



**Acculturation preferences of primary school children of
Muslim faith from different Arab ethnicities: An exploratory
study**

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Summary

This thesis is formed from two papers: a systematic literature review and an empirical research study. The first, a systemic literature review, explores and critically discusses the current research into acculturation, specifically research into acculturation approaches adopted by children of minority groups and their families and perceptions of the majority host group. It further considers research focusing on minority group members of Muslim faith. It critically explores the effect of acculturation approaches on prosocial adaptation in children and on academic achievement or school success.

The second, an empirical research study, explores the acculturation approaches adopted by children of Muslim faith from four different Arab ethnicities (Somali, Saudi, Yemeni and Libyan), as well as their perceptions of the approach to acculturation adopted by their families and White British peers. Prosocial adaptation and academic progress was also explored in order to identify any correlations between the approach to acculturation and adaptation.

This small exploratory study did not find any relationship between the approach to acculturation (of self and outgroup) and prosocial adaptation and academic achievement. However, findings tentatively suggest that children of Libyan and Yemeni ethnicities adopt less co-evolved approaches to acculturation and also perceive their families and White British peers to ascribe to less co-evolved approaches to acculturation. It also found positive correlations between resilience and academic progress and between age and level of isolation and loneliness.

Limitations of this exploratory study are discussed and recommendations made for further research. Implications for the practice of educational psychology are presented.

Declarations

This work has not been submitted in substance for any other degree or award at this or any other university or place of learning, nor is being submitted concurrently in candidature for any degree or other award.

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STATEMENT 1

This thesis is being submitted in partial fulfilment of the requirements for the degree of DEdPsy

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STATEMENT 2

This thesis is the result of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged by explicit references. The views expressed are my own.

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List of Abbreviations/Terms

FS2	Foundation Stage 2
liT	What Some People Say: Identities in Transition
liT Revised	What Some People Say: Identities in Transition Revised
LSDS	Loneliness and Dissatisfaction Scale
NC	National Curriculum
TOPS	Taxonomy of Problematic Social Situations for Children
UK	United Kingdom
US	United States of America

Table of Contents

SUMMARY.....	I
DECLARATIONS.....	II
ACKNOWLEDGEMENTS.....	III
LIST OF ABBREVIATIONS/TERMS	IV
TABLE OF CONTENTS	V
LIST OF FIGURES/ TABLES	VIII
FIGURES	VIII
TABLES.....	VIII

PART A: Literature Review 1

1 INTRODUCTION	2
1.1 RESEARCH RATIONALE	2
1.2 RELEVANCE OF ACCULTURATION TO THE BRITISH EDUCATION SYSTEM AND PRACTICE OF EDUCATIONAL PSYCHOLOGISTS.....	3
1.3 THE CURRENT STUDY.....	4
2 LITERATURE REVIEW	6
2.1 OVERVIEW OF THE LITERATURE REVIEW	6
2.2 KEY SOURCES.....	6
2.3 OVERVIEW OF THE THEORY OF ACCULTURATION	7
2.4 IDENTITY AND ACCULTURATION	8
2.5 ETHNIC IDENTITY AND RELEVANCE TO ARAB NATIONS	9
2.6 BERRY'S THEORETICAL MODEL OF ACCULTURATION.....	11
2.6.1 <i>Limitations to Berry's Theoretical Model of Acculturation</i>	13
2.7 THE INTERPLAY BETWEEN ATTITUDES ADOPTED BY THE MINORITY AND MAJORITY GROUPS AND EFFECTS ON ACCULTURATION.....	16
2.8 MAJORITY GROUP CHILDREN'S PERCEPTIONS OF ACCULTURATION OF MINORITY GROUP PEERS.....	19
2.9 RESEARCH EXPLORING ACCULTURATION AND ADAPTATION OF MINORITY GROUP CHILDREN IN THE UK	21
2.10 ISLAMOPHOBIA AND EFFECTS ON ACCULTURATION	25
2.10.1 <i>Acculturation of Minority Muslim Youth</i>	26
2.11 EFFECTS OF ACCULTURATION ON PARENTING AND THE ADAPTIVE AND ACADEMIC IMPLICATIONS FOR CHILDREN OF MIGRANTS	27
2.12 ARAB FAMILIES AND THE ROLE OF EDUCATION	30
2.12.1 <i>Acculturation and the Role of the Educational Psychologist in the UK</i>	31
2.12.2 <i>Acculturation and the Role of the Educational Psychologist in Supporting Arab Families</i>	32
2.13 USING THE CRITICAL REALISM PARADIGM TO GUIDE EDUCATIONAL PSYCHOLOGY PRACTICE	33
2.14 RATIONALE FOR THE CURRENT STUDY	34
2.15 AIMS OF THE CURRENT STUDY	35

PART B: Research..... 37

3 RESEARCH DESIGN.....	38
3.1 CRITICAL REALIST RESEARCH PARADIGM.....	38
3.1.1 <i>Critical Realist Ontology</i>	38
3.1.2 <i>Epistemology</i>	39
3.2 PARTICIPANTS	40
3.3 SELECTION CRITERIA	41
3.4 ETHICAL CONSIDERATIONS.....	41
3.4.1 <i>Participant Consent</i>	42
3.4.2 <i>Protecting Participant Identity</i>	42

4	MATERIALS AND PROCEDURE	44
4.1	PILOTING DETAILS	44
4.2	ACCULTURATION.....	45
4.2.1	<i>What Some People Say: Identities in Transition Revised (liT Revised)</i>	45
4.2.1.1	Procedure	47
4.2.1.2	Scoring.....	48
4.3	LONELINESS & PEER RELATIONS.....	49
4.3.1	<i>The Loneliness and Dissatisfaction Scale (LSDS)</i>	49
4.3.1.1	Procedure	50
4.3.1.2	Scoring.....	50
4.4	PROSOCIAL BEHAVIOURS & EMOTIONAL ADAPTATION	51
4.4.1	<i>Taxonomy of Problematic Social Situations for Children (TOPS)</i>	51
4.4.1.1	Scoring.....	51
4.5	ACADEMIC ACHIEVEMENT	52
5	RESULTS	54
5.1	OVERVIEW.....	54
5.2	KEY SAMPLE INFORMATION	54
5.3	APPROACH TO DATA ANALYSIS	54
5.4	FINDINGS	55
5.4.1	<i>Research Question 1: Does the acculturation approach adopted by children of Muslim faith vary according to Arab ethnicity? If so, do the findings indicate that there is an ethnic group or groups more inclined to use less adaptive and less co-evolved approaches?</i>	55
5.4.2	<i>Research Question 2: Is there a relationship between the approach to acculturation adopted by the children and the perceived approaches of their White British peers and their own families?</i>	56
5.4.3	<i>Research Question 3: Are there other trends such as between children of 1st and 2nd generation immigrants, gender, age?</i>	57
5.4.4	<i>Research Question 4: Is there a relationship between the approach taken to acculturation and psychological and sociocultural adaptation (isolation, social skills, academic progress)?</i>	62
5.4.4.1	Social Skills (Prosocial Adaptation)	62
5.4.4.2	Isolation/Loneliness (Prosocial Adaptation)	67
5.4.4.3	Relationship Between the LSDS and TOPS Measures	69
5.4.4.4	Academic Progress	69
5.4.4.5	Relationship Between Academic Achievement and the LSDS and TOPS Measures	74
6	DISCUSSION	75
6.1	DISCUSSION OF FINDINGS.....	75
6.1.1	<i>Acculturation and Ethnicity</i>	75
6.1.2	<i>Prosocial and Academic Adaptation</i>	77
6.2	LIMITATIONS OF THE STUDY	79
7	CONCLUSION	81
7.1	OVERVIEW AND FURTHER RESEARCH	81
7.2	PRACTICAL IMPLICATIONS FOR EDUCATIONAL PSYCHOLOGY.....	83
	REFERENCES	85
	APPENDICES	92
	APPENDIX 1: LETTER TO PARENTS / GUARDIANS.....	92
	APPENDIX 2: CONSENT FORM – TEACHING STAFF.....	95
	APPENDIX 3: CONSENT FORM – OLDER CHILDREN	97
	APPENDIX 4: CONSENT FORM – YOUNGER CHILDREN.....	98
	APPENDIX 5: DEBRIEF FORM – TEACHING STAFF /PARENTS/ OLDER CHILDREN	99
	APPENDIX 6: DEBRIEF FORM – YOUNGER CHILDREN	101
	APPENDIX 7: BALLOON SCALES.....	102

APPENDIX 8: LSIDS QUESTIONNAIRE	115
APPENDIX 9: TOPS QUESTIONNAIRE	117
APPENDIX 10: EXPECTED NATIONAL CURRICULUM LEVELS OF PROGRESS	121
APPENDIX 11: ACCULTURATION APPROACHES (OWN AND PERCEIVED OUTGROUP) BY ETHNICITY AND AGE	122

List of Figures/ Tables

Figures

Fig. 1: Framework of Acculturation (Arends-Toth & van de Vijver, 2006a)	8
Fig. 2: Bi-dimensional Framework of Acculturation Berry (1997, 2002)	11
Fig. 3: Acculturation Approach of Self by Ethnicity	55
Fig. 4: Perceived Approach to Acculturation of Family by Ethnicity.....	56
Fig. 5: Perceived Approach to Acculturation of White British by Ethnicity	57
Fig. 6: Acculturation Approach of Self by Year Group	58
Fig. 7: Perceived Acculturation Approach of Family by Year Group.....	59
Fig. 8: Acculturation Approach (own and perceived outgroup) by Gender	61
Fig. 9: TOPS Measure: Descriptive Statistics	62
Fig. 10: TOPS Peer & Provocation Scores by Gender	63
Fig. 11: TOPS Peer & Provocation Scores by Age (Year Group).....	64
Fig. 12: TOPS Category According to Approach to Acculturation of Self.....	64
Fig. 13: TOPS Category by Gender and Age (Year Group)	65
Fig. 14: TOPS Category by Age (Year Group)	65
Fig. 15: LSDS Category According to Approach to Acculturation of Self	67
Fig. 16: LSDS Category by Gender	67
Fig. 17: LSDS Category by Age (Year Group).....	68
Fig. 18: Relationship Between the LSDS and TOPS Measures	69
Fig. 19: Academic Progress by Approach to Acculturation of Self	71
Fig. 20: Academic Progress According to Age (Year Group).....	72
Fig. 21: Academic Achievement According to Gender	73
Fig. 22: Relationship Between Academic Achievement and the TOPS Category	74

Tables

Table 1: Ethnicity of the Study Sample.....	40
Table 2: Acculturation Dimensions Measured by the IiT Revised	47
Table 3: Scoring of What Some People Say: Identities in Transition Revised (IIiT Revised)	49

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PART A: Literature Review

1 Introduction

1.1 Research Rationale

Acculturation can be defined as a cultural change in one or more groups as a result of intergroup contact. Although it is a transactional process of co-evolvement of the minority group and majority host group (Bourhis, Moise, Perreault, & Senecal, 1997; Bourhis & Montreuil, 2013), research has tended to focus on the acculturation approaches taken by the minority ethnic group/s and the most desirable approach with respect to emotional well-being (Berry 2002; Farver, Narang & Bjadha, 2002; Sam & Berry 2010). Berry (1997, 2002) has been instrumental in this field and his four approaches to acculturation (Integration, Assimilation, Separation, Marginalisation) continue to be viewed as informative (despite limitations, see Bourhis et al., 1997; Rudmin & Ahmadzadeh, 2001). Integration (high desire for both heritage culture maintenance and intergroup contact) is viewed as the most beneficial mode of coexistence and Marginalisation (low maintenance of heritage culture and low intergroup contact, either forced or by desire) the least beneficial (Schwartz, Unger, Zamboanga & Szapocznik, 2010; Sam & Berry, 2010).

Although research studies have focused on comparison of acculturation in children from different minority ethnic groups, these have tended to concentrate on the adolescent age group (Sam & Berry, 1995; Kunst & Sam, 2013). Moreover; although comparisons have been made between different ethnic groups, no studies have been found comparing acculturation in children of the same religious faith but from different ethnic groups. Indeed, metasearches of the Psychology and Social Science databases listed by Metalib yielded limited hits when searching for studies of acculturation in primary school children, specifically children of Muslim faith.

Three studies were found that explored acculturation in the British school population (Nigbur et al., 2008; Robinson, 2009; Brown et al., 2013). However, only Nigbur et al and Brown et al researched primary aged children, with Nigbur et al innovatively developing a measure to assess acculturation in children. No studies specifically exploring acculturation in children of one religious faith but from different ethnicities were found.

1.2 Relevance of Acculturation to the British Education System and Practice of Educational Psychologists

The lack of studies exploring acculturation in the British school population is surprising given the multi-ethnic nature of Britain's inner city schools in particular and the challenges that schools face in understanding and meeting the cultural needs of children from different ethnic groups. Although a good majority of schools serving a multi-ethnic community are adept at understanding the Islamic faith and mainstream cultural practices that accompany it, variations in how Islamic law and scripture is interpreted by various ethnic groups (Britto, 2008) is less clearly articulated (as evidenced by the lack of research literature). Robinson (2009) found differences in acculturation according to ethnicity with Pakistani (Muslim) adolescents tending to adopt the Separation strategy in comparison to Indian (Sikh and Hindu) peers who preferred the Integration approach.

Given that children of Muslim faith are not homogenous it is hypothesised that there are further ethnic group variations in the interpretation and practice of the Islamic faith and resulting acculturation approaches. Such information would no doubt assist schools in preparing and supporting families through the western school system and its differing ideology.

Educational psychologists have key skills such as solution orientated analysis and problem-solving within a systemic and community orientated framework of

practice (Kelly, Woolfson & Boyle, 2008). These skills can be utilised to support schools in developing an understanding of their school and wider community needs in order to empower and enhance engagement of pupils and their families.

1.3 The Current Study

This study explores acculturation of children of Muslim faith from different Arab ethnic groups (namely, Somali, Saudi, Yemeni and Libyan). Acculturation, or specifically the approach taken to acculturation, has been shown to be a strong determinant of successful negotiation of the school domain (Farver et al., 2002) when living in a host culture with different mainstream views on religion and culture. In order to support children in their acculturation journey, knowledge of any ethnic group differences in the acculturation approach of children of Muslim faith will assist schools in appropriate intervention. It will also inform schools when making evidence based choices on how to approach dialogue with Arab ethnic group school communities less co-evolved with mainstream British culture, in order that their children obtain the best from the mainstream UK school experience.

The closest research to the current study is one carried out by Nigbur et al (2008). Recognising the lack of a quantitative measure aimed at a younger age group, Nigbur and his colleagues developed an acculturation measure ('Identities in Transition: What Some People Say') based on Berry's (1997) framework of approaches to acculturation for use with young participants of primary school age in the UK. The measure was validated through exploration of the acculturation approaches of British Asian primary school children in comparison to White British peers. The study revealed that it is possible to measure acculturation in young children and to predict relevant outcome variables relating to self-esteem and classroom behaviour from the acculturation approaches taken.

The current study uses this measure (permission was obtained from Nigbur), together with teacher and pupil measures as detailed in Part 2, to ascertain whether acculturation of children of Muslim faith varies according to Arab ethnicity and whether there is any correlation between the acculturation approach taken and psychological and sociocultural adaptation (social isolation/social skills (prosocial adaptation), academic progress).

2 Literature Review

2.1 Overview of the Literature Review

The literature review provides an exploration of the theory of acculturation, its use to inform research into minority group perceptions of a host country and its people, and relevance to emotional and social well-being and academic success. The use of the theory of acculturation in research of children and young people is given prevalence as it relates most closely to this study. In addition, the relevance of children's adaptation and academic achievement in relation to acculturation is also focused upon.

2.2 Key Sources

The literature cited in this study was accessed from a number of databases and sources using the MetaLib search engine for Psychology and Social Sciences. In terms of databases the following were used: ERIC, PsycARTICLES, PsycINFO, The British Education Index, EBSCO, Web of Science, SCOPUS, ASSIA, PubMed, ScienceDirect. The search for literature was predominantly based around the following search terms: acculturation, acculturation theory, acculturation in children, cultural identity in children, acculturation in primary school children, measuring acculturation in children, ethnic identity in children, acculturation and ethnicity.

Much of the research in this area originates from the United States of America (US) with limited studies of UK origin, especially those conducted with children and young people. Only two studies that explored acculturation in the British school population (Nigbur et al, 2008 and Robinson, 2009) were found during the planning of the research.

The literature search confirmed that, to the researcher's knowledge, no previous research had explored acculturation approaches adopted by children of Muslim faith from different Arab ethnicities. Indeed, no studies comparing children of any other faith *and* from different ethnicities were found. Thus, research was concentrated in this area and only literature relevant to the current study was selected during further searches. Additional search terms used included: educational achievement of Arab children, acculturation of children of Muslim faith, Arab immigrants in the UK, Islamophobia and effects on acculturation. The latest search was conducted in April 2014.

2.3 Overview of The Theory of Acculturation

Acculturation is the process by which individuals adjust to a new culture through a transactional process of co-evolvement of the minority (nondominant) group and majority (dominant) host group (Bourhis et al., 1997). Personal experiences during co-evolvement influence the extent to which minority group individuals adopt cultural maintenance strategies (maintenance of nondominant group's culture and ethnic identity) and cultural contact strategies (engagement in daily interactions with the dominant host group). Thus, the process is influenced by antecedents (acculturation conditions), strategies adopted (acculturation orientations) and consequences (acculturation outcomes) (Arends-Toth & van de Vijver, 2006a) as summarised in Fig. 1.

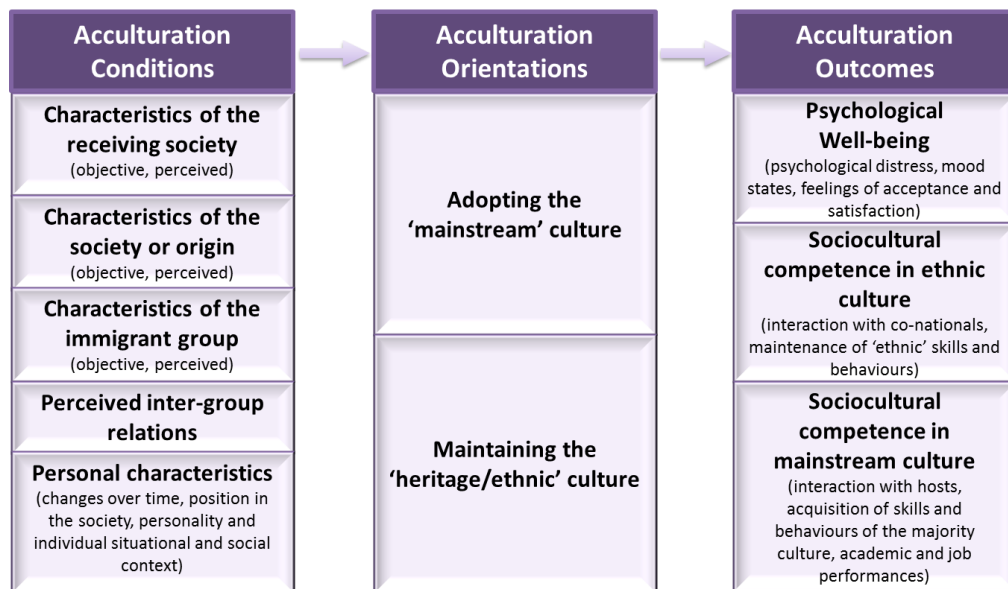


Fig. 1: Framework of Acculturation (Arends-Toth & van de Vijver, 2006a)

2.4 Identity and Acculturation

Howitt and Owusu-Bempah (1999) define culture as including,

A group's beliefs, values, mythology, religion, ideas, sentiments, institutions and objects internalised, in varying degrees, by its members. It guides and regulates their thoughts and conduct. Beside artefacts, most of the elements of a culture are intangible. They are things which its members carry in their minds; they are a potent or motivational force in moulding and shaping their dreams, aspirations and conduct – their personality. In short, one's cultural background is inseparable from one's psychological processes (p. 20).

Acculturating individuals may have multiple (e.g., national, ethnic and religious) cultural identities with each of these identities consisting of multiple components. In psychological terms identity is commonly explored in terms of pride, belongingness and centrality or how important a specific group membership is to an overall sense of self (Cameron, 2004; Phinney, 1990). In behavioural terms, however, identity can be examined in relation to involvement or participation in ethno-cultural customs and practices, such as language, in-group friendships, and traditional dress. On one hand, pride, belonging and centrality, as the

psychological basis of cultural identity, have relevance for all ethnic and cultural groups; on the other, specific cultural practices and customs distinguish one group from another (Phinney, 1990). In short, the psychological elements of cultural identity transcend ethnicity and culture, but the behavioural elements are group-specific.

2.5 Ethnic Identity and Relevance to Arab Nations

The League of Arab States was formed in Cairo in March 1945 in order to protect the economic, political, cultural, national and religious interests of its member Arab states. The Charter of Arab League (1945) defines Arabs as a pan-ethnic group consisting of countries within the region (which covers a vast stretch of territory from North East Africa to South West Asia) who ascribe to the ethnic boundary as specified by the League of Arab States. This membership criterion defines an Arab as a person whose language is Arabic; who lives in an Arabic speaking country and who is in sympathy with the aspirations of the Arabic speaking peoples. However, this broad definition fails to take account of the variation in cultural practices between the member states. For example, the Arab Asian states of the Yemen and Saudi Arabia are very different in their geographical, economic and political make up to the Arab African countries of Somalia and Libya (Estes & Tiliouine, 2013).

Barth (1998) offers a more concise definition of ethnicity, describing it as:

1. A matter of social organization above and beyond questions of empirical cultural differences, it is about “the social organization of cultural difference”
2. A matter of self-ascription and ascription by others in interaction, not the analyst’s construct on the basis of his or her construction of a group’s “culture”

3. Boundary-connected using specific criteria by which membership is signalled and the resulting cultural standards are used to evaluate and judge the actions of ethnic co-members

Barth (1998) views ethnic groups as culture bearing units and asserts that “we must expect to find that one ethnic group, spread over a territory with varying ecologic circumstances, will exhibit regional diversities” (p. 12). This echoes Nagel (1994) who describes a fluid model of ethnicity whereby population groups ascribing to a particular ethnicity (e.g. as that defined by the League of Arab States) may nevertheless continuously revise aspects of ethnicity according to situation and interaction inside their own regional communities. Espiritu (1992) notes that larger ethnic boundaries spread over a territory have normally been conceived as a basis for identification in order to acquire collective political or economic advantage. However, this wider national identity often gives way to smaller, culturally distinct regional ethnicities. These views project the construct of ethnicity as mutable, a notion initially articulated by Barth (1969), whereby ethnic boundaries can be re-negotiated according to variations in regional diversities in culture (Cokley, 2007).

