually reject parental values, would attain the low parent-child value similarity. This research shows that the identity status of the young adult predicts parent-child value similarity in a culture-specific manner. The achieved identity status of young adults correlates positively with father-child value similarity in Poland and negatively in Canada, while achieved identity status of young Polish immigrants does not correlate with parent-child value similarity at all (Table 14). This means that in Poland at least, a significant part of the achieved young adults not only perceive their fathers' values correctly but also, after exploration, accept them. In Canada, part of the achieved young adults refuses their fathers' values after exploration. This result alone, however, does not allow for much of the speculation on differences between Polish and Canadian cultures in parental attitudes towards young adults' achievement of their own, autonomous identity in the value domain. The fact that an identity status predicts paternal, but not maternal-grownup child value similarity across all the three cultural groups of families is also worth noting.

In the context of immigration, moratorium is the only identity formation status which predicts father-child value similarity. Moratorium differs from achievement and foreclosure identity statuses in that it is characterized rather by an exploration of identity, values and ideas rather than by the commitment. One could presume that in the exploration state adolescents pay more attention to different types of values, including their own parents' values and they perceive them more correctly. According to the two step model of value transmission, an accurate perception of parents' values is a first and necessary but not the sufficient step in the process

(Grusec & Goodnow, 1994). Thus this explanation for achieving parent-child value similarity merely by accurately perceiving parental values is not sufficient either. The fact that moratorium is the identity formation status that predicts father-child value similarity only in immigrant families, suggests that variables that are specific to the immigration context modulate/create the relation between the adolescent/young adult's moratorium identity status and father-child value similarity. One possible explanation might be that the immigrant parents have a more ambivalent and/or flexible and open to modification value makeup than those who live their entire lives in one culture and therefore their own value framework might more easily undergo some changes due to the child's active value/identity exploration.

This study does not provide support for a correlation between foreclose identity status which traditionally is viewed as an identity status in which children take parents' and/or society's values as their own without any further exploration, and parent-child value similarity. It may suggest that because of a lack of value exploration, foreclosed adolescents and young adults do not achieve an accurate perception of their parents' values and accept whatever they inaccurately perceived from their parents as their own values. Another explanation might be that they actually accept their peers' or larger society's values which may not necessarily be in an agreement with their own parents' values.

Age. There is no consensus regarding age differences in levels of parent-child value similarity across studies that compare children or young adults (McBroom, et al., 1985; Vollebergh, et al., 2002). While other studies reveal that age differences in parent-child value similarity depend on the particular values in question (Knafo, 2000; Schonpflug, 2001; Whiteback & Gecas, 1988), the current studies do not show age effect. One of the reasons for

these discrepancies might be that in this study, only a limited number of values are taken under consideration while in others (e.g., Knafo, 2000; Schonpflug, 2001; Whiteback & Gecas, 1988) – a whole range of values were studied.

Social Context

Social context variables such as family religiosity, education level, and social class may also moderate the process of value perception and acceptance, and they may interact with parenting variables. A study using maternal attitudes toward sexual permissiveness to predict children's attitudes (Taris et al., 1988; Taris, 2000) suggests the potential complexity of such effects, however. As it is shown in this study, the predictive power of mother attitudes versus socioeconomic status depends on the interaction quality within the family. It seems that I, as well as others (Knafo & Schwartz, 2001), have encountered similar, challenging complexities as we seek to unravel the influences of immigration, parental values, parenting behaviour, family relations, and social/cultural context on children's values. Nevertheless, the fact that the three cultural groups' samples in the presented research have similar social and economic characteristics made it reasonable to compare them (Table 1).

Cultural Context

The current studies contribute to the growing body of evidence on cross cultural differences in particular aspects of value transmission. When analyzing within- the culture moderators of value similarity, including parenting styles or gender, most studies ignore the fact that their effects may vary according to the wider social and cultural contexts in which they

occur. The results of this study suggest that the identity formation status of young adults relates to parent-child value similarity in the culture specific manner. For example, the achieved identity status of Polish young people correlates positively with father-child value similarity while the achieved identity status of Canadian young people correlates negatively with father-child value similarity. These results appear to support the suggestion that cultures differ in their tolerance for identity exploration (Erikson, 1966; Waterman, 1982, 1999). According to Kroger (1995), cultures that allow adolescents to explore their identities may put less emphasis on adolescents' and young adults' adoption of parental values, therefore a variety of correlations between different identity' statuses can be expected in different cultures. Homogeneous cultures with a narrow set of values are more likely to promote specific values (Arnett, 1995). In this case, cultural practices and daily routines may communicate values in ways that make them appear so "natural" they require no explanation or justification (Grusec & Goodnow, 1997; Grusec, et al., 2000). Some cultures may even prevent children from being exposed to competing value messages. The position of cultures on the cultural dimensions of hierarchy of power distance (Hofstede, 1980, 2001; Schwartz, 1999) may also affect tolerance for child influence. The results presented here are not sufficient to suggest particular cultural characteristics and difference between Poland and Canada which may contribute to different types of correlations between the identity status of young adults and parent-grownup child similarity within Polish and Canadian families. Nevertheless, these issues should be further addressed in broad cross-cultural studies.

Another example of cultural differences that could influence parent-child value similarity is the living arrangements. It is known that when children leave home, the intensity of power struggles and parent-child conflict are reduced (Aquilino, 1997, Pettys et al., 1998). The

adolescents/young adults who are living in their parents' homes are usually subjected to ongoing, implicit or explicit conformity pressures and, as a result, they may resist in accepting their parents' values. In the present study only 50% of Canadian and 60% of Polish immigrant young adult respondents live with their parents, while in Poland almost 90% of them were living with their parents at the time of the study. It is possible that this could contribute to a higher generational gap observed in the Polish group of families in comparison to the immigrant and Canadian groups.

Why Immigration Does Not Decrease Parent-Child Value Similarity

The results of this research provide evidence that intergenerational value similarity in a group of Polish immigrant families is not reduced in comparison to the two non-immigrant groups of families. Taking under consideration the reduced number of shared contexts between the two generations under immigration condition, these results are intriguing, but not isolated. Knafo and Schwartz (2001) demonstrate results suggesting that immigration increases the absolute gap in values between adolescents and their parents in some value domains. In the same study, however, those authors present that family congruence between the value priorities of adolescents and their parents is unaffected by immigration. Their research also indicates that in immigrant families, adolescents perceive the values of their parents as accurately as their peers in non-immigrant Israeli families and they accept them to a higher extent than their Israeli peers do. These results contradict the authors' expectations that parent-child value similarity is lower in immigrant families than in the native Israeli families because immigrant parents' socialization value messages are less consistent than in the non-immigrant families due to immigrant parents'

adaptation stress and cultural confusion. Other studies also provide inconsistent evidence on immigration influence on parent-child value similarity. For example, Phinney et al. (2000) report that Vietnamese immigrants in California are less similar to their parents as compared to native born European-Americans in values concerned with family obligations and that Mexican and Armenian immigrant adolescents are no less similar to their parents than native European-Americans in the United States are. In one another study, when using the within-the-family correlations method, Nauck (1997) provides evidence that the parent-child value similarity in Turkish immigrant families that have moved to Germany is greater than that in Turkish families in Istanbul. Studies by Knafo and Schwartz (2001) and Nauck (1997) provide support for the results presented here but they do not provide an explanation for the unexpected results. Both point out to the complexity of the value transmission process in immigrant families and to a necessity of further studies on this subject.

Presented research data also provide some clues suggesting that different antecedents of parent-child value similarity may play a more important role in the value transmission in the immigrant families, than those which have been considered in this study,. Regression analysis (Table 14) shows that intergenerational relations, general value agreement within the family, identity formation status of young adults, and interaction of the above variables predict a substantially lower portion of the variance in the parent-child value similarity in Polish immigrant families than that in non-immigrant Polish and Canadian families.

One of the hypothetical sources of parent-child value similarity in the immigrant families might be the influence that immigrant children exert on their parents' values. At least three different lines of observations point to an immigrant children's influence on their parents values

as one of the most important antecedents of parent-child value similarity in immigrant families. First, according to Ambert (1992) and Knafo & Schwartz (2001), children influences on parents' value systems are especially likely to take place in immigrant families because immigrant children often serve as mediators between the new environment and their parents. Sometimes they channel their parents' exposure to the new environment and interpret this experience for them. Second, immigrant children may also choose environments for themselves that increase the overlap between cultural contexts to which they and their parents are exposed (Kroger, 1995). Because these adolescents often accept parental values to a high degree, as it was shown by Knafo & Schwartz (2001), the environments they choose may actually be very similar to those of their parents. For example, in the current study almost all young-adult immigrants, like their parents, have immigrants with Polish ancestry as their friends. Only three out of 64 young-adult immigrant respondents declared not having any friends of Polish origin. Third, both parents' and grownup children's generations might, on the average, be more open to the value exploration process and more tolerant to the whole variety of different and new values. As a consequence, both generations might be more receptive and accepting of each other's values than a population without an immigration experience.

In the Introduction, I reviewed the main theories of socialization, including psychoanalytic, behaviourist, social learning, sociological, and relational approaches. All these approaches emphasized the influence of parents on their children's value system even when this influence was conceptualized as a bi-directional or a relational context for the intergenerational value similarity. The influence of parents also predominates in the research questions asked by the researchers, although some of them also emphasized the child's role (Knafo, 2000). As

discussed above, the current research provides additional indications that children's influence on their parents' values might be an important source of parent-child value similarity, in particular in immigrant families.

Conclusions

Methodological Limitations of This Study

Several methodological limitations of this study merit comment. Direct evidence regarding the ways that the values similarity is achieved in families requires a longitudinal design. Because the current study is cross sectional (i.e., it cuts through three cultures groups) and correlational, it does not allow for an inference on causal process that may contribute to value similarity.

A second limitation concerns the small size of the two out of the three samples. With larger samples, effects I did not detect might emerge as reliable. The general pattern of associations does not support the main hypothesis of this study assuming immigration as a factor reducing parent-grownup child value similarity. While other studies (Knafo & Schwartz, 2001; Nauck, 1997) support these results, it is too soon to generalize from all the specific associations observed here. In particular, the results of the multiple regression models that helped identify the contextual predictors of parent-child value similarity need to be treated with caution because of suboptimal size of the two out of the three samples studied. However, the results do point to some possible directions for future investigations that are concerned with differences in the value transmission process under immigration conditions.

While I have treated the data for mothers and fathers separately within family dyad analysis, I did not separate the mother- and father-child dyads into the same and mixed sex dyads for further analyses because it would have greatly reduced the reliability and increased number of statistical tests. Nevertheless, I was able to identify differences between mothers and fathers regarding similarity of values. I refrained from analyzing the data separately for sons and daughters because of the small sample. Analyses of same and different sex parent-child dyads should be undertaken with larger samples.

The set of values taken under consideration in this research is rather limited. Therefore, the results on the lack of influence of immigration conditions on intergenerational value similarity need to be viewed with some caution. However, the results on the lack of influence of immigration conditions on a parent-child value similarity in Soviet immigrant families in Israel, presented by Knafo & Schwartz (2001) were obtained in studies that applied a full range of etic values. Therefore, the conclusions coming out from this research in which I studied mostly emic values are in synch with the above study.

It needs to be remembered, however, that this empirical model, while better than the two-group comparison design, does not have the advantages of longitudinal studies that would follow immigrants' acculturation process by assessing their value priorities at the time of immigration and then ten and twenty years later.

Conclusions

This study examined the intergenerational value transmission in Polish immigrant families in Canada in comparison to non – immigrant families; Polish families in Poland and

Canadian families in Canada. Group mean comparisons in value priorities revealed a generational effect for parent-offspring value similarity that, depending on the type of value, has shown to be culture specific. The young Polish immigrants resembled young Canadians more than they resembled their parents. Both, group and within-family analyses showed no effects of immigration on intergenerational value similarity. The intergenerational relational styles, value similarity within the family and young-adult's identity status were identified as culture specific predictors of the parent-grownup child value similarity.

