HAIGAZIAN UNIVERSITY

Remote Americanization in Lebanon: Conditions, Vehicles, Orientations, and Outcomes

Noura Soubra

Beirut - Lebanon

December 2020

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A Thesis submitted to the Faculty of Social and Behavioral Sciences in partial fulfillment of the requirements for the Master of Art in Psychology – Emphasis Clinical Psychology at Haigazian University.

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By

Noura Anwar Soubra

is accepted by the Graduate Thesis Committee as satisfying the thesis requirements for the degree Master of Arts.

Date 02-01-2021

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Abstract

This study identified some of the cultural clusters existing within the Lebanese population and specifically explored the phenomenon of remote acculturation towards the American culture: its antecedents, vehicles, and outcomes in individuals aged between 18 and 40 living within the unique multicultural context of Lebanon. Self-reported questionnaires were administered to 806 participants using online data collection. These questionnaires consisted of 17 scales assessing identity and behavioral cultural orientations towards one's self-ascribed sectarian, Arab, religious, national, French, and American cultures as well as perceived dominance, permissiveness to acculturate, cultural distance, U.S. media consumption, and psychological well-being. Results indicated to the existence of three distinct clusters within the sample, two of which were relatively Americanized: A Lebanese Multicultural Americanized Cluster (23%), a Religious Multicultural Americanized Cluster (40%), and a Muslim Multicultural Traditional Cluster (37%). Our findings demonstrate that Americanization extends beyond the adolescence and emerging adulthood periods to adulthood as well, is potentially sensitive to multiple antecedents (i.e., perceived dominance, permissiveness to acculturate, and cultural distance), increases with increased U.S. media consumption, and has an influence on psychological well-being. Despite the sectarian homogeneity of our sample, this study provides important insights that could be further investigated at the cultural-specific as well as cultural-universal levels and includes practical implication and recommendations for practitioners in the fields of social and clinical psychology.

Keywords: Remote acculturation, Americanization, Lebanon, social identity, cultural dominance, permissiveness to acculturate, cultural distance, media, age, psychological well-being

CHAPTER I

INTRODUCTION

Remote Americanization in Lebanon: Conditions, Vehicles, Orientations, and Outcomes

"Hi, *kifak?* ça va?" is a typical sentence that one might hear in Lebanon, whether as an actual greeting or as a quote to highlight the country's multiculturalism. This small and diverse nation is gaining yet an extra layer of diversity with its remote exposure to worldwide cultures, including but not limited to the American (U.S.A.) culture. We propose that this exposure makes the Lebanese population, especially youth, prone to remote acculturation – a recent phenomenon occurring mainly via modern trade, media, and technology and involving cultural changes at the levels of values, attitudes, and behaviors of individuals (Ferguson, Tran, Mendez, & Van De Vijver, 2017). Theories and findings from the literature indicate that factors relevant to both local and remote cultures, such as permissiveness to acculturate and availability of different types of remote acculturation vehicles, contribute to the variation in adopted acculturation orientations (van de Vijver, 2019). In terms of outcomes, the various choices between maintaining the local or traditional culture and adopting the remote culture have been shown to have differential effects on the psychological health and adaptation of acculturating individuals (G. M. Ferguson et al., 2017; Sam & Berry, 2010). The aim of the proposed study is to identify the different cultural clusters existing within the population and to specifically explore the phenomenon of remote acculturation towards the American culture: its antecedents, vehicles, and outcomes in individuals aged between 18 and 40 living within the unique multicultural context of Lebanon.

Globalization

Globalization could be defined as the process of linking and connecting societies that engage in international contact by establishing relationships, networks, and a flow of materialistic (e.g. food and clothing) or non-materialistic (e.g. ideas and beliefs) cultural elements across nations and cultures (Berry, 2008). This complex process has been increasingly influencing cultures and individuals worldwide to the extent of significantly changing traditional cultures and being considered "one of the dominant forces in the psychological development of the people of the 21st century" (Arnett, 2002), thus seeming to have an effect similar to international migration and resulting in a novel form of acculturation known as "remote acculturation" (Berry, Phinney, Sam, & Vedder, 2006; Ferguson & Bornstein, 2012).

Remote Acculturation

Coined in 2012 by Ferguson & Bornstein, the term "remote acculturation" is used to refer to a new type of acculturation taking place via indirect and/or intermittent cultural contact (i.e. mainly occurring via modern trade, media, and technology) between cultural groups that are culturally distinct, historically distant, and permanently geographically separated (Ferguson, Muzaffar, Iturbide, Chu, & Meeks Gardner, 2018; Y. L. Ferguson, K. T. Ferguson, & G. M. Ferguson, 2017). This process involves cultural and psychological changes in the non-migrant individual's values, attitudes, and behaviors regardless of the power dynamics between the two cultures (Cheung-Blunden & Juang, 2008; Ferguson & Bornstein, 2015; Raman & Harwood, 2008; Sam & Berry, 2016; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Americanization is one specific type of remote acculturation, referring to

the culture of the United States, commonly known as “America” in many countries including Lebanon (Giray & Ferguson, 2018).

With globalization and technological advancements, mass media is thought to be one of the major vehicles facilitating remote acculturation (Ferguson et al., 2018). Both traditional and new forms of media including television, magazines, novels, movies, music, videogames, the internet in general and social networking sites specifically are allowing for the fast flow of cultural identity, values, and behaviors across cultures (Allison & Emmers-Sommer, 2011; Coyne, Padilla-Walker, & Howard, 2013; Ferguson & Bornstein, 2015; Ferguson, Bornstein, & Pottinger, 2012; G. M. Ferguson et al., 2017; Jensen, Arnett, & McKenzie, 2011; Park, Song, & Lee, 2014).

Social Identity

The exposure to a larger number of various cultures via globalization is constantly expanding the individuals’ pool of choices and leading to a greater diversity in the resulting cultural identities, thus making a major shift from the simple historical and traditional cultural identity development whereby children mainly adopted the identity of the culture(s) they were born into (Jensen et al., 2011). This incorporation of more than one culture into one’s identity by adopting elements (i.e. beliefs and practices) of multiple communities at once is suggested to be dependent on multiple factors including personal choices about the cultures with which one identifies and the power dynamics between these different cultures (Jensen et al., 2011).

Since the context of the present study involves an exploration of identity at the individual level, specific constructs will be adopted including ethnic identity, which is used to denote groups sharing a common ancestry or heritage along with a set of beliefs, values, and

customs (Phinney, Horenczyk, Liebkind, & Vedder, 2001; Schwartz et al., 2010), as well as religious, sectarian, and national identities.

Psychological Well-being

Going beyond the direct implications of social identities that relate to social interactions and perceptions, psychological functioning and mental health of individuals are also posited to be impacted by the process of acculturation (Harb, 2010; Schwartz, 2005; Smith & Silva, 2011; Turner & Reynolds, 2011). Although unlike immigrant acculturation, the available body of literature relating remote acculturation to psychological health is still limited with mixed findings (G. M. Ferguson et al., 2017), examining available research findings in light of the theoretical background can help in making some predictions, especially that mixed results are somewhat expected in light of the number and possible combination of social and individual factors involved (Berry, 2003; Park et al., 2014).

Some of the social factors anticipated to play a role in psychological adaptation include the increased complexity of cultural identities resulting from exposure to globalization and remote acculturation, cultural distance and conflict between the local and remote culture, as well as acculturative stress resulting from acculturating to a non-native culture despite physical presence in the native culture (G. M. Ferguson et al., 2017) (See Fig. 1).

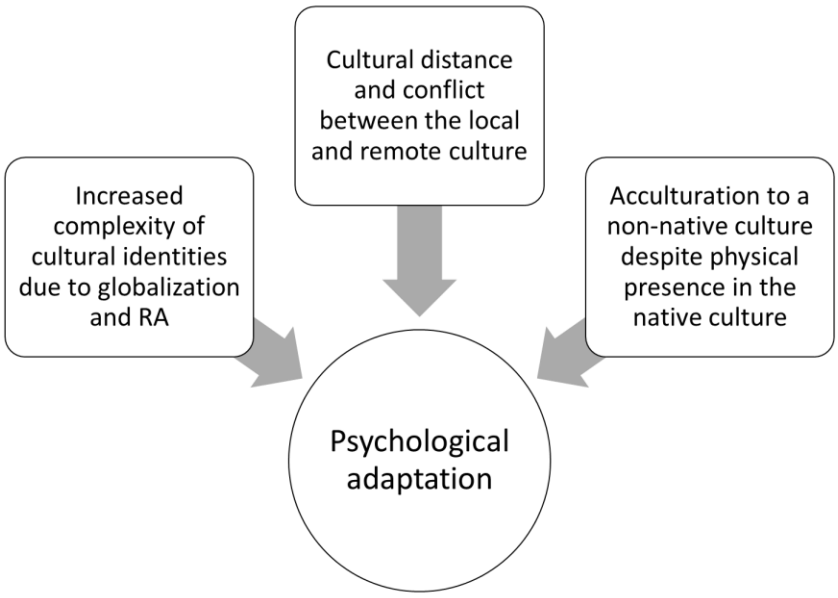

Figure 1. Social factors anticipated to play a role in psychological adaptation.

Lebanese Cultural Context

By projecting all the above to the context of our study it becomes apparent that multiple factors make Lebanese individuals sensitive to remote acculturation (Rarrbo, 2009). Talking about the Lebanese culture is in fact talking about several cultures given the society is heterogeneous, multicultural, and diverse at the levels of ethnicity, religion, and sectarianism (Ellis, 2002; Rarrbo, 2009; Traboulsi, 2007). This poses a challenge especially to the youth since moving between sectarian, religious, national, and supra-national identities, which are sometimes in conflict, generates contradictory feelings about one's sense of self (Issa, 2015; Rarrbo, 2009). In addition, balancing these cultures and traditions becomes trickier when topped by the historical pro-Western orientation of the country (Addis, 2011), the ex-French colonial mandate (Traboulsi, 2007), and the potential adopted elements from the globalized culture transmitted through mass media (Larkin, 2012).

Rationale

The general framework commonly adapted by previous studies on first-hand and remote acculturation is one that conceptualizes acculturation based on three essential components: acculturation conditions, acculturation orientation, and acculturation outcomes (G. M. Ferguson et al., 2017; Sam & Berry, 2016), with each component being further composed of different elements that provide a more comprehensive understanding of the phenomenon (See Fig. 2).

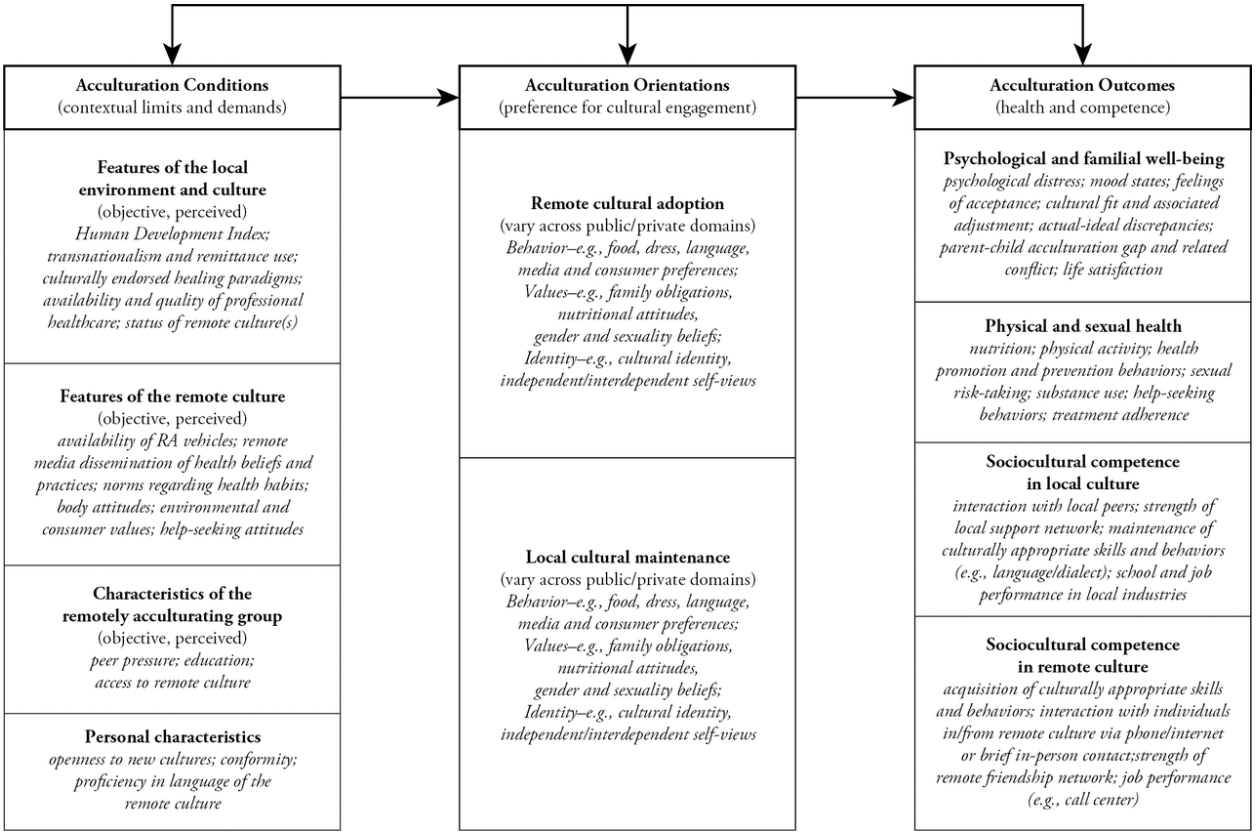

Figure 2. Remote Acculturation theoretical framework and conceptualization (G. M. Ferguson et al., 2017).

Multiple variables have been investigated under each component across the remote acculturation literature, with the majority relating to the assessment of acculturation

orientations and outcomes. Examined acculturation antecedents were mainly cultural exposure and cultural distance (K. T. Ferguson, Y. L. Ferguson, & G. M. Ferguson, 2017; Ozer & Schwartz, 2016). Measured acculturation orientation was consistently multidomain (i.e. behaviors and identification only or with values as well) but it varied depending on the context between bidimensional (Cheung-Blunden & Juang, 2008; Giray & Ferguson, 2018; Lorenzo-Blanco, Arillo-Santillán, Unger, & Thrasher, 2019; Ozer & Schwartz, 2016) and multidimensional acculturation (Ferguson & Adams, 2016; Ferguson & Bornstein, 2012, 2015; Ferguson & Dimitrova, 2019; Ferguson et al., 2018; K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017).

Studied outcomes included sociocultural outcomes such as smoking (Lorenzo-Blanco et al., 2019), academic, behavioral and cultural adaptation (Cheung-Blunden & Juang, 2008; Ferguson & Dimitrova, 2019; Ferguson, Iturbide, & Raffaelli, 2019; Ferguson et al., 2018), familial well-being (Cheung-Blunden & Juang, 2008; Ferguson & Adams, 2016; Ferguson & Bornstein, 2012, 2015; K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017) as well as psychological health including life satisfaction (K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017), psychological well-being (Ferguson & Adams, 2016) and psychological problems (Cheung-Blunden & Juang, 2008; Y. L. Ferguson et al., 2017; Giray & Ferguson, 2018).

Some studies also investigated remote acculturation vehicles in terms of access and frequency, which varied between media outlets (i.e. TV, internet, social media, movies) (Ferguson & Adams, 2016; Ferguson & Bornstein, 2015; Ferguson et al., 2018; Lorenzo-Blanco et al., 2019), cultural food consumption (Ferguson & Adams, 2016; Ferguson & Bornstein, 2015), as well as direct and distant contact with individuals living in or coming

from the country of the remote culture under study (Ferguson & Adams, 2016; Ferguson & Bornstein, 2015).

Consequently, in line with all the above, we propose investigating multidimensional acculturation orientation of Lebanese individuals from a multidomain perspective by identifying the existing clusters at the identity and behavioral level, with psychological well-being as an outcome and media as a potential acculturation vehicle. In addition, we aim to expand the available literature on acculturation antecedents by examining the role of perceived cultural distance, permissiveness to acculturate, perceived cultural dominance, and age. To limit potential confounding variables, dual nationality, country of birth, and number of visits to the U.S. will be controlled for (See Fig. 3).

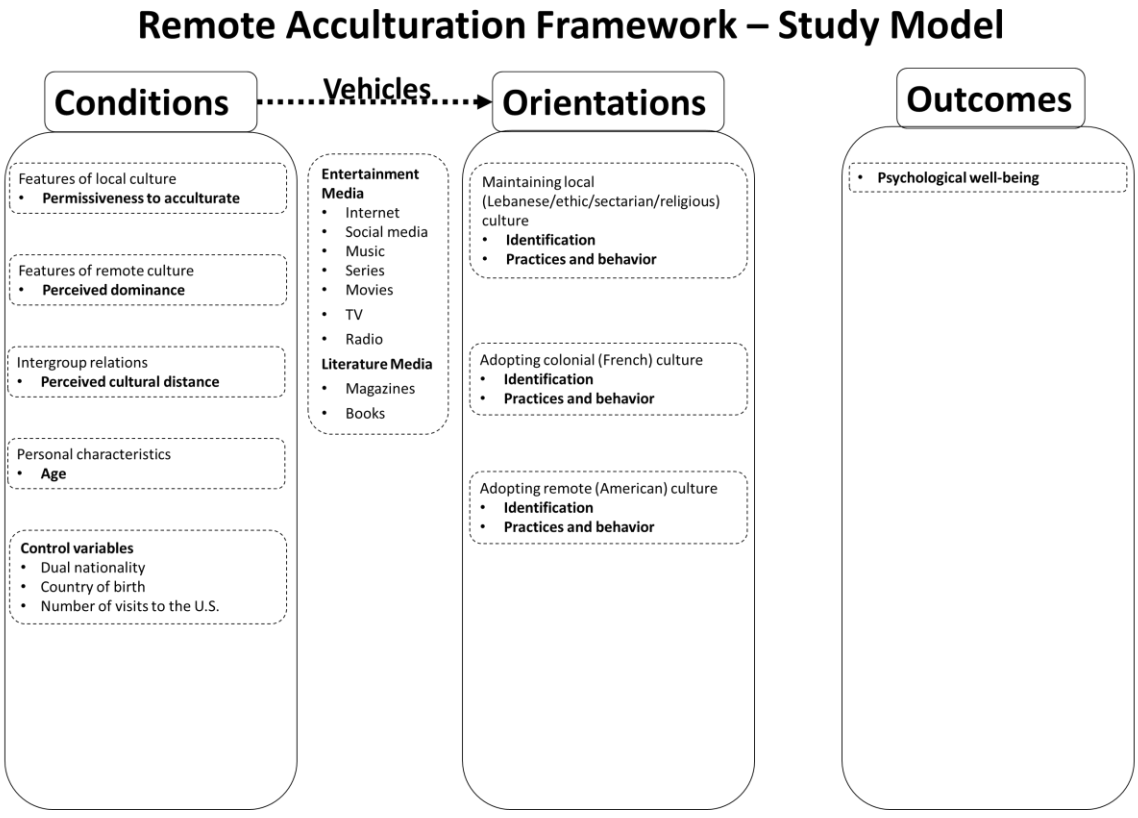

Figure 3. Acculturation model and variables adopted in our study.

