



AMERICAN UNIVERSITY OF BEIRUT

ETHNIC IDENTITY AMONG LEBANESE-ARMENIAN  
HIGH-SCHOOL STUDENTS

by

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## AN ABSTRACT OF THE THESIS OF

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Educational researchers are becoming more and more interested in adolescent identity formation in educational contexts as research shows that the school environment contributes to a large extent to this process (Grant, 1997). Also, research has shown that ethnic identity has protective effects for psychological health across different populations, especially for minority youth (Phinney, 2006; Yip, Seaton, & Sellers, 2006). However, the relationship between ethnic identity and academic achievement has been inconsistent in research (Brouillard & Hartlaub, 2006; Secrist, 2007; Whitesell, Mitchell, & Spicer, 2009; Zarate, Bhimji, & Reese, 2005). Thus, the purpose of this study was to (a) examine the relationship between ethnic identity, self-esteem and academic achievement; and (b) explore the meaning of ethnic identity in a sample of Lebanese-Armenian high-school students. A survey design was employed in which questionnaires, with close-ended and an open-ended question, were used as data collection tools. The sample consisted of 362 Lebanese-Armenian students (grades 10, 11, 12) from seven Armenian schools and one non-Armenian school located in Beirut and its suburbs.

Results revealed that students do not suffer from either low ethnic identity or self-esteem and there was no correlation between ethnic identity and each of self-esteem and academic achievement for this particular sample of Lebanese-Armenian high-school students. Concerning the conceptualization of what it means to be Armenian in Lebanon, three main themes with corresponding sub-themes emerged from the student responses: duty and responsibility (51.2%), an advantage or a privilege (29.4%) and a struggle (18.4%). Implications of these findings and future recommendations are discussed.

**Keywords:** ethnic identity, self-esteem, academic achievement, Lebanese-Armenians, Genocide

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# CHAPTER I

## INTRODUCTION

Developing a sense of self identity is a key task in adolescence (Erikson, 1968). High school education is a significant period for adolescents' development of identity and self-esteem and the school environment contributes to a large extent to this process (Grant, 1997). Many scholars agree that schools are one of the most relevant contexts for social-emotional development outside the home (GarcíaColl & Szalasha, 2004). Verkuyten (2004) specifically notes that the social context plays an important role in ethnic identity development.

Ethnic identity has proven to have protective effects across different populations. It is acknowledged as a crucial factor associated with individuals' well-being and self-concept (Phinney, 1990, 1992, 2006; Smith, Walker, Fields, Brookins, & Seay, 1999), self-esteem (Umaña-Taylor, 2004), stress management (Kiang, Yip, Gonzales-Backen, Witkow & Fuligni, 2006) positive mental health adjustment (Phinney, 1992; Roberts et al., 1999; Louis & Liem, 2001), psychological adjustment (Altschul, Oyserman & Bybee, 2006; Greig, 2003; Ong, Phinney & Dennis, 2006; Phinney, 1992, 2006; Phinney & Chavira, 1992; St. Louis & Liem, 2001; Wakefield & Hudley, 2007; Yip, Seaton, & Sellers, 2006) especially for minority youth (Phinney, 2006; Yip, Seaton, & Sellers, 2006) and has been found to have protective effects for mental health (Mossakowski, 2003; Phinney & Chavira, 1992; Wong, Eccles & Sameroff, 2003). A positive relationship has also been found between ethnic identity and academic achievement (Altschul et al., 2006; Whitesell et al., 2009). Because ethnic identity plays an important role in psychological wellbeing and academic achievement, educational researchers have recently become interested in adolescent identity formation in educational contexts. The important role of

context in promoting or hindering developmental outcomes for youth has been highlighted by research. Bronfenbrenner (1979) discusses the importance of the ecological environment and specifically the meso-system that comprises the home, the school, the neighborhood, the peer group, etc. Similarly, Grotevant (1987) discusses how the individual's sense of identity is constructed in the social context that includes the family, peers, school and work environments. The role of context has been recognized as significant in contributing to a major task all minority youth faces: developing a sense of awareness in relation to their ethnic group or to an ethnic identity (GarcíaColl & Szalacha, 1996; Suárez-Orozco & Suárez-Orozco, 2001). According to these perspectives, any understanding of a developmental process is enriched with the consideration of the ecological systems in which the development occurs.

It is especially important to study how minority group members' ethnic identities develop (Merino & Tileaga, 2011). With continued globalization; multiple worlds of identification are open to adolescents. They have more and more resources for meaning-making available to them. Hence, new language practices and identity possibilities continue to emerge. What does this do to the identity development of minorities? For first generations members, ethnic identity is secure and not likely to change (La Franboise, Coleman & Gerton, 1993). For second generation members, ethnic identity is likely to be correlated with retention of ethnic language and social networks and the identity of the host country is secure partly because citizenship is granted. For third and later generations, it gets more complex (Phinney, 2003). For immigrant families, two issues are of main concern. One is whether they should maintain their language of origin or assimilate to the host country (Portes & Rumbaut, 2001). And the second one is how to maintain this heritage (if they choose to do so) in a dominant environment and help children develop their bilingual skills (Zhang, 2008).

For Armenians, the issue of ethnic identity might be more complicated because they have undergone a diaspora following the Armenian Genocide. Armenians have built their communities around the world in a way to preserve and maintain language, heritage, customs, history and identity. Throughout the world, the Armenian churches, political and cultural organizations, and schools strive to actively resist assimilation (Andreassian, 1990). According to Khashan, the Armenian school in Lebanon has been one of the most important mediums and contexts for identity development, preservation and enhancement (1991).

Armenians have established their own schools all over the world. One such example is Lebanon. In Beirut, it is possible to attend Armenian institutions from kindergarten until the university level (Herzig & Krukchian, 2005). The underlying assumption is that these schools create an educational environment which gives the Armenian youth the chance to grow up with the values and beliefs of their culture enhancing their ethnic identity. This assumption is made by community leaders, school administrators, teachers and parents. However, today, Armenian schools are struggling to secure enrollment of students. Today, more parents opt to send their children to non-Armenian schools and refrain from sending them to Armenian schools because they are concerned. Some of their concerns include fear of overwhelming their children academically with three to four languages. Others believe that their children will not develop the necessary fluency in Arabic, French or English or believe that Armenian schools are not “prestigious” enough lacking the required standards. Hence, they send their children to weekend schools where they can learn Armenian. Some parents consider schools offering the Armenian language an advantage over other schools (Al-Bataineh, 2016). Many parents cannot afford to send their children to private schools; students who attend Armenian school consist of the middle class (Al-Bataineh, 2016). This is done usually at the expense of the Armenian identity. Many

parents nevertheless send their children to Armenian schools because they believe that language and identity are inseparable entities; literacy in ethnic language is linked to Armenian identity and pride (Al-Bataineh, 2014). For these parents, familiarity with the language is important for “access” to understanding their heritage and identity. Greater mastery of language and familiarity with history and tradition strengthen one’s ties to community membership, and functions as a site of prestige and validation (Al-Bataineh, 2014).

### **Statement of the Problem**

While there is considerable research on Western and European minority groups, unfortunately very few studies have been conducted on minority groups in Lebanon generally and Armenians in particular. Previous research on the Diaspora has found that ethnic language proficiency was positively related to ethnic identity for Armenian adolescents (Imbens-Bailey, 1996; Phinney, Romero, Nava & Huang, 2001). Ethnic peer group interaction and parental cultural maintenance contributed to ethnic identity formation for this group (Phinney, Horenczyk, Liebkind & Vedder, 2001). The little research that has been conducted on the Lebanese Armenian students has found a weak positive relationship between ethnic identity and self-esteem (Boyadjian, 2005). There seems to be no study that examines the relationship between ethnic identity and academic achievement and the perceptions of the Lebanese-Armenian high school students attending Armenian and non-Armenian Lebanese schools. In fact, in her research, Boyadjian prompted future researchers to investigate ethnic identity in relation to school performance and self-esteem and shed light on ethnic identity issues through qualitative research (2005).

Thus, there is a need for further research. Identities, become more important in adolescence (French, Seidman, Allen & Aber, 2006) and when contrasts are more obvious,

differences in identity become more relevant (Erikson, 1968; Phinney, 1990; Smith & Silva, 2011). For example, if everyone in a given context were of a certain ethnicity (e.g. Armenian) then that identity would likely not be thought of much, if at all. However, ethnic identity becomes more meaningful for different ethnic groups in contact over a period of time (Phinney, 1990). Also, research has shown a positive relationship between ethnic schooling and ethnic identity (Andreassian, 1990; Der-Karapetian & Balian, 1992; Garcia, 2003; Lam & Smith, 2009; Shibata, 2000).

A key assumption underlying most of this research is whether a relationship exists between ethnic identity and self-esteem, or ethnic identity and academic achievement for the Lebanese-Armenian high-school students.

### **Purpose**

The purpose of this study was to examine the relationship between ethnic identity and each of (a) self-esteem and (b) academic achievement. To gain a more in depth understanding of Lebanese-Armenian adolescent ethnic identity, the study also explored the conceptualization of these students' ethnic identity through an open-ended question.

### **Research Questions**

The following questions guided the current research study:

- 1) Is there a relationship between ethnic identity and each of (a) self-esteem and (b) academic achievement?
- 2) How do Lebanese-Armenian students conceptualize what it means to be Armenian in Lebanon?

## **Rationale**

Research has found a positive relationship between ethnic identity and self-esteem for different minority ethnic groups around the world including adolescents in the United States (Giang & Wittig, 2006; Umaña-Taylor, Yazedjian, & Bamaca-Gomez, 2004) and outside the U.S. (Verkuyten & Brug, 2002; Valk, 2000; Ward, 2006). However, research has also shown that for minority groups, being a numeric minority or majority in given contexts affect the relationship between ethnic identity and self-esteem (Xu, Farver & Pauker, 2015). Research has also shown a positive relationship between ethnic schooling and ethnic identity (Andreassian, 1990; Der-Karapetian & Balian, 1992; Garcia, 2003; Lam & Smith, 2009; Shibata, 2000). Research has focused on the relationship between ethnic identity and ethnic behaviors such as language maintenance (Garcia, 2003; Norris, 2004; Phinney, Romero, Nava & Huang, 2001), in-group peer interactions (Rutland et al., 2012; Phinney et al., 2001) and socio-cultural practices such as involvement in ethnic organizations (Phinney et al. 2001). Heller (2003) states that ethnic identity is mostly maintained through language. Moreover, ethnic language usage and proficiency have been found to be important markers of ethnic identity (Ashmore, Deaux, & McLaughlin-Volpe, 2004; Cho, 2000; Phinney et al., 2001; Tse, 2000). It is an important contextual factor in ethnic identity development, as an important symbol of ethnic group membership (Phinney, et al., 2001; Tse, 2000). For instance, in a study in the Spanish region of Catalonia, individuals who experienced greater exposure to teaching Catalan were more likely to report feeling more Catalan than Spanish. The results even extended to respondents whose parents were not born in Catalonia (Clots-Figueras & Marsella, 2013). Other examples of ethnic schools around the world are: The Sun Yat-sen School in Brussels which teaches modern standard Chinese (Mandarin) to ethnic Chinese children (Hsu, Pang & Haagdoorens, 2012), a

Chinese ethnic school in New Jersey (Goldfield, 2015) and the Tibetan Ethnic schools in India (Maslak, 2008). Moreover, knowledge of one's ethnic language has shown to help to maintain ties with the ethnic group, which in turn positively affects psychological wellbeing (Virta, Sam, & Westin, 2004). However, studies examining the relationship between ethnic identity and academic achievement have yielded inconsistent results with different samples. Some studies have found a positive relationship (Altschul et al., 2006; Whitesell et., 2007; Zarate, Bhimji, & Reese, 2005) while others have found no relationship (Brouillard & Hartlaub, 2006; Secrist, 2007; Whitesell et al., 2009).

Previous research has shown that the Armenian language is viewed as a central aspect of identity (Al-Bataineh, 2014; Andreassian, 1990). Andreassian examined the ethnic identity enhancement by ethnic education provided by Armenian day schools in the States (1990). In Turkey, those who attended Armenian schools scored higher on Armenian identity than those who attended Turkish schools (Der-Karapetian & Balian, 1992). Lebanon presents a context for Lebanese-Armenian youth in which they are exposed to ethnic schooling, language, organizations, peer interactions, etc. However, research on this topic is scarce. In Lebanon, the relationship between ethnic identity and self-esteem among fourth generation Armenian high school students was examined (Boyadjian, 2005) almost ten years ago. However, there seems to be no study that examines the relationship between ethnic identity and academic achievement and students' conceptualizations when it comes to ethnic identity for this particular sample. An important suggestion or recommendation from Boyadjian's research was to examine the relationship between ethnic identity and school performance and to employ open ended questions to get a more in depth-understanding of the ethnic identity issues of Lebanese-Armenian high-school students attending Armenian and non-Armenian schools in Lebanon.

## **Significance of the Study**

The study would impact both theory and practice of educational psychology; school guidance and counseling.

Theoretically, it would add to the literature. As mentioned earlier, research in Lebanon on this topic and its implications is scarce. Although, Lebanese-Armenians are a national minority, they can become a numeric majority in micro-contexts such as schools and communities. Results would expand our knowledge regarding the ethnic identity patterns of Lebanese Armenian high school students by providing an empirical understanding of factors that relate to it. As this study will be among the few studies focusing on ethnic identity for this particular sample, it will facilitate further research.

Practically, it would help educational psychologists, administrators; teachers and parents understand the Lebanese-Armenian adolescent's identity and factors that relating to it. The strength of the relationships between ethnic identity and each of the previously mentioned variables and the conceptualizations provided by the students may suggest whether there is practical value in the (a) establishment of academic and social atmospheres that foster ethnic identity development for administrators, (b) choice of culturally sensitive counseling approaches for educational psychologists or school counselors; and (c) choice of type of school or social environment for parents.

## CHAPTER II

### LITERATURE RIVIEW

This chapter provides a review of literature on ethnic identity and its relation to the Lebanese-Armenian context. First, an overview of ethnic identity is presented with its definition and major theoretical foundations (Erikson's and Marcia's Developmental Theory of Ego Identity, Phinney's Multidimensional Model of Ethnic Identity, Social identity theory and Acculturation theory). Second, empirical research on ethnic identity of minorities is presented. This part focuses on ethnic identity and each of self-esteem, academic achievement, ethnic language, ethnic peer interaction, ethnic organizations and ethnic schools. And finally, the rest of the chapter focuses on the case of Armenians. It discusses Armenia's history and genocide, Armenians in Lebanon, Education in Lebanon and Armenian ethnic identity in Lebanon.

#### **Ethnic Identity in Adolescence**

##### **Ethnic identity defined**

Ethnic identity refers to an individual's sense of belonging or identification with a particular social group that shares cultural affiliations such as language, religion, country of origin, ethnic knowledge, values, beliefs, attitudes, and behaviors (Frable, 1997; Delgado, 2012; Kim-Gervey, 2010; Lin & Derald, 2010). It is one's awareness of and commitment to one's ethnic roots and culture (Raskin, 2010) and includes the individual's beliefs and attitudes toward that group (Delgado, 2012). It encompasses having a sense of belonging to one's group, positively evaluating one's group, and having an interest in the activities, heritage, and customs of the group (Phinney, Dennis, & Osorio, 2006; Umaña-Taylor, Yazedjian, & Bamaca-Gomez,

2004). Phinney (1996) defined ethnic identity as “an enduring, fundamental aspect of the self that includes a sense of membership in an ethnic group with attitudes and feelings associated with that membership” (p.923).

The term ethnic identity is relatively a new concept. It emerged in the 1800s, from an interest in understanding the psychological aspects of migration to and from Europe. It resurfaced later, in the twentieth century, with the globalization and the civil rights movement, as a way to explain the psychological struggles of African-Americans in the United States of America. With time, it became a tool for understanding and studying the complexities of an immigrant’s adjustment (Delgado, 2012).

Today, sociologists, anthropologists, and psychologists worldwide study ethnic identity. Ethnic identity has been defined in many ways and the study of it is still relatively young. However, scholars such as Jean Phinney, John Berry, Ruben Rumbaut, and Alejandro Portes have made great contributions to our conceptualization of ethnic identity, particularly among immigrants (Delgado, 2012). The study of ethnic identity and its relation to psychological wellbeing has been of little interest to researchers of the dominant group (Raskin, 2010). For example, the search for the meaning of ethnic identity was found to be significantly more common for ethnic minority groups such as Asian Americans, African Americans, and Latino Americans (Lin & Derald, 2012).

Ethnicity should be distinguished from nationality and race (Cokley, 2005). Ethnicity is generally defined as including, but not limited to, a common language, a shared cultural background, shared customs and practices, values and norms, and or religious traditions that are tied to a collective sense of identity and usually maintained across generations (Cokley, 2007;

Dein, 2006; Lee, 2009). It is defined by shared language, customs, behaviors, or religion of people with a common origin (Kim-Gervey, 2010). Nationality refers to citizenship. Therefore, one's nationality might not necessarily match with one's ethnicity. And race refers to how we categorize people according to genotypic and/or phenotypic traits (Dinelia, 2010; Frable, 1997).

### **Major theoretical foundations in ethnic identity**

One of the major tasks in adolescence is identity development (Erikson, 1986). A central aspect of identity is ethnic identity. Ethnic identity is vital to the development of the personal identity especially for ethnic minorities (Phinney, 1989). This is probably due to the fact that minority individuals, developing a positive ethnic identity is crucial to their psychological wellbeing (Delgado, 2012).

Adolescence is a period of biological, emotional, physical, and cognitive changes that might lead to inner conflict of values, beliefs, and self-concepts that are being clarified and negotiated (Lin & Derald, 2010). For immigrants and minorities in particular, this period is even more challenging. This is mostly due to the fact that they are faced with the challenge of deciding the extent to which they can or wish to maintain their original heritage and how much they can or wish to adopt the mainstream culture (Delgado, 2012). Ethnic identity becomes more salient in adolescence (French, Seidman, Allen, & Aber, 2006). As a result, much of the theory and research in ethnic identity focuses on adolescents (Phinney, 1990).

For scholars in developmental and counseling psychology, ethnic identity is a type of identity formation whereas for scholars in social psychology, ethnic identity is seen through the lens of social identity theory. In the following section major theoretical foundations in ethnic identity research will be discussed. There are three dominant areas of scholarly theory on ethnic identity: Developmental theory, Social identity theory, and Acculturation theory.

### *Erikson's and Marcia's Developmental Theory of Ego Identity*

Erikson's (1963; 1964; 1968) psychosocial theory of development has been central to the understanding of adolescent and young adult identity development. Erikson conceptualized adolescence as a period in which the primary developmental task is to establish a sense of identity by making choices relating to values, goals and beliefs through exploring options and experiencing crises. The decisions that are made during this process result in the commitment to an identity. According to Erikson, in development, we pass through eight life stages, each of which involves a central crisis. The healthy end result of personality development is achieved through the resolution of particular crises that individuals face in the various stages of their ego identity formation (Boyadjian, 2005; Kasinath, 2013; Marcia, 1993). The fifth stage, identity versus role confusion, in personality development, is very important for successful future functioning. Erikson views later psychosocial crises' successful outcomes as dependent upon the fifth stage's successful resolution. Likewise, identity versus role confusion is dependent upon the successful outcomes of preceding crises (Louden, 2005). A healthy resolution of this crisis would lead to self-confidence and a sense of security about one's identity (Erikson 1950; 1964; 1968).