Future Research

The search for answers to the basic question of this research raised new questions to be addressed in future studies. Most importantly, the processes through which children influence their parents' values have yet to be studied and the immigrant families seem to be the most promising subjects for this type of research. It is crucial to examine further the effects of different contexts in which value acquisition occurs on the process leading to parent-child value similarity. Finally, the mutual relations among parent influence, child influence, and the influence of social environments and genetic are important issues to be investigated. As research in this field advances, the complex interactions between the process and the contexts leading to parent-child value similarity should be unraveled.

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Appendix A : Polish Imigrant Questionnaire

YOUNG-ADULT'S QUESTIONNAIRE

#: _____

St. Paul University
Faculty of Human Sciences

Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.

Please read this information sheet carefully before deciding whether to participate.

Introduction:

You have been invited to participate in a research project entitled "*Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.*" Your participation will contribute to better understanding of immigrant families adaptation processes and identity formation of coming of age second generation of Polish immigrants in Canada. If you agree to participate in this study, you will be asked to fill in this questionnaire in the next few days and place it in the enclosed envelop and post it in the mail. You have the right not to fill out this questionnaire or to answer or not answer particular questions as well as to withdraw your consent and terminate your participation at anytime.

Confidentiality:

Personal information gathered about your responses will be kept confidential. No personal information will be identifiable in the final report or if the findings are published. Questionnaires (as well as tapes and transcripts, if applicable) will be held secure at St. Paul University and destroyed after five years.

Ethics:

This research study has been approved by the Ethics Committee of Saint Paul University.

Thank you for your participation in the research study.

Please note: on your request you will be provided with a feedback and/or results of this study.

Please, briefly answer the following questions:

1. Your gender:
 - a. Male 1
 - b. Female 2
2. What was your age on your last birthday?
3. How many siblings do you have? 0 1 2 3 4 5
4. What is your birth order position in your family? 1 2 3 4 5
5. What is your occupation?
6. Do you live with
 - a. both parents 1
 - b. mother 2
 - c. father 3
 - d. apart from your parents 4
7. Do your parents live together?
 - a. Yes 1
 - b. No 2
8. What languages do you speak?
9. To whom, when and where do you speak Polish?
10. Do you read in Polish?
11. Can you write in Polish?
12. Do you watch Polish movies, TV-shows?
13. Did you attend Polish school? For how long?
14. Do you have Polish friends?
15. Please, write the names of your close friends and indicate their mother tongue:
 - a. from high-school;
 - b. from college/university/work;
16. Did you visit Poland?
17. How many times?
18. How much time did you spend in Poland?
19. Do you have any friends there?
20. What is your religious affiliation?
21. To what extent do you feel Polish (on the scale from **0 to 10**)?
22. To what extent do you feel Canadian (on the scale from **0 to 10**)?

Cultural Values and Scripts

Show how much you agree with each of the following statements by rating them on this scale:

	1	2	3	4	5	6
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree
1	I can debate political issues for hours on end.					6
2	The law is the law; it should be observed strictly and without any exceptions.					6
3	Somehow, I never seem to have enough money to get by till the next allowance/pay-cheque.					6
4	I always think that things will eventually somehow turn out fine, even if they are in complete disarray now.					6
5	When traveling to another city, I would rather stay in a hotel than with relatives (who may happen to live there).					6
6	I maintain close contact and strong ties with my family members, and appreciate the support.					6
7	Generally, I have faith in the honesty of others, including the authorities.					6
8	I think that elderly parents should spend the final years of their lives living with their adult children and grandchildren.					6
9	To me, the good parents are those for whom, the most important investment (in terms of time and money) are their children's education and development; physical & intellectual.					6
10	I feel at home only with people whom I have known really well and for a long time.					6
11	To have some extra money I work after school or during summer vacations.					6
12	When I invite guests over to my place, I go out of my way to host them in the best way I can.					6
13	I do not like to trouble others with my problems. I always try to make impression that I am fine and happy.					6
14	Somehow I am more courteous towards girls than towards boys./I expect boys to treat me with some courtesy.					6
15	I relatively often use other students' notes and share mine with them.					6
16	I work around the clock. As soon as I am finished with today's homework I start tomorrow's.					6
17	I am thrifty to the penny and I don't like to spend money on unnecessary stuff.					6
18	I strongly believe that every person is the master of her/his fate.					6
19	Reading books or going to the theatre and museums is waste of time and money.					6
20	I worry about my chances in a competitive work market.					6
21	Sometimes one has to use some tricks or even cheat to get by in school or at work.					6
22	It is a sad truth, but people are worth as much as they earn and own.					6
23	I put much weight on fashionable and stylish looks.					6
24	I speak openly about that how I feel and think: I do not conceal my emotions and I do not appreciate when others do so.					6
25	I think one should stand up for his/her believes and I have done so on few occasions.					6
26	I highly value and care for my close long-time friends.					6
27	Public matters are of interest to me only so far as they may affect my personal situation.					6
28	I do not like to be involved in other people's problems and waste my time discussing them.					6
29	When I talk with people, I do my best to smile and to be nice, regardless of my true feelings.					6
30	I think that religious faith and practices are very private matters and should be kept this way.					6

31	Personally, I find it quite natural that young people live with parents till they start their own families or even longer.	1	2	3	4	5	6
32	I like to meet other people, especially from other cultures.	1	2	3	4	5	6
33	I show people my selfless sympathy and offer helpful hand and support.	1	2	3	4	5	6
34	I try to enjoy my life and to have enough time for my interests and my friends. I am definitely not a workaholic.	1	2	3	4	5	6
35	I value economic status and prestige that comes with it. I definitely would like to live in a big house and drive expensive cars, one day.	1	2	3	4	5	6
36	I've always study to be a good student and/or to improve my professional qualifications.	1	2	3	4	5	6
37	I do/did my best to become financially independent as soon as possible.	1	2	3	4	5	6
38	Everyone should take care of him/herself first and only then, worry about others.	1	2	3	4	5	6
39	In school/at work, I usually try not to stand out from the crowd.	1	2	3	4	5	6
40	I am imaginative, a little romantic spirit, and like to act in a spontaneous way (sometimes even a little bit crazy). I have a lot in common with people who are a little bit unpredictable.	1	2	3	4	5	6
41	I care about my country and try to be involved in the issues that matter.	1	2	3	4	5	6
42	I will raise my kids according to the Church's teaching and religious moral values.	1	2	3	4	5	6
43	I feel comfortable in a group of people who follow the rule: "All for one and one for all."	1	2	3	4	5	6
44	I always try to be punctual and hate when other people do not care to be on time.	1	2	3	4	5	6
45	Sometimes the national symbols of my country move me emotionally.	1	2	3	4	5	6
46	I care about the community and I try to be involved.	1	2	3	4	5	6
47	I believe that only hard work can improve mine and my family's living conditions.	1	2	3	4	5	6
48	I like to party. After all, we live once.	1	2	3	4	5	6
49	I follow world politics and current international events with great interest.	1	2	3	4	5	6
50	I do, whatever I can, to reduce the waste and pollution.	1	2	3	4	5	6
51	I have a feeling that if I stop running, I will not get anywhere with my life and career.	1	2	3	4	5	6
52	I am tolerant of people's alternative life styles and sexual preferences.	1	2	3	4	5	6
53	I try to make sure that I benefit from whatever I do.	1	2	3	4	5	6
54	I follow cultural events with great interest and attend many of them.	1	2	3	4	5	6
55	I can easily go about my life without traditions.	1	2	3	4	5	6
56	It is my dream to become a successful business person (man/woman of big money).	1	2	3	4	5	6
57	I believe that citizens' welfare is the government's responsibility.	1	2	3	4	5	6
58	I try to keep alive the memory of my family members who passed away as well as those who died for my country.	1	2	3	4	5	6
59	In my view, the most important aspect of societal life is a legal system that guarantees full economic and political freedom to everyone.	1	2	3	4	5	6
60	I believe deeply in my heart that people of all races and ethnic backgrounds are equal and should be treated accordingly.	1	2	3	4	5	6
61	I contribute time/money helping the less fortunate at home and/or world-wide.	1	2	3	4	5	6
62	Every moment of my life is planned, well organized, and predictable.	1	2	3	4	5	6
63	I must admit that when someone around me becomes successful, I wonder if he/she has achieved this in an honest way.	1	2	3	4	5	6
64	I am an individualist; I make my own decisions, and take responsibility for my own life.	1	2	3	4	5	6
65	I believe that life can not always be fun; it involves suffering and often calls for sacrifices.	1	2	3	4	5	6
66	I regularly exercise and eat well to stay fit and healthy.	1	2	3	4	5	6

Personal Authority

The following questions ask about your **current** relationships with your parents and your most significant other (e.g., spouse, steady friend, and lover). If you are not currently not married answer the questions below as they would apply to your relationship with your most important, **current significant other**. If you do not have significant other, then answer the questions as they might apply to your most recent significant other or leave the questions blank.

Use the following scales to rate the Quality and Satisfaction with the following relationships:

1	2	3	4	5
Excellent	Good	Fair	Poor	Very poor

Quality of your life with:

1. Your significant other 1 2 3 4 5
2. Your mother 1 2 3 4 5
3. Your father 1 2 3 4 5

Satisfaction with your relationship with:

4. Your significant other 1 2 3 4 5
5. Your mother 1 2 3 4 5
6. Your father 1 2 3 4 5

How satisfied are you with the frequency of contact (letter, phone, in person) which you have with your:

7. Mother 1 2 3 4 5
8. Father 1 2 3 4 5

How often do you feel you must modify your behaviour to meet your parents' expectations?

1	2	3	4	5
All the time	Most of the time	Half the time	Occasionally	Never

- 9 To meet my **mother's** expectations concerning my **school/work**, I feel I must modify my behaviour. 1 2 3 4 5
- 10 To meet my **father's** expectations concerning my **school/work**, I feel I must modify my behaviour. 1 2 3 4 5
- 11 To meet my **mother's** expectations concerning my **marriage**, I feel I must modify my behaviour. 1 2 3 4 5
- 12 To meet my **father's** expectations concerning my **marriage**, I feel I must modify my behaviour. 1 2 3 4 5
- 13 To meet my **mother's** expectations concerning my **appearance**, I feel I must modify my behaviour. 1 2 3 4 5
- 14 To meet my **father's** expectations concerning my **appearance**, I feel I must modify my behaviour. 1 2 3 4 5
- 15 To meet my **mother's** expectations concerning my **life style**, I feel I must modify my behaviour. 1 2 3 4 5
- 16 To meet my **father's** expectations concerning my **life style**, I feel I must modify my behaviour. 1 2 3 4 5

Use the following scale to answer following items:

1	2	3	4	5
Strongly agree	Agree	Neutral	Disagree	Strongly disagree

- 17 I usually help my parents understand me by telling them how I think, feel, and believe. 1 2 3 4 5