Although the remote acculturation literature has been mainly focused on the adolescence period, our study will focus a different age group of participants ranging from 18 to 40 years, thus including both emerging adults and millennials. Emerging adults (age 18 to 25) are known to undergo experiences of elongated identity exploration, self-exploration, mobility, and instability and to be highly exposed to acculturation vehicles and modern technologies (Arnett, 2002; Coyne et al., 2013). These characteristics make this developmental period between adolescence and adulthood a sensitive period that is likely to be impacted by the phenomenon of remote acculturation, yet is still understudied (Ferguson & Adams, 2016).

On the other hand, millennials constitute the generation that witnessed globalization and the emergence of internet within its life time, unlike emerging adults who were born in a globalized world with modern technologies (Francis & Hoefel, 2018). Additionally, having crystallized their values' and identities' structure allows for the investigation of the strength of influence of the phenomenon of remote acculturation (Harb, 2010).

The context of the proposed study is also suggested to be novel compared to the available body of literature since it is in a Middle Eastern Arab context, which is different from the majority of previous studies that took place in Western, African, or far Eastern contexts. The specific context of Lebanon is also peculiar since the country has been subjected to complex cultural influences across history with no clear delineations.

All in all, the worldwide increase in globalization forces and cross-cultural contact looked at in an ex-colonial and multicultural setting such as Lebanon (Traboulsi, 2007) becomes a compelling context for the investigation of a relatively recent phenomenon like

remote acculturation and its potential relationship with key psychological functions such as identity development and well-being.

Significance

Our study aims at extending the remote acculturation literature and generating implications relevant to practitioners in the fields of clinical and social psychology as well as to the public. Besides being somewhat a recently studied phenomenon, the majority of remote acculturation studies focused on adolescents in societies with relatively basic social and cultural compositions (Ferguson & Adams, 2016). In addition, identifying the various cultural orientations existing in a complex multicultural setting like Lebanon is valuable (Ferguson & Adams, 2016; Schwartz, 2005; Smith & Silva, 2011). Thus, the current study presents an addition to the remote acculturation literature and a validity test for the adopted theoretical framework in multiple ways as it is being conducted (1) in a middle-eastern country, (2) with a multicultural society, (3) on emerging adults and millennials, and by exploring its association with (4) complex identity development and (5) psychological well-being, which provides insight into cultural universals as well as culture specifics of the RA-adjustment association (Ferguson & Dimitrova, 2019). We will also attempt to select and develop the research tools based on the various recommendations from previous studies.

At the practical level, from a social and cultural perspective, the findings of this study will help in better understanding the complexity of multi-layered identity of Lebanese individuals in addition to the extent to which native Lebanese cultures are being threatened based on the adopted acculturation strategy whereby assimilation presents the highest threat, and consequently suggesting specific measures to be taken in order to protect these cultures. From a psychological perspective, study results will add to the existing knowledge regarding

the psychological impact of globalization for non-migrant youth (Ferguson & Dimitrova, 2019), which is essential to assist them in constructing their sense of self, maintaining their well-being, and overcoming potential psychological problems or mental health disorders that could be triggered or further fueled by acculturative stress.

CHAPTER II

LITERATURE REVIEW

Globalization

Globalization is a complex process that existed for centuries, peaked in the past decades due to the technological advancement and the free market economy, and caused accelerating cultural changes described as "culture shedding" (Arnett, 2002). Yet, these adjustments do not necessarily imply abandoning one's local culture but rather selectively incorporating its elements with elements of the global culture to create a hybrid identity that has multilingual and multicultural features (Arnett, 2002; Chen, Benet-Martínez, & Harris Bond, 2008).

Although globalization is a universal process that applies to both Western and non-Western contexts with a worldwide impact, its resulting effects and experiences appear to be age-specific, culture-specific, and varying across different locations (Jensen et al., 2011; Ozer & Schwartz, 2016). These differential outcomes could be explained by the fact that one major globalization feature is the flow of cultural elements and values from the West to the rest of the world (Jensen et al., 2011; Ozer & Schwartz, 2016) and that the phase of identity development in adolescents and emerging adults makes them prone to be affected by this process more than others (Jensen et al., 2011).

Upon examining the literature, the above expectations are supported as it becomes apparent that urban areas in the majority of the world (i.e. developing countries) are the ones mostly affected by globalization (Arnett, 2002; Chen et al., 2008; Ferguson et al., 2018) and that adolescents and emerging adults exposed to very distant cultures are experiencing changes spanning a wide variety of areas including social norms and values, numerous aspects

of identity formation, nutritional choices, language, beliefs and worldviews, media preferences, as well as family structure and dynamics (Arnett, 2002; Berry, 2008; Chen et al., 2008; Ferguson et al., 2019; G. M. Ferguson et al., 2017; Jensen et al., 2011).

The Lebanese context

Lebanon, the smallest country in continental Asia with the size of 10,452 km^2 ("Middle East: Lebanon," 2019), is located on the eastern shore of the Mediterranean Sea and bordered by Syria and Occupied Palestine (See Fig. 4). Its position has been described as unique ever since history up until the contemporary world, especially since the Lebanese mountains indirectly encourage communication with the West by blocking it with surrounding areas (Hitti, 1965) thus making the country a bridge between the East and West (Bacha & Bahous, 2011; Ellis, 2002). Combining this with its population composition and historic experience, Lebanon is considered to have an identity and personality of its own that makes it a class by itself among Near East states (Hitti, 1965). In the modern world, the Lebanese Republic is an independent country that is Arab in its identity and affiliation (Tabbarah, 1997), yet with known pro-Western orientation (Addis, 2011). Its democratic political system is based on a confessional distribution of power (Traboulsi, 2007) and its economy is a free-market one (State, 2018).

The Lebanese population is estimated to be around 6 million with around 45% falling in the age group of 25-54 years ("Middle East: Lebanon," 2019). The majority lives in urban centers (88%), specifically in and around the capital Beirut ("Middle East: Lebanon," 2019) and see themselves as middle-class in terms of socioeconomic status (Larkin, 2012).

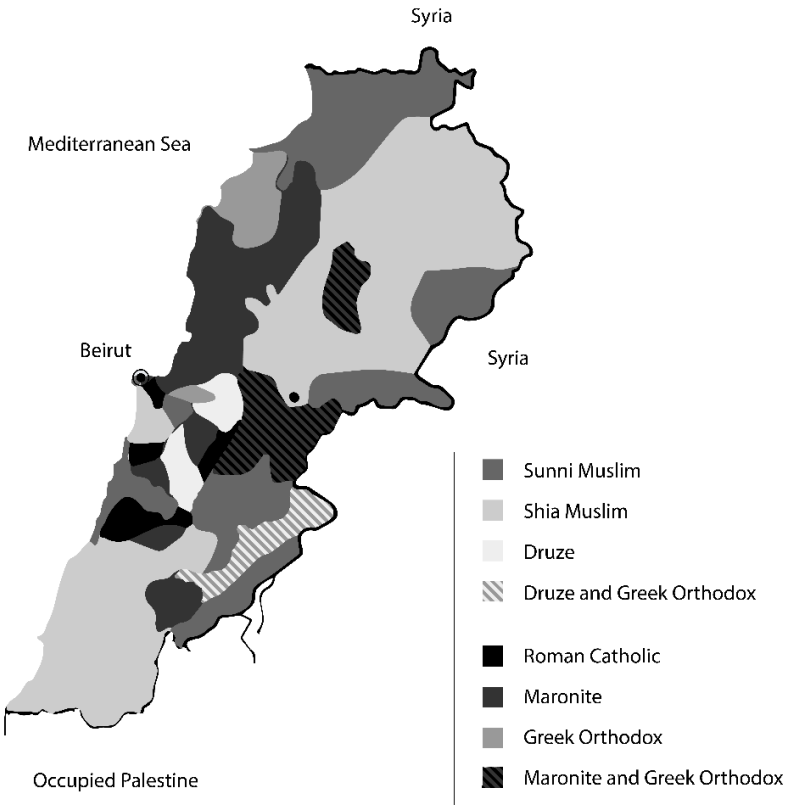

Figure 4. Map of Lebanon showing borders, main cities, and sectarian distribution of the population across the country.

Lebanese Social Identities. Lebanon's population composition is the most heterogeneous of all Arab countries as it is. Multiple ethnicities co-exist in Lebanon, including Arabs, Armenians, and Kurds (Rarrbo, 2009). Lebanon's two main religions are Islam (57.7%) and Christianity (36.2%) ("Middle East: Lebanon," 2019) but unlike all other Middle Eastern countries there is no official state religion in Lebanon.

However, communalism remains an essential feature in the country's social composition (Traboulsi, 2007), as it hosts a diverse population of around 18 officially recognized religious sects (Harb, 2010)[1]. with a segregation of communities across the

[1] Religious sects in Lebanon are divided as follows: four Muslim sects (Sunnis, Shias, Alawites, Ismailis), the Druze sect, 12 Christian sects (Maronite Catholics, Greek Orthodox, Greek Catholic, Armenian Orthodox,

Lebanese territory as well as through the institutionalized courts, social, and economic organizations ("Middle East: Lebanon," 2019; Rarrbo, 2009). Accordingly, it could be seen how both sect and religion in Lebanon play a non-traditional role that goes beyond spirituality or devotion to acting as a base for social identity and cultural worldviews (Ayyash-Abdo, 2001). This sectarian identification in a pluralistic society like Lebanon (i.e. with two or more distinct groupings recognizable by cultural, racial, or other socially distinctive features) is thought to conflict with the national identity and to surpass it too as many Lebanese identify with their families and sects more than their country (Berry, 1974; Chaaban, 2016; Harb, 2010), which is leading to recurrent social and political instabilities (Issa, 2015). The national identity is also threatened by the influence of other factors including global media, Western perception, as well as regional and domestic pressures (Larkin, 2012).

Despite the above, a study conducted by Harb (2010) showed the most highly endorsed self-categorization by Lebanese youth is the family, closely followed by national identification, then sectarian and religious identifications, which were almost identical for both Sunni Muslims and Shia Muslims. Interestingly though, Islamic identification was higher than Arab identification in both groups, and no differences were found between all sects in terms of sectarian identification.

In the current study, traditional cultural orientation will be defined as the extent to which individuals identify with and behave according to each of the four levels of local cultures: Arab ethnic culture, Lebanese National culture, Religious culture, and Sectarian culture.

Armenian Catholics, Syriac Orthodox, Syriac Catholics, Assyrians, Chaldeans, Copts, evangelicals, Latins) and a minority of the Jew sect ("Middle East: Lebanon," 2019).

Brief Modern History. A quick glance at the modern history of Lebanon up until today highlights a rich historical experience. The country was subject to the French colonial mandate from 1918 to 1943, which made French its second language and integrated many aspects of the French system in the Lebanese political and educational systems (Traboulsi, 2007). After gaining its independence, and during most of the 20th century, Lebanon was a touristic country with financial prosperity, thus becoming known as the Switzerland of the Middle East (Chaaban, 2016). But this did not last long as the civil war erupted in 1975 and lasted for 15 years up until 1990, leading to a devastated country at the social level (e.g. death toll, displacement, sectarian and political divisions, corruption, instability) and at the individual level as well (e.g. physical, mental, and psychological effects) (Chaaban, 2016). The war period also witnessed subsequent Israeli occupation and Syrian domination, which persisted respectively until 2000 and 2005 (Addis, 2011).

Following that and up until the beginning of an era of regional instability in 2011 (a.k.a. "the Arab Spring") the Lebanese political and social situation was still at unrest due to multiple assassinations, bombings, wars, acts of violence, and political conflicts (Chaaban, 2016). The regional turmoil topped by the war in neighboring Syria added further pressure and tension into the country, especially with the flow of millions of refugees into Lebanon. Although the Lebanese society managed to be resilient by continuing to function despite all these external challenges (Chaaban, 2016), the accumulation of a deteriorating socio-economic situation along with the persistence of a corrupted confessional political system reached a breaking point on 17 October 2019 whereby a popular mobilization took place through nationwide sustained demonstrations that united Lebanese people despite all of their

differences and denounced the previously dominant partisan and sectarian rhetoric ("Turmoil in Lebanon," 2019).

Western Cultural Influences. Other than its relationship with France due to the colonial past, Lebanon has significant ties with other countries including the United States of America. Political and commercial relations existed for a long time, yet the economic and military assistance has increased in recent years (Addis, 2011; 2018). America's interest in Lebanon is mainly because of its position in the region, borders with occupied Palestine, democratic character, and pro-western orientation (Addis, 2011; Orr & Annous, 2018). In addition, there is an institutionalized American cultural presence mainly through various educational systems (i.e., schools and universities). For example, the American University of Beirut (AUB), founded in 1866 by Americans, receives funds from the U.S.A. until today (Addis, 2011). The United States Agency for International Development (USAID) is also an active agency in Lebanon across many fields including education and academic opportunities ("Lebanon," 2018).

Consequently, it would not be surprising to know that the Lebanese culture is heavily influenced by aspects from both French and American cultures. For instance, both individualistic and collectivistic features could be seen within the cultural experiences of Lebanese individuals, traditions of freedom of speech and freedom of expression are significantly present in the country, and females in the workforce constitute the highest percentage in the Arab world (Ellis, 2002). However, Lebanon still retains its common language, history, and culture with other Arab states. One aspect of this culture is the family; seen as the nucleus of the society by most Lebanese and characterized by close ties, interdependence, and loyalty (Harb, 2010; Issa, 2015).

Another manifestation of the foreign influence on Lebanon is language. Lebanon is considered a multilingual society although Arabic is the official and native language in Lebanon, since French and English are widely spoken, especially in urban areas and code switching is a common practice especially amongst urban youth whom almost all of them speak Arabic, almost half speak English and a third speak French (Ellis, 2002; Harb, 2010; Larkin, 2012; Shaaban & Ghaith, 2002). French and English are also considered as second languages that are the media of instruction for most school subjects (Bacha & Bahous, 2011). By tracking the presence of these three languages in the Lebanese society across history, the presence of foreign influences, the receptiveness of the Lebanese to Western culture, and the negative influence of foreign languages on national identity become further highlighted (Bacha & Bahous, 2011).

In addition, upon inspecting media in Lebanon, nine television broadcast stations are counted, with a reach of at least 97% of the adult Lebanese audience and a broadcast of content that is predominantly foreign in orientation and barely relevant to the needs of Lebanese society or Arab world. At least five digital cable television companies, more than 30 radio stations, and international broadcasters are also present ("Middle East: Lebanon," 2019). As for Internet services, in 2016 more than 4.5 million Internet Users in Lebanon were documented, making around 75.9% of the population. In terms of social media, WhatsApp and Facebook have the highest penetration with the latter reaching more than 50% and being predominantly used in English as 78% of Facebook posts from Lebanese accounts are written in English (Trombetta, 2018).

Remote acculturation

For a long time, acculturation has been mainly related to the first-hand continuous contact between individuals from different cultures in a migration context (Ozer & Schwartz, 2016). With globalization, a new type of acculturation has emerged known as "remote acculturation" indicating cultural changes occurring in relation to a distant culture that has been contacted via various vehicles including technology, media, trade, and tourism (Ferguson & Bornstein, 2012).

Framework. This novel concept provides a framework to understand a prevailing social and psychological process that is unique and specific in multiple ways. First, contrary to cultural diffusion, which refers to changes occurring at the cultural level as a result of intercultural contact and affecting most individuals similarly, remote acculturation captures the differential changes occurring at the psychological level of individuals (G. M. Ferguson et al., 2017; Sam & Berry, 2016). Second, the context of remote acculturation is more focused as it requires the contact to be with a specific separate culture (G. M. Ferguson et al., 2017; Sam & Berry, 2016). Third, compared to traditional acculturation, the main source of remote acculturation is cultural globalization and the local culture is the heritage culture itself (Y. L. Ferguson et al., 2017). Thus, remote acculturation presents an opportunity to examine how individuals living in their own homeland adopt features of a culture in which they have never lived (Y. L. Ferguson et al., 2017; Giray & Ferguson, 2018).

Yet, remote acculturation still holds principles consistent with the paradigm of polycultural psychology and the theory of traditional acculturation including dimensionality, partiality, and plurality (Ferguson & Dimitrova, 2019; Ferguson et al., 2018; G. M. Ferguson et al., 2017). Based on the dimensionality principle, acculturation takes places in two different

dimensions independently: maintaining the original heritage culture and adopting the foreign culture (Ferguson et al., 2018). According to the plurality and partiality principles, this acculturation could be multicultural (i.e. involving multiple cultural affiliations simultaneously) and that "individuals typically adopt some, but not all, elements of a given culture" (Ferguson & Dimitrova, 2019).

Understanding such a complex process requires a detailed yet clear conceptualization and theoretical framework. One suggested comprehensive framework adopted in various studies has been originally proposed by Berry (1974) and constantly refined (Berry, 2003, 2008; Sam & Berry, 2010; Sam & Berry, 2016) (See Fig. 5). Generally, this framework stresses that a complete study of acculturation requires addressing and linking both levels of this phenomenon: the cultural group level and the psychological individual level (Berry, 2003; Sam & Berry, 2016). At the cultural level, one must consider the acculturation conditions consisting of the main characteristics of both cultures (i.e. heritage and remote) before their contact, the nature of inter-culture relations, and the cultural changes resulting from their contact both objectively and as perceived by acculturating individuals (Sam & Berry, 2010; Sam & Berry, 2016). At the psychological level, it is important to understand the personal characteristics that constitute individual acculturation conditions (e.g. sociodemographic and personality factors) in addition to the diverse acculturation orientations (i.e. cognitive, affective, and behavioral changes), strategies (i.e. how people acculturate), and resulting acculturation outcomes (i.e. psychological and sociocultural adaptation) (Berry, 2003; Sam & Berry, 2010).

