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LE RÔLE MÉDIATEUR ET MODÉRATEUR DE LA GESTION DE CONFLITS
CULTURELS NORMATIFS DANS LE LIEN ENTRE LES CONFIGURATIONS
DES IDENTITÉS CULTURELLES ET LE BIEN-ÊTRE DES INDIVIDUS

MULTICULTURELS

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TABLE DES MATIÈRES

LISTE DES FIGURES	xiii
LISTE DES TABLEAUX	xv
RÉSUMÉ	xvii
CHAPITRE I INTRODUCTION GÉNÉRALE	1
1.1 Conflits culturels normatifs	3
1.1.1 La gestion des conflits culturels normatifs	5
1.1.1.1 Les stratégies actives et acceptantes	10
1.1.1.2 Les styles inclusifs et exclusifs	10
1.2 Antécédent potentiel : configuration des identités culturelles	11
1.2.1 Les modèles d'organisation d'identités culturelles dans le soi	13
1.2.1.1 Le modèle de l'intégration des identités biculturelles	14
1.2.1.2 Le modèle du caméléonisme culturel	15
1.2.2 Le modèle cognitivo-développemental de l'intégration des identités sociales	16
1.2.3 Les configurations identitaires et la gestion des conflits culturels normatifs	18
1.3 Répercussions sur le bien-être psychologique	20
1.3.1 Les configurations identitaires et le bien-être	21
1.3.2 La gestion de conflits culturels normatifs et le bien-être	22
1.4 Modèles de médiation et de modération du lien résiduel entre l'intégration identitaire et le bien-être	23
1.4.1 Les rôles médiateurs des stratégies de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires et le bien-être	23

1.4.2	Les stades scolaires et la modération du lien résiduel entre l'intégration identitaire et le bien-être	25
1.4.3	Les rôles modérateurs des situations sociales dans les liens entre les configurations identitaires et le bien-être	28
1.5	Variable contrôle : Valeur accordée à la hiérarchie dans la culture d'origine	32
1.6	Présentation des articles	33
CHAPITRE II ARTICLE I: IDENTITY CONFIGURATIONS AND WELL-BEING DURING NORMATIVE CULTURAL CONFLICT: THE ROLES OF CONFLICT MANAGEMENT STRATEGIES AND ACADEMIC STAGES		37
2.1	Abstract	39
2.2	Normative cultural conflicts	41
2.2.1	Conflicts between cultural norms	41
2.2.2	Management of normative cultural conflicts	42
2.3	Psychological well-being	44
2.4	Multicultural identity configurations	45
2.4.1	Identity configurations as predictors of conflict management strategies	47
2.4.2	Hierarchy value of heritage culture	48
2.5	Overview of the Present Studies	49
2.6	Study 1	50
2.6.1	Objectives and Hypotheses	50
2.6.2	Method	51
2.6.2.1	Sample and procedure	51
2.6.2.2	Measures	52
2.6.3	Results	57
2.6.3.1	Correlations	57
2.6.3.2	Normative cultural conflicts	57
2.6.3.3	Mediated regression analysis	58
2.6.4	Discussion	59

2.7	Study 2	60
2.7.1	Stage of academic development.....	61
2.7.1.1	Academic stages and multiculturals' identity configurations	61
2.7.1.2	Academic stage as a moderator of the link between identity integration and well-being.....	63
2.7.2	Objectives and hypotheses	64
2.7.3	Method	65
2.7.3.1	Sample and procedure.....	65
2.7.3.2	Measures	67
2.7.4	Results.....	70
2.7.4.1	Correlations.....	70
2.7.4.2	Normative cultural conflicts.	71
2.7.4.3	Analyses of Variance	71
2.7.4.4	Conditional Process Analyses.....	71
2.7.5	Discussion	74
2.8	General discussion	75
2.9	References.....	81
 CHAPITRE III ARTICLE II: MULTICULTURAL IDENTITY CONFIGURATIONS AND WELL-BEING IN SITUATIONS OF NORMATIVE CULTURAL CONFLICTS: THE PROTECTIVE ROLE OF AN INCLUSIVE CONFLICT RESOLUTION STYLE		103
3.1	Abstract.....	105
3.2	Multicultural identity configurations	107
3.2.1	Multicultural identity configurations and well-being	109
3.3	Social Situations, identity configurations, and normative conflicts	110
3.3.1	The role of inclusive vs. exclusive social situations in the positive association between identity integration and well-being	110
3.3.2	The role of inclusive versus exclusive social situations in the negative link between compartmentalization and well-being.....	112
3.3.3	The moderating role of conflict resolution strategies	113
3.4	The Present Research.....	115

3.5	Method.....	115
3.5.1	Participants and design	115
3.5.2	Procedure	117
3.5.2.1	Experimental manipulation	117
3.5.3	Measures.....	118
3.5.3.1	Multicultural Identity Integration Scale (MULTIIS)	118
3.5.3.2	Manipulation checks.....	118
3.5.3.3	Well-being scales	119
3.5.3.4	Hierarchical character of the heritage culture	121
3.6	Results	122
3.6.1	Manipulation Checks.....	122
3.6.1.1	Normative cultural conflicts.....	123
3.6.2	Moderated Regression Analyses	123
3.7	Discussion	125
3.8	References	130
CHAPITRE IV DISCUSSION GÉNÉRALE		141
4.1	Rappel des objectifs, résumé des résultats et implications théoriques	141
4.2	Implications pratiques	148
4.3	Limites des études	149
4.4	Études futures	152
CONCLUSION		157
APPENDICE A Informations supplémentaires pour l'article 1.....		159
APPENDICE B Tableau supplémentaire pour l'étude 3		177
APPENDICE C Formulaire de consentement et questionnaire utilisés pour l'étude 1 de l'article 1.....		179

APPENDICE D Formulaire de consentement et questionnaire utilisés pour l'étude 2 de l'article 1	195
APPENDICE E Formulaire de consentement et questionnaire utilisés pour l'étude de L'ARTICLE 2.....	219
APPENDICE F Accusé de réception des deux articles	243
LISTE DES RÉFÉRENCES BIBLIOGRAPHIQUES	247

LISTE DES FIGURES

Figure	Page
1.1 Modèle de résolution de conflits interpersonnels (Rahim, 1983).....	8
1.2 Modèles de médiation proposés	24
1.3 Modèle de modération du lien résiduel dans la médiation proposée.....	28
1.4 Modèles de modération proposés	32
2.1 Figure 1. Mediational model for the associations between the identity configurations and the well-being factors (Study 1)	100
2.2 Figure 2. Hypothesized moderation of the residual links in the mediation models (Study 2)	100
3.1 Figure 1. Two-way interaction between compartmentalization and inclusive vs exclusive conditions contrast on ill-being	140

LISTE DES TABLEAUX

Tableau	Page
2.1 Table 1. Descriptive statistics and correlations among the main variables (Study 1).....	93
2.2 Table 2. Parallel mediated regression coefficients for hypothesized mediation models (Study 1)	94
2.3 Table 3. Descriptive statistics and correlations among the main variables (Study 2).....	96
2.4 Table 4. Analysis of variance examining the differences between stages of academic development for the identity configurations, the conflict management strategies, and the well-being factors (Study 2).....	97
2.5 Table 5. Conditional process analysis coefficients for the hypothesized moderation of the residual links in the mediation models (Study 2)	98
3.1 Table 1. Means, standard deviations, and correlations among the study's main variables	138
3.2 Table 2. Hierarchical moderated regression analyses with condition contrasts as conjunctive moderator ($N = 150$).....	139

RÉSUMÉ

Les individus multiculturels — qui appartiennent à au moins deux groupes culturels différents — constituent une partie de plus en plus importante et grandissante de la population canadienne (Statistique Canada, 2017a). En appartenant à diverses cultures, ces individus sont exposés à diverses normes culturelles, soit des règles dictant comment agir en fonction de standards d'approbation ou de désapprobation sociale, qui peuvent être divergentes. Bien que les personnes multiculturelles puissent endosser et adhérer aux normes culturelles qui sont saillantes dans un contexte en particulier (Benet-Martínez *et al.*, 2002), ces individus rencontrent certains contextes dans lesquels leurs normes s'opposent (Giguère *et al.*, 2010). Ces situations peuvent être intenses et avoir des conséquences importantes sur leur bien-être psychologique. Cependant, aucune étude n'avait encore tenté de comprendre comment les conflits culturels normatifs sont résolus ni de cerner les processus cognitifs impliqués dans leur gestion.

La présente thèse vise à comprendre comment les individus multiculturels gèrent les conflits normatifs entre leurs cultures, de même que les antécédents pouvant prédire la gestion de ces conflits (c.-à-d., les configurations identitaires multiculturelles) et l'impact que cette gestion peut avoir sur les individus multiculturels (c.-à-d., sur leur bien-être). Spécifiquement, cette thèse examinera le rôle médiateur et modérateur que joue le style de gestion de conflits culturels normatifs (c.-à-d., l'utilisation de styles intégré, dominant, évitant, obligeant ou compromis) dans le lien entre les configurations identitaires culturelles et le bien-être. Finalement, afin de cerner une composante développementale dans ces liens, le projet étudiera les associations entre ces variables auprès d'étudiants multiculturels à différents stades de leur parcours scolaire.