18	I sometimes wonder how much my parents really love me.	1	2	3	4	5
19	I get together with my mother from time to time for conversation and recreation.	1	2	3	4	5
20	I get together with my father from time to time for conversation and recreation.	1	2	3	4	5
21	I often get so emotional with my parents that I can not think straight.	1	2	3	4	5
22	I share my true feelings with my mother about significant events in my life.	1	2	3	4	5
23	I share my true feelings with my father about significant events in my life.	1	2	3	4	5
24	I worry that my parents can not take care for themselves when I am not around.	1	2	3	4	5
25	I can trust my mother with things we share.	1	2	3	4	5
26	I can trust my father with things we share.	1	2	3	4	5
27	I am fair in my relationship with my mother .	1	2	3	4	5
28	I am fair in my relationship with my father .	1	2	3	4	5
29	I am usually able to disagree with my parents without loosing my temper.	1	2	3	4	5
30	My parents do things that embarrass me.	1	2	3	4	5
31	I openly show tenderness toward my mother .	1	2	3	4	5
32	I openly show tenderness toward my father .	1	2	3	4	5
33	My mother and I have mutual respect for each other.	1	2	3	4	5
34	My father and I have mutual respect for each other.	1	2	3	4	5
35	I am fond of my mother .	1	2	3	4	5
36	I am fond of my father .	1	2	3	4	5
37	My parents say one thing to me and really mean another.	1	2	3	4	5
38	My father and I are important people in each other's lives.	1	2	3	4	5
39	My parents frequently try to change some aspects of my personality.	1	2	3	4	5
40	My mother and I are important people in each other's lives.	1	2	3	4	5
41	My present day problems would be fewer or less severe if my parents had acted or behaved differently.	1	2	3	4	5
42	My sex life with my significant other is quite satisfactory.	1	2	3	4	5
43	My significant other and I have many interests which we choose to share.	1	2	3	4	5
44	My significant other and I frequently talk together about the significant events in our lives.	1	2	3	4	5
45	My significant other and I like to get together for conversation and recreation.	1	2	3	4	5
46	My significant other and I can trust each other with the things that we tell one another.	1	2	3	4	5
47	My significant other and I frequently show tenderness with each other.	1	2	3	4	5
48	My significant other and I are fair in our relationships with each other.	1	2	3	4	5
49	My significant other and I have mutual respect for each other.	1	2	3	4	5
50	My significant other and I are fond of each other.	1	2	3	4	5
51	I am usually able to disagree with my significant other without loosing my temper.	1	2	3	4	5
52	My significant other is usually able to disagree with me without loosing his/her temper.	1	2	3	4	5
53	My significant other worries that I cannot take care of myself when he/she is not around.	1	2	3	4	5
54	I worry that my significant cannot take care of himself/herself when I am not around.	1	2	3	4	5
55	I often get so emotional with my significant other that I cannot think straight.	1	2	3	4	5
56	My significant other often got so emotional with me that he/she cannot think straight.	1	2	3	4	5
57	I feel my significant other says one thing to me and really means another.	1	2	3	4	5
58	My significant other feels that I say one thing to him/her and really mean another.	1	2	3	4	5

Identity Status: For all the questions on this page, choose from the following responses:

	A	B	C	D	E	F					
	Totally agree	Strongly agree	Slightly agree	Slightly disagree	Strongly disagree	Totally disagree					
1	I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.					A	B	C	D	E	F
2	When it comes to religion I just haven't found anything that appeals to me and I don't really feel the need to look.					A	B	C	D	E	F
3	There's no single "life style" which appeals to me more than another.					A	B	C	D	E	F
4	Politics is something I can never be to sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.					A	B	C	D	E	F
5	I am still trying to decide how capable I am as a person and what jobs will be right for me.					A	B	C	D	E	F
6	I don't give religion much thought and it doesn't bother me one way or the other.					A	B	C	D	E	F
7	I'm looking for an acceptable perspective for my own "life style" view, but haven't really found it yet.					A	B	C	D	E	F
8	I have not really considered politics. It just doesn't excite me much.					A	B	C	D	E	F
9	I might have thought about a lot of different jobs, but there's never been any question since my parents said what they wanted.					A	B	C	D	E	F
10	A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.					A	B	C	D	E	F
11	After considerable thought I've developed my own individual viewpoint what is for me an ideal "life style" and don't believe anyone would be able to change my perspective.					A	B	C	D	E	F
12	I guess I am pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.					A	B	C	D	E	F
13	I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.					A	B	C	D	E	F
14	I am not sure what religion means to me. I'd like to make my mind but I am not done looking yet.					A	B	C	D	E	F
15	My own views on desirable life style were thought to me by my parents and I don't see any need to question what they thought me.					A	B	C	D	E	F
16	There are so many political parties and ideals. I can't decide which to follow until I figure it all out.					A	B	C	D	E	F
17	It took me a while to figure it out, but now I really know what I want for career.					A	B	C	D	E	F
18	Religion is confusing to me right now. I keep changing views what is right and wrong for me.					A	B	C	D	E	F
19	In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration.					A	B	C	D	E	F
20	I've thought my political beliefs through and realized I can agree with some and not others aspects of what my parents believe.					A	B	C	D	E	F
21	My parents decided a long time ago what I should go into for employment and I'm following through their plans.					A	B	C	D	E	F
22	I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.					A	B	C	D	E	F
23	My parents' views on life are good enough for me. I do not need anything else.					A	B	C	D	E	F
24	I am not sure about my political beliefs, but I am trying to figure it out what I can truly believe in.					A	B	C	D	E	F
25	It took me a long time to decide but now I know for sure what direction to move in for career.					A	B	C	D	E	F
26	I attend the same church as my family has always attended. I've never really questioned why.					A	B	C	D	E	F
27	I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.					A	B	C	D	E	F
28	I really have never been involved in politics enough to have made a firm state one way or the other.					A	B	C	D	E	F
29	I just can't decide what to do for an occupation. There are so many that have possibilities.					A	B	C	D	E	F
30	I've have never really questioned my religion. If it's right for my parents it must be right for me.					A	B	C	D	E	F
31	After a lot of self-examination I have established a very definite view on what my own life style will be.					A	B	C	D	E	F
32	My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.					A	B	C	D	E	F

PARENT'S QUESTIONNAIRE

#: _____

St. Paul University
Faculty of Human Sciences

Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.

Please read this information sheet carefully before deciding whether to participate.

Introduction:

You have been invited to participate in a research project entitled "*Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.*" Your participation will contribute to better understanding of immigrant families adaptation processes and identity formation of coming of age second generation of Polish immigrants in Canada. If you agree to participate in this study, you will be asked to fill in this questionnaire in the next few days and place it in the enclosed envelop and post it in the mail. You have the right not to fill out this questionnaire or to answer or not answer particular questions as well as to withdraw your consent and terminate your participation at anytime.

Confidentiality:

Personal information gathered about your responses will be kept confidential. No personal information will be identifiable in the final report or if the findings are published. Questionnaires (as well as tapes and transcripts, if applicable) will be held secure at St. Paul University and destroyed after five years.

Ethics:

This research study has been approved by the Ethics Committee of Saint Paul University.

Thank you for your participation in the research study.

Please note: on your request you will be provided with a feedback and/or results of this study.

Please, briefly answer the following questions:

- 1) Your gender:

Male	1
Female	2
- 2) Your age:
- 3) How many children do you have?
- 4) What is the level of your education;

High-school	1
College	2
University	3
- 5) What is your profession?
- 6) What is your occupation?
- 7) Are you employed right now?
- 8) When did you leave Poland?
- 9) When did you immigrate to Canada?
- 10) What is your religious affiliation?

Cultural Values and Scripts.

Show how much you agree with each of the following statements by rating them on this scale:

	1	2	3	4	5	6
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree
1						1 2 3 4 5 6
2						1 2 3 4 5 6
3						1 2 3 4 5 6
4						1 2 3 4 5 6
5						1 2 3 4 5 6
6						1 2 3 4 5 6
7						1 2 3 4 5 6
8						1 2 3 4 5 6
9						1 2 3 4 5 6
10						1 2 3 4 5 6
11						1 2 3 4 5 6
12						1 2 3 4 5 6
13						1 2 3 4 5 6
14						1 2 3 4 5 6
15						1 2 3 4 5 6
16						1 2 3 4 5 6
17						1 2 3 4 5 6
18						1 2 3 4 5 6
19						1 2 3 4 5 6
20						1 2 3 4 5 6
21						1 2 3 4 5 6
22						1 2 3 4 5 6
23						1 2 3 4 5 6

	1	2	3	4	5	6					
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree					
24	I speak openly about how I feel and think: I do not conceal my emotions and I do not appreciate when others do so.					1	2	3	4	5	6
25	I think one should stand up for his/her beliefs and I have done so on few occasions.					1	2	3	4	5	6
26	I highly value and care for my close long-time friends.					1	2	3	4	5	6
27	Public matters are of interest to me only so far as they may affect my personal situation.					1	2	3	4	5	6
28	I do not like to be involved in other people's problems and waste my time discussing them.					1	2	3	4	5	6
29	When I talk to people, I do my best to smile and be nice, regardless of my true feelings.					1	2	3	4	5	6
30	I think that religious faith and practices are very private matters and should be kept this way.					1	2	3	4	5	6
31	Personally, I find it quite natural that young people live with parents till they start their own families or even longer.					1	2	3	4	5	6
32	I like to meet new people, especially from other cultures.					1	2	3	4	5	6
33	I show people my selfless sympathy and offer helpful hand and support.					1	2	3	4	5	6
34	I try to enjoy my life and to have enough time for my interests and my friends. I am definitely not a workaholic.					1	2	3	4	5	6
35	I value an economic status and a social prestige that comes with it, and I am working constantly on improving mine and my family's living conditions (bigger home, new cars, etc.).					1	2	3	4	5	6
36	I am constantly improving my professional qualifications.					1	2	3	4	5	6
37	I want my children to become financially independent (or at least less dependent on me) as soon as possible.					1	2	3	4	5	6
38	Everyone should take care of him/herself first and only then, worry about others.					1	2	3	4	5	6
39	At work (or rather generally, in life), I usually try not to stand out from the crowd.					1	2	3	4	5	6
40	I am imaginative, romantic spirit, and like to act in a spontaneous, sometimes in a little bit unpredictable way.					1	2	3	4	5	6
41	I care about my country and try to be involved in the issues that matter.					1	2	3	4	5	6
42	I have raised my kids according to the Church's teaching and religious moral values.					1	2	3	4	5	6
43	I feel comfortable in a group of people who follow the rule: "All for one and one for all."					1	2	3	4	5	6
44	I always try to be punctual and hate when other people do not care to be on time.					1	2	3	4	5	6
45	Sometimes the national symbols of my country move me emotionally.					1	2	3	4	5	6
46	I care about the community and try to be involved.					1	2	3	4	5	6
47	I believe that only hard work can improve mine and my family's living conditions.					1	2	3	4	5	6
48	I like parties. After all, we live once.					1	2	3	4	5	6
49	I follow world politics and current international events with great interest.					1	2	3	4	5	6
50	I do, whatever I can, to reduce the waste and pollution.					1	2	3	4	5	6

	1	2	3	4	5	6					
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree					
51	I have a feeling that if I stop running, I will not get anywhere with my life and career.					1	2	3	4	5	6
52	I am tolerant of people's alternative life styles and sexual preferences.					1	2	3	4	5	6
53	I try to make sure that I benefit from whatever I do.					1	2	3	4	5	6
54	I follow cultural events with great interest and attend many of them.					1	2	3	4	5	6
55	I can easily go about my life without traditions.					1	2	3	4	5	6
56	It is my dream to become a successful business person (man/woman of big money).					1	2	3	4	5	6
57	I believe that citizens' welfare is the government's responsibility.					1	2	3	4	5	6
58	I try to keep alive the memory of those who died for my country.					1	2	3	4	5	6
59	In my view, the most important aspect of societal life is a legal system that guarantees full economic and political freedom to everyone.					1	2	3	4	5	6
60	I believe deeply in my heart that people of all races and ethnic backgrounds are equal and should be treated accordingly.					1	2	3	4	5	6
61	I contribute time/money helping the less fortunate at home and/or world-wide.					1	2	3	4	5	6
62	Every moment of my life is planned, well organized, and predictable.					1	2	3	4	5	6
63	I must admit that when someone around me becomes successful, I wonder if he/she has achieved this in an honest way.					1	2	3	4	5	6
64	I am an individualist; I make my own decisions, and take responsibility for my own life.					1	2	3	4	5	6
65	I believe that life can not always be fun; it involves suffering and often calls for sacrifices.					1	2	3	4	5	6
66	I regularly exercise and eat well to stay fit and healthy.					1	2	3	4	5	6

YOUNG-ADULT'S QUESTIONNAIRE

#: _____

St. Paul University
Faculty of Human Sciences

Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.