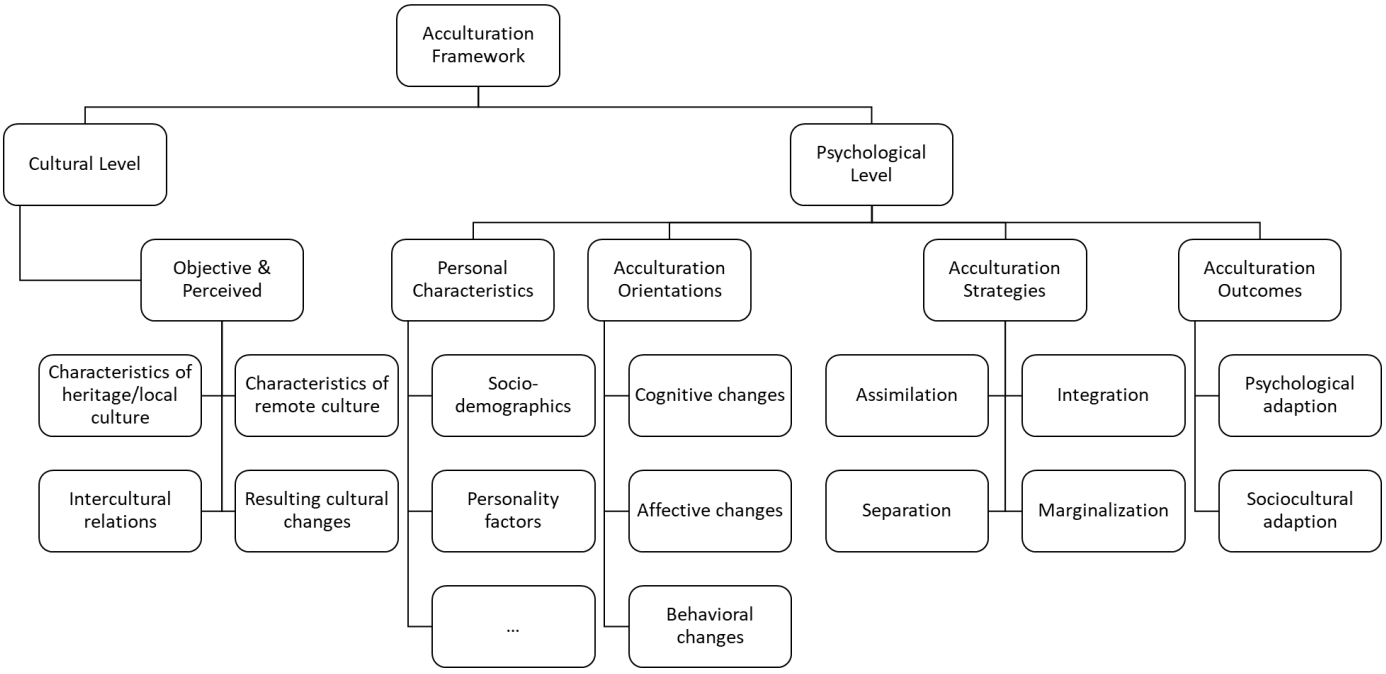

Figure 5. Theoretical framework for conceptualization of acculturation and listing of acculturation strategies.

Acculturation strategies. Acculturation strategies, which depend on the various cultural and psychological antecedents (Berry, 2003), could be described as the direct result of the interaction between the two independent dimensions (maintaining the original heritage culture and adopting the foreign culture) thus leading to four possible preferences: assimilation, integration, marginalization, and separation (Berry, 2008) (See Fig. 2). In the context of remote acculturation, assimilation and marginalization strategies haven't been supported yet (Ferguson & Bornstein, 2012, 2015; Y. L. Ferguson et al., 2017) but they remain theoretically likely to occur respectively in the context of rapid economic and social changes whereby individuals come to believe that their local culture is no longer of benefit to them, thus rejecting it in favor of the remote culture or alternatively in the context of a great

cultural distance, whereby individuals no longer identify with their local culture that was altered by globalization and at the same time do not feel fitting within the remote culture, thus disconnecting from both cultures and adopting a marginalization strategy (Jensen et al., 2011). On the other hand, the observed separation and integration strategies could be expected to be preferences for individuals living in cultures affected by globalization yet still choosing to adopt the local culture without the remote one -possibly due to a perceived incompatibility- and by individuals developing a hybrid blended identity by selectively combining aspects from both local and remote cultures (Jensen et al., 2011; Schwartz et al., 2010).

Table 1.
Acculturation strategies. A result of the interaction of two dimensions: maintaining local culture and adopting remote culture.

		Traditional Culture Orientation	
		High	**Low**
Remote Culture Orientation	**High**	Integrated	Assimilated
	Low	Separated	Marginalized

Acculturation conditions. Although acculturation occurs regardless of the power dynamics between the two cultures, understanding differences in power status between cultures especially as perceived by individuals might be helpful in explaining the variation in adopted orientations (Cheung-Blunden & Juang, 2008).

Objectively, the United States of America is known to be the most evident example of a dominant society in the contemporary world (Berry, 2008). At the individual level, according to the social identity theory, the subordination of a social group tends to eliminate or even reverse its ethnocentrism (Tafjel & Turner, 1986). This could be reflected in a change of attitudes by upgrading the evaluation of the out-group, as well as a behavioral change of

leaving the inferior group to join the superior one (Tafjel & Turner, 1986). If permissiveness to acculturate is not possible due to cultural traditions or objective constraints, the change could be restricted to the identification level by disidentifying with the in-group or creatively reconstructing identity (Ellemers, Spears, & Doosje, 2002). Yet, it must be noted that higher group commitment is posited to be a protective factor that leads to a lesser likelihood or desire to choose individual mobility as a solution and leave the group, even if it is inferior or relatively low in status. As such, the effects of low subjective status on inter-group behavior could be mediated by social identity processes (Brown, 2000; Tafjel & Turner, 1986).

Besides permissiveness to acculturate, perceived cultural distance or the degree of similarity between the remote and local cultures (whether actual or perceived) is an essential intercultural factor that is expected to affect the individuals' sensitivity towards remote acculturation (Schwartz et al., 2010). Acculturation could be more challenging to achieve for individuals belonging to cultural groups that are originally more distant from the remote culture than others, since the greater the degree of dissimilarity between cultures in their beliefs and practices, the more difficult the adaptation process (Arnett, 2002; Schwartz et al., 2010). For example, a greater cultural distance would be expected for people identifying with religious groups that reject secular American values such as Islam (Arnett, 2002; G. M. Ferguson et al., 2017), and for people living in rural areas where the values of collectivism are still more predominant compared to urban areas that are more likely to adopt individual autonomy values (Jensen et al., 2011).

As a summary, three constructs will be evaluated as antecedents to remote American acculturation in this study: perceived power difference between cultures termed as perceived dominance, permissiveness to acculturate defined as the extent to which the individual's

community allows for the interaction with and adoption of the remote culture, and perceived cultural distance.

Acculturation domains. The adopted acculturation strategy does not necessarily apply uniformly across and within different acculturation components (e.g. identifications, values, behaviors) and situations (e.g. private vs. public) (Ozer & Schwartz, 2016) (See Fig. 6). This could be explained by the fact that acculturation is an ongoing process and that psychological and cultural experiences deepen as one moves from behaviors to values to identifications (Giray & Ferguson, 2018; Schwartz et al., 2010). Consequently, in order to capture possible variations and have an accurate representation of the whole acculturation process, it would be necessary for the model to take into account the different levels and domains (Schwartz et al., 2010). In addition, studying acculturation in a multicultural society requires the adoption of a multicultural acculturation model in order to account for the complexity of the individuals' cultural identities (Ferguson & Adams, 2016; Jensen et al., 2011; Ozer & Schwartz, 2016).

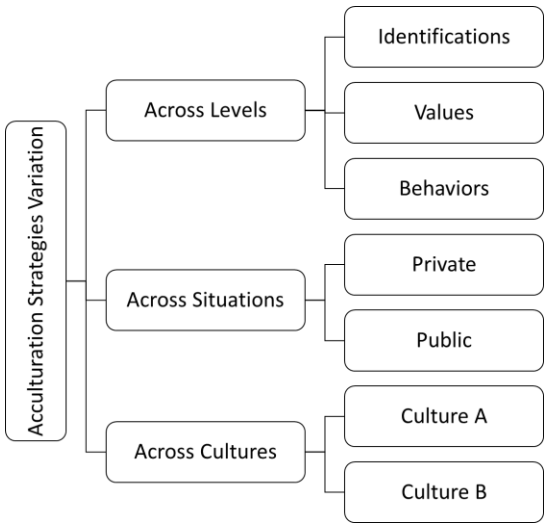

Figure 6. Acculturation strategies can vary across levels, situations, and cultures.

Acculturation orientations and identity clusters. Social identity provides individuals with a shared definition of their sense of self (e.g. who they are, what they should think and do) and an evaluation of their location in the social world (e.g. expectations of how others perceive and treat them) (van Lange, Kruglanski, & Higgins, 2011). It is a combination of cognitive, affective, and behavioral components. Cognitions relate to one's knowledge of being a member of a certain social group, the affective component consists of the emotional significance attributed to this membership, whereas behaviors include the set social processes of how to navigate in the social world (Tafjel & Turner, 1986; van Lange et al., 2011).

However, it must be noted that although social identity is based on intergroup comparisons and not interpersonal comparisons, there are still idiosyncratic components in the social identity of each individual (Harb, 2010; Stets & Burke, 2000). This uniqueness is derived from several factors including aspects of social identity that could be based on personal meanings, the significance associated with assigned identity elements, and the unique set of social identities that makes one's self-concept distinctive (Schwartz, 2005; Stets & Burke, 2000).

Coupling the human psychological need of belonging to a stable identity group with the presence of a multitude of pan-cultural universals (e.g. sex, religion, sect, language, ethnicity, region, nation) that vary in size, distinctiveness, structure, function, and purpose (Berry, 1974; van Lange et al., 2011), it becomes a fact -as posited by Social Categorization Theory- that multiple group allegiances are possible; individuals can simultaneously belong to multiple nested social groups or categories with cross-cutting criteria (Ellemers et al., 2002). Yet, the complexity of such a multi-layered social identity leads to the development of a

hierarchy of centrality, importance, and salience of identity elements over others, which could change based on contextual and situational factors (Ellemers et al., 2002).

Based on the above, it is important to highlight that there is a difference between one's ascribed identity that is based on others' perception and one's own identity (Phinney et al., 2001) as the latter involves multiple aspects including self-identification, affirmation through a sense of belonging and pride, shared values and attitudes, knowledge of history and traditions, meaning exploration and resolution, as well as commitment to the group (Phinney et al., 2001; Schwartz et al., 2010; Smith & Silva, 2011).

Previous findings. Given that the conceptualization of a "remote acculturation" phenomenon is recent, the available body of literature on the topic is relatively limited, but at the same time budding (G. M. Ferguson et al., 2017). Studies have been conducted across various countries including Zambia (Y. L. Ferguson et al., 2017), Malawi (K. T. Ferguson et al., 2017), South Africa (Ferguson & Adams, 2016), Turkey (Giray & Ferguson, 2018), Mexico (Lorenzo-Blanco et al., 2019), and Jamaica (Ferguson & Bornstein, 2012, 2015; Ferguson & Dimitrova, 2019; Ferguson et al., 2019; Ferguson et al., 2018) indicating the existence of this phenomenon with differential multidimensional and multicultural manifestations whereby cluster analyses generally identified integrated groups identifying with both remote culture(s) and traditional local cultures as well as separated groups identifying only with traditional local cultures.

The majority of these studies focused on the acculturation of adolescents (Ferguson & Bornstein, 2015; K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017; Lorenzo-Blanco et al., 2019) with many including parents by using a dyad study form (Ferguson & Bornstein, 2012, 2015; Ferguson & Dimitrova, 2019; Ferguson et al., 2018; Giray & Ferguson, 2018).

Findings suggest that U.S. goods, food, and media are potential vehicles for intercultural contact that predict higher levels of remote acculturation (Ferguson & Adams, 2016; Ferguson & Bornstein, 2015; Ferguson et al., 2018; Lorenzo-Blanco et al., 2019), which in turn has been shown to have various behavioral, psychological, and sociocultural adjustment outcomes including effects on life satisfaction, unhealthy eating and smoking-related attitudes, academic adjustment, and conflict with parents (Ferguson & Dimitrova, 2019; G. M. Ferguson et al., 2017; Lorenzo-Blanco et al., 2019).

Media as an acculturation vehicle

Just as cultural food consumption strengthens cultural identity, the extent of consuming "food for thought" through media relates to the strength of cultural socialization of individuals, a process that occurs both passively and actively (Ferguson et al., 2012; G. M. Ferguson et al., 2017; Ryder, Alden, & Paulhus, 2000). Moreover, similar to globalization, using media seems to be most salient in the developing world as well as with adolescents and emerging adults who spend time on media more than doing any other activity during the day (Coyne et al., 2013; Jensen et al., 2011). Generally, one of the observed influences of media on individuals relates to the formation and reformation of multiple aspects of their identity (Alruwaili, 2017; Jensen et al., 2011) including gender and sexuality as well as ethnic and religious identities among others (Coyne et al., 2013).

These prospects on the role and effect of media have been supported in multiple studies on traditional acculturation of immigrants (Allison & Emmers-Sommer, 2011; Gunewardene, Huon, & Zheng, 2001; Park et al., 2014; Raman & Harwood, 2008, 2016; Reece & Palmgreen, 2000; Somani, 2010) as well as in some research studies on remote acculturation. Higher US media access has been shown to mediate higher levels of

Americanization in terms of identification and behavioral preferences in Mexico and Jamaica (Ferguson et al., 2018; Lorenzo-Blanco et al., 2019). However, it must be noted that the relationship could be bidirectional whereby high media access leads to acculturation through exposure as per the interactionist theory, but then acculturation leads to the behavior of selecting more U.S. media to consume as per the uses and gratification theory (Coyne et al., 2013).

Yet, these findings are not uniform across all studies. For instance, this association was not found in the context of South Africa where media did not have a significant role as expected as an acculturation vehicle, potentially due to exclusion of music (Ferguson & Adams, 2016), nor to the context of Malawi where cultural exposure to Western and local media was even across both traditional and acculturated adolescents (K. T. Ferguson et al., 2017).

In this study, American entertainment media is defined as American television and radio channels, American movies and series, American music, as well as American internet sites and social media content (accounts and pages and posts) whereas American literature media is defined as American magazines, books, novels… etc. Both types of American media will be evaluated as a potential vehicle for acculturation.

Psychological well-being

Psychological adaptation, defined as the overall psychological well-being and satisfaction of individuals, is one of the main outcomes studied within the acculturation framework as it is thought to reflect the person's ability to adjust to this complex process (Sam & Berry, 2010). Various yet specific variables are used to reflect adaptation including mental health or disorders (e.g. depression, anxiety) and subjective well-being (i.e. levels of

positive and negative affect and perceived life satisfaction) (Berry et al., 2006; Sam & Berry, 2010).

The increased complexity of cultural identities is expected to negatively affect the individuals' mental health if it causes identity confusion (G. M. Ferguson et al., 2017; Y. L. Ferguson et al., 2017). However, the latter depends on the degree of compatibility between the local and remote cultures; the higher the actual or perceived similarity between cultures is the easier it is to integrate them together (Schwartz et al., 2010). In contrast, acculturative stress and identity confusion would increase in case of cultural inconsistencies or clashes in values, norms, and practices (Chen et al., 2008; Y. L. Ferguson et al., 2017; Jensen et al., 2011).

In the case of remote acculturation, three studies investigated psychological well-being as an outcome by measuring life satisfaction and psychological problems or and positive and negative affect (Ferguson & Adams, 2016; K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017). On one hand, remote acculturation seems to influence life satisfaction, as Westernized adolescents appear to be less satisfied than traditional adolescents, with assimilated youth specifically showing poorer well-being than integrated youth (K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017). This compromise in subjective well-being and life satisfaction could be due to the unrealistic exaggerated lifestyle disseminated through the remote culture's media, which increases the gap between the person's ideal expectations, their current life and what they can achieve leading to a greater disappointment especially if the local environment has limited multicultural richness (Chen et al., 2008; G. M. Ferguson et al., 2017; Y. L. Ferguson et al., 2017).

On the other hand, some remotely acculturated emerging adults had higher life satisfaction than their traditional peers and no association was found between remote acculturation and psychological problems, which indicates that the impact on well-being might not be that severe and that the outcome of psychological well-being appears to be context-dependent to the specific remote (sub)culture, the local setting, and the motivation for acculturation (K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017), especially with other studies suggesting remote biculturalism as a potentially protective factor against psychological problems (Chen et al., 2008; G. M. Ferguson et al., 2017).

CHAPTER III

HYPOTHESES

Based on the literature review, the present study aims to explore the following research questions.

Research Question 1 (RQ1). Will one traditional cluster with higher traditional culture(s) orientation emerge?

Research Question 2 (RQ2). Will at least one Americanized remote acculturation cluster with higher U.S. orientation emerge?

Research Question 3 (RQ3). Will at least one French ex-colonial acculturation cluster with higher French orientation emerge?

Research Question 4 (RQ4). Will Americanized cluster(s) be composed of lower age groups?

Research Question 5 (RQ5). Will Americanized and French clusters have higher levels of perceived dominance?

Research Question 6 (RQ6). Will Americanized and French clusters have lower levels of perceived cultural distance?

Research Question 7 (RQ7). Will Americanized and French clusters have higher levels of perceived permissiveness to acculturate?

Research Question 8 (RQ8). Will Americanized cluster(s) have higher levels of U.S. media consumption?

Research Question 9 (RQ9). How will Americanization affect well-being of individuals?

CHAPTER IV

METHODS

Participants

A total of 1,407 participants took part in the current study. The sample size was calculated based on the assumptions of a cluster analysis as well as a power estimation in analysis of variance (ANOVA). In a cluster analysis, an adequate sample size is recommended to be 70 times the number of variables (Dolnicar, Grün, Leisch, & Schmidt, 2014). With six cultural orientations being used to derive the clusters (i.e., National, Arab, Sectarian, Religious, French, American), 420 participants were needed for cluster analysis.