Cette thèse est composée de deux articles scientifiques qui présentent trois études réalisées sur le sujet. Le premier article, intitulé « *Identity configurations and well-being during normative cultural conflict: The roles of conflict management strategies and academic stages* », présente deux de ces études. Cet article a pour but de tester si les stratégies de gestion de conflits culturels normatifs que les individus multiculturels utilisent peuvent agir comme des médiateurs des liens entre leurs configurations d'identités culturelles et leur bien-être (études 1 et 2). De plus, l'article vise à cerner si

des différences existent entre les étudiants multiculturels étant au stade scolaire universitaire ou au CÉGEP, ainsi qu'à examiner si le lien résiduel positif entre la configuration d'intégration identitaire et le bien-être est modéré par le stade scolaire (étude 2 uniquement). Ces liens sont étudiés en utilisant des devis corrélationnels dans deux populations multiculturelles différentes. L'étude 1 ($N = 235$) a été menée auprès d'une population générale d'individus multiculturels recrutés à travers le site de recrutement de participants en ligne Crowdflower. L'étude 2 ($N = 241$) a été menée auprès d'étudiants multiculturels universitaires et au cégep. Des analyses de régression médiées, des ANOVA et des analyses de processus conditionnels (*conditional process analyses*) ont permis de tester nos hypothèses. À travers les deux études, les résultats ont démontré que les stratégies de gestion de conflits culturels normatifs actives (c.-à-d., styles intégré, dominant et compromis) jouent un rôle médiateur du lien positif entre l'intégration identitaire et le bien-être, alors que les stratégies acceptantes (c.-à-d., styles évitant et obligeant) jouent un rôle médiateur du lien négatif entre la compartimentation et le bien-être. L'étude 2 démontre que les étudiants universitaires multiculturels rapportent plus d'intégration identitaire, ainsi que moins de compartimentation que les étudiants du cégep. L'étude 2 révèle également que le lien résiduel positif entre l'intégration identitaire et le bien-être est modéré par le stade scolaire. Spécifiquement, le lien positif entre l'intégration identitaire et le bien-être est plus fort chez les étudiants fréquentant l'université que le cégep. Ces résultats suggèrent que les stratégies de gestion de conflits culturels normatifs permettent d'expliquer, en partie, les liens prédictifs entre les configurations identitaires et le bien-être psychologique. Ils suggèrent aussi que les configurations identitaires et les liens qu'entretiennent certaines de ces configurations avec le bien-être peuvent différer en fonction des stades de vie, tel que le stade scolaire.

Le second article, intitulé « *Multicultural identity configurations and well-being in situations of normative cultural conflicts: The protective role of an inclusive conflict resolution style* » présente la troisième et dernière étude de cette thèse. Cet article a pour but de tester l'impact du style de gestion de conflits culturels normatifs promu dans une situation sociale spécifique sur le lien positif entre l'intégration identitaire et le bien-être, ainsi que sur le lien négatif entre la compartimentation et le bien-être. Plus spécifiquement, cet article vise à examiner si une situation sociale inclusive (c.-à-d., qui promeut l'utilisation d'un style de résolution de conflit de type compromis) accentue le lien positif entre l'intégration identitaire et le bien-être, mais atténue le lien négatif entre la compartimentation et le bien-être, en comparaison aux situations exclusives (c.-à-d., qui promeuvent les styles dominant ou évitant). L'étude expérimentale présentée a été effectuée auprès d'étudiants universitaires multiculturels dans une université anglophone montréalaise. Cette étude manipulait le style de gestion du conflit culturel normatif promu en contexte expérimental ($N = 150$). Des analyses de régression modérées ont permis de tester nos hypothèses. Les résultats démontrent que le lien positif entre l'intégration identitaire et le bien-être ne change pas en fonction

du type de style de gestion de conflit manipulé expérimentalement. Par ailleurs, la condition inclusive (c.-à-d., qui promouvait le style compromis), comparée aux conditions exclusives, rend le lien négatif entre la compartmentation et le bien-être non significatif. Ces résultats suggèrent que, chez les individus multiculturels qui perçoivent leurs identités culturelles comme conflictuelles ou fragmentées (c.-à-d., compartimentées), certains aspects du contexte social immédiat – rendu saillants via une induction expérimentale – peuvent jouer un rôle bénéfique dans leur bien-être.

Cette thèse confirme l'importance de considérer les conflits culturels normatifs et leur gestion pour comprendre leurs répercussions sur le bien-être psychologique d'individus multiculturels. Les configurations identitaires servent, quant à elles, d'encrage cognitif qui canalise ce processus de gestion des conflits culturels normatifs. En effet, les résultats démontrent que les stratégies choisies pour la gestion de ces conflits, ainsi que les situations sociales qui promeuvent un style de gestion en particulier, jouent des rôles importants dans les liens entre les configurations identitaires et le bien-être. Cette thèse confirme également l'importance des stades scolaires dans l'étude des configurations identitaires et du bien-être des individus multiculturels. Ces trois études contribuent ainsi à la compréhension des conflits culturels normatifs que vivent les individus multiculturels. Il sera important de continuer à tester les implications à court et à long terme des conflits culturels normatifs et de leur gestion sur le bien-être des individus multiculturels à l'aide d'études corrélationnelles, expérimentales et longitudinales ainsi qu'à travers le développement d'interventions auprès de cette population.

Mots clés : Conflits culturels normatifs, configurations identitaires, bien-être psychologique, stades scolaires, situations sociales inclusives.

CHAPITRE I

INTRODUCTION GÉNÉRALE

Le Canada est un pays multiethnique et multiculturel. Les politiques canadiennes, qui se reflètent d'ailleurs dans l'acte canadien de multiculturalisme ainsi que dans la section 27 de la charte des droits et libertés canadienne, soulignent l'importance et la valeur accordées à la diversité culturelle de la population canadienne (Statistique Canada, 2019). En 2016, le recensement canadien indiquait que 41,1 % de la population canadienne sont d'origines ethniques multiples (Statistique Canada, 2017a). Ce recensement montrait également que la totalité de la population canadienne provient de plus de 250 origines ethniques différentes et que 22,3 % de la population considèrent faire partie d'une minorité visible (Statistique Canada, 2017b). Près de 37,5 % des enfants canadiens âgés de moins de 15 ans sont immigrants de première génération (sont eux-mêmes nés ailleurs qu'au Canada) ou de deuxième génération (ont au moins un parent né à l'extérieur du Canada), ce qui atteste de la diversité ethnique et culturelle du pays (Statistique Canada, 2017b). Ainsi, en plus d'appartenir à la culture canadienne, un grand nombre de Canadiens appartiennent à au moins une autre culture et sont considérés comme étant multiculturels.

Par définition, les individus multiculturels appartiennent à au moins deux groupes culturels : leur culture d'appartenance ethnique (ou culture d'héritage) et la culture du pays dans lequel ils vivent (ou culture dominante). Par exemple, les immigrants, les

enfants d'immigrants, les personnes d'origines « mixtes », les membres des premières nations et les personnes bilingues sont tous considérés comme étant des individus multiculturels (Benet-Martínez et Hong, 2014). Les groupes culturels auxquels les individus multiculturels s'identifient se caractérisent par des valeurs, des traditions, des comportements et des cognitions qui peuvent différer (Heine, 2008). Bien que la population canadienne soit composée d'individus provenant de cultures diverses, les conflits que ces personnes vivent à cause des normes sociales promues par leurs différentes cultures restent peu étudiés (Giguère *et al.*, 2010).

Une norme est généralement définie comme une règle qui dicte la manière d'agir et qui contient des standards d'approbation ou de désapprobation sociale (Grusec et Lytton, 1988). Ces normes peuvent varier d'un environnement social à un autre (Heine, 2008). Plusieurs recherches démontrent que les individus multiculturels, de manière générale, peuvent endosser et adhérer aux normes culturelles qui sont présentes dans un contexte social en particulier (Benet-Martínez *et al.*, 2002). Il existe toutefois certains contextes dans lesquels les normes des deux cultures sont saillantes et s'opposent directement et simultanément (Giguère *et al.*, 2010), rendant le conflit entre ces normes culturelles inévitables. Ces situations sont souvent intenses et difficiles à gérer pour les individus multiculturels puisqu'elles opposent les normes de leurs deux groupes d'appartenance et peuvent avoir des conséquences sur leur bien-être psychologique (p. ex., stress, détresse psychologique ; Giguère *et al.*, 2010). Au meilleur de nos connaissances, aucune étude n'a encore tenté de comprendre comment les conflits culturels normatifs sont résolus ni les processus cognitifs impliqués dans leur gestion. Cette thèse vise à combler cette lacune et à comprendre comment les individus multiculturels gèrent les conflits culturels normatifs découlant de leur appartenance à différentes cultures, et ce, au-delà de situations culturelles spécifiques. Plus précisément, cette thèse étudiera, auprès d'individus multiculturels, les rôles médiateur et modérateur que jouent les styles de gestion de conflits culturels normatifs dans les liens entre les configurations

identitaires multiculturelles et le bien-être psychologique. Afin de cerner une composante développementale dans ces liens, la thèse examinera aussi ces liens chez des étudiants multiculturels qui sont à différents stades dans leur parcours scolaire.