Please read this information sheet carefully before deciding whether to participate.

Introduction:

You have been invited to participate in a research project entitled "*Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.*" Your participation will contribute to better understanding of immigrant families adaptation processes and identity formation of coming of age second generation of Polish immigrants in Canada. If you agree to participate in this study, you will be asked to fill in this questionnaire in the next few days and place it in the enclosed envelop and post it in the mail. You have the right not to fill out this questionnaire or to answer or not answer particular questions as well as to withdraw your consent and terminate your participation at anytime.

Confidentiality:

Personal information gathered about your responses will be kept confidential. No personal information will be identifiable in the final report or if the findings are published. Questionnaires (as well as tapes and transcripts, if applicable) will be held secure at St. Paul University and destroyed after five years.

Ethics:

This research study has been approved by the Ethics Committee of Saint Paul University.

Thank you for your participation in the research study.

Please note: on your request you will be provided with a feedback and/or results of this study.

Please, briefly answer the following questions:

1. Your gender:

Male	1
Female	2

2. What was your age on your last birthday?

3. How many siblings do you have? 0 1 2 3 4 5
4. What is your birth order position in your family? 1 2 3 4 5

1. What is your occupation (if you are a student, please, write what you study)?

2. Do you live with

both parents	1
mother	2
father	3
apart from your parents	4

3. Do your parents live together?

Yes	1
No	2

4. What languages do you speak?

5. Please, indicate your closest friend's mother tongue:
 Closest friends from high-school;
 Closest friends from college/university/work;

6. What is your religious affiliation?

Cultural Values and Scripts

Show how much you agree with each of the following statements by rating them on this scale:

	1	2	3	4	5	6
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree
1	I can debate political issues for hours on end.					1 2 3 4 5 6
2	The law is the law; it should be observed strictly and without any exceptions.					1 2 3 4 5 6
3	Somehow, I never seem to have enough money to get by till the next allowance/pay-cheque.					1 2 3 4 5 6
4	I always think that things will eventually somehow turn out fine, even if they are in complete disarray now.					1 2 3 4 5 6
5	When traveling to another city, I would rather stay in a hotel than with relatives (who may happen to live there).					1 2 3 4 5 6
6	I maintain close contact and strong ties with my family members, and appreciate the support.					1 2 3 4 5 6
7	Generally, I have faith in the honesty of others, including the authorities.					1 2 3 4 5 6
8	I think that elderly parents should spend the final years of their lives living with their adult children and grandchildren.					1 2 3 4 5 6
9	To me, the good parents are those for whom, the most important investment (in terms of time and money) are their children's education and development; physical & intellectual.					1 2 3 4 5 6
10	I feel at home only with people whom I have known really well and for a long time.					1 2 3 4 5 6
11	To have some extra money I work after school or during summer vacations.					1 2 3 4 5 6
12	When I invite guests over to my place, I go out of my way to host them in the best way I can.					1 2 3 4 5 6
13	I do not like to trouble others with my problems. I always try to make impression that I am fine and happy.					1 2 3 4 5 6
14	Somehow I am more courteous towards girls than towards boys./I expect boys to treat me with some courtesy.					1 2 3 4 5 6
15	I relatively often use other students' notes and share mine with them.					1 2 3 4 5 6
16	I work around the clock. As soon as I am finished with today's homework I start tomorrow's.					1 2 3 4 5 6
17	I am thrifty to the penny and I don't like to spend money on unnecessary stuff.					1 2 3 4 5 6
18	I strongly believe that every person is the master of her/his fate.					1 2 3 4 5 6
19	Reading books or going to the theatre and museums is waste of time and money.					1 2 3 4 5 6
20	I worry about my chances in a competitive work market.					1 2 3 4 5 6
21	Sometimes one has to use some tricks or even cheat to get by in school or at work.					1 2 3 4 5 6
22	It is a sad truth, but people are worth as much as they earn and own.					1 2 3 4 5 6
23	I put much weight on fashionable and stylish looks.					1 2 3 4 5 6
24	I speak openly about that how I feel and think: I do not conceal my emotions and I do not appreciate when others do so.					1 2 3 4 5 6
25	I think one should stand up for his/her believes and I have done so on few occasions.					1 2 3 4 5 6
26	I highly value and care for my close long-time friends.					1 2 3 4 5 6
27	Public matters are of interest to me only so far as they may affect my personal situation.					1 2 3 4 5 6
28	I do not like to be involved in other people's problems and waste my time discussing them.					1 2 3 4 5 6
29	When I talk with people, I do my best to smile and to be nice, regardless of my true feelings.					1 2 3 4 5 6
30	I think that religious faith and practices are very private matters and should be kept this way.					1 2 3 4 5 6

31	Personally, I find it quite natural that young people live with parents till they start their own families or even longer.	1	2	3	4	5	6
32	I like to meet other people, especially from other cultures.	1	2	3	4	5	6
33	I show people my selfless sympathy and offer helpful hand and support.	1	2	3	4	5	6
34	I try to enjoy my life and to have enough time for my interests and my friends. I am definitely not a workaholic.	1	2	3	4	5	6
35	I value economic status and prestige that comes with it. I definitely would like to live in a big house and drive expensive cars, one day.	1	2	3	4	5	6
36	I've always study to be a good student and/or to improve my professional qualifications.	1	2	3	4	5	6
37	I do/did my best to become financially independent as soon as possible.	1	2	3	4	5	6
38	Everyone should take care of him/herself first and only then, worry about others.	1	2	3	4	5	6
39	In school/at work, I usually try not to stand out from the crowd.	1	2	3	4	5	6
40	I am imaginative, a little romantic spirit, and like to act in a spontaneous way (sometimes even a little bit crazy). I have a lot in common with people who are a little bit unpredictable.	1	2	3	4	5	6
41	I care about my country and try to be involved in the issues that matter.	1	2	3	4	5	6
42	I will raise my kids according to the Church's teaching and religious moral values.	1	2	3	4	5	6
43	I feel comfortable in a group of people who follow the rule: "All for one and one for all."	1	2	3	4	5	6
44	I always try to be punctual and hate when other people do not care to be on time.	1	2	3	4	5	6
45	Sometimes the national symbols of my country move me emotionally.	1	2	3	4	5	6
46	I care about the community and I try to be involved.	1	2	3	4	5	6
47	I believe that only hard work can improve mine and my family's living conditions.	1	2	3	4	5	6
48	I like to party. After all, we live once.	1	2	3	4	5	6
49	I follow world politics and current international events with great interest.	1	2	3	4	5	6
50	I do, whatever I can, to reduce the waste and pollution.	1	2	3	4	5	6
51	I have a feeling that if I stop running, I will not get anywhere with my life and career.	1	2	3	4	5	6
52	I am tolerant of people's alternative life styles and sexual preferences.	1	2	3	4	5	6
53	I try to make sure that I benefit from whatever I do.	1	2	3	4	5	6
54	I follow cultural events with great interest and attend many of them.	1	2	3	4	5	6
55	I can easily go about my life without traditions.	1	2	3	4	5	6
56	It is my dream to become a successful business person (man/woman of big money).	1	2	3	4	5	6
57	I believe that citizens' welfare is the government's responsibility.	1	2	3	4	5	6
58	I try to keep alive the memory of my family members who passed away as well as those who died for my country.	1	2	3	4	5	6
59	In my view, the most important aspect of societal life is a legal system that guarantees full economic and political freedom to everyone.	1	2	3	4	5	6
60	I believe deeply in my heart that people of all races and ethnic backgrounds are equal and should be treated accordingly.	1	2	3	4	5	6
61	I contribute time/money helping the less fortunate at home and/or world-wide.	1	2	3	4	5	6
62	Every moment of my life is planned, well organized, and predictable.	1	2	3	4	5	6
63	I must admit that when someone around me becomes successful, I wonder if he/she has achieved this in an honest way.	1	2	3	4	5	6
64	I am an individualist; I make my own decisions, and take responsibility for my own life.	1	2	3	4	5	6
65	I believe that life can not always be fun; it involves suffering and often calls for sacrifices.	1	2	3	4	5	6
66	I regularly exercise and eat well to stay fit and healthy.	1	2	3	4	5	6

Personal Authority

The following questions ask about your **current** relationships with your parents and your most significant other (e.g., spouse, steady friend, and lover). If you are not currently not married answer the questions below as they would apply to your relationship with your most important, **current significant other**. If you do not have significant other, then answer the questions as they might apply to your most recent significant other or leave the questions blank.

Use the following scales to rate the Quality and Satisfaction with the following relationships:

	1	2	3	4	5
	Excellent	Good	Fair	Poor	Very poor
Quality of your life with:					
1. Your significant other	1	2	3	4	5
2. Your mother	1	2	3	4	5
3. Your father	1	2	3	4	5
<i>How satisfied are you with the frequency of contact (letter, phone, in person) which you have with your:</i>					
7. Mother					1 2 3 4 5
8. Father					1 2 3 4 5

How often do you feel you must modify your behaviour to meet your parents' expectations?

	1	2	3	4	5
	All the time	Most of the time	Half the time	Occasionally	Never
9 To meet my mother's expectations concerning my school/work , I feel I must modify my behaviour.					1 2 3 4 5
10 To meet my father's expectations concerning my school/work , I feel I must modify my behaviour.					1 2 3 4 5
11 To meet my mother's expectations concerning my marriage , I feel I must modify my behaviour.					1 2 3 4 5
12 To meet my father's expectations concerning my marriage , I feel I must modify my behaviour.					1 2 3 4 5
13 To meet my mother's expectations concerning my appearance , I feel I must modify my behaviour.					1 2 3 4 5
14 To meet my father's expectations concerning my appearance , I feel I must modify my behaviour.					1 2 3 4 5
15 To meet my mother's expectations concerning my life style , I feel I must modify my behaviour.					1 2 3 4 5
16 To meet my father's expectations concerning my life style , I feel I must modify my behaviour.					1 2 3 4 5

Use the following scale to answer following items:

	1	2	3	4	5
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
17 I usually help my parents understand me by telling them how I think, feel, and believe.					1 2 3 4 5

18	I sometimes wonder how much my parents really love me.	1	2	3	4	5
19	I get together with my mother from time to time for conversation and recreation.	1	2	3	4	5
20	I get together with my father from time to time for conversation and recreation.	1	2	3	4	5
21	I often get so emotional with my parents that I can not think straight.	1	2	3	4	5
22	I share my true feelings with my mother about significant events in my life.	1	2	3	4	5
23	I share my true feelings with my father about significant events in my life.	1	2	3	4	5
24	I worry that my parents can not take care for themselves when I am not around.	1	2	3	4	5
25	I can trust my mother with things we share.	1	2	3	4	5
26	I can trust my father with things we share.	1	2	3	4	5
27	I am fair in my relationship with my mother .	1	2	3	4	5
28	I am fair in my relationship with my father .	1	2	3	4	5
29	I am usually able to disagree with my parents without loosing my temper.	1	2	3	4	5
30	My parents do things that embarrass me.	1	2	3	4	5
31	I openly show tenderness toward my mother .	1	2	3	4	5
32	I openly show tenderness toward my father .	1	2	3	4	5
33	My mother and I have mutual respect for each other.	1	2	3	4	5
34	My father and I have mutual respect for each other.	1	2	3	4	5
35	I am fond of my mother .	1	2	3	4	5
36	I am fond of my father .	1	2	3	4	5
37	My parents say one thing to me and really mean another.	1	2	3	4	5
38	My father and I are important people in each other's lives.	1	2	3	4	5
39	My parents frequently try to change some aspects of my personality.	1	2	3	4	5
40	My mother and I are important people in each other's lives.	1	2	3	4	5
41	My present day problems would be fewer or less severe if my parents had acted or behaved differently.	1	2	3	4	5
42	My sex life with my significant other is quite satisfactory.	1	2	3	4	5
43	My significant other and I have many interests which we choose to share.	1	2	3	4	5
44	My significant other and I frequently talk together about the significant events in our lives.	1	2	3	4	5
45	My significant other and I like to get together for conversation and recreation.	1	2	3	4	5
46	My significant other and I can trust each other with the things that we tell one another.	1	2	3	4	5
47	My significant other and I frequently show tenderness with each other.	1	2	3	4	5
48	My significant other and I are fair in our relationships with each other.	1	2	3	4	5
49	My significant other and I have mutual respect for each other.	1	2	3	4	5
50	My significant other and I are fond of each other.	1	2	3	4	5
51	I am usually able to disagree with my significant other without loosing my temper.	1	2	3	4	5
52	My significant other is usually able to disagree with me without loosing his/her temper.	1	2	3	4	5
53	My significant other worries that I cannot take care of myself when he/she is not around.	1	2	3	4	5
54	I worry that my significant other cannot take care of himself/herself when I am not around.	1	2	3	4	5
55	I often get so emotional with my significant other that I cannot think straight.	1	2	3	4	5
56	My significant other often got so emotional with me that he/she cannot think straight.	1	2	3	4	5
57	I feel my significant other says one thing to me and really means another.	1	2	3	4	5
58	My significant other feels that I say one thing to him/her and really mean another.	1	2	3	4	5

Identity Status: For all the questions on this page, choose from the following responses.