These regional diversities include differences in racial heritage which in turn define distinct cultural practices in addition to and complimentary to those adhered to by the larger ethnic group (e.g. Arab). This allows the formation of smaller or tribal ethnic boundaries which more closely represent the social organisation of different groups (e.g. the Arab groups of Saudi, Yemeni, Somali and Libyan). For example, there are distinct cultural differences between Arab Somalis and Arab Saudis due to their histories and specific languages and traditions as well as current economic, political and geographical positioning (Estes & Tiliouine, 2013), which in turn lead to distinct ethnic practices.

Barth (1998) refers to these as ‘inter-ethnic’ differences whereby inter-ethnic groups (micro groups) share a wider cultural ecology articulated by an overarching poly-ethnic system (in this case the macro League of Arab States) but have their own distinct ethnic niches or ethnicities.

Given cultural practices and beliefs are principal components of ethnic identity, Arab ethnicity can be further split into inter-ethnicities (such as Somali, Saudi, Yemeni and Libyan) to account for cultural differences in the nation members of the League of Arab States. In accordance with the theory of acculturation (Berry, 2009) the distinct experiences and practices of these Arab inter-ethnic population groups influence views of the West and resulting approach to settlement in a country such as the UK.

2.6 Berry’s Theoretical Model of Acculturation

The predominant theoretical model in the area of acculturation is Berry’s (1997, 2002, 2009) conceptual framework of acculturation (as outlined in Fig. 2), which continues to dominate the frameworks of other theoretical models developed in order to explain acculturation (Ward & Kus, 2012).

		Cultural maintenance	
		Yes	No
Contact with host society	Yes	Integration	Assimilation
	No	Separation	Marginalisation

Fig. 2: Bi-dimensional Framework of Acculturation Berry (1997, 2002)

Berry’s (1997, 2002) model comprises of four main approaches that individuals take (or are forced to take) when faced with a new host culture and explores responses using the dimensions of cultural maintenance and cultural contact in

order to measure the approach adopted. The approach taken depends very highly on the host culture's own willingness to be responsive and have realistic expectations, as well as on the individual's own motivations, self-efficacy and resilience, and can change over time. The particular approach taken to acculturation can vary according to the domain (e.g. an individual may be considered to be using an Integration approach in the workplace or school but to employ a Separation approach to religion and values related to religion). The four main approaches comprise of:

Assimilation: used in domains where individuals do not wish to maintain their original cultural identity and seek close identification with the host culture's values, norms or traditions.

Separation: used in domains where individuals want to place a high value on holding on to their original culture and avoid interaction with the host culture.

Integration: used in domains where individuals have an interest in maintaining their original culture but also value daily interaction with the host culture.

Marginalization: used in domains where individuals have (or are forced to have) a lack of interest in original cultural maintenance (often for reasons of enforced cultural loss) and little interest in having relations with the host culture (often for reasons of exclusion, discrimination or enforced marginalization).

An individual's approach to acculturation when living in a country with values and customs significantly different from their own influences their ability to balance the demands placed upon them of living within two culturally different systems, as

well as their willingness to understand each system and move between them. The most favourable state of acculturation (in terms of emotional wellbeing) is considered to be that of the Integration approach to the majority of domains encountered in daily living, whereby individuals preserve their own cultural practices and customs but also adapt certain behaviours and attitudes to fit in with the cultural practices and customs of their host culture (Berry, 2005, 2006, Ward & Kus 2012). The approach to acculturation in specific domains thus determines the individual's level of variation from the mainstream culture's values and concepts.

In addition, responses to culture shock (the anxiety that results from losing familiar cultural and ethnic signs and symbols) influence acculturation. An individual normally needs around 3-9 months to adjust to the new culture (depending on how different the new culture is from the original culture) before feelings of displacement subside (Penderson, 1995).

As Ward & Kus (2012) note:

There have been only minor differences in the presentation of Berry's two-dimensional model over the last two decades. More recent graphic illustrations do not frame the fundamental issues in terms of questions, but merely refer to the issues as "cultural maintenance" and "contact-participation" (Berry, 2001) or "maintenance of heritage culture and identity" and "relationships sought among groups," which form the basis of the four acculturation orientations (Berry, 2002, 2006, 2009). (p. 473).

2.6.1 Limitations to Berry's Theoretical Model of Acculturation

Berry's model of acculturation has been the subject of strong criticism by Rudmin (2003, 2009) and Rudmin & Ahmadzadeh (2001), who noted problems arising from double-barrelled statements, ipsative constructs and acquiescence effects. Arends-Toth, van de Vihver & Poortinga (2006b) also lamented research into acculturation that did not make clear whether acculturation attitudes or actual

behaviour of participants was being measured, especially since research shows that behaviours are more powerful predictors of psychological and sociocultural adaptation than attitudes (Ward & Kus, 2012). However, Arends-Toth & van de Vijver (2006c) and Celenk & van de Vijver (2011) carried out two critical reviews of acculturation assessments and found that bi-dimensional measures (akin to Berry's model), assessing orientations (and not actual behaviour) to heritage and contact cultures, remained the most valid in terms of internal consistency.

Snauwaert, Soenens, Vanbeselaere & Boen (2003) examined implications for the classification of acculturation orientations and found that integration was the preferred orientation for minority group members in Belgium when the cultural maintenance–contact model was used, but that separation was preferred when acculturation was defined in terms of maintenance-adoption or identification with ethnic and national groups. Thus, the proportion of immigrants classified as integrated was greater when maintenance and contact (as in Berry's model), rather than maintenance and adoption, formed the underlying dimensions of the acculturation measure. Other researchers such as Bourhis et al (1997) also make a similar point and believe that maintenance-adoption is a more valid dimension. However, the counter argument is explained in terms of the relative amount of commitment required to the dominant majority culture when using the adoption strategy, which is viewed as more psychologically demanding, thus resulting in less adaptive approaches to acculturation (Berry & Sabatier, 2011; Snauwaert et al., 2003).

Bowskill, Lyons and Coyle (2007) also raise concerns that much of the research into acculturation locates the responsibility for adaptive approaches to acculturation on the migrant and limits investigation into how the majority host culture can support adaptive acculturation of new arrivals. Strategies (such as

pluralism, multiculturalism, segregation and exclusion) adopted by the majority host country and in turn by the dominant communities within the host country have significant effects on the approach to acculturation taken by nondominant groups (Arends-Toth & Van de Vijver, 2003; Dinh & Bond, 2008; Piontkowski, Florack, Hoelker, & Obdrzalek, 2000; Zagefka & Brown, 2002; Zagefka, Brown, & Gonzalez, 2009; van Oudenhoven & Ward, 2013). Migrants settling in one area of a country may well experience a very different reception from a host community than if they had settled in another area more accustomed to adapting to nondominant groups (Bhatia, 2002; Hopkins, 2011).

Similarly, Weinreich (2009) proposes that perceived acculturation of migrant communities may actually be enculturation. Weinreich succinctly critiques Berry's model of acculturation thus:

[It] depends on unquestioned assumptions that: 1. both the dominant and heritage cultures are benign and congenial, without racism, intolerance of difference and forms of oppression (e.g., consider instead: a dominant culture that is racist and exclusive, and a heritage culture that does not allow freedom of expression and is oppressive of deviant behaviour); 2. accepting the cultural norms of the dominant culture do not contravene the cultural norms of the heritage culture (e.g., consider: the incompatibility of 'choice of marriage partner' and 'arranged marriage', the latter being in some instances forced marriage under threat of death); 3. people are able to choose between (a) acceptance of both the dominant culture and that of their heritage culture ('integration'), or (b) acceptance of the dominant culture and rejection of their heritage culture ('assimilation'), or (c) rejection of the dominant culture and acceptance of their heritage culture ('separation'), or (d) rejection of both ('marginalisation'); and 4. these strategies are invariably accorded systematic differences in well-being such that good adjustment pertains to acceptance of both dominant and heritage cultures ('integration') and poor adjustment to rejection of both ('marginalisation'). (p. 125).

Weinreich (2009) asserts that in many cases it might be more beneficial for a minority group to take the separation approach to acculturation in order to protect themselves from a hostile host country or community. In cases where

migrants flee oppression of their heritage culture only to arrive into a host country holding (overt or politically suppressed) xenophobic views, a more viable option may be to reject both cultures and adopt the marginalisation approach to acculturation. This, Weinreich (2009) argues, is an adaptive approach to acculturation and more preferable to integration or assimilation in these instances.

Instead of measuring migrants' movement towards and adoption of the majority host culture, Weinreich (2009) believes that migrants go through a process of enculturation (and this is what he believes researchers should focus on), whereby each individual acts as an agent of change and incorporates the cultural elements of the dominant host country or community of their choosing during socialisation. Thereby each individual formulates their own specific cultural identity. However, although this fluid approach to researching identity formulation and adaptation in minority groups is laudable, and Weinreich's (2003) customised Identity Structure Analysis (ISA) model has been used in a number of research studies, its application to large scale studies would be onerous and without a universally recognised comparative measurement. This explains why Berry's (1997, 2002) model of acculturation continues to be the mainstay of research in this area (Ward & Kus, 2012), even in the face of changing worldwide demographics with many countries experiencing a fading native majority population (van Oudenhoven & Ward, 2013).

2.7 The Interplay between Attitudes Adopted by the Minority and Majority Groups and Effects on Acculturation

The transactional process of acculturation and the strategies adopted by minority groups are "profoundly political *and* [original italics] psychological as they are embedded in the politics of intercultural relations, social histories, family dynamics and systems of social support." (Howarth et al., 2014, p. 93).

The interactional acculturation framework (Bourhis et al., 1997; Bourhis & Montreuil, 2013) proposes that majority members may hold one of six different acculturation expectations, three welcoming orientations (individualism, integrationism and transformation-integrationism) and three rejecting orientations (assimilationism, segregationism and exclusionism). In cross-cultural research, the three welcoming acculturation expectations have been shown to be positively related to interethnic contact and engendering favourable perceptions of immigrant groups. In contrast, majority members preferring assimilationism, segregationism or exclusionism as acculturation expectations, take a more negative stance towards immigration and the minority group's heritage culture with exclusionists viewing immigration as destroying or adulterating the dominant majority culture. However, researchers have found that "majority members across various countries mostly hold welcoming acculturation expectations towards immigrants, with integrationism being the most endorsed" (Kunst & Sam, 2014, p. 189).

Zagefka, Gonzalez & Brown (2011) investigated predictors of minority members' acculturation preferences and found that the approach taken relied heavily on their perceptions of what majority members want. The integration approach was taken when the members of the minority group perceived members of the dominant majority group to favour both cultural maintenance and cultural contact (as postulated by Berry, 1997, 2002).

In a follow-up study Zagefka, Tip, Gonzalez, Brown & Cinnirella (2012) explored White British majority group members' perceptions of the acculturation approaches preferred by members of a minority group (Pakistani) and how this then impacted on the acculturation preferences of the members of the majority group. Participants were exposed to videos in which actors who posed as Pakistani

minority members voiced different acculturation preferences (integration, assimilation, separation or control condition). Their views were presented as representative of their ethnic group.

Zagefka et al (2012) hypothesised that the perception that the Pakistani minority members desired cultural adoption would increase support for integration in the White British majority group, but that support for integration when faced with minority members desiring cultural maintenance would depend on the White British members' level of prejudice. The evidence generated by the experimental study supported the hypothesised effects. Similar effects were found by Matera, Stefanile & Brown (2012).

Kunst & Sam (2014) explored majority members' attitudes towards first and second generation immigrants in Germany. They also investigated whether acculturation attitudes differed according to the minority ethnic group concerned and whether they were valued minorities (Polish) or devalued minorities (Turkish). They found that majority members' acculturation expectations were influenced not only by whether the targeted minority group is societally valued or not, but also by the group's generational status, with acculturation expectations less welcoming towards the second generations than the first generations of immigrants. Majority members were less interested in culturally isolating the second generation of the valued (Polish) group than the first generation. For the devalued (Turkish) immigrant group assimilation or segregation was expected for both generations.

Kunst & Sam (2014) explain their findings by contextualising the results in terms of Germany's political stance towards minorities, pointing out that in Germany "many immigrants arrived as guest-workers who were supposed to leave the country after a certain time, but ultimately settled in Germany for good" (Kunst &

Sam, 2014, p. 189). As such, there is a strong majority group emphasis on assimilation or separation, especially for second generation immigrants who are perceived as being able to navigate the dominant majority culture they were born into.

Indeed, a plethora of studies have shown that European majority members perceive the culture of minorities of Muslim faith as threatening (González, Verkuyten, Weesie & Poppe, 2008; Tip, Zagefka, González, Brown, Cinnirella & Na, 2012). Unfortunately, as Kunst and Sam found in their earlier study (Kunst & Sam, 2013) the tendency for cultural maintenance is especially marked for the second generations from devalued immigrant groups in Germany. This collides with the majority members' expectation of cultural assimilation and causes conflict and mutual mistrust.

2.8 Majority Group Children's Perceptions of Acculturation of Minority Group Peers.

Two studies were found which focused on the acculturation attitudes amongst majority group children. Aronson & Brown (2013) explored the acculturative attitudes of non-immigrant (mainly of native European American descent) children in early childhood (6-10 years) and the effects on their perceptions of same age children of Somali immigrants. Aronson & Brown hypothesised that a preference for cultural contact and cultural maintenance by the majority group children would positively influence more welcoming attitudes, emotions and behavioural intentions towards the minority Somali children.

As in studies exploring majority group adult and adolescent attitudes towards acculturation (Piontkowski et al., 2000; Zagefka & Brown, 2002; Zagefka, Brown, & Gonzalez, 2009), Aronson & Brown (2013) found that the majority children preferred their Somali peers to integrate and this had a positive influence on the

prosocial attitudes of the majority children and on perceived intergroup interaction.

A recent study by Verkuyten, Thijs & Sierksma (2014) explored native Dutch majority group children's (aged 8-13 years) perceptions of the acculturation approaches adopted by immigrant peers from valued (Chinese) and devalued (Turkish) minority groups using vignettes. In the majority group they found a higher preference for the assimilation approach for both the Turkish and Chinese groups, although there was also a significant preference for integration in relation to the Chinese peer group. However, this study has to be interpreted in terms of context. The research was undertaken in the Netherlands and as Verkuyten et al (2014) explain,

The Turks are the largest minority group and have one of the worst socioeconomic positions...In contrast the Chinese are a relatively small group with a much better socioeconomic position [and] are typically not discussed in the strong and rather negative Dutch integration debate that focuses on the alleged threats that Islam and Muslims pose to the Dutch identity and culture (p. 177).

This could explain why the native Dutch children did not value heritage cultural maintenance for Turkish immigrant peers but had no difficulties with this being the case for Chinese immigrant peers. Interestingly, this research also explored the native Dutch children's perceptions of the acculturation approaches adopted by native Dutch who had emigrated. In contrast to attitudes towards immigrants where those who identified the most with their own ethnic culture (adopting the Separation approach) were least preferred, emigrants who maintained their Dutch identity (adopting the Separation approach) were the most preferred. This suggests that even in children preservation of one's own ethnic identity is a powerful determinant of attitudes towards acculturation.

2.9 Research Exploring Acculturation and Adaptation of Minority Group Children in the UK

Robinson (2009) compared the acculturation attitudes and cultural identity of Indian (Punjabi Sikh and Gujarati Hindu) and Pakistani (Muslim) second generation adolescents in Britain. She found that the majority of youth from Indian descent adopted the integration approach to acculturation, while the Pakistani Muslims adopted the separation approach. The difference was explained in terms of two factors: the perceived discrimination of the majority host British society, with the Pakistani Muslims perceiving a higher level of animosity towards their religious and ethnic cultural practices, and the difference in the social economic status of the two groups with the Pakistani group living in relative poverty and disadvantage.

The closest research to the current study is one carried out by Nigbur et al (2008). Recognising the lack of a quantitative measure aimed at a younger age group, Nigbur and his colleagues developed an acculturation measure ('Identities in Transition: What Some People Say') based on Berry's (1997, 2002) framework of approaches to acculturation for use with young participants of primary school age in the UK. The measure was validated through exploration of the acculturation approaches of British South Asian primary school children in comparison to White British peers. The study revealed that it is possible to measure acculturation in young children and to predict relevant outcome variables relating to self-esteem and classroom behaviour from the acculturation approaches taken.

Nigbur et al (2008) found that both the British South Asian and White British groups favoured the integration approach to acculturation (own and perceived of outgroup), although they did not find any significant effects of approach to acculturation on adaptation. Interestingly, the study did suggest that the majority

White British group's perceptions of the minority South Asian peers maintaining their own ethnic heritage may be associated with less positive outcomes for the well-being of majority White British children. This may be due to the amount of psychological effort these children are expending to make their minority ethnic peers feel welcome without this being reciprocated through increased social contact and interaction (although other contextual variables were not identified or investigated by the study).

Brown et al (2013) followed up the above research with a one year longitudinal study exploring minority group children's (5-11 years) acculturation attitudes and adaptation outcomes. All the children were from a South Asian background (majority were of Indian descent) and attended schools in the South of England with a variation in the number of minority ethnic pupils (from 2 to 62%). The majority were second or later generation immigrants. The findings revealed that the majority of children adopted the integration approach but that older children (8-11 years or upper primary/Key Stage 2) preferred the integration approach to acculturation, whereas the younger children (5-7 years or lower primary/Key Stage 1) preferred the Separation approach. Generational status had no significant effects. As expected children using an integration strategy had increasing peer acceptance and social competence over the course of the study. However, these children also displayed negative emotional symptoms.

Brown et al (2013) refer to research on development of social identities (Ruble, Alvarez, Bachman, Cameron, Fuligni & Coll, 2004; Rutland, Killen & Abrams, 2010; Killen & Rutland, 2011) to explain the higher preponderance of the separation approach in younger children, whereby younger children (up to around the age of 8 years) are still going through a process of emerging self-concept and do not yet understand the complexity of group and intergroup dynamics.

The negative emotional symptoms displayed by children adopting the integration approach concur with earlier findings that suggest that such an approach is psychologically demanding (Berry 2002, 2009) and also requires the host community to support integration (this study did not explore the school and wider community context). Any anomalies in these factors lead to acculturative stress. It should also be noted that emotional adaptation was measured through teacher questionnaires and their perceptions may not align with what the children thought about their own emotional presentation (which was not measured).

Although not directly measuring acculturation, Rutland et al (2012) carried out an interesting longitudinal study of British South Asian children (aged 5-11 years) investigating the influence of group identity on peer relationships. They found that bicultural identification (attaching an equally high importance to maintaining heritage ethnic identity as well as to adoption of key aspects of the majority English culture) was related to higher perceived majority White British peer acceptance and less preference for same-ethnic friendships. As in previous studies these findings were limited to the older children who had more advanced social identities and social-cognitive abilities by virtue of their age.

Capturing the current arrival of Eastern European migrants into the UK, Hamilton (2013) carried out a three year qualitative-interpretive study into the experiences of children and parents of Eastern European heritage (as well as their teachers) on entry into Welsh primary schools which previously had limited exposure to cultural and linguistic diversity. She found that, although the migrant children identified positive peer and teacher relations as most salient when entering the unfamiliar school settings, teachers were more concerned about the effects of limited English on academic achievement targets and thus paid little attention to supporting the children's socio-emotional needs, even though such interventions

empower capacity to learn. A limited understanding of acculturation and the teaching and pastoral support strategies required to support adaptation, led to schools adopting a deficit ideology with respect to children from specific ethnic backgrounds considered to be less adaptable to the demands of the UK school system. This study clearly shows that the theory of acculturation is becoming increasingly applicable to the work of professionals supporting schools and families (such as educational psychologists) in the UK.

2.10 Islamophobia and Effects on Acculturation

Muslims account for around one-fifth of the world's population or about 1.6 billion people. They represent the majority of the population in about fifty countries and territories clustered in Asia and Africa. In Western Europe, France has the largest Muslim population (8 percent), only around 5 percent of the UK's population are Muslim with the figure for the US standing at 1 percent (Roudi-Fahimi, May & Lynch, 2013). However, in the contemporary world, immigrants of Muslim heritage feel less welcomed by the dominant communities of Western host countries (Hopkins & Kahani-Hopkins, 2006; Strabac & Listhaug, 2008; Kunst & Sam, 2014).

As Ward (2013) explains, "At the national level, growing Islamophobia has resulted in religious repression in some countries, such as the banning of veils in France and restrictions on the construction of new minarets in Switzerland, diminishing the likelihood of achieving integration" (p. 397). In their analysis of survey data from thirty countries in Europe, Strabac & Listhaug (2008) found that prejudice against Muslims (even when native as in Russia and Bulgaria) was more widespread than prejudice against other immigrant groups even before the attacks of the 11th September 2001. Interestingly, the economic condition of the country only had a weak effect on prejudice, while the size of the Muslim population had no direct effect on the level of anti-Muslim feeling.

Strabac & Listhaug (2008) explain the latter in terms of either better integration policies in countries with larger Muslim populations or due to media and political discourse related to international events and debates, such as the political situation in the Middle East, negatively influencing prejudice regardless of the number of Muslims in a particular country. Indeed, Bleich (2009) asserts that due to Islam being portrayed as a threat to the Western cultural value system, "there

is overwhelming evidence that Muslims are the most disliked group in both Britain and France when compared to other religions” (p. 391).

2.10.1 Acculturation of Minority Muslim Youth

Ward, Adam & Stuart (2011) examined the experiences of Muslim youth in New Zealand by exploring the relationship between Muslim and ethnic identities and national identity and perceived discrimination as predictors of psychological and sociocultural adaptation. Muslim identity predicted better school adjustment and fewer behavioural problems, indicating that a belief in and practice of Islamic religious customs may serve to regulate socially appropriate behaviours. Overall, the results point to the significance of religious identity for Muslims and its positive impact on adaptation.

In a similar study exploring approach to acculturation within different socio-historical contexts, Kunst & Sam (2013) compared perceptions of assimilation expectations held by the majority society (PSAE) and perceptions of separation expectations held by ethnic peers (PESE), as predictors of the approaches to acculturation and adaptation of minority Muslim youth from three groups (German-Turks, French-Maghrebis and British-Pakistanis). These groups were chosen because they all had “similar immigration histories and lower socio-structural status than many other minority groups in their societies of residence [with their] Islamic belief [making] them a particularly devalued group in their country of residence” (Kunst & Sam, 2013, p. 479).