Marcia (1964, 1966, 1993) elaborated on Erikson's work and developed an empirical measure, a semi-structured interview technique. According to Marcia (1964) "crisis" is "a time during adolescence when the individual seems to be actively involved in choosing among alternatives" and "commitment" is "the degree of personal investment the individual expresses in a course of action or belief" (p.24). Based on the criteria of "crisis" and "commitment" Marcia identified four identity statuses. These statuses differentiate two committed and two uncommitted identity statuses. Identity achievement applies to an individual who has gone

through an identity crisis in which various values and lifestyles have been consciously considered. The crisis' resolution is achieved by committing to choices about values and lifestyles after purposefully exploring and developing an internal frame of reference. In contrast, identity diffused status individuals have no firm commitments, and perhaps have not experienced a crisis (Louden, 2005). Marcia's four statuses were concerned with vocational, ideological, and sexual domains. Identity Diffusion was the first stage or status where there is no commitment and/or no exploration; adolescents have either not experienced a crisis or passed through a crisis; however, there is no commitment. An identity diffused person is a careless person with disorganized thought processes, characterized by apathy and a lack of commitment (Louden, 2005; Marcia, 1964). Identity Foreclosure was the second status where an individual commits without exploration; the adolescent does not seem to have passed through any crisis; however he/she seems committed to an occupation and/or ideology. His/her choices match that of his/her parents. The individual has often accepted parents' values and identity without questioning those values, and rigidly adheres to them. Because of this rigidity, the individual might feel threatened or overwhelmed when he/she encounters contradicting or challenging experiences (Louden, 2005; Marcia, 1964). Identity Moratorium implies a current involvement in exploration or search with vague commitments. The adolescent has not committed yet but is in crisis and is actively struggling between choices (Marcia, 1964). This identity status describes an individual who is struggling to define his or her identity and is vulnerable to various outside influences such as family, friends, and society. For an individual in moratorium, identity is dynamic (Louden, 2005). This status must ultimately lead to Identity achievement, where the individual commits following active exploration search. The criteria for the identity achievement status is experiencing a crisis period and then making a resolution. His commitment does not have to

resemble that of his parents. Each status represents the individual's particular style of handling the crisis (Marcia, 1964). Research has empirically validated the identity status classes and examined their patterns of development (e.g., Kroger, 2003; Marcia, 1993; Schwartz, 2001; Waterman, 1999). These statuses are hierarchically ordered, with the two reflecting an identity crisis considered "more mature" than the two without a crisis in that these individuals are actively exploring and questioning (Kasinath, 2013; Loudon, 2005). Kroger and Marcia (2011) pointed out that if an identity is achieved, then the individual should be able to deal with a complex task even when faced with disruptive or challenging feelings. Marcia also pointed out that this is dynamic process. It neither begins nor ends with adolescence (Marcia, 1964; 1966).

### ***Phinney's Multidimensional Model of Ethnic Identity***

As it relates to ethnic identity, the major theory was postulated by Phinney (1989, 1990, & 1992). Phinney's theory of ethnic identity is general and applicable across different ethnic groups. It has also been applied on the Lebanese-Armenian adolescent population, making it suitable for the present research.

For Phinney (1996), the construct of ethnic identity comprised of four major components: identifying with a specific group by a conscious choice, having a sense of belonging to a group, having either positive or negative attitudes towards that group and being involved in activities related to that group. Some examples of the activities Phinney mentioned are the following: using a certain language, choice of friendship, religious and political affiliation and practice, choice of an area of residence, involvement in ethnic organizations and cultural activities (1990). Based on her extensive research on members of various ethnic groups, Phinney (1990) developed a model that focuses on the process of ethnic identity formation. Unlike Marcia's (1964) model,

Phinney's (1990) involved three stages: unexamined ethnic identity, a period of exploration, and finally commitment. According to this model, individuals who have not been exposed to issues concerning ethnic identity are still in an unexamined stage. People might identify with a group they do not belong to. They may have also been exposed to and adopted some positive ethnic attitudes from their parents, without examining or thinking through these issues themselves. In exploration, the individual is searching for an identity by reading, participating in cultural events, talking to people, etc. Individuals may develop positive attitudes toward their ethnic group and possible negative feelings, such as anger, towards the dominant group. For example, European Americans, may begin questioning "racism" at this stage, as they are members of the dominant group (Phinney, 1991). Individuals who reach the third and last stage have a deeper, clearer understanding and appreciation of their ethnicity and sense of group identity (Phinney, 1990). As a result of her research Phinney (1992) developed the MEIM (Multigroup Ethnic Identity Measure) scale to measure the degree of ethnic identification. The MEIM had two components: the degree of exploration and the degree of achievement when it comes to ethnic group membership.

### ***Social Identity Theory***

While the above mentioned theorists dealt with identity formation as part of an individual's development, social theorists dealt with the social aspects of identity formation by focusing on the collective dimension. They believed that individuals achieve a social and personal identity by distinguishing between members of their own group and those of others (Giddens, 2001; Gotowiec, 1999). This theory has its roots in Tajfel's (1982) social identity theory. According to this theory, ethnic identity develops from group membership to a particular social group and how much value the individual places on that membership (Tajfel, 1981).

According to this theory, in order to preserve their self-esteem, individuals may evaluate their group positively (Holley et al., 2006). This may be challenging for minority groups and lead to low self-esteem since their ethnic groups are often devalued. Tajfel explains that members of such groups may deny their ethnicity or develop ethnic pride to improve or protect their status or self-esteem. Moreover, individuals may develop ethnocentrism, or negative attitudes towards the dominant group (1982).

Social theorists relate ethnicity to the cultural practices of a given social group that differentiates it from others. These characteristics may be language, history or ancestry, religion, the thread of continuity with the past, cultural traditions, etc. (Giddens, 2001). Sex, religion, and occupation have been acknowledged by identity theorists as important aspects in the formation of identity as a whole. However, for members of ethnic minorities, it is a bit more complicated; they have to belong to an ‘ethnic identity’ (Gotowiec, 1999; Lin & Derald, 2012). Ethnic minorities are faced with multiple challenges such as stereotypes, prejudice, etc. They also have to cope with conflicting cultural standards; those of the dominant group and those of their ethnic group (Gotowiec, 1999; Lin & Derald, 2012). This is particularly shown in research on immigrants (Phinney, 1990; Rosenberg, 1979).

### ***Acculturation Theory***

Acculturation refers to how minority individuals become accustomed to the dominant group and how this adaptation affects their values, beliefs and behaviors (Farver, Narang & Bhadha, 2002). Acculturation research focuses on the effects of intercultural contact on, values, attitudes, and behaviors (Lieber, Chin, Nihira & Mink, 2001). Immigrants usually consider two things when negotiating between their ethnic culture and the mainstream culture: the value of maintaining their ethnic identity, and/or the value of adapting to the mainstream group

(Jasinskaja-Lahti & Liebkind, 1999; Phinney, 1990). Adjusting to the dominant group is vital to immigrants' ethnic identity development (Berry, 1997; Bourhis, Moïse, Perreault, & Sénécal, 1997). Advocates of this theory assert that ethnic identity becomes more meaningful when different ethnic groups come in contact (Berry, 1997; Phinney et al., 2001; Ward, 2006). Individuals become more aware of their ethnicity (Berry, 2004). Bosma and Kunnen (2001) explain how when individuals become aware that the mainstream culture's behaviors and values are not compatible with their own, their identity changes or grows. This is how acculturation might come into play (Phinney, 2003; Schwartz, Montgomery & Briones, 2006).

Acculturation theory of ethnic identity can be categorized into three models: linear models (Andujo, 1988), two-dimensional or categorical models (Berry, 1997), or orthogonal models (Ward & Rana-Deuba, 1999).

According to linear models, an individual can be either strongly affiliated with his/her ethnic group or with the dominant group. As this is a unidirectional model and a one-way process, it implies a negative relationship between the ethnic and dominant groups (Andujo, 1988). The more a person identifies with the dominant group, the less he/she identifies with his/her own ethnic group. The individual acculturates more and more into the dominant culture. Two-dimensional models assume that individuals can identify strongly or weakly to both their ethnic group and their dominant group (Berry, 1997). This individual would be referred to as integrated. When a person weakly identifies with his/her ethnic group and strongly identifies with the dominant group, he's referred to as assimilated. It is also possible to identify weakly with the dominant group and identify strongly with the ethnic group. This is when the individual is referred to as separated or ethnically embedded. Finally, a person may identify weakly with both the dominant and the ethnic group. He/she might be referred to as marginalized. According

to research, what people experience can be represented most accurately with the two-dimensional model is (Lieber et al., 2001; Ryder, Alden, & Paulhus, 2000; Ward, 2006). Orthogonal cultural identification is similar to two-dimensional conceptualizations. However, according to this model, identifying with either the ethnic group or the dominant group are independent of one another (Oetting & Beauvais, 1991).

Early research assumed assimilation to be the healthiest form of adaptation for immigrants. Recent research shows that bicultural individuals are better adjusted (BeiserHou, 2006; Berry, Phinney, Sam, Vedder, 2006; Giang & Wittig, 2006; Lieber et al., 2001; Phinney et al., 2001). This might be due to the fact that such individuals have networks for social support both from their ethnic group and the dominant group (Mok, Morris, Benet-Martinez, & Karakitapoglu-Aygun) and because they are likely to be competent in navigating both groups (LaFramboise et al., 1993). For example, Birman and colleagues found that acculturation to the dominant group was positively related to life satisfaction because of occupational success; whereas acculturation to the ethnic group was positively associated with life satisfaction because of the social support from co-ethnic networks (Birman, Simon, Chan, Tran, 2014). Research has also shown that navigating two different cultures is associated with greater intellectual flexibility and creativity (Benet-Martinez, Lee, & Leu, 2006; Tadmor, Tetlock, & Peng, 2009). On the other hand, assimilation has been correlated with deterioration of psychological wellbeing, for immigrants and their children over both time and generation (Harris, 1999; Portes & Zhan, 1993; Rumbaut, 1997).

## **Empirical Research on Ethnic Identity for Minorities**

Phinney (1996) states that ethnicity is usually salient in situations where ethnic group differences are obvious; for example, minorities within the dominant society. He also states that it is variable, depending on a person's experience and changes in societal and historical context (Phinney, 1992) and involves the development a personal and a group identity (Phinney, 2000). This partly explains why minorities often score higher on ethnic identity levels, and why ethnic identity has been shown to serve as a protective factor for minorities but not for members of the dominant group (Lee, 2005; Phinney & Ong, 2007; Utsey, Chae, Brown, & Kelly, 2002). Moreover, the development of a strong ethnic identity has been found to be a protective factor for minority adolescents (Jones et al. 2007; Sellers et al. 2003). Research has also found ethnic identity to be associated with important psychological outcomes such as self-esteem, self-concept, psychological adjustment (Johnson, Thompson & Downs, 2009; Kim-Gervey, 2010).

Commitment has been found to be a significant component of ethnic identity (Ashmore et al., 2004). And it can only be achieved through active search or exploration (Phinney & Ong, 2007) which leads to attachment to and investment in one's ethnic group (Ellemers, Spears, & Doosje, 1999; Roberts et al., 1999). Search or exploration is when an individual actively seeks to get to know his/her ethnicity (e.g. reading and talking to people, attending cultural events, etc.).

The following section will discuss some empirical findings on self-esteem, academic achievement, ethnic behaviors/ethnic language proficiency and ethnic schooling in relation to ethnic identity development.

## **Ethnic identity and self-esteem**

Rosenberg (1965) defined self-esteem as “the totality of the individual's thoughts and feelings with reference to one’s self as an object” (Rosenberg, 1965, p.7). In other words, self-esteem is the way a person views himself/herself either positively or negatively. Moreover, Rosenberg specifies that while high self-esteem refers to personal self-worth, it does not necessarily refer to feelings of superiority or inferiority. A person may be aware of his or her limitations and strengths. On the other hand, low self-esteem may indicate self-rejection and self-dislike (1965).

The relationship between ethnic identity and self-esteem has been widely researched in studies investigating ethnic identity and psychological health. Researchers have found significant positive relationships between ethnic identity and self-esteem for different ethnic minority adolescents in the United States (Carlson, Uppal, & Prosser, 2000; Giang & Wittig, 2006; Umaña-Taylor, Yazedjian, & Bamaca-Gomez, 2004) such as Chinese Americans (Kiang et al., 2006), Mexican Americans (Brouillard & Hartlaub, 2005; Kiang et al., 2006), Hispanic Americans (Greene, Way, & Pahl, 2006), African-Americans (Turnage, 2004) and dual-ethnic heritage adolescents (Abu-Rayya, 2006). This relationship has been also evident in research for adolescents outside of the United States (Verkuyten & Brug, 2002; Ward, 2006).

However, some research has not found such correlation (Hovey, Kim & Seligman, 2006; Nesdale & Mak, 2003). Moreover, discrimination of minority students has been correlated with decreased self-esteem (Armenta & Hunt, 2009) and increased anxiety (Gaylord-Harden & Cunningham, 2009).

Although ethnic identity may be more salient among minority groups (Phinney, 1996); the extent to which adolescents identify with their minority groups may be influenced by their

numeric minority-majority status (Xu, Farver & Pauker, 2015). These authors found that Americans from numeric minority contexts, such as the U.S. mainland, reported higher ethnic identity than did Asian Americans from Hawaii, where they are a numeric majority (2015). And for this particular sample, there was no correlation between ethnic identity and self-esteem for the numeric majority group but there was a significant correlation for the minority group.

### **Ethnic identity and academic achievement**

Research on the relationship between ethnic identity and academic achievement has yielded mixed results. Some studies have found a positive relationship between ethnic identity and academic achievement (Altschul et al., 2006; Whitesell et al., 2007; Zarate, Bhimji, & Reese, 2005), while others have found no relationship (Brouillard & Hartlaub, 2006; Secrist, 2007; Whitesell et al., 2009). Ethnic identity is believed to contribute to adolescents' perceptions of their ability to perform academically (Smith, Walker, Fields, Brookins & Seay, 1999). For example, Yasui, Dorham and Dishion (2004) and Ong, Phinney and Denniss (2006) have found ethnic identity to be a significant predictor of student academic achievement. Worrell (2007), on the other hand, found that ethnic identity was a negative predictor of academic achievement with a sample of African American adolescents. Research has also shown that discrimination has negative effects on minority students' academic outcomes (Chavous, Rivas-Drake, Smalls, Griffin, & Cogburn, 2008).

### **Ethnic identity and ethnic language**

Knowledge and use of mother tongue or ethnic language have been considered to be key aspects of ethnic identity by some researchers. Cross-disciplinary research that examines the role of ethnic language in ethnic identity development only started in the 1980s (Giles & Johnson,

1987). Minority language can be an important marker of ethnic identity (Cho 2000; Cho, Cho & Tse 1997; Phinney, Romero, Nava & Huang, 2001). In 1990, Phinney found that ethnic language proficiency was a predictor of ethnic identity in adolescents from three different ethnic groups: Armenians, Mexicans and Vietnamese (Phinney, 1990). By learning the ethnic language, adolescents become part of their ethnic group, and get to learn about its culture, norms, values and traditions (Cheng & Kuo 2000; Ishizawa, 2004). For example, Armenian American immigrant children who speak Armenian expressed a stronger identification with the Armenian group than Armenian American peers who only spoke English (Imbens-Bailey, 1996). Moreover, among a sample of Chinese Korean minority students, bilingual proficiency and minority knowledge was found to contribute positively to ethnic pride (Yu, 2015). For the children of immigrants who grow up in the host country and learn the host language at school, maintaining the minority language is an additional “burden” or task they must do (Portes & Rumbaut, 2001; Zhang, 2008). Studies conducted in the United States show that a good number of immigrant children do not speak and write their minority language well (Arriagada, 2005; Rumbaut, Douglas, Massey & Bean, 2006). Learning the host country’s language in order to be integrated might cost them their minority language as the language use and proficiency of immigrants is an important aspect of integration (Chiswick & Miller, 2001; Tran, 2010). However, research shows that maintaining the minority language in addition to the host country’s language, or in other words, being bilingual has benefits for immigrant children over the use of only the host country’s language. For example, bilingual children were found to have higher educational outcomes (Portes & Rumbaut 1996).

The family is one of the most important language environments (Ishizawa, 2004) as immigrant children learn their ethnic language predominantly from their parents (Lutz, 2006).

Language parents' or siblings use with one another and environmental influences such as neighbors, friends, extended family and media are all factors that play a role in heritage or ethnic language acquisition (Baker, 2006). Another important factor that acts as a protective factor leading to higher proficiency and more frequent use of minority language is the larger size of the immigrant group (Linton, 2004; Linton & Jiménez 2009; Lutz, 2006).

Research has also focused on the relationship between ethnic identity and ethnic language maintenance (Garcia, 2003; Norris, 2004; Phinney, Romero, Nava & Huang, 2001). Research on different ethnic groups has found a relationship between ethnic language and ethnic identity: Armenian-, Japanese-, Mexican- and Vietnamese-Americans (Chinen & Tucker 2005; Bankston & Zhou 1995; Phinney et al. 2001; Maloof, Rubin, & Miller 2006); Latin- and Asian-Americans (Oh & Au, 2005; Oh & Fuligni, 2010); Korean Americans and Korean Canadians (Feuerverger, 1991; Lee, 2002); Italian-, Portuguese-, Ukrainian- and Jewish-Canadians (Feuerverger, 1989, 1991); Chinese Americans and Chinese Canadians (Feuerverger 1991; Kiang, 2008; Noro, 2009; Rosenthal & Feldman, 1992; Zhang & Slaughter-Defoe, 2009); Turkish and Hispanic Australians (Yagmur, Bot, & Korzilius, 1999; Gibbons & Ramirez, 2004); as well as Bangladeshi and Welsh British (Giles & Johnson, 1987; Lawson & Sachdev, 2004).

### **Ethnic peer-group interaction**

Research also has focused on ethnic identity and ethnic peer-group interaction (Cameron et al., 2012; Phinney et al., 2001). Adolescents spend a lot of their time interacting with peers. Peer interaction or socialization is more important at this stage than at any other stage because of its implications (Raskin, 2010). For example, discrimination from peers had greater impact on mental health than discrimination from adults for Latino, African and Asian American

adolescents (Greene, Way & Pahl, 2006). Inter-ethnic friendships have shown to decrease mistrust, prejudice and discrimination (Aberson, Shoemaker & Tomolillo, 2004; Aboud, Mendelson & Purdy, 2003). However, research on different ethnic groups shows individuals tend to favor intra-ethnic over inter-ethnic contacts (Harris & Cavanagh, 2008).

People prefer to interact with similar people (Kandel, 1978; McPherson, Smith-Lovin & Cook, 2001). Similarity being known to be the basis for friendships (Hartup & Stevens, 1997), the preference for intra-ethnic interaction among immigrants makes sense. Minority adolescents might find it easier to become friends with adolescents with the same social status, the same language, and similar acculturation-related experiences (Maharaj & Connolly, 1994; Schneider, Dixon, & Udvari, 2007). According to Granovetter (1986), peer pressure might be one of the reasons why adolescents refrain from inter-ethnic relationships.

### **Involvement in ethnic organizations**

The ethnic density of a neighborhood and the support of the ethnic community have an important role in the successful ethnic socialization of a minority adolescent. Research shows that adolescents have more opportunities to meet co-ethnics and be exposed to ethnic language in larger immigrant groups (Linton 2004; Linton & Jiménez 2009). The presence or absence of an ethnic community in the neighborhood could affect ethnic membership. For example, the presence of ethnic organizations facilitates membership and attachment to group. It is easier for an adolescent to know about his/her culture when s/he is exposed to an ethnic community (Lin & Derald, 2010). Breton (1964) suggests that ethnic minorities are highly motivated to develop their communities in order to protect their cultural heritage, and fulfill their needs. Moreover, membership in ethnic organizations can provide social support within the ethnic group and

opportunities for intra-ethnic interaction (Halpern, 2005). Such organizations usually have cultural performances, activities and competitions (Hassrick, 2012).