	A	B	C	D	E	F					
	Totally agree	Strongly agree	Slightly agree	Slightly disagree	Strongly disagree	Totally disagree					
1	I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.					A	B	C	D	E	F
2	When it comes to religion I just haven't found anything that appeals to me and I don't really feel the need to look.					A	B	C	D	E	F
3	There's no single "life style" which appeals to me more than another.					A	B	C	D	E	F
4	Politics is something I can never be to sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.					A	B	C	D	E	F
5	I am still trying to decide how capable I am as a person and what jobs will be right for me.					A	B	C	D	E	F
6	I don't give religion much thought and it doesn't bother me one way or the other.					A	B	C	D	E	F
7	I'm looking for an acceptable perspective for my own "life style" view, but haven't really found it yet.					A	B	C	D	E	F
8	I have not really considered politics. It just doesn't excite me much.					A	B	C	D	E	F
9	I might have thought about a lot of different jobs, but there's never been any question since my parents said what they wanted.					A	B	C	D	E	F
10	A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.					A	B	C	D	E	F
11	After considerable thought I've developed my own individual viewpoint what is for me an ideal "life style" and don't believe anyone would be able to change my perspective.					A	B	C	D	E	F
12	I guess I am pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.					A	B	C	D	E	F
13	I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.					A	B	C	D	E	F
14	I am not sure what religion means to me. I'd like to make my mind but I am not done looking yet.					A	B	C	D	E	F
15	My own views on desirable life style were thought to me by my parents and I don't see any need to question what they thought me.					A	B	C	D	E	F
16	There are so many political parties and ideals. I can't decide which to follow until I figure it all out.					A	B	C	D	E	F
17	It took me a while to figure it out, but now I really know what I want for career.					A	B	C	D	E	F
18	Religion is confusing to me right now. I keep changing views what is right and wrong for me.					A	B	C	D	E	F
19	In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self exploration.					A	B	C	D	E	F
20	I've thought my political beliefs through and realized I can agree with some and not others aspects of what my parents believe.					A	B	C	D	E	F
21	My parents decided a long time ago what I should go into for employment and I'm following through their plans.					A	B	C	D	E	F
22	I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.					A	B	C	D	E	F
23	My parents' views on life are good enough for me. I do not need anything else.					A	B	C	D	E	F
24	I am not sure about my political beliefs, but I am trying to figure it out what I can truly believe in.					A	B	C	D	E	F
25	It took me a long time to decide but now I know for sure what direction to move in for career.					A	B	C	D	E	F
26	I attend the same church as my family has always attended. I've never really questioned why.					A	B	C	D	E	F
27	I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.					A	B	C	D	E	F
28	I really have never been involved in politics enough to have made a firm state one way or the other.					A	B	C	D	E	F
29	I just can't decide what to do for an occupation. There are so many that have possibilities.					A	B	C	D	E	F
30	I've have never really questioned my religion. If it's right for my parents it must be right for me.					A	B	C	D	E	F
31	After a lot of self-examination I have established a very definite view on what my own life style will be.					A	B	C	D	E	F
32	My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.					A	B	C	D	E	F

PARENT'S QUESTIONNAIRE

#: _____

St. Paul University
Faculty of Human Sciences

Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.

Please read this information sheet carefully before deciding whether to participate.

Introduction:

You have been invited to participate in a research project entitled "*Identity of Young Adults, Intergenerational Transmission of Cultural Values, and Attachment Patterns in Polish Immigrant Families in Canada.*" Your participation will contribute to better understanding of immigrant families adaptation processes and identity formation of coming of age second generation of Polish immigrants in Canada. If you agree to participate in this study, you will be asked to fill in this questionnaire in the next few days and place it in the enclosed envelop and post it in the mail. You have the right not to fill out this questionnaire or to answer or not answer particular questions as well as to withdraw your consent and terminate your participation at anytime.

Confidentiality:

Personal information gathered about your responses will be kept confidential. No personal information will be identifiable in the final report or if the findings are published. Questionnaires (as well as tapes and transcripts, if applicable) will be held secure at St. Paul University and destroyed after five years.

Ethics:

This research study has been approved by the Ethics Committee of Saint Paul University.

Thank you for your participation in the research study.

Please note: on your request you will be provided with a feedback and/or results of this study.

Please, briefly answer the following questions:

- 1) Your gender:

Male	1
Female	2
- 2) Your age:
- 3) How many children do you have?
- 4) What is the level of your education;

High-school	1
College	2
University	3
- 5) What is your profession?
- 6) What is your occupation?
- 7) Are you employed right now?
- 8) What is your religious affiliation?

Cultural Values and Scripts.

Show how much you agree with each of the following statements by rating them on this scale:

	1	2	3	4	5	6
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree
1	I can debate political issues for hours on end.					1 2 3 4 5 6
2	The law is the law; it should be observed strictly and without any exceptions.					1 2 3 4 5 6
3	Somehow, I never seem to have enough money to get by till the next pay-cheque.					1 2 3 4 5 6
4	I always think that things will eventually somehow turn out fine, even if they are in complete disarray now.					1 2 3 4 5 6
5	When traveling to another city, I would rather stay in a hotel than with relatives (who may happen to live there).					1 2 3 4 5 6
6	I maintain close contact and strong ties with my family members, and appreciate their support.					1 2 3 4 5 6
7	Generally, I have faith in the honesty of others, including the authorities.					1 2 3 4 5 6
8	I think that elderly parents should spend the final years of their lives living with their adult children and grandchildren.					1 2 3 4 5 6
9	My children's education (their grades, extracurricular activities and best possible schools) and proper rest (including good vacations) have always been of most importance to me.					1 2 3 4 5 6
10	I feel at home only with people whom I have known really well and for a long time.					1 2 3 4 5 6
11	I believe that high school and college students should work to earn some money in their spare time.					1 2 3 4 5 6
12	When I invite guests over to my place, I go out of my way to host them in the best way I can.					1 2 3 4 5 6
13	I do not like to trouble others with my problems. I always try to make impression that I am fine and happy.					1 2 3 4 5 6
14	Somehow I am more courteous towards women than towards men. Or I expect men to treat me with some courtesy.					1 2 3 4 5 6
15	I do not see anything wrong in using one student's notes by others. People need to help each other to make their lives easy.					1 2 3 4 5 6
16	I work around the clock. As soon as I am finished with one project, I hurry up to start another one.					1 2 3 4 5 6
17	I am thrifty to the penny and I don't like to spend money on unnecessary stuff.					1 2 3 4 5 6
18	I strongly believe that every person is the master of her/his fate.					1 2 3 4 5 6
19	I know better ways of spending time and money than reading books or going to the theatre or museums.					1 2 3 4 5 6
20	I worry about my chances in a competitive work market.					1 2 3 4 5 6
21	Sometimes one has to use some tricks or even cheat to get by in life.					1 2 3 4 5 6
22	It is a sad truth, but people are worth as much as they earn and own.					1 2 3 4 5 6
23	I put much weight on fashionable and stylish looks.					1 2 3 4 5 6

	1	2	3	4	5	6					
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree					
24	I speak openly about how I feel and think: I do not conceal my emotions and I do not appreciate when others do so.					1	2	3	4	5	6
25	I think one should stand up for his/her beliefs and I have done so on few occasions.					1	2	3	4	5	6
26	I highly value and care for my close long-time friends.					1	2	3	4	5	6
27	Public matters are of interest to me only so far as they may affect my personal situation.					1	2	3	4	5	6
28	I do not like to be involved in other people's problems and waste my time discussing them.					1	2	3	4	5	6
29	When I talk to people, I do my best to smile and be nice, regardless of my true feelings.					1	2	3	4	5	6
30	I think that religious faith and practices are very private matters and should be kept this way.					1	2	3	4	5	6
31	Personally, I find it quite natural that young people live with parents till they start their own families or even longer.					1	2	3	4	5	6
32	I like to meet new people, especially from other cultures.					1	2	3	4	5	6
33	I show people my selfless sympathy and offer helpful hand and support.					1	2	3	4	5	6
34	I try to enjoy my life and to have enough time for my interests and my friends. I am definitely not a workaholic.					1	2	3	4	5	6
35	I value an economic status and a social prestige that comes with it, and I am working constantly on improving mine and my family's living conditions (bigger home, new cars, etc.).					1	2	3	4	5	6
36	I am constantly improving my professional qualifications.					1	2	3	4	5	6
37	I want my children to become financially independent (or at least less dependent on me) as soon as possible.					1	2	3	4	5	6
38	Everyone should take care of him/herself first and only then, worry about others.					1	2	3	4	5	6
39	At work (or rather generally, in life), I usually try not to stand out from the crowd.					1	2	3	4	5	6
40	I am imaginative, romantic spirit, and like to act in a spontaneous, sometimes in a little bit unpredictable way.					1	2	3	4	5	6
41	I care about my country and try to be involved in the issues that matter.					1	2	3	4	5	6
42	I have raised my kids according to the Church's teaching and religious moral values.					1	2	3	4	5	6
43	I feel comfortable in a group of people who follow the rule: "All for one and one for all."					1	2	3	4	5	6
44	I always try to be punctual and hate when other people do not care to be on time.					1	2	3	4	5	6
45	Sometimes the national symbols of my country move me emotionally.					1	2	3	4	5	6
46	I care about the community and try to be involved.					1	2	3	4	5	6
47	I believe that only hard work can improve mine and my family's living conditions.					1	2	3	4	5	6
48	I like parties. After all, we live once.					1	2	3	4	5	6
49	I follow world politics and current international events with great interest.					1	2	3	4	5	6
50	I do, whatever I can, to reduce the waste and pollution.					1	2	3	4	5	6

	1	2	3	4	5	6					
	Totally disagree	Strongly disagree	Slightly disagree	Slightly agree	Strongly agree	Totally agree					
51	I have a feeling that if I stop running, I will not get anywhere with my life and career.					1	2	3	4	5	6
52	I am tolerant of people's alternative life styles and sexual preferences.					1	2	3	4	5	6
53	I try to make sure that I benefit from whatever I do.					1	2	3	4	5	6
54	I follow cultural events with great interest and attend many of them.					1	2	3	4	5	6
55	I can easily go about my life without traditions.					1	2	3	4	5	6
56	It is my dream to become a successful business person (man/woman of big money).					1	2	3	4	5	6
57	I believe that citizens' welfare is the government's responsibility.					1	2	3	4	5	6
58	I try to keep alive the memory of those who died for my country.					1	2	3	4	5	6
59	In my view, the most important aspect of societal life is a legal system that guarantees full economic and political freedom to everyone.					1	2	3	4	5	6
60	I believe deeply in my heart that people of all races and ethnic backgrounds are equal and should be treated accordingly.					1	2	3	4	5	6
61	I contribute time/money helping the less fortunate at home and/or world-wide.					1	2	3	4	5	6
62	Every moment of my life is planned, well organized, and predictable.					1	2	3	4	5	6
63	I must admit that when someone around me becomes successful, I wonder if he/she has achieved this in an honest way.					1	2	3	4	5	6
64	I am an individualist; I make my own decisions, and take responsibility for my own life.					1	2	3	4	5	6
65	I believe that life can not always be fun; it involves suffering and often calls for sacrifices.					1	2	3	4	5	6
66	I regularly exercise and eat well to stay fit and healthy.					1	2	3	4	5	6

Appendix C: Polish Version of Questionnaire

St. Paul University w Ottawie
Faculty of Human Sciences

Międzypokoleniowa transmisja kulturowych wartości i wzorców związków międzyludzkich a formowanie się tożsamości młodych ludzi dorastających w polskich rodzinach imigranckich w Kanadzie.