Kunst & Sam (2013) found that, as expected, PESE was associated with lower levels of integration across the three samples but higher levels of separation and assimilation approaches being adopted by the Muslim youth. In contrast, PSAE had no statistically significant effect. Kunst & Sam (2013) conclude that in these samples, participants who identified more with their ethnic group than the

majority society rejected the desires of the majority group and were only influenced by their ethnic peers' acculturation norms.

Although limited in number, these studies suggest that for young people of Muslim faith growing up in societies they perceive to be hostile to their religious identity, the integration approach to acculturation holds no psychological benefits.

2.11 Effects of Acculturation on Parenting and the Adaptive and Academic Implications for Children of Migrants

Oades-Sese & Li (2011) investigated the influence of parental acculturation (as well as parent-child attachment and teacher-child relationships) as predictors of English and Spanish oral language skills in Hispanic American preschool children. They found that children from better acculturated families (those using the Integration approach) demonstrated higher English language skills compared to children whose parents took a less adaptive approach to acculturation. These children demonstrated higher Spanish language skills instead.

Although limited in its exploration of other variables influencing English language skills acquisition in children of Hispanic families living in America (such as social relationships with peers and adjustment to the American school system), Oades-Sese and Li's study demonstrates a link between the acculturation approach taken by parents and success in an aspect of the Western host country's education system.

Roache, Ghazarian and Fernandez-Esquer (2011) looked at the relationship between the acculturation approach taken by immediate family and the educational attainment of teenage children of Mexican immigrants who were born in Mexico but had emigrated to America with their parents (i.e. first generation Mexican immigrants). They found that children of parents who used an adaptive acculturation approach (modifying their values, beliefs and practices to be more

akin to the culture of their host country, while maintaining core Latino cultural beliefs) actually performed less well academically. A primary reason provided for this related to the low-income immigrant parents only formulating ties with other low-income American born friends, thus not having the access to social capital to advance their children's chances of integrating with more socioeconomically advantaged populations. This interesting finding suggests that while the Integration approach to acculturation may be generally a more helpful approach to take, it depends on the community immigrants are residing in in their host country.

Given that many immigrants to the UK end up residing in lower socio-economic communities in towns and cities this research suggests that, lack of opportunity to attend schools serving communities with a higher number of educated and academically aspirational families, may blight their children's chances of academic success regardless of the parents' approach to acculturation.

Calzada, Brotman, Huang, Bat-Chava & Kingston (2009) explored the link between bicultural identification (the extent to which parents maintain their own heritage ethnic identity whilst also adopting aspects of the majority group ethnic identity) of immigrant parents and positive child functioning. They found that bicultural parents had preschool children with lower levels of emotional difficulties (e.g. anxiety) and higher levels of adaptive behaviour and prosocial skills (e.g. good relationships with majority group peers). This study suggests that bicultural parents are more likely to raise children with a bicultural identity, which results in more adaptive approaches to acculturation and subsequent emotional well-being, prosocial behaviours and school success.

Although not directly measuring acculturation, Lewig, Arney and Salveron (2010) explored the effect of settling into a new culture on parenting practices and when

these practices inadvertently infringe Western (in this case Australian) expectations of child and family welfare. They focused their research on refugees from African and Middle Eastern countries and investigated perspectives of the parents, community members and child protection practitioners. They found significant variation in the parents' understanding of the host country's culture and its expectations around acceptable child rearing practices. Parents were confused by Australian law espousing the inappropriateness of physically disciplining children (as well as of domestic violence against women) and leaving children in the care of older siblings with the expectation that another member of the adult community could be called upon by the sibling carer if needed. The refugee parents and settled community members felt that lack of firm discipline and responsibility allowed native Australian children too much freedom and encouraged defiant behaviour.

These Middle Eastern families also discussed how, in their community, any problems were overcome through discussions with close members of the family and explained the shame that accrues to families if problems are aired outside of the family or support is sought from outside the community.

These cultural beliefs and practices can prevent meaningful home school collaboration and, as Guerin, Guerin, Abdii and Diiriye (2003) point out, in many cultures a parent visiting their child's school is associated with their child being in trouble. This has significant implications for schools serving first generation immigrant communities in particular, whereby schools need to liaise closely with community elders in order to formulate approaches that parents from particular cultures understand (such as a community committee with invited members from the school community). Such practices no doubt go some way to foster mutual

understanding and respect and empower adaptive parental/family approaches to acculturation.

Although there is a positive correlation between the integration approach to acculturation and adaptive factors (such as emotional well-being, prosocial behaviours, school/academic success) this is context bound and (as previously discussed) highly influenced by the host culture. Baysu, Phalet and Brown (2011) found that when identity threat is high due to an unwelcoming majority group culture, immigrant adolescents who adopted the separation or assimilation approaches to acculturation had higher school engagement than minority group adolescents who adopted the integration approach. These findings suggest that, in the face of threat closer identification with either your own minority group or the majority host group, increases resilience and provides a protective factor against school disaffection.

2.12 Arab Families and the Role of Education

Education is highly valued in Arab culture (Abu-Saad, 1999; Ajrouch, 2000; Simmons & Simmons, 1994) but gender differences exist across Arab countries (Simmons & Simmons, 1994). For example, in Saudi Arabia education for females has only been offered since 1960, the main purpose of this being to enhance a Saudi girl's desirability as a marriage partner. Education for boys, however, is considered to contribute to family economic stability and so has always been actively encouraged (Mackey, 1991). In contrast, in Lebanon, females in professional roles are valued (Simmons & Simmons, 1994).

Immigrant parents from Arab countries may also have been used to a different form of schooling to that encountered in the UK. If they attended formal schooling in their country of origin, parents may have experienced rote learning (instead of development of critical thinking skills) and a less active role in class (Al-Krenawi &

Graham, 2000; Kibbi, 1995; Soueif & Ahmed, 2001). In addition, parents may have an expectation that teachers will exert control and discipline over their children and may be confused when told about a misdemeanour committed in school by their child. This is consistent with the high level of respect shown to authority figures.

Similarly, discussion of and support for interventions targeting special educational and additional needs in relation to children may not be forthcoming. Identification and support of special educational and additional needs is still a developing field in Arab countries and inclusion in mainstream schools is lacking, instead additional needs and disabilities are viewed as shameful and a reflection on family honour (Alghazo, Dodeen & Algaryouti, 2003). In addition, in some countries such as Israel, the preponderance of children of Arabic heritage being diagnosed with special educational needs in comparison to non-Arabic peers has led to additional targeted support for academic underachievement being associated with racial prejudice (Dinero, 2002).

2.12.1 Acculturation and the Role of the Educational Psychologist in the UK

Metasearches of the Psychology and Social Science databases listed by Metalib found no studies exploring acculturation and the implications for the practice of educational (or school) psychology. This is surprising given the increasingly multicultural and multiethnic nature of a significant number of countries where educational psychology is practised (such as the UK).

Given the knowledge, skills and myriad of approaches to practice that educational psychologists employ (Kelly et al., 2008), the field of acculturation is an important area for further practice and research in order to enhance applied practice. Indeed, given the changing cultural landscape of the UK it will be increasingly so.

2.12.2 Acculturation and the Role of the Educational Psychologist in Supporting Arab Families

Haboush (2007) drew on available literature on Arab cultural values and acculturation to develop recommendations for culturally sensitive school (educational) psychology practice when working with Arab American families at the individual and systemic levels. She found that the home environment for children of Arab heritage followed traditional, patriarchal cultural practices with an emphasis on maintaining the Arab ethnic identity. Family unity/cohesiveness and family honour was also given high prominence with parental authority being seen as key to effective child rearing practices (using methods such as criticism to encourage compliance rather than positive reinforcement). As such, children adopting more adaptive approaches to acculturation (and thus accepting some of the Western host culture's customs, values and beliefs) are viewed with suspicion and/or as rejecting their Arab identity.

Haboush (2007) recommended that psychologists re-think approaches strongly influenced by Western models of psychology and instead take a more holistic view. For example, verbal expression of feelings is not encouraged in Arab culture, especially in women, instead low mood and feelings of anxiety are often expressed as somatic complaints, and so use of talk therapies is an inappropriate approach to take. Equally talk of sexual issues (especially related to teenage girls) and other topics deemed to possibly bring shame to the family, such as challenging the honour of female family members or challenging religious practices, are considered taboo. Instead, like Guerin et al (2003), Haboush (2007) suggests hospitable (instead of formal) approaches closely tailored to family cultural practices (such as an extended family meeting) to develop initial trust. Only following this can a process of support, understanding and movement towards

Western school expectations (such as bringing children to school on time or alternatives to criticism as a form of behaviour management) be instigated.

Al-Krenawi and Graham (2000) observe that religious belief determines all aspects of Arab life and respect for authority (such as teachers) and strong government control in many Arab countries may contribute to immigrant families of Arab ethnicity assuming a less active role in their children's school life, believing that it is not their job. Again, sensitive approaches need to be employed in order to encourage a process of change.

Use of tests and measures (with no norms for people of Arab ethnicity) should also be considered with great caution. Sayed (2003) found that Arab subjects given projective tests were categorised as being more emotionally volatile because of the way they answered the questions (whether in English or Arabic). Sayed suggested that people of Arabic descent generally are highly expressive in tone and their conversation includes considerable repetition, this he concluded affected how they were perceived by Western assessors. Similarly, children raised in a culture (such as the Arab culture) which values interdependence may not do so well on assessments of independent learning or self-reliance (such as Western milestones for toileting or movement to solid foods).

2.13 Using the Critical Realism Paradigm to Guide Educational Psychology Practice

The recommendations for practice discussed above align closely with the Critical Realism approach to practice as described by Robson (2002), whereby an understanding of the most appropriate ways forward is achieved through a process of critical thought about the real-world context being explored and a questioning of one's own value systems. The principles of Critical Realism advocate exploration of a myriad of possibilities using experience and scientific

knowledge to make sense of them in an objective, honest and ethical manner without allowing oneself to be constrained by following a prescribed way of structuring one's thoughts.

It is only when practitioners try and understand the positioning of the families they work with within the dominant host culture, that they can truly begin to understand the lives families from different cultures live, and begin to work with them to find solutions to the dilemmas and conflicts they face. Solutions which may include changes in host culture practices. Educational psychologists are extremely well placed to perform this task effectively given their contact with a myriad of different support professionals within the Children's Workforce.

2.14 Rationale for the Current Study

Britto (2008) states, "Overall, interest in Arab Muslims in general, and children in particular, is a relatively new phenomenon, in part stimulated by the events of September 11, 2001, and is thus at best considered formative" (p.854). Robinson (2009) concurs, "There is very little empirical work using Berry's acculturation model in Britain" (p. 444).

Indeed, the current literature review has identified very little research into acculturation focusing on the approaches adopted by children, let alone children of Arabic descent. Furthermore, the research studies that do focus on children follow the same approach as those exploring acculturation in adults, namely comparing different ethnicities.

The present exploratory study aims to break new ground in examining the acculturation approaches adopted by children of one religion (Muslim) but from different ethnicities, the latter being further controlled by only considering

children descended from four Arabic nations (Somali, Saudi, Yemeni and Libyan). In addition, by exploring effects on social, emotional and academic success, the study aims to shed light on whether particular Arab ethnic identities positively affect acculturation and in turn social, emotional and academic success. Finally, by exploring the children's perceptions of the acculturation approaches adopted by their White British peers and their own families the study examines whether these variables have a direct effect on the approach to acculturation taken by the children as well as on their social, emotional and academic success.

It is the aim of the study to contribute new knowledge to the field of research into acculturation and to assist schools in appropriate intervention by identifying any ethnic group differences in the acculturation approach of children of Muslim faith and of Arab ethnicity. It is hoped that findings assist schools in supporting Arab ethnic group school communities less co-evolved with mainstream British culture, in order that their children obtain the best from the mainstream UK school experience.

2.15 Aims of the Current Study

The study aims to answer the following questions:

- Does the acculturation approach adopted by children of Muslim faith vary according to Arab ethnicity? If so, do the findings indicate that there is an ethnic group or groups more inclined to use less adaptive and less co-evolved approaches?
- Is there a relationship between the approach to acculturation adopted by the children and the perceived approaches of their White British peers and their own families?

- Are there other trends such as between children of 1st and 2nd generation immigrants, gender, age?
- Is there a relationship between the approach taken to acculturation and psychological and sociocultural adaptation (isolation, social skills/prosocial behaviour, academic progress)?

Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study

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DEdPsy 2014

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PART B: Research

3 Research Design

3.1 Critical Realist Research Paradigm

Research carried out using the critical realist paradigm has been described as a pragmatic process determined by the question under study and not by any specific research methodology (Oliver, 2012). The present research is conducted using the critical realist paradigm through a quantitative-interpretive approach. This is consistent with investigations conducted within the field of Education (Punch, 2009). From this perspective, knowledge is considered a social and historical product and research findings are identified as dependent upon individual perceptions and experiences, with the application of scientific research being utilised to explain associations between events or behaviours in the real-world at a given moment in time (Robson, 2002).

3.1.1 Critical Realist Ontology

The critical realist view on the nature of reality is one of fluidity, an ever changing process that cannot be adequately captured by using strong forms of either positivist (observation and testing of causal laws, events or structures) or constructionist (interpretation of findings as ideas or beliefs or social constructions) research designs. Instead critical realism takes the view that research in the social sciences or real-world research invariably involves making certain philosophical assumptions, both about the aim of the research and about the nature of the world in which it is situated, at the time that the research is conducted. Thus, the results of research adhering to the paradigm of critical realism are not viewed as concrete or universal but instead as providing an analysis of the nature of reality being interpreted during a window in time. This interpretation may yield causal relationships or social constructs but (regardless of the tools of interpretation used) critical realism attributes findings to the nature of

the reality at the time the research is conducted and offers an understanding of the mechanisms or tendencies which cause the social phenomenon being investigated (Bhaskar, 2008). Critical realist research is not constrained by a particular form of investigation or observation but instead uses a broad brush stroke of techniques or approaches deemed appropriate to the phenomenon being investigated. Research using the critical realist paradigm does not merely provide a description of what is taking place but recommends that either the social phenomenon being investigated is “preserved, by retaining the current arrangements producing it, or transformed through a change in practice” (Owens, 2011, p. 10).

3.1.2 Epistemology

Acculturation, the focus of this study, is a social phenomenon that lends itself well to the critical realist paradigm as it is a fluid process that changes with time, allowing interpretations of observations to be attributed to the time of the research and recommendations for transformative practice and further research to be based on an understanding of acculturation generated at the time. However, although a strength of critical realism is the ability to carry out analysis without the constraints of a prescribed framework thus empowering exploration of a myriad of possibilities to explain behaviours, a weakness is that it makes scientific comparisons between groups difficult. As such, in order to provide an objective analysis of research findings through critical thought, quantitative methods were utilised in this study to provide a scientific or measurable perspective on acculturation and resulting adaptive behaviours. The aim of these quantitative measures being to offer triangulation, not to constrict interpretation of findings to absolute terms but instead to support analysis and understanding of the acculturation approaches of the participants at the time of the research, through

the use of critical thought in relation to what is already known about acculturation and what new understanding this study provides.

3.2 Participants

Participants were drawn from a small one form entry inner city primary school from a city in the North of England. The area the school is located in has a long tradition of accepting migrants from a variety of countries and has a multi-ethnic demographic and a mixed socio-economic profile. Out of the 220 children on role approximately 31% were of Arab ethnicity and of Muslim faith. However, only 20% participated in the research study due to lack of parental opt-in consent for 14 of the children as a result of the University Ethics Committee's refusal to grant the use of opt-out consent, even though this method of obtaining consent is utilised by the primary school to great effect. This constraint by the Ethics Committee meant that the sample size was smaller than anticipated, which in turn adversely affected the type of statistical analysis that could be used and the conclusions that could be made. A further 10 children were employed only during the pilot study. Further sample information is provided below:

- 45 children altogether
- 20 in Key Stage 1 (5-7 years), 9 Females/11 Males
- 25 in Key Stage 2 (8-11 years), 14 Females/11 Males
- All parents are 1st generation immigrants
- The children were either born in the UK or had emigrated to the UK as babies or as toddlers up to the age of three years

	Somali	Libyan	Yemeni	Saudi
Total	9	13	17	6
Key Stage 1	3	6	7	4
Key Stage 2	6	7	10	2

Table 1: Ethnicity of the Study Sample

3.3 Selection Criteria

The following selection criteria were applied to all potential participants:

- a) Participants needed to belong to one of four Arab ethnic groups (Yemeni, Somali, Saudi and Libyan) and to follow the principals of the Muslim faith.
- b) Participants needed to have lived in the UK for at least 6 months, the period of time it typically takes to reach the Adjustment stage of initial Culture shock (Pedersen, 1995).
- c) Participants needed to have attended the school for at least a term (in order that adjustment can be deemed to have taken place and for school staff to have an understanding of the strengths and needs of participants).
- d) Participants needed to be able to have sufficient receptive and expressive English language in order to participate in the study (although visual stimuli accompanied the acculturation measure). Class teachers were asked to inform the researcher if any potential participants did not have sufficient receptive and expressive English language skills. None of the participants revealed any difficulties with understanding and answering questions.
- e) Participants were not identified as having learning difficulties/disabilities.

3.4 Ethical Considerations

The ethical code of conduct as stipulated by the regulatory body for practitioner psychologists in the UK, the Health Care Professions Council (HCPC), as well as the ethical guidelines issued by the British Psychological Society (BPS), were adhered to in the planning and application of this research study. In addition, guidance from Cardiff University's Research Ethics Committee was acted upon and the study was approved by the committee. All participants were given an appropriate version of the debrief form at the end of the study (Appendices 5 & 6).

3.4.1 Participant Consent

Following selection of potential participants by the school the researcher sent a letter (via the school) to all parents/carers of potential participants informing them of the study and asking them to send the reply slip back indicating whether or not they wanted their child to participate (Appendix 1). The school had access to a translation service and the letter was sent out in the home languages as appropriate.

The researcher attended a staff meeting in order to brief school staff and obtain signed Consent Forms from all teaching and support (Learning Support Assistants) staff participating in the study (Appendix 2).

Furthermore, the class teachers were asked to obtain signed or coloured in Consent Forms for all the children participating in the study prior to the research being undertaken (Appendices 3 & 4).

3.4.2 Protecting Participant Identity

The researcher had no prior dealings with the school population and so was not known to any of the participants.

Each of the three measures used in the study, the demographic information and National Curriculum (NC) Levels for each participating child had a tear-off name slip stapled to his or her measure. No identifying information was recorded on the items comprising the data set.

Teachers were not provided with the scoring sheets for the measure (Taxonomy of Problematic Social Situations for Children (TOPS)) they completed for each child or the measure the children completed in class (The Loneliness and Dissatisfaction Scale (LSDS)). The measures were scored by the researcher **after** the data had been anonymised.

Teachers were asked to pass on to the researcher, the TOPS questionnaire, the LSDS measure, demographic data and the NC Levels for Core subjects (Maths, Reading, Writing) for each child with name slips still attached. The researcher then collated this data with the results of the acculturation measure (What Some People Say: Identities in Transition Revised (IiT Revised)).

The set of data for each child was then given a code and the tear-off name slips identifying the children's names were securely shredded. Only **after** this procedure was each data set scored and analysed. This meant that the researcher (or anyone else) had no way of identifying individual children behind the data sets.

4 Materials and Procedure

Berry and Sabatier's (2011) recommend that in order to advance acculturation theory and research, it is important to specify which operationalization of acculturation is used, which aspect of adaptation is investigated, and in which society the minority groups have settled.

This study has utilised the validated measure (What Some People Say: Identities in Transition (liT)) from the only other study conducted with minority group primary school children in Britain (Nigbur, 2008) at the time of planning this research. The liT uses Berry's (1997, 2002) bi-dimensional theoretical framework. Recognised measures of social and emotional functioning to assess adaptation have also been administered. Finally, academic achievement is measured in terms of whether each child has made the expected progress in the core areas of Reading, Writing and Maths (measured by schools using NC Key Stage sub-levels of progress).

4.1 Piloting Details

Given the acculturation measure (liT) had only been used in one previous study, its construct validity in relation to the current study's sample was tested through piloting of Nigbur et al's (2008) original measure on 10 participants across the age range. These participants were also given the LSDS measure to complete and their teachers completed the TOPS measure.

The children were able to understand the questions posed by the LSDS and the three response choices (No, Sometimes, Yes) so no modifications were required. Equally, the teachers completed the TOPS measure with ease. However, the phrasing of the questions in Nigbur et al's original liT measure caused confusion with the children seeking clarification of the meaning of some of the questions. In response, initial piloting of the acculturation measure was abandoned while minor

modifications to the questions were made, for example, 'Do you think they should learn to speak the language that other {Asian} people speak?' became 'Do you think they {Asian Children} should learn to speak the language from the countries their families come from?' and 'Do you think they should eat {traditional} food?' became 'Do you think they {Asian Children} should eat food eaten in the countries their families came from?'

In an e-mail exchange between the researcher and Nigbur on the 2nd May 2012, Nigbur commented, 'As you can see, the wording of questions is flexible in order to accommodate children's diverse ethnic backgrounds and self-categorisations, and the same principle applies to the pictorial aids'. As such, the researcher was confident that the re-phrasing of the questions, while preserving the intended construct (or cultural dimension) being measured, preserved the validity and reliability of the revised measure, especially since it elicited clear responses from the children. Given this, the revised measure (What Some People Say: Identities in Transition Revised (liT Revised)) was used in the research study.

Due to the difficulties the children experienced with the original acculturation measure and the need to pilot a modified version, the data set collected for each of the 10 pilot study participants was not included in the research study.

4.2 Acculturation

4.2.1 What Some People Say: Identities in Transition Revised (liT Revised)

The structured interview approach and revised version of Nigbur et al's (2008) measure of acculturation (the liT) was used after modifications to the language following a pilot study (see 4.1).

Nigbur et al (2008) constructed the measure to explore acculturation attitudes (own and perceived outgroup) of White British and British Asian primary school

children using the structured interview approach. The 8 scale items (presented in mixed order) consist of 5 measuring cultural maintenance and 3 measuring cultural contact (or as Nigbur et al refer to it 'inter-ethnic contact') and were found to be internally reliable. The predictive utility of the liT was also demonstrated in associations between children's acculturation attitudes and the adaptive outcomes (assessed by a self-esteem measure and teacher ratings of classroom behaviour and emotional presentation).