In an analysis of variance (ANOVA with post-hoc comparisons) - used to compare between emerging clusters - the sample size was estimated using G-power (Faul, Erdfelder, Lang, & Buchner, 2007). Assuming one independent variable with four groups (clusters) and a small effect size of ($F = 0.15$), the total required sample size was 768 participants. The four groups correspond to three integrated orientations (American culture, French culture, and a combination of both) as well as one separated orientation given that remote acculturation literature indicates that no assimilated or marginalized orientations have been identified yet (G. M. Ferguson et al., 2017).

The study inclusion criteria were as follows: (1) being a Lebanese, (2) born to Arab parents, (3) aged between 18 and 40, and (4) residing in Lebanon for at least half of their lives (K. T. Ferguson et al., 2017; Y. L. Ferguson et al., 2017). A total of 601 participants were excluded for not meeting this inclusion criteria (See Table 1) and 65 included participants were removed for having at least one missing scale and more than 10% missing data. Participants born outside of Lebanon (country of birth), those who have visited the United

States (number of visits to the U.S.) and those holding dual nationalities (dual nationality) were included in the study; however, these variables were controlled for.

Of the included 741 participants, the number was almost equivalent across age groups: 18 to 25 (53.5%) and 26 to 40 (46.5%), and across the choice of survey language: Arabic (47.5%) and English (52.5%) but the sample was homogeneous in terms of sectarian distribution with Muslim Sunnis comprising the vast majority. Participants' full socio-demographic information and self-ascribed sectarian and religious belonging are presented in Tables 2 and 3.

Table 2.

Number and percentages of participants as per demographic information (N = 741)

Demographics	Categories	*N*	Valid %
Gender	Male	191	25.8
	Female	544	73.4
Age	18-25	395	53.5
	26-40	343	46.5
Country of Birth	Lebanon	689	93.0
	Saudi Arabia	16	2.2
	U.S.A.	6	.8
	France	6	.8
	U.A.E.	5	.7
	Canada	3	.4
	Other	10	2.1
Area of Residency	Beirut	455	61.4
	Mount Lebanon	156	21.0
	North Lebanon	101	13.6
	Beqa'	33	4.4
	South Lebanon & Nabatiyye	92	12.4
Second Language at School	French	259	35.0
	English	472	63.7
Spoken Languages	Arabic	714	96.3

	French	328	44.3
	English	682	92.0
	Other	84	11.3
Most Important Language	Arabic	518	75.8
	French	11	1.6
	English	135	19.7
Main Language at Home	Arabic	706	95.3
	French	5	.7
	English	10	1.3
	Armenian	18	2.4
Number of Visits to U.S.	None	648	88.4
	Once	44	6.0
	Twice	15	2.0
	Three times or more	26	3.6

Table 3.
Number and Percentages of Participants as per self-ascribed sectarian and religious belonging (N = 741)

	Categories	*N*	Valid %
Sect	Muslim Sunni	367	66%
	Muslim Shia	54	7.3%
	Druze	8	1.4%
	Christian Sects*	30	5.4%
	None	57	7.7%
Ethnicity	Arab	391	52.8%
	Lebanese	96	13%
	Mediterranean	25	3.4%
	Phoenician	17	2.3%
	Other	57	7.7%
Religion	Muslim	568	88.1%
	Christian	37	5.7%
	Druze	7	1.1%
	Atheist	7	1.1%
	Agnostic	6	.9%
	None	20	3.1%

Note. * Christian Sects = Armenian Orthodox (n = 4), Catholic (n = 1), Orthodox (n = 6), Maronite (n = 8), Protestant (n = 3).

Ethical considerations

The present study received ethical approval from the Ethics committee of the Faculty of Social and Behavioral Sciences at Haigazian University (TS.8.20, September 30,2020). Participation in the present research study was voluntary and an information letter and consent form were provided. a written consent form was used. It included the purpose of the study, foreseeable risks and potential benefits to the participant, confidentiality, contact information for questions regarding the study, and a note on the right to refuse to participate or withdraw at any point without penalty. Participants were prompted to indicate their consent by clicking on "I, therefore, choose to voluntarily participate in this research study".

Research Design and Procedure

A quantitative cross-sectional survey design was applied with convenience and snowball sampling. Online data collection was carries out using Qualtrics over a one-week period.

Convenience sampling was applied to approach potential participants on social media platforms (WhatsApp and Facebook) through an advertisement calling for participation and a website was created where people could follow the progress of data collection (nourathesis.wordpress.com). The first section of the survey asked participants about their (1) age, (2) personal and (3) parents' nationality, and (4) length of residence in Lebanon relative to their lifetime. Participants who met the inclusion criteria, were redirected to the information letter and consent form before completing the self-report questionnaires. Otherwise, they were excluded and redirected to a page thanking them for their interest in participation. Snowball sampling was employed by selecting individuals active within their communities and/or with a large number of followers on social media who would share the study link with others. Given

that data collection had to be complete in a period of one week, and that ethical approval was granted based on a sample size of 806 individuals, data collection was stopped at that point regardless of the heterogeneity and diversity of the sample.

A small optional incentive was added, 591 participants chose to enter the draw and two participants won 20$ in cash each in a draw. Interested participants self-generated a special ID to preserve their anonymity consisting of 3 letters and 4 numbers. Letters were the first letter of the participants' name initials and numbers were the first 4 numbers of the participants' phone number (without the code). At the end of the survey, participants were reminded to save their ID and follow the study's webpage where results were announced. Once data collection was complete, the draw took place and was documented via video recording. The video and draw results were announced on the study's webpage.

To control for sequencing effects, complete counterbalancing was implemented by presenting the different sections of the questionnaire in a different order to different participants such that each questionnaire appeared in each ordinal position equally and was equally preceded and followed by every other questionnaire. The survey consisted of 17 self-administered questionnaires with a demographic section administered at the end of the survey and took approximately 20-30 minutes to complete.

Instruments

Instruments were administered both in Arabic and English languages. Survey language was added as a covariate to control for language effects (Ryder et al., 2000). Given that the number of culture-specific items in the current study was large, ecological validity of the instrument was addressed by selecting them based on the adaptation approach when possible

and based on the assembly approach when no existing scale adequately measure the selected construct in the target culture (He & van de Vijver, 2012).

Psychometric properties of the scales. Internal consistency of all scales was assessed for the English version and Arabic version separately as well as for both versions through Cronbach's alpha and obtained values are presented in Table 4. Overall, an acceptable to excellent reliability of Cronbach's was obtained for all scales ($.660 \leq \alpha \leq .924$), and no significant increase in the alpha level for the total scale was associated with the deletion of any item.

Table 4.
Reliability coefficients of the scales

	N of items	Cronbach's α (Total)	Cronbach's α (Arabic)	Cronbach's α (English)
Sectarian IOS	3	.884	.841	.888
Sectarian BOS	8	.924	.877	.933
Arab IOS	4	.845	.785	.855
Arab BOS	14	.873	.827	.884
Religion IOS	3	.827	.766	.822
Religion BOS	8	.911	.874	.921
National IOS	3	.749	.734	.764
National BOS	10	.861	.858	.864
French IOS	3	.731	.733	.728
French BOS	14	.906	.899	.913
American IOS	3	.660	.604	.676
American BOS	14	.910	.877	.876
Perceived Dominance	3	.796	.799	.759
Permissiveness to Acculturate	6	.861	.860	.849
Cultural Distance	6	.884	.864	.884
U.S. Media Consumption	4	.859	.769	.831
Psychological Well-being	18	.731	.695	.759

Note. IOS = Identity Orientation Score, BOS = Behavior Orientation Score

Perceived Dominance (Superiority). To assess perceived dominance to Western cultures, a three-item measure was constructed based on the premise of Social Identity Theory (Stets & Burke, 2000; Tafjel & Turner, 1986). “Compared to other cultural groups, I think that my native culture is…” and “Compared to my cultural group, I think that the American/French culture is…”. Items were rated on a 7-point Likert scale from “very inferior” to “very superior” in addition to an “I don’t know” option. To score the perceived dominance scale, the first item was reversed then responses were calculated by generating an average interpreted based on the 0 to 7 response scale with higher scores indicating higher levels of perceived dominance of Western cultures (i.e., American and French).

Permissiveness to Acculturate. To assess permissiveness to acculturate to each of the French and American cultures at the cognitive, affective, and behavioral levels a six-item measure was constructed based on the Perceived Minority Separationist Demands scale (Ait Ouarasse & Van de Vijver, 2004). Sample items include “My cultural community's perception of the American/French culture is…”, “My cultural community allows its individuals to interact with the American/French culture”, and “My cultural community allows its individuals to adopt the American/French culture”. Items were rated on a 7-point Likert type scale with items related to cognitive and affective domains rated from “very negative” to “very positive” and items related to the behavioral domain rated from “strongly disagree” to “strongly agree” in addition to an “I don’t know” option for all scale items. To score the perceived dominance scale, responses were calculated by generating an average that can be interpreted based on the 0 to 7 response scale with higher scores indicating higher levels of perceived permissiveness to acculturate to the Western cultures (i.e., American and French).

Perceived Cultural Distance. To assess perceived cultural distance between native and American / French cultures at the level of beliefs, values, and behaviors, a six-item measure adapted from the 22-item cultural distance scale developed and used by Galchenko and Van de Vijver (2007), was used. Sample items include "Compared to my native cultural group I find American/French beliefs to be…?", "Compared to my native cultural group I find American/French values to be…?", and "Compared to my native cultural group I find American/French behaviors to be…?". Items were rated on a 7-point Likert scale ranging from "very similar" to "very different" in addition to an "I don't know" option. To score the perceived cultural distance scale, responses were calculated by generating an average interpreted based on the 0 to 7 response scale with higher scores indicating lower levels of perceived cultural distance between the participant's native culture and the Western cultures (i.e., American and French).

U.S. Media Consumption Frequency. Four items adapted from the HABITS questionnaire (Wright et al., 2011) were used to assess the total time spent consuming American media in the past month on a typical day with a differentiation between weekdays and weekends and between American entertainment and American literature. American entertainment media was defined as American television and radio channels, American movies and series, American music, as well as American internet sites and social media content whereas American literature media was defined as American magazines, books, and novels among others,

Items were rated on a 7-point Likert scale ranging from "less than 1 hour" to "more than 6 hours". To score the U.S. Media Consumption Frequency scale, responses were

calculated by generating an average with higher scores indicating higher U.S. Media Consumption Frequency.

Acculturation Orientations. Following the recommendations by Schwartz et al. (2010) and Giray and Ferguson (2018), acculturation to each of the American culture, the French culture and that of the native cultures of participants was measured separately across the "shallow" behavioral domain and the "deep" identity domain. The choice of instrument was based on what best fits the complexity of the Lebanese context. Despite the existence of multiple local cultural subgroups, there is not much variation at the behavioral level. For example, language and food are common for most of the population with some very minor variations between groups. In addition, items related to media vehicles (movies, music, books, newspaper…) require adaptation since they differ in their applicability for each local culture. For example, listening to music could be applicable to the Lebanese and Arab cultures but not much for the religious and sectarian cultures. Not all sectarian groups have a television channel that represents them or produce movies. Consequently, adopting a commonly used scale such as ARSMA was not deemed suitable for the current context.

Identity Domain. An adapted version of the Multigroup Ethnic Identity Measure - Revised (MEIM-R) (Phinney & Ong, 2007) was used to assess each traditional identity level separately (sectarian, ethnic, religious, and national) as well as American and French identity.

The MEIM was originally constructed as a "general measure that could assess ethnic identity across diverse ethnic groups" (Phinney & Ong, 2007). The original scale, which is widely used, has been shown to have face and content validity in addition to very good total reliability ($\alpha = .81$) and subscales reliabilities ($\alpha = .76$ for exploration and $= .78$ for commitment). The adapted scale has been previously used in the Lebanese context.

Three items were used to assess each level in terms of self-categorization and belonging (e.g., “I feel that I belong to my sectarian group”), commitment (e.g. “I have a clear view of how my religion influences my lifestyle”), and in-group identification (e.g. “I feel a strong sense of connection to other Lebanese”, “I would stand up to people who say bad things about France and its people”). Because the MEIM-R scale does not include items explicitly assessing positive attitude, an additional item measuring Arab pride was added since it is of relevance to the context of the study that includes understanding individuals' feelings towards local and foreign cultures. Self-categorization to traditional social groups were also first verified using an open-ended question.

Items were rated on a 7-point Likert scale ranging from “strongly disagree” to “strongly agree” in addition to an “I don’t know” option for all scale items. To score the adapted MEIM scale, responses were calculated by generating an average that can be interpreted based on the 0 to 7 response scale with higher scores indicating higher levels of acculturation within the identity domain of the corresponding culture.

Behavioral Domain. An adapted version of the Vancouver Index of Acculturation (VIA) (Ryder et al., 2000; Testa et al., 2019) and language items from the Acculturation Rating Scale for Jamaican Americans (ARSJA) (Ferguson & Bornstein, 2015) were used to assess behavioral acculturation. The VIA is a 10-item instrument covering several public and private domains shown to be relevant to the acculturation process, including social relationships (e.g., “I enjoy social activities with typical American people”), media enjoyment (e.g. “I enjoy American media such as movies and music”), and adhesion to cultural norms (e.g. “I often participate in my native cultural traditions”). The original VIA scale has been shown to have good concurrent and convergent validities as well as good reliability ($.75 < \alpha <$

.79). Four additional items were adopted to measure language use in different contexts (i.e., at home, outside home, on social media, thinking).

Behavioral acculturation to each native culture (sectarian, ethnic, religious, Lebanese), as well as to French and American culture were assessed in parallel and items were rated by endorsement on a 7-point Likert-type scale ranging from “strongly disagree” to “strongly agree”.

Psychological Well-being. A short version of Ryff’s Psychological Wellbeing (PWB) Scale (Ryff et al., 2010; Ryff & Keyes, 1995) was used. The scale consists of 18 items with six subscales related to positive functioning: autonomy (e.g., “I have confidence in my opinions, even if they are contrary to the general consensus”), environmental mastery (e.g., “In general, I feel I am in charge of the situation in which I live”), personal growth (e.g., “I think it is important to have new experiences that challenge how you think about yourself and the world”), positive relations with others (e.g., “People would describe me as a giving person, willing to share my time with others”), purpose in life (e.g., “Some people wander aimlessly through life, but I am not one of them”); and self-acceptance (e.g., “When I look at the story of my life, I am pleased with how things have turned out”).

Ryff's shortened scales were shown to be correlated from .70 to .89 with 20-item parent scales. This evidence on high internal consistency is coupled with evidence on test-retest reliability as well as convergent and discriminant validity with other measures (Ryff & Keyes, 1995).

Items were rated on a 7-point Likert scale ranging from “strongly disagree” to “strongly agree”. To score the Psychological Well-being scale, responses were calculated by

generating an overall average of all items interpreted based on the 0 to 7 response scale with higher scores indicating greater psychological well-being.

Demographics. Participants were asked to provide their (1) age, (2) gender, (3) nationality, (4) parents' nationalities, (5) country of birth, (6) duration of residency in Lebanon, (7) current area of residency, (8) marital status, (9) education level, (10) second language at school, (11) languages proficiency, (12) languages ranking, (13) main language at home, (14) number of visits to the U.S., (15) Green Card status.

Translation. All instruments were translated and adapted to Arabic. A combined forward translation procedure and a committee approach was adopted in the current study (van de Vijver & Hambleton, 1996; van de Vijver & Tanzer, 1997). Based on these procedures and those applied by Tavitian-Elmadjian, Bender, Van de Vijver, Chasiotis, and Harb (2020), the applied steps were as follows. Two bilingual forward translators (the principal investigator and a copywriter and translator), independently translated each scale to Arabic. All items were translated into Modern Standard Arabic. Translators were instructed not to use any dictionary or external source, to note terms that they found difficult to translate, to use the active tense, and to maintain the structure of the item in the target language (Arabic) and not the source language (English). Following the translation procedure, the two translators met and reviewed the two documents generating one document that includes items that convey the same meaning as in the English version and are grammatically correct without included unfamiliar terms to the study sample that might not be very fluent in formal Arabic. Next, a committee of four bilingual individuals was formed including the principal investigator, a social and cross-cultural psychologist, an educational counselor in the Arab context, and an Arabic

proofreading specialist. The committee reviewed the scales in a joint meeting and provided feedback on the cultural relevance and appropriateness of the items.

Piloting. Following translation, the survey was piloted through cognitive interviewing (He & van de Vijver, 2012; Hibben & Jong; Peterson, Peterson, & Powell, 2017; van de Vijver & Leung, 2000). Cognitive interviewing consisted of one round, with a total of 10 participants divided equally between the translated Arabic version and the English version. It consisted of a combination of concurrent thinking aloud along with scripted and emergent reactive verbal probing for items with anticipated problems.

The aim of piloting for the Arabic version was to investigate the naturalness of language, assess the extent to which the scale items developed by the researchers (i.e., originally 14 items on Permissiveness to Acculturate and Perceived Dominance) captured the intended construct, and identify any difficulties that the respondent might experience when formulating a response for questionnaire items. The aim of piloting the English version was to assess the extent to which items developed by the researchers captured the intended constructs and to check for construct-level equivalence across languages especially for problematic items.

Purposive sampling was applied to select participants such that variation in terms of socio-demographics (age group, gender, sectarian group, area, Arabic proficiency) as well as variation in term of behavioral Americanization was ensured. Participants with preference for the English language were assigned for piloting the English version.

Before launching the Cognitive Interview phase, an Excel sheet was prepared containing the list of survey items in both languages, the construct and dimension each item

measures, along with the item intent, expected source of confusion, and its respective scripted probe to be used by the interviewer.

Interviews took place online via Zoom; they were not recorded, instead, detailed note taking was used to capture results. On average, interviews took around 40-60 minutes. Each interview started by introducing participants to the study purpose and procedure and to the process of cognitive interviewing before obtaining their consent. Then, a practice test with examples and practice questions was done to familiarize participant with the process before proceeding with the interview. Each participant was presented with a different order of the questionnaire.

Once all interviews were completed, analysis was done by identifying recurring comments across various participants. Based on this, several recommendations were implemented. Regarding all scales relating to cultures (i.e., acculturation conditions and orientations", the option of "I don't know" was added and given a value of zero, since multiple participants (40%) saw that it was needed to reflect their answers on some of the items.

Regarding the section of scales relating to acculturation conditions in the native culture, given the multicultural nature of the Lebanese community and the confusion of each participant in identifying what is their "cultural community", and their inability to use the same definition consistently across all items, the definition of culture that was placed before this section was replaced with an open-ended question: "In the following section, we will be asking you to rate a set of items related to your own native culture and what you consider as your own cultural community. Kindly write below which culture you consider to be your native one and your main cultural community (it can be at the national, ethic, religious or

sectarian level). Please choose one culture only then proceed with answering the questions accordingly."