### **Ethnic identity and ethnic schools**

Schools are a context where students can be taught about ethnicity and develop ethnic identity (Dinelia, 2010). According to Cobb (2002) strengthening community and group identity is necessary for people to understand who they are. And by teaching about ethnicity, teachers and schools take part in the conceptualization of ethnic identity (Davidson, 1996).

A school might present values that might be different than a minority student's ethnic values. For example, Asian American adolescents may feel confused about the conflicting values of their ethnic group and the dominant group. They may be taught to control strong feelings by their parents, while their school might be encouraging expression of feelings. In addition, they may have to face stereotypes about their group in society; they may have to cope with racism, prejudice (Lin & Derald, 2010). Schools can play an important role in the social development of adolescents, partly because adolescence is a time when students become increasingly vulnerable to stereotype threat. Safe schools can develop and empower students, while non-safe ones can have detrimental effects. For example, for many minorities such as African American and Hispanic students, schools mirror the racism in American society (Raskin, 2010).

A school's curriculum and extracurricular activities also influence ethnic identity (Malsak, 2008). For example, "Whites" are often not included in educational curricula. Therefore, when "white" students get exposed to content that covers history of slavery, they might start questioning their belongingness to their group and may even start identifying with or adopting traits of other ethnic groups (Dinelia, 2010).

Because of the above mentioned concerns, many minority groups have sought alternative schooling options such as ethnic schools to educate their children in an environment that reflects their home culture and heritage (Nelson-Brown, 2005). According to Fishman (1989) ethnic schools are guided by the following assumptions: there is a significant relationship between language and ethnicity, biculturalism and bilingualism are necessary and only occur through planning and organization. Therefore, language instruction becomes the focus for these schools (Maalouf, Rubin & Miller, 2006).

One type of educational adaptation frequently used by ethnic minority groups as an alternative to mainstream education is ethnic schools. An ethnic school might be a comprehensive school or an after school or weekend program. Minority groups have established ethnic schools in different parts around the world, to preserve their heritage and ethnicity. The rationale behind it is that these schools provide students with instruction of ethnic language, curricula that covers ethnic topics, teachers who are from the same ethnic group and extra-curricular activities such as cultural shows.

An example of an ethnically focused supplemental school is Mount Zion Ethnic School created in 1977 in Seattle, Washington. This ethnic school was established to provide ethnic content to African American families who were not pleased with the curricula of mainstream schools. Volunteers gave classes in foreign languages (French, Spanish, and Japanese), computers, and basic academic subjects of reading, writing, mathematics, study skills, African American history and culture. The school also offered non academic topics such as business management, career planning, life skills, art, cooking, etc. The classes changed each year, depending on who was available to teach. The school also provided opportunities to travel to significantly historic places in African history to instill a sense of pride and hope in African

Americans to challenge stereotypes. For example, careers classes focused on increasing self-confidence, belief in having career choices available to them and embracing their history and culture (Nelson-Brown, 2005).

Also, Chinese immigrants place great value in preserving their culture through ethnic language maintenance and active participation in community life. Therefore, many parents send their children to community-based weekend schools (Zhand, 2008). The community-based ethnic language schools can provide opportunities for students to learn and maintain their ethnic language (Maalouf et al., 2006). An example of a Chinese heritage school is the Sun Yat-sen School in Brussels which teaches modern standard Chinese (Mandarin) to ethnic Chinese children. The school starts with Hanyu Pinyin which is the most common alphabetic transcription method and later, focuses on the use of characters (as do the schools in Taiwan) (Hsu, Pang & Haagdoorens, 2012). Another example is a school that recently opened in the East coast Watchung, New Jersey. This school teaches kindergarten through 12th grade and starts lessons in Mandarin and the history of China at an early age (Goldfield, 2015).

Also, like many other immigrants and refugees, Vietnamese in the United States, have created social networks to preserve their culture and language. The establishment of ethnic schools has had an important role in creating a balance between adapting to the dominant group and preserving one's ethnicity (Maalouf, et al., 2006).

An example of a comprehensive ethnic school is the Tibetan schooling system in India. At the primary level, all subjects are taught in Tibetan. Students take courses social studies, general science, drawing, physical education, value education, music and dance in both English and Tibetan languages. They are also exposed to Tibetan cultural activities such as community

songs. Moreover, during each morning assembly, students sing the Indian and Tibetan National anthems. At the middle school and high-school levels, the school adopts the national Indian system's curriculum. Therefore, English becomes the language of instruction for basic academic subjects. The only Tibetan curriculum offered at these levels is the Tibetan language. This is to grant these students school leaving certificates (Maslak, 2008).

### **The Case of Armenians**

Some background information on Armenians is imperative for understanding how Armenians in Lebanon today conceptualize their ethnic identity or in other terms their belonging to both the Lebanese and Armenian nations.

#### **History and Genocide**

Armenians had settled for thousands of years between Caucasus and the Mediterranean, and were the first nation to accept Christianity (Wolfgang, 2014). An Armenian empire was established between the years 95 B.C. and 65 B.C , stretching all the way to Syria and the Holy Land (Redgate, 1998). However, Armenia always had its political struggles in the Middle East (Wolfgang, 2014). Armenians were distributed among three empires: The Russian, the Persian and the Ottoman. In 1914, during the First World War, Armenians were caught in the middle of Germany and Russia who went to war with each other. Turkey joining the Central Powers around Germany and Austria-Hungary, had great repercussion for Armenians (Wolfgang, 2014).

On April 24/25, 1915, the Ottoman government started to arrest Armenian political, religious and economic leaders to incapacitate the Armenian communities. At the end of May,

1915, the Ottoman government passed a law that ordered the deportation of about a million and a half Armenians from Anatolia (Kaiser, 2009; Robertson, 2014). These deportees were either massacred, forced into death marches or labor camps where they were exposed to starvation and contagious diseases. Also, a large number of children and women were absorbed into Muslim communities (Kaiser, 2009; Robertson, 2014). The Armenians who had survived the deportations ended up settling in Lebanon, Syria, Trans-Jordan, the Holy Land, as well as other countries. After the armistice of 1918, some of them returned to their lands in Cilicia. However, in late 1921, they migrated again when Cilicia was evacuated by the French. This is known as the darkest chapter in Armenian history.

In his book *Un Génocide Impuni: L'Arménocide (An Unpunished Genocide: The Armenocide)* Moussa Prince (1967), a well-known Lebanese writer, describes the atrocities of the 1915 Genocide perpetrated against the Armenian people. He holds modern day Turkey responsible for recognizing the Genocide. The deportations and massacres of Armenians became the main example for the creation of a new international crime called "genocide". This came to pass with the UN's Genocide Convention in December 1948, (Robertson, 2014).

### **Armenian Diaspora and its Identity**

According to Panossian, in order to understand current Armenian identity, especially in the Diaspora, we must situate the Genocide at its center (2002). Research has shown that the experiences of Genocide can affect later generations (Kalayjian, Moore, Aberson & Kim, 2010). While the genocide is by no means the only dimension of Armenian identity, it remains the most important, and might be more meaningful for later generations (Danieli, 1989), given the fact that modern day Turkey still denies it (Bakalian, 1993). Even in those countries where Armenian

identity has been maintained (e.g. Lebanon), the genocide being a collective trauma, not only plays an extremely important role for Armenian communities and directly impacts Armenians' identity development and conceptions (Krikorian, 2007) but also enhances their sense of membership to the Armenian community, making it easier to process it (Johnson et al., 2009). According to Johnson and colleagues, conceptualizing it as collective trauma, helps individuals normalize the experience.

Semantically, the root of the word Diaspora is Greek and is composed of the verb “sperio” (to disperse) and the preposition “dia” (throughout). For many traditional Diasporas (such as the Jewish and the Armenian), their dispersion is a result of non-voluntary and traumatic events (Kotchikian, 2009). For many scholars, Diasporas are dispersed communities of refugees, expatriates, guest workers, ethnic and exiled groups. Gabriel Sheffer, an Israeli political scientist, defines Diaspora in a more ethno-centric way: “social-political formation, created as a result of either voluntary or forced migration, whose members regard themselves as of the same ethno-national origin and who permanently reside as minorities in one or several host countries” (Sheffer, 2003, p.9). Hence, a Diaspora can be defined as an ethnic- community or group forced to live outside a real or idealized homeland (Der Ghoukassian, 2009). Therefore, for such groups, the concept of homeland is essential in developing and preserving a collective identity (Der Ghoukassian, 2009).

The Armenian Diasporas existed for centuries (Kotchikian, 2009). The genocide has dramatically changed this Diaspora's structure, size, and form by increasing the size of pre-existing Armenian communities around the world and creating new Diaspora centers (Pattie 2005). The Armenian Diaspora complex and multifaceted as it was created by forced migration. That is why, keeping the memory of the past alive and preserving their ethnicity is crucial for

Armenians in the Diaspora (Kotchikian, 2009). According to Mannogian, Walker and Richards, Armenians place great value in preserving their culture, religion and language because they could not pass on family legacies from the “Old Country” (2007). In order to understand the Lebanese-Armenian community, one needs to be aware of its origins (Krikorian, 2008). “In the case of the Armenian Diasporas and especially for second and third generations of these Armenians, “homeland” or “hayrenik” has been a conceptual idea, which more often than not has been distinct from Armenia or “Hayastan”. With the independence of Armenia, the Diasporas faced a new challenge of negotiation their already confirmed and reconciled Diasporan identities with the reality of a new (home)land. To complicate things further, this identity negotiation had a “hostland” component added to it where these communities had to find ways of defining their existence not only between two homelands (Armenian and their host country) but also between the concepts of Armenia and homeland” (Kotchikian, 2009, p. 463).

Research on Armenian identity in the Diaspora is scarce (Andreassian, 1990; Bakalian, 1993; Imbens-Bailey, 1996; Oshagan, 1997). Oshagan (1997) explored the ethnic identity of young Armenian male adults living in the United States. Armenian identity was defined as a “feeling” or a “mind set” encompassing the Armenian Genocide (Oshagan, 1997). Jendian (2008) found that for Armenian-Americans, the most important factors that define being Armenian were different for different generations. For example, for first generation Armenians, speaking Armenian was the most important defining factor. This might be due to their experience, their proficiency in the language and their motivation to preserve their ethnicity. For third and fourth generations, identifying with Armenian people was the most important factor. This could be explained with the fact that these people may often have to assert their “Armenianness” to others (Jendian, 2008).

Immigrant and refugee ethnic groups are different in their efforts to preserve their ethnicity (Phinney, Ong, & Madden, 2000). Ethnic groups who went through a painful history of genocide such as the Armenians and/or the Jews are different in their efforts to preserve their ethnic identity from immigrants who left their homelands willingly. For example being Hutu wasn't significant for "Emeritha Uwizeyimana", until nearly half-million Rwandans were killed in a planned genocide (AP, 1997). The Armenians were forced out of their homeland and spread around the world in search of shelter. Therefore, although Armenians are similar to other immigrant cultures in their collectivist culture and values, the Armenian genocide, not their voluntary migration, sets them apart (Phinney et al., 2000). Armenians were able to preserve their culture such as language, drama, music, and literature by establishing their churches, schools and political parties (Khashan, 1991).

### **The Case of Armenians in Lebanon**

The Armenian community in Lebanon has a central importance to other Armenian communities in the world and it highly complicated in nature.

After the genocide, different Armenian groups around the world formed their identities through different processes. Although each Diaspora had its own characteristics, Suny (1993) and Panossian (2006) see the Armenian Diaspora in Lebanon as one of the most successful communities. This might have been due partly to the nature of the state in Lebanon, which allows different communal groups, including the Armenians, to be autonomous (Migliorino, 2009).

Armenians have long been in Lebanon due to commercial relations (Boudjikianian, 2009). The first wave of Armenian immigrants to Lebanon, settled mostly in Zgharta, Ehden, Tripoli,

Jounieh and Beirut. Later, in the 1700s, another migration, an Armenian Catholic migration, resulted from religious intolerance of the Armenian Apostolic (also known as the Orthodox) Church towards the Armenian Catholics (Akoghlanian- Jermakian, 1988).

Lebanon served more than a destination for voluntary migration. It became a refuge for the survivors of the 1915 Genocide and the 1921 Exodus from Cilician Armenia. By 1920, there were approximately 20,000 Armenian refugees in Lebanon (Tachjian, 2009). Armenian leaders were still hoping to create an Armenian “homeland” on their ancestral occupied lands. In 1923, with the Lausanne treaty, they gave up hope and both the French authorities and Armenians leaders organized the exodus of the remaining refugees to Lebanon and Syria (Krikorian. 2007).

In 1924, based Lausanne Treaty, Lebanese nationality was granted to Armenians in Lebanon by a decision from the French commissariat (Migliorino, 2009). The Armenian refugees mostly resided in tents in campsites in Karantina. Even though they came to Lebanon as refugees, they quickly constructed homes in the areas of Bourj Hammoud and Quarantina, suburbs of Beirut, and later the village of Anjar in the Bekaa (Boyadjian, 2005). In 1926, a “Central Relief Committee” was created to construct new neighborhoods for these refugees. Land was purchased in Achrafieh (and later in Bourj Hammoud) with money coming from the Lebanese authorities, the League of Nations and the Armenian organizations (Tachjian, 2009). Religious, social and educational institutions were established in all those areas to preserve the Armenian identity (Chahinian, 2007; Tachjian, 2009).

After 1920, within only one generation, Lebanese Armenians became active agents in the economy through self-employment. In 1964, they owned 14 per cent of industrial enterprises in Lebanon. From 1964 to 1975, they improved in commercial and industrial sectors (Boudjikanin,

2009). They became distinguished as artisans, artists (actors in theatre, dancers, caricaturists, writers and so on) bank employees, carpenters, shoemakers, cobblers, couturiers, etc. The higher socioeconomic class comprised of professors, doctors, pharmacists, dentists, engineers, architects, agronomists, and others. At the top of the hierarchy came owners of enterprises and factories, well-known tradesmen and industrialists, small bankers, and moneychangers holding as much as one fourth of the gold market. They became entrepreneurs in the fields of photography, shoemaking (e.g. Ohannes Kassardjian), textile (e.g. Abroyan), watch making, carpet weaving, as well as in the fields of gold smithery, silver smithery, aviation companies, and importing (e.g. “JCV”, “Opel”, “Kodak”, “Malboro”, etc.) (Akoghlanian-Jermakian, 1988; Boudjikianian, 2009). The Armenian people also established their own newspapers, national dailies, journals, publishing houses, radio stations (during the civil war of 1975-1990) and Haigazian University, the only Armenian university that exists to this day outside of Armenia (Akoghlanian-Jermakian, 1988). After 1975, however, due to the civil war, enterprises got destroyed and relocated and there came a need to migrate to the Gulf and western countries (Boudjikianian, 2009).

In 1943, Lebanon became independent. The Lebanese constitution granted rights and freedoms to various cultural and religious minority groups. And with the Ta’ef agreement signed in 1989, the constitution recognized the Armenian community as the seventh confessional group in the country (Avsharian, 2009).

Today, “Armenians are scattered all over Lebanon but they are clustered mostly in areas like Anjar, Fanar, Rawda, New Rawda, Zalka, Antelias, Beirut and its suburbs, mainly Bourj Hammoud, Mdawar, and Rmeil. Most Armenians are at least trilingual, but often they know more than three languages. The mother tongue, Armenian, is used at home, social clubs, schools,

political parties, cultural associations as well as sports clubs. Arabic, the local language, is used mostly in work related areas, while French and/or English is commonly used throughout the day” (Akoghlanian-Jermakian, 1988 p.53).

### ***Education***

Education has been vital in shaping Lebanese Armenian identity. Efforts in terms of education and schooling in Lebanon began becoming organized particularly around 1923, a bit later than the establishment of schooling in Syria, but nevertheless it was quick (Chahinian, 2007).

Before 1923, there were three Armenian schools in Lebanon; Gullabi Gulbenkian in Jounieh founded in 1921, an evangelical school in Zahle and a Catholic school (Hripsimiants) in Beirut, both founded in 1922. In 1923, three schools were established. Antranigian-Sahaguian was an apostolic school established in refugee camps, next to the church “Sourp Khatch” (Holy Cross), directed by Yeprem Dohmouni. After the destruction of the refugee camps, this school was relocated to Hadjin in 1933. The Catholic Church in Mdawar served as another school. It was directed by a Jean Mecерian, a Jesuit father. This school later becomes St. Gregoire College in Ja’tawi. And the third school established in 1923, was a protestant school directed by Bedros Kardzayr. The Armenian Church and the school were very closely tied in each neighborhood. Next to each church there was an Armenian school. In 1924, the first school in Bourj Hammoud, Nubarian was founded next to the refugee camps. In 1925, three other schools were established. Two were in Beirut; one was in Achrafieh known as Armenian Evangelical central high school and one was in Karantina known as Mesrobian Armenian School. The third school was in Tripoli. In 1927, St. Hagop in Achrafieh, Aramian in Mssaitbe and Balekjian in Zahle were

established. The completion of the decade comes to a finish with the establishment of the Forty Martyrs Apostolic School in Bourj Hammoud, the Armenian Educational and Cultural Society's Djemaran in Beirut and the Armenian Catholicosate of Cilicia in Antelias. The establishment of the last two in 1930 was very significant as both of them aimed to prepare civil and religious intellectuals who were to become a new wave of leaders after the Armenian Genocide. These were the first secondary schools in the Levant (Chahinian, 2007).

In the 1920s and 1930s around twelve nationalist secular Armenian schools were established in Lebanon. Armenians progressively settled around the established schools. The chronology of the establishment of Armenian schools in Lebanon presents a demographical map of the progressive settlement of the Armenians in different regions. The physical needs being more or less met; there is a desire for satisfying spiritual needs (Chahinian, 2007). Along with the establishment of these schools, numerous Armenian publishing houses, charitable organizations, and newspapers flourished (Krikorian, 2007).

The success of Armenian education in Lebanon is partly due to the Lebanese system. According to Migliorino (2007), the weak public schooling system in Lebanon, along with regulations that allows private schools to autonomously adopt curricula of their choice has offered suitable opportunities for Armenians.

However, the Lebanese civil war had detrimental effects on Armenian schools in Lebanon. The number of Armenian schools and enrollment numbers continued to drop since 1990. In just ten academic years, the number of schools fell from 45 to 33 and the number of students dropped from 12000 in 1991 to just above 8000 (Migliorino, 2009). The financial "burden" of preserving Armenian schools throughout the years has been sustained by the

Lebanese-community and/or by other Armenian communities in the Diaspora. After the civil war, families struggled to pay for private education. Hence, enrollment in Armenian schools dropped (Migliorino, 2009). Armenian schools aim to replace the lost homeland with a spiritual one, a virtual one (Chahinian, 2007).

### ***Armenian Ethnic identity in Lebanon***

This background is imperative in understanding how Armenians in Lebanon today conceptualize their belonging to both the Lebanon and Armenia. Armenians were able to integrate into Lebanese society and maintain their own institutions creating a distinct Lebanese Armenian identity. They have managed this dual belongings or identity for many years (Krikorian, 2007).