1.1 Conflits culturels normatifs

Nous appartenons tous à plusieurs groupes sociaux et culturels qui, afin de fonctionner efficacement, adoptent certaines normes sociales. Les normes provenant spécifiquement de nos groupes d'appartenance sont définies comme les règles implicites concernant les comportements qui sont considérés comme étant appropriés à adopter par le groupe et qui guident les actions des membres du groupe (Darley et Latané, 1970 ; Terry et Hogg, 2000). Dans le contexte des appartенноances culturelles, certaines propositions théoriques suggèrent que, lorsque les normes de leurs différentes cultures divergent, les individus multiculturels gèrent ces situations en adaptant leurs comportements aux normes qui sont présentes et saillantes dans un contexte précis (Phinney, 1990). Plusieurs évidences empiriques soutiennent cette idée (p. ex., Morris et Mok, 2011; Wong et Hong, 2005). Par exemple, Wong et Hong (2005) montrent que, lorsqu'exposés, de manière séparée, à des symboles typiques de leurs cultures d'appartenance américaine (p. ex., l'image d'un cowboy) et chinoise (p. ex., l'image d'un dragon), les Chinois-Américains adaptent leurs comportements en fonction du contexte culturel saillant (p. ex., en manifestant plus de coopération dans un contexte chinois saillant).

Morris et Mok (2011) montrent également que les Asiatiques-Américains adaptent leur langage en fonction des contextes qui rendent saillants des symboles typiques de leurs deux cultures d'appartenance. Par exemple, dans leur étude, les Asiatiques-Américains qui se trouvaient dans un contexte qui activait des symboles associés à la culture

américaine avaient tendance à utiliser plus d'adjectifs qui résument un comportement en fonction de traits individuels (p. ex., John est coopératif) — un comportement typiquement endossé par, et donc normatif pour, les Américains. En contraste, les Asiatiques-Américains qui se trouvaient dans un contexte activant des symboles asiatiques avaient tendance à utiliser davantage de verbes décrivant un comportement plus concret et spécifique/sensible au contexte (p. ex., John coopère avec Anne) — un comportement typiquement endossé par les Asiatiques. Ces études se sont toutefois centrées uniquement sur les changements situationnels des individus multiculturels par rapport à leurs comportements normatifs en fonction des indices saillants dans l'environnement social et culturel. À travers cette thèse, nous étudierons le phénomène de la gestion de conflits dans des contextes où différentes normes culturelles sont activées et saillantes en même temps et où ces conflits peuvent plus difficilement être évités. Spécifiquement, nous nous attarderons à des situations conflictuelles dans lesquelles les normes des deux groupes culturels d'appartenance sont saillantes et en opposition, soit des situations de conflit culturel normatif.

Un conflit culturel normatif est caractérisé comme un conflit inévitable entre deux normes culturelles (Giguère *et al.*, 2010). Bien que les individus multiculturels puissent appartenir à plus de deux cultures, pour des raisons méthodologiques, cette thèse étudiera les conflits entre leurs deux cultures les plus saillantes, soit la culture dominante (ou *mainstream*) et la culture d'héritage qui les représentent le mieux. Dans ces situations conflictuelles, qui surviennent de manière particulièrement marquée lors de décisions de vie importantes, les normes des deux cultures, qui promeuvent chacune un comportement normatif différent, sont saillantes et activées en même temps. L'adoption d'un comportement particulier devient alors difficile. Ces situations ne sont pas fréquentes, mais elles peuvent générer un degré important de détresse psychologique chez les individus multiculturels puisqu'elles impliquent souvent la possibilité d'être rejetés par l'un de leurs groupes d'appartenance (Chan et Tam, 2016;

Giguère *et al.*, 2010; Lui, 2015). Certains exemples de ce type de conflits explorés dans les études antérieures incluent la sélection d'un partenaire amoureux selon son groupe culturel d'origine (Lalonde *et al.*, 2004), la sexualité prémaritale (Lalonde et Giguère, 2008), le choix de carrière (Lalonde et Giguère, 2008) et le déménagement hors de la maison familiale avant le mariage (Lee *et al.*, 2000 ; Lou *et al.*, 2012). Il reste toutefois à comprendre comment ces conflits sont gérés précisément ainsi que les antécédents et répercussions de cette gestion.

1.1.1 La gestion de conflits culturels normatifs

Afin de résoudre un conflit culturel normatif, les individus multiculturels peuvent adopter différentes stratégies ; ces stratégies réfèrent à différents styles de gestion de conflits normatifs. Pour cerner ces stratégies, le modèle de résolution de conflits interpersonnels (Rahim, 1983) sera adopté et appliqué au contexte des conflits culturels normatifs. Ce modèle, bien qu'il ait été développé originellement pour étudier les conflits dans un contexte organisationnel (Rahim, 1983), a été utilisé dans plusieurs études empiriques dans les domaines de la psychologie sociale et culturelle (Holt et DeVore, 2005). Ce modèle de résolution de conflits interpersonnels repose sur le modèle plus général des préoccupations doubles (ou *dual concern model*; Blake et Mouton, 1964 ; Pruitt et Rubin, 1986).

Il est à noter que d'autres modèles de résolutions de conflits sont populaires dans la littérature portant sur la résolution de conflits (Davidson & Wood, 2004; Deutsch, 1973; Tjosvold, 1998). Par ailleurs, ceux-ci sont généralement plus simples comparativement au modèle retenu dans cette thèse, puisqu'ils reposent uniquement sur la dimension où l'individu se préoccupe (plus ou moins) des autres lors d'un conflit, et qu'ils comportent ainsi un nombre plus limité de styles de gestion de conflits (la

coopération et la non-coopération; Deutsch, 1973; Tjosvold, 1998 ; voir aussi Davidson et Wood, 2004). Comparativement à ces modèles, le modèle de résolution de conflits interpersonnels (Rahim, 1983) est plus vaste ; ce modèle, puisqu'il analyse la résolution du conflit à travers deux différentes dimensions, comporte un plus grand nombre de styles de résolution de conflits. De plus, le modèle de résolution de conflits interpersonnels a été soutenu empiriquement dans un grand nombre d'études et dans plusieurs contextes, incluant en contexte culturel (De Dreu *et al.*, 2000 ; Holt et DeVore, 2005 ; Walters *et al.*, 1998). Ce modèle est aussi pertinent pour cette thèse doctorale qui vise à examiner, pour la première fois à notre connaissance, les diverses stratégies pouvant être utilisées pour gérer des conflits culturels normatifs ainsi que leurs antécédents et répercussions. Étant donné sa portée, sa complexité et le soutien empirique qu'il a reçu comparativement à d'autres modèles (Deutsch, 1973; Tjosvold, 1998), le modèle de résolution de conflits interpersonnels est donc particulièrement pertinent à utiliser pour cette thèse doctorale, qui examine la gestion de conflits culturels normatifs – des situations conflictuelles complexes et difficiles à gérer – ainsi que leurs antécédents potentiels et leurs répercussions.

Selon le modèle de résolution de conflits interpersonnels (Rahim, 1983), les styles de gestion de conflits s'entrecoupe en deux axes de préoccupations ; la préoccupation envers soi et la préoccupation envers l'autre. La Figure 1.1 représente les différents styles de résolution de conflits selon ces deux axes. Selon le modèle, il existe cinq styles de gestion de conflits possibles selon l'importance relative de chacune de ces préoccupations ; le style intégré (ou *integrating*), dominant (ou *dominating*), obligeant (ou *obliging*), compromis (ou *compromising*) et évitant (ou *avoiding*). Comme l'illustre la Figure 1.1, le style intégré inclut une préoccupation élevée à la fois pour soi et pour l'autre. Ce style implique de gérer le conflit et les opinions divergentes provenant des deux parties pour essayer de trouver une solution qui intègre les deux points de vue (plutôt que de trouver un point milieu ou un compromis entre les deux). Le style intégré

réflète une collaboration entre les parties impliquées dans le conflit ; lorsque ce style est utilisé, les individus échangent des informations, examinent leurs différences, cherchent à comprendre le conflit et se montrent ouverts les uns aux autres (Aritzeta *et al.*, 2005). Une solution intégrative est généralement acceptable pour les deux partis.