Regarding Permissiveness to Acculturate and Cultural Distance scales, they were originally constructed to measure cognitive and affective components separately. However, most participants in both languages (80%) were not able to distinguish between "attitudes" and "feelings" so both items were combined into one item by substituting them with the term "perception". Other minor modifications were made (i.e., additions and deletions) to further clarify vague or unclear or confusing items in all scales.

Threats to Internal Validity

Multiple threats to internal validity were foreseen to potentially affect the study as follows. Due to the length of the survey, a maturation threat was expected as participants were likely to feel bored as they proceed with responding, which might affect the quality of their self-reported responses. To minimize this threat, counterbalancing was applied. Selection bias was another potential threat, especially given that non-random sampling was used. However, given this is an inherent bias in most studies, replication is needed to corroborate our findings. Finally, given the unprecedent times Lebanon is passing through at the security, political, economic, and health levels it is unknown how this might be reflected in participants' responses specifically on some of the sensitive variables being measured (e.g. national identity, Americanization, well-being), thus causing a history threat ("Lebanon's Economic Update — October 2020," 2020; "Lebanon between explosion, pandemic and economic crisis," 2020). An additional history threat relating to the French culture specifically is the fact that the timeframe of data collection coincided with high tension levels between France and Muslims around the globe following the French president's speech against Islamic separatism

calling for an “Islam of Enlightenment” and his adoption of caricatures of the Prophet Mohammed while considering them to be representative of free speech and the republic’s values (Tidey, 2020; Wright et al., 2011). Yet, like the previous threat, a replication of the study in the future might help in minimizing the history threat and understanding the effect of these conditions on the phenomenon being investigated.

CHAPTER V

RESULTS

Preliminary analysis

Missing value analysis. Prior to analysis, data was checked for accuracy of entry and percentage and pattern of missing values. Forty of the original participants were removed from the study for inadequately completing the surveys since they had at least one scale that was completely not filled. Twelve of these participants had one missing scale (Cases 2, 3, 17, 19, 36, 37, 81, 227, 318, 382, 393, 456), twenty-one had two missing scales (Cases 26, 62, 109, 173, 217, 218, 251, 265, 279, 280, 315, 359, 360, 446, 628, 663, 676, 687, 706, 731, 765), two of them had four missing scales (Cases 226 and 709), and the remaining five participants each had three (Case 521), five (Case 669), nine (Case 30), eleven (Case 654), and sixteen (Case 1) missing scales. Additional twenty-five participants were removed from the study's main analysis for having at least two scales with more than 10% missing data (Cases 4, 13, 32, 48, 86, 207, 238, 344, 374, 418, 429, 452, 500, 551, 552, 577, 601, 614, 627, 629, 682, 730, 736, 779, 783).

Missing values were evaluated per scale and replaced using Expectation Maximization (EM) if less than 10% of a scale was missing completely at random (MCAR). Based on the Little's MCAR test, the pattern of missing values was completely at random on the Sectarian Identity Scale (Sect IOS) ($\chi^2(6) = 3.229$, $p > .05$), Arab Identity Scale (Arab IOS) ($\chi^2(14) = 12.234$, $p > .05$), Arab Behavior Scale (Arab BOS) ($\chi^2(181) = 162.890$, $p > .05$), Religious Behavior Scale (Religion BOS) ($\chi^2(38) = 21.877$, $p > .05$), National Identity Scale (Lebanese IOS) ($\chi^2(6) = 0.958$, $p > .05$), French Behavior Scale (French BOS) ($\chi^2(142) = 142.865$, p

>.05), American Behavior Scale (American BOS) ($\chi^2(124) = 116.758$, $p > .05$), Permissiveness to acculturate Scale ($\chi^2(6) = 4.992$, $p > .05$), Cultural Distance Scale ($\chi^2(20) = 10.932$, $p > .05$), US Media Consumption scale ($\chi^2(21) = 30.566$, $p > .05$), and Well-being scale ($\chi^2(176) = 173.248$, $p > .05$).

The pattern of missing values was not completely at random (i.e. Little's MCAR value was significant) only for the Sectarian Behavior Scale (Sect BOS) ($\chi^2(71) = 92.631$, $p < .05$), Religious Identity Scale (Religion IOS) ($\chi^2(6) = 15.300$, $p < .05$), National Behavior Scale (Lebanese BOS) ($\chi^2(36) = 62.931$, $p < .01$), French Identity Scale (French IOS) ($\chi^2(4) = 16.453$, $p < .01$), American Identity Scale (American IOS) ($\chi^2(4) = 10.060$, $p < .05$), and Perceived Dominance Scale ($\chi^2(4) = 22.154$, $p < .01$).

Outliers. Univariate Outliers were examined using z-scores and all values exceeding the absolute value of +/-1.96 were considered outliers significant at the 95th confidence interval. Table 5 shows the number of outliers per scale along with their percentage out of the total number of responses on that scale. The following six scales had slightly more than 5% of the outliers above +/-1.96: Arab IOS (~6%), Religious IOS (6%), Religious BOS (7%), Lebanese IOS (~6%), French BOS (~6%), and U.S. Media. Consumption (~6%).

Table 5.
Number and percentage of outliers per scale

Scale	Total Responses	Outliers (> +/- 1.96)	%
Sectarian IOS	737	11	1.5%
Sectarian BOS	733	40	5.5%
Arab IOS	740	43	5.8%
Arab BOS	739	30	4.1%
Religious IOS	737	44	6%
Religious BOS	736	44	7%

Lebanese IOS	737	45	6.1%
Lebanese BOS	741	26	3.5%
French IOS	740	38	5.1%
French BOS	740	34	5.6%
American IOS	736	39	5.3%
American BOS	734	29	4%
Perceived Dominance	699	30	4.3%
Perceived Permissiveness to Acculturate	740	24	3.2%
Perceived Cultural Distance	736	36	4.9%
U.S. Media Consumption	712	42	5.9%
Psychological Well-being	738	32	4.3%

Normality. Normality of the data for all continuous variables was checked through histograms. American Behavior, Perceived Permissiveness to Acculturate, and Psychological Well-being appeared as normally distributed scales. French IOS, French BOS, American IOS, Perceived Dominance, and U.S. Media Consumption appeared as positively skewed scales. The remaining nine scales: Sectarian IOS, Sectarian BOS, Arab IOS, Arab BOS, Religious IOS, Religious BOS, National IOS, National BOS, and Perceived Cultural Distance appeared as negatively skewed scales. However, no transformation was applied since the sample size is large (N = 806) and as per the central limit theorem the sampling means will be approaching a normal distribution (Field, 2014).

Descriptive statistics

Scale Descriptives. The means of scales measuring acculturation to local traditional cultures were all above the midpoint score of 4 with the highest score being for Religious IOS (M = 6.23, SD = 1.33) and the lowest being for Sectarian IOS (M = 4.83, SD = 2.03) indicating that overall participants seemed to be highly acculturated to local traditional

cultures. On the contrary, the means of scales measuring acculturation to colonial French culture and remote American culture were below the midpoint score with the highest score being for American BOS (M = 3.70, SD = 1.36) and the lowest being for French IOS (M = 1.99, SD = 1.28) indicating that overall participants were not highly acculturated to these two cultures. More than half of participants scored high on cultural distance (64.9%), psychological wellbeing (85.8%) (See Table 6).

Table 6.
Scales' descriptives

	M	*SD*
Sectarian IOS	4.83	2.03
Sectarian BOS	5.07	1.63
Arab IOS	5.75	1.44
Arab VIA	5.36	1.18
Arab Language	6.04	1.14
Arab BOS	5.56	1.04
Religion IOS	6.23	1.33
Religion BOS	5.88	1.29
National IOS	5.46	1.42
National BOS	5.33	1.16
French IOS	1.99	1.28
French VIA	2.58	1.31
French Language	1.92	1.45
French BOS	2.39	1.23
American IOS	2.17	1.27
American VIA	3.49	1.39
American Language	4.22	1.67
American BOS	3.70	1.36

Perceived Dominance	3.16	1.76
Permissiveness to Acculturate	3.86	1.63
Cultural Distance	5.41	1.69
U.S. Media Consumption	1.91	1.67
Psychological Well-being	5.29	0.68

Correlations. A bivariate correlation was computed between all major variables. Significant correlation coefficients ranged from $r = .078$ to $r = .636$. Most variables were intercorrelated except for the correlation between National TOS and each of Perceived Dominance, Perceived Cultural Distance, and U.S. Media Consumption, as well as the correlation between Psychological Wellbeing and each of French TOS and Perceived Permissiveness to Acculturate (See Table 7).

Table 7.
Intercorrelations between major study variables

	1	2	3	4	5	6	7	8	9	10
1	--									
2	.454**	--								
3	.636**	.533**	--							
4	.180**	.447**	.149**	--						
5	-.218**	-.151**	-.285**	.138**	--					
6	-.365**	-.352**	-.368**	.078*	.399**	--				
7	-.270**	-.247**	-.300**	.074	.193**	.376**	--			
8	-.158**	-.088*	-.165**	.114**	.210**	.309**	.324**	--		
9	.241**	.242**	.270**	-.031	-.207**	-.361**	-.201**	-.133**	--	
10	-.379**	-.334**	-.377**	-.024	.205**	.622**	.262**	.210**	-.248**	--
11	.110**	.186**	.137**	.161**	-.027	-.116**	-.093*	-.005	.092*	-.156**

Note. (1) Sect TOS, (2) Arab TOS, (3) Religion TOS, (4) National TOS, (5) French TOS, (6) American TOS, (7) Perceived Dominance, (8) Perceived Permissiveness to Acculturate, (9) Perceived Cultural Distance, (10) U.S. Media Consumption, (11) Psychological Wellbeing.
* $p < .05$. ** $p < .001$.

Main Analysis

Cluster Analysis. To assess whether a traditional cluster with higher traditional culture(s) (RQ1), at least one Americanized remote acculturation cluster with higher U.S. orientation (RQ2), and at least one French ex-colonial acculturation cluster with higher French orientation will emerge (RQ3) , a hierarchical cluster analysis using Ward's procedure and squared Euclidean distances was computed first to inform selection of the best fitting solution. Input variables for the cluster analysis were Sect Total Orientation Score (TOS), Arab TOS, Religion TOS, National TOS, French TOS, and American TOS. Based on average distances and inspection of dendrograms: five-, three-, and two-cluster solutions were plausible.

Inspecting plausible solutions was done by repeating the Hierarchical cluster analysis using Ward's procedure and squared Euclidean distances for a cluster solutions' range from two to five. Looking at dot graphs generated from cluster membership for each solution showed that in the five-cluster solution, there was an overlap between two clusters in the Sectarian TOS and Religious TOS, as well as an overlap between three clusters in the American TOS. Two clusters were also remarkably close to one another in the Arab TOS and National TOS. In the four-cluster solution, there was also an overlap between two clusters in the Sectarian TOS and Religious TOS, and an overlap between two clusters in the American TOS. Two clusters were also remarkably close to one another in the Arab TOS and French TOS.

In the three- and two cluster solutions, there was no overlap between any clusters at any acculturation level. The three-cluster solution was the best fit since there was no overlap

across cultural orientations and unlike the two-cluster solution there was a higher variation in the American TOS across clusters, which allows for better interpretability.

The centroids computed by this best fit hierarchical cluster analysis was then used to run K-means cluster analysis replicating the three-cluster solution (See Figure 1). Stability of this cluster solution was checked using split-half MANCOVAs. Two random halves were created out of the original dataset, then a MANCOVA was run with all Acculturation TOS as dependent variables (DVs) and Split Half variable as the Fixed Factor. Results were organized per cluster. The main model was not significant $F(6,155) = .965$, $p > 0.05$, meaning than there were no significant differences on any acculturation indicator (TOS) across the two sample halves, which confirms stability of the three-cluster solution.

Each cluster was subsequently labeled based on the relative distribution of cultural orientations within each cluster and between clusters (See Table 8). Table 9 shows the sectarian, ethnic, and religious distribution of participants per cluster.

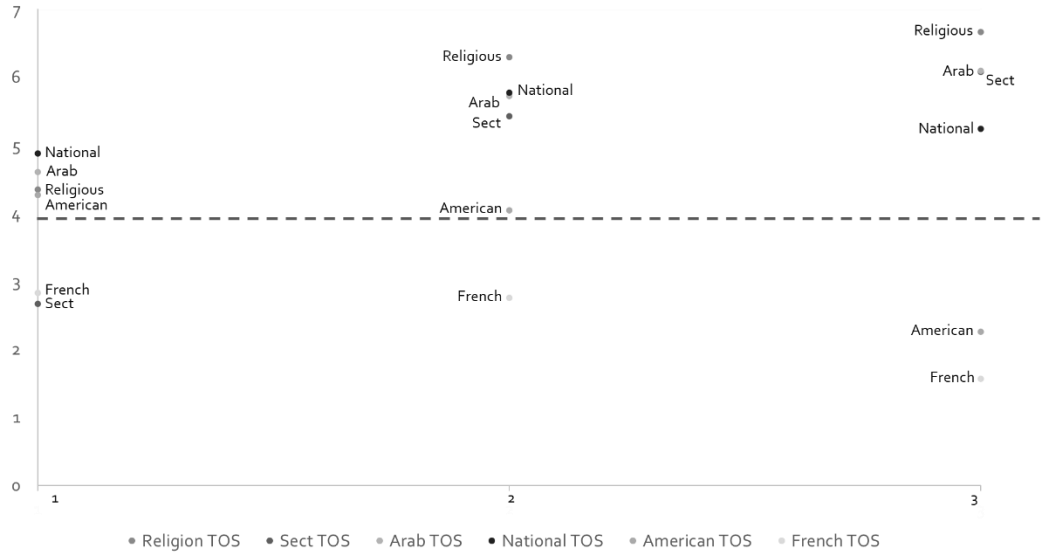

Figure 7. Cultural orientations of acculturation clusters that emerged from our sample.

Table 8.
Clusters labels and rankings of relative cultural orientations within-clusters

Cluster	Label	Rankings of relative cultural orientations
1	Lebanese Multicultural Americanized (LMA)	National > Arab > Religion > American > French > Sect
2	Religious Multicultural Americanized (RMA)	Religion > National ≈ Arab > Sect > American > French
3	Muslim Multicultural Traditional (MMT)	Religion > Arab ≈ Sect > National > American > French

Table 9.
Sectarian, Ethnic, and Religious distribution of participants per cluster

		Lebanese Multicultural Americanized (*n* = 167, 23%)		Religious Multicultural Americanized (*n* = 281, 40%)		Muslim Multicultural Traditional (*n* = 263, 37%)	
	Categories	N	%	N	%	N	%
Sect	Muslim Sunni	36	21.6	138	49.1	174	66.2
	Muslim Shia	11	6.6	20	7.1	21	8.0
	Druze	4	2.4	3	1.1	1	.4
	Christian Sects*	13	7.8	16	5.9	1	.4
	None	46	27.5	10	3.6	0	0
	Missing	57	32.9	80	28.5	66	25.1
Ethnicity	Arab	65	38.9	149	53	157	59.7
	Lebanese	30	18	41	14.6	24	9.1
	Mediterranean	14	8.4	8	2.8	2	.8
	Phoenician	11	6.6	5	1.8	0	0
	Other	24	14.3	25	8.9	21	8
Religion	Muslim	84	50.3	214	76.2	244	92.8
	Christian	18	10.8	18	6.4	1	.4
	Druze	4	2.4	2	.7	1	.4
	Atheist	6	3.6	1	.4	0	0
	Agnostic	5	3.0	1	.4	0	0
	None	19	11.4	1	.4	0	0
	Missing	31	18.6	44	15.7	17	6.5

Note. * Christian Sects = Armenian Orthodox, Catholic, Orthodox, Maronite, and Protestant.

Of the three-clusters identified, two were relatively Americanized clusters constituting 63% of the sample: 23% were from the Lebanese Multicultural Americanized (LMA) cluster composed of integrated individuals having the highest American TOS among clusters and

40% were from the Religious Multicultural Americanized (RMA) cluster, which is considered Americanized relative to the remaining 37% of the sample that constituted the Muslim Multicultural Traditional (MMT) cluster with an American TOS that is below the mean (See Table 11). This is in line with our first two research questions (RQ1 and RQ2) stating that one traditional cluster with higher traditional culture(s) orientation will emerge and at least one Americanized remote acculturation cluster with higher U.S. orientation will emerge, but not in line with our third research question (RQ3) stating that at least one French ex-colonial acculturation cluster with higher French orientation will emerge.

Multivariate analyses of covariance (MANCOVAs) with Bonferroni corrections were conducted to assess whether clusters were significantly different in all acculturation indicators (TOS) while controlling for survey language, dual nationality, country of birth, and number of visits to the U.S. (See Table 10). First, equality of covariance matrices was assessed through the Box's Test and results indicated that equality of covariance matrices was not assumed: $F(42, 992292.64) = 16.84$, $p = .000$. That said, it is worth noting that in large samples -as is the case in the current study- smaller alpha levels may be more suitable to assess potential deviations (e.g. $p < .001$) as Box's M has been found to be overly sensitive, often resulting in false positives (Hahs-Vaughn, 2016). For a more robust analysis, simple bootstrapping was performed with a sample of 1000 and confidence interval of 95%.

The covariate Survey Language had a significant main effect on the Arab TOS (b =-.267, p = 0.000), French TOS (b =-.329, p = 0.000), and American TOS (b =.604, p = .000), indicating that as survey language changed from Arabic to English the Arab and French TOS decreased whereas English TOS increased. The covariate Nationality had a significant main

effect on the French TOS (b =.511, p =.000), indicating that as Nationality changed from Lebanese only to Dual Nationality the French TOS increased.

The main model indicated to a significant difference between clusters: Wilk's $\lambda = .179$, $F(12,1382) = 156.7$, $p = 0.000$. Pairwise comparisons indicated that the means for all traditional cultures TOS were significantly different between all three clusters. The means of all Traditional TOS (i.e., Sect, Arab, Religion, and National) were significantly lower in the LMA cluster than the RMA and MMT clusters. Comparing RMA and MMT clusters, the means of Sectarian, Arab, and Religious TOS were significantly lower in the RMA cluster compared to MMT cluster but the mean for National TOS was significantly higher in the RMA cluster compared to MMT cluster.