Although this measure was constructed by Nigbur et al in order to measure the acculturation approach of South Asian and White British children in Britain, it was still deemed of relevance to the children of Arab ethnicity participating in this study as the questions were testing the children's approach to acculturation, their perceptions of White British peers' acculturation preferences for the minority group and their perceptions of their own families' acculturation preferences.

In addition, the children were told that the Asian children were of Muslim faith (like them) and the pictorial representations accompanying the measure reflected this (Appendix 7). Also, some of the modifications to the measure included making the questions more culturally relevant to the children in this study and reflecting their religion, for example, 'Do you think they should celebrate their own {traditional} holidays?' became 'Do you think they {Asian Children} should celebrate their own holidays like Eid?'.

Table 2 provides details of the liT Revised scale items measuring cultural maintenance and those measuring inter-ethnic contact.

Scale Items	Dimension Measured
Do you think they {Asian children} should learn to speak the language from the countries their families came from? How much do you think so?	Cultural Maintenance
Do you think they {Asian children} should wear clothes like those worn by people living in the countries their families came from? How much do you think so?	
Do you think they {Asian Children} should eat food eaten in the countries their families came from? How much do you think so?	
Do you think they {Asian children} should celebrate their own holidays like Eid? How much do you think so?	
Do you think they {Asian children} should listen to music from the countries their families came from? How much do you think so?	
Do you think they {Asian children} should be friends with White British children? How much do you think so?	Inter-ethnic Contact (or Cultural Contact)
Do you think they {Asian children} should play together with White British children? How much do you think so?	
Do you think they {Asian children} should eat lunch together with White British children? How much do you think so?	

Table 2: Acculturation Dimensions Measured by the liT Revised

4.2.1.1 Procedure

Each child participating in the study completed the revised acculturation measure (liT Revised, Appendix 7) following a structured interview procedure (as used by Nigbur et al., 2008) with the use of pictorial representations (of White British and British Asian children) as stimuli. The children could view the interview questions

and pictorial stimuli throughout. Responses were recorded on an ascending five-point scale (not at all, a little bit, in the middle, quite a bit, a lot) visualised by balloons of increasing sizes.

The researcher of the study administered the acculturation measure to the children individually. The participants were informed that the researcher was exploring what children thought about being of Arab heritage and living in the UK and that the researcher was not able to identify them after the interview of them due to the use of a participant code. It was also explained that parents of participants knew about the study and had not objected to their participation. It was decided that administration to children who revealed verbal and/or non-verbal signs of anxiety would be terminated. In the event, all the children willingly and enthusiastically participated.

4.2.1.2 Scoring

Individual item scores (ranging from 1 to 5) for each of the two cultural dimensions (maintenance and inter-ethnic contact) were summed for each of the three acculturation scales (approach of self, perceived approach of White British peers and perceived approach of own family) and the mean score obtained. Nigbur et al's (2008) classifying system was applied as outlined in Table 3.

Scoring Criteria	Acculturation Approach or Perceived Acculturation Approach
A mean score of above 3.00 on both cultural maintenance and inter-ethnic contact dimensions	Integration
A mean score of 3.00 or below on both cultural maintenance and inter-ethnic contact dimensions	Marginalised

A mean score of 3.00 or below on the cultural maintenance dimension and a mean score of above 3.00 on the inter-ethnic contact dimension	Assimilation
A mean score of above 3.00 on the cultural maintenance dimension and a mean score of 3.00 or below on the inter-ethnic contact dimension	Separation

Table 3: Scoring of What Some People Say: Identities in Transition Revised (IiT Revised)

4.3 Loneliness & Peer Relations

4.3.1 The Loneliness and Dissatisfaction Scale (LSDS)

In order to provide a comparison measure of adaptation to those measuring teacher perceptions, the children were asked to complete a simple emotional measure exploring their level of loneliness and social interaction, the LSDS (Cassidy & Asher, 1992a, Appendix 8). This is a 24 item self-report questionnaire devised to assess children's feelings of loneliness and dissatisfaction with peer relations. It assesses children's feelings of loneliness, their appraisals of current relationships with peers, their perceptions of the degree their relationship needs are met in school, as well as their views of their own social competence and degree of social dissatisfaction.

The LSDS has been widely used in research in school settings with children aged between 5 and 12 years of age and is considered to be a highly reliable measure. Terrell-Deutsch (1999) conducted a review of the LSDS across a range of research studies with primary aged children and reported consistency in findings across samples, as well as high internal reliability. Similarly, Bagner, Storch and Roberti (2004) investigated the psychometric properties of the LSDS in a sample of African-American and Hispanic-American children. They found the measure to offer little bias and a high internal reliability when used to measure loneliness and peer relations in the minority ethnic groups.

The LSDS provides a good comparison to the TOPS measure completed by the children's teachers (see below) and academic achievement. Cassidy & Asher's (1992b) research indicated that lonely children are not only those who exhibit shy and withdrawn behaviour, but also those who are disruptive and aggressive. These latter children are often perceived to have lower levels of prosocial behaviour by their teachers. Lonely children are also more likely to have difficulties with academic achievement (Asher, Hymel & Renshaw, 1984).

4.3.1.1 Procedure

The children completed the questionnaire in the classroom with teaching and support staff on hand to help with any reading difficulties. Cassidy & Asher's (1992a, p. 16) directions for administration to young children were followed for children in Key Stage 1, which included practice items. In order to prevent the children from being negatively influenced by the wording in the title of the measure, the measure was given the neutral name of 'LSDS Questionnaire' before administration. Teachers and the Learning Support Assistants were briefed to explain to the participant children (at an appropriate level) that: parents of participants had not objected to their participation, the questionnaire is to help with research into how happy children are at school generally, only the researcher will be analysing their answers after the data has been anonymised. Scoring of the questionnaires was carried out by the researcher after the data had been anonymised.

4.3.1.2 Scoring

The children chose from three potential responses (Yes, Sometimes, No) after reading each of the 24 statements. The three response options were awarded a score of 0, 1 and 2 dependent on the direction of the question. The scoring grid accompanying the measure was used before the scores for each of the 24 items

were summed to provide an overall score out of 32. A score of 14 or above falls into the category defined by Cassidy and Asher (1992b) as highly-lonely. Thus, in relation to this research study, children obtaining an overall score of 14 or above were identified as 'lonely' and those scoring 14 and below were identified as 'not lonely'.

4.4 Prosocial Behaviours & Emotional Adaptation

4.4.1 Taxonomy of Problematic Social Situations for Children (TOPS)

The children's teachers completed the TOPS questionnaire (Dodge, McClaskey & Feldman, 1985, Appendix 9), a 44 item questionnaire which measures social skills, behaviour and emotional intelligence. Specifically, it explores six areas: understanding of social expectations, understanding of teacher expectations, facilitating inclusion of peers, response to peer provocation, response to failure and response to success. Overall results categorise an individual child as adaptive (revealing resilience) or rejected (revealing a lack of resilience).

The measure was developed through research in 50 primary schools with 620 pupils in the US and has been found to be valid and reliable in a number of research studies (e.g. Richardson & Foster, 1994; Nangle, Ellis & Hansen, 1994).

In order to prevent the teachers from being negatively influenced by the wording in the title of the measure, the measure was given the neutral name of 'TOPS Questionnaire' before administration. Scoring of the questionnaires was carried out by the researcher after the data had been anonymised.

4.4.1.1 Scoring

The teachers chose from five potential responses (Never, Rarely, Sometimes, Usually, Almost Always) after reading each of the 44 statements. Each response corresponds to a score from 1 to 5, with a score of 1 given to the response 'Never'

and a score of 5 given to the response 'Almost Always'. The scoring grid accompanying the measure was used to sum up and obtain the mean score of the items in each of the six areas explored by the measure. The mean rating for the whole taxonomy was obtained by adding together the totals for each of the six areas being explored and dividing by the number of total items (44), thus allowing comparison across the six different areas with the whole taxonomy score.

Mean scores in each area and as a whole are provided for primary aged girls and boys considered to be adaptive (resilient) and those considered to be rejected (not resilient). However, the normed sample is of children living in the US and so results should be interpreted with this in mind. Nevertheless, the measure is useful in identifying areas of strength and those requiring support. Children were given the overall category of 'adaptive' or 'rejected'.

4.5 Academic Achievement

Current academic progress through the National Curriculum levels for the core subjects of Reading, Maths and Writing was obtained.

Sub level progress¹ in the three core subjects of Maths, Reading and Writing was also obtained but only for 33 children. This was because all of the Foundation Stage 2 (FS2) children (n=5) were too young to be assessed using NC Levels (their assessment consisted of achieving milestones on the Early Years Foundation Stage Profile). Similarly, the Year 1 children (n=7) did not have a NC Level baseline to compare to in order to allow calculation of sub-level progression from the previous academic year.

¹ It is expected that children will progress by two sub-levels each academic year.

All the children were categorised as 'above the expected level', 'at the expected level' or 'below the expected level' for each subject in order to make across sample analysis easier. The category allocated depended on whether they were achieving above, at or below the expected National Curriculum levels for their school year (see appendix 10). For children in FS2, categories were allocated according to their progression through the Early Years Foundation Stage Profile (which uses the same category descriptors of 'above', 'at' and 'below' the expected level).

5 Results

5.1 Overview

The Study aimed to explore the following research questions:

1. Does the acculturation approach adopted by children of Muslim faith vary according to Arab ethnicity? If so, do the findings indicate that there is an ethnic group or groups more inclined to use less adaptive and less co-evolved approaches?
2. Is there a relationship between the approach to acculturation adopted by the children and the perceived approaches of their White British peers and their own families?
3. Are there other trends such as between children of 1st and 2nd generation immigrants, gender, age?
4. Is there a relationship between the approach taken to acculturation correlate with psychological and sociocultural adaptation (isolation, social skills/prosocial behaviour, academic progress)?

5.2 Key Sample Information

- 45 children altogether
- 20 in Key Stage 1 (5-7 years), 9 Females/11 Males
- 25 in Key Stage 2 (8-11 years), 14 Females/11 Males
- All parents are 1st generation immigrants
- The children were either born in the UK or had emigrated to the UK as babies or as toddlers up to the age of 3 years.

5.3 Approach to Data Analysis

It should be noted that although the overall sample size was reasonable for an exploratory study (n=45), the actual numbers involved in comparative analysis of

the related conditions were too small for parametric statistical testing. Thus a descriptive analysis approach was taken with trends being highlighted through the use of percentages, in order to inform directions for future research. Appropriate non-parametric statistical analysis was carried out when descriptive analysis indicated strong correlations.

5.4 Findings

5.4.1 Research Question 1: Does the acculturation approach adopted by children of Muslim faith vary according to Arab ethnicity? If so, do the findings indicate that there is an ethnic group or groups more inclined to use less adaptive and less co-evolved approaches?

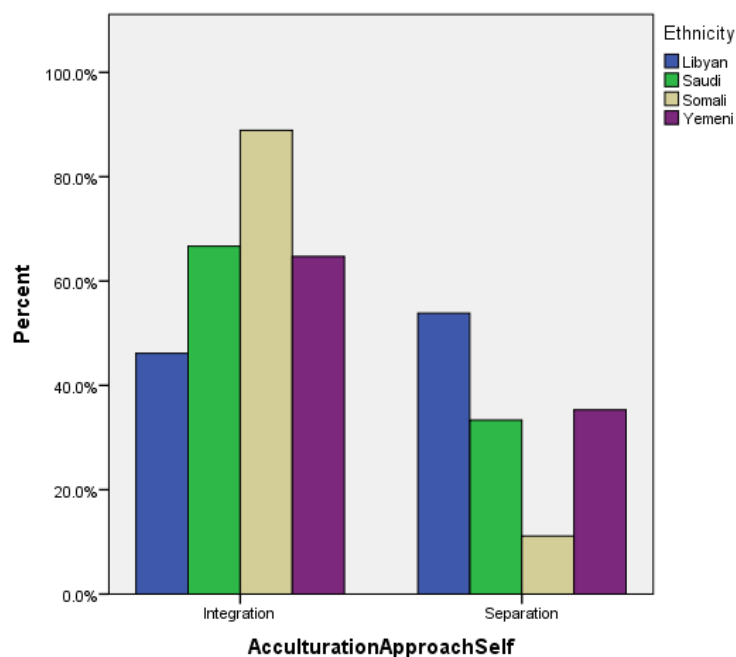


Fig. 3: Acculturation Approach of Self by Ethnicity

As demonstrated by the majority of research studies exploring acculturation (Nigbur et al., 2008; Robinson, 2009; Kunst & Sam, 2014), a higher percentage of the overall sample ascribed to the integration approach to acculturation with separation being the lesser preferred option. However, the Libyan group had a slightly higher preponderance of children preferring the separation approach, with the opposite trend being markedly true for the Somali group (see Fig. 3).

5.4.2 Research Question 2: Is there a relationship between the approach to acculturation adopted by the children and the perceived approaches of their White British peers and their own families?

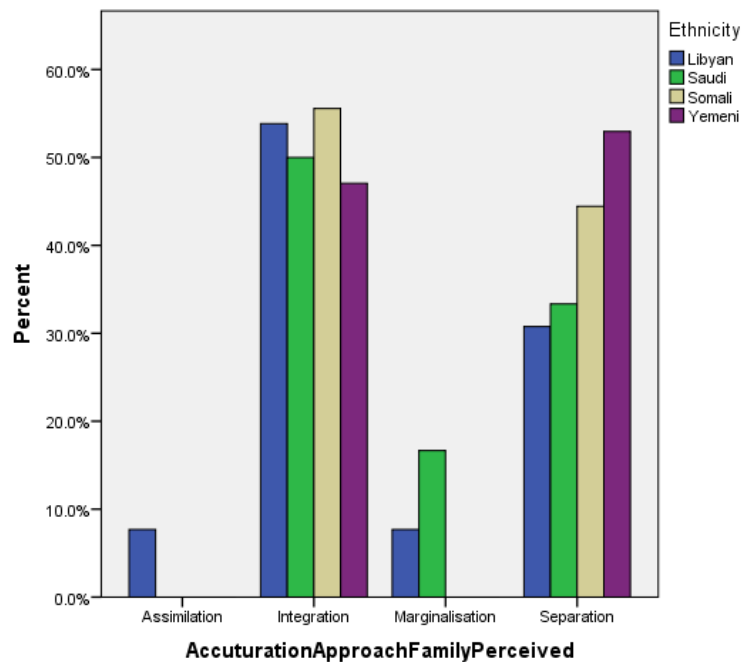


Fig. 4: Perceived Approach to Acculturation of Family by Ethnicity

The perceived acculturation approach of family generally reflects that taken by the children in each ethnic group, apart from the Somali group who perceive their family to ascribe to the separation approach in greater numbers while their own preference is for integration (see Fig. 4).

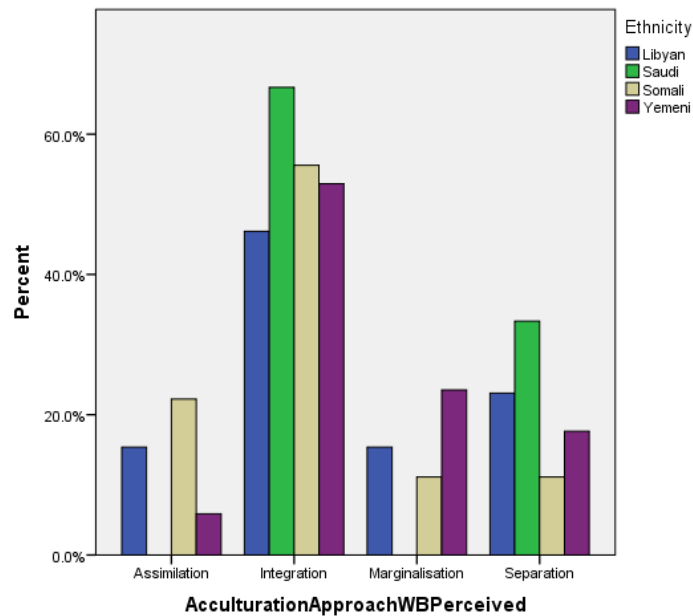


Fig. 5: Perceived Approach to Acculturation of White British by Ethnicity

The perceived acculturation approach of White British peers does not reflect that adopted by the children in each ethnic group (mainly the integration approach). Although the majority of children do perceive White British peers to ascribe to the integration approach, it appears that an equal spread of numbers perceive their White British peers to ascribe to the separation, assimilation or marginalisation approaches.

This reflects research carried out on majority group acculturation expectations of minority groups of Muslim faith and its influence on acculturation perceptions of the minority group (Verkuyten et al., 2014).

5.4.3 Research Question 3: Are there other trends such as between children of 1st and 2nd generation immigrants, gender, age?

All the participants were children of 1st generation immigrants so only the variables of age (year group) and gender were examined.

Analysis by Age (Year Group)

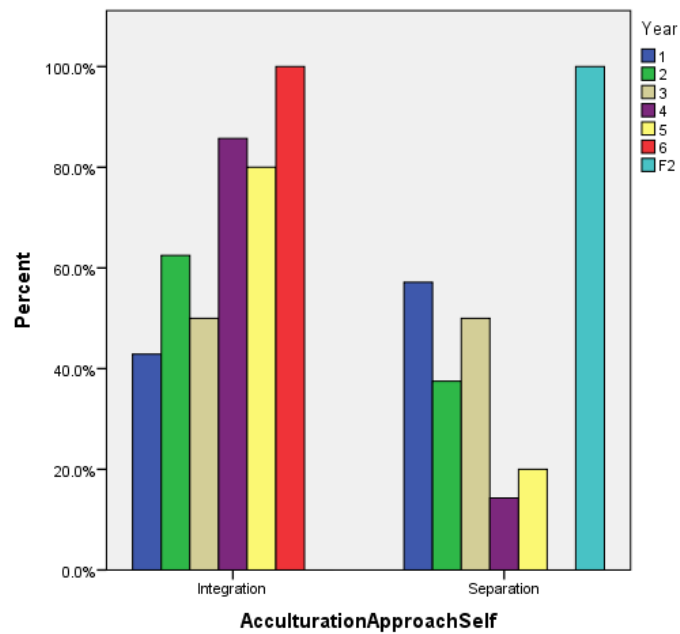


Fig. 6: Acculturation Approach of Self by Year Group

As can be seen in Fig. 6 the approach to acculturation gradually moves from separation to integration as the children get older with 100% of the children in Year 6 employing the integration approach (although equally 100% of children in FS2 adopted the separation approach). This is consistent with previous research findings (Brown et al., 2013). None of the children adopted the assimilation or marginalisation approaches to acculturation.

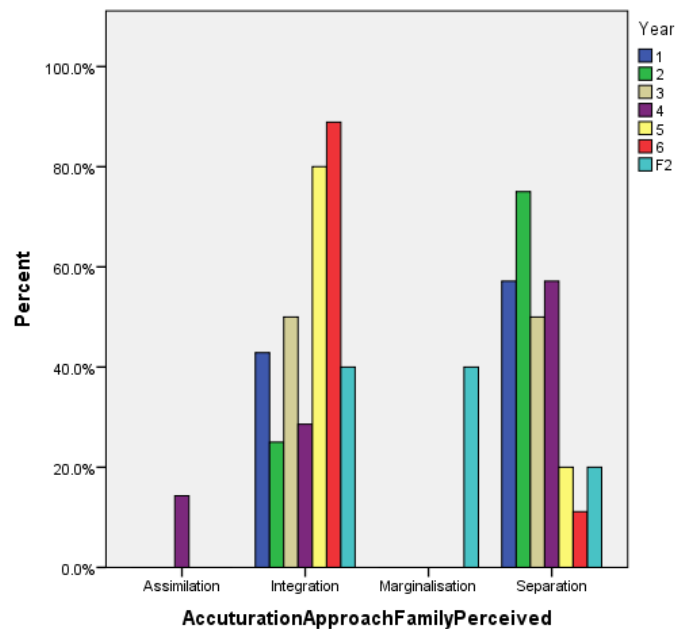


Fig. 7: Perceived Acculturation Approach of Family by Year Group

Interestingly, Fig. 7 reveals that, while 100% of the children in FS2 adopted the separation approach to acculturation (see Fig. 6), 40% of these children perceived their family to be taking the integration approach with only 20% perceiving their family to be taking the same approach as them, namely separation. Worryingly, 40% perceived their family to be taking the marginalisation approach.

Generally there was a higher preponderance of the separation approach being perceived to be taken by family across the age range, bar children in the latter years of primary (10-11 years). The majority of these older children perceived their parents to be adopting the same approach to acculturation as them, namely integration. This again reflects development of social identities with younger children having an emerging understanding of group and intergroup dynamics.

As discussed above, a higher percentage of Key Stage 1 children reported adopting the separation approach to acculturation but this appears to be more relevant to children of Libyan ethnicity with 83% adopting this approach (see appendix 11). A higher percentage (33%) of these children also perceived White British peers to prefer the marginalisation approach to acculturation. Generally, Libyan children were more inclined to ascribe less co-evolved approaches to acculturation to the White British and family outgroups.

Similarly, Key Stage 1 children of Yemeni ethnicity also perceived the White British and family to be adopting less adaptive approaches to acculturation, with 71% believing that their family prefer the separation approach. Both the Libyan and Yemeni groups were the only ethnicities to have a number of Key Stage 2 children adopting the separation approach to acculturation, although these were in the minority. It should be noted that the sample sizes for both these ethnicity groups were higher than those for the Somali and Saudi groups, which suggests more reliable generalisations can be made with respect to trends identified in the Libyan and Yemeni sample.

The Key Stage 1 Somali group generated a clear distinction between a higher instance of own preference for the integration approach to acculturation, but the perceived perception that a greater number of White British peers prefer the assimilation and marginalisation approaches. Similarly, (as discussed previously) more of these children perceived their families to prefer the separation approach. This trend was slightly reversed for Key Stage 2 Somali children.

The Saudi group revealed the highest percentage of children ascribing to the integration approach to self and the White British and family outgroups. However, this group consisted of the smallest sample although anecdotal evidence from the school suggests that the parents of the Saudi group were highly educated

professionals, which may have positively influenced their children's' attitudes towards acculturation.