In the case of Lebanese- Armenians, defining their identity depends on concepts of homeland, which is a virtual concept, and host land (where they settled). However, it's worth to note that distinguishing between homeland (hayrenik) and Armenia (Hayastan) is also important and makes identity even more complex. Kotchikian stresses that "hostland" is used when referring to Lebanon, only to clarify these concepts. Lebanese- Armenians always refer to Lebanon as "our second homeland" (yergroort hayrenik) (Kotchikian, 2009).

After the independence of Armenia, Armenia became a tangible notion for Lebanese-Armenians. This made Lebanese- Armenian identity even more complex. "The negotiation process was more or less complete and the duality between Armenian and Lebanese was transformed into a hyphenated condition" (Kotchikian, 2009, p. 475).

Another factor that further complicated Lebanese-Armenian identity is the following. According to Pattie, Armenians use at least three parallel constructions of homeland (2005). The

first one is Armenia (*Hayastan*). The second is historic Armenian kingdom that extends from Dikranagert to Karabakh (Krikorian, 2007). “These regions include the ancestral homes of most Armenians now in Diaspora, especially the politically and historically inclined, activists and intellectuals (Pattie, 2005). The third construction is an Armenian’s town or village of origin. This is a more personal vision of homeland which is kept alive from generation to generation through family stories and unique traditions. Armenians in Lebanon today still know the names of their towns and villages of origin partly because the early survivors of the Genocide who arrived to Lebanon “were divided linguistically, socially, and religiously” (Suny, 1993, p. 218). Armenian identity in the past was highly local rather than national.

The experience of the Genocide has been traumatic for the first generation and the memory and the stories were passed on and kept alive with later generations through commemorations (e.g. commemoration of the Genocide on April 24, Armenia’s Independence Day on May 28, etc.). In fact, one of the main objectives of Lebanese-Armenian institutions (schools, political and cultural organizations) has been to preserve and protect the collective memory of the genocide which has been central in defining, creating and maintaining Armenian identity (Kotchikian, 2009). In the Armenian-Lebanese context ethnic identity has been defined by Der Karabetian and Oshagan, as the preservation and maintenance of the Armenian identity and character (1977).

Previous research on Lebanese-Armenians has shown Armenian language proficiency and use to be a prominent factor in defining ethnic identity (Al-Bataineh, 2014). Mastery of ethnic language and knowledge of history and tradition strengthens one’s membership to its ethnic group (Al-Bataineh, 2014). Armenians in Lebanon have been brought up with the lesson that language is one of the most defining aspects of ethnic identity and that loss of language

results in loss of culture (Krikorian, 2007). Moreover, ethnic identity was strongly associated with language spoken at home, the type of school attended and the amount of involvement in Armenian organizations (Der-Karabetian & Oshagan, 1997).

In her research, Krikorian also found that for Lebanese Armenians it was important to visit Armenia especially for the ones who have not attended an Armenian school. And after their visit to Armenia, their sense of being Armenian becomes clearer and they change accordingly. For example, many have described their first visit as a history book that comes to life. Whereas the ones who attended an Armenian school, they've described the experience as visiting a live museum, where taught lessons came to life (2007). A major mechanism in preserving the Armenian identity was through the establishment of Armenian schools. Armenian schools transmit and teach the Armenian language and culture alongside the official Lebanese curriculum (Khashan, 1991).

The year 2015 was a significant year for the Armenian Diasporas all over the world. It marked the 100<sup>th</sup> commemoration of the Armenian genocide. In Lebanon, tens of thousands of Lebanese-Armenians marched from the Armenian Apostolic Patriarchate in Antelias to the national football stadium in Bourj Hammoud on Friday the 24<sup>th</sup> of April to commemorate the centennial of the genocide (Armenians mark genocide centennial, 2015). This was also a major event with Armenian publishing houses, newspapers, political parties and educational and cultural associations coming together to express their ethnic identification.

## CHAPTER III

### METHODOLOGY

This chapter provides a detailed description of the methodology that was followed in this study. It includes an explanation of: the research design, the variables, the sample and sampling procedures, the instruments and finally the data collection and data analysis procedures.

#### **Research Aims and Questions**

The study aimed to examine the ethnic identity of Lebanese-Armenian youth and factors that relate to it. The study examined the relationship between ethnic identity and each of (a) self-esteem; and (b) academic achievement. And to gain a more in depth understanding of the findings, the study looked at how students conceptualize their ethnic identity.

Two questions guided the current research study:

- 1) Is there a relationship between ethnic identity and each of (a) self-esteem and (b) academic achievement?
- 2) What does it mean to be Armenian in Lebanon?

#### **Research Design**

This study employed a quantitative and qualitative survey design, as research has shown that combining data gathered from mixed methods enhances generalizability, transferability and practical significance (Onwuegbuzie & Leech, 2004).

The first question was quantitative in nature. It was answered through a correlation. The researcher examined whether there is a correlation between ethnic identity and each of the

following variables respectively, self-esteem and academic achievement. To answer the second question and get a more in-depth understanding, the researcher used qualitative methods in which an open-ended question was posed to explore Armenian students' conceptualizations of ethnic identity.

### **The Study Variables**

The variables of the current study are as follows:

#### *Ethnic identity*

Ethnic identity was defined as “an enduring, fundamental aspect of one’s self with a sense of membership in an ethnic group, with attitudes and feelings associated with that membership” (Phinney, 1996, p.923).

#### *Self-esteem*

Global self-esteem was defined as “the totality of the individual's thoughts and feelings with reference to one’s self as an object” (Rosenberg, 1965, p.7).

#### *Academic Achievement*

Academic achievement was defined as the cumulative grade point average a student holds from school records.

#### *Type of School*

Type of school the student attended was defined as a dichotomous variable: “Armenian school” or “non-Armenian school”. Armenian school is defined as a private school in which the first language of instruction is Armenian, students speak Armenian most of the day; learn Armenian history/culture along with the national curriculum. A non-Armenian school was defined as a private national/Lebanese school in which the first language of instruction is not

Armenian, students do not receive any formal instruction in Armenian, do not learn Armenian history/culture but do learn the national curriculum.

## **Method**

The following study employed a quantitative and qualitative survey design to examine the relationship between the variables and the conceptualizations of ethnic identity among Lebanese-Armenian high-school students. Data were gathered from a purposeful sample of students from Armenian and non-Armenian schools in Beirut and its suburbs through surveys employing close-ended and open-ended questions.

### ***Participants***

All ten Armenian secondary schools located in the area of Beirut and its suburbs were asked to participate in this study. In addition, three non-Armenian schools in the area of Beirut containing a relatively high number of Lebanese-Armenian students were asked to participate. This sample was chosen as opposed to a random sample because the researcher wanted to access as many Lebanese-Armenian students attending both Armenian and non-Armenian schools as possible. The schools had mixed classrooms in order to ensure equal proportions of both genders. In each school, all of the 10th, 11th, and 12th grade Lebanese-Armenian students were asked to participate.

Presently, there are 12 Armenian private secondary schools in Lebanon two of which are located in Anjar (outside of Beirut). Three of these are Armenian “National” schools, formerly run under the auspices of the Armenian Apostolic Prelacy, today run by a committee. The rest make up four Armenian Evangelical schools, three Armenian Catholic schools, and one school falling under the umbrella of the Armenian General Benevolent Union, and a last one affiliated to the Hamazkayin Cultural and Educational Association. For this study, only the 10 Armenian

schools located in Beirut and its suburbs were asked to participate. Also, three non-Armenian schools containing a sufficiently high number of Lebanese-Armenian students were also asked to participate in the study to ensure the generalizability of the findings to Lebanese-Armenian students in Lebanon.

### ***Instruments***

In this study, data were collected through a survey containing both close-ended and open-ended questions. The questionnaires were administered in both English and Armenian to students in grades 10, 11 and 12. Students chose to complete the survey in the language they felt most comfortable with. Students from each grade level were administered a questionnaire which consisted of a number of scales with close-ended questions and an open-ended question to get a more in depth understanding and open-ended expression of the underlying factors or themes relating to the results. The demographic form, the open-ended question and the ethnic language proficiency scale were translated to Armenian by the researcher herself. The Armenian translations were then back translated to English by a graduate Anthropology student with a background in Armenian studies. The two English versions were compared and checked for discrepancies by a bilingual psychology graduate researcher and the two translators. The researcher used the Armenian translated Rosenberg self-esteem scale. The researcher made use of the Armenian translated version of the MEIM (Kazarian & Boyadjian, 2008). The MEIM includes all the items of the MEIM-R but one (item number 4). Item number 4, followed the same translation procedure as the demographic form and the open-ended question.

The final questionnaire consisted of the following:

The first part of the questionnaire gathered demographic data (Refer to Appendix A) by asking about age, grade level, gender, ethnic identification, their name and type of school

attending, ethnic peer interaction, involvement in ethnic organizations, ethnic language proficiency, etc. The survey was not anonymous for the researcher to be able to examine the relationship between ethnic identity and academic achievement (cumulative grade point average from school records). Research has consistently shown that self-reported grades are good reflections of actual grades for students with high grades but not for students with lower grades (Kuncel, Crede, Thomas, 2005).

Also, they were asked about ethnic composition of living area. This is a subjective evaluation of the respondent to the question: “how would you describe the area where you currently live?”. “An area where almost everyone is Armenian” was coded as an ethnically homogeneous living area in the analyses. The category “Some people are Armenian” refers here to an ethnically mixed neighborhood. This was interpreted as a situation in which Lebanese/non-Armenian and Lebanese-Armenians coexist in almost the same proportion. “Almost no one is Armenian”, was coded as a national ethnic majority. This was interpreted as a situation in which the majority of the residents belong to the ethnic majority of the country (Lebanese/non-Armenian). This was an adaptation of an evaluation used by Kouvo and Lockmer (2013). The demographic section also asked about percentage of Lebanese-Armenian friends (Lebanese-Armenian, Lebanese/non-Armenian, other). Scores or percentages were computed by dividing the number of Lebanese-Armenian friends by the total number of Lebanese-Armenian, Lebanese and other friends multiplied by 100. Also, participants were asked to self- rate their proficiency in Armenian. Using a five-point scale ranging from 1 (*very weak*) to 5 (*very well*), they separately rated their ability to speak, understand, read, and write in the language. This is used commonly (Van Tubergen & Mentjox, 2014). And finally, students were asked about their

involvement in ethnic and non-ethnic organizations available to Armenian youth in Lebanon (religious, political, cultural, sports, scouts and charitable organizations).

The questionnaire also included the following scales.

***The Multigroup Ethnic Identity Measure-Revised:***

Phinney and Ong (2007) made revisions to MEIM, developed by Phinney (1992). The MEIM-R is a six-item measure used to examine adolescents' ethnic identity or degree of identification with their ethnic group (Refer to Appendix C). Items are measured on a Likert scale. Subjects are required to rate the extent to which they strongly disagree, disagree, are neutral, agree, or strongly agree with statements such as "I have a sense of belonging to my own ethnic group" (Phinney & Ong, 2007, p. 276). It consists of two factors: exploration (three items) and commitment (three items). The six items are preceded by "an open-ended question to elicit a spontaneous ethnic label" (Phinney & Ong, 2007, p. 276). For this study, only the total score was used as the researcher was concerned only with the overall strength of ethnic identity. The total score is derived by summing the scores for all items and deriving the mean by dividing it by the total number of items on the scale. Higher scores denote stronger ethnic identity. The scale has shown to have an internal consistency with alpha coefficient above .81 (Phinney & Ong, 2007). Also, in a meta-analysis, the MEIM-R has shown to have a reliability coefficient higher than that of the original MEIM ( $\alpha = .84, p < .05$ ) (Smith & Silva, 2011). In this study, the Armenian translated version of the MEIM (Kazarian & Boyadjian, 2008) was adapted for the Armenian MEIM-R and the English version of the MEIM-R was used to measure students' ethnic identity as well.

### ***The Rosenberg Self-Esteem Scale (RSES)***

The Rosenberg Self-Esteem Scale is a global measure of students' self-esteem developed by Rosenberg (1965). It consists of ten items that require subjects to rate the extent to which they strongly disagree, disagree, agree, or strongly agree with the statements such as "I feel that I have good qualities" [refer to appendix E for the English version]. The total score is derived by summing the scores for all items after reverse scoring the negatively keyed items. Higher scores denote higher self-esteem: scores range from ten (low self-esteem) to 40 for (high self-esteem). The internal consistencies for RSES have shown to range between  $\alpha=.77$  and  $\alpha=.88$ . Both the Armenian version of the RSES (Boyadjian, 2009) as well as the English version were used in this study (Refer to Appendix C).

### ***Conceptualization of ethnic identity.***

For the purpose of answering the second research question, which aims at getting a more in-depth understanding of students' conceptualization of ethnic identity, an open-ended question was added to the questionnaire (Refer to Appendix G). The question "What does it mean to be Armenian in Lebanon?" will explore the meaning of ethnic identity (Rogers, Zosuls, Halim, Rublem Hughes, & Hughes, & Fuligni, 2012). The responses were analyzed using NVivo for qualitative data analysis. This software was used to help reduce the time spent on organizing the data. Common themes and patterns were identified by taking each sentence as a unit of analysis. Themes and sub-themes emerged. To avoid the subjective bias in the coding analysis, another rater was asked to code a random sample of 20 responses to ensure inter-rater reliability.

### **Data Collection Procedures**

After having received approval from the Institutional Review Board (IRB), the researcher contacted the principals of the schools and provided them with an explanation of the study's

objectives, what is expected of the students, of the school, the terms of participation as well as risks/benefits and confidentiality issues. The principals were then given 48 hours to return their consent form for participation (Refer to Appendix I). Once the principals gave their consent, the parental permission form (Refer to Appendix K) was distributed by the researcher to students in grades 10, 11 and 12. The researcher explained the purpose of her study, the ethical procedures and the IRB regulations and gave the parental consent forms and asked for them to return it after 48 hours. This form contained a detailed description of the study and included a request for approval for the questionnaire. Students were given two days to return the form. After parental permission was obtained, the researcher visited the schools to collect the data by distributing the questionnaires to the students in accordance with the date and time set by the administration. Student consent forms (Refer to Appendix M) were given to the students who volunteered to participate. The students who did not want to participate or did not submit a signed consent form from their parents were not given a questionnaire. Students who were 18 years of age did not need parental consent. Students whose parents did not consent to their children participating in the study and students who refused to participate were provided with an alternate task (reading or completing homework) by the school officials. Students who had consent were instructed to read the directions given at the beginning of the questionnaire carefully and to answer the questions honestly. Students were asked to complete the questionnaires. Questions were individually answered by the researcher for any clarification purposes. The questionnaires were filled in a private setting (classrooms) to ensure privacy and confidentiality. This was arranged with each principal prior data collection.

Confidentiality was protected and participants were de-identified using a coding system. In order to secure the confidentiality of the participants, their names, and other identifying

information were not attached to the surveys nor the grades obtained from school records. Face sheets of the questionnaire containing names were removed from the complete survey and stored separately from the code list. Access to the code list and all data were limited to the researcher and her thesis adviser. Hard copies were stored in a locked cabinet and the code list with the participants' contact information (names) was saved on a password protected computer. All hard copy data will be shredded and all computer files will be deleted after three years following the study. The privacy of the participants was maintained in all the published data resulting in this study: no names or any identifying information were published in the thesis.

### **Data Analysis**

Demographic data collected from the questionnaires was first computed into descriptive statistics. Then, to answer the first research question, the researcher computed the Pearson product-moment correlation coefficient ( $r$ ) to examine the relationship between ethnic identity and each of self-esteem and academic achievement. Cronbach's alpha was computed to check for internal consistency for the MEIM and the RSES scales. To answer the second question students' responses were analyzed using NVivo. Since most of the questionnaires were administered in Armenian, the answers were translated to English by the researcher herself. The Armenian translations were then back translated to English by a graduate Anthropology student with a background in Armenian studies. The two English versions were compared and checked for discrepancies by a bilingual psychology graduate researcher and the two translators. The answers were then typed and exported from Microsoft Word to NVivo. Common themes and patterns amongst the responses were identified by taking each sentence as the unit of analysis. A first reading of all the responses, the researcher jotted down notes and comments for possible themes.

As part of the familiarization process, the researcher ran a word frequency query as well. The data were then organized under tree nodes (themes). These nodes were again split into descriptive child-nodes (sub-themes) to enable further exploration of the data. Each sentence in each student response was then coded into the tree nodes. Student attributes were also exported from SPSS to Nvivo. The data set allowed quantifying and comparing attributes values across themes, which allowed a more interesting and challenging analysis. To avoid the subjective bias in the coding and analysis, inter-rater reliability check took place. Another rater was asked to code a random sample of 20 responses.

## CHAPTER IV

### RESULTS

The purpose of this study was to (a) examine the relationship between ethnic identity, self-esteem and academic achievement; and (b) explore the meaning of ethnic identity in a sample of Lebanese-Armenian high-school students. For this purpose, 362 students were surveyed. Only 12 students were from a non-Armenian school. Eight out of 13 schools agreed to participate in this study out of which 7 were Armenian schools. This chapter provides the quantitative and qualitative results of the survey respectfully. Therefore, the first part answers the first research question, and consists of a descriptive analysis of the variables involved in the study as well as the results of correlation analyses that were conducted at the level of the study sample. The second part answers the second research question in which the main themes and sub-themes of the open-ended question are presented and supported with selective excerpts from the students' answers.

#### **Demographics Findings of the Study Sample**

The entire sample consisted of 362 students, 156 males (43.1%) and 206 (56.9%) females. The ages ranged between 15 and 20 ( $M=16.52$ ,  $SD= 1.09$ ) with mostly 16 (34.3%) and 17 (29.0%) year olds. Most students were in 11<sup>th</sup> grade (155, 42.8%). One hundred and twenty-four students were in 10<sup>th</sup> grade (34.3%) and 83 students were in 12<sup>th</sup> grade (22.9%). The low number of students in grade 12 was due to the fact that during the data collection phase, the 12<sup>th</sup> graders in some schools had already left to prepare for the official exams. Only 26 (7.2%) out of 362 students answered the survey in English, while the rest, 336 students (92.8%) answered it in Armenian.

Most of the students lived in neighborhoods with Armenian exposure. One hundred and twenty-eight students (35.4%) mentioned they lived in ethnically homogenous neighborhoods where almost everyone is Armenian, 198 reported living in mixed neighborhood where some are Armenian (54.7%) and 34 reported living in neighborhood with a national majority where almost none are Armenian (9.4%). Two students did not answer this question.

What concerns friendships, 293 students (85.5%) reported that 50.0% or more of their friends are Lebanese-Armenian ( $M= 72.98$ ,  $SD=24.1$ ).

Two hundred and eighty-four (78.4%) out of 362 students reported being involved in either Armenian or non-Armenian organizations. Some students were involved in multiple organizations. For example, some students were involved in both an Armenian political organization and Armenian scouts or a non-Armenian cultural organization and an Armenian sports organization. Seventy-eight students (21.5%) reported not being involved in any organization. Involvement in Armenian organizations was reported more frequently (90.2%) than involvement in non-Armenian organizations (9.8%) (See table 1). The most frequently reported Armenian organization was Armenian scouts (19.0%), followed respectively by cultural-artistic (18.3%), sports (17.0%), political (15.3%), religious (12.6%) and charitable (8.0%). What concerns non-Armenian organizations, the most frequently reported involvement was for sports (3.5%), followed respectively by cultural-artistic (2.3%), charitable (1.2%), religious and political (1.1% each) and scouts (0.6%).