Chcieliśmy zaprosić Pana/Panią do wzięcia udziału w badaniach zatytułowanych:
„Międzypokoleniowe przekazywanie wartości kulturowych i wzorców przywiązań a tożsamość młodych ludzi w polskich emigranckich rodzinach w Kanadzie.” Pana/Pani udział w badaniach umożliwi lepsze zrozumienie adaptacyjnych procesów związanych z emigracją.

Niniejsze badania zostały zatwierdzone przez Komisję Etyczną przy Uniwersytecie Św. Pawła w Ottawie.

Zanim Pan/Pani zdecyduje się wziąć udział w niniejszych badaniach, prosimy o uważnie zapoznanie się z informacją na ich temat umieszczoną na osobnej kartce zatytułowanej: Informacja dla uczestników badań.

Jeżeli Pan/Pani zgodzi się wziąć udział w tych badaniach, będzie Pan/Pani proszony o podpisanie arkusza zatytułowanego **Informacja dla uczestników badań** oraz o wypełnienie niniejszego kwestionariusza.

Jeżeli zechciałby Pan/Pani wziąć udział w losowaniu biletów do kina, które przygotowaliśmy w ramach symbolicznego podziękowania uczestnikom za udział w niniejszych badaniach, prosimy o oderwanie i zachowanie numeru, który jest wpisany w górnym prawym rogu tej strony.

Dziękujemy za udział w badaniach.

Joanna Kwast-Welfeld
Martin Rovers, Ph.D.,

Wydział Humanistyczny
Uniwersytet Świętego Pawła
Ottawa, Kanada

Paweł Boski, Ph.D.

Instytut Psychologii Stosunków Międzykulturowych
Wyższej Szkoły Psychologii Społecznej
Warszawa, Polska

Proszę odpowiedz w skrócie na następujące pytania:

- 1) Wiek:
- 2) Płeć:

Męska	1
Żeńska	2
- 3) Którym z kolei dzieckiem jesteś w swojej rodzinie?
- 4) Jakie wykształcenie ma twój ojciec:

Podstawowe:	1
Średnie:	2
Wyższe:	3
- 5) Jakie wykształcenie ma twoja matka:

Podstawowe:	1
Średnie:	2
Wyższe:	3
- 6) Czym się obecnie zajmujesz?
- 7) Czy mieszkasz ze swoimi rodzicami?
- 8) Jakie znasz języki?
- 9) Jakiego jesteś wyznania?

Skrypty i Wartości Kulturowe :**Zaznacz na sześciopunktowej skali, w jakim stopniu zgadzasz się z poniższymi stwierdzeniami.**

	1	2	3	4	5	6
	Zupełnie się <i>nie</i> zgadzam	W dużym stopniu się <i>nie</i> zgadzam	W pewnym stopniu się <i>nie</i> zgadzam	W pewnym stopniu się zgadzam	W dużym stopniu się zgadzam	Całkowicie się zgadzam
1						1 2 3 4 5 6
2						1 2 3 4 5 6
3						1 2 3 4 5 6
4						1 2 3 4 5 6
5						1 2 3 4 5 6
6						1 2 3 4 5 6
7						1 2 3 4 5 6
8						1 2 3 4 5 6
9						1 2 3 4 5 6
10						1 2 3 4 5 6
11						1 2 3 4 5 6
12						1 2 3 4 5 6
13						1 2 3 4 5 6
14						1 2 3 4 5 6
15						1 2 3 4 5 6
16						1 2 3 4 5 6
17						1 2 3 4 5 6
18						1 2 3 4 5 6
19						1 2 3 4 5 6
20						1 2 3 4 5 6
21						1 2 3 4 5 6
22						1 2 3 4 5 6
23						1 2 3 4 5 6

24	To co czuję i myślę mówię wprost: sama nie kryję moich uczuć i nie lubię jak inni to robią.	1	2	3	4	5	6
25	Uważam, że trzeba występować publicznie w obronie spraw, w które się wierzy i nie raz już to robiłem/am.	1	2	3	4	5	6
26	Cenię sobie i pielęgnuję długoletnie przyjaźnie.	1	2	3	4	5	6
27	Sprawy publiczne obchodzą mnie o tyle, o ile dotyczą mnie osobiście.	1	2	3	4	5	6
28	Nie lubię być wciągana w sprawy innych i tracić czas na rozmowy o cudzych problemach.	1	2	3	4	5	6
29	Gdy rozmawiam z ludźmi wprost lub przez telefon, staram się uśmiechać i być miłym/a, niezależnie od tego, co wtedy odczuwam.	1	2	3	4	5	6
30	Do spraw wiary i praktyk religijnych nie przykładam większego znaczenia.	1	2	3	4	5	6
31	Nie mam nic przeciwko temu, żeby mieszkać z rodzicami aż do czasu założenia własnej rodziny, a nawet i potem.	1	2	3	4	5	6
32	Lubię spotykać nowych ludzi, szczególnie z innych krajów.	1	2	3	4	5	6
33	Jak trzeba, to pomagam innym, nawet wtedy, gdy nie za bardzo mam na to czas.	1	2	3	4	5	6
34	Staram się żyć na luzie, mieć czas na rozrywki, a w każdym razie nie zapracować się na śmierć.	1	2	3	4	5	6
35	Status społeczny czy ekonomiczny nie ma dla mnie większego znaczenia, i nie mam zamiaru wspinać się po szczeblach kariery społecznej.	1	2	3	4	5	6
36	Moim celem życiowym jest stałe doskonalenie się i podnoszenie moich kwalifikacji zawodowych.	1	2	3	4	5	6
37	Robię co mogę, żeby jak najszybciej usamodzielnic się finansowo.	1	2	3	4	5	6
38	Myszę, że każdy powinien najpierw zadbać o dobro i pomyślność własne i własnej rodziny, a dopiero potem martwić się o innych.	1	2	3	4	5	6
39	Nie lubię za bardzo się wyróżniać, ubieram się tak jak inni, i zwykle „nie wychylam się” w dyskusjach.	1	2	3	4	5	6
40	Mam fantazję, jestem bardzo towarzyski/a i cenię te cechy u innych.	1	2	3	4	5	6
41	Mam patriotyczne sentymenty.	1	2	3	4	5	6
42	Swoje dzieci będę wychowywał/a w zasadach wiary i moralności chrześcijańskiej.	1	2	3	4	5	6
43	Dobrze się czuję, gdy w mojej grupie obowiązuje zasada: „jeden za wszystkich, wszyscy za jednego”.	1	2	3	4	5	6
44	Jestem punktualny/a i bardzo nie lubię, gdy inni nie liczą się z moim czasem.	1	2	3	4	5	6
45	Czasami wzruszają mnie symbole mojej przynależności narodowej.	1	2	3	4	5	6
46	Czuję się odpowiedzialny za społeczność, w której żyję. Udzielam się społecznie.	1	2	3	4	5	7
47	Zawsze ciężko pracowałem/am, bo tak naprawdę to tylko ciężką pracą można dojść do czegoś.	1	2	3	4	5	6
48	Lubię się dobrze zabawić – w końcu żyje się tylko raz.	1	2	3	4	5	6

49	Interesuję się polityką międzynarodową.	1	2	3	4	5	6
50	Robię, co mogę, aby zredukować i zapobiec zanieczyszczeniu środowiska naturalnego.	1	2	3	4	5	6
51	Mam wrażenie, że jeżeli przestanę „pędzić”, do niczego w życiu nie dojdę.	1	2	3	4	5	6
52	Uważam, że każdy ma prawo do własnego stylu życia, odmiennych form obyczajowości i seksu.	1	2	3	4	5	6
53	Pracuję społecznie, wyłącznie po to, aby poprawić moje CV.	1	2	3	4	5	6
54	Lubię teatr i literaturę piękną. Uważnie śledzę nowości w tych dziedzinach.	1	2	3	4	5	6
55	Tradycje to miła rzecz, ale spokojnie mógłbym/mogłabym się bez nich obejść.	1	2	3	4	5	6
56	Moim marzeniem jest zostać biznesmenem, człowiekiem dużych pieniędzy.	1	2	3	4	5	6
57	Uważam, że obowiązkiem państwa jest zapewnienie wszystkim obywatelom zatrudnienia i bezpłatnych świadczeń socjalnych.	1	2	3	4	5	6
58	Traktuję rzeczywistość z przymrużeniem oka (bywa, że jak cyrk lub teatr), a nie całkiem serio.	1	2	3	4	5	6
59	Uważam, że najważniejszą rzeczą w życiu społecznym jest gwarancja wolności ekonomicznej i politycznej dla każdego.	1	2	3	4	5	6
60	Zgadzam się z tym, że życie nie może być pasmem przyjemności: wymaga również poświęceń, a czasem przynosi cierpienia.	1	2	3	4	5	6
61	Staram się pomagać tym, którzy tej pomocy potrzebują, bez względu na to, gdzie mieszkają i skąd pochodzą,	1	2	3	4	5	6
62	Moje życie jest dobrze zorganizowane, zaplanowane co do minuty i przewidywalne.	1	2	3	4	5	6
63	Gdy ktoś ze znajomych odniesie większy sukces, odczuwam swego rodzaju przykrość i myślę: „Dlaczego to on/a a nie ja?”	1	2	3	4	5	6
64	Jestem indywidualistą/indywidualistką. Nawet ważne decyzje podejmuję sam/a i sam/a ponoszę ich konsekwencje.	1	2	3	4	5	6
65	Życie na co dzień jest dosyć szare i beznadziejne	1	2	3	4	5	6
66	Żeby utrzymać się w dobrej formie fizycznej, regularnie ćwiczę i uważam na to, co jem.	1	2	3	4	5	6

Osobisty Autorytet: Zaznacz na poniższej skali jakość i satysfakcję z następujących związków:

1	2	3	4	5
Bardzo wysoka	Wysoka	Średnia	Niska	Bardzo niska
Jakość życia z:			Satysfakcja ze związków z :	
1. Partnerem/partnerką	1 2 3 4 5		4. Partnerem/partnerką	1 2 3 4 5
2. Matką	1 2 3 4 5		5. Matką	1 2 3 4 5
3. Ojcem	1 2 3 4 5		6. Ojcem	1 2 3 4 5
Jak bardzo jesteś zadowolony z częstotliwości kontaktów (listownych, telefonicznych, osobistych) z :				
7. Matką				1 2 3 4 5
8. Ojcem				1 2 3 4 5
Jak bardzo jesteś zadowolony z częstotliwości kontaktów (listownych, telefonicznych, osobistych) z :				
7. Matką				1 2 3 4 5
8. Ojcem				1 2 3 4 5

Jak często czujesz, że musisz zmienić swoje zachowanie, aby spełnić oczekiwania rodziców?