Analysis by Gender

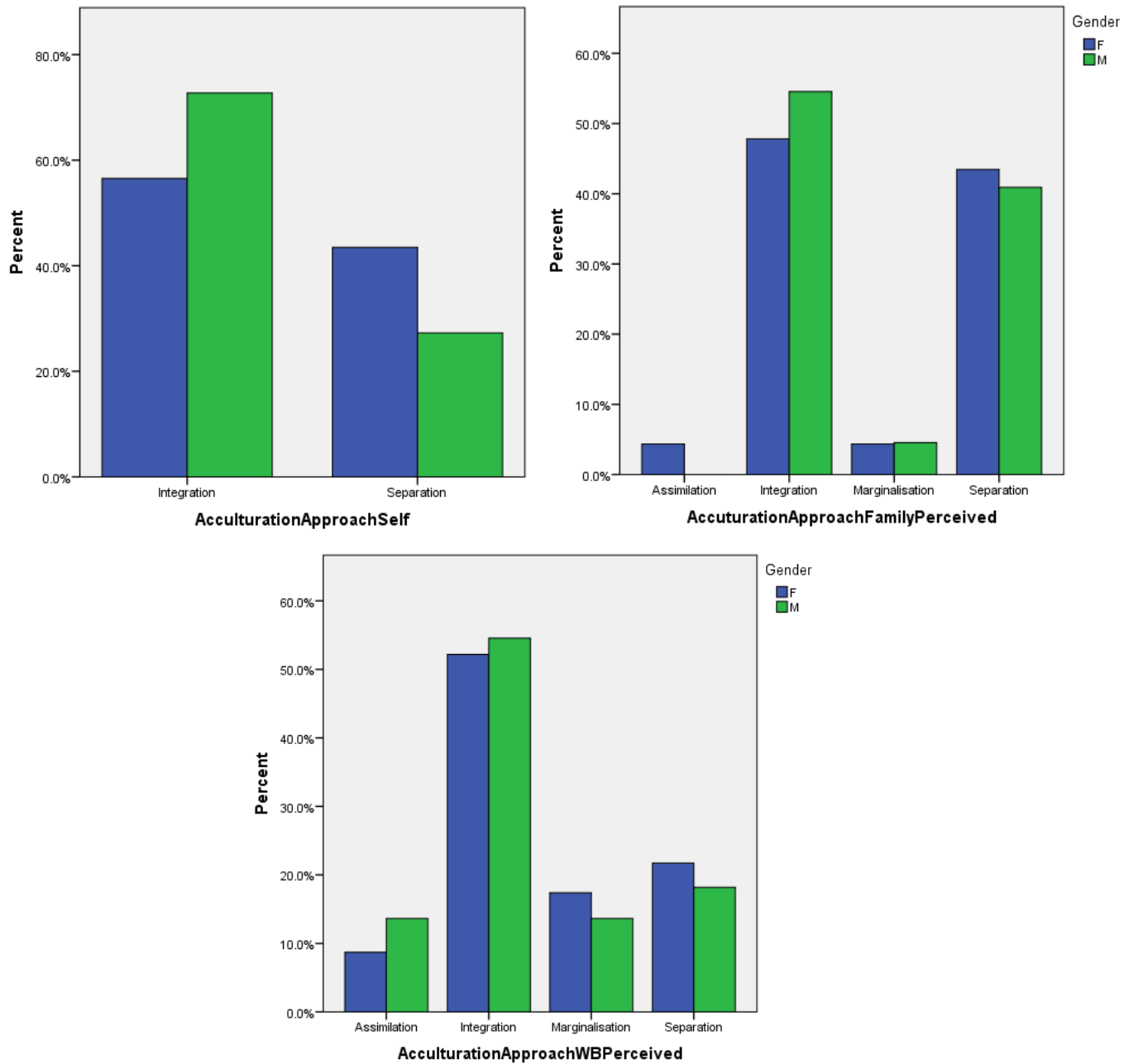


Fig. 8: Acculturation Approach (own and perceived outgroup) by Gender

Fig. 8 reveals that there do not seem to be any gender trends, with an equal spread of boys and girls across the different conditions and acculturation variables

5.4.4 Research Question 4: Is there a relationship between the approach taken to acculturation and psychological and sociocultural adaptation (isolation, social skills, academic progress)?

5.4.4.1 Social Skills (Prosocial Adaptation)

	N	Minimum	Maximum	Mean	Std. Deviation
TOPSPeer	45	1.0	4.6	2.253	.9876
TOPSProvocation	45	1.0	4.8	2.220	.9949
TOPSFailure	45	1.0	4.0	1.918	.8077
TOPSSuccess	45	1.0	3.3	1.462	.6736
TOPSSocial	45	1.00	3.50	1.7827	.75059
TOPSTeacher	45	1.00	4.00	1.8707	.94660
TOPSTotal	45	1.00	3.90	1.9536	.78413
Valid N (listwise)	45				

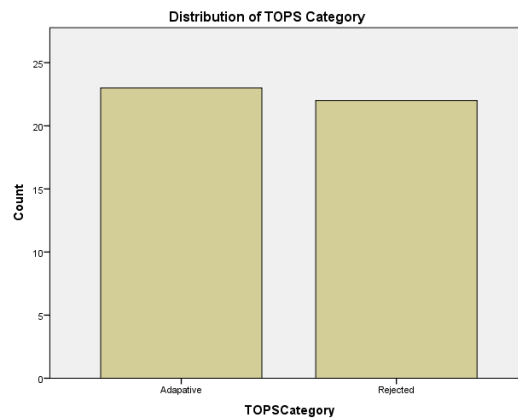


Fig. 9: TOPS Measure: Descriptive Statistics

The graph in Fig. 9 reveals that relatively equal numbers of children were categorised as 'adaptive' (resilient) and 'rejected' (less resilient) by their teachers. The descriptive statistics reveal that the highest of the mean scores for the six TOPS areas relate to Peer Group Entry (ability to initiate inclusion into the peer group) and Response to Peer Provocation (ability to preserve integrity while maintaining peer status). Both these mean scores are more closely aligned with the 'rejected' (less resilient) children in the normed sample provided by the measure.

The mean scores for the remaining four areas aligned more closely to the means for the 'adaptive' (resilient) children in the normed sample.

This clearly reveals that, for this study's sample, facilitating peer relationships and conflict resolution is an area of difficulty with respect to prosocial adaptation. Further analysis (Fig. 10 below) reveals some gender effects with girls tending to be perceived by their teachers to have less extreme difficulties with Response to Peer Provocation in relation to their male peers.

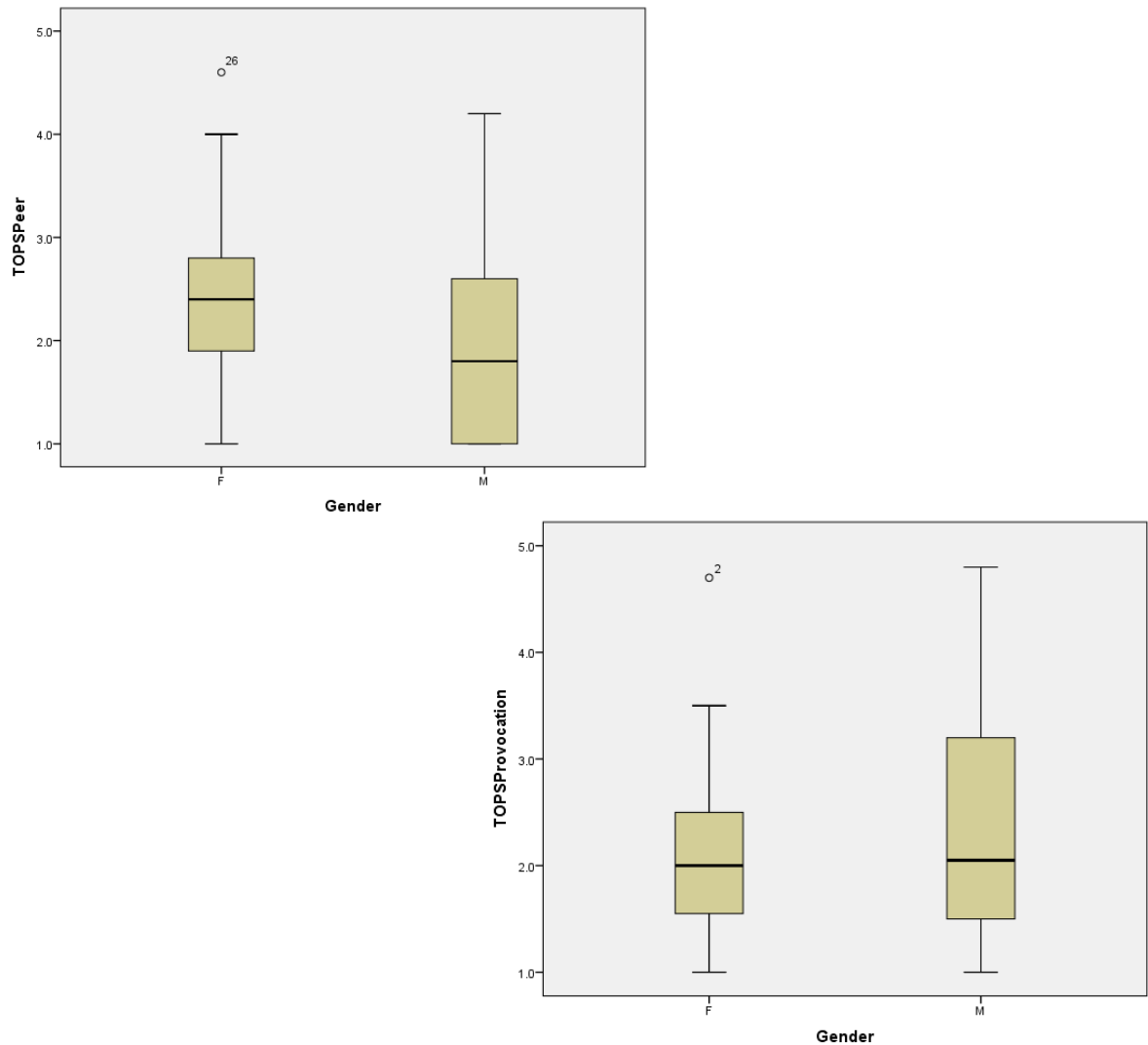


Fig. 10: TOPS Peer & Provocation Scores by Gender

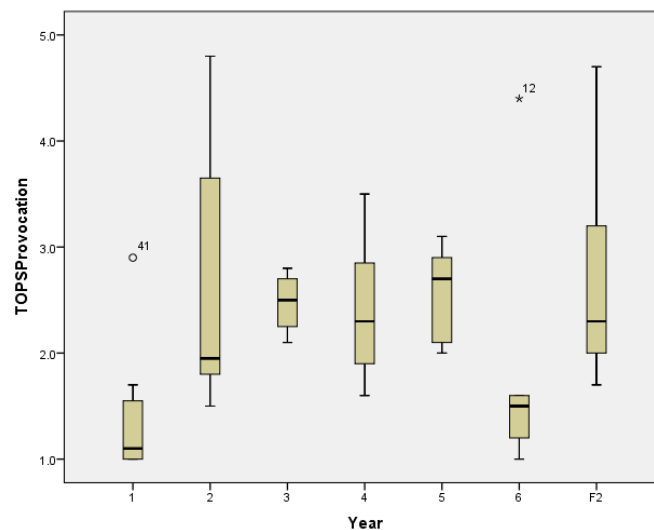
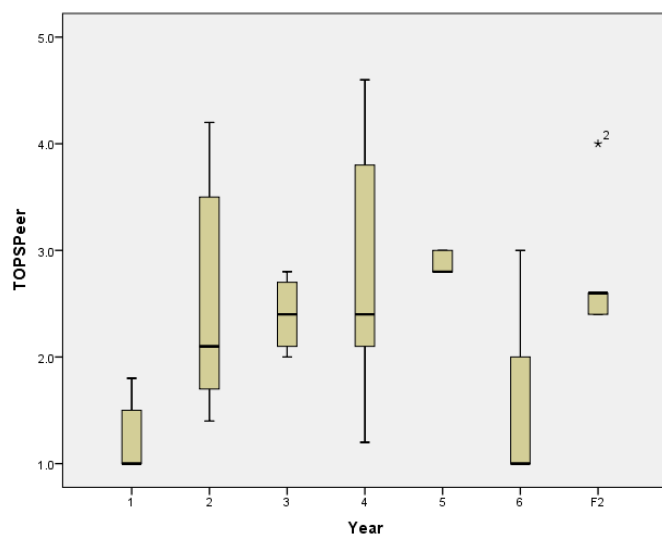


Fig. 11: TOPS Peer & Provocation Scores by Age (Year Group)

Fig. 11 does not seem to reveal any age effects with most children in both Key Stage 1 (Year FS2 to Year 2, 5-7 year olds) and Key Stage 2 (Year 3 to Year 6, 8-11 year olds) showing less adaptive scores (a score of 2 and above) in both the TOPS areas, although children in Year 1 (n=7) only reveal scores in the adaptive range for both (a score of less than 2).

Analysis by Acculturation

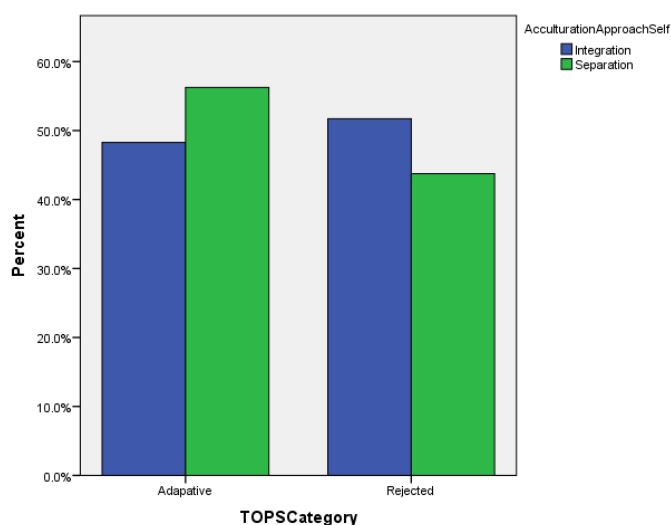


Fig. 12: TOPS Category According to Approach to Acculturation of Self

Fig. 12 reveals that the acculturation approach adopted by the children does not influence the overall TOPS category with relatively equal numbers of children falling in the adaptive (resilient) and rejected (less resilient) categories. Furthermore, no effects for perceived acculturation approach of family and for White British peers were found.

Analysis by Gender

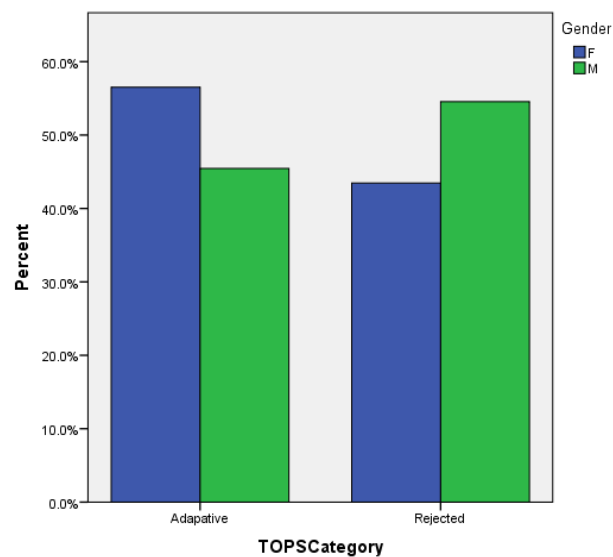


Fig. 13: TOPS Category by Gender and Age (Year Group)

Similarly, Fig. 13 does not seem to reveal any significant gender effects in relation to the overall TOPS category.

Analysis by Age (Year Group)

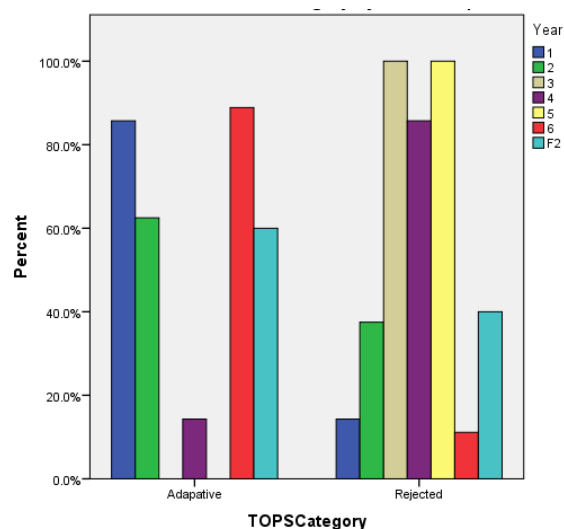


Fig. 14: TOPS Category by Age (Year Group)

However, Fig. 14 does reveal that children in Years 3 (n=4), 4 (n=7) and 5 (n=5), representing ages 8-10 years, were, all bar one, perceived to have difficulties with social skills and prosocial behaviour (i.e. considered to be less resilient) by their teachers. There was a spread of ethnicities represented by the samples from each class, which would suggest that there are other conflicting variables (such as class/Key Stage 2 context) that are contributing to these findings. Investigation of these variables was beyond the scope of this exploratory study.

5.4.4.2 Isolation/Loneliness (Prosocial Adaptation)

Analysis by Acculturation

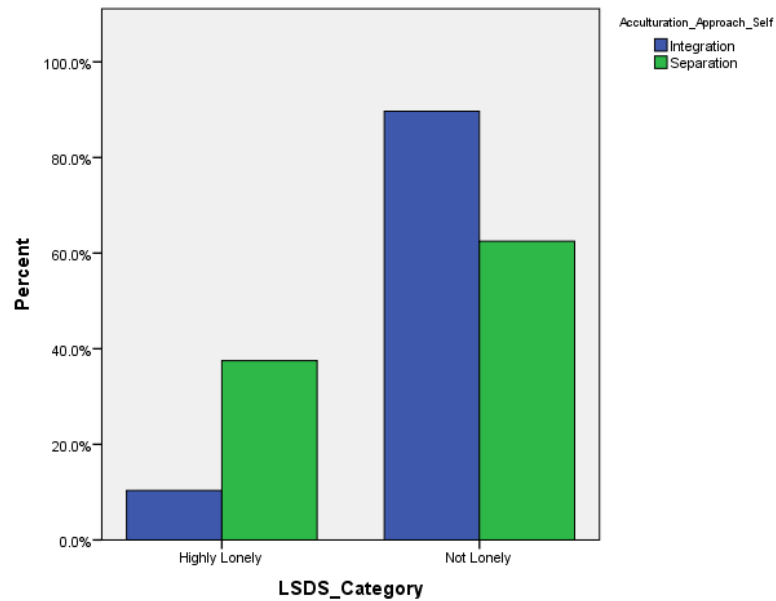


Fig. 15: LSDS Category According to Approach to Acculturation of Self

Fig. 15 reveals that a higher percentage of children overall were categorised as 'not lonely' regardless of the approach taken to acculturation, although more of the children taking the separation approach to acculturation were categorised as 'lonely' in comparison to those adopting the integration approach.

Analysis by Gender

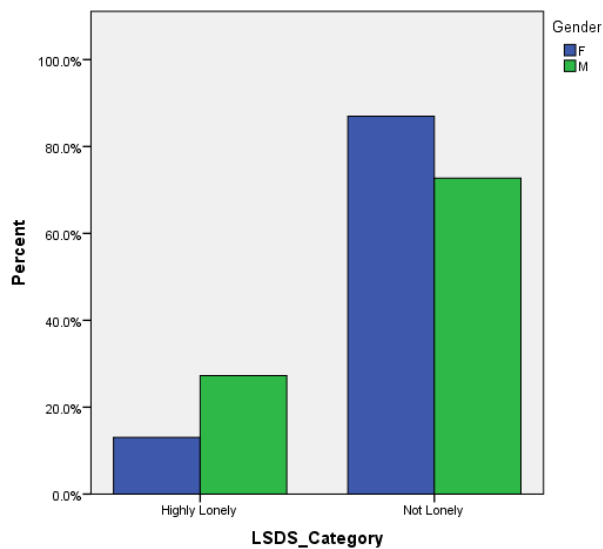


Fig. 16: LSDS Category by Gender

Similarly, a higher percentage of children were categorised as 'not lonely' regardless of gender, with a slightly greater number of girls being categorised as 'not lonely' with the opposite trend for the boys.

Analysis by Age (Year Group)

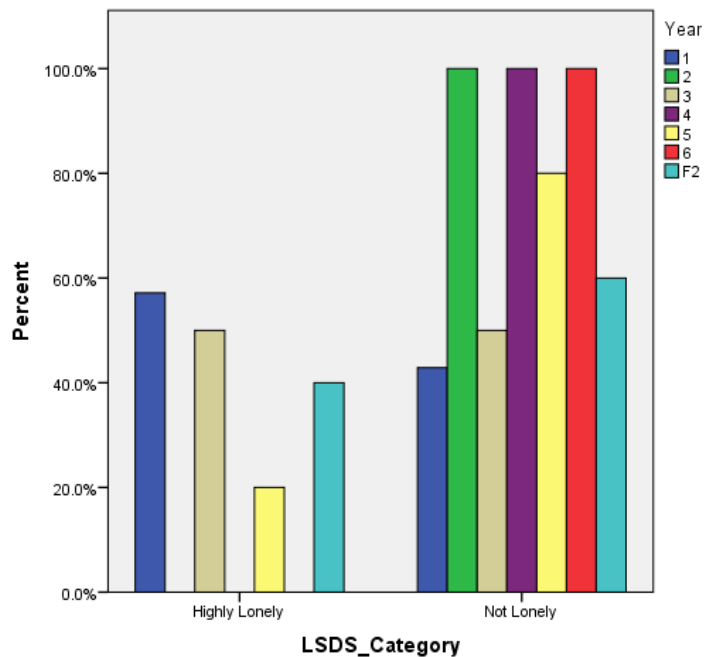


Fig. 17: LSDS Category by Age (Year Group)

Fig. 17 reveals that the majority of children falling into the category of lonely are of a younger age (in Year Groups F2 to 3, representing the age range 5-8 years). A Spearman Rank Order correlation was run to determine the relationship between age and LSDS score. There was a significant positive correlation between age and LSDS score, $r_s = -.297, p = .047$.

This again reflects the developing concept of self at this age range.