Table 1

*Frequencies and percentages of student involvement in Armenian and non-Armenian organizations*

		Frequency	Percentage %
Religious	Armenian	81	12.6
	Non-Armenian	7	1.1
Political	Armenian	99	15.3
	Non-Armenian	7	1.1
Cultural-Artistic	Armenian	118	18.3
	Non-Armenian	15	2.3
Sports	Armenian	110	17.0
	Non-Armenian	22	3.5
Charitable	Armenian	51	8.0
	Non-Armenian	8	1.2
Scouts	Armenian	123	19.0
	Non-Armenian	4	0.6
Total		645	100
N= 362			

Among those who answered the ethnic identity question, which were 346 students out of the entire sample, 242 (69.9 %) considered themselves to be Armenian, 76 (22.0%) identified as Lebanese-Armenian with a hyphenated ethnic identity, 17 (4.9 %) of the participants considered themselves to be Lebanese, 11 (3.2%) considered themselves of other ethnic identities (such as Canadian-Armenian or Syrian-Armenian).

With regard to the ethnic language, 343 (96.1%) out of 357 said they consider Armenian to be their ethnic language, 11 (3.0%) considered Arabic as their ethnic language and three considered English (0.8%). Five students did not provide an answer. Out of the 14 people who

did not consider Armenian to be their ethnic language only three were from the non-Armenian school. Out of the 96.1% who considered Armenian as their ethnic language, 62.9% considered their understanding of the language very good, 29.1% considered it well, 6.5% fair and 1.2 very weak. For speaking, 52.6% considered they are very well in speaking, 38.3% considered it good, 8.2% fair and 1.2% very weak. 30.8% considered their writing skills very well, 41.6% considered their skills to be well, 19.4% fair and 5.9% very weak. As for reading, 39.2% considered to be very well in reading, 40.7% well, 13.9% fair and 4.5% very weak.

### Means, Standard Deviations and Reliability of the Scales

Descriptive statistics in the form of means and standard deviations and internal consistencies for the three scales used in the study are summarized in Table 2. It is noteworthy that overall means on the six-item scale for ethnic identity scale for the entire sample was 3.87 ( $SD=0.63$ ). The results were much higher than those found by Phinney (1992) on the 14-item scale and Boyadjian (2005) on the 12-item scale ( $M=2.94$ ,  $SD=0.51$ ). The overall means on the 10-item scale for the Rosenberg self-esteem scale for the entire sample was 30.55 ( $SD= 4.1$ ) which is slightly higher than that found by Boyadjian (2005) ( $M=30.35$ ;  $SD= 3.85$ ).

Table 2

*Means, Standard Deviations and Reliabilities of Scales for the Study Sample*

<i>Scales</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i># of Items</i>	<i>Cronbach <math>\alpha</math></i>
MEIM-R total	356	3.87	.63	6	.82
RSES	349	30.55	4.1	10	.594
GPA	355	64.3	12.8		

*Note.* MEIM-R= Multigroup Ethnic Identity Measure Revised; RSES= Rosenberg Self-Esteem Scale

The psychometric properties of the two scales, the Multigroup Ethnic Identity Measure Revised (MEIM-R), and the Rosenberg Self-Esteem Scale (RSES) were evaluated in terms of internal consistency reliability for the entire sample.

#### *Internal Consistency of the Multigroup Ethnic Identity Measure Revised Scale*

Scale reliability analysis of the 6 item MEIM-R showed high internal consistency reliability with coefficient alpha value of ( $\alpha=.82$ ) for the total group of 356 students who answered the scale in Armenian or English. In fact, the internal consistency was higher than the one reported by Phinney (1992) of  $\alpha= .80$  for the 14 items of MEIM. However, it was lower than the internal consistency reported by Boyadjian (2005) of  $\alpha= .88$  for the 12 items of MEIM.

#### *Internal Consistency for the Rosenberg Self-Esteem Scale*

Scale reliability analysis of the Rosenberg Self-Esteem Scale (RSES) was assessed. Results indicated internal consistency reliability for  $\alpha=.60$  for the total group of 349 students who answered the scale in Armenian or English. This internal consistency was lower than that reported by Rosenberg (1965) of alpha coefficients between  $\alpha=.77$  and  $\alpha=.88$ , but comparable to that reported by Boyadjian (2005)  $\alpha=.70$  and by Tavitian (2012)  $\alpha=.69$ . An item analysis indicated that removing Item 7 from the scale would increase the internal consistency reliability to  $\alpha=.69$ . Item 7 also had a very low Item-total correlation (.081).

### **The Relationship between Ethnic Identity, Self-Esteem and Academic Achievement**

The Relationship between ethnic identity, self-esteem and academic achievement was examined for the study sample for students who answered the questionnaire in either language (English or Armenian).

Pearson's Product-Moment Correlation coefficient  $r$  was computed to test whether there is a correlation between ethnic identity and each of self-esteem and academic achievement and

whether this relationship is a significant one or simply due to chance. This was done by correlating the scores on the Multigroup Ethnic Identity Measure Revised, the scores on the Rosenberg Self-Esteem Scale and academic cumulative grade point averages of the students in the entire sample (See table 3).

Table 3

*Bivariate Pearson Correlations between Ethnic Identity, Self-Esteem and academic achievement for the Study Sample*

<i>R</i>	Cum. GPA	MEIM-R	RSES
Cum. GPA			
MEIM-R	-.056		
RSES	.133*	.091	

*Note \*. Correlation is significant at the 0.05 level (2-tailed). Cum.GPA= Cumulative Grade Point Average; MEIM-R= Multigroup Ethnic Identity Measure-Revised; RSES=Rosenberg's Self-Esteem Scale.*

The results indicated a statistically significant weak positive relationship with no practical value ( $r(343) = .133, p < .05$ ) between Rosenberg's self-esteem score and Cumulative Grade point average for the entire sample. There was no statistically significant relationship between ethnic identity scores and Rosenberg's self-esteem score and between ethnic identity scores and Cumulative Grade point average for the entire sample. No additional analyses were carried out to examine the relationship between self-esteem and academic achievement since the relationship was weak with no practical value.

## Conceptualization of ethnic identity

In order to understand how Lebanese-Armenian students conceptualize what it means to be Armenian in Lebanon and further understand the results of the quantitative data, an open-ended question was added to the survey. A total of 303 students answered the open-ended question out of which 267 answered in Armenian, 35 students in English and one student in Arabic. Fifty-nine (16.3%) out of 362 students did not answer the qualitative question.

The students' responses to this question were analyzed using NVivo for qualitative data analysis. The question asked the students what it means to be Armenian in Lebanon. Three major themes with different sub-themes emerged from the analysis of the students' responses to the question. These themes are shown in Table 4 with their corresponding sub-themes and frequencies of sources and references in the students' responses to this question. It is important not to overlook the fact that the same student might have reported two or more themes or sub-themes in his/her response.

Table 4

*Themes and corresponding sub-themes and frequencies of sources and references for what it means to be Armenian in Lebanon mentioned by students*

Theme	Sub-themes	Frequency of sources	Frequency of references
Duty-responsibility	Need for preservation	107	135
	Homeland	35	37
	Introducing our culture/cause to the world	31	35
	Fear of assimilation	30	31
	Image of our forefathers	6	6

Privilege- Advantage	Pride	61	66
	Dual identity	29	31
	Strong community	14	14
	Freedom	15	15
	Introducing our culture to the Lebanese	9	10
	Knowing an extra language	7	7
Struggle	Away from the homeland	40	40
	Actively resist xenomania-assimilation	28	28
	Discrimination	10	10
	Need to explain your differences	8	9
	Arabic language	2	2
Nothing		10	10

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### ***Duty and responsibility***

**Duty and responsibility** was reported 50.2% of the time. The sample for whom being Armenian in Lebanon was considered a duty or responsibility consisted of 209 students (out of 303), mostly females (59.2%), 17 year old (31.3%), in grade 10 (38.3%). They mostly identified as Armenian (75.2%), responded to the whole questionnaire (93.3%) and to the qualitative question in Armenian (91.4%), attended Armenian schools (94.57%), lived in neighborhoods where some are Armenian (37%), 87.0% had 50.0% or more Lebanese-Armenian friends, 98.6% considered Armenian as their ethnic language, and 61.0% scored equal to or higher than 4 on the MEIM-R.

For most students, being Armenian in Lebanon meant having a **duty and responsibility** towards many things. Of the 303 respondents, for a large number (107) it meant a duty or a responsibility to **preserve** the Armenian language, schools, culture, organizations, traditions and customs, cause, history, marriage (endogamy) and religion (Christianity). In fact, this sub-theme

was the most frequently cited sub-theme of all with a percentage of approximately 28%. The students' responses included statements such as: "knowing your past, knowing the Armenian values, preserving your identity and defending/working for the Armenian cause." (S 169), "To face challenges and stay attached to my culture, ethnicity, history and language" (S 171), "We also have the responsibility to protect our clubs and churches." (S 194), "To be Armenian in Lebanon means to go to a club, be part of scouts, etc., be actively involved in organizations and activities. (S 213), "To attend an Armenian school, clubs, cultural events, speak Armenian, participate in" protests, be an active member in the community life" (S 226). For another group of students (35), being Armenian in Lebanon meant having a duty and responsibility towards the **homeland** (Armenia). Typical statements were: "we have a duty we have to fulfill as a Diasporan Armenian." (S12), "it means to help Armenia from abroad. "(S158), "serve your people in any way that you can even though you are not in Armenia." (S169), "We should stay attached to our homeland." (S179), "Serve the Armenian nation." (S237). For some students (30) it meant a duty and responsibility to **introduce our culture and cause to the world**. The students' responses included statements such as the following: "It also poses or puts some sort of responsibility on me, knowing that I should show the best of my culture and origin to others, namely the society we live in... (S 104)", "To be Armenian in Lebanon means always stay[ing] true to your roots and represent[ing] your cause and values to others in the best way (S250)", "To actively help and spread the Armenian cause to foreigners (S301)". Some students (30) expressed a duty and responsibility from **fear of assimilation**. Typical statements included: "It means to be exposed to different ideas and conceptions but [to] stay firmly attached to the Armenian one without getting assimilated (S13), "make sure not to get assimilated (S21), "I feel that we all have a role and we have to be careful not to get assimilated (S249)". And a very small

number of students (6) expressed that for them it means a duty or responsibility to **preserve the image of our forefathers**: “To be the Armenian that is the image of our forefathers with his/her work ethics, high esteem, faith, will power and giving the world a worthy person.” (S 9).

### *Privilege or an advantage*

The theme **Privilege or an advantage** was reported 29.4% of the time. The sample for whom being Armenian in Lebanon was considered a struggle consisted of 135 students (out of 303), mostly females (62.0%), 17year old (35.1%), in grade 11 (48.1%). They mostly identified as Armenian (68.6%), responded to the whole questionnaire (82.4%)and to the qualitative question in Armenian (80.4%), attended Armenian schools (89.6%), lived in neighborhoods where some are Armenian (55.4%), 18.2% had less than 50% of Lebanese-Armenian friends, 96.6% considered Armenian as their ethnic language, and 61.8% scored equal to or higher than 4 on the MEIM-R.

For 135 students, being Armenian in Lebanon meant a **privilege or an advantage**. Sixty six students expressed that being Armenian in Lebanon was something to be **proud** of. The students’ responses included statements such as: “To be Armenian in Lebanon is something to be proud of because the Armenian ethnic group is getting bigger, spreading all over the world and.(S 119)”, “To be Armenian in Lebanon is very valuable because there aren’t as many Armenians in other countries as they are in Lebanon. Hence, we should feel proud that we are Armenians living in Lebanon. (S151)”. For another group of students (29), being Armenian in Lebanon meant having a **dual identity**. Typical statements were: “To be half Armenian in Lebanon means ... having Armenian and non-Armenian friends. Also, to practice Lebanese activities is fun. (S 129)”, “I feel and consider myself equal to non-Armenian Lebanese. We respect them and they respect us. I don’t see any trouble living and co-existing together. (S217)”,

“To be Armenian in Lebanon means to acculturate to the Lebanese culture without losing the Armenian identity (S 276)”. For a smaller number of students (15), it meant having a **strong community**. Statements included the following: “It’s a good thing because the community here is really strong. (S 235)”, “The Lebanese-Armenian community is one of the best Armenian communities in the Diaspora if not the best. Lebanese-Armenians are strongly attached to their ethnic group. (S 255)”, “The Lebanese-Armenian is lucky in [the] sense that in Lebanon the Armenian community represents the strongest, warmest community in the Diaspora. This is mainly due to the fact that in Lebanon there are multiple organizations, associations. Armenians have a choice depending on their mentality and interests to join the group they wish to be part of to help the community (S 350)”. For another 15 students, it meant **freedom**: “An Armenian can do a lot of things in Lebanon, become a minister, [achieve] high position in the army, etc. every Armenian should feel proud to be living in the beauty that is Lebanon (S 119)”, “It’s a privilege because I get to keep my Armenian traditions and have the right to exist as an Armenian unlike other Arabic countries (S 159), “Advantage: To be able to demand your rights and live freely (S 187)”. A small number of nine students, being Armenian in Lebanon meant **introducing our culture to the Lebanese**. The responses included statements such as: “It means represent[ing] your homeland in a foreign country (S 10)”, “introduces the Armenian music and art to the Lebanese scene (S 173)”, “To me being Armenian in Lebanon is a privilege because I can help spread my culture and introduce my cause to others (S 206)”. And lastly, seven students felt that it meant **knowing an extra language**. Typical statements included: “an extra language which makes me have a richer identity” (S 102), “having to experience different types of people such as having Armenian, Lebanese, and other language speaking friends due to the ability to speak the other languages that are learnt in the school curriculum (S 131).”

## *Struggle*

The theme **struggle** was reported 18.4% of the time. The sample for whom being Armenian in Lebanon was considered a **struggle** consisted of 88 students (out of 303), mostly females (58.2%), 16year old (41.1%), in grade 11 (52.3%). They mostly identified as Armenian (72.2%), responded to the whole questionnaire (90.0%) and to the qualitative question in Armenian (91.4%), attended Armenian schools (94.0%), lived in neighborhoods where some are Armenian (45.6%), 83.6% had 50.0% or more Lebanese-Armenian friends, 92.1% considered Armenian as their ethnic language, and 63.4% scored equal or higher than 4 on the MEIM-R.

For 88 students, being Armenian in Lebanon was a **struggle**. Of the 88 respondents, for nearly half (40), it meant **being away from or outside of the homeland** (Armenia). The students' responses included statements such as: "Although Lebanon is my country of birth, it's not a nice feeling because I'm living outside of Armenia. (S120)", "For me being Armenian in any country in the Diaspora is a challenge in itself. (S 142)", "It means to live far from our motherland Armenia, in a foreign country. (S 150)", "It means you're part of a bigger family, the Armenian Diaspora. It's getting harder and harder to stay Armenian, but we as youth are willing to face the challenges (S202)". For another group of students (28), being Armenian in Lebanon meant actively resisting **xenomania-assimilation**. Typical statements were: "To be Armenian in Lebanon means to struggle and fight against assimilation. (S 152)", "To try to stay Armenian and fight against assimilation. (S173)". For a smaller number of students (10), it meant having to deal with **discrimination**. Statements included the following: "To make them consider us as one of them. (S 146)", "Well sometimes it feels strange and different as though I'm an outcast (S 293)", "To be Armenian in Lebanon means to struggle every day because there are some people who will take your identity as a joke and say mean words (S 180)". For eight students, being

Armenian in Lebanon meant having the **need to explain your differences**. The responses included statements such as: “It means that you always have to explain what your weird/foreign name means that is if you carry one. (S11)”, “I feel like a foreigner (S 141)”. And two students expressed a struggle with the Arabic language: “we don’t speak Arabic that well (S 259)”.

A very small number of students felt that being Armenian in Lebanon means **nothing** (10students in total). These students were mostly males (76.1%), 15year old (26.5%), in grade 10 (49.6%). Although a large percentage (54.3%) identified as Armenian, 26.5% identified as Lebanese and 19.2% as Lebanese-Armenian. They mostly responded to the whole questionnaire (56.8%) and to the qualitative question in English (56.8 %), attended non-Armenian schools (56.8%), lived in neighborhoods where almost no one is Armenian (47.9%), 67.0% mentioned having 30% or less Lebanese-Armenian friends, 63.2% considered Armenian but 36.8% considered Arabic as their ethnic language, and 84.4% scored equal to or lower than 3.5 on the MEIM-R.

### **Summary of results**

In sum, results revealed that students do not suffer from either low ethnic identity ( $M=3.87$ ) or self-esteem ( $M=30.55$ ) and there was no correlation between ethnic identity and each of self-esteem and academic achievement for this particular sample of Lebanese-Armenian high-school students. Most students (70%) identified as Armenian and 22% of students as Lebanese-Armenian. Also, 85.5% reported 50% or more of their friends to be Lebanese-Armenian, 96.1% considered Armenian to be their ethnic language and almost 90% reported living in either ethnically homogenous or mixed neighborhoods with Armenian exposure. Moreover, 90.2% involvement in Armenian organizations was reported. Concerning the

conceptualization of ethnic identity, three main themes with corresponding sub-themes emerged from the student responses. The first theme was duty and responsibility and it was reported 50.2% of the time. Students conceptualized being Armenian in Lebanon a duty or a responsibility to preserve the Armenian culture, language, schools, organization, etc., They also felt it was a duty towards the homeland, to introduce their culture and cause to the world, a duty from fear of assimilation and to honor the image of our forefathers. The second theme was a privilege or advantage. This theme was reported 29.4% of the time. Common sub-themes were pride, having a dual identity, having a strong community, having freedom in Lebanon to exist as an Armenian, introducing our culture to the Lebanese and knowing an extra language. And finally, a third theme was a struggle due to being away from the homeland, having to actively resist assimilation, facing discrimination, having to explain their differences and struggling with the Arabic language. This theme was reported 18.4% of the time. For a very small number of students it meant nothing with a frequency of 2%.

## CHAPTER V

### DISCUSSION

Ethnic identity's protective effects for psychological health have been emphasized across different populations (Altschul et al, 2006; Kiang et al., 2006; Louis & Liem, 2001; Ong, Phinney, & Dennis, 2006; Phinney, 2006; Umana-Taylor, 2004; Wakefield & Hudley, 2007) especially for minority youth (Phinney, 2006; Yip, Seaton & Sellers, 2006). There has been more and more interest in adolescent identity formation in educational contexts as research has shown that the school environment contributes to a large extent to this process (Grant, 1997) and a key task in adolescence is to develop a sense of identity (Erikson, 1968). A review of literature on ethnic identity, self-esteem and academic achievement, has shown a positive relationship for ethnic identity and self-esteem for different minority ethnic groups around the world (Giang & Wittig, 2006; Umaña-Taylor, Yazedjian, & Bamaca-Gomez, 2004; Verkuyten & Brug, 2002; Valk, 2000; Ward, 2006) but inconsistent results when it came to the relationship between ethnic identity and academic achievement (Brouillard & Hartlaub, 2006; Secrist, 2007; Whitesell et al., 2009; Zarate, Bhimji & Reese, 2005). It is for this reason that the researcher wanted to examine the relationship among this population. Another interest for the researcher was to examine whether Boyadjian's (2005) results have changed after almost 12 years. This chapter will discuss the results found concerning the two research questions.

#### **Descriptive Information on Armenian Ethnic Identity**

Given that research done on Armenian adolescents' ethnic identity in Lebanon is scarce, it was of significant importance to examine the data collected.