Le style dominant inclut une préoccupation élevée pour soi mais une basse préoccupation pour l'autre; ce style implique d'utiliser son autorité pour faire valoir son opinion. Il implique généralement des comportements de compétition par lesquels on recherche des solutions adéquates pour soi sans prendre en compte l'opinion des autres (Aritzeta *et al.*, 2005). Le style obligeant inclut quant à lui une préoccupation basse pour soi et élevée pour l'autre, et implique de se conformer aux demandes de l'autre pour réduire le conflit. En utilisant ce style, on observe des comportements de satisfaction des besoins des autres et des concessions pour arriver à une résolution du conflit (Aritzeta *et al.*, 2005). Le style évitant inclut une préoccupation basse à la fois pour soi et pour l'autre, et implique d'éviter la discussion et de se retirer du conflit. Généralement, ce style est associé à des comportements de retrait du conflit, à des désaccords internalisés et non dévoilés ainsi qu'à des comportements visant à esquiver les confrontations avec les partis impliqués dans le conflit (Aritzeta *et al.*, 2005). Finalement, le style compromis inclut une préoccupation moyenne pour soi ainsi que pour l'autre. Ce style implique de négocier pour trouver un terrain d'entente entre soi et l'autre. Bien qu'il se préoccupe du point de vue des deux partis, ce style accepte de faire des concessions entre leurs deux points de vue pour trouver une solution acceptable pour les deux partis.

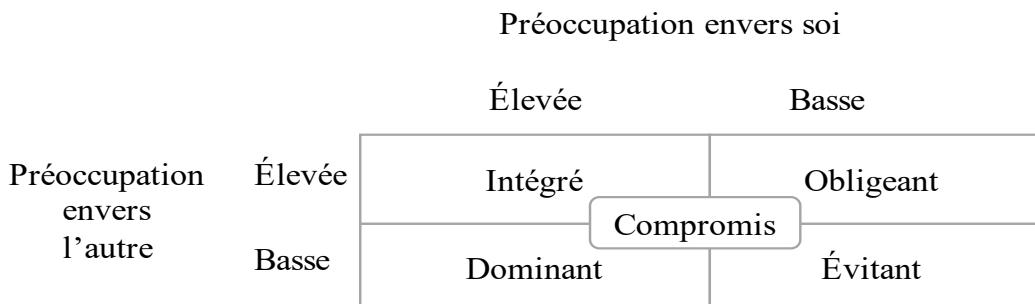


Figure 1.1 Modèle de résolution de conflits interpersonnels (Rahim, 1983)

Le modèle de résolution de conflits interpersonnels de Rahim (1983) a souvent été adapté à des problématiques particulières en psychologie sociale. Ce modèle a ainsi permis d'étudier la résolution d'une grande variété de conflits interpersonnels de même que les processus par lesquels ces conflits sont résolus (Babapour, 2007; Barbuto *et al.*, 2010 ; Cann *et al.*, 2008; Portello et Long, 1994). Par exemple, Barbuto et ses collègues (2010) ont appliqué le modèle de Rahim (1983) dans l'étude de la résolution de conflits auprès d'employés de diverses organisations et leurs liens avec les traits de personnalité et l'efficacité du leadership au travail. Les résultats de leur étude montraient que, pour les employés, l'utilisation d'un style intégré a un effet médiateur dans le lien négatif entre le névrosisme (c.-à-d., l'instabilité émotionnelle et l'affect négatif) et l'efficacité du leadership au travail. Babapour (2007) a quant à lui appliqué le modèle de Rahim (1983) à l'étude du bien-être des étudiants universitaires iraniens et a montré que les styles de résolution de conflits de type intégré et de type obligeant prédisaient un bien-être plus élevé.

Le modèle de résolution de conflits interpersonnels de Rahim (1983) se prête également à l'étude de diverses problématiques culturelles (Morita, 2003; Oetzel, 1998). Ce modèle a été appliqué à l'étude des influences de la culture (Américains versus Japonais) et du genre (hommes versus femmes) sur les styles de résolution de conflits des amis proches (Morita, 2003). Cette étude a permis de démontrer que les

Américains utilisaient les styles de résolution de types dominant et obligeant plus fréquemment que les individus japonais. De plus, l'étude a rapporté des effets d'interaction importants entre la culture et le genre : les femmes japonaises utilisaient davantage le style de résolution intégré alors que les hommes américains utilisaient davantage le style dominant. Cheng (2010) a quant à lui appliqué le modèle de Rahim (1983) à des conflits maritaux et à la satisfaction dans le couple auprès de couples taiwanais interethniques (c.-à-d., des couples dans lesquels chaque personne fait partie d'un groupe d'appartenance culturelle différent). Il a montré que, dans les couples, les hommes avaient tendance à utiliser le style évitant plus fréquemment, alors que les femmes avaient tendance à utiliser un style plus collaboratif (p. ex., intégré, compromis). De plus, lorsque chacune des personnes du couple endossait des niveaux élevés d'utilisation des styles intégré, compromis ou obligeant pour gérer un conflit marital, un niveau plus élevé de satisfaction maritale était observé.

Bien que ces études antérieures aient confirmé l'utilité et l'applicabilité du modèle de Rahim (1983) à plusieurs problématiques sociales et culturelles pertinentes et importantes socialement, ce modèle n'a jamais été appliqué aux conflits culturels normatifs en tant que tels. Ainsi, la présente thèse applique, pour une première fois, selon les connaissances disponibles, le modèle de résolution de conflits interpersonnels (Rahim, 1983) à l'étude des conflits culturels normatifs afin d'étudier comment ces conflits sont gérés par les individus multiculturels. De plus, cette recherche examine si certaines variables identitaires et cognitives prédisent comment les individus multiculturels gèrent ces types de conflits.

1.1.1.1 Les stratégies actives et acceptantes

Certaines recherches proposent que les cinq styles présentés dans le modèle de résolution de conflits interpersonnels (Rahim, 1983) puissent être regroupés en deux types plus généraux de stratégies ; les stratégies actives (ou *active strategies*) et acceptantes (ou *agreeable strategies*; Van de Vliert et Euwema, 1994 ; Van de Vliert et Janssen, 2001). Les styles intégré, compromis et dominant font partie des stratégies actives puisqu'ils impliquent l'expression du point de vue personnel et un désir de s'engager avec les autres partis impliqués dans le conflit. En revanche, les styles obligeant et évitant font partie des stratégies acceptantes puisqu'ils impliquent une faible expression du point de vue personnel. Ces stratégies sont déployées différemment selon les cultures : les stratégies actives sont plus couramment utilisées dans les cultures plus individualistes, tandis que les stratégies acceptantes sont plus couramment utilisées dans les cultures plus collectivistes (Holt et DeVore, 2005). Une plus grande acculturation à la culture dominante semble également associée à une plus grande utilisation des stratégies actives (Boonsathorn, 2007 ; Tran, 2017). Dans la présente thèse et en cohérence avec ces études antérieures, ces styles seront aussi examinés selon ces deux axes.

1.1.1.2 Les styles inclusifs et exclusifs

Les cinq styles proposés dans le modèle de Rahim (1983) peuvent également être regroupés par leur niveau d'inclusion des opinions des autres. Les deux styles *intégré* et *compromis* impliquent les deux axes puisqu'ils intègrent une préoccupation allant de modérée à élevée, pour soi et pour les autres. Dans un contexte de conflit culturel normatif, ces deux styles peuvent donc être considérés comme plus inclusifs des différentes cultures des individus multiculturels puisqu'ils considèrent les points de

vue provenant de leurs différents groupes culturels. En comparaison, les trois autres styles — *dominant*, *évitant* et *obligeant* — pourraient être considérés comme plus restrictifs ou exclusifs à un seul groupe culturel, puisque ces styles impliquent une considération faible envers les normes d'au moins un des groupes culturels d'appartenance.

L'utilité de ces stratégies pourrait varier en fonction des contextes rencontrés. Bien qu'au meilleur de nos connaissances aucune étude n'ait examiné directement dans quels contextes un style est plus utile ou adaptatif qu'un autre, selon Rahim (2011), les styles plus exclusifs (c.-à-d., les styles *dominant*, *obligeant* et *évitant*) sont plus appropriés lorsque le conflit est banal et nécessite une résolution rapide. En comparaison, les styles qui sont plus inclusifs des opinions des autres (c.-à-d., *intégré* et *compromis*) seraient plus appropriés dans des contextes où les conflits sont complexes et importants pour les deux partis, comme dans le cas des conflits culturels normatifs (Giguère *et al.*, 2010). Prenant ces informations en compte, cette thèse doctorale prendra également en considération la dimension d'inclusion afin d'examiner la résolution de conflits culturels normatifs, ses répercussions et ses antécédents.

1.2 Antécédent potentiel : configuration des identités culturelles

La manière dont les individus réagissent en contexte culturel et les comportements qu'ils adoptent dans ce contexte sont prédits par la façon dont ils perçoivent subjectivement leurs identités culturelles (p. ex., Mok et Morris, 2010). Pour cette raison, il apparaît pertinent de vérifier plus spécifiquement si la manière dont les individus multiculturels se représentent leurs propres appartiances de groupes culturels — c.-à-d., comment leurs identités culturelles sont organisées et configurées

dans leur concept de soi — prédit, de manière spécifique, le style de gestion de conflits culturels normatifs utilisé.