5.4.4.3 Relationship Between the LSDS and TOPS Measures

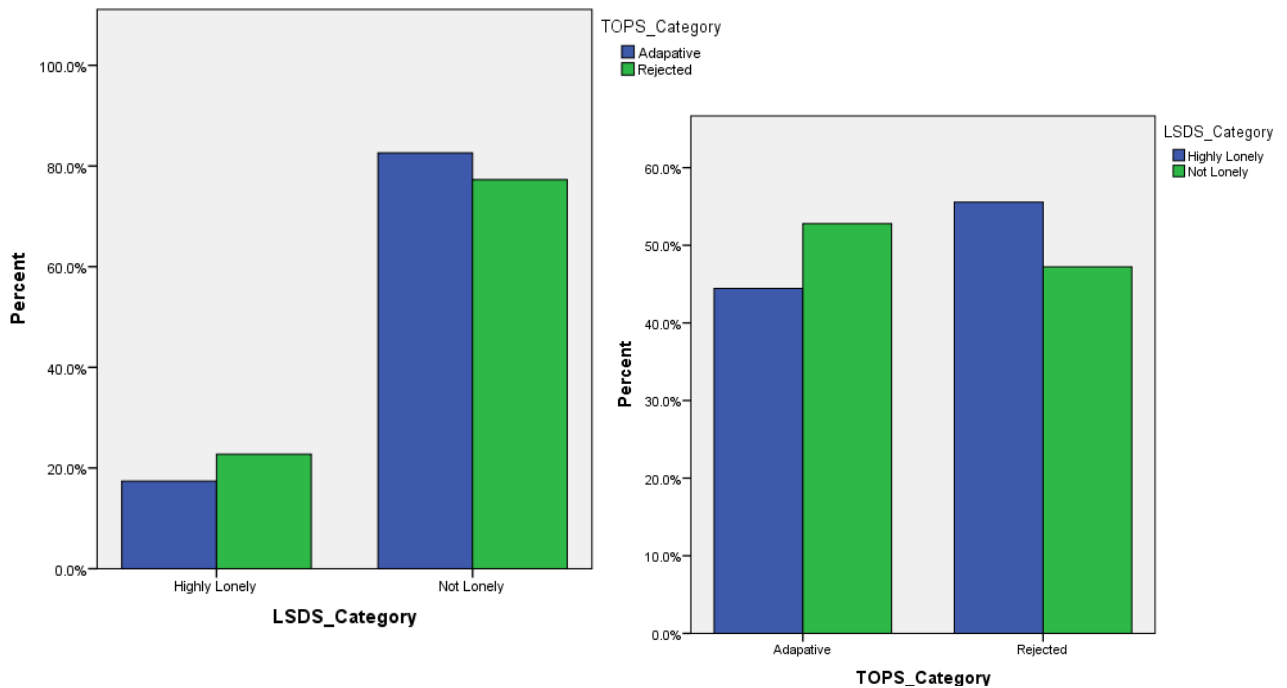


Fig. 18: Relationship Between the LSDS and TOPS Measures

Fig. 18 reveals that the majority of children (whether categorised as adaptive or rejected) fell into the 'not lonely' LSDS category. Similarly, the small number of children falling into the 'lonely' LSDS category were balanced between the adaptive and rejected TOPS categories. As expected, this trend was repeated when the two variables of LSDS and TOPS category were plotted in reverse. This reveals that results from the measure of prosocial adaptation completed by the children themselves (LSDS) and that completed by the teachers (TOPS) align.

5.4.4.4 Academic Progress

Sub level progress in the three core subjects of Maths, Reading and Writing was only carried out for 33 children. All of the FS2 children (n=5) were too young to be assessed using NC Levels (their assessment consisted of achieving milestones on the Early Years Foundation Stage Profile). Similarly, the Year 1 children (n=7) did not have a NC Level baseline to compare to in order to allow calculation of sub-level progression from the previous academic year.

A Spearman Rank Order correlation was run to determine the relationship between the sub levels of progress made in each of the three core subjects. Sub level progress in Maths was significantly correlated with sub level progress in Writing, $r_s = .770$ [.630, .860], and sub level progress in Reading, $r_s = .464$ [.178, .705], sub level progress in Reading was also correlated with sub level progress in Writing, $r_s = .555$ [.262, .772] (all p s < .01). This suggests that children generally made the same sub levels of progress in each subject area and thus rejects any specific subject effects on amount of progress made.

Academic Achievement According to Acculturation of Self

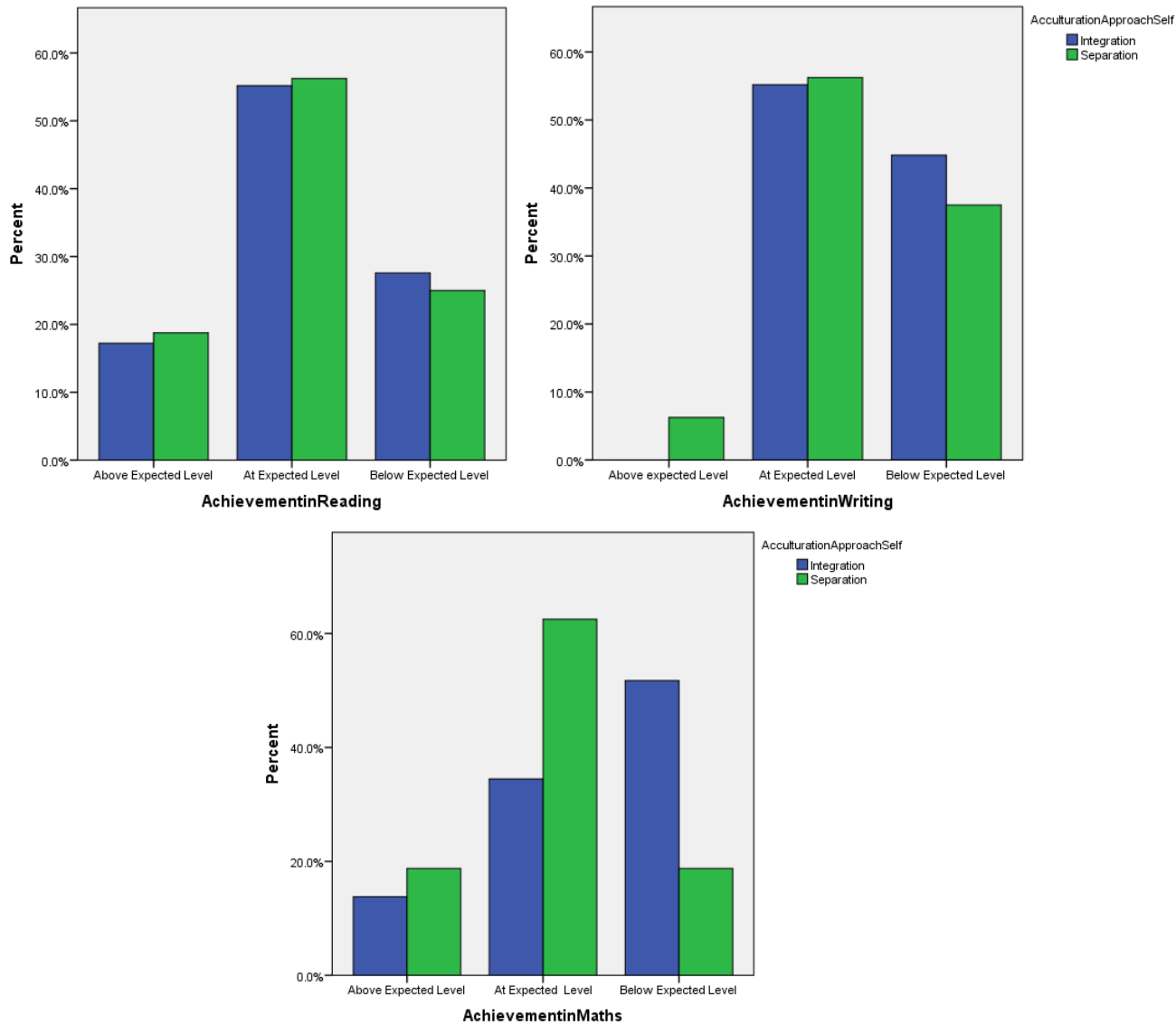


Fig. 19: Academic Progress by Approach to Acculturation of Self

The graphs in Fig. 19 do not seem to reveal any positive effects of adopting the integration approach to acculturation on academic progress, with relatively equal numbers of children taking the integration approach achieving 'at above', 'at' and 'below' expected levels in all three subject areas. However, the results do appear to suggest that the Separation approach may be a positive approach to adopt in relation to academic achievement; this is consistent with other findings (Baysu et

al., 2011). There does not seem to be an effect in relation to perceived approach to acculturation of Family and of White British peers.

Academic Achievement According to Age (Year Group)

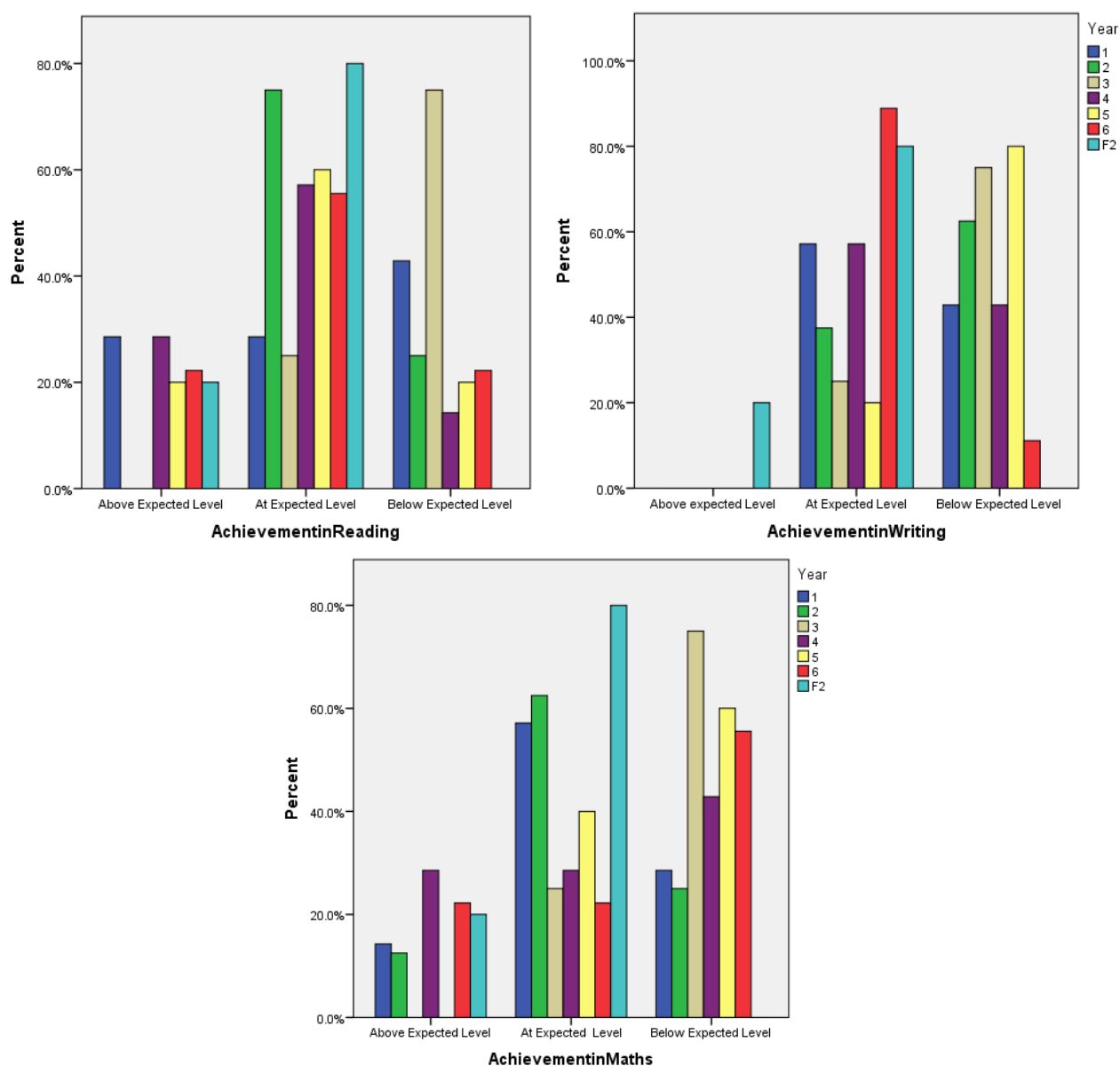


Fig. 20: Academic Progress According to Age (Year Group)

Similarly, Fig. 20 suggests that children in Year 3 are more inclined to be achieving at below expected levels across Reading, Writing and Maths. This may be due to class context but investigation of systemic factors was beyond the scope of this exploratory study.

Academic Achievement According to Gender

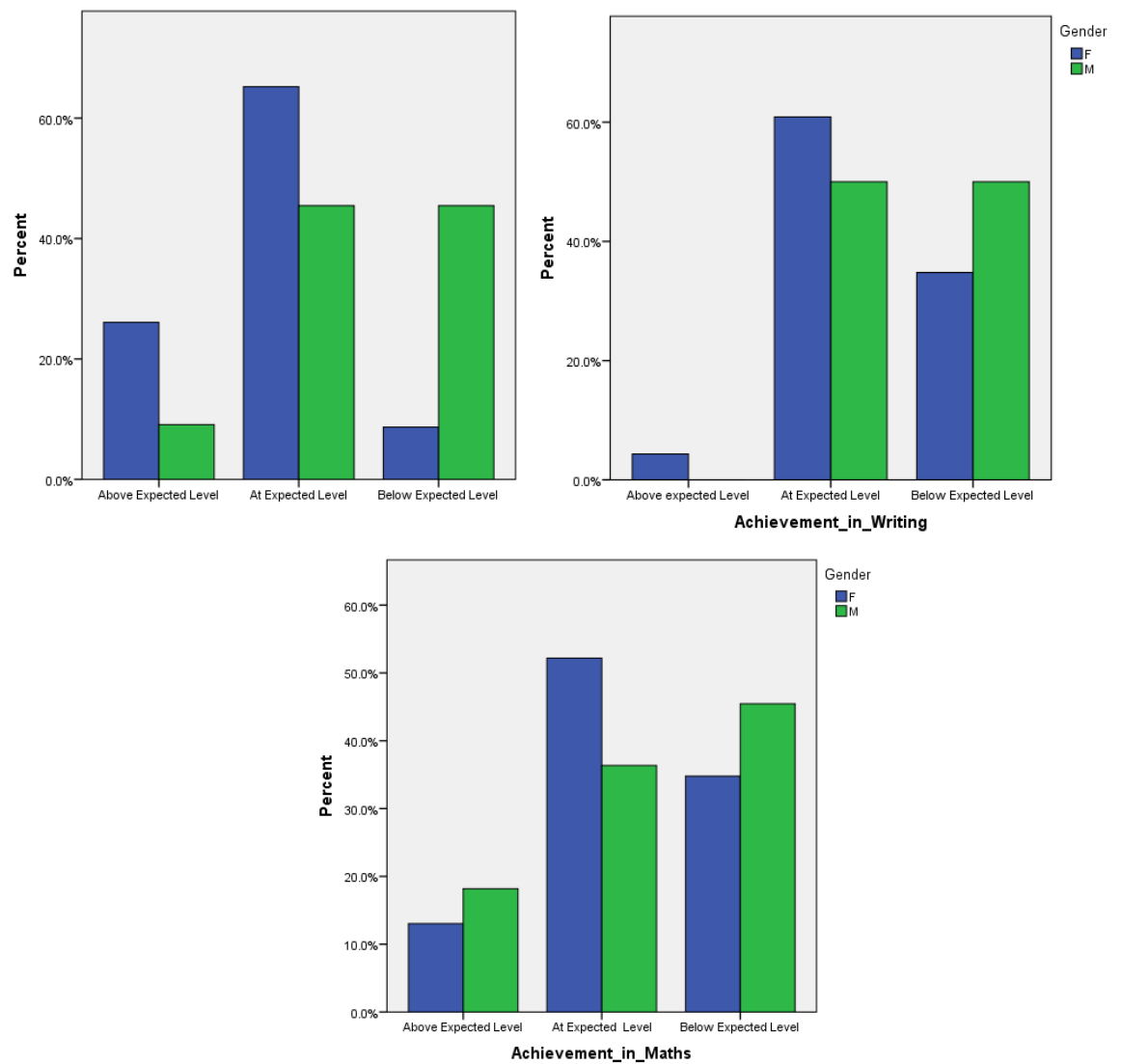


Fig. 21: Academic Achievement According to Gender

Fig. 21 reveals a similar distribution of boys and girls across the achievement variables in both Maths and Writing.

5.4.4.5 Relationship Between Academic Achievement and the LSDS and TOPS Measures

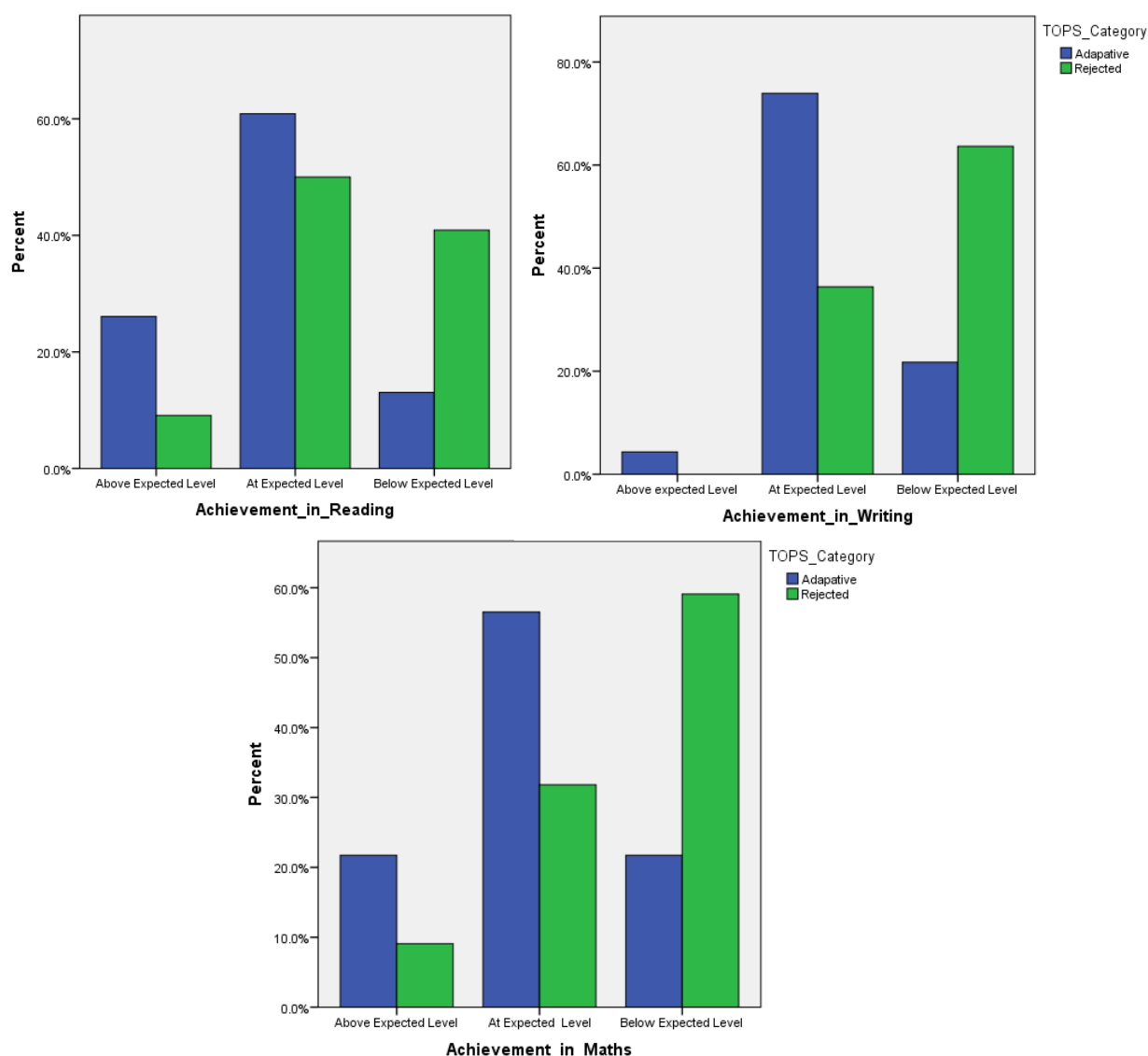


Fig. 22: Relationship Between Academic Achievement and the TOPS Category

There does not seem to be a relationship between academic achievement and the LSDS category. However, as Fig. 22 reveals, a higher percentage of children categorised as 'adaptive' (resilient) on the TOPS measure achieved at the 'above expected level' and 'at expected level'. A Spearman Rank Order correlation revealed that this was indeed true for Maths and Writing, TOPS category was significantly correlated with sub level progress in Maths, $r_s = -.379$ $[-.649, -.096]$, and sub level progress in Writing, $r_s = -.366$ $[-.658, -.009]$, (all $ps < .05$).

6 Discussion

6.1 Discussion of Findings

6.1.1 Acculturation and Ethnicity

In line with previous research findings into acculturation (Nigbur et al., 2008; Robinson, 2009; Brown et al., 2013; Kunst & Sam, 2014) most children in this study ascribe to the integration approach to acculturation. Separation was also a lesser favoured approach, particularly with younger children (ages 5-8). This reflects research that found young people of Muslim faith from minority groups used less adaptive approaches due to perceived ethnic peers separation expectations (PESE) (Kunst & Sam, 2013), as well as perceived prejudice from the majority group (Ward et al., 2011).

However, as Brown et al (2013) point out, a higher preponderance of the separation approach being adopted by younger children is most likely due to developing self-concept and social identities. Both Brown et al (2013) and Rutland et al (2012) found that older children (those beyond the age of 8 years) were more likely to adopt the integration approach to acculturation and perceive outgroups to also prefer the integration approach. As a result these children revealed better social adaptation.

Development of self-concept, social identities and social-cognitive abilities is believed to be at the emerging stage in children younger than 8 years (Ruble et al., 2004; Killen & Abrams, 2010; Killen & Rutland, 2011), whereby children in Key Stage 1 of schooling (ages 5-7 years) may not yet understand the complexity of group and intergroup dynamics and are more likely to be separationist in their approach, preferring the safety of their ethnic group's cultural identities. Younger children are still developing understanding of perspective taking or the ability to understand how another is thinking and feeling within a particular social context (Eisenberg, Cumberland, Guthrie, Murphy, & Shepard, 2005). Perceptive taking is

considered to undergo a series of developmental stages, moving from egocentric to sociocentric as children start to contemplate, understand and emphasise with the experiences of others instead of only focusing on their own internal state (Abrams, Rutland, Pelletier, & Ferrell, 2009). This may explain why in this study younger children ascribed to, and perceived their family and outgroups to ascribe to, less co-evolved approaches to acculturation.