1	2	3	4	5
Zawsze	W większości przypadków	W połowie przypadków	Czasami	Nigdy
9. Aby spełnić oczekiwania matki w stosunku do mojej szkoły/pracy, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
10. Aby spełnić oczekiwania ojca w stosunku do mojej szkoły/pracy, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
11. Aby spełnić oczekiwania matki w stosunku do mojego małżeństwa, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
12. Aby spełnić oczekiwania matki w stosunku do mojego małżeństwa, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
13. Aby spełnić oczekiwania matki w stosunku do mojego wyglądu, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
14. Aby spełnić oczekiwania ojca w stosunku do mojego wyglądu, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
15. Aby spełnić oczekiwania matki w stosunku do mojego stylu życia, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5
16. Aby spełnić oczekiwania ojca w stosunku do mojego stylu życia, czuję, że muszę zmienić moje zachowanie				1 2 3 4 5

Ustosunkuj się do następujących stwierdzeń używając poniższej skali:

1	2	3	4	5
Zgadzam się całkowicie	Zgadzam się	Nie mam zdania	Nie zgadzam się	Całkowicie się nie zgadzam
17. Aby rodzice mogli mnie lepiej zrozumieć, dzielę się z nimi moimi myślami, odczuciami i przekonaniami.				1 2 3 4 5
18. Czasami zastanawiam się nad tym, jak bardzo kochają mnie rodzice.				1 2 3 4 5
19. Czasami spotykam się z matką, żeby porozmawiać i spędzić trochę czasu razem.				1 2 3 4 5
20. Czasami spotykam się z ojcem, żeby porozmawiać i spędzić trochę czasu razem.				1 2 3 4 5
21. Zdarza się, że rodzice wyprowadzą mnie z równowagi do tego stopnia, że przestaję logicznie myśleć.				1 2 3 4 5
22. Szczerze opowiadam mamie o moich reakcjach na ważne wydarzenia w moim życiu.				1 2 3 4 5
23. Szczerze opowiadam tacie o moich reakcjach na ważne wydarzenia w moim życiu.				1 2 3 4 5

- | | | | | | |
|--|---|---|---|---|---|
| 24. Obawiam się, że moi rodzice nie będą mogli sobie poradzić beze mnie. | 1 | 2 | 3 | 4 | 5 |
| 25. Wiem, że to, co powiem mojej mamie, zostanie między nami. | 1 | 2 | 3 | 4 | 5 |
| 26. Wiem, że to, co powiem mojemu tacie, zostanie między nami. | 1 | 2 | 3 | 4 | 5 |
| 27. Jestem lojalny/a w stosunku do mojej mamy. | 1 | 2 | 3 | 4 | 5 |
| 28. Jestem lojalny/a w stosunku do mojego ojca. | 1 | 2 | 3 | 4 | 5 |
| 29. Zazwyczaj zachowuję spokój podczas nieporozumień z rodzicami. | 1 | 2 | 3 | 4 | 5 |
| 30. Rodzice swoim zachowaniem wprawiają mnie w zakłopotanie. | 1 | 2 | 3 | 4 | 5 |
| 31. Otwarcie okazuję czułość mojej matce. | 1 | 2 | 3 | 4 | 5 |
| 32. Otwarcie okazuję czułość mojemu ojcu. | 1 | 2 | 3 | 4 | 5 |
| 33. Odwzajemniam szacunek mojej mamie. | 1 | 2 | 3 | 4 | 5 |
| 34. Odwzajemniam szacunek mojemu tacie. | 1 | 2 | 3 | 4 | 5 |
| 35. Uwielbiam moją matkę. | 1 | 2 | 3 | 4 | 5 |
| 36. Uwielbiam mego ojca. | 1 | 2 | 3 | 4 | 5 |
| 37. Mam wrażenie, że rodzice mówią mi co innego niż myślą. | 1 | 2 | 3 | 4 | 5 |
| 38. Mój ojciec odgrywa w moim życiu tak samo istotną rolę, jak ja w jego. | 1 | 2 | 3 | 4 | 5 |
| 39. Moi rodzice często usiłują zmienić niektóre cechy mego charakteru.. | 1 | 2 | 3 | 4 | 5 |
| 40. Moi rodzice często usiłują zmienić niektóre cechy mego charakteru.. | 1 | 2 | 3 | 4 | 5 |
| 41. Moje obecne problemy nie byłyby tak poważne, gdyby rodzice w przeszłości postępowali inaczej. | 1 | 2 | 3 | 4 | 5 |
| 42. Seks z moim partnerem daje mi satysfakcję. | 1 | 2 | 3 | 4 | 5 |
| 43. Mamy wiele wspólnych zainteresowań z moim partnerem/partnerką. | 1 | 2 | 3 | 4 | 5 |
| 44. Razem z partnerem często dzielimy się ważnymi wydarzeniami w naszym życiu. | 1 | 2 | 3 | 4 | 5 |
| 45. Bardzo lubię rozmawiać i spędzać wolny czas z moim partnerem/partnerką. | 1 | 2 | 3 | 4 | 5 |
| 46. Wiem, że to, co powiem mojemu partnerowi/partnerce, zostanie między nami. | 1 | 2 | 3 | 4 | 5 |
| 47. Często otwarcie z moim partnerem/partnerką okazujemy sobie czułość. | 1 | 2 | 3 | 4 | 5 |
| 48. Z moim partnerem/partnerką jesteśmy lojalni w stosunku do siebie nawzajem. | 1 | 2 | 3 | 4 | 5 |
| 49. Okazujemy sobie z moim partnerem/partnerką wzajemny szacunek. | 1 | 2 | 3 | 4 | 5 |
| 50. Uwielbiamy się nawzajem z moim partnerem/partnerką. | 1 | 2 | 3 | 4 | 5 |
| 51. Zazwyczaj potrafię zachować spokój podczas nieporozumień z moim partnerem/partnerką. | 1 | 2 | 3 | 4 | 5 |
| 52. Mój partner/partnerka potrafi zachować spokój podczas nieporozumień ze mną. | 1 | 2 | 3 | 4 | 5 |
| 53. Mój partner/partnerka niepokoi się, czy dam sobie radę bez niego/niej. | 1 | 2 | 3 | 4 | 5 |
| 54. Niepokoję się, czy mój partner/partnerka da sobie radę beze mnie. | 1 | 2 | 3 | 4 | 5 |
| 55. Zdarza się, że mój partner/partnerka wyprowadzi mnie z równowagi do tego stopnia, że przestaję logicznie myśleć. | 1 | 2 | 3 | 4 | 5 |
| 56. Zdarza się, że wyprowadzę mojego partnera/partnerkę z równowagi do tego stopnia, że przestaję logicznie myśleć. | 1 | 2 | 3 | 4 | 5 |
| 57. Mam wrażenie, że mój partner/partnerka mówi mi co innego niż myślę. | 1 | 2 | 3 | 4 | 5 |
| 58. Mój partner/partnerka ma wrażenie, że ja mówię mu/jej, co innego niż myślę. | 1 | 2 | 3 | 4 | 5 |

Status Tożsamości:

Zaznacz na podanej skali, w jakim stopniu zgadzasz się z poniższymi stwierdzeniami.

A	B	C	D	E	F
Zgadzam się całkowicie	Zgadzam się umiarkowanie	Zgadzam się	Nie zgadzam się	Umiarkowanie się nie zgadzam	Całkowicie się nie zgadzam
1.	Podjąłem się „pierwszej lepszej” pracy i wykonuję ją dopóki nie pojawi się nic lepszego.				A B C D E F
2.	Jeżeli chodzi o religię, nie znalazłem/am żadnej, która by mnie pociągała. Nie czuję również potrzeby dalszych poszukiwań.				A B C D E F
3.	Nie przyjąłem określonego trybu życia, ponieważ żaden mi nie odpowiada.				A B C D E F
4.	Wydarzenia polityczne zbyt szybko się zmieniają, żeby być czegokolwiek pewnym. Mimo to uważam, że powinienem wiedzieć, za czym mogę się opowiedzieć i w co mogę wierzyć.				A B C D E F
5.	Wciąż usiłuję się zorientować, jakie są moje możliwości, i jaki rodzaj pracy byłby dla mnie najlepszy				A B C D E F
6.	Nie przywiązuję większej wagi do religii, ani się nad nią nie zastanawiam.				A B C D E F
7.	Moim celem jest wyrobienie sobie własnego stylu życia, który byłby akceptowalny społecznie. Ale jeszcze nie udało mi się tego osiągnąć.				A B C D E F
8.	Nigdy tak naprawdę nie rozpatrywałem możliwości zostania politykiem. Polityka, po prostu, mnie nie interesuje.				A B C D E F
9.	Mógłbym myśleć o wielu różnych zawodach, ale kiedy moi rodzice zdecydowali, czego ode mnie oczekują, nie zastanawiałem się nad tym więcej.				A B C D E F
10.	Wiara jest sprawą osobistą każdego człowieka. Zastanawiałem/am się nad nią wielokrotnie, i już teraz wiem, w co mogę wierzyć.				A B C D E F
11.	Po głębokim namyśle doszedłem/doszłam do własnego punktu widzenia na idealny styl życia, i nie sądzę, żeby cokolwiek mogło go zmienić.				A B C D E F
12.	Jeśli chodzi o politykę, moje poglądy zbliżone są do poglądów rodziców, na przykład zwykle głosuję tak samo jak oni.				A B C D E F
13.	Nie jestem specjalnie zainteresowany znalezieniem odpowiedniego dla mnie zajęcia, mogę robić cokolwiek i biorę to, co jest.				A B C D E F
14.	Zastanawiam się, jaką rolę powinna spełniać w moim życiu religia. Ale żeby odpowiedzieć na to pytanie, czuję, że muszę się jeszcze dużo nauczyć.				A B C D E F
15.	Styl życia, który prowadzę przejąłem od rodziców, i nie widzę powodu, żeby go kwestionować.				A B C D E F
16.	Czuję, że żeby wyrobić sobie sprecyzowane poglądy polityczne, muszę najpierw dokładnie rozeznaczyć się wśród programów politycznych istniejących partii.				A B C D E F
17.	Zanim zdecydowałem/am, jaki chcę mieć zawód, długo się zastanawiałem/łam.				A B C D E F
18.	Ciągle nie mogę zorientować się w sprawach religii. Co chwila zmieniam zdanie na temat tego, co mi najbardziej odpowiada.				A B C D E F
19.	Rozmyślenia nad sobą i dyskusje z innymi, pomagają mi w sprecyzowaniu własnego poglądu na życie.				A B C D E F
20.	Gdy moje poglądy polityczne się sprecyzowały, zrozumiałem/am, że moi rodzice, nie zawsze mają rację.				A B C D E F
21.	Spełniam oczekiwania moich rodziców, co do mojego przyszłego zawodu.				A B C D E F
22.	Dzięki temu, przeszedłem/przeszłam okres kwestionowania wiary, moja wiara dzisiaj, jest silniejsza.				A B C D E F
23.	Przejąłem sposób życia od rodziców i nie widzę powodu, żeby go zmieniać.				A B C D E F
24.	Wciąż poszukuję stronnictwa politycznego, z którym mógłbym/mogłabym się zidentyfikować.				A B C D E F
25.	Zanim obrałem drogę mojej kariery zawodowej, długo się nad nią zastanawiałem/am.				A B C D E F
26.	Jest to dla mnie oczywiste, że chodzę do tego samego kościoła, co moi rodzice.				A B C D E F
27.	Cieszę się życiem takim, jakie jest, i nie chcę się poddać żadnej ideologii, która mogłaby mnie ograniczać.				A B C D E F
28.	Nigdy nie byłem na tyle zaangażowany w politykę, żeby móc zająć takie czy inne stanowisko.				A B C D E F
29.	Ponieważ jest tyle możliwości, trudno mi się zdecydować na konkretne zajęcie.				A B C D E F
30.	Wiem, że wiara moich rodziców jest również dobra dla mnie.				A B C D E F
31.	Zanim zrozumiałem, jak chcę żyć, musiałem najpierw dobrze poznać siebie.				A B C D E F
32.	Nigdy nie podważałem poglądów moich rodziców na temat eutanazji i aborcji.				A B C D E F

Wydział Humanistyczny
Uniwersytetu Świętego Pawła w Ottawie
i
Instytut Psychologii Stosunków Międzykulturowych
Wyższej Szkoły Psychologii Społecznej

**Międzypokoleniowa transmisja kulturowych wartości i wzorców przywiązań
a formowanie się tożsamości młodych ludzi dorastających w polskich rodzinach
imigranckich w Kanadzie.**

Chcieliśmy zaprosić Pana/Panią do wzięcia udziału w badaniach zatytułowanych:
*„Międzypokoleniowe przekazywanie wartości kulturowych i wzorców przywiązań a tożsamość
młodych ludzi w polskich emigranckich rodzinach w Kanadzie.”* Badania te prowadzone są na
terenie Kanady i Polski. Polska młodzież i młodzi dorośli w wieku lat od 17 do 25 oraz ich rodzice,
którzy biorą udział w tych badaniach w Polsce, stanowią niezbędną grupę odniesienia dla
emigranckich rodzin polskich w Kanadzie. Udział Pana/Pani w badaniach umożliwi lepsze
zrozumienie procesów akulturacji, które nieuchronnie związane są z emigracją.