Les individus multiculturels peuvent se représenter leurs appartenances groupales différemment dans leur soi (Amiot *et al.*, 2007). Nous abordons et définissons ces diverses représentations en détail dans la section qui suit. Pour le moment, notons que la partie du concept de soi liée au groupe d'appartenance ainsi qu'à sa valeur et à sa signification émotionnelle réfère à l'identité sociale (Tajfel, 1981). Similairement, l'identité culturelle est définie comme le sentiment d'appartenir à un groupe culturel particulier et implique l'endossement des valeurs, croyances et comportements du groupe culturel d'appartenance (Schwartz *et al.*, 2007).

Différents facteurs entrent en jeu dans le développement des identités culturelles en tant que telles. En effet, le développement de l'identification au *groupe culturel d'héritage* semble facilité par plusieurs facteurs développementaux ainsi qu'environnementaux (Benet-Martínez et Hong, 2014). Par exemple, le stade développemental joue un rôle important dans le développement de l'identité culturelle d'origine puisque l'acquisition de cette identité semble s'instaurer pendant l'adolescence (Phinney, 1993) et continue à se solidifier au début de l'âge adulte (Phinney et Chavira, 1992; Syed *et al.*, 2007). L'environnement familial joue aussi un rôle important dans le développement de l'identification au groupe culturel d'héritage à travers les processus de socialisation à la culture d'origine (Phinney et Ong, 2007). Ce processus de socialisation peut être explicite (p. ex., voyager dans le pays d'origine, enseigner des coutumes du groupe culturel d'origine) ou implicite (p. ex., jouer de la musique associée au groupe culturel d'origine, préparer des mets de la culture d'origine ; Umaña-Taylor et Fine, 2004). Bien que la socialisation de la famille envers la culture d'origine joue un rôle important dans le développement de l'identité d'héritage pendant l'adolescence (Phinney, Romero *et al.*, 2001), l'importance de cette

source de socialisation semble diminuer de manière importante à l'âge adulte (Saylor et Aries, 1999). Un autre facteur important facilitant le développement de l'identité culturelle d'héritage est la discrimination perçue de la part du groupe dominant. Plusieurs recherches montrent que la perception de discrimination, qui semble activer le besoin d'appartenance, augmente l'identification à la culture d'héritage chez plusieurs individus faisant partie de minorités ethniques (Branscombe *et al.*, 1999; Garstka *et al.*, 2004; Jetten *et al.*, 2001; Schmitt *et al.*, 2002; Schmitt *et al.*, 2003).

Les processus impliqués dans le développement de l'identification au *groupe culturel dominant* semblent, quant à eux, particulièrement liés à des facteurs contextuels et sociaux. Par exemple, les dynamiques de socialisation avec le groupe dominant peuvent faciliter l'identification au groupe dominant si les relations avec ce groupe sont perçues comme stables et perméables par les multiculturels (c.-à-d., lorsque les individus multiculturels jugent qu'il y a des possibilités d'être acceptés par le groupe dominant; Verkuyten et Reijerse, 2008). De plus, la pression et la critique que les individus multiculturels perçoivent de la part du groupe dominant, concernant la pratique des coutumes du groupe d'héritage, peuvent freiner le développement de l'identification au groupe dominant (Sindic et Reicher, 2009). Finalement, la perception de discrimination peut aussi diminuer l'identification au groupe dominant (Badea *et al.*, 2011; Jasinskaja-Lahti *et al.*, 2009). En somme, le développement d'une identité culturelle peut varier de manière importante en fonction de plusieurs facteurs environnementaux, développementaux et sociaux.

1.2.1 Les modèles d'organisation des identités culturelles dans le soi

Les identités culturelles des individus multiculturels se développent et coexistent avec d'autres identités ; ces différentes appartенноances culturelles nécessitent d'être

organisées dans le concept de soi. Plusieurs modèles théoriques ont été élaborés pour cerner ces organisations identitaires intraindividuelles (Downie *et al.*, 2006 ; Haritatos et Benet-Martínez, 2002). La présente section aborde ces modèles, de même que les différentes manières dont les individus multiculturels peuvent se représenter et organiser leurs identités culturelles, selon ces modèles.

1.2.1.1 Le modèle de l'intégration des identités biculturelles

Un de ces modèles réfère au modèle de l'intégration des identités biculturelles (*Bicultural Identity Integration Model* (BII); Haritatos et Benet-Martínez, 2002). Ce modèle propose que la mesure dans laquelle les identités culturelles peuvent s'insérer et s'organiser dans le concept de soi dépende de la compatibilité entre ces identités. Ce modèle est l'un des premiers à conceptualiser comment les identités culturelles sont organisées dans le concept de soi (Haritatos et Benet-Martínez, 2002) et a suscité un intérêt important dans la littérature (Chen *et al.*, 2008; Nguyen et Benet-Martínez, 2013). Selon le BII, la compatibilité entre les identités culturelles s'entrecoupe en deux dimensions. La première est la dimension de distinction, dans laquelle l'un des pôles se rapporte à la perception de similarités et de chevauchement entre les deux identités culturelles, alors que l'autre pôle réfère à la perception de différences et de séparation entre les identités. La deuxième dimension est la dimension de conflit, dans laquelle un pôle réfère à la perception d'harmonie entre les deux identités culturelles, et l'autre pôle à la perception de conflit et de distance entre les identités. Un haut niveau d'intégration des identités biculturelles inclut une perception élevée de similarités, de chevauchement, et une grande harmonie entre les deux identités culturelles. Par contre, un bas niveau d'intégration des identités culturelles inclut une perception élevée de différences, d'incompatibilité et de conflit entre les identités culturelles. Au niveau

empirique, les instruments développés sur la base du BII permettent de cerner un type précis d'organisation identitaire, soit l'intégration identitaire (élevée ou basse).

1.2.1.2 Le modèle du caméléonisme culturel

Un autre modèle proposant comment les identités culturelles peuvent être organisées dans le concept de soi réfère au caméléonisme culturel (Downie *et al.*, 2006). Selon ce modèle, les individus multiculturels qui gardent leurs identités culturelles séparées et fragmentées font preuve de caméléonisme culturel. Downie et ses collègues (2006) proposent que les individus qui utilisent le caméléonisme culturel aient donc une organisation fragmentée du soi, où leurs identités culturelles sont séparées à un point tel que le soi devient déconnecté et désorganisé. Ces individus gardent leurs identités séparées et n'activent qu'une seule identité à la fois, dans un contexte particulier. Ce modèle met donc lui aussi l'accent sur un type précis d'organisation identitaire, et plus précisément sur le manque de cohérence dans l'organisation des multiples identités culturelles à travers les contextes — c.-à-d., le caméléonisme social.

Ces modèles antérieurs examinant comment les identités culturelles s'organisent dans le concept de soi se concentrent donc principalement sur une dimension pour examiner l'organisation de ces identités (c.-à-d., le degré d'intégration élevé ou bas, niveau de caméléonisme élevé ou bas). Pour la présente thèse, nous avons choisi un modèle qui permet de cerner une plus grande diversité de configurations identitaires et donc de préciser les processus intraindividuels et cognitifs impliqués dans l'organisation des identités multiculturelles, de même que de comparer plus directement les implications de ces diverses configurations.

1.2.2 Le modèle cognitivo-développemental de l'intégration des identités sociales

Dans cette thèse, le modèle cognitivo-développemental de l'intégration des identités sociales (MCDIIS ; Amiot *et al.*, 2007) sera utilisé afin d'étudier comment les identités culturelles des individus multiculturels sont organisées et configurées dans leur concept de soi. En plus de cerner un plus large éventail de configurations identitaires (plutôt qu'un niveau élevé versus faible d'intégration ou de caméléonisme culturel; p. ex., Haritatos et Benet-Martínez, 2002) ainsi que les mécanismes cognitifs sous-jacents à ces configurations (p. ex., accent sur la similarité ou la complémentarité des identités), ce modèle prend également en compte les influences que les facteurs développementaux (p. ex., âge, stade développemental) et environnementaux (p. ex., les événements de vie, le contexte social) peuvent avoir sur la construction des configurations identitaires (Amiot *et al.*, 2007, 2015). De plus, les recherches antérieures ont démontré que les configurations du MCDIIS prédisent le bien-être, et ce, au-delà des configurations cernées par les modèles existants (c.-à-d., BII et caméléonisme culturel ; Yampolsky *et al.*, 2016). Le MCDIIS est donc particulièrement pertinent à utiliser pour cette thèse doctorale, qui examine les liens entre les configurations identitaires, la gestion de conflits culturels normatifs et le bien-être, ainsi que le rôle des facteurs développementaux (c.-à-d., stade scolaire) et environnementaux dans ces liens (c.-à-d., style de résolution de conflits promus dans l'environnement social immédiat).