Means for French and American TOS were not significantly different between the Americanized clusters (i.e., LMA and RMA) but were significantly higher in these two clusters compared to the MMT cluster. These results indicate that individuals in the MMT cluster endorsed the highest means in all traditional cultural orientations except for the national culture, and the lowest levels of ex-colonial and remote cultural orientations compared to LMA and RMA clusters. Individuals in the LMA cluster had the lowest averages in all traditional cultural orientations and the highest means in both American and French cultural orientations.

Table 10.
Descriptives and MANCOVA across clusters for cultural orientation variables

	Lebanese Multicultural Americanized (*n* = 167, 23%)		Religious Multicultural Americanized (*n* = 281, 40%)		Muslim Multicultural Traditional (*n* = 263, 37%)		MANCOVA Across Clusters	Effect Size
Variable	*M*	SD	*M*	SD	*M*	SD	*F*	η^2
Sect TOS	2.67[a]	1.20	5.42[b]	.98	6.07[c]	.94	477.29**	.578
Arab TOS	4.62[a]	1.14	5.72[b]	.84	6.10[c]	.71	99.56**	.222
Religion TOS	4.35[a]	1.48	6.29[b]	.65	6.67[c]	.45	247.82**	.486
National TOS	4.89[a]	1.26	5.78[b]	.91	5.24[c]	1.16	44.38**	.096
French TOS	2.83[a]	1.28	2.76[a]	1.19	1.56[b]	.58	123.01**	.254
American TOS	4.27[a]	1.07	4.04[a]	.87	2.25[b]	.73	237.70**	.406

Note. TOS = Total Orientation scores (scale = 1-7). Significant differences across clusters are indicated with superscripts of differing letters.
** $p < .001$

Acculturation Clusters and Demographic Variables. To assess whether Americanized cluster(s) will be composed of lower age groups (RQ4) and whether there is a difference in gender composition across clusters, a Chi Square of independence was computed. A significant interaction was found for both: $\chi^2(4) = 10.56$, $p < .05$, and $\chi^2(2) = 19.97$, $p < .001$ respectively (See Table 11). The percentages of females (77.2%) and individuals whose age ranges between 26 and 40 (56.1%) were significantly higher in the MMT cluster, while the percentages of males (34.1%) and individuals whose age ranges between 18 and 25 (64.7%) were significantly higher in the LMA cluster. Differences in age groups distribution across clusters are in line with RQ4 stating that Americanized clusters are expected to be composed of lower age groups.

Table 11.
Descriptives and Chi-square across clusters by gender and age group

	Lebanese Multicultural Americanized (*n* = 167, 23%)		Religious Multicultural Americanized (*n* = 279, 40%)		Muslim Multicultural Traditional (*n* = 262, 37%)	
Variable	*N*	%	*N*	%	*N*	%
Gender - Male	57[a]	34.1%	69[a,b]	24.6%	60[b]	22.8%
Gender - Female	108[a]	64.7%	210[a,b]	74.7%	203[b]	77.2%
Age – 18 to 25	108[a]	64.7	161[a]	57.7	115[b]	43.9
Age – 26 to 40	59[a]	35.3	118[a]	42.3	147[b]	56.1

Acculturation Conditions. To assess whether Americanized clusters will have higher levels of perceived dominance (RQ5), lower levels of perceived cultural distance (RQ6), and higher levels of perceived permissiveness to acculturate (RQ7), Multivariate analyses of covariance (MANCOVAs) with Bonferroni corrections were also conducted while controlling for survey language, dual nationality, country of birth, and number of visits to the U.S. (See Table 12). First, equality of covariance matrices was assessed through the Box's Test and results indicated that equality of covariance matrices was not assumed ($F(12, 1213843.79) = 5.16$, $p = .000$). That said, it is worth noting that in large samples -as is the case in the current study- smaller alpha levels may be more suitable to assess potential deviations (e.g. $p < .001$) as Box's M has been found to be overly sensitive, often resulting in false positives (Hahs-Vaughn, 2016). For a more robust analysis, simple bootstrapping was performed with a sample of 1000 and confidence interval of 95%.

The covariate Survey Language had a significant main effect on the Perceived Dominance ($b = .514$, $p = .000$), Perceived Permissiveness to Acculturate ($b = .342$, $p = .013$), and Perceived Cultural Distance ($b = -.372$, $p = .007$), indicating that as survey language

changed from Arabic to English Perceived Cultural Distance decreased whereas Perceived Dominance and Perceived Permissiveness to Acculturate increased.

The main model indicated to a significant difference between clusters: Wilk's $\lambda = .831$, ($F(6,1292) = 20.85$, $p = 0.000$). Pairwise comparisons indicated that the mean for all acculturation conditions were significantly different between most clusters. The mean of Perceived Dominance was significantly higher in the LMA cluster than the RMA and MMT clusters. Comparing RMA and MMT clusters, the mean was significantly higher in the RMA cluster compared to MMT cluster. The mean for Perceived Permissiveness to Acculturate was not significantly different between the Americanized clusters (i.e., LMA and RMA), but it was significantly higher in these two clusters compared to the MMT cluster. The mean of Perceived Cultural Distance was significantly lower in the LMA cluster compared to the RMA and MMT clusters. Comparing RMA and MMT clusters, the mean was significantly lower in the RMA cluster compared to MMT cluster. These results are in line with RQ5, RQ6, and RQ7 indicating that individuals in the Americanized clusters (i.e., LMA and RMA) will have significantly higher levels of Perceived Dominance and Perceived Permissiveness to Acculturate compared to the MMT cluster, which had the highest significantly level of Perceived Cultural Distance among the three clusters.

Table 12.
Descriptives and MANCOVA across clusters for acculturation conditions variables

	Lebanese Multicultural Americanized (*n* = 167, 23%)		Religious Multicultural Americanized (*n* = 281, 40%)		Muslim Multicultural Traditional (*n* = 263, 37%)		MANCOVA Across Clusters	Effect Size
Variable	*M*	SD	*M*	SD	*M*	SD	*F*	η^2
Dominance	4.05[a]	1.53	3.35[b]	1.71	2.41[c]	1.63	27.43***	.078
Permissiveness	4.45[a]	1.48	4.13[a]	1.55	3.35[b]	1.56	14.63***	.043
Distance	4.54[a]	1.78	5.18[b]	1.69	6.24[c]	1.19	36.03***	.100

Note. Dominance = Perceived Dominance. Permissiveness = Perceived Permissiveness to Acculturate. Distance = Perceived Cultural Distance. All scales = 1-7. Significant differences across clusters are indicated with superscripts of differing letters.
*** $p < .001$

U.S. Media as an Acculturation Vehicle. To assess whether Americanized cluster(s) have higher levels of U.S. media consumption (RQ8), a one-way analysis of covariance (ANCOVA) was conducted while controlling for survey language, dual nationality, country of birth, and number of visits to the U.S. (See Table 13). First, homogeneity of variance was assessed through the Levene statistic and results indicated that homogeneity of variance was not assumed $F(677, 2) = 48.66$, $p = 0.000$). That said, it is worth noting that in large samples - as is the case in the current study- the test can be significant even for small and unimportant effects (Field, 2014). For a more robust analysis, simple bootstrapping was performed with a sample of 1000 and confidence interval of 95%.

The covariates Survey Language and Country of Birth had a significant main effect on the U.S. Media Consumption as indicated by the Beta value (b =1.087, p = .000) and (b =-.542, p = .011), indicating that as survey language changed from Arabic to English U.S. Media Consumption increased and as Country of Birth changed from Lebanon to Other U.S. Media Consumption decreased.

The main model indicated to a significant difference between groups: $F(2;1168.05) = 64.39$, $p = .000$, with an effect size $\eta^2 = .161$. Pairwise comparisons with Bonferroni correction indicated that the mean of U.S. Media Consumption was significantly higher for LMA cluster ($M = 2.80$, $SD = .11$) than the mean for both RMA cluster ($M = 2.12$, $SD = .81$) and MMT cluster ($M = 1.14$, $SD = .09$), which also had significant differences between them. These results are in line with RQ8 where it was expected that individuals in the Americanized clusters (i.e., LMA and RMA) would consume significantly more U.S. Media than the MMT cluster, which indicates that U.S. media could be a potential Americanization vehicle. However, these findings do not indicate to a causal link as U.S. media consumption could be a behavioral indication of acculturation as well.

Psychological Well-being as an Acculturation Outcome. To assess whether Americanization affects psychological well-being (RQ9), a one-way analysis of covariance (ANCOVA) was conducted while controlling for survey language, dual nationality, country of birth, and number of visits to the U.S. (See Table 13). First, homogeneity of variance was assessed through the Levene statistic and results indicated that homogeneity of variance was not assumed $F(697, 2) = 6.54$, $p = 0.02$). That said, it is worth noting that in large samples -as is the case in the current study- the test can be significant even for small and unimportant effects (Field, 2014). For a more robust analysis, simple bootstrapping was performed with a sample of 1000 and confidence interval of 95%.

None of the covariates had a significant main effect on the Psychological Wellbeing. Yet, the main model indicated to a significant difference between groups: $F(2;693) = 6.63$, $p = .001$, with an effect size $\eta^2 = .019$. Pairwise comparisons with Bonferroni correction indicated that the mean of Psychological Wellbeing was significantly lower for LMA cluster ($M = 5.13$,

SD = .06) than the mean for both RMA cluster (*M* = 5.31, *SD* = .04) and MMT cluster (*M* = 5.40, *SD* = .04). However, RMA and MMT clusters did not have significant differences between them. These results indicate that individuals in the LMA cluster have a significantly lower level of wellbeing than the RMA and MMT clusters.

Table 13.
Descriptives and ANCOVA across clusters for acculturation vehicle and outcome

	Lebanese Multicultural Americanized (*n* = 167, 23%)		Religious Multicultural Americanized (*n* = 281, 40%)		Muslim Multicultural Traditional (*n* = 263, 37%)		ANCOVA Across Clusters	Effect Size
Variable	*M*	SD	*M*	SD	*M*	SD	*F*	η^2
U.S. Media Consumption	2.80[a]	.11	2.12[b]	.81	1.14[c]	.09	64.39***	.161
Psychological Wellbeing	5.13[a]	.06	5.31[b]	.04	5.40[b]	.04	6.63***	.019

Note. All scales = 1-7. Significant differences across clusters are indicated with superscripts of differing letters.
*** $p \leq .001$

Exploratory Analysis

Acculturation Orientations. Similar to the study done by Ferguson and Adams (2016) in South Africa where a South African Orientation Score was generated to reflect each participants' cultural orientation towards their own ethnic culture, a Traditional Score was generated for each participant by selecting the culture they endorsed the highest among the four possible local cultures (i.e. Sect, Arab, Religion, and National) across each domain individually (i.e. identity and behavior) and across both domains combined. Results are presented in Table 14.

At the combined domains, the ranking of traditional cultures orientation from most endorsed to least endorsed was as follows: Religion (47.4%), National (19.3%), Sect (18.8%), and Arab (14.6%). Whereas at the identity domain, the rank of Arab and National TOS was switched: Religion (35.5%), Arab (27.1%), Sect (24.6%), and National (12.8%). At the

behavior domain, the Arab TOS was ranked last similar to the combined scores, whereas the ranking of Sect and National TOS was similar to the identity domain: Religion (44.0%), Sect (21.2%), National (19.0%), and Arab (15.8%). Religious TOS was the most endorsed across all levels

Out of the total 741 participants, 413 of them (55.74%) had the highest endorsed local culture across both domains to be the same whereas the remaining participants (44.26%) had differential high cultural endorsement in identity vs. behavior domains.

Table 14.
Distribution of participants across Traditional Scores

	% Participants per Traditional Score across domains		
	Combined	Identity	Behavior
Sect	18.8	24.6	21.2
Arab	14.6	27.1	15.8
Religion	47.4	35.5	44.0
National	19.3	12.8	19.0

Guided by the midpoint split procedure (Arends-Tóth & Van de Vijver, 2006), the three cultural orientation scores (i.e. Traditional score, French score, American score) were dichotomized based on midpoint splits to create high and low groups. This was done separately for each domain (i.e., Behavior Acculturation and Identity Acculturation) and for the total of both domains with the midpoint being 4 on a 7-point scale of the VIA scale, Language items, and MEIM scale (Ferguson & Bornstein, 2015; Phinney & Ong, 2007; Testa et al., 2019). This procedure is firmer theoretically than other procedures such as the median and mean split procedures since it does not artificially introduce subgroups in a group that has identical acculturation orientations. Yet, it must be noted that with the midpoint being often an

answer option (e.g. neither agree nor disagree, neutral) no consensus has been reached yet on how to treat it when computing acculturation orientations (Arends-Tóth & Van de Vijver, 2006).

Following the split, cross-tabulations were done forming 2 factorial matrices in each domain (Traditional Orientation [TO]: high, low) × 2 (American Orientation [AO]: high, low). This procedure produced fourfold acculturation statuses in each domain: Integrated (high TO and AO), Assimilated (low TO and high AO), Separated (high TO and low AO), and Marginalized (low TO and low AO). Chi-square analyses examined the distribution of participants across these acculturation statuses in each domain and the summary is presented in Table 15. In general, there was no significant adoption of the assimilation and marginalization strategies (≤ 2%). Most participants adopted a separated acculturation strategy, especially at the identity domain (93%) vs. behavioral domain (70%).

Table 15.
Distribution of participants across acculturation strategies per domain

	Behavior (%) n = 740	Identity (%) n = 736	Total (%) n = 753
Integrated	196 (26%)	35 (5%)	137 (19%)
Assimilated	17 (2%)	4 (1%)	13 (2%)
Separated	519 (70%)	686 (93%)	574 (78%)
Marginalized	8 (1%)	11 (1%)	11 (1%)

CHAPTER VI

DISCUSSION

Driven by globalization, Americanization is a recent remote acculturation phenomenon that has been explored in multiple countries with various geographical distances from the United States of America including Jamaica, Mexico, South Africa, Zambia, Malawi, and Turkey (G. M. Ferguson et al., 2017; Giray & Ferguson, 2018; Lorenzo-Blanco et al., 2019).

The first aim of our study in Lebanon was to explore the cultural orientations of Lebanese individuals at three levels: the multicultural local traditional level, the ex-colonial French level, and the remote American level. Then, the remote Americanization phenomenon was further explored within the Lebanese context by focusing on four potential conditions (Cultural Dominance, Permissiveness to Acculturate, Cultural Distance, and age), one potential vehicle (Media Consumption Frequency), and one potential outcome (Psychological Well-being) while controlling for four potential confounding variables (Country of Birth, Dual Nationality, Number of Visits to the U.S., and Survey Language).

Our results add novel findings to the available literature demonstrating that Americanization extends beyond the adolescence and emerging adulthood periods to adulthood as well, is potentially sensitive to multiple antecedents (i.e., perceived dominance, permissiveness to acculturate, and cultural distance), increases with increased U.S. media consumption, and influences psychological well-being.

Clusters Composition and Cultural Orientations (RQ1 & RQ2)

Results indicated to the existence of three distinct clusters within the study sample, two of which were relatively Americanized (63%): A Lebanese Multicultural Americanized Cluster (23%), a Religious Multicultural Americanized Cluster (40%), and a Muslim

Multicultural Traditional Cluster (37%). Each cluster had a different composition in all cultural orientations and was associated differently with each acculturation condition, vehicle, and outcome.

The presence of two distinct relatively Americanized clusters forming more than half of the sample is in line with the available literature indicating that generally bicultural integrated individuals do not form one homogeneous group (Huynh, Nguyen, & Benet-Martínez, 2011), that the phenomenon of remote acculturation is more complex in a multicultural local setting (Ferguson & Adams, 2016), that Lebanese youth are sensitive to the Western culture (Rarrbo, 2009), and that the Lebanese population is indeed a heterogeneous population with different multiculturally orientated groups that are sometimes challenging to reconcile or even to predict the possible multicultural combinations present across the country given the high contextual dependence and the existence of both diversity and contradiction (Harb, 2010; Larkin, 2012). The heterogeneity is even more poignant in the current study as it emerges in a sample that to a large extent is *homogenous* in terms of religious sect. Yet, different outlooks on identity and the integration of local and remote identifications emerge (Lebanese Multicultural Americanized, Religious Multicultural Americanized and Traditional), pointing to the need to consider intragroup variations when characterizing sects especially within the political domain in Lebanon.

The presence of a Muslim Multicultural Traditional cluster indicates that despite the historical Westernization of Lebanon and the current globalization, some individuals still choose to adhere to their traditional heritage cultures without integrating any ex-colonial or remote culture into their cultural identification or behavior. The investigated acculturation conditions provide a potential explanation of the some of the reasons behind this commitment.

In addition, knowing that this cluster consists mainly of Muslims, and looking at the historical and recent events between the United States of America and Muslims inside and outside the country further explains the rejection of the American culture, as per the social identity theory and rejection identification model (Branscombe, Schmitt, & Harvey, 1999; Tafjel & Turner, 1986). For instance, the Afghanistan and Iraq wars ("Wars in Iraq and Afghanistan," 2020), support of Israeli occupation of Palestine that is escalating recently with the 'deal of the century' (Bowen, 2020), Trump anti-Muslim rhetoric and policies (Cherkaoui, 2016), hate crimes and Islamophobia in the U.S. (Underwood, 2018) are all expected to increase in-group cohesion, group identification, and out-group rejection among Muslims.

The Lebanese Multicultural Americanized Cluster (LMA) was the most reflective of the overall Lebanese community since it was the most diverse in terms of self-ascribed sectarian, ethnic, and religious composition. This cluster exhibited the lowest levels of all traditional cultural orientations and the highest levels of French acculturation and Americanization among the three clusters. It was also characterized by a superordinate national cultural orientation and a denouncement of sectarian cultural orientation that was notably the lowest within this cluster and across clusters and the only one below the mean among the traditional cultural orientations of this cluster.

The dominance of national cultural orientation could be partially due to the presence of unifying national events in the memory of the younger generation, including witnessing fellow Lebanese crying happily when the South was freed in 2000 (Goldnberg, 2000), and sadly when Rafic Hariri was assassinated in 2005 (BBC, 2020), which was also followed the Cedar Revolution or Independence Intifada (Larkin, 2012), in addition to the recent uprising of 17 October 2019 that is considered to be the largest national movement so far uniting Lebanese

inside and outside the country (Qiblawi, 2020). The emergence of a strong national identity in the LMA cluster that is prioritized over all other local identities may be a sign of a potential superordinate national identity being possible to forge in Lebanon.