Of the entire sample 346 reported their ethnic group, out of which 242 (69.9 %) considered themselves to be Armenian. These results were comparable to that found by

Boyadjian (2005) (See table 5). The majority identified solely as Armenian, thus showing a strong tendency for preserving the Armenian identity. The fact that not much has changed since 2005 within the ethnic identification of this sample presents an interesting finding. Boyadjian questioned whether “the attendance of Armenian national schools where students are exposed to the Armenian culture and values on a daily basis” or “the determination of these students to maintain their identification with their ethnic group” were key factors contributing to the strong identification with their ethnic group (2005, p. 85). This tendency can be partly explained with the qualitative results as for 107 out of 303 students, being Armenian in Lebanon meant a **duty or a responsibility to preserve** the Armenian language, schools, culture, organizations, traditions and customs, cause, history, endogamy and religion (Christianity). In fact, this sub-theme was the most frequently reported sub-theme with a percentage of 28%.

Twenty-two per cent of the entire sample identified as Lebanese-Armenian with a hyphenated ethnic identity and perceived themselves as bicultural. Birman and colleagues found that although acculturation to the ethnic group was related to life satisfaction because of social support from co-ethnic social network, acculturation to the dominant group was positively related to life satisfaction because of its effects on occupational success (Birman, Simon, Chan, Tran, 2014). This might explain the acculturation of this group of students.

A small number of students (4.9%) considered themselves solely Lebanese. These students were fully assimilated with the mainstream culture. These results were lower (9.3%) than those reported by Boyadjian, 2005) which was somewhat reassuring but also surprising. The majority identified themselves as either solely Armenian or with hyphenation. This was reassuring because research has shown that assimilation of immigrants and their children is associated with poor psychological well being over both time and generation (Harris, 1999;

Portes & Zhou, 1993; Rumbaut, 1997). However, it was surprising as with time, one might expect an increase in the percentage of assimilation. Could the decrease in the percentage be due to a smaller sample? The current study recruited 362 students whereas Boyadjian was able to recruit 648 students. Or perhaps, the results were affected by the timing of the study. The data were collected during the months of April and May. The commemoration of the genocide, during the month of April, is a major event in the Armenian community. This is when all publishing houses, charitable organizations, newspapers and educational and cultural associations unite to express ethnic identification.

Table 5

*A comparison of current descriptive information on ethnic identity with Boyadjian's results*

	Current results- 2016	Boyadjian's results -2005
Armenian	69.9%	70.2 %
Hyphenated	22.0 %	18.8 %
Lebanese	4.9%	9.3 %
Arab	-	1.1 %
Other	3.2 %	0.6 %
<i>N</i>	362	648

In the study sample, 350 students out of 362 were from Armenian schools. Only 12 students were from a non-Armenian school. This could explain why 69.9% identified as Armenian and why 96.1% of students considered Armenian to be their ethnic language and reported being proficient in it. Out of the 96.1% who considered Armenian as their ethnic language, only 1.2% considered their understanding and speaking skills very weak, 5.9%

considered their writing skills very weak and 4.5% their reading skills. Students attending Armenian schools start learning the language from an early age. Armenian schools are a major mechanism in preserving Armenian identity by transmitting and teaching the language and culture alongside the official Lebanese curriculum (Khashan, 1991). In fact, ethnic schools around the world are guided by the assumption of a significant relationship between ethnic language and ethnic identity (Fishman, 1998). Hence, language instruction becomes the focus for ethnic schools (Maalouf et al., 2006). Learning the ethnic language can be an important factor in ethnic identity development and maintenance (Cheng & Kuo 2000; Cho 2000; Cho, Cho, & Tse 1997; Ishizawa 2004). For example, Phinney has found minority language to be part of the ethnic identity (Phinney, Romero, Nava & Huang, 2001) and proficiency in the language to be a predictor of ethnic identity for Armenian, Mexican and Vietnamese adolescents (Phinney, 1990). Also, Armenian American immigrant children who speak Armenian expressed a stronger identification with the Armenian group than their Armenian American peers who only spoke English (Imbens-Bailey, 1996). Moreover, in the Spanish region of Catalonia, individuals who experienced greater exposure to teaching Catalan were more likely to report feeling more Catalan than Spanish (Clots-Figueras & Marsella, 2013).

With regard to friendships, most students (76.8%) reported that 50.0% or more of their friends are Lebanese-Armenian ( $M= 72.98$ ,  $SD=24.1$ ). It is natural for this sample to have more Lebanese-Armenian friends as most students attended Armenian schools where the majority of the students if not the totality is Armenian. Moreover, similarity is known to be the basis for friendships (Hartup & Stevens, 1997). Hence, the preference for intra-ethnic interaction among the sample could be explained by similarities, such use of the same language, and similar

acculturation-related experiences (Maharaj & Connolly, 1994; Schneider, Dixon, & Udvari, 2007).

Der-Karabetian and Oshagan (1997) have found that ethnic identity was strongly associated with the kind of school attended, the language spoken at home and involvement in Armenian organizations. In this sample, a total of 284 (78.7%) out of 362 students were involved in either Armenian or non-Armenian organizations. Involvement in Armenian organizations was reported more frequently (90.2%) than involvement in non-Armenian organizations (9.8%) (Refer back to table 1).

In the Lebanese context, religious, social and educational institutions were established to ensure the preservation of the Armenian language and religion, as well as ethnic and cultural identity (Chahinian, 2007; Tachjian, 2009). And the settlement of the Armenians in different regions was mostly clustered around these institutions (Akoghlanian-Jermakian, 1988; Chahinian, 2007). In this sample, most students lived in neighborhoods with Armenian exposure. Only 9.4% reported living in a neighborhood with national ethnic majority where almost none are Armenian. 35.4% mentioned they lived in an ethnically homogenous neighborhood where almost everyone is Armenian and 54.7% in an ethnically mixed neighborhood where some are Armenian. Research has shown that presence of an ethnic community in the neighborhood could affect ethnic membership. It is much easier for an adolescent to become involved in ethnic organizations when exposed to ethnic communities as he/she may have more opportunities to meet co-ethnics. This in turn facilitates membership and attachment to group (Lin & Derald, 2010).

As such, all Armenian institutions encourage participation and membership in fellow partner institutions. For example, a student attending an Armenian school might be encouraged to join an Armenian organization (e.g. scouts) and a student attending an Armenian organization might be encouraged to attend an Armenian school. This might explain why a very small number of students in this sample were involved in non-Armenian organizations. The Armenian community in Lebanon presents a context favorable for ethnic membership, as it may provide social support, ethnic experiences and opportunities for intra-ethnic interaction (Halpern, 2005) through its different mediums (ethnic schooling, language exposure, organizations, etc.).

### **Ethnic Identity, Self-Esteem and Academic Achievement**

#### *Ethnic identity and Self-esteem*

The overall means on the MEIM-R for the sample was 3.87 ( $SD=.63$ ) which was much higher than those found by Phinney (1992) on the 14-item scale and Boyadjian (2005) on the 12-item scale (2.93,  $SD=.51$ ). Could this be due to the use of the MEIM-R as opposed to the 12 item MEIM? Or perhaps, the results were affected by the timing of this study as mentioned previously. The data were collected during the months of April and May. All Armenian organizations and institutions (including schools) commemorate the genocide, during the month of April. Or could it be that Lebanese-Armenian adolescents have made more commitment towards their identity following the centennial of the genocide in 2015? Kotchikian believes that the collective memory of the genocide is central in defining, creating and maintaining the Armenian identity (2009). The overall means on the Rosenberg self-esteem scale for the sample was 30.55 ( $SD= 4.1$ ) which is comparable to that found by Boyadjian (2005) ( $M=30.35$ ;  $SD= 3.85$ ). It was reassuring to find that fourth-generation Lebanese-Armenian high-school students do not suffer from either low ethnic identity or low self-esteem.

However, there was no correlation between ethnic identity and self-esteem for this sample. This is inconsistent with previous findings that report a positive relationship between ethnic identity and self-esteem for minority adolescents (Carlson, Uppal, & Prosser, 2000; Juang, Nguyen & Lin, 2006; Lee, 2003, 2005). This could be partly explained by the impact of being a numeric majority or minority according to Xu, Farver and Pauker (2015). Although ethnic identity may be more significant for minority groups (Phinney, 1996), the extent to which adolescents identify with their minority groups, may be influenced by their numeric minority-majority status. Within micro-contexts such as schools and communities (Phinney, Cantu, & Kurtz, 1997), a national minority can become the numeric majority (Juang et al., 2006; Umana-Taylor & Shin, 2007). Although Lebanese-Armenians are a minority in the global Lebanese community, they are a majority if not a totality in Armenian schools and organizations. In a study by Xu, Farver and Pauker, the authors found that Americans who came from numeric minority contexts (the U.S. mainland), reported higher ethnic identity than did Americans from numeric majority contexts (Asian Americans from Hawaii) (2015). Moreover, ethnic identity was significantly associated with self-esteem for the numeric minority group but not for the numeric majority group. This could partly explain why ethnic identity was not associated with self-esteem for our current sample. Most of the students in the sample were from Armenian schools, where they are an ethnic majority. The numeric minority-majority status relative to students' context (Armenian vs. non-Armenian schools) might make a difference in the existence of a relationship between ethnic identity and self-esteem. Further research needs to address the differences between students from numeric majority-minority contexts (Armenian schools vs. non-Armenian schools).

Ethnic identity may have more influence on minority adolescents' self-esteem (Umaña-Taylor & Shin, 2007) as it may increase the need for it by increasing perceived threat to one's self-efficacy due to possible discrimination (Greene, Way, & Pahl, 2006; Smith, Walker, Fields, Brookins, & Seay, 1999). Therefore, ethnic identity may contribute to self-esteem by making adolescents stronger in coping with discrimination (Greene et al., 2006; Leachet et al., 2010; Phinney, 1990). In this case, being a numeric majority might eliminate the perceived threat. Hence, although the students in the sample have scored high in both ethnic identity and self-esteem, there is no relationship between these two variables.

#### *Ethnic identity and academic achievement*

There was no correlation between ethnic identity and academic achievement. The literature on minority students for these two variables has shown mixed results with a positive relationship (Altschul et al., 2006; Whitesell et al., 2007), a negative relationship (Worell, 2007) and no relationship (Brouillard & Hartlaub, 2005; Secrist, 2007; Whitesell et al., 2009) for different samples. Ethnic identity and feeling of belongingness to an academic environment (Archambault, Janosz, Jean-Sebastien, & Pagani, 2009; Smith, Walker, Fields, Brookins & Seay, 1999) are believed to contribute to adolescents' perceptions of their ability to perform academically. When this belongingness is threatened, student motivation and achievement decrease (Walton & Cohen, 2007). A potential threat to belongingness is discrimination (Smart Richmond & Leary, 2009). As previously mentioned, most of the students in the sample attended Armenian schools where they constitute a numeric majority if not totality. Hence, there is no threat to belongingness or discrimination. This might partly explain why there was no correlation between ethnic identity and academic achievement.

## **Conceptualization of Ethnic identity**

The researcher was very much interested in finding out how Lebanese-Armenian adolescents conceptualize being Armenian in Lebanon.

### *Duty and responsibility*

For 209 students out of 303, being Armenian in Lebanon was considered a duty or responsibility; in fact, this theme was reported 50.2% of the time. A total of 75.2% of the 209 students identified as solely Armenian, 94.6% attended Armenian schools, 37 % lived in neighborhoods where some are Armenian, 87.0% had 50% or more Lebanese-Armenian friends, 98.6% considered Armenian as their ethnic language, and 61.0% scored equal to or higher than 4 on the MEIM-R which is significantly high. Higher scores indicate higher degree of ethnic identity.

For a considerable number of students (107 out of 303), being Armenian in Lebanon meant having a **duty and responsibility** to preserve the Armenian language, schools, culture, organizations, traditions and customs, cause, history, marriage (endogamy) and religion (Christianity). This was actually, the most frequently cited sub-theme with an occurrence of 28%. Statements such as “To attend an Armenian school, clubs, and cultural events, speak Armenian, participate in protests, be an active member in the community life” (S 226) were common. This is in line with Kassabian’s research (1987) in which maintaining the language, learning about the history and culture and maintaining a sense of community were important for three generations of Armenians. The lack of family legacies from the “Old Country” (that could have been passed on) due to the genocide, may be another reason why Armenians place great value in passing down their culture, religion and language (Mannogian et al., 2007). Al-Bataineh has also emphasized in her research how the Armenian language is one of the core markers of

Armenian identity in the Lebanese-Armenian context (2014). Moreover, according to Van Gorder (2006), Armenians were massacred for being Christians and were forced to convert to Islam; therefore, preserving their religion is extremely important to Armenian people. Moreover, the genocide not only plays an important part in the religious identity of Armenians, but also in their culture at large (Van Gorder, 2006). This sense of duty might be the reason behind why minorities have a strong drive to develop community organizations and institutions in order to fulfill their particular needs and interests and protect their cultural heritage (Breton, 1964).

For smaller groups of students, it meant a duty towards the homeland (Armenia), a duty to introduce our culture and cause to the world and a fear of assimilation. Although fourth generation Lebanese-Armenian adolescents are born and raised in Lebanon, the Armenian community in Lebanon in general is the outcome of genocide. As such, the community's existence is not the result of voluntary migration. This makes ethnic identity more salient for this population. An example of this is "Emeritha Uwizeyimana", for whom being Hutu did not mean much until nearly half- million Rwandans, mostly Tutsis and moderate Hutus were killed in a planned genocide (AP, 1997). And research on Armenian populations, evaluating evaluating the experiences of Genocide has shown that these effects can affect later generations (Kalayjian et al., 2010) and that Armenian identity is emphasized by strong feelings associated with the genocide (Oshagan, 1997). Statements such as "I feel that we all have a role and we have to be careful not to get assimilated. (S249)" were common among students. Moreover, ethnic identity might be more salient for later generations because it is difficult to overcome given the denial of the genocide (Bakalian, 1993; Danieli, 1989). Statements such as "To actively help and spread the Armenian cause to foreigners (S301)" were also common among this group of students.

### *Privilege or advantage*

For another big group of students, 135 out of 303, being Armenian in Lebanon was seen as a **privilege, and advantage**. This theme occurred 29.4% of the time. The sample for whom being Armenian in Lebanon was considered a privilege consisted of 135 students (out of 303), mostly females (62.0%), 17-year-old (35.0%), in grade 11 (48.1%). They mostly identified as Armenian (68.6%), responded to the whole questionnaire (82.4%) and to the qualitative question in Armenian (80.4%), attended Armenian schools (89.6%), lived in neighborhoods where some are Armenian (55.4%), 18.2% had less than 50% of Lebanese-Armenian friends, 96.6% considered Armenian as their ethnic language, and 61.8% scored equal to or higher than 4 on the MEIM-R.

A lot of students expressed **pride** when conceptualizing their ethnic identity: “To be Armenian in Lebanon is something to be proud of (S 119)”. According to Phinney, ethnic pride is the positive feeling about one’s attachment and identification with its ethnic group (1992). In a study on Chinese Korean minority students, bilingual proficiency and minority knowledge contributed positively to ethnic pride (Yu, 2015). Also, Al-Bataineh has discussed how literacy was linked to ethnic identity and pride in the Lebanese-Armenian context (2014). Could this explain Lebanese-Armenian students’ conceptualization of pride when it comes to their ethnic identity? Lebanese-Armenians are required to learn three to four languages to be able to pursue academic and career upward mobility. On the other hand, Tajfel discusses how minority groups sometime resort to ethnic pride to protect their devalued status; in some cases, they might even develop ethnocentrism (1982). Armenians in the Diaspora might feel devalued in status as a group due to the denial of the genocide. They have the idea that they are forgotten people and are perceived as fabricators of a so called “genocide” that attempted to eliminate the Armenian

people (Garavanian, 2000). Could this perhaps explain why for some students being Armenian in Lebanon was something to be proud of?

For another group of students, 29 out of 303, being Armenian in Lebanon meant having a **dual identity**. This could be an indication of acculturation. Acculturation refers to how minority individuals adapt to the dominant culture and how this adaptation brings forth changes in their behavior, values and beliefs (Farver et al., 2002). Students used expressions such as “To be half Armenian in Lebanon means to me having Armenian and non-Armenian friends. Also, to practice Lebanese activities is fun. (S 129)”, “To be Armenian in Lebanon means to acculturate to the Lebanese culture without losing the Armenian identity (S 276)”. Research has shown biculturalism to be associated with greater life adjustment (BeiserHou, 2006; Berry, et al., 2006; Giang & Wittig, 2006; Lieber et al., 2001; Phinney et al., 2001). This might be due to the fact that such individuals have social support networks from both dominant and ethnic minority cultures (Mok et al., 2007) and because they are likely to be competent in navigating both cultures (LaFramboise et al., 1993). Research has also shown that navigating two cultures is associated with greater intellectual flexibility and creativity (Benet-Martinez et al., 2006; Tadmor et al., 2009). In fact, according to Krikorian, Armenians in Lebanon have managed this dual belongingness for so many years (2007).

For a smaller number of students, it meant having a **strong community and** having the **freedom** to do so. Statements included the following: “It’s a good thing because the community here is really strong (S 235)”, “The Lebanese-Armenian community is one of the best Armenian communities in the Diaspora (S 255)”, “An Armenian can do a lot of things in Lebanon, become a minister, a high position in the army, etc. every Armenian should feel proud to be living in the beauty that is Lebanon. (S 119)”, “It’s a privilege because I get to keep my Armenian traditions

and have the right to exist as an Armenian unlike other Arabic countries. The Armenian community in Lebanon was recognized as the seventh confessional group by the constitution with the Ta'ef agreement signed in 1989 (Avsharian, 2009).

### *Struggle*

The sample for whom being Armenian in Lebanon was considered a **struggle** consisted of 88 students out of 303. This theme was reported 18.4% of the time. Students were mostly females (58.2%), 16year old (41.2%), in grade 11 (52.3%). They mostly identified as Armenian (72.2%), responded to the whole questionnaire (90.1%) and to the qualitative question in Armenian (91.4%), attended Armenian schools (94.0%), lived in neighborhoods where some are Armenian (45.6%), 83.6% had 50.0% or more Lebanese-Armenian friends, 92.1% considered Armenian as their ethnic language, and 63.4% scored equal or higher than 4 on the MEIM-R.

For most students, it was a struggle **being away from the homeland** (Armenia) and having to actively resist xenomania and assimilation. Students used statements such as “For me being Armenian in any country in the Diaspora is a challenge in itself. (S 142)” and “To be Armenian in Lebanon means to struggle and actively resist against assimilation (S 152)”. A study by Boyadjian and Grigorian (1998) found that feelings of anger and frustration to what had happened to their parents and grandparents were experienced among second and third generation survivors of the Genocide. These generations experienced feelings of anxiety and guilt. According to Danieli (1998), who examined guilt in survivor generations of the Jewish Holocaust, guilt may serve as a coping mechanism through which these generations maintain a connection with and honor the survivor relative. Moreover, because of the denial of the genocide, Armenians have been left with the emotional and psychological burden of fighting assimilation by continuously mourning and commemorating (Kupelian, Kalayjian, & Kassabian,

1998). Armenian identity in the Diaspora results in an idea that Armenians are forgotten people and fabricators of a so called “genocide” that attempted to eliminate the Armenian people (Garavanian, 2000). Garavanian (2000) believes that this will impact Armenian identity until the genocide is recognized. This recognition can be healing and help Armenians transition from feeling like victims to survivors (Summerfield, 1995). All the above mentioned could partly explain why a big number of students in this sample conceptualized being an Armenian in Lebanon as a struggle.