Le MCDIIS propose que l'intégration des identités ait lieu, au niveau intraindividuel, lorsque des associations entre différentes identités sont créées à l'intérieur du concept de soi ; ces associations sont créées par le biais de divers mécanismes cognitifs (Amiot *et al.*, 2007). Précisément, ce modèle propose quatre configurations à travers desquelles la personne en vient à intégrer ses identités sociales ; la catégorisation anticipatoire, la catégorisation, la compartmentation et l'intégration. Pour cette thèse, les trois

configurations de catégorisation, de compartimentation et d'intégration seront utilisées. En effet, la configuration de catégorisation anticipatoire, qui explique comment l'individu se représente ses identités sociales avant même de joindre un nouveau groupe social, n'est pas applicable puisque cette thèse se focalise sur les individus multiculturels qui vivent déjà avec leurs diverses appartenances culturelles et qui ne sont donc pas en train de se préparer à joindre un nouveau groupe culturel. En se basant sur une approche néo-piagétienne, qui propose que le soi se développe graduellement en se complexifiant, passant de la séparation et de la différenciation de ses différentes composantes vers leur intégration (Demetriou *et al.*, 2017), Amiot et ses collègues (2007) proposent que l'organisation des différentes identités dans le concept de soi s'opère graduellement ; passant de la séparation des différentes identités sociales et culturelles vers l'intégration de celles-ci, à mesure que le concept de soi se complexifie. Selon les auteures, plusieurs facteurs tels que le temps passé et les expériences vécues avec ses groupes culturels d'appartenance pourraient influencer le développement de chacune de ces configurations identitaires (Amiot *et al.*, 2007).

La configuration de *catégorisation* est définie par la prédominance d'une identité culturelle sur les autres dans le concept de soi. Les identités sont alors grandement différencierées et isolées ; elles ne sont donc pas pleinement intériorisées puisqu'une ou plusieurs de ces identités sont exclues alors qu'une seule est prépondérante dans la définition de soi.

Les recherches existantes examinant la catégorisation (Amiot *et al.*, 2018 ; Yampolsky *et al.*, 2013, 2016) n'ont toutefois pas précisé quelle identité culturelle prédomine dans une configuration catégorisée (p. ex., groupe culturel dominant ; groupe culturel d'héritage). Cependant, l'identification prédominante à un groupe culturel plutôt qu'à un autre peut avoir des répercussions différentes sur les comportements (Verkuyten,

2017 ; Zhang *et al.*, 2018). Il est donc important de connaître le groupe culturel précis qui prédomine dans la configuration catégorisée.

La *compartimentation* est quant à elle définie par la séparation des identités culturelles dans le concept de soi. Ici, l'individu sent qu'il appartient à ses différents groupes culturels, mais ses appartenances sont perçues comme étant très distinctes les unes des autres, voire conflictuelles. Dans cette situation, les identités deviennent activées en fonction du contexte social.

Finalement, l'*intégration* est définie par la connexion des différentes identités culturelles en percevant des similarités ou chevauchements entre les différents aspects des identités, et en percevant les différences entre les identités culturelles comme étant complémentaires et enrichissantes pour le soi. Cette configuration permet d'adopter diverses perspectives culturelles qui s'intègrent bien dans le concept de soi. L'identification simultanée aux groupes est alors possible. En somme, étant donné le large éventail de configurations, le pouvoir prédictif de ce modèle au niveau du bien-être, et la considération des facteurs développementaux et environnementaux du MCDIIS, nous jugeons ce modèle particulièrement utile pour étudier les relations entre les conflits culturels normatifs, les configurations identitaires et leurs prédictions au niveau du bien-être.

1.2.3 Les configurations identitaires et la gestion des conflits culturels normatifs

Bien qu'à notre connaissance aucune étude n'ait étudié systématiquement le rôle des configurations identitaires culturelles dans la gestion de conflits culturels normatifs, certaines recherches antérieures suggèrent que le patron d'identification aux groupes culturels pourrait y jouer un rôle (p. ex., French et Zajonc, 1957; Mok et Morris, 2010).

Concernant l'intégration identitaire spécifiquement, les recherches démontrent que les individus multiculturels ayant des niveaux d'intégration identitaire plus élevés résolvent également des problèmes en générant des solutions nouvelles et créatives qui intègrent les systèmes de connaissances provenant de leurs différents groupes culturels. Par exemple, certaines recherches montrent que les travailleurs ayant immigré dans un nouveau pays (expatriés) qui rencontrent des conflits au travail sont plus aptes à trouver des solutions complexes et durables pour gérer ces conflits, s'ils endossent à la fois les aspects de leur culture d'origine et de leur nouvelle culture (Tadmor *et al.*, 2006). D'autres recherches basées sur le BII ont montré que les Asiatiques-Américains ayant un niveau plus élevé d'intégration identitaire (mesurée spécifiquement avec l'échelle d'intégration de l'identité biculturelle de Benet-Martínez et Haritatos, 2005) sont plus habiles à utiliser divers aspects de leurs cultures pour trouver une solution créative, par exemple, en développant un nouveau mets qui intègre des éléments ou ingrédients de leurs deux cultures, comparativement aux Asiatiques-Américains ayant un niveau plus faible d'intégration identitaire (Cheng *et al.*, 2008). Les auteurs expliquent ces différences par le fait que l'intégration identitaire favoriserait l'accessibilité aux systèmes de connaissances venant de leurs différents groupes culturels. Ces résultats suggèrent donc que l'intégration identitaire pourrait aussi favoriser l'utilisation de solutions plus complexes et inclusives pour résoudre les conflits culturels normatifs, comme l'utilisation de stratégies actives.

Concernant la compartmentation, la recherche montre que cette configuration est habituellement utilisée pour éviter les attributs du soi qui génèrent des sentiments négatifs (Ditzfeld et Showers, 2011) et qu'elle est associée à des stratégies d'évitement. Par exemple, la recherche dans le domaine des traumas montre que les symptômes de compartmentation de patients (p. ex., identités multiples, confusion de l'identité) sont liés à une plus grande utilisation de stratégies d'adaptation d'évitement (p. ex., peu de tentatives pour modifier ou répondre à des environnements menaçants, Pacella *et al.*,

2011). Parmi les individus multiculturels, percevoir un conflit entre ses identités culturelles est d'ailleurs lié à une utilisation accrue de mécanismes d'adaptation qui implique l'évitement, tel l'abus de substances (Hirsh et Kang, 2016). Sur la base de ces recherches, nous nous attendons à ce que la compartimentation favorise l'utilisation de stratégies acceptantes pour gérer les conflits culturels normatifs.

Au meilleur de nos connaissances, aucune recherche n'a établi de lien entre une configuration qui puisse être catégorisée et les comportements de gestion des conflits culturels ou même interpersonnels. C'est pourquoi, dans cette thèse, aucune hypothèse formelle ne sera proposée pour examiner les liens entre les configurations de catégorisation et les stratégies de gestion de conflits.

1.3 Répercussions sur le bien-être psychologique

Cette thèse examine également les implications de la gestion de conflits culturels normatifs et des configurations identitaires pour le bien-être psychologique des individus multiculturels. Précisément, cette thèse examine si les liens entre l'intégration identitaire et le bien-être peuvent être expliqués (médiés) ou même modifiés (modérés) par la manière dont les individus multiculturels gèrent les situations de conflit culturel normatif.

Le bien-être est un concept ayant de multiples facettes et englobe plusieurs dimensions et un large éventail de facteurs (Disabato *et al.*, 2016 ; Ryff, 1989). Le bien-être implique généralement un niveau faible de mal-être (Ryff *et al.*, 2006) : typiquement, les individus rapportant de hauts niveaux de bien-être rapportent aussi peu d'expériences affectives négatives (p. ex., émotions négatives, stress) et peu de psychopathologies (Diener, 2006 ; Ryff *et al.*, 2006). Cependant, en plus d'impliquer

un faible niveau de mal-être, le bien-être est également façonné par des niveaux élevés d'expériences internes positives (Deci et Ryan, 2008) ; celles-ci comprennent des dimensions affectives (p. ex., les émotions positives, la vitalité), comportementales (p. ex., compassion envers soi, authenticité), intra-individuelles (p. ex., estime de soi) et relationnelles (p. ex., relations positives avec les autres) positifs. Cette thèse prend donc en compte ces différentes facettes générales du bien-être.

1.3.1 Les configurations identitaires et le bien-être

Plusieurs recherches ont aussi montré des liens significatifs entre les configurations identitaires et le bien-être psychologique (Amiot *et al.*, 2018 ; Chen *et al.*, 2008 ; Schwartz *et al.*, 2015, 2019 ; Yampolsky *et al.*, 2013, 2016). Concernant la configuration identitaire intégrée, plusieurs recherches démontrent que cette configuration prédit positivement le bien-être (Chen *et al.*, 2008 ; Yampolsky *et al.*, 2013, 2016). Par exemple, l'intégration des identités culturelles prédit positivement le bien-être, et ce, au-delà du niveau d'identification à un seul groupe culturel (Yampolsky *et al.*, 2013, 2016). Ce résultat est également présent lorsque ce lien est examiné de manière longitudinale (Amiot *et al.*, 2018, Schwartz *et al.*, 2015). La configuration compartimentée a quant à elle été associée, dans plusieurs études, à des niveaux plus faibles de bien-être (Amiot *et al.*, 2018 ; Yampolsky *et al.*, 2013, 2016); ce résultat est également observé lorsque ce lien est examiné de manière longitudinale (p. ex., fluctuation du mélange des identités culturelles (ou *blendedness*) au quotidien ; Schwartz *et al.*, 2019). En effet, plusieurs études utilisant des devis variés, incluant des études qualitatives (Yampolsky *et al.*, 2013), corrélationalles (Yampolsky *et al.*, 2016) et longitudinales (Amiot *et al.*, 2018), ont montré que la configuration compartimentée prédit négativement le bien-être des individus multiculturels. Dans cette thèse, nous nous attendons donc à observer un lien positif entre les configurations

identitaires intégrées et le bien-être des individus multiculturels, ainsi qu'un lien négatif entre les configurations identitaires compartimentées et le bien-être de ces individus.