Perceptions of the approach to acculturation taken by family reflected that adopted by the children themselves. Again, younger children perceived their parents to prefer less co-evolved approaches with separation being viewed as the preferred approach by this group of children. However, there was a trend for a greater number of children from Libyan and Yemeni ethnicities to perceive their family (and indeed their White British peers) to adopt less co-evolved approaches to acculturation. A greater number of children from the Somali group also believed their family to ascribe to the separation approach in contrast to their own preference for integration.

Other research findings suggest that minority members' acculturation preferences rely heavily on what they perceive their status or standing to be in the host country or host community they are residing in (Zagefka et al., 2011; Kunst & Sam, 2013). Furthermore, research exploring acculturation in minority groups of Muslim faith indicates a growing preference for separation in these groups (Ward et al., 2011; Kunst & Sam, 2013) in order to protect against perceived prejudice, specifically Islamophobia, from the dominant communities of the West (Hopkins & Kahani-Hopkins, 2006; Strabac & Listhaug, 2008, Bleich, 2009).

It may be that Libyan and Yemeni families living in the wider school community do not feel as welcome as those from Saudi and Somali ethnicities. Indeed, these groups had the larger sample size, which suggests that parents from these ethnicities were the most interested in this research study. However, it could be

that these trends were observed due to the larger sample size and may also have been observed in the Somali and Saudi groups if the study had managed to attract more participants from these groups.

Although this study found that a greater number of children perceive their White British peers to ascribe to the integration approach to acculturation, there was an even spread across the different ethnicities who perceived their White British peers to ascribe to less co-evolved approaches. Although the number of children involved was too small for generalisations to be made, this does reflect research carried out on majority group preferences for acculturation of self and of minority groups of Muslim faith, where groups of Muslim faith were preferred to assimilate or separate in contrast to minority groups of non-Muslim faith who were preferred to integrate (Verkuyten et al., 2014). These less co-evolved approaches towards peoples of Muslim faith result in these minority groups perceiving their host country to prefer the assimilation, separation or (worryingly) the marginalisation approach to acculturation.

6.1.2 Prosocial and Academic Adaptation

Although previous studies (Robinson, 2009; Brown et al., 2013) have found positive effects of children adopting the integration approach to acculturation on social, emotional and academic adaptation, this exploratory study did not find such relationships. However, the results do appear to suggest that the Separation approach may be a positive approach to adopt in relation to academic achievement; this is consistent with other findings (Baysu et al., 2011). The study did not reveal any significant influence of approach to acculturation adopted by family as found by other research studies, which identified the integration approach as having a positive effect on prosocial and academic adaptation (Calzada et al., 2009; Oades-Sese & Li, 2011).

On the LSDS measure of prosocial adaptation most children fell into the 'not lonely' category. The TOPS measure of prosocial adaptation had a relatively equal spread of children falling into the 'adaptive' (resilient) and 'rejected' (less resilient) categories. The results of both these self-report (the LSDS by the children and the TOPS by the teachers) measures align.

Some gender trends were found with a higher percentage of boys ascribing to the separation approach to acculturation being categorised as 'lonely' on the prosocial LSDS measure and a greater number of boys being perceived as having difficulties with conflict resolution by teachers (as represented by 'the response to peer provocation' area on the TOPS measure). However, the numbers were too small to make any generalisations.

A correlation was found between LSDS category and age with the majority of children falling into the 'lonely' category representing a younger age (5-8 years). This aligns with research on development of self-concept, social identity and social-cognitive ability (as discussed above), whereby these younger children are still developing an understanding of social relationships and empathy with others' views.

A correlation was also found between the TOPS measure and academic achievement in the subjects of Maths and Writing, with children categorised as 'adaptive' (resilient) on the TOPS measure making greater NC sub-levels of progress in Maths and Writing. This suggests that more resilient children are more likely to experience academic success at school and reflects other studies (Calzada et al., 2009; Ward et al., 2011). However, it may be that the children perceived as 'adaptive' by their teachers are considered to align more to school expectations and as a result receive more teacher support. This aligns with Hamilton's (2013) research who found that teachers tended to adopt a deficit ideology towards

children who were deemed to be less adaptable to the demands of the UK school system. This conflicting variable was not investigated by this exploratory study.

Also, given Haboush's (2007) findings, further exploration of differences in behaviour management between home and school for those children perceived as being 'rejected' (less resilient) may support movement of these children towards 'adaptive' (resilient). This is particularly important given that this study has found a correlation between academic success and resilience.

6.2 Limitations of the Study

This is an exploratory study and as such there are a number of limitations of this piece of research which merit discussion:

- 1 Although the overall sample size ($n=45$) was reasonable for an exploratory study, the number of participants available for comparative analysis was small, which limited parametric statistical testing. A bigger sample may have produced more significant effects (as suggested by the descriptive analysis and tests of correlation employed in this research). Results of this study need to be interpreted cautiously.
- 2 This sample was as a result of initial opt-in consent by parents and this self-selection would result in those parents already attuned to adaptive acculturation more likely to agree for their children to take part. In addition, only children from one primary school in a Northern city in the UK participated in the study. As a consequence, the sample is likely to have been homogeneous and is, therefore, unlikely to be representative of the general population.
- 3 The use of a self-reported measure of acculturation only provided evidence of attitudes/perceptions and not actual behaviours. Teachers and parents could have completed a measure exploring their perceptions of the acculturation approach adopted by each child in order to provide further illumination. Furthermore, the acculturation preferences of teachers, parents and White British peers could have been directly measured in order to provide a comparison to perceptions made by

the children in this study. This is especially salient given the limitations of self-reported measures, whereby the older children could have responded with more sociably desirable answers, leading to a higher preponderance of the Integration approach to acculturation.

- 4 Children's responses to the interview questions posed by the acculturation measure were limited to a rating, as such children's thoughts about cultural maintenance and cultural contact were not captured and motives for ratings were not explored. This may have provided greater insight
- 5 Family contexts were not explored (for example, the reasons for parents/carers' migration to the UK) and this may have provided further insight with respect to acculturation approach and adaptation.

However, despite these limitations the study makes an important contribution to the research literature on acculturation, as it is the only piece of research that has attempted to measure acculturation using participants of the same faith but of different ethnicities. In addition, it adds to the sparse research literature on acculturation approaches adopted by children living in the UK.

7 Conclusion

7.1 Overview and Further Research

Although this exploratory study had a limited sample size, thus preventing conclusive generalisations to be made, descriptive analysis did reveal trends representative of other research findings. Most significantly, this study found positive correlations between resilience and academic progress and between age and level of isolation and loneliness.

The study did not identify any significant findings suggestive of a particular Arab ethnicity adapting a more co-evolved approach to acculturation, although the Libyan and Yemeni groups appeared to be more inclined to use, and perceive outgroups (their families and White British peers) to use, less co-evolved approaches to acculturation. No relationship of this less co-evolved approach to acculturation was seen with prosocial adaptation and academic achievement.

Even though these findings are tentative in nature due to the limited sample size, they do suggest that a particular Arab ethnicity may indeed influence the acculturation approach adopted by children of Muslim faith, as well as their perception of the acculturation approach adopted by outgroups. Research using a larger sample size, and utilising information about acculturation preferences from majority host communities, may reveal that particular group/s of Arab ethnicity practising the Islamic faith are (or perceive themselves to be) less valued by the host community, leading them to prefer less co-evolved approaches to acculturation in comparison to more valued groups of Arab ethnicity and of Muslim faith.

It was beyond the scope of this work, but generalisability of the above trends would need to be tested by researching a larger sample size from different locations in the UK, which may produce statistically significant results.

Further research also needs to explore attitudes and measurement of approach to acculturation of White British peers, teachers and parent/carers, as well as their perceptions of their children's/pupils' approach to acculturation and adaptation. It would be interesting to examine behavioural changes in acculturation in longitudinal research as studies have shown that culture-specific skills increase over time in short and long term migrants (Ward & Kennedy, 1996; Ward, Okura, Kennedy & Kojima, 1998) suggesting a possible shift from separation to integration. The shift in acculturation approach adopted by children from separation to integration as they get older could also be explored through longitudinal research.

Exploration of home and school context was beyond the scope of this exploratory study but would no doubt add much through qualitative analysis, as would opinions and observations voiced during administration of the acculturation measure.

Recognising that much research in the area of acculturation has, firstly produced limited studies of children, secondly has not utilised the migrant communities that the children are from, and thirdly has used traditional methods of measurement, Howarth et al (2014) explored identity and acculturation in British mixed-heritage children (and adults) through a community arts project. They found that the active research methodology employed meant that identity formation and acculturation beliefs evolved as the project progressed and the participants became more involved in the process. Howarth et al (2014) propose a social construction approach to investigating acculturation (acculturation in movement), whereby "participants are active producers of knowledge" within a forum which encourages "critical awareness to the ways in which identities are lived, produced and changed". (p. 92). Howarth et al (2014) conclude, "We need to think very carefully about the ways in which our methods actually construct and simplify our

object of study and also the ways in which we assume that using particular methods makes our research scientific". (p. 93). This is an approach to methodology that future research may want to consider and fits neatly into the critical realist paradigm that this study employed.

7.2 Practical Implications for Educational Psychology

Even though exploratory in nature the current study has implications for the practice of educational psychology. Kelly et al (2008) reveal that educational psychologists have a number of roles, including contributing to policy development, research, consultation, training, assessment and intervention. However, no other research studies exploring acculturation in children carried out by educational psychologists were found. Given that this study has highlighted the changing demographics of the UK population and the prejudice that minority groups of Muslim faith are increasingly experiencing, the profession of educational psychology is in a prime position (due to knowledge of child development, effective parenting, the school system and training in solution orientated critical thinking skills) to carry out further research and disseminate up to date findings in relation to acculturation and its effects on prosocial and academic adaptation.

It can be argued that the educational psychologist's role is primarily one of facilitator and to empower a process of change. There is much applied practice that can be carried out in the area of acculturation utilising these skills in order to support schools (and related professionals) in developing an understanding of their school and wider community in order to empower and enhance engagement of pupils and families. Sayed (2003) and Haboush (2007) make salient recommendations such as using culturally appropriate assessment techniques and holistic and ethnically sensitive approaches to engagement, all within a critical realist framework of practice. Similarly, research and interventions utilising

frameworks related to community psychology could be carried out in a similar vein to that conducted by Howarth et al (2014).

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Appendices

Appendix 1: Letter to Parents / Guardians

Dear Parent/Guardian,

Your child's school has kindly agreed to take part in a study being carried out as part of a research project for the Post Qualification Educational Psychology Doctorate course at Cardiff University. The study is entitled:

Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study

The study will look at the relationship between children's views about how their heritage culture is perceived in the UK and their approach to school. The study aims to ascertain whether children of any of the four ethnicities focused on by the study (Yemeni, Somali, Saudi and Libyan) particularly struggle or do well at school. The results of the study will provide helpful data when looking at provision to meet the needs of children from different ethnic backgrounds.

Your child has been chosen to participate in the study because he/she has met the criteria for the study, namely: he/she, belongs to one of the ethnicities (as listed above), has lived in the UK for at least 6 months, can speak and understand English, has attended school for at least a term and has not been identified as having any learning difficulties or disabilities.

I will be collecting data in your child's school. This will involve me working with your child for around 30 minutes individually. I will be asking him/her questions about his/her heritage culture. This will take place during the school day

Your child will also be required to fill out a questionnaire about how happy he/she feels at school and your child's class teacher will be asked to provide some information about how well your child is doing academically and socially. Class teachers will provide information about your children's behaviour and social interaction in school, as well as their academic progress in the core subjects of Reading, Writing and Maths.

Please note, **prior** to any of the questionnaires completed on, or by, your child being scored and analysed, the data set for each child will be anonymised and given a code. This means that I will not be able to link the data generated by the study to individual children, maintaining your child's confidentiality.

The only time information cannot be kept confidential is if there is any indication (during the collecting of the data) that the child or someone else is being harmed or at risk of being harmed.

Once the data has been collected in school I will provide the school with a debrief form, which will provide a description and objectives of the study. This will be

translated into home languages as appropriate and will be given to your child to take home.

Please return the attached form below to your child's school **by Monday 29th October 2012** indicating whether or not you are happy for your child to participate in this study. The study is scheduled to commence **the week beginning Monday 5th November 2012**.

If you have any further questions about this study, please feel free to contact me or my research supervisor, Dr Simon Griffey as below:

Ms Jagdish Barn,
Educational Psychology Department,
School of Psychology,
Cardiff University,
Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
BarnJK@cardiff.ac.uk

Dr Simon Griffey,
Educational Psychology Department,
School of Psychology,
Cardiff University,
Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
GriffeySJ@cardiff.ac.uk

Any complaints about this research should be directed towards the Cardiff University Psychology Ethics Committee as below:

Psychology Ethics Committee,
School of Psychology,
Cardiff University,
Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
psychethics@cf.ac.uk

Yours sincerely,

Ms Jagdish Barn
Chartered Educational Psychologist

.....

I,, **CONSENT/DO NOT CONSENT** to my child,,
taking part in the research study that is being conducted by Ms Jagdish Barn,
Chartered Educational Psychologist and Doctoral student at Cardiff University.

Signed:

Date:

Appendix 2: Consent Form – Teaching Staff

School of Psychology, Cardiff University

Project Title: **Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study**

Consent Form – Teaching Staff

I have attended a staff meeting where Jagdish Barn has provided me with information about the research study she intends to carry out and its aims.

I understand that my participation in this research study will involve completion of a questionnaire on participant children from my class which will take approximately 20 minutes of my time per child. I will also be required to make time to provide academic achievement information for each child already held by the school. In addition, I will be required to assist and provide time for each participant child to complete a questionnaire, which will take approximately 20 minutes of my time per child.

I understand that participation in this study is entirely voluntary and that I can withdraw from the study at any time without giving a reason.

I understand that I am free to ask any questions at any time. I am free to withdraw or discuss my concerns with Dr Simon Griffey, Educational Psychologist and Course Tutor, Cardiff University (02920 8674007).

I understand that the information provided by me will be held totally anonymously, so that it is impossible to trace this information back to me individually. I understand that this information may be retained indefinitely.

I also understand that at the end of the study I will be provided with additional information and feedback about the purpose of the study.

I understand that any complaints about this research should be directed towards the Cardiff University Psychology Ethics Committee as below:

Psychology Ethics Committee,
School of Psychology,
Cardiff University,
Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
psychethics@cf.ac.uk

.....

I, _____, consent to participate in the research study conducted by Ms Jagdish Barn, Chartered Educational Psychologist and Doctoral Student, School of Psychology, Cardiff University with the supervision of Dr Simon Griffey.

Signed:

Date:

Appendix 3: Consent Form – Older Children

School of Psychology, Cardiff University

Project Title: Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study

Consent Form – Older Children

I understand that I am helping Ms Barn with some work she is doing for her university degree course. Ms Barn is going to ask me some questions about how I feel about my culture. My teacher will also ask me to fill out a questionnaire about how happy I feel in school.

I do not have to answer any questions I don't want and I can say I don't want to help Ms Barn at any time and no-one will be upset with me for doing so. I can ask Ms Barn or my teachers any questions I like about Ms Barn's project at any time.

I understand that no-one will be able to link the answers I give back to me because I will be known to Ms Barn by a special code and not my name. I understand that Ms Barn may keep the results of her project in a safe place for a very long time.

I also understand that at the end of the project Ms Barn will give me and my parent or carer some information about what she has investigated and that I will be able to ask any questions I want after this.

I, _____, consent to participate in the research study conducted by Ms Jagdish Barn, Chartered Educational Psychologist and Doctoral Student, School of Psychology, Cardiff University with the supervision of Dr Simon Griffey.

Signed:

Date:

Appendix 4: Consent Form – Younger Children

School of Psychology, Cardiff University

Project Title: **Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study**

Consent Form – Younger Children

I am going to be helping Ms Barn with her work and we will do some things together. If I don't want to do it anymore I don't have to and I can let Ms Barn or my teacher know. No-one will be upset if I don't want to carry on working with Ms Barn.

This is how I feel about working with Ms Barn:



(Please ask the child to colour in the face that best describes how they feel about working with Ms Barn)

Date:

Appendix 5: Debrief Form – Teaching Staff /Parents/ Older Children

School of Psychology, Cardiff University

Project Title: **Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study**

Debrief Form – Teaching Staff /Parents/ Older Children

Thank you for taking part in the above study.

I will now tell you a bit more about the study and give you the opportunity to ask any questions.

This research is looking at the links between achievement and wellbeing in school and home heritage culture. The study aims to find out whether children of any of the four ethnicities focused on by the study (Yemeni, Somali, Saudi and Libyan) particularly struggle or do well at school. The results of the study will provide helpful data when looking at provision to meet the needs of children from different ethnic backgrounds.

The measure the children completed with me looked at how much they feel their heritage culture is valued generally by society. The questionnaire the children filled out in class looked at how happy they generally feel at school. The questionnaire that the teachers completed on each child looked at the children's behaviour in class and their social skills. Teachers also provided me with information on how well the children are achieving in key subjects at school.

I expect to find that children who feel that their heritage culture is valued are happier at school and so achieve better in school and also find it easier to make friends and meet their teacher's expectations of good enough behaviour.

If you have changed your mind about being part of this study, then please tell your class teacher before they pass on the data for each participant child. After the data has been passed to me it will be anonymised before being scored and analysed. Once this has been done it will be impossible to link any of the results to specific children.

If you have any further questions then please contact me on the telephone number/e-mail address below or you can contact one of the following:

Dr Simon Griffey,
Educational Psychology Department,
School of Psychology,
Cardiff University,

Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
GriffeySJ@cardiff.ac.uk

Any complaints about this research should be directed towards the Cardiff University Psychology Ethics Committee as below:

Psychology Ethics Committee,
School of Psychology,
Cardiff University,
Tower Building,
Park Place,
Cardiff,
CF10 3AT.
02920 874007
psychethics@cf.ac.uk

Yours sincerely,

Ms Jagdish Barn
Chartered Educational Psychologist
02920 874007
BarnJK@cardiff.ac.uk

Appendix 6: Debrief Form – Younger Children

School of Psychology, Cardiff University

Project Title: **Acculturation preferences of primary school children of Muslim faith from different Arab ethnicities: An exploratory study**

Debrief Form – Younger Children

Thank you so much for helping me out with my work 😊.

I will now tell you a bit more about my work and you can ask questions if you like.

I am working with children from Yemeni, Somali, Saudi and Libyan backgrounds and the happiness of these children at school.

We have done some work together. I am now going to write a story about the work I did with all the children at your school and in my story I will say what I have found out about how happy children are at your school. If you don't want me to use the work you did with me in the story I'm going to write, then just let me or your teacher know straight away. In my story I will not be using your name so no-one will know that it was your work.

Appendix 7: Balloon scales

Practice

Now I will ask you what you think about some groups of people.

You answer by choosing one of these boxes. If you agree with something, you choose a bigger balloon. If you don't agree, you choose a smaller balloon.



For example, think about a class of school children at your school.
Do you think they should go to the park?
How much do you think so?

Now, if you did *not at all* think they should go to the park, you would choose the box with no balloon at all.



not at all



a little bit



in the middle



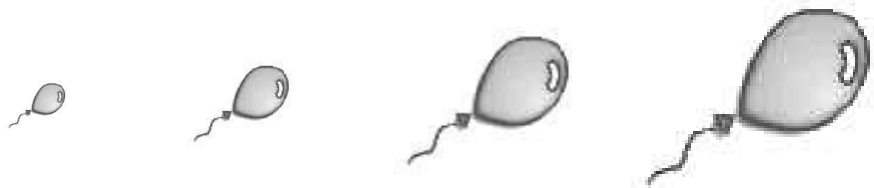
quite a bit



a lot



If you agreed *a little bit* that they should go to the park, you would choose the little balloon.



not at all



a little bit



in the middle






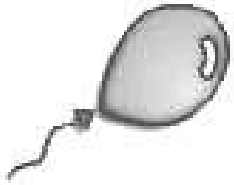
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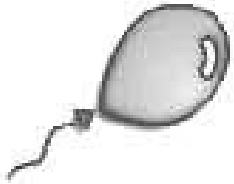
a lot






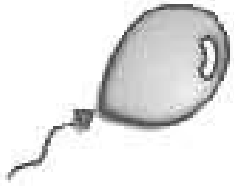
If you were sort of *in the middle* and don't mind if they go to the park or not, you would tick the box in the middle.

				
not at all	a little bit	in the middle	quite a bit	a lot
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>


If you agreed *quite a bit* that they should go to the park, you pick the big balloon there.

				
not at all	a little bit	in the middle	quite a bit	a lot
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

And if you really, really *agreed a lot* that they should go to the park, which one would you tick? The huge balloon!

				
not at all	a little bit	in the middle	quite a bit	a lot
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

OK, now we know what *you* would like the school class to do. Now think about the parents of the children in this class. What would *they* think the children should do? Remember, this is not about what *you* think, but about what *they* probably think. Do *they* think the children should go to the park?



not at all a little bit in the middle quite a bit a lot

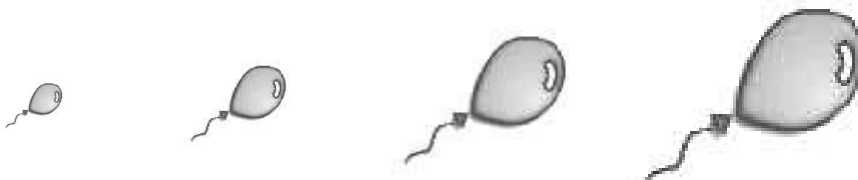
☐ ☐ ☐ ☐ ☐

What some people say (I)

Look, these are two groups of people that both live in the UK *{child provided with two photographs of two groups of children, one depicting British Asian children and the other depicting White British children}*.

Some of them are boys, some of them are girls. *These {pointing to the White British group}* people's families have always lived in the UK. *These {pointing to the British Asian group}* people's families came from {abroad} and now live in the UK. Now think about *this {pointing to the British Asian group}* group of people.