For a smaller number of students, being Armenian was perceived as a struggle due to facing some discrimination and having to explain their differences to Lebanese. Typical statements were: “To be Armenian in Lebanon means to struggle every day because there are some people who will take your identity as a joke and say mean words (S 180)”, “It means that you always have to explain what your weird/foreign name means. (S11)”, “I feel like a foreigner (S 141)”. Although these statements do not represent a large number, it is still concerning as research has shown negative effects of discrimination on minority students such as lower academic outcomes (Chavous et al., 2008), decreased self-esteem (Armenta & Hunt, 2009) and increased anxiety (Gaylord-Harden & Cunningham, 2009). Moreover, discrimination from peers had greater mental health implications than adult discrimination among Latino, African and Asian American adolescents (Greene et al., 2006).

## **Conclusions, implications, recommendations, and limitations**

### **Conclusions**

This study was aiming to investigate the relationship between ethnic identity, self-esteem and academic achievement and explore how Lebanese-Armenian high-school students

conceptualize what it means to be Armenian in Lebanon. The results showed that there was no significant relationship between these variables for this sample of students. These results were not in line with previous findings of a positive relationship between ethnic identity and self-esteem (Giang & Wittig, 2006; Umaña-Taylor, Yazedjian, & Bamaca-Gomez, 2004; Ward, 2006) and either a positive (Altschul et al., 2006; Whitesell et al., 2007; Zarate, Bhimji, & Reese, 2005) or a negative (Brouillard & Hartlaub, 2006; Secrist, 2007; Whitesell et al., 2009) relationship between ethnic identity and academic achievement for different samples. While there was no significant relationship between ethnic identity, self-esteem and academic achievement, findings were nevertheless interesting as they underline the importance of taking into account multi-cultural differences when conducting research and interpreting results. This research will not only add to the existing literature but it will also facilitate further research.

The preservation of one's ethnic identity is an issue for most minorities around the world, among which Lebanese-Armenian adolescents in this sample. Because of its implications, it should be of vital importance to educational psychologists and school counselors. A better and deeper understanding of ethnic identity and how it relates to self-esteem and academic achievement has many benefits. It would help professionals in the field of counseling and therapy to more accurately diagnose psychological problems and adopt more culturally sensitive approaches while working with Lebanese-Armenian adolescents. It is worthy to note that for Lebanese-Armenian adolescents, belongingness might be achieved through the different mediums the Lebanese-Armenian context or community offers (organizations, schools, churches, cultural events, etc.). These mediums might serve as a buffer for other psychological problems such as low self-esteem, low perceived academic self-concept, hence academic achievement, etc. Further research on different samples is needed to examine the impact of these mediums.

Beyond the clinical setting, it may have societal implications. With more awareness, guidance and education comes acceptance. This may help adolescents learn how to be unaffected by stereotyping and discrimination against different minority groups in Lebanon. In a country like Lebanon where diversity prevails, it is crucial to provide students with opportunities to openly discuss and learn from each other's differences (cultural, religious, ethnic).

### **Implications**

The results of this research highlight the need for multi-cultural research and understanding and culturally sensitive approaches when it comes to counseling students, specifically minority students. For this particular sample, it is important for school counselors to know that, the genocide is woven into Lebanese-Armenian identity. The genocide being a collective trauma enhances their sense of membership to the cultural community, making it easier to process it (Johnson et al., 2009) especially that it is yet to be recognized. According to Johnson et al., this helps individuals normalize the experience; the harm was done due to group membership and not for who they are as individuals (2009). These authors also found that a better understanding of one's ethnic identity leads to better psychological adjustment (Johnson et al., 2009). Hence, the choice of culturally sensitive counseling approaches for educational psychologists or school counselors is very important. The counselor should be aware of the client's cultural background to foster greater understanding and empathy.

It is important to make use of the increased interest within the field of educational psychology and school counseling concerning the relationship between ethnic identity, self-esteem and academic achievement. However, the results of this research provide further evidence on the importance of taking into account multi-cultural differences when interpreting results. Despite the lack of correlation between the variables, both the quantitative and qualitative results

imply that the Armenian community in Lebanon whether it's the Armenian school, organizations, neighborhoods, etc. might serve as a protective factor for this particular sample making them a numeric majority in a national context where they're considered a minority.

While results of this study revealed no relationship between ethnic identity, self-esteem and academic achievement, this does not mean that there are no students who display low ethnic identity, low self-esteem or low academic achievement among the sample. Also, what happens then when these students move onto college where they become a numeric minority? Would they still score high on ethnic identity and self-esteem? Would there be a difference between students coming from Armenian schools versus non-Armenian schools? Perhaps the subject of ethnicity should be discussed in the classrooms to make sure for a more secure identity development. Guidance lessons or focus groups at school might offer all students opportunities to build a positive self-image regardless of the numeric majority-minority status.

### **Recommendations for future research**

Since research on this topic within this population is scarce, it is recommended that this research be replicated on a larger sample including more Lebanese-Armenian students attending non-Armenian schools. Naturally, the results of no correlation found in the study, highlight the need for further research to be conducted on Lebanese-Armenians of different age groups and perhaps other Armenian communities in the Diaspora. It would be interesting to note not only multi-cultural differences but also differences within the same minority group coming from different micro-contexts (schools/communities, etc.)

This study could help school counselors better understand Lebanese-Armenian ethnic identity in the school setting to be able to offer culturally sensitive counseling approaches.

Based on the results of the study, it is recommended that future research investigate whether there is a significant difference in ethnic identity, self-esteem and academic achievement between students attending Armenian (numeric majority) vs. non-Armenian schools (numeric minority).

It is also recommended to study the effects of attending Armenian national schools. Does the Armenian school present as a buffer or protective factor when it comes to ethnic identity, self-esteem and academic achievement for these students? As the genocide or the memory of the genocide is woven into Lebanese-Armenian identity for this sample, it would be interesting to examine whether this memory or a sense of responsibility/duty is a major factor that keeps this sample (fourth generation) from being assimilated. Also, based on the results of this study it would be interesting to examine whether the numeric minority-majority status affects the ethnic identity and self-esteem of Lebanese-Armenian students attending Armenian schools once they move on to college and it changes from majority to minority.

### **Limitations**

Several methodological limitations may limit the generalizability of this study's findings. First, purposeful sampling was used. The researcher applied to 10 Armenian and three non-Armenian schools in the greater Beirut area. Seven out of the ten Armenian and one out of the three non-Armenian schools agreed to participate in the study. Hence, it was very hard to reach students who attend non-Armenian schools. This study needs to be replicated including participants from a wider sample (other schools). Another limitation is the fact that the data collected is based on students' self-reported information. Naturally, the use of self-reported tools as a method for collection of empirical data is subject to social desirability bias. Another limitation might be the fact that different schools in Lebanon use different grading systems,

different curricula, teaching methods and philosophy, etc. A final limitation might be language as confound. There was no pilot study. Although all Armenian scales are scales adapted and validated on this sample, the fact that students were given the choice of using either English or Armenian to complete the questionnaire might have affected the results. Irrespective of the limitations of the study, the results will provide valuable insight into Lebanese-Armenian ethnic identity, add to existing literature and facilitate future research.

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APPENDIX A

**SOCIO DEMOGRAPHIC INFORMATION**

Read the following questions and try to answer them as accurately as possible.

1. How old are you? \_\_\_\_\_ (In years)
2. Are you male or female? \_\_\_\_\_M \_\_\_\_\_ F
3. Which grade are you in? \_\_\_\_\_
4. What type of school do you go to? Please tick one of the types indicated below.  
 \_\_\_\_\_Armenian  
 \_\_\_\_\_ non-Armenian
5. How would you describe the area where you currently live?
  - An area where almost everyone is Armenian.
  - Some people are Armenian.
  - Almost no one is Armenian.
6. How many friends do you have that are:
  - a) Lebanese-Armenian \_\_\_\_\_
  - b) Lebanese \_\_\_\_\_
  - c) Other \_\_\_\_\_

**ETHNIC LANGUAGE PROFICIENCY SCALE (ELPS)**

7. What is your ethnic language? \_\_\_\_\_  
 How fluent are you in it?

<b>Reading</b>	Very Weak	Weak	Fair	Well	Very well
<b>Writing</b>	Very Weak	Weak	Fair	Well	Very well
<b>Speaking</b>	Very Weak	Weak	Fair	Well	Very well
<b>Understanding</b>	Very Weak	Weak	Fair	Well	Very well

8. Presently, are involved are you in any organizations? \_\_\_\_\_Yes \_\_\_\_\_No  
 Check all that apply.

	Armenian	Non-Armenian
Religious		
Political		
Cultural/Artistic		
Sports		
Charitable		
Scouts		

APPENDIX B

THE ARMENIAN SOCIO DEMOGRAPHIC INFORMATION

Վիճակագրական տեղեկություններ

Կարդա հետևեալ հարցումները եւ փորձէ անոնց պատասխանել կարելի եղածին չափ ճշտօրէն:

1. Քանի՞ տարեկան ես \_\_\_\_\_
2. Ո՞ր սեռի կը պատկանիս \_\_\_\_\_ արական \_\_\_\_\_ իգական
3. Ո՞ր դասարանի աշակերտ ես \_\_\_\_\_
4. Ինչպիսի՞ դպրոց կը յաճախես  
 \_\_\_\_\_ շայկական  
 \_\_\_\_\_ Ոչ-հայկական
5. Ինչպէ՞ս կը նկարագրես բնական շրջանդ.-  
 \_\_\_\_\_ Շրջան մը ուր ամէն մարդ հայ է  
 \_\_\_\_\_ Շրջան մը ուր կարգ մը մարդիկ հայ են  
 \_\_\_\_\_ Շրջան մը ուր գրեթէ ոչ ոք հայ է
6. Բարեկամներդ քանի՞ն  
 - Լիբանանահայ են \_\_\_\_\_  
 - Լիբանանցի են \_\_\_\_\_  
 - Ուրիշ \_\_\_\_\_
7. Մայրենի լեզուդ ո՞րն է \_\_\_\_\_

Որքանո՞վ տիրապետած ես լեզուիդ

Կարդալ	Բաւական տկար	Տկար	Բաւարար	Լաւ	Շատ լաւ
Գրել	Բաւական տկար	Տկար	Բաւարար	Լաւ	Շատ լաւ

<b>Խօսիլ</b>	Բառական տկար	Տկար	Բառարար	Լաւ	Շատ լաւ
<b>Հասկնալ</b>	Բառական տկար	Տկար	Բառարար	Լաւ	Շատ լաւ

8. Ներկայիս, ներգրաւուած ես որեւէ կազմակերպութիւններու \_\_\_\_\_ Այո \_\_\_\_\_ Ոչ  
Ամբողջացուր սիւնակը:

	Հայկական	Ոչ-հայկական
Կրօնական		
Քաղաքական		

## APPENDIX C

### **THE MULTIGROUP ETHNIC IDENTITY MEASURE SCALE- REVISED (MEIM-R)**

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from.

These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be -----

Use the numbers below to indicate how much you agree or disagree with each statement.

1 = Strongly disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly agree

----- 1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

----- 2. I have a strong sense of belonging to my own ethnic group.

----- 3. I understand pretty well what my ethnic group membership means to me.

----- 4. I have often done things that will help me understand my ethnic background better.

----- 5. I have often talked to other people in order to learn more about my ethnic group.

----- 6. I feel a strong attachment towards my own ethnic group.

Phinney, J. & Ong, A. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. *Journal of Counseling Psychology, 54*(3), 271-281.

APPENDIX D

**THE ARMENIAN MULTIGROUP ETHNIC IDENTITY MEASURE SCALE- REVISED**

Այս երկրին ժողովուրդը եկած է զանազան երկիրներէ եւ մշակոյթներէ, շատ մը տարբեր բառեր կան գորս կարելի է գործածել, նկարագրելու համար այդ ազգային խմբաւորումները (ethnic groups) :

Հետեւեալ հարցումները առնչուած են ձեր «Ազգային Պատկանելիութեան» եւ անոր հանդէպ ձեր զգացումներուն:

Հաճեցէք լեցնել պարապ ձգուած տեղը.- Ազգային պատկանելիութեամբ ես ----- եմ:

**Հետեւեալ թուանշաններէն մէկը գործածէ, նշելու համար թէ դուն որքանով համաձայն համ անհամաձայն ես իւրաքանչիւր նախադասութեան:**

- 1 = Բացարձակապէս անհամաձայն
- 2 = Անհամաձայն
- 3 = Չէզոք
- 4 = Համաձայն
- 5= Կատարելապէս համաձայն

----- 1. Ժամանակ տրամադրած եմ աւելին իմանալու ազգային պատկանելիութեանս մասին. Օրինակ՝ պատմութիւնը, բարքերն ու արժանաւորութիւնները:

----- 2. Ազգային պատկանելիութեանս հանդէպ զօրաւոր զգացումներ ունիմ:

----- 3. Բաւականաչափ կը հասկնամ թէ ինչ կը նշանակէ ինձի համար ազգային պատկանելիութիւնս:

----- 4. Յաճախ բաներ ըրած եմ որ կ'օգնեն աւելի լաւ ձեռով հասկնամ իմ ազգային խմբաւորումս:

----- 5. Յաճախ խօսած եմ այլոց հետ իմ ազգային խմբաւորմանս մասին, իմ ազգային պատկանելիութեանս մասին աւելի սորվելու համար:

----- 6. Ամբողջ կառչած եմ ազգային խմբաւորմանս:

Items were adapted from “the Armenian translated version of the MEIM (Kazarian & Boyadjian, 2008).

## APPENDIX E

### THE ROSENBERG SELF-ESTEEM SCALE (RSES)

Please record the appropriate answer for each item, depending on whether you strongly agree, agree, disagree, or strongly disagree with it.

- 1 = Strongly disagree
- 2 = Disagree
- 3 = Agree
- 4 = Strongly agree

- 1. On the whole, I am satisfied with myself.
- 2. At times I think I am no good at all.
- 3. I feel that I have good qualities.
- 4. I am able to do things as well as most other people.
- 5. I feel I do not have much to be proud of.
- 6. I certainly feel useless at times.
- 7. I feel that I'm person of worth
- 8. I wish I could have more respect for myself
- 9. All in all, I'm inclined to think I am a failure.
- 10. I take a positive attitude toward myself

Rosenberg, M. (1965). *From Society and the Adolescent Self Image*. Princeton, New Jersey: Princeton University Press, 17-18.

## APPENDIX F

## THE ARMENIAN ROSENBERG SELF-ESTEEM SCALE (RSES)

Հետևեալ թուանշաններէն մէկը գործածէ, նշելու համար թէ դուն որքանով *համաձայն* կամ *անհամաձայն* ես իւրաքանչիւր նախադասութեան:

1 = Բացարձակապէս անհամաձայն

2 = Անհամաձայն

3 = Համաձայն

4 = Կատարելապէս համաձայն

----- 1. Ընդհանուր առմամբ, ինքզինքէս գոհ եմ:

----- 2. Երբեմն կը կարծեմ թէ բնաւ բանի մը չեմ ծառայեր:

----- 3. Կը զգամ, թէ արժանիքներ (յատկութիւններ) ունիմ:

----- 4. Մարդոց մեծամասնութեան նման, կարող եմ գործել կատարել:

----- 5. Կը զգամ որ հպարտանալու շատ յատկութիւններ չունիմ:

----- 6. Վստահաբար երբեմն ինքզինքս անօգուտ կը զգամ:

----- 7. Կը զգամ թէ արժէքաւոր անձ մըն եմ:

----- 8. Կը փափաքէի ինքզինքիս հանդէպ աւելի յարգանք ունենալ:

----- 9. Ընդհանուր առմամբ հակամէտ եմ զգալու թէ ես ձախող անձ մըն եմ:

----- 10. Ինքզինքիս հանդէպ դրական (ոչ ժխտական) կեցուածք կ'ունենամ:

Boyadjian, M. (2009). *The Armenian Diaspora: ethnicity and psychological wellbeing*. Saarbrücken, VDM Verlag.

## APPENDIX G

### **CONCEPTUALIZATION OF ETHNIC IDENTITY**

What does it mean to be Armenian in Lebanon?

## APPENDIX H

### THE ARMENIAN VERSION OF CONCEPTUALIZATION OF ETHNIC IDENTITY

Ի՞նչ կը նշանակէ հայ ըլլալ Լիբանանի մէջ:

APPENDIX I

**LETTER ADDRESSED TO THE SCHOOL PRINCIPALS**

**AMERICAN UNIVERSITY OF BEIRUT  
FACULTY OF ARTS AND SCIENCE  
DEPARTMENT OF EDUCATION**

**To:**

**From:** Aline Iskandar Baba, Graduate Student, Education Department

**Subject:** Request for help for thesis work

Dear Principal,

I am Dr. Anies Al-Hroub, a Professor of Education and Chair of the Department of the Education at the American University of Beirut. I am writing this letter to request your permission to allow my graduate student, Ms. Aline Iskandar Baba from the Department of Education to gather data for her M.A. thesis from students in your school.

Attached is a copy of the letter of information and consent which will be distributed to students' parents as part of the data collection process. As you will note the study pertains to ethnic identity and some factors such as academic achievement and self-esteem that might influence it among Lebanese-Armenian high school students attending private schools in Beirut and its suburbs. Approximately 500 Lebanese-Armenian high school students from grades 10 to 12 will be recruited for this study. Data will be collected through the use of survey questionnaires. Your students' participation will involve completing a survey which will be completed in your students' classrooms at a time assigned by you.

I am also including copies of the student letter of information and consent and the scales that will be used with students for your perusal. As you will notice, none of the measures include intrusive items. In addition to the questionnaire; Ms. Iskandar Baba will need to collect the participants' cumulative grade point average from school records.

All information will be kept **confidential** and only Ms. Iskandar Baba and I will have access to the results. Any identifying information the students will never be released, and all research publications that may follow from this study will present group results and never personal results. Records will be monitored and may be audited by the IRB while assuring confidentiality.

I sincerely hope that you will allow Ms. Iskandar Baba to carry out her study in your school. Her ability to complete her thesis very much depends on your kind cooperation. Should you have any questions concerning matters related to this request, please contact me by telephone 01/350000 Ext. 3061, 3064 or e-mail at [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb)

Sincerely yours,  
Dr Anies Al-Hroub

I have read and understood all aspects of the research study and all my questions have been answered. I voluntarily agree to allow my students to be a part of this research study and I know that I can contact Dr. Anies Al-Hroub at 01-350000 ext. 3061, 3064 or e-mail [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb) , or his advisee Ms. Aline IskandarBaba at 70-849167 or e-mail [aai24@mail.aub.edu](mailto:aai24@mail.aub.edu) , in case of any questions. If I feel that my questions have not been answered, I can contact the Institutional Review Board for human rights at 01-350 000 ext. 5445. I understand that I am free to decline my school's participation. If you wish to allow your school to participate in this research study please sign the form and return it with Ms. IskandarBaba.