The ‘secular’ trend is also not surprising to observe across Lebanese youth as it has been reported to be on the rise (Larkin, 2012). However, with the sectarian identity having three facets by itself (religious, social, and political), interpreting this orientation and the observation that 41.4% of individuals within this cluster clearly stated that they consider themselves not belonging to any sect becomes more complex. Although sects historically emerged as subgroups within religions, sectarian belonging in Lebanon has been an essential part of the social fabric throughout history: it is the most basic level of cultural and community belonging after one's family, an 'ethno-religious' identity that stands as a "signature" among the other traditional cultural orientations and that could be identified from one's name, surname, area of origin or area of residency, a base of the political power-sharing arrangement, legal system, and economic interests distribution, and the trigger of countless armed and bloody conflicts across history (Chaaban, 2016; Harb, 2010; Larkin, 2012; Traboulsi, 2007). As such, the rejection of the sectarian identity could be coupled with a rejection of the religious identity as a whole, an adoption of an ‘open-minded’ uniting attitude when dealing with other Lebanese in a social context, and/or an opposition of the current political parties and system of governance that is based on confessional and sectarian power-sharing and is associated with the country's persistently deteriorating and corrupt political, economic, social, and security situation (Karam, 2020; Majzoub & Jeannerod, 2020). In sum, the profile of the LMA cluster indicates that it could be representative of the Lebanese youth

who are currently participating in national movements denouncing the previously dominating partisan and sectarian rhetoric.

The Religious Multicultural Americanized Cluster (RMA) was characterized by having the highest level of National cultural orientation across clusters, a superordinate religious cultural orientation, and an adoption of the American culture. The high levels of religious cultural orientations is in line with previous research in Lebanon and the Arab world showing that 67% of Lebanese youth and 68% of Arab youth consider religion to be an important part of their personal identity (Harb, 2010; Khouri, Shahida, Harb, Yassin, & Moussa, 2011). The dominance of national cultural orientation over the Arab and Sectarian orientations could be respectively the result of Pan Arab Movement "disappointment" and generational distancing, as well as the opposition of the current corrupt political parties and system. The maintenance of a high level of the latter two cultural orientations despite the dominance of the national orientation could be due to their great intersection with the superordinate religious cultural orientation (Ayyash-Abdo, 2001; Sidani & Thornberry, 2010). The profile of this cluster indicates that it could be representative of individuals who come from a conservative background yet are open to other cultures.

The Muslim Multicultural Traditional Cluster (MMT) was mainly composed of Arab Muslim Sunnis. It was characterized by a superordinate religious cultural orientation, a subordinate national cultural orientation, and no adoption of the American culture. Given that this cluster had the highest number of individuals from the older generation (26-40 y.o.), historical events contribute to the understanding of the relative traditional cultural composition. Most of this older generation witnessed the civil war (1975-1990) and was historically close to the pan-Arabism movement, which despite its failure managed to

maintain a high Arab sentiment and pan-Arab nationalism for a few generations, especially among the Muslim Sunni population. (Ayyash-Abdo & Alamuddin, 2007; Larkin, 2012; Traboulsi, 2007), thus explaining the dominance of Arab cultural orientation over National cultural orientation in the MMT cluster. Living through the civil war, the older generation was also subjected to a 'memoricide', whereby all Lebanese memories of coexistence were replaced with the sectarian militia's discourse, each claiming to protect and save its own 'people' from the 'other' who wants to kill them or take over their resources (Traboulsi, 2007), thus always triggering the sectarian identity to be salient and dominant over the common national identity. The profile of this cluster indicates that it could be representative of the Typical Beiruti conservative individuals.

French Ex-Colonial Acculturation Cluster (RQ3)

The religious homogeneity of our sample coupled with the history threat of current tension between Muslims and France (Tidey, 2020; Walt, 2020) following the French president's speech against Islamic separatism calling for an "Islam of Enlightenment" and his adoption of caricatures of the Prophet Mohammed while considering them to be representative of free speech and the republic's values (Tidey, 2020; Wright et al., 2011) could explain the absence of the expected French acculturated cluster that was historically predominantly observed within the Christian community (Traboulsi, 2007).

Age groups composition (RQ4)

Looking at the demographic differences across the different clusters, significant gender and age group differences emerged between the LMA cluster composed predominantly of men emerging adults and the MMT cluster composed predominantly of women millennials. These differences could be attributed to context-independent and context-dependent factors.

Regarding gender, Lebanese, Arab, and Muslim communities generally allow men to have more independence than females (Khouri et al., 2011). More specifically, restricting women's freedom in acculturation choices could be attributed to the possibility of challenging traditional cultural norms and gender roles (e.g. seeking a job, making friendship with opposite sex) when acculturating to a Western culture (Stevens, Vollebergh, Pels, & Crijnen, 2007).

As for age group differences, besides the previously described historical events leading to differential traditional cultural orientations in each cluster, remote acculturation is suggested to be observed in the younger generation that is still exploring and shaping its identity and that is more exposed to the vehicles of acculturation as compared to the older generation (Ferguson & Bornstein, 2012).

Remote acculturation antecedents (RQ5, RQ6, and RQ7)

The three clusters were significantly different on all three measured acculturation antecedents: perceived dominance, permissiveness to acculturate, and cultural distance. Based on the social identity theory, perceived dominance, and permissiveness to acculturate are suggested to be factors that increase sensitivity towards Americanization, whereas cultural distance is suggested to make the process more challenging due to perceived incompatibility or conflict between cultures (Ellemers et al., 2002; Schwartz et al., 2010; Tafjel & Turner, 1986).

The differential interaction between these three factors in each cluster provides a possible interpretation of the differences in Americanization levels across them. Individuals in the LMA cluster had a relatively low in-group identification across all traditional cultural orientations. In addition, they perceived the American culture to be a superior culture that is

not very distant from their traditional cultures. All of this, coupled with being in a community that is perceived to permit acculturation, are factors that facilitate Americanization of individuals in this cluster at the identity and behavioral levels. One added and evident aspect of this behavioral acculturation was the preference of participants in this cluster to complete the study survey in English language (84.4%).

On the contrary, individuals in the MMT cluster had high in-group identification across all traditional cultural orientations, which were perceived to be superior to and very distant from the American culture. The high degree of perceived difference between the American and native culture could be explained considering the high religious cultural orientation of individuals in this cluster. Despite the endorsement of the value of tolerance, the global American cultural values remain mostly secular (e.g. consumerism, entertainment, and the pursuit of individual enjoyment) and do not provide the structure and meaning provided by religious values and systems (Arnett, 2002). Similar to Turkish Muslims in Germany and The Netherlands, Lebanese Muslims who identify strongly as Muslims are more likely to perceive a greater level of incompatibility between American and Islamic values and lifestyle (Sam & Berry, 2016). The high in-group identification and traditional cultural orientation also increases the commitment of individuals to their group even if its status is relatively low (Stets & Burke, 2000). All of the above coupled with the relative resistance of the local community of individuals in the MMT cluster towards foreign acculturation could explain the low Americanization level in this cluster.

The RMA cluster shared common factors with each of the other two clusters. The local community of individuals in this cluster and the LMA cluster were relatively similar in terms of permissiveness to acculturate. However, individuals in the RMA cluster had a high level of

in-group identification across traditional cultural orientations that were perceived to be superior to and relatively distant from the American culture, which is similar to the pattern observed in the MMT cluster. As a result, the RMA cluster was less Americanized than the LMA cluster but more Americanized than the MMT cluster.

Remote acculturation and U.S. Media Consumption (RQ8)

U.S. Media Consumption has been found to be significantly different across the three clusters in our study, with the highest frequency being for the LMA cluster, followed by the RMA cluster, and finally the MMT cluster.

These results could be explained considering the different Americanization levels as well the age group distribution across clusters. Emerging adults (18 to 25 years old) are the most frequent users of media in general: it has been present in their life since their birth, it dominated their leisure time and daily activities, and they have better access to it (Coyne et al., 2013; Ferguson et al., 2018). This alone could contribute to the higher consumption of U.S. media in the LMA and RMA clusters compared to the MMT cluster since the latter has a relatively low percentage of emerging adults.

In addition, cultural media consumption has been shown to affect cultural socialization of individuals actively and passively whether in the context of first-hand acculturation in the United States for example (e.g. (Raman & Harwood, 2016) or in the context of remote acculturation in Jamaica and Mexico (Ferguson et al., 2018; Lorenzo-Blanco et al., 2019). Based on the interactionist theory and uses and gratification theory (Coyne et al., 2013), one can suggest a bidirectional or circular relationship whereby U.S. media consumption starts by being an acculturation vehicle exposing individuals to the American culture, but then also becomes a behavioral aspect of acculturation and Americanization.

The above could also explain the increase in U.S. media consumption for individuals who chose to fill the survey in English since the behavior of using the English language in one's native community could be perceived as an acculturation indicator (Somani, 2010).

Remote acculturation and Well-being (RQ9)

Our study findings indicated that the MMT cluster had the highest level of psychological well-being, followed by the RMA cluster, and finally the LMA cluster. These results could be explained by the interaction of anticipated differential risk and protective factors affecting the well-being of individuals in each cluster.

The three clusters are subjected to a common risk factor that is being multicultural at the local level. The Lebanese culture includes four polemical components: the sectarian component, the religious component, the national component, and the supra-national component, which could be conflicting or overlapping among them, within each component, or across different social groups (Issa, 2015; Liu, Lawrence, Ward, & Abraham, 2002). Consequently, identifying with more than one local culture means that one must balance between these different cultures and traditions, which could lead to poorer wellbeing due to identity confusion (Rarrbo, 2009).

Taking the example of the sectarian cultural orientation for a conflict within the same identity, reconciling between its three facets (i.e., religious, social, and political) could be challenging and confusing when an individual does not uniformly identify with all of them. For example, some individuals might retain a religious sectarian cultural orientation that differentiates them from other sects within the same religion (e.g., Sunni and Shia' Muslims) while denouncing the political cultural orientation that includes supporting a certain political

party or leader and participating in relevant social events or socializing with friends from the same sect but who are strongly supportive of their sect's political party.

Clearly envisioning the cultural components of Arab culture is another challenge at three different levels. First, within the Arab culture itself, some individuals might perceive a great difference between the emic traditional values (e.g., honor and hospitality) and values that are being associated with Arabs nowadays (e.g., unprofessionalism) (Harb, 2010; Sidani & Thornberry, 2010). Second, another source of confusion could be the overlap between the Arab and Islamic cultures due to their great interconnection throughout history (Sidani & Thornberry, 2010). Third, across religious groups, Christians are more likely than Muslims to hold a negative perception of Arab identity and to adopt the media's 'mis'-representation of the Arab culture as equivalent to backwardness and primitiveness in opposition to the progressive and educated West (Larkin, 2012; Traboulsi, 2007).

As for the Lebanese national culture, Lebanese find themselves unable to form a clear and unified image of Lebanese identity, history, customs, and traditions. Lebanon does not hold a rich legacy of unifying national memories nor a consensual national identity. Throughout history, different religious and sectarian groups have viewed Lebanon in opposing ways. For instance, Maronites might view the country as an extension of the Phoenician history, part of the Mediterranean region but not the Arab world, Sunnis might view it as part of the Arab world in general, Greek Orthodox might view it as part of Greater Syria specifically, and Shiʿites might view it as part of the Muslim world (Larkin, 2012). To date, there is no common historical discourse, not even in the school's academic context, regarding Lebanon's modern birth, the civil war, and national recovery (Larkin, 2012). Despite the presence of a common national culture, each sectarian community still strives to maintain and

prioritizes preserving its unique traditions, customs, and history (Ellis, 2002). However, this does not mean that there is no Lebanese sentiment and culture, but rather that it is unconventionally fluid, dynamic, and context dependent. Lebanese patriotism is not always salient, but it emerges in times of need encompassing within it all the contradictory and hybrid sub-identities, and mainly arises when outside of Lebanon (Larkin, 2012). Two recent examples where national identity was clearly salient are the uprising movements that started on the 17th of October, 2020 where "tens of thousands of peaceful protesters took to the streets across the country calling for their social and economic rights, for accountability, an end to corruption, and the resignation of all political representatives" (Maalouf, 2020), and the protests that followed "the massive August 4 explosion in the Port of Beirut that killed 202 people, injured 6,500 others and left some 300,000 capital residents homeless" (Jabois, 2020). A young Lebanese activist describes the 2019 uprising movement saying: "I do believe that we destabilized (the ruling elite's) presence in a way they would have never imagined. There was a Berlin Wall before separating people in this country, between sects, and political parties, what happened on October 17 is we broke a wall" (Qiblawi, 2020).

Individuals in the LMA cluster are potentially affected by multiple additional risk factors. This cluster is mostly composed of emerging adults aged 18 to 25 years (64.7%), who are already considered to be in a sensitive period of elongated identity exploration, self-exploration, mobility, and instability (Arnett, 2002). In addition, having an exceptionally low level of sectarian cultural orientation is suggested to be linked to being in a state of frustration and denouncement of the current corrupt Lebanese political system, which could act as an additional significant risk factor negatively affecting the well-being of individuals in several ways. Sectarianism is an essential component of the country’s social composition that impacts

many aspects of one's life such as residential and socialization patterns, social welfare, marriage, education, and economic opportunities. As such, denouncing this component creates a gap between the youth's aspirations in changing the leading sectarian political parties along with the whole confessional system of governance and their ability to achieve that. Given that this cluster is a minority within our sample -and potentially within the Lebanese population- this could be indicative of a disidentification with the local community that is high on sectarian cultural orientation.

Adding an American cultural orientation in an already complex multicultural context, increases the complexity of one's cultural identity and makes it more challenging to combine different components into one coherent sense of self that is consistent across settings varying in cultural prevalence (e.g., private vs. public domains, family vs. friends, social life vs. education and work institutions) especially knowing that the English language is predominant in educational and business settings in Lebanon (Bacha & Bahous, 2011).The variation in cultural prevalence across different contexts was evident in our sample as there was a significant difference in our sample in the use of English language at home, outside of home, and on social media with the highest percentage of use being on social media. In addition, adopting the American culture while still being physically present in the native culture could create a gap between the individuals' aspirations that are partially based on the remote culture standards and their ability to achieve them within the local setting (G. M. Ferguson et al., 2017; Larkin, 2012), especially with the severe political, economic, and health crisis that has unfolded over the past year and continues to unfold in Lebanon ("Lebanon's Economic Update — October 2020," 2020; "Lebanon between explosion, pandemic and economic crisis," 2020).

Although some of these risk factors are also relatively present in the RMA cluster, five protective factors are suggested to contribute to the improvement of the psychological well-being of individuals in this cluster compared to their counterparts in the LMA cluster: having an objectively high level of religious cultural orientation, a relatively high sectarian and traditional cultural orientation, the highest level of national cultural orientation across clusters, and a relatively low level of perceived dominance. However, there is also an additional risk factor related to Americanization that is not present in the LMA cluster: the high level of perceived cultural distance between the native culture and American culture despite being Americanized, which increases acculturative stress (G. M. Ferguson et al., 2017).

Religious orientation has been shown to be positively related to well-being when the motive is intrinsic (i.e. based on conviction rather than habit), contributes to one's sense of meaning in life, motivates them to perform private and public religious practices serving as a coping technique against life’s stressors, leads to a sense of shared identity, and provides a social support system (Ibrahim, 2016).

High sectarian cultural orientation specifically and traditional cultural orientations generally are perceived to be a protective factor in this cluster since it provides a sense of belonging and support at the social level as well as a sense of self-knowledge, self-acceptance, strength, and competence at the personal level (Smith & Silva, 2011) This 'ethno-religious' identification could also act as a cognitive buffer against negative events such as discrimination by maintaining and enhancing self-esteem similar to ethnic identity (Kennedy & Cummins, 2007). In addition, the low level of perceived dominance suggests that individuals in this cluster do not only have high traditional orientation but they also have more

positive feelings towards their native groups, which has been shown to predict happiness (Phinney & Ong, 2007).

As for national identification, although one might argue that Lebanese individuals are rarely unified due to geographical and historical confessional and sectarian divisions, according to Khan, Garnett, Hult Khazaie, Liu, and Gil de Zúñiga (2020) findings in the literature indicates that the positive contribution of social group belonging to the individual's well-being is mainly dependent on their mere identification regardless of the presence or nature of behavioral interaction within their social group. In addition, according to the self-categorization theory (SCT), unifying individuals under a common purpose and shared identity positively relates to their well-being via primary and secondary mechanisms (Turner & Reynolds, 2011). Individuals with a higher national identification have a shared social identity with other Lebanese making them more likely to interact with them with a greater sense of trust and support, to overlook what divides them and focus on what unites them, which contributes positively towards their well-being. They also have a large social support system that can help them in coping with stressful situations. For example, unifying under the national identity provides a network of support as well as a sense of 'universality' in shared experiences and feelings Lebanese are experiencing due to the difficult situation in the country, which helps them in coping even if the situation did not improve in the short-term. Participating in the protests could foster trust, cooperation, and support from fellow citizens in practice, but even individuals who did not participate also experience these positive connections prospectively.

Finally, the presence of these protective factors in the MMT cluster along with the absence of most of the above risk factors could contribute to having the highest level of psychological well-being across clusters.

Exploring Acculturation Strategies

Acculturation strategies found in our sample were mainly integration (i.e., bicultural individuals) and separation (i.e., traditional individuals), with the latter being predominant especially at the identity level. Generally, both strategies are theoretically and empirically suggested to be more likely to occur than assimilation and marginalization, which are not common in the context of remote acculturation (G. M. Ferguson et al., 2017; Jensen et al., 2011). Marginalization is expected to take place when individuals no longer recognize or feel connected to their local culture that is changing due to globalization while simultaneously not being able to fit within the global or remote cultures. As for assimilation, it could be seen in contexts where individuals consider that their local culture no longer has any added value in their lives and that the global or remote cultures is what represents their future (Jensen et al., 2011).

Considering the Lebanese context allows for a further understanding of findings. The dynamic and multicultural nature of Lebanon (Larkin, 2012) presents individuals with two opportunities: First, the presence of a variety of native cultures that one can identify with (i.e. sectarian, ethnic, religious, national) increases the pool of choices locally and provides individuals with the flexibility to move between different local cultures whenever any of them feels unsatisfactory. Reaching a marginalization state means that the person no longer feels connected not only to one local culture but to four different local cultures.

