

## **Ethnic Identity and Self Esteem among Turkish and Moroccan adolescent immigrants in The Netherlands**

In the first paragraph you state the problem.

In the 1960s and 1970s a majority of Turkish and Moroccan immigrants migrated to the Netherlands (Wissink, Deković, Yağmur, Stams, & de Haan, 2008). At that time the Netherlands experienced an economic growth and Dutch companies turned abroad to find cheap industrial workers including the Turkish and Moroccan men. Most of them stayed in the Netherlands and family members soon followed The Turkish and Moroccan families. Both adhere to the Islamic religion and have a more collectivistic cultural tradition. The Dutch culture instead is based on the Christian tradition and has a more individualistic culture (Wissink, Deković, Yağmur, Stams & de Haan, 2008). The Netherlands supports multiculturalism and integration, but belongs to a middle group when it comes to the extent of immigration (Vedder & Virta, 2005). The country is characterized as belonging to the most welcoming to immigrants (Waldrauch & Hofinger, 1997). Nowadays the public opinion in the Netherlands is tending towards growing impatience with immigrants and the progress of their adaptation to Dutch society (cf. Arends-Tóth, 2003). The Dutch politicians are afraid of a lack of control in respect of growing Islamic population. They think that immigrants in the Netherlands should learn Dutch and even act Dutch, even if this is at the expense of a loss of contact with their cultural heritage (Crul, 2000; Driessen & Withagen, 1999). According to this situation it is important to study the consequences for the identity development of the Turkish and Moroccan adolescent immigrants in the Netherlands. How do they evaluate their selves as being part of an ethnic minority? How do they explore their ethnic identity? What is their level of self-esteem? In this paper the relation between the ethnic identity and self-esteem among Turkish and Moroccan adolescent immigrants will be examined using two related studies.

Then, you justify why it's important. What are the consequences of the problem, that make it important to evaluate.

Then, you may continue with WHAT DO WE KNOW about the problem. This student did first a review of theories, because it applies in this case. Depending on your case, you may just use some concise definitions of the variables and go directly to the findings of some previous studies.

First it is important to have a look at the theories that form a basis for ethnic identity.

Adolescents identity formation has long been considered as a crucial aspect of individual development and psychological well-being (Erikson, 1959/1980; May & Yalom, 2005; Rogers, 1961). The theory of Erikson about identity development says that identity formation takes place through a process of exploration and commitment that eventually leads to a decision in important domains of identity formation (Roberts et al., 1999). During this process adolescents try to understand the importance of their ethnic group membership, explore the values of society where they are living in and those of their own ethnic or cultural group (Spencer & Markstrom-Adams, 1990; Shrake & Rhee, 2004). According to Phinney (1990) ethnic identity is that aspect of acculturation that focuses on the subjective sense of belonging to a group or culture. It is a complex, dynamic process of exploring the implications of one's ethnicity and coming to understand and affirm one's membership in an ethnic group. Ethnic identity is a critical developmental task of adolescents (Ong et al., 2006; Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993). Not all individuals reach the stage of ethnic identity achievement (Phinney, Horenczyck, Liebkind, & Vedder, 2001). An individual who retains a strong ethnic identity while also identifying with the new society is considered to have an integrated identity. One who has a strong ethnic identity but does not identify with the new culture has a separated identity, whereas one who gives up an ethnic identity and identifies only with the new culture has an assimilated identity. The individual who identifies with neither has a marginalized identity (Phinney, Horenczyk, Liebkind & Vedder, 2001). Several studies show that separation and integration are the most frequently used forms of acculturation in The Netherlands, assimilation and marginalization tend to be exceptional (Kemper, 1996; Prins, 1996; Vollebergh & Huiberts, 1996). This research supports the two-dimensional model of acculturation (Berry, 1990) recognizing that ethnic and national identities among immigrants are assumed to be independent.

It's important to define the variables and to use references.

The ethnic identity model proposes that a strong ethnic identity is important for immigrants' healthy integration and well-being in the new society (Alkan, 1998). This model assumes that immigrant youth is growing up between cultures, which leads to identity confusion and adaptation problems if the children experience a lack of appreciation for the skills, knowledge and feelings that are typical of their cultural background. Another theory that includes ethnic identity is the social identity theory (Tajfel & Turner, 1986). This theory suggests strong links between group identification and self-concept. People strive to maintain a positive social identity, thus boosting their self-esteem (Brown, 2000). According to Phinney et al. (2001) ethnic identity should predict positive outcomes when there is a strong supportive ethnic community. Roberts et al. (1999) found significant positive correlations between ethnic identity and different positive attributes as coping ability, mastery, self-esteem and optimism. Numerous research studies have found a positive relationship between a strong ethnic identity and indicators of self-esteem and personal adjustment (Smith & Silva, 2010). Many investigations failed to find gender differences in ethnic identities (e.g. Nesdale et al., 1997; Virta & Westin, 1999). Liebkind (1996) concludes that adult females are more likely to remain at home and maintain traditional practices; younger females may identify with Western values that allow women greater freedom.