_____ Principal's Name (please print)	_____ Principal's Signature	_____ Date
_____ Name of Investigator	_____ Signature	_____ Date

## APPENDIX J

### THE ARMENIAN VERSION OF THE LETTER ADDRESSED TO THE SCHOOL PRINCIPALS

Պատուարժան տնօրէնութիւն,

Ստորագրեալս, դոկտ.Անիս Ալ-Հրուպ՝ Պէյրութի Ամերիկեան Համալսարանի մանկավարժական բաժանմունքի գործող տնօրէն եւ փրոֆէսօր,սոյն նամակով ձեզի կը փոխանցենք, թէ բաժանմունքիս մագիստրոսի (masters) ուսանող Օր. Ալին Իսքէնտէր Պապան իր վկայականի աւարտաճառը կը գրէ «Ազգային ինքնութիւն եւ կարգ մը ազդակներ, որոնք կրնան ազդեցութիւն ունենալ Լիբանանահայ երկրորդական վարժարան յաճախող աշակերտներուն վրայ»ին մասին, որուն տեղեկահաւաքման համար կը հայցէ ձեր աջակցութիւնը:

Այս նամակին կցուած պիտի գտնէք ձեր աշակերտներուն ծնողներուն փոխանցուելիք նամակ մը, որ կը պարունակէ տեղեկութիւններու հաւաքման բաժին մը: Ուսումնասիրութիւնը կը կեդրոնանայ ազգային ինքնութեան եւ կարգ մը ազդակներու վրայ, որոնք կրնան ազդեցութիւն ունենալ Լիբանանի մէջ երկրորդական վարժարան յաճախող լիբանանահայ աշակերտներուն վրայ: Այս նպատակով 10-րդէն 12-րդ դասարաններու մօտաւորապէս 500 Լիբանանահայ աշակերտներու հարցումներ պիտի ուղղուին: Տեղեկութիւնները պիտի հաւաքուին հարցարաններու միջոցով: Աշխատանքը պիտի կատարուի դասարանէն ներս, ձեր ճշդած պահուն:

Կցուած պիտի գտնէք նաեւ աշակերտներուն բաժնուելիք շրջաբերականէն օրինակ մը, որ կը պարունակէ ուսումնասիրութեան մանրամասնութիւնները ու համաձայնութեան պայմանագրէն եւ ասիճանաչափերէն: Այս ասիճանաչափերէն ոչ մէկը ոչ մէկ ժխտական ազդեցութիւն պիտի ունենայ ձեր աշակերտներուն վրայ: Հարցախոյզէն հաւաքուած տեղեկութիւններու կողքին, իր աւարտաճառին համար Օրիորդ Իսքէնտէր Պապա պէտք պիտի ունենայ դպրոցական ատենագրութիւններէն մասնակից աշակերտներուն ընդհանուր միջինները:

Տրուած տեղեկութիւնները պիտի մնան գաղտնի եւ հասանելի միմիայն օրիորդ Իսքէնտէր Պապային եւ ինձի: Որեւէ անձնական տեղեկութիւն պիտի չհրատարակուի, իսկ ուսումնասիրութեան արդիւնքները պիտի հրատարակուին իբր խմբային արդիւնք եւ ոչ անհատական: «the Institutional Review Board for human rights»-ը պիտի վերահսկէ ուսումնասիրութիւնը:

Կը յոյսամ որ, թոյլ տաք օրիորդ. Իսքէնտէր Պապային իր ուսումնասիրութիւնը կատարելու ձեր դպրոցէն ներս: Իր մագիստրոսի աւարտաճառի (thesis)ամբողջացումը կախեալ է ձեր ազնիւ գործակցութենէն: Հարցումներու եւ կամ

մտահոգություններու պարագային, բարեհաճեցէք կապուիլ հետսհեռաձայնելով հետեւեալ թիւին 01/350000 Ext. 3061, 3064 կամ ե-նամակով ուղարկելով սոյն հասցէին [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb):

Անկեղծօրէն՝  
Դոկտ. Անիս Ալ-Հրուպ

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Կարդացի եւ հասկցայ այս ուսումնասիրութիւնը իր բոլոր կողմերով եւ ստացայ պէտք եղած լուսաբանութիւնը: Համաձայն եմ որ աշակերտներս մասնակցին այս ուսումնասիրութեան եւ տեղեակ եմ թէ, եթէ պէտք ըլլայ, կապ կրնամ հաստատել հետեւեալ անձերուն հետ.- դոկտ. Անիս Ալ-Հրուպ, 01-350000 ext. 3061, 3064, [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb), կամ որ. Ալին Իսքէնտէր Պապային, 70-849167, [aai24@mail.aub.edu](mailto:aai24@mail.aub.edu): Եթէ հարցումներս անպատասխան մնան կամ չբաւարարուիմ անոնցմով, կրնամ կապ պահել «the Institutional Review Board for human rights»-ի հետ հետեւեալ թիւին՝ 01-350 000 ext. 5445: Տեղեակ եմ, թէ դպրոցս ազատ է չմասնակցելու այս հարցախոյզին: Եթէ կը փափաքիք, որ ձեր դպրոցը մասնակցի այս ուսումնասիրութեան, բարեհաճեցէք ստորագրել եւ վերադարձնել հետեւեալ կտրօնը օրիորդԻսքէնտէրՊապային:

_____	_____	_____
Տնօրէնի անուն (ընթեռնելի)	ստորագրութիւն	թուական
_____	_____	_____
Ուսումնասիրողի անուն	Ստորագրութիւն	Թուական

## APPENDIX K

### LETTER OF INFORMATION AND CONSENT FOR PARENTS LETTER OF INFORMATION AND CONSENT

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Supervisor: Dr. Anies Al-Hroub  
Investigator: Aline Iskandar Baba

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Your child is being asked to participate in a research study conducted at his/her school by Aline Iskandar Baba, from the American University of Beirut (Department of Education).

Please take time to read the following information carefully before you decide whether you want your child to take part in this study or not. Feel free to contact the researcher if you need clarification or more information about what is stated in this form and the study as a whole. Your signature on the consent form indicates that you wish to allow your child to participate in this study. This document provides information on the aims of the research in question, associated risks and benefits of participating, confidentiality and privacy concerns, and researcher contact information. Please note that the principal of the school your child is attending is informed of the study, its nature and purposes, and has agreed to allow the researcher to sample participants from the school.

The study aims at investigating **ethnic identity** and some factors that may influence it among **Lebanese-Armenian high-school students** attending private schools in Beirut and its suburbs. Approximately 500 Lebanese-Armenian high school students from grades 10 to 12 will be recruited for this study. Data will be collected through the use of survey questionnaires. Your child's participation will involve completing a survey which will be completed in your child's classroom at a time assigned by the school principal.

Your decision whether to allow your child to participate will not affect your relationship with AUB. If you agree to allow your child to participate, your child will be asked to complete a **questionnaire** that should take about **20 minutes** in total. In addition to the questionnaire, the investigator will collect your child's **cumulative grade point average** from the school records. Your child's involvement in this study is completely voluntary. Your child may refuse to participate or withdraw from the study at any time with no effect on their academic standing.

All information will be kept **confidential** and only Ms. Iskandar Baba and her thesis supervisor, Dr. Al-Hroub will have access to the results of your participation. Any identifying information about you will never be released, and all research publications that may follow from this study will present group results and never personal results. Records will be monitored and may be audited by the IRB while assuring confidentiality.

Note that there are no known negative effects from participation in this study. The benefits associated with the current study relate to the field of educational psychology and the Lebanese-Armenian community. Because participation in the study is completely voluntary, and because there are no costs to the participants, there will be no compensation for participation in the study.

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I have read and understood all aspects of the research study and all my questions have been answered. I voluntarily agree to allow my child to be a part of this research study and I know that I can contact Dr. Anies Al-Hroub at 01-350000 ext. 3061, 3064 or e-mail [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb) , or his advisee Ms. Aline Iskandar Baba at 70-849167 or e-mail [aai24@mail.aub.edu](mailto:aai24@mail.aub.edu), in case of any questions. If I feel that my questions have not been answered, I can contact the Institutional Review Board for human rights at 01-350 000 EXT. 5445. I understand that I am free to decline my child's participation.

If you wish to allow your child to participate in this research study please sign the form and return it with your child on the day of the assigned data collection.

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Parent's Name (please print) Parent's Signature Date

A copy of this consent will be given to you.

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Investigator's Statement:

I have reviewed, in detail, the informed consent document for this research study. I have answered to all the patient's questions clearly.

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Name of Investigator

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Signature

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Date

## APPENDIX L

### THE ARMENIAN VERSION OF THE LETTER OF INFORMATION AND CONSENT ADDRESSED TO PARENTS

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Ուսումնասիրության վերահսկիչ՝ Դոկտ. Անիս Ալ-Հրուպ  
Ուսումնասիրող՝ Ալին ԻսքենտերՊապա

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Ձեր գալակեն կը խնդրուի մասնակցիլ իր դպրոցին մէջ կատարուելիք ուսումնասիրության մը, կատարուած Պէյրութի Ամերիկեան Համալսարանի մանկավարժութեան բաժանմունքի մագիստրոսի աշակերտուհի՝ Ալին Իսքենտեր Պապայի կողմէ:

Հաճեցէք ուշադրութեամբ կարդալ հետեւեալ տեղեկութիւնները ձեր գալիկն մասնակցութիւնը արտօնելէ կամ մերժելէ առաջ: Ուսումնասիրության գծով եթէ յաւելեալ պարզաբանումի եւ կամ տեղեկութեան կարիք զգաք, ազատ զգացէք կապ պահելու ուսումնասիրողին հետ: Ձեր ստորագրութիւնը կը հաստատէ թէ դուք համաձայն էք ձեր գալիկն մասնակցութեան: Այս նամակը տեղեկութիւն կը հայթայթէ տուալ ուսումնասիրության նպատակներուն, անոր մասնակցութեան ընկերակցող վնասի հաւանականութիւններուն եւ օգուտներուն, խորհրդապահութեան եւ գաղտնապահութեան մասին, ինչպէս նաեւ ուսումնասիրողին հետ կապ պահելու տեղեկութիւններ: Նկատի առէք, թէ ձեր գալիկն յաճախած դպրոցին տնօրէնութիւնը տեղեակ է այս աշխատանքէն, անոր էութենէն եւ նպատակներէն եւ արտօնած է ուսումնասիրողին, օրիորդ Ալին Իսքենտեր Պապային, որ հանդիպի դրպոցի աշակերտներուն հետ:

Այս ուսումնասիրութիւնը նպատակ ունի հետազօտելու Լիբանանի մէջ հայկական երկրորդական վարժարան յաճախող Լիբանանահայ աշակերտներու ազգային ինքնութիւնն ու կարգ մը ազդակներ, որոնք կրնան ազդել ինքնութեան վրայ: Այս նպատակով 10-րդէն 12-րդ դասարաններու մօտաւորապէս 500 Լիբանանահայ աշակերտներու հարցումներ պիտի ուղղուին: Տեղեկութիւնները պիտի հաւաքուին հարցարաններու միջոցով: Աշխատանքը պիտի կատարուի դասարանէն ներս, տնօրէնութեան ճշդած պահուն:

Մասնակցութեան գծով ձեր արտօնելու կամ մերժելու որոշումը որեւէ ձեւով չի խզեր ձեր կապը Պէյրութի Ամերիկեան Համալսարանին հետ: Եթէ արտօնէք ձեր գալիկն մասնակցելու այս ուսումնասիրության, իրմէ պիտի խնդրուի ամբողջացնել հարցախոյզ մը որ ընդամենը 20 վայրկեան կ'ենթադրէ: Հարցախոյզի կողքին, ուսումնասիրողը պիտի դիմէ տնօրէնութեան ստանալու համար ձեր գալիկն ընդհանուր միջինը: Ձեր ուշադրութեան կը յանձնենք, թէ մասնակցութիւնը բոլորովին կամաւոր է: Ձեր գալակը կրնայ մերժել մասնակցիլ կամ հրաժարիլ



## APPENDIX M

### LETTER OF INFORMATION AND CONSENT ADDRESSED TO STUDENTS

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Supervisor: Dr. Anies Al-Hroub  
Investigator: Aline Iskandar Baba

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The current study is part of the thesis required for a Master of Arts degree in Education at the American University of Beirut. You are being asked to participate in a research study that will be conducted at your school. Please read this form carefully before you decide whether you want to take part in this study or not. This form will give you a basic idea of what this research is about and what your participation will involve. Feel free to ask the researcher questions if you need more information or clarification about what is stated in this form and the study as a whole.

The study aims at investigating **ethnic identity** and some factors that may influence it among **Lebanese-Armenian high-school students** attending private schools in Beirut and its suburbs. Approximately 500 Lebanese-Armenian high school students from grades 10 to 12 will be recruited for this study. Data will be collected through the use of survey questionnaires. Your child's participation will involve completing a survey which will be completed in your classroom at a time assigned by your school principal.

Your decision whether to agree to participate or not in this study is completely voluntary. You may refuse to participate or withdraw from the study at any time with no effect on their academic standing. If you agree to participate, you will be asked to complete a **questionnaire** that should take about **20 minutes** in total. In addition to the questionnaire, the investigator will collect your **cumulative grade point average** from the school records.

All information will be kept **confidential** and only Ms. Iskandar Baba and her thesis supervisors, Dr. Al-Hroub will have access to the results of your participation. Any identifying information about you will never be released, and all research publications that may follow from this study will present group results and never personal results. Records will be monitored and may be audited by the IRB while assuring confidentiality.

Note that there are no known negative effects from participation in this study. The benefits associated with the current study relate to the field of educational psychology and the Lebanese-Armenian community. Because participation in the study is completely voluntary, and because there are no costs to the participants, there will be no compensation for participation in the study.

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I have read and understood all aspects of the research study and all my questions have been answered. I voluntarily agree to be a part of this research study and I know that I can contact Dr. Anies Al-Hroub at 01-350000 ext. 3061, 3064 or e-mail [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb) , or his

advisee Ms. Aline Iskandar Baba at 70-849167 or e-mail [aai24@mail.aub.edu](mailto:aai24@mail.aub.edu), in case of any questions. If I feel that my questions have not been answered, I can contact the Institutional Review Board for human rights at 01-350 000 EXT. 5445. I understand that I am free to decline my child's participation.

If you wish to allow your child to participate in this research study please sign the form and return it with your child on the day of the assigned data collection.

\_\_\_\_\_  
Participant's Name (please print)      Participant's Signature      \_\_\_\_\_ Date  
A copy of this consent will be given to you.

\_\_\_\_\_  
Investigator's Statement:  
I have reviewed, in detail, the informed consent document for this research study. I have answered to all the patient's questions clearly.

\_\_\_\_\_  
Name of Investigator      Signature      \_\_\_\_\_ Date

APPENDIX N

**THE ARMENIAN VERSION OF THE LETTER OF INFORMATION AND CONSENT  
ADDRESSED TO STUDENTS**

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Ուսումնասիրության վերահսկիչ՝ Դոկտ. Անիս Ալ-Հրուպ  
Ուսումնասիրող՝ Ալին ԻսքենտերՊապա

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Սոյն ուսումնասիրութիւնը բաժին մըն է Պէյրութի Ամերիկեան Համալսարանի, մանկավարժութեան մագիստրոսի (masters) աւարտաճառէն (thesis): Քեզմէ կը խնդրուի մասնակցիլ քու դպրոցիդ մէջ կատարուելիք ուսումնասիրութեան (հարցախոյզի) մը: Հաճիս ուշադրութեամբ կարդայ հետեւեալ տեղեկութիւնները քու մասնակցութիւնդ որոշելէ կամ մերժելէ առաջ: Ազատ զգայ ուսումնասիրողին հարցումներ ուղղելու, եթէ կարիք զգաս այս հարցաթերթիկին եւ ընդհանրապէս ուսումնասիրութեան գծով յաւելեալ տեղեկութեան կամ պարզաբանումի:

Այս ուսումնասիրութիւնը նպատակ ունի հետազօտելու Լիբանանի մէջ հայկական երկրորդական վարժարան յաճախող Լիբանանահայ աշակերտներու ազգային ինքնութիւնն ու կարգ մը ազդակներ, որոնք կրնան ազդել ինքնութեան վրայ: Այս նպատակով 10-րդէն 12-րդ դասարաններու մօտաւորապէս 500 Լիբանանահայ աշակերտներու հարցումներ պիտի ուղղուին: Տեղեկութիւնները պիտի հաւաքուին հարցարաններու միջոցով: Աշխատանքը պիտի կատարուի դասարանէն ներս, տնօրէնութեան ճշդած պահուն:

Քու մասնակցութիւնը բոլորովին կամաւոր է: Կրնաս մերժել մասնակցիլ կամ հրաժարիլ ուսումնասիրութենէն որեւէ ժամանակ: Ատիկա ոչ մէկ ազդեցութիւն պիտի ունենայ քու ուսումնական վիճակին վրայ: Եթէ համաձայնիս մասնակցիլ այս ուսումնասիրութեան, քեզմէ պիտի խնդրուի ամբողջացնել հարցախոյզ մը որ ընդամենը 20 վայրկեան կ'ենթադրէ: Հարցախոյզի կողքին, ուսումնասիրողը պիտի դիմէ տնօրէնութեան ստանալու համար քու ընդհանուր միջինը:

Տրուած տեղեկութիւնները պիտի մնան գաղտնի եւ հասանելի ըլլան միմիայն Օր. Իսքենտեր Պապային եւ ուսումնասիրութեան վերահսկիչ՝ Դոկտ. Անիս Ալ-Հրուպին: Որեւէ անձնական տեղեկութիւն պիտի չհրատարակուի եւ ուսումնասիրութեան արդիւնքները պիտի հրատարակուին իբր խմբային արդիւնք եւ ոչ անհատական: «the Institutional Review Board for human rights»-ը պիտի վերահսկէ ուսումնասիրութիւնը:

Նկատի առ թէ ուսումնասիրութիւնը ոչ մէկ ժխտական ազդեցութիւն պիտի ունենայ ձեր վրայ: Սոյն ուսումնասիրութիւնը օգտակար պիտի ըլլայ մանկավարժութեան ասպարեզին եւ լիբանանահայ համայնքին: Նկատի առնելով թէ

մասնակցութիւնը բոլորովին կամաւոր է եւ ոչ մէկ ծախս կ'ենթադրէ մասնակցողներէն, ոչ մէկ նիւթական վարձատրութիւն պէտք է ակնկալէս:

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Կարդացի եւ հասկցայ այս ուսումնասիրութիւնը իր բոլոր կողմերով եւ ստացայ պէտք եղած լուսաբանութիւնը: Համաձայն եմ որ մասնակցիմ այս ուսումնասիրութեան եւ տեղեակ եմ թէ, եթէ պէտք ըլլայ, կապ կրնամ հաստատել հետեւեալ անձերուն հետ.- Դոկտ. Անիս Ալ-Հրուպ, 01-350000 ext. 3061, 3064, [aa111@aub.edu.lb](mailto:aa111@aub.edu.lb), կամ Օր. Ալին ԻսթէնտէրՊապային, 70-849167, [aai24@mail.aub.edu](mailto:aai24@mail.aub.edu): Եթէ հարցումներս անպատասխան մնան կամ չբաւարարուիմ անոնցմով, կրնամ կապ պահել «the Institutional Review Board for human rights»-ի հետ հետեւեալ թիւին՝ 01-350 000 ext. 5445: Տեղեակ եմ թէ զաւակս ազատ է չմասնակցելու այս հարցախոյզին:

Եթէ կը փափաքիս մասնակցիլ այս ուսումնասիրութեան, հաճիս գրէ անունդ, դիր ստորագրութիւնդ եւ թուականը:

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Մասնակցի անուն (ընթեռնելի)	Մասնակցի ստորագրութիւն	Թուական
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Այս համաձայնագիրէն օրինակ մը պիտի տրուի քեզի:

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Ուսումնասիրողի հաստատում

Մանրամասնօրէն վերաստուգած եմ այս ուսումնասիրութեան համար տրուած բացատրողական համաձայնագիրը: Յստակօրէն պատասխանած եմ մասնակցիմ բոլոր հարցումներուն:

Ուսումնասիրողի անուն

Ստորագրութիւն

Թուական

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