Les liens observés entre la catégorisation et le bien-être ne sont toutefois pas constants à travers les études : cette configuration est parfois associée à plus de bien-être (p. ex., Yampolsky *et al.*, 2016, Study 1b) et parfois associée de manière non significative au bien-être (Amiot *et al.*, 2018 ; Yampolsky *et al.*, 2013 ; Yampolsky *et al.*, 2016, Study 2b). Étant donné ces incongruences, aucune hypothèse formelle ne sera posée concernant les configurations identitaires de catégorisation et le bien-être.

1.3.2 La gestion de conflits culturels normatifs et le bien-être

Étant donné que les configurations identitaires multiculturelles se forment à travers les expériences avec les cultures d'appartenance (Yampolsky *et al.*, 2013), des expériences sociales particulières qui font ressortir les normes et valeurs associées à différentes cultures, comme les conflits culturels normatifs, pourraient, elles aussi, influer et prédire le bien-être ressenti par la suite.

La recherche suggère que les stratégies actives, et tout particulièrement les styles intégré et compromis, sont généralement associées à des bienfaits psychologiques importants puisqu'elles communiquent des préoccupations envers les autres. Ceci aurait pour effet de réduire l'intensité du conflit ainsi que ses répercussions interpersonnelles négatives (Tidd et Friedman, 2002). En effet, l'utilisation de ces styles de gestion de conflit a été liée à moins de stress et de conflits (Friedman *et al.*, 2000), à moins de contraintes psychologiques au travail (Dijkstra *et al.*, 2011), ainsi qu'à plus de bien-être global (Babapour, 2007). Les stratégies acceptantes — styles

évitant et obligeant —, en revanche, ne signalent pas la présence d'un problème à d'autres. Ce contexte peut entretenir ou même aggraver le conflit sous-jacent puisque certains besoins personnels ou opinions individuelles ne sont pas pris en compte (Tidd et Friedman, 2002). Par conséquent, il est possible que l'utilisation de ces stratégies mène à plus de ressentiment et d'agressivité envers les autres (voir Aritzeta *et al.*, 2005) et puisse ultimement nuire au bien-être. Empiriquement, l'utilisation des stratégies acceptantes a été associée à plus de contraintes psychologiques (Dijkstra *et al.*, 2009 ; Noh et Kaspar, 2003). En prenant ces recherches en compte, il est possible de postuler que l'utilisation des styles de gestion de conflits culturels normatifs de type acceptant aura des répercussions négatives sur le bien-être des individus multiculturels. De manière générale, cette recherche s'intéressera ainsi aux liens entre les styles de gestion de conflits culturels normatifs et le bien-être des individus multiculturels. De plus, et étant donné le rôle important de l'intégration identitaire dans la prédiction des comportements des individus multiculturels (Benet-Martínez *et al.*, 2002) ainsi que les liens établis entre cette intégration identitaire et le bien-être (Chen *et al.*, 2008 ; Yampolsky *et al.*, 2013, 2016), nous examinerons également les associations entre les différentes configurations identitaires, les styles de gestion de conflits et le bien-être psychologique.

1.4 Modèles de médiation et de modération du lien résiduel entre l'intégration identitaire et le bien-être

1.4.1 Les rôles médiateurs des stratégies de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires et le bien-être

Spécifiquement, et sur la base des recherches antérieures, nous nous attendons à ce que les configurations identitaires multiculturelles prédisent la manière dont les individus multiculturels gèrent les conflits culturels normatifs, et que ces styles de gestion des

conflits prédisent ensuite leur bien-être. Les styles de gestion de conflits agiraient donc en tant que processus pour expliquer comment le bien-être est affecté et est prédit, plus concrètement, par les configurations identitaires. Précisément, nous nous attendons à ce que le lien positif entre l'intégration identitaire et le bien-être soit médié par les stratégies actives de gestion des conflits culturels normatifs, et que le lien négatif entre la compartimentation et le bien-être soit médié par les stratégies acceptantes. Ces hypothèses seront vérifiées dans deux études corrélationnelles présentées dans cette thèse (études 1 et 2). La Figure 1.2 illustre ces liens.

Dans ces modèles, les configurations identitaires sont donc conceptualisées comme des antécédents au processus de résolution des conflits culturels normatifs. En effet, il est probable que, conceptuellement, les individus multiculturels auront déjà, dans une certaine mesure, organisé et négocié leurs identités culturelles dans leurs concepts de soi, avant même de rencontrer un conflit culturel normatif plus précis. Cette configuration identitaire pourra ainsi orienter et guider le type de stratégies de gestion des conflits qu'ils souhaitent utiliser (Benet-Martínez *et al.*, 2002 ; Schwartz *et al.*, 2015 ; Tadmor *et al.*, 2009).

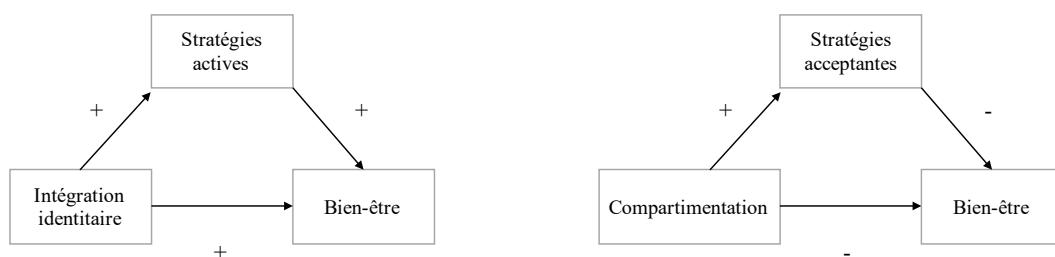


Figure 1.2 Modèles de médiation proposés

1.4.2 Les stades scolaires et la modération du lien résiduel entre l'intégration identitaire et le bien-être

Selon le MCDIIS, certains stades de vie contribuent à façonner les configurations identitaires (Amiot *et al.*, 2015, 2018). Dans cette thèse, nous examinons spécifiquement si les stades scolaires de l'université et du cégep ont différentes implications pour les configurations identitaires et leurs associations avec le bien-être des individus multiculturels.

La transition scolaire prenant place lorsqu'un individu du cégep atteint l'université s'accompagne de plusieurs changements (Montgomery et Côté, 2003). En effet, la grandeur des établissements (Ministère de l'Éducation, de l'Enseignement supérieur et de la Recherche [MEESR], 2015) et la distance prise entre les étudiants et leur famille pour prendre des décisions importantes augmentent lorsque les étudiants entrent à l'université (Montgomery et Côté, 2003). Les étudiants universitaires sont donc exposés à des environnements sociaux plus diversifiés (Acai et Newton, 2015) et qui encouragent plus d'indépendance au niveau des choix personnels (Montgomery et Côté, 2003). Ces expériences peuvent, à leur tour, façonner la manière dont leurs identités sociales sont négociées et organisées, et même inciter les étudiants à repenser et à réorganiser certains aspects de leur concept de soi de manière à préserver la cohérence interne (Klimstra *et al.*, 2010). De plus, comme les étudiants universitaires sont généralement plus âgés que les étudiants des cégeps et des collèges (MEESR, 2013), ils sont aussi susceptibles d'être plus autonomes et d'avoir acquis de l'expérience à résoudre efficacement les conflits entre leurs identités — c.-à-d., en intégrant leurs oppositions — en comparaison aux étudiants des stades scolaires précédents (Harter, 1999).

Chez les individus multiculturels, fréquenter une université est associé à des changements particuliers qui peuvent influencer le développement de leurs identités sociales et culturelles. Parmi les étudiants multiculturels américains, la diminution des contacts avec les membres de leur groupe d'héritage lors de l'arrivée à l'université (Saylor et Aries, 1999) peut susciter une réévaluation et une renégociation de leurs identités culturelles (Ethier et Deaux, 1994; Syed, Azmitia et Phinney, 2007). Par exemple, Ethier et Deaux (1994) ont démontré que, durant leur première année universitaire, des étudiants hispaniques fréquentant une université principalement caucasienne ont rapporté une augmentation dans l'importance de leur identité hispanique ainsi qu'une diminution de la perception de menace de leur identité ethnique lorsqu'ils participaient aussi à des activités universitaires avec d'autres hispanophones (Ethier et Deaux, 1994). Syed *et al.* (2007), en utilisant un cadre d'identité ego (ou *ego-identity framework*), ont quant à elles montré que, du début à la fin de leur année scolaire, les étudiants universitaires latino-américains de première année rapportaient une augmentation dans leurs niveaux de statut d'identité ethnique (c.-à-d., développement d'un attachement accru à l'identité ethnique), ainsi qu'une diminution du nombre de statuts non examinés/diffus (c.-à-d., une diminution dans le désengagement envers une identité).