This is a finding of a previous study. You may also use the type of articles named "Reviews", "Systematic Reviews" or "Meta-Analysis". Because they do a review of all previous studies evaluating the relationship between, in this case, "Ethnic identity" and "self-esteem".

Then, you may finish with 1 or more studies evaluating the situation in your home country, and you may also compare those findings with those from other countries.

To explore the relation between ethnic identity and self-esteem two studies are described in this paper. Phinney et al. (2001) examined the relation between ethnic identity and identification with the new society, how these identities are related to the adaptation of immigrants, and how these relationships vary across groups and national contexts. They studied four immigrant-receiving countries including the Netherlands. In the Netherlands data were collected from Turks, Surinamese of Indian descent, and Antilleans. Ethnic identity was measured with four items assessing ethnic affirmation (e.g., sense of belonging, positive

feelings). Identification with the receiving society was measured with four comparable items. Also four identity variables were computed corresponding to the four acculturation orientations: integrated identity, assimilated identity, separated identity, and marginalized identity. In this paper only the results according to the Turkish immigrants will be described. The identity of the Turkish immigrants was predominantly separated in contrast to, for example, the Surinamese immigrants. The study also revealed that Dutch immigrant youngsters with integrated identities scored significantly higher than all other groups on measures of psychological adjustment. Marginalized identities exhibited the lowest levels of psychological adaptation. This difference was statistically significant for self-esteem.

A second study examined whether self-esteem mediates the relationship between two aspects of identity (ethnic identity exploration and ethnic identity commitment-affirmation) and externalizing problem behavior in Dutch, Turkish-Dutch and Moroccan-Dutch adolescents living in the Netherlands (Wissink, Deković, Yağmur, Stams & de Haan, 2008). This paper will only focus on the relation between ethnic identity and self-esteem. Wissink et al. (2008) used a sample of 345 adolescents with a mean age of 14,5 years. The immigrants had to fill in different questionnaires at school. The Multigroup Ethnic Identity Measure (MEIM) was used to measure ethnic identity (Roberts et al., 1999). The five-item global self-esteem scale of the Self Perception Profile for Adolescence (Harter, 1985) was used to measure self-esteem. The research showed that the ethnic groups differed in both ethnic identity exploration, and in ethnic identity commitment-affirmation. The Dutch adolescents reported the lowest and the Moroccan-Dutch adolescents reported the highest levels of both exploration and commitment-affirmation. In self-esteem there were no ethnic differences found. In ethnic identity there were no gender differences, but for self-esteem girls reported lower levels of self-esteem than boys. The hypothesis of the study was that there would be a significant correlation between the ethnic identity dimensions and self-esteem. This

hypothesis is only confirmed in the Moroccan-Dutch group: ethnic identity commitment-affirmation correlated positively with self-esteem. This result means that the stronger Moroccan-Dutch adolescents' commitment to and affirmation of their ethnic identity, the higher their level of global self-esteem. Exploring ethnic minority group membership is not associated with a higher level of self-esteem.

The results of the two studies are showing that among the Turkish and Moroccan adolescents in the Netherlands ethnic identity effects the self-esteem in different ways. Turkish immigrants seem to have a separated identity, they scored significantly lower on self-esteem than immigrants with an integrated identity and higher in comparison with immigrants with a marginalized identity. Moroccan adolescents in the Netherlands are showing a high level of ethnic commitment and affirmation what correlates with a high level of self-esteem. It can be concluded that despite of the dominating negative Dutch view on Turkish and Moroccan immigrants the self-esteem of those immigrants is not really low. In future research it is important to include more factors related to ethnic identity and self-esteem to examine a broader perspective. For example, political views, importance of religion, opinions about their host society could be included in research to ethnic identity and self-esteem. Now it is not clear where exactly the level of self-esteem comes from.

In the Netherlands it is needed to find a balance between encouraging cultural retention and promoting adaptation to the larger society (Phinney, Horenczyck, Liebkind, & Vedder, 2001). Giving opportunities for the Turkish and Moroccan immigrants to make choices in such a way that they can keep their ethnic identity, experience high levels of self-esteem and develop a new identity in their host society. To develop the ethnic identity in a good way is from big importance for adolescents and it has also to be supported in the Dutch society.



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