Second, the dynamic nature of the Lebanese identity also provides a flexibility within the culture itself, it allows for an opportunity to reconstruct the local identity and cultural orientation without having to denounce it altogether or to replace it with another culture. For example, both individualistic and collectivistic features could be seen within the cultural experiences of Lebanese individuals and code switching between languages is a common practice especially amongst urban youth (Ellis, 2002; Shaaban & Ghaith, 2002). This dynamic nature of cultural orientation and identification is also clearly observed in our sample. 55.74% of participants had the same local culture to be the highest endorsed across both domains while 44.26% of them had a different high cultural endorsement across domains (i.e., identity vs. behavior. In addition, although 93% of our sample adopts the separation strategy at the identity level, this percentage decreases by 23% at the behavioral level. With the majority of our sample being Muslims high on religious identification, the high percentage of separation at the identity level could be due to the perceived cultural distance between Islamic and American beliefs and values (Sam & Berry, 2016). The increase in bicultural individuals from 5% at identity level to 26% at the behavioral level could be due to the nature of the Lebanese culture that is originally heavily influenced by aspects of Western cultures (Addis, 2011; Hitti, 1965).

Clinical and Practical Implications.

This study provides important insights that could be further investigated at the cultural-specific as well as cultural-universal levels especially in similar multicultural contexts where sub-national cultures are potentially weakening national identification. Universally, our results indicate to the possibility of adopting a remote culture even in adulthood after one's identity has been crystallized and highlights the importance of maintaining a positive attitude

towards one's local culture(s) regardless of remote acculturation in order to protect one's well-being. The mixture of attitudes (negative vs. positive) towards the United States and the American culture and its effect on Americanization is a finding that is worth replicating in other contexts as well.

At the social practical level, the emergence of a 'secular' non-sectarian cluster within a relatively homogenous population could be indicative of a significant shift within the Lebanese social fabric that could be reflected politically in the upcoming elections potentially re-enacting this year's historic and sweeping wins of independent secular student bodies at universities' elections (AUB, LAU, USJ, RHU) (Kaymakamian, 2020). Moreover, the high endorsement of national culture across all clusters despite differences in Americanization levels should be invested via techniques derived from Social Categorization Theory (SCT) and intergroup contact theory to promote a superordinate national identity that can help in breaking walls between the different sectarian groups, changing the social situation Lebanese people are living, while also contributing positively to their well-being.

At the clinical level, counselors and therapists can make use of study findings to better understand Lebanese clients whose well-being is impacted due to issues related to cultural belonging, identity confusion, and acculturation choices. For example, in cases where well-being is being negatively affected due to Americanization, individuals could be advised to decrease their U.S. media consumption while acquiring the psychological tools that help them better cope with the complexity of their cultural identity and their reality.

Limitations.

The current study employed a cross-sectional design that does not allow for causal interpretation. It focused on achieving validity within the peculiar Lebanese context, and

given that non-random sampling was used and that our sample was homogeneous in terms of sectarian belonging and residency area, results may not be generalizable to different sectarian groups within Lebanon or to other non-urban settings. It would be recommended to replicate the study and reach a more diverse Lebanese sample, while still accounting for inter- and intra-group variations. Probes used to explore cultural conditions and behavioral orientations could be refined to be more precise and suitable for the remote acculturation context or coupled with open-ended questions/interviews allowing for a better interpretability and further exploration of items understanding and responses. Statistical tests are to be reviewed to ensure addressing all limitations properly such as significant values of Little's MCAR in Missing Values Analysis.

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Appendix A

Participant information letter

Dear Ms./Mr.

I am Noura Soubra, a student at Haigazian University from the Department of Social and Behavioral Sciences. I am currently carrying out a research study titled Remote Americanization in Lebanon: Conditions, Vehicles, Orientations, and Outcomes advised by Ms. Lucy Tavitian.

You are being asked to take part in this study since you are a Lebanese, born to Arab parents, aged between 18 and 40, and residing in Lebanon for at least half your life.

Kindly read the below information to decide whether you would like to participate in this research study.

Purpose of the Research Project

This research study aims at better understanding the complexity of multi-layered identity of Lebanese individuals in addition to the extent to which native or traditional Lebanese cultures are being threatened. Study results will also add to the existing knowledge regarding the psychological impact of globalization for non-migrant youth, which is essential to assist them in constructing their sense of self, maintaining their well-being, and overcoming potential psychological problems or mental health disorders that could be triggered or further fueled by acculturative stress. This study will contribute towards the partial fulfillment of my academic study requirements at Haigazian University.

What will I be asked to do?

- If you choose to participate in this research study, you will be asked to fill in a questionnaire. Your participation will involve completing a survey that entails statements that you will have to rate based on agreement and a demographic form for approximately (30) minutes.
  Participation in this project is voluntary. You are free to withdraw anytime without having to give any reason for your withdrawal.

What are my rights?

- Participation in this study is completely voluntary, anonymous and confidential. Your name or any other identifying information will not be asked.
- Data you provide along with data from all participants in the present research will be stored in aggregate in a password protected folder on the personal computer of the principle investigator (Noura Soubra). The data will be analysed and reported in aggregate. Only the principle investigators of this study will have access to the

compiled data which will be stored for a period of 10 years post data. During this time, you have the right to inspect the data.

- You have the right to withdraw your consent or discontinue participation at any time for any reason. Your decision to refuse participation or withdraw will not involve any penalty or loss of benefits to which you are entitled. Discontinuing participation in no way affects your relationship with Haigazian University.
- This research study has been reviewed and has received clearance from the Haigazian University ethics committee (Ms. Lucy Tavitian). If you have any further concerns about your rights as a research participant, please, do not hesitate to contact Ms. Lucy Tavitian at lucy.Tavitian@haigazian.edu.lb.

What are the risks and benefits of participation?

- Participation in this study does not involve any physical risk or emotional risk to you beyond the risks of daily life. During the process, you might get bored or fatigued and in such a case you can stop and take a break if needed.
- By participating in the study, you have the option to enter a draw to win 20$; in addition; however your participation does help researchers better understand the complexity of multi-layered identity of Lebanese individuals and the phenomenon of Americanization in this country.

Contact information

- If you have any questions or concerns about the research, you may contact:

Ms. Lucy Tavitian, Instructor
Haigazian University
lucy.Tavitian@haigazian.edu.lb

Noura Soubra, M.A. student
Haigazian University
nsoubra@students.haigazian.edu.lb

Appendix B

Participant consent form

Study title: Remote Americanization in Lebanon: Conditions, Vehicles, Orientations, and Outcomes

Please read the following statements and place a check mark in the boxes adjacent to them.

- ☐ I agree to participate in this research project conducted for purposes of study. My participation is voluntary and involves entering a draw where two respondents will win 20$ cash each.
- ☐ I know that I can choose to withdraw from participation any time without any penalties or consequences whatsoever. I also hold the right to decline to respond to any question(s) that I may feel uncomfortable with.
- ☐ My participation involves answering a questionnaire for approximately (30) minutes.
- ☐ I have been assured that the researcher will maintain my identity confidential.
- ☐ I have been assured that the information from this survey will be used for the purpose of academic study and publication.
- ☐ I have received the assurance that this research study has been duly reviewed and approved by the Haigazian University ethics committee.
- ☐ I agree that the data gathered be kept in a secure location under the care of the study investigators for a period of 10 years.
- ☐ I have been assured that I can access my data (if identified) at any time.
- ☐ I have read, listened and fully understand the explanation given to me. All my questions have been satisfactorily answered.
- ☐ I, therefore, choose to voluntarily participate in this research study.

Participant consent
Date: _____
Name: _____
Signature: _____

Appendix C

Acculturation Conditions Scales

In the following section, we will be asking you to rate a set of items related to your own native culture and what you consider as your own cultural community.
Kindly write below which culture you consider it to be your native one and your main cultural community (it can be at the national, ethic, religious or sectarian level). Please choose one culture only then proceed with answering the questions accordingly.

_____
__

Perceived Dominance. In the following section, we will be asking you to compare the culture you specified as your native culture to a number of other cultures. There are no right or wrong answers, what matters is your honest response.

I don't know	Very inferior			Same			Very superior
0	1	2	3	4	5	6	7

Compared to…	0	1	2	3	4	5	6	7
… other cultural groups, I think that my native culture is…								
… my native culture, I think that the American culture is…								
… my native culture, I think that the French culture is…								

Permissiveness to acculturate. In the following section, we will be asking you to rate your agreement on a set of items regarding the attitude of what you specified as your own cultural community towards the American and French cultures. There are no right or wrong answers, what matters is your honest response.

I don't know	Very negative			Neutral			Very positive
0	1	2	3	4	5	6	7

My cultural community's perception…	0	1	2	3	4	5	6	7
… of the American culture is…								
… of the French culture is…								

I don't know	Strongly disagree						Strongly agree
0	1	2	3	4	5	6	7

My cultural community allows its individuals to…	0	1	2	3	4	5	6	7
… interact with the American culture (being exposed to it via different means and having social relations)								
… interact with the French culture (being exposed to it via different means and having social relations)								
… adopt the American culture								
… adopt the French culture								

Perceived cultural distance. In the following section, we will be asking you to rate the similarity/difference that you perceive between the culture you specified as your own native culture and the French and American cultures. There are no right or wrong answers, what matters is your honest response.

I don't know	Very similar						Very different
0	1	2	3	4	5	6	7

Compared to the native…	0	1	2	3	4	5	6	7
beliefs of my native cultural group, I find American beliefs to be…								
values of my native cultural group, I find American values to be…								
behaviors of my native cultural group, I find American behaviors to be…								
beliefs of my native cultural group, I find the French beliefs to be…								
values of my native cultural group, I find the French values to be…								
behaviors of my native cultural group, I find the French behaviors to be…								

Appendix D

U.S. Media Consumption Scale

American entertainment media is defined as American television and radio channels, American movies and series, American music, as well as American internet sites and social media content (accounts and pages and posts). American literature media is defined as American magazines, books, novels…

<1 hour						**>6 hours**
1	**2**	**3**	**4**	**5**	**6**	**7**

In the past month, the total time (in hours) I spent...	**1**	**2**	**3**	**4**	**5**	**6**	**7**
… consuming American entertainment media on a typical weekday.							
… consuming American entertainment media on a typical weekend.							
…consuming American literature media on a typical weekday.							
… consuming American literature media on a typical weekend.							

Appendix E

Psychological Well-being Scale

Strongly disagree						Strongly agree
1	2	3	4	5	6	7

	1	2	3	4	5	6	7
I like most parts of my personality							
When I look at the story of my life, I am pleased with how things have turned out so far							
Some people wander aimlessly through life, but I am not one of them							
The demands of everyday life often get me down							
In many ways I feel disappointed about my achievements in life							
Maintaining close relationships has been difficult and frustrating for me							
I live life one day at a time and don't really think about the future							
In general, I feel I am in charge of the situation in which I live							
I am good at managing the responsibilities of daily life							
I sometimes feel as if I've done all there is to do in life							
For me, life has been a continuous process of learning, changing, and growth							
I think it is important to have new experiences that challenge how I think about myself and the world							
People would describe me as a giving person, willing to share my time with others							
I gave up trying to make big improvements or changes in my life a long time ago							
I tend to be influenced by people with strong opinions							
I have not experienced many warm and trusting relationships with others							
I have confidence in my own opinions, even if they are different from the way most other people think							
I judge myself by what I think is important, not by the values of what others think is important							

Appendix F

Acculturation Cultural Orientations Scales (Sectarian identification and behaviors)

Which sect (if any) do you identify with? _____

Strongly disagree						**Strongly agree**
1	**2**	**3**	**4**	**5**	**6**	**7**

	1	**2**	**3**	**4**	**5**	**6**	**7**
I feel that I belong to my sectarian group							
I know what my sectarian group membership means to me							
I like to do things that people from my sectarian group like to do							
I often participate in my sectarian group social traditions							
I would be willing to marry a person from my sectarian group							
I enjoy social activities with people from the same sectarian group as myself							
I am comfortable working with people of the same sectarian group as myself							
I often behave in ways that are typical of my sectarian group							
It is important for me to maintain or develop the cultural practices of my sectarian group							
I believe in the values of my sectarian group							
I am interested in having friends from my sectarian group							

Appendix G

Acculturation Cultural Orientations Scales (Ethnic identification and behaviors)

What do you consider your (ethnic) ancestry/origin to be? _____

Strongly disagree						**Strongly agree**
1	**2**	**3**	**4**	**5**	**6**	**7**

	1	**2**	**3**	**4**	**5**	**6**	**7**
I see myself as an Arab							
I take pride in being an Arab							
I would stand up to people who say bad things about the Arab world and its people							
The fact that I am an Arab is an important part of my identity							
I often participate in my native Arabic group traditions							
I would be willing to marry an Arab person							
I enjoy social activities with Arab people							
I am comfortable working with Arab people							
I enjoy Arabic movies, series, and TV entertainment shows							
I enjoy Arabic music							
I often behave in ways that are typical of Arabs (ex. way of greeting, speech and expression, lifestyle...)							
It is important for me to maintain or develop Arabic cultural practices (ex. language, literature, cuisine, raising kids, architecture...)							
I believe in native Arab values							
I am interested in having Arab friends							
I speak Arabic at home							
I speak Arabic outside of home							
I speak/write in Arabic on social media							
I think in Arabic							

Appendix H

Acculturation Cultural Orientations Scales (Religious identification and behaviors)

Which religion (if any) do you identify with? _____

Strongly disagree						Strongly agree
1	2	3	4	5	6	7

	1	2	3	4	5	6	7
I am proud to belong to my religion							
I have a clear view of how my religion influences my lifestyle							
I participate in religious celebrations							
I often participate in my religion's rituals							
I would be willing to marry a person from my religion							
I enjoy social activities with people from the same religion as myself							
I am comfortable working with people of the same religion as myself							
I often behave in ways that are typical of my religion							
It is important for me to maintain the practices of my religion as a society							
I believe in the values of my religion							
I am interested in having friends from my religion							

Appendix I

Acculturation Cultural Orientations Scales (National identification and behaviors)

Strongly disagree						**Strongly agree**
1	**2**	**3**	**4**	**5**	**6**	**7**

	1	**2**	**3**	**4**	**5**	**6**	**7**
I see myself as a Lebanese							
I feel a strong sense of connection to other Lebanese							
I participate in Lebanese national events & celebrations							
I often participate in Lebanese traditions							
I would be willing to marry a Lebanese person							
I enjoy social activities with Lebanese people							
I am comfortable working with Lebanese people							
I enjoy Lebanese movies, series, and TV entertainment shows							
I enjoy Lebanese music							
I often behave in ways that are typical of Lebanese (ex. way of greeting, speech and expression, lifestyle...)							
It is important for me to maintain or develop Lebanese cultural practices (ex. language, literature, cuisine, way of raising kids, architecture...)							
I believe in Lebanese values							
I am interested in having Lebanese friends							

Appendix J

Acculturation Cultural Orientations Scales (French identification and behaviors)

Strongly disagree						**Strongly agree**
1	**2**	**3**	**4**	**5**	**6**	**7**

	1	**2**	**3**	**4**	**5**	**6**	**7**
I see myself as a French							
I feel a strong sense of connection to other French							
I would stand up to people who say bad things about France and its people							
I often participate in French traditions							
I would be willing to marry a French person							
I enjoy social activities with French people							
I am comfortable working with French people							
I enjoy French movies, series, and TV entertainment shows							
I enjoy French music							
I often behave in ways that are typical of French (ex. way of greeting, speech and expression, lifestyle...)							
It is important for me to maintain or develop French cultural practices (ex. language, literature, cuisine, way of raising kids, architecture...)							
I believe in French values							
I am interested in having French friends							
I speak French at home							
I speak French outside of home							
I speak/write in French on social media							
I think in French							

Appendix K

Acculturation Cultural Orientations Scales (American identification and behaviors)

Strongly disagree						**Strongly agree**
1	**2**	**3**	**4**	**5**	**6**	**7**

	1	**2**	**3**	**4**	**5**	**6**	**7**
I see myself as an American							
I feel a strong sense of connection to other Americans							
I would stand up to people who say bad things about the U.S.A. and its people							
I often participate in American traditions							
I would be willing to marry an American person							
I enjoy social activities with American people							
I am comfortable working with American people							
I enjoy American movies, series, and TV entertainment shows							
I enjoy American music							
I often behave in ways that are typical of American (ex. way of greeting, speech and expression, lifestyle...)							
It is important for me to maintain or develop American cultural practices (ex. language, literature, cuisine, way of raising kids, architecture...)							
I believe in American values							
I am interested in having American friends							
I speak English at home							
I speak English outside of home							
I speak/write in English on social media							
I think in English							

Appendix L

Socio-demographics

How old are you (in years)? _____

What is your gender?
___ Male
___ Female
___ Do not wish to disclose

What is your nationality (please select all that apply)?
___ Lebanese
Other, please specify: _____

What is your father's nationality (please select all that apply)?
___ Lebanese
___ Syrian
___ Palestinian
Other, please specify: _____

What is your mother's nationality (please select all that apply)?
___ Lebanese
___ Syrian
___ Palestinian
Other, please specify: _____

In which country were you born?
___ Lebanon
Other, specify: _____

For how long have you lived in Lebanon?
___ All my life
___ More than half my life
___ Less than half my life

What is your current area of residency in the past year? You can choose more than one option if you move between two areas regularly.
___ Beirut
___ Mount Lebanon
___ North Lebanon
___ Beqaa'
___ South Lebanon
___ Nabatiyeh

What is your marital status?

___ Single
___ Engaged
___ Married
___ Separated
___ Divorced
___ Widowed

What is the highest education level you have achieved?

___ No schooling completed
___ Nursery school to 8th grade
___ 9th, 10th or 11th grade
___ 12th grade, no diploma
___ High school graduate
___ Some university, but less than 1 year
___ 1 or more years of university, no degree
___ Bachelor's degree (for example: BA, BS)
___ Master's degree (for example: MA, MS, MEng, MBA)
___ Professional degree (for example: MD)
___ Doctorate degree (for example: PhD)

What was your second language at school besides Arabic?

___ French
___ English

Which language(s) do you speak? (You can check more than one)

___ Arabic
___ Armenian
___ English
___ French
Other: please specify_____

Please write the languages you specified above by order of importance to you. Start by writing the most important language to you followed by the second most important and so on. Do NOT include languages which you don't speak. For example, if you only speak Arabic and French from the above language, rate only these two languages based on their importance to you.

1. _____ 3. _____ 5. _____
2. _____ 4. _____ 6. _____

What is the main language spoken at home?

___ Arabic
___ Armenian
___ English
___ French
Other: please specify_____

How many times in your life have you visited the U.S.?
___ None
___ Once
___ Twice
___ Three times
___ More than three times

Do you have a Green Card?
___ Yes
___ No