Ces résultats suggèrent que les expériences rencontrées à l'université outilleraient les étudiants universitaires multiculturels à développer des manières plus cohérentes pour organiser leurs concepts de soi. Elles entraîneraient également des sentiments plus positifs envers leurs groupes d'appartenance et pourraient réduire les ambiguïtés et les conflits relatifs à leurs identités culturelles. Cependant, la plupart de ces recherches ont été menées en examinant une identité culturelle spécifique (Ethier et Deaux, 1994 ; Syed et Azmitia, 2009; Syed *et al.*, 2007). À notre connaissance, aucune recherche n'a encore examiné les implications du stade universitaire sur le développement et l'organisation des différentes identités culturelles. Pour cette raison, cette question sera

examinée dans cette thèse. Sur la base des études longitudinales antérieures (Syed *et al.*, 2007 ; Syed et Azmitia, 2009), nous nous attendons à ce que les étudiants multiculturels universitaires rapportent plus d'intégration identitaire et moins de compartimentation que ceux du cégep. Au Canada, ces questions sont d'autant plus d'importantes étant donné les efforts accrus de ces institutions afin de promouvoir la diversité et l'inclusion culturelles dans leurs établissements postsecondaires (Commission ontarienne des Droits de la Personne, 2008 ; McMullen et Elias, 2011). Ainsi, l'étude des réalités des étudiants multiculturels fréquentant des établissements postsecondaires est d'actualité.

De plus, puisque la configuration identitaire intégrée est plus complexe et exigeante cognitivement à développer que d'autres configurations (Amiot *et al.*, 2007) — puisqu'elle requiert de résoudre des perceptions de soi différentes et possiblement divergentes (Harter, 1999) —, il est possible que les individus multiculturels nécessitent plus de temps et d'expériences avec cette configuration afin d'en retirer pleinement ses effets au niveau du bien-être. En effet, certaines évidences empiriques suggèrent que les stades de vie plus avancés renforcent le lien positif entre des conceptions de soi plus intégrées et le bien-être psychologique (p. ex., Phinney et Chavira, 1992 ; Yip *et al.*, 2006). Par exemple, parmi les étudiants universitaires, le développement et l'atteinte d'un statut identitaire (provenant d'une perspective du cadre de l'identité égo ou *ego identity framework*) devenait associé plus fortement à l'estime de soi au courant de leurs études universitaires (Luyckx *et al.*, 2013). Parmi des étudiants afro-américains, on a également constaté qu'un statut d'identité ethnique non engagé prédisait négativement le bien-être (c.-à-d. les niveaux de dépression) à l'université, mais pas aux stades scolaires moins avancés (Yip *et al.*, 2006). Dans l'ensemble, ces résultats suggèrent qu'atteindre des stades de vie plus avancés (par

exemple, la fréquentation de l'université), comparativement aux stades antérieurs (p. ex., le CÉGEP), pourrait renforcer les bienfaits d'avoir une configuration identitaire intégrée, et donc renforcer le lien positif entre l'intégration identitaire et le bien-être. En nous basant sur ces propositions théoriques et empiriques, dans cette thèse, nous examinerons spécifiquement si le lien résiduel positif attendu entre l'intégration identitaire et le bien-être est aussi plus fort chez les étudiants multiculturels universitaires que chez ceux du cégep. La Figure 1.3 illustre ces liens. Cette proposition sera vérifiée dans une étude corrélationnelle (étude 2).

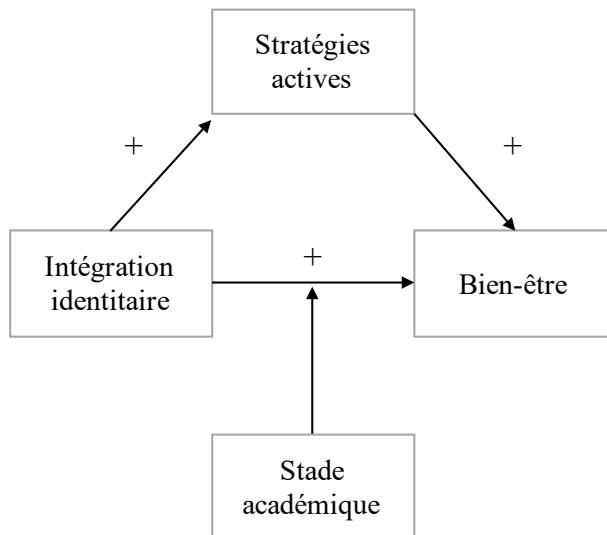


Figure 1.3 Modèle de modération du lien résiduel entre l'intégration identitaire et le bien-être

1.4.3 Les rôles modérateurs des situations sociales dans les liens entre les configurations identitaires et le bien-être

Les individus multiculturels doivent parfois gérer des conflits normatifs dans des environnements et situations qui ne sont pas propices à leur développement (Wiley et

Deaux, 2010), ce qui peut ensuite affecter leur bien-être. Dans la présente thèse, nous examinerons ainsi une situation sociale particulière rencontrée par les individus multiculturels; le style de gestion de conflits culturels normatifs promu dans l'environnement social. Ce type de situation sociale devrait selon nous jouer un rôle important dans les liens entre les configurations identitaires et le bien-être puisqu'il est inhérent aux réalités des individus multiculturels (Giguère *et al.*, 2010). Spécifiquement, pour cette thèse, nous examinerons comment les caractéristiques de la situation sociale — notamment lorsqu'un style inclusif, comparé à un style exclusif, est promu et encouragé pour gérer un conflit culturel normatif — interagissent avec les configurations identitaires dans la prédiction du bien-être.

La recherche montre que les environnements sociaux inclusifs — par exemple, des environnements qui soutiennent des politiques sociales favorisant l'inclusion et la négociation entre différents groupes culturels — encouragent, chez les individus multiculturels, le développement de points de vue plus intégrés pour gérer leurs différentes identités culturelles (Lee *et al.*, 2001; Phinney, Romero *et al.*, 2001). En revanche, les environnements exclusifs — par exemple, ceux qui encouragent des politiques d'assimilation et qui favorisent la domination d'un groupe culturel sur d'autres et l'assimilation aux coutumes promues par ce groupe — ont tendance à encourager des formes d'identification plus restrictives (Lee *et al.*, 2001; Phinney *et al.*, 2006).

Plusieurs recherches montrent également que ces environnements plus inclusifs prédisent plus de bien-être chez les individus multiculturels que les environnements exclusifs (Berry et Sabatier, 2010 ; Kus-Harbord et Ward, 2015). Par exemple, une étude a comparé les expériences d'acculturation d'adolescents immigrants de deuxième génération vivant au Canada — c.-à-d. un environnement approuvant davantage de politiques de multiculturalisme — à ceux vivant en France — c.-à-d. un

environnement avec des politiques plus assimilationnistes. Les résultats ont révélé que le lien entre les stratégies d'acculturation intégrées et l'ajustement (estime de soi, diminution de la déviance) était plus fort chez les adolescents canadiens que français (Berry et Sabatier, 2010). Ces résultats suggèrent que l'utilisation la stratégie d'acculturation intégrée soit plus bénéfique dans des contextes qui promouvoient l'utilisation de ce type de stratégies (c.-à-d. des contextes inclusifs). En outre, parmi les immigrants russes en Estonie (un pays avec des politiques assimilationnistes), ceux adoptant une orientation d'acculturation intégrée rapportaient une satisfaction de la vie plus faible que ceux endossant d'autres stratégies (par exemple, l'assimilation ; Kus-Harbord et Ward, 2015). Les auteurs ont expliqué que, dans un contexte où les politiques ne sont pas très intégratives, comme en Estonie, la stratégie d'acculturation d'intégration ne produit pas d'effets bénéfiques sur le bien-être. De même, dans une étude comparant les immigrants adolescents hispaniques arrivés récemment à Miami (une ville plus biculturelle) et à Los Angeles (une ville moins biculturelle), une forte intégration identitaire biculturelle prédit un ajustement psychologique plus élevé (p. ex., estime de soi plus élevée), mais seulement parmi ceux vivant à Miami (Schwartz *et al.*, 2015). Une méta-analyse a également montré que le pays de résidence modérait le lien positif entre une organisation intégrative des identités culturelles et l'adaptation ; les pays plus inclusifs renforçant les effets bénéfiques des orientations d'acculturation intégratives sur le bien-être (Nguyen et Benet-Martínez, 2013).

Par ailleurs, très peu de recherches ont examiné ces associations de manière causale, et