Do you think they {Asian children} should learn to speak the language from the countries their families came from? How much do you think so?



not at all a little bit in the middle quite a bit a lot

☐ ☐ ☐ ☐ ☐

Do you think they {Asian children} should be friends with White British children?
How much do you think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian children} should wear clothes like those worn by people
living in the countries their families came from? How much do you think so?



not at all
☐

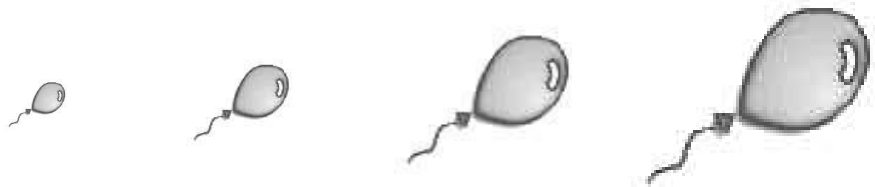
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian Children} should eat food eaten in the countries their
families came from? How much do you think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian children} should celebrate their own holidays like Eid?
How much do you think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian children} should play together with White British children? How much do you think so?



not at all
☐

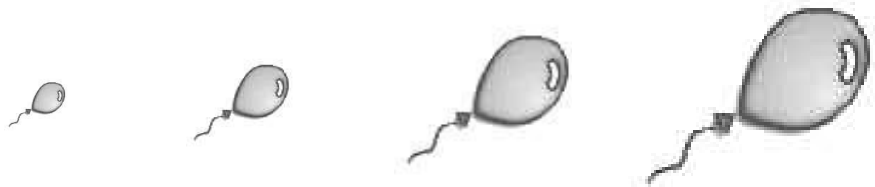
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian children} should eat lunch together with White British children? How much do you think so?



not at all
☐

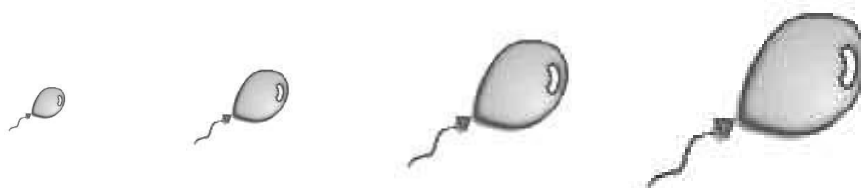
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do you think they {Asian children} should listen to music from the countries their families came from? How much do you think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit

☐

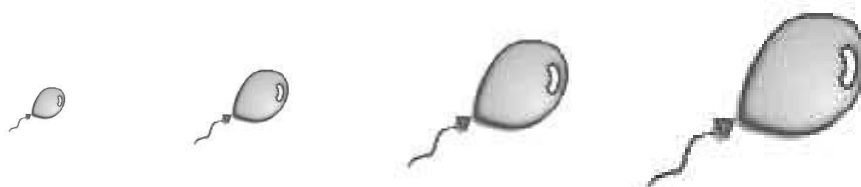
a lot

☐

What some people say (II)

Look, these are two groups of people that both live in the UK *{child provided with two photographs of two groups of children, one depicting British Asian children and the other depicting White British children}*. Some of them are boys, some of them are girls. *These {pointing to the White British group} people's families have always lived in the UK. These {pointing to the British Asian group} people's families came from {abroad} and now live in the UK. Now think about this {pointing to the White British group} group of people.*

Do *they* think Asian children should learn to speak the language from the countries their families came from? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit

☐

a lot

☐

Do *they* think Asian children should be friends with White British children? How much do they think so?



not at all
☐

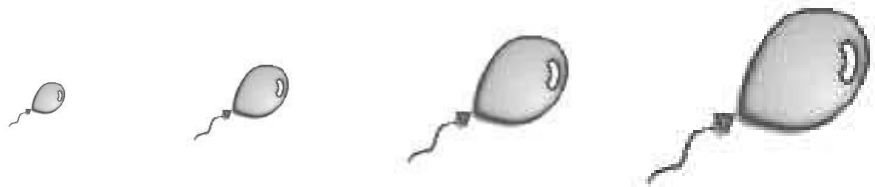
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should wear clothes like those worn by people living in the countries their families came from? How much do they think so?
Remember, this is about what *they* think!



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should eat food eaten in the countries their families came from? How much do they think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should celebrate their own holidays like Eid? How much do they think so?



not at all
☐

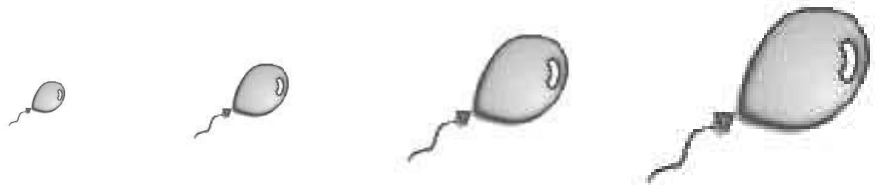
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should play together with White British children? How much do they think so? Remember, this is about what *they* think!



not at all
☐

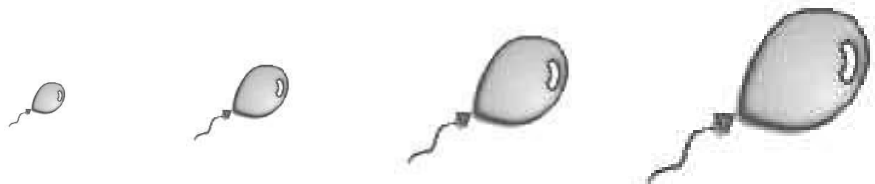
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should eat lunch together with White British children? How much do they think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *they* think Asian children should listen to music from the countries their families came from? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit

☐

a lot

☐

What some people say (III)

Look, these are two groups of people that both live in the UK *{child provided with two photographs of two groups of children, one depicting British Asian children and the other depicting White British children}*. Some of them are boys, some of them are girls. *These {pointing to the White British group}* people's families have always lived in the UK. *These {pointing to the British Asian group}* people's families came from {abroad} and now live in the UK. Now think about *this {pointing to the British Asian group}* group of people.

Do *your family* think they {Asian children} should learn to speak the language from the countries their families came from? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit

☐

a lot

☐

Do *your family* think they {Asian children} should be friends with White British children? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

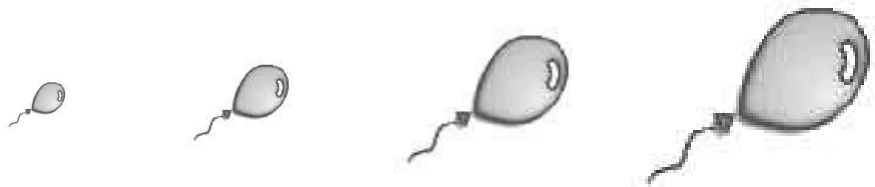
quite a bit

☐

a lot

☐

Do *your family* think they {Asian children} should wear clothes like those worn by people living in the countries their families came from? How much do they think so? Remember, this is about what *your family* think!



not at all

☐

a little bit

☐

in the middle

☐

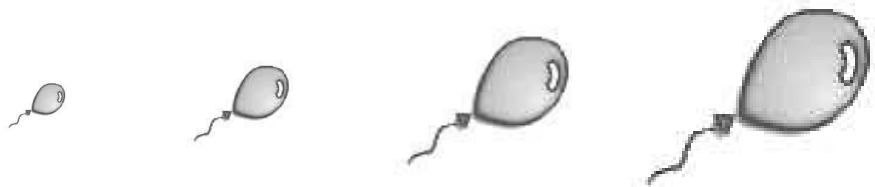
quite a bit

☐

a lot

☐

Do *your family* think they {Asian children} should eat food eaten in the countries their families came from? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit

☐

a lot

☐

Do *your family* think they {Asian children} should celebrate their own holidays like Eid? How much do they think so?



not at all
☐

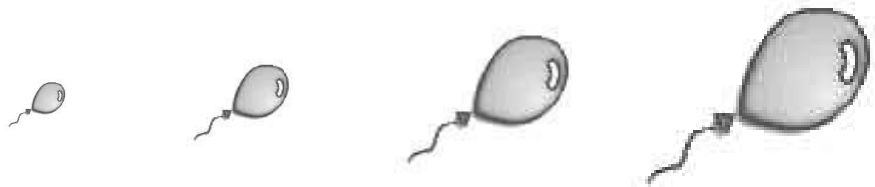
a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *your family* think they {Asian children} should play together with White British children? How much do they think so? Remember, this is about what *your family* think!



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *your family* think they {Asian children} should eat lunch together with White British children? How much do they think so?



not at all
☐

a little bit
☐

in the middle
☐

quite a bit
☐

a lot
☐

Do *your family* think they {Asian children} should listen to music from the countries their families came from? How much do they think so?



not at all

☐

a little bit

☐

in the middle

☐

quite a bit


☐

a lot

☐



Appendix 8: LSDS Questionnaire




LSDS Questionnaire

Name Date

Age..... Class..... Please circle: Male / Female

Read each of the following questions carefully and tick one of the boxes (**No**, **Sometimes** or **Yes**) to show your answer.

	No	Sometimes	Yes
1. Is it easy for you to make friends at school?			
2. Do you like to read?			
3. Do you have other kids to talk to at school?			
4. Are you good at working with other kids at school?			
5. Do you watch TV a lot?			
6. Is it hard for you to make friends at school?			
7. Do you like school?			
8. Do you have lots of friends at school?			
9. Do you feel alone at school?			
10. Can you find a friend when you need one?			
11. Do you play sports a lot?			
12. Is it hard to get kids in school to like you?			
13. Do you like science?			
14. Do you have kids to play with at school?			
15. Do you like music?			
16. Do you get along with other kids at school?			
17. Do you feel left out of things at school?			
18. Are there kids you can go to when you need help in school?			
19. Do you like to paint and draw?			
20. Is it hard for you to get along with the kids at school?			
21. Are you lonely at school?			
22. Do the kids at school like you?			
23. Do you like playing card games?			
24. Do you have friends at school?			



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 Published by GL Assessment Ltd, The Chiswick Centre, 414 Chiswick High Road, London W4 5TF, UK.

LSDS Questionnaire

Scoring Grid

Please circle the relevant item as you transfer the child's score from the response sheet. All circled items can then be added together and the total score entered into the box at the bottom.

Response	No	Sometimes	Yes
1. Is it easy for you to make friends at school?	2	1	0
2. Do you like to read?	0	0	0
3. Do you have other kids to talk to at school?	2	1	0
4. Are you good at working with other kids at school?	2	1	0
5. Do you watch TV a lot?	0	0	0
6. Is it hard for you to make friends at school?	0	1	2
7. Do you like school?	0	0	0
8. Do you have lots of friends at school?	2	1	0
9. Do you feel alone at school?	0	1	2
10. Can you find a friend when you need one?	2	1	0
11. Do you play sports a lot?	0	0	0
12. Is it hard to get kids in school to like you?	0	1	2
13. Do you like science?	0	0	0
14. Do you have kids to play with at school?	2	1	0
15. Do you like music?	0	0	0
16. Do you get along with other kids at school?	2	1	0
17. Do you feel left out of things at school?	0	1	2
18. Are there kids you can go to when you need help in school?	2	1	0
19. Do you like to paint and draw?	0	0	0
20. Is it hard for you to get along with the kids at school?	0	1	2
21. Are you lonely at school?	0	1	2
22. Do the kids at school like you?	2	1	0
23. Do you like playing card games?	0	0	0
24. Do you have friends at school?	2	1	0

Total Score (32 max)



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Appendix 9: TOPS Questionnaire

TOPS Questionnaire



Child's name: D.O.B:

School: Year: Class:

Completed by: Position: Date:

Directions: This scale attempts to identify the kinds of situations that are most likely to cause problems for this child. For each situation, please rate how likely this child is to respond in an inappropriate manner (by hitting peers, aggressive verbally, crying, disrupting the group, withdrawing, appealing to the teacher for help, or behaving in some other immature, unacceptable, and unsuccessful way). In other words, how much of a problem is this situation for this child? This information can be used in designing the most effective intervention possible.

Use the following scale to answer:

- Circle 1 if this situation is *never* a problem for this child.
- Circle 2 if this situation is *rarely* a problem for this child.
- Circle 3 if this situation is *sometimes* a problem for this child.
- Circle 4 if this situation is *usually* a problem for this child.
- Circle 5 if this situation is *almost always* a problem for this child.

For example: Item 20: When this child is teased by peers. If you feel that, when this child is teased by peers, he or she almost always responds inappropriately or ineffectively (such as by crying), you would agree that this is a problem situation for this child and would circle 5. If you feel that when this situation occurs this child almost always responds in an effective and appropriate manner (such as ignoring the teasing), you would agree that this is not a problem situation for this child and would circle 1. *Remember, we are less interested in how frequently this situation occurs, and more interested in this child's response when it does occur.*

Does this child experience problems in these situations?



1. When this child is working on a class project that requires sharing or co-operation.
2. When peers notice that this child is somehow different (for example, wearing peculiar clothes, or walking strangely).
3. When this child has won a game against a peer.
4. When a peer takes this child's turn during a game.
5. When this child is playing a game with a peer and realises that the peer is about to win.
6. When peers call this child a bad name.

1	2	3	4	5
1	2	3	4	5
1	2	3	4	5
1	2	3	4	5
1	2	3	4	5
1	2	3	4	5



Never
Rarely
Sometimes
Usually
Almost always

7. When a peer is allowed a privilege (such as winning a prize or standing first in line) that this child cannot enjoy.
8. When a peer performs better than this child in a game.
9. When this child asks a peer to play and the peer chooses to play with a third child instead.
10. When a peer performs better than this child at school work.
11. When peers laugh at this child for having difficulty in a game or play activity.
12. When this child performs better than a peer in a game.
13. When peers laugh at this child for having difficulty with a school work problem.
14. When this child performs better than a peer at school work.
15. When this child is having difficulty with a particular school work problem.
16. When a peer has something belonging to this child, and this child wants it back.
17. When this child finds out that he or she has been left out of a group, game or activity of peers.
18. When this child has something belonging to a peer and the peer wants it back before this child is finished with it.
19. When this child is playing with a peer and the peer accidentally breaks this child's toy.
20. When this child is teased by peers.
21. When a group of peers have started a club or a group and have not included this child.
22. When this child wants to play with a group of peers who are already playing a game.
23. When this child tries to join in with a group of peers who are playing a game, and they tell him or her to wait until they are ready.
24. When this child is accidentally provoked by a peer (such as a peer who accidentally bumps into this child in a line).
25. When this child is asked by a peer to share his or her toy or game (or pencil, or some other object).
26. When the teacher asks this child to work on a class assignment that will take a long time and will be difficult.

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

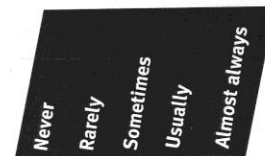
1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5





27. When the teacher is trying to speak to the entire class. 1 2 3 4 5
28. When this child is standing in line with peers and must wait a long time. 1 2 3 4 5
29. When this child is in the playground and a teacher is not nearby. 1 2 3 4 5
30. When this child is in the classroom with peers and the teacher must leave the room for a short period of time. 1 2 3 4 5
31. When this child is seated at lunch with a group of peers and a teacher is not nearby. 1 2 3 4 5
32. When a peer tries to start a conversation with this child. 1 2 3 4 5
33. When this child is sad, and a peer asks him or her how he or she is feeling. 1 2 3 4 5
34. When a peer has a toy, game or object that this child wants. 1 2 3 4 5
35. When this child has an extra toy and a peer asks him or her to share it. 1 2 3 4 5
36. When a peer expresses anger at this child. 1 2 3 4 5
37. When a peer has performed quite well at a task and is deserving of a compliment from this child. 1 2 3 4 5
38. When a peer is troubled, worried or upset and needs comfort from this child. 1 2 3 4 5
39. When a peer has been helpful to this child, and this child should thank him or her. 1 2 3 4 5
40. When a peer cuts into a line in front of this child. 1 2 3 4 5
41. When a peer tries to talk with this child. 1 2 3 4 5
42. When this child has accidentally hurt a peer and should apologise. 1 2 3 4 5
43. When this child needs help from a peer and should ask for help. 1 2 3 4 5
44. When this child loses a game with peers. 1 2 3 4 5



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TOPS Questionnaire



SCORING SHEET

Child's name: Date:

Directions: Enter the rating for each item in the box provided under the category to which it belongs. Add the ratings given to the items in each category of problematic social situations and divide the total by the number of items in the category to get the mean rating for each category. To calculate the mean rating for the whole taxonomy, add together all the category scores and divide by 44.

Peer group entry	Response to provocation	Response to failure	Response to success	Social expectations	Teacher expectations
		1.			
		2.			
			3.		
	4.				
		5.			
	6.				
		7.			
		8.			
9.		10.			
		11.			
			12.		
		13.			
			14.		
		15.			
	16.				
17.					
	18.				
	19.				
	20.				
21.					
22.					
23.					
	24.				
				25.	
					26.
					27.
					28.
					29.
					30.
					31.
				32.	
				33.	
	34.				
				35.	
	36.				
				37.	
				38.	
				39.	
	40.				
				41.	
				42.	
				43.	
		44.			

TOPS
Total

Total $\frac{\quad}{\div 5} = \square + \frac{\quad}{\div 10} = \square + \frac{\quad}{\div 9} = \square + \frac{\quad}{\div 3} = \square + \frac{\quad}{\div 11} = \square + \frac{\quad}{\div 6} = \square = \div 44 = \square$



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Code 009000 7302

Appendix 10: Expected National Curriculum Levels of Progress

Mapping Attainment and Progress														Focus Area: Reading / Writing / Maths										
N.C. Level (Average Point score)	P (5)	1c (7)	1b (9)	1a (11)	2c (13)	2b (15)	2a (17)	3c (19)	3b (21)	3a (23)	4c (25)	4b (27)	4a (29)	5c (31)	5b (33)	5a (35)	6c (37)	6b (39)	6a (41)	7c (43)	7b (45)	7a (47)	8 (49)	
Key Stage 1														= Below expected levels of attainment										
Year 1																								
Year 2																								
Key Stage 2														= More able – Above expected levels of attainment										
Year 3																								
Year 4																								
Year 5																								
Year 6																								
Key Stage 3																								
Year 7																								
Year 8																								
Year 9																								
N.C. Level (Average Point score)	W (5)	1c (7)	1b (9)	1a (11)	2c (13)	2b (15)	2a (17)	3c (19)	3b (21)	3a (23)	4c (25)	4b (27)	4a (29)	5c (31)	5b (33)	5a (35)	6c (37)	6b (39)	6a (41)	7c (43)	7b (45)	7a (47)	8 (49)	

Age related expected National Curriculum levels:

Year 1 (age 5-6) = **1b / 1a** (1.33 / 1.66)

Year 2 (age 6-7) = **2b** (2.33)

Year 3 (age 7-8) = **2a / 3** (2.66 / 3)

Year 4 (age 8-9) = **3b** (3.33)

Year 5 (age 9-10) = **3a** (3.66)

Year 6 (age 10-11) = **4 / 4b** (4 / 4.33)

It is expected that children will progress by two levels of attainment in each Key Stage

Appendix 11: Acculturation Approaches (own and perceived outgroup) by Ethnicity and Age

Acculturation Approach of Self Libyan Children by year					
	I	S	A	M	
F2	0	2	0	0	
1	0	2	0	0	
2	1	1	0	0	
3	0	2	0	0	
4	1	0	0	0	
5	1	0	0	0	
6	3	0	0	0	
KS1	17%	83%	0%	0%	
KS2	71%	29%	0%	0%	

Perceived approach of White British Libyan Children by year					
	I	S	A	M	
F2	1	0	0	1	
1	1	1	0	0	
2	0	0	1	1	
3	0	2	0	0	
4	0	0	1	0	
5	1	0	0	0	
6	3	0	0	0	
KS1	33%	17%	17%	33%	
KS2	57%	29%	14%	0%	

Perceived approach of Family Libyan Children by year					
	I	S	A	M	
F2	1	0	0	1	
1	1	1	0	0	
2	1	1	0	0	
3	0	2	0	0	
4	0	0	1	0	
5	1	0	0	0	
6	3	0	0	0	
KS1	50%	33%	0%	17%	
KS2	57%	29%	14%	0%	

Acculturation Approach of Self Saudi Children by year					
	I	S	A	M	
F2	0	1	0	0	
1	1	1	0	0	
2	1	0	0	0	
3	1	0	0	0	
4	0	0	0	0	
5	1	0	0	0	
6	0	0	0	0	
KS1	50%	50%	0%	0%	
KS2	100%	0%	0%	0%	

Perceived approach of White British Saudi Children by year					
	I	S	A	M	
F2	1	0	0	0	
1	1	1	0	0	
2	0	1	0	0	
3	1	0	0	0	
4	0	0	0	0	
5	1	0	0	0	
6	0	0	0	0	
KS1	50%	50%	0%	0%	
KS2	100%	0%	0%	0%	

Perceived approach of Family Saudi Children by year					
	I	S	A	M	
F2	0	0	0	1	
1	1	1	0	0	
2	0	1	0	0	
3	1	0	0	0	
4	0	0	0	0	
5	1	0	0	0	
6	0	0	0	0	
KS1	25%	50%	0%	25%	
KS2	100%	0%	0%	0%	

Acculturation Approach of Self Somali Children by year					
	I	S	A	M	
F2	0	1	0	0	
1	0	0	0	0	
2	2	0	0	0	
3	1	0	0	0	
4	2	0	0	0	
5	2	0	0	0	
6	1	0	0	0	
KS1	67%	33%	0%	0%	
KS2	100%	0%	0%	0%	

Perceived approach of White British Somali Children by year					
	I	S	A	M	
F2	0	0	0	1	
1	0	0	0	0	
2	1	0	1	0	
3	0	0	1	0	
4	1	1	0	0	
5	2	0	0	0	
6	1	0	0	0	
KS1	33%	0%	33%	33%	
KS2	67%	17%	17%	0%	

Perceived approach of Family Somali Children by year					
	I	S	A	M	
F2	0	1	0	0	
1	0	0	0	0	
2	1	1	0	0	
3	1	0	0	0	
4	0	2	0	0	
5	2	0	0	0	
6	1	0	0	0	
KS1	33%	67%	0%	0%	
KS2	67%	33%	0%	0%	

Acculturation Approach of Self Yemeni Children by year					
	I	S	A	M	
F2	0	1	0	0	
1	2	1	0	0	
2	1	2	0	0	
3	0	0	0	0	
4	3	1	0	0	
5	0	1	0	0	
6	5	0	0	0	
KS1	43%	57%	0%	0%	
KS2	80%	20%	0%	0%	

Perceived approach of White British Yemeni Children by year					
	I	S	A	M	
F2	0	0	1	0	
1	1	1	0	1	
2	1	1	0	1	
3	0	0	0	0	
4	3	0	0	1	
5	0	1	0	0	
6	4	0	0	1	
KS1	29%	29%	14%	29%	
KS2	70%	10%	0%	20%	

Perceived approach of Family Yemeni Children by year					
	I	S	A	M	
F2	1	0	0	0	
1	1	2	0	0	
2	0	3	0	0	
3	0	0	0	0	
4	2	2	0	0	
5	0	1	0	0	
6	4	1	0	0	
KS1	29%	71%	0%	0%	
KS2	60%	40%	0%	0%	