Badania są anonimowe, i zostały zatwierdzone przez komisję etyczną Uniwersytetu Świętego Pawła
w Ottawie.

Jeżeli Pan/Pani zgodzi się wziąć udział w tych badaniach, będzie Pana/Pani proszony o wypełnienie
następującego kwestionariusza, co zajmie Panu/Pani od 20 – 30 min.

Dziękujemy za udział w badaniach.

Joanna Kwast-Welfeld
Martin Rovers, Ph.D.,

Paweł Boski, Ph.D.

Wydział Humanistyczny
Uniwersytet Świętego Pawła
Ottawa, Kanada

Instytut Psychologii Stosunków Międzykulturowych
Wyższej Szkoły Psychologii Społecznej
Warszawa, Polska

(1). Proszę odpowiedzieć w skrócie na następujące pytania:

- 1) Ile Pan/Pani ma dzieci?
- 2) Jaki jest Pana/Pani wyuczony zawód?
- 3) Jakie jest Pana/Pani zajęcie?
- 4) Jakiego jest Pan/Pani wyznania?

Skrypty i Wartości Kulturowe : Zaznacz na poniższej skali, w jakim stopniu zgadzasz się

1	2	3	4	5	6
Zupełnie się nie zgadzam	W dużej mierze się nie zgadzam	W pewnej mierze się nie zgadzam	W pewnej mierze się zgadzam	W dużej mierze się zgadzam	Zgadzam się całkowicie
1. Mogę rozmawiać o polityce godzinami .					1 2 3 4 5 6
2. Uważam, że prawo jest prawem i należy przestrzegać je bez wyjątków.					1 2 3 4 5 6
3. Pieniądze się mnie nie trzymają. Zaraz wydam albo na siebie, albo na przyjaciół.					1 2 3 4 5 6
4. Na ogół towarzyszy mi przeświadczenie, że wszystko „jakoś to będzie”, nawet gdy wszystko jest w proszku i nie zanosi się na pomyślny finał.					1 2 3 4 5 6
5. Gdy jestem za granicą, wolę zatrzymać się w hotelu niż u krewnych lub bliskich znajomych, którzy przypadkiem tam mieszkają.					1 2 3 4 6
6. Doceniam silne związki rodzinne i oparcie, na które zawsze można w rodzinie liczyć.					1 2 3 4 5 6
7. Generalnie biorąc, mam zaufanie do uczciwości ludzi, a nawet władz.					1 2 3 4 5 6
8. Uważam, że starzy rodzice powinni spędzić ostatnie lata swojego życia mieszkając z dorosłymi dziećmi i wnukami.					1 2 3 4 5 6
9. Gdy założę rodzinę, będę troszczył/a się przede wszystkim o dobro i pomyślny rozwój moich dzieci.					1 2 3 4 5 6
10. Czuję się dobrze jedynie wśród tych ludzi, których znam od dawna.					1 2 3 4 5 6
11. Staram się zawsze pracować w wakacje lub po szkole, bo chcę mieć własne pieniądze.					1 2 3 4 5 6
12. Uważam, że przyjmowanie gości w sposób jaki to robią moi rodzice, jest dużą przesadą					1 2 3 4 5 6
13. Nie lubię innym zawracać głowy moimi problemami. Zawsze staram się robić wrażenie osoby zadowolonej.					1 2 3 4 5 6
14. W stosunku do kobiet zachowuję się z szacunkiem i kurtuazją./Od mojego chłopaka oczekuję okazywania mi szacunku i kurtuazji.					1 2 3 4 5 6
15. Często sam/a korzystam z notatek kolegów, a także innym pozwalam korzystać z moich.					1 2 3 4 5 6
16. Gdy zrobię to co zaplanowałem/am na dzisiaj, od razu zabieram się za następne zadania.					1 2 3 4 5 6
17. Jestem oszczędny/a, nie lubię wydawać pieniędzy na rzeczy niepotrzebne.					1 2 3 4 5 6
18. Zgadzam się ze stwierdzeniem, że każdy jest kowalem własnego losu.					1 2 3 4 5 6
19. Uważam, że zainteresowania literaturą piękną i sztuką, to strata czasu i pieniędzy.					1 2 3 4 5 6
20. Ciągle się martwię, że po studiach nie znajdę pracy.					1 2 3 4 5 6
21. Żeby dać sobie radę w szkole czy na studiach, trzeba czasami odpisać od kolegi, a także dać odpisać innym.					1 2 3 4 5 6
22. To smutna prawda, ale człowiek jest tyle wart ile jego konto bankowe.					1 2 3 4 5 6
23. Przywiązuję dużo wagi do zewnętrznego wyglądu. Lubię modnie i elegancko wyglądać.					1 2 3 4 5 6
24. To co czuję i myślę mówię wprost,: sama nie kryję moich uczuć i nie lubię jak inni to robią.					1 2 3 4 5 6
25. Uważam, że trzeba występować publicznie w obronie spraw, w które się wierzy i nie raz już to robiłem/am.					1 2 3 4 5 6
26. Cenię sobie i pielęgnuję długoletnie przyjaźnie.					1 2 3 4 5 6
27. Sprawy publiczne obchodzą mnie o tyle, o ile dotyczą mnie osobiście.					1 2 3 4 5 6
28. Nie lubię być wciągana w sprawy innych i tracić czas na rozmowy o cudzych problemach.					1 2 3 4 5 6
29. Gdy rozmawiam z ludźmi wprost lub przez telefon, staram się uśmiechać i być miłym/a, niezależnie od tego, co wtedy odczuwam.					1 2 3 4 5 6
30. Uważam, że religia jest prywatną sprawą każdego człowieka, i powinna prywatną pozostać.					1 2 3 4 5 6

31. Nie mam nic przeciwko temu, żeby mieszkać z rodzicami aż do czasu założenia własnej rodziny, a nawet i potem. 1 2 3 4 5 6
32. Lubię spotykać nowych ludzi, szczególnie z innych krajów. 1 2 3 4 5 6
33. Jak trzeba, to pomagam innym, nawet wtedy, gdy nie za bardzo mam czas. 1 2 3 4 5 6
34. Staram się żyć na luzie, mieć czas na rozrywki, a w każdym razie nie zapracować się na śmierć. 1 2 3 4 5 6
35. Status społeczny czy ekonomiczny nie ma dla mnie większego znaczenia, i nie mam zamiaru wspinać się po szczeblach kariery społecznej. 1 2 3 4 5 6
36. Moim celem życiowym jest stałe doskonalenie się i podnoszenie moich kwalifikacji zawodowych. 1 2 3 4 5 6
37. Chciałbym/chciałabym jak najszybciej usamodzielnić się. 1 2 3 4 5 6
38. Gdyby każdy zadbał o własne szczęście i pomyślność i przestał się martwić o innych, to wszyscy bylibyśmy szczęśliwsi. 1 2 3 4 5 6
39. Nie lubię za bardzo się wyróżniać, ubieram się tak jak inni, i zwykle „nie wychylam się” w dyskusjach. 1 2 3 4 5 6
40. Mam fantazję, jestem bardzo towarzyski/a i cenię te cechy u innych. 1 2 3 4 5 6
41. Mam patriotyczne sentymenty. 1 2 3 4 5 6
42. Swoje dzieci będę wychowywał/a w zasadach wiary i moralności chrześcijańskiej. 1 2 3 4 5 6
43. Dobrze się czuję, gdy w mojej grupie obowiązuje zasada: „jeden za wszystkich, wszyscy za jednego”. 1 2 3 4 5 6
44. Jestem punktualny i bardzo nie lubię, gdy inni nie liczą się z moim czasem. 1 2 3 4 5 6
45. Czasami wzruszają mnie symbole mojej przynależności narodowej. 1 2 3 4 5 6
46. Udzielam się społecznie, bo czuję się odpowiedzialny za społeczność, w której żyję. 1 2 3 4 5 6
47. Praca i jeszcze raz praca, to moje życiowe credo. 1 2 3 4 5 6
48. Lubię dobrze się zabawić. 1 2 3 4 5 6
49. Interesuję się polityką międzynarodową. 1 2 3 4 5 6
50. Robię co jest w mojej mocy, aby zredukować i zapobiec zanieczyszczeniu środowiska. 1 2 3 4 5 6
51. Mam wrażenie, że jeżeli przestanę „pędzić”, nie dojdę do niczego w życiu. 1 2 3 4 5 6
52. Nie przeszkadzają mi odmienne preferencje seksualne innych. 1 2 3 4 5 6
53. Pracuję społecznie, wyłącznie po to, aby poprawić moje CV. 1 2 3 4 5 6
54. Lubię teatr i literaturę piękną. Uważnie śledzę nowości w tych dziedzinach. 1 2 3 4 5 6
55. Tradycje to miła rzecz, ale spokojnie mógłbym/mogłabym się bez nich obejść. 1 2 3 4 5 6
56. Moim marzeniem jest zostać biznesmenem, człowiekiem dużych pieniędzy. 1 2 3 4 5 6
57. Uważam, że obowiązkiem państwa jest zapewnienie wszystkim obywatelom zatrudnienia i bezpłatnych świadczeń socjalnych. 1 2 3 4 5 6
58. Traktuję rzeczywistość z przymrużeniem oka (bywa, że jak cyrk lub teatr), a nie całkiem serio. 1 2 3 4 5 6
59. Uważam, że najważniejszą rzeczą w życiu społecznym jest gwarancja wolności ekonomicznej i politycznej dla każdego. 1 2 3 4 5 6
60. Zgadzam się z tym, że życie nie może być pasmem przyjemności: wymaga również poświęceń, a czasem przynosi cierpienia. 1 2 3 4 5 6
61. Staram się pomagać tym, którzy tej pomocy potrzebują, bez względu na to, czy są moimi rodakami, czy też nie. 1 2 3 4 5 6
62. Moje życie jest dobrze zorganizowane, zaplanowane i przewidywalne. 1 2 3 4 5 6
63. Gdy ktoś ze znajomych odniesie większy sukces, odczuwam swego rodzaju przykrość i myślę: „Dlaczego to on/a a nie ja?” 1 2 3 4 5 6
64. Jestem indywidualistą/indywidualistką. Nawet ważne decyzje podejmuję sam/a i sam/a ponoszę ich konsekwencje. 1 2 3 4 5 6
65. Życie na co dzień jest dosyć szare i beznadziejne. 1 2 3 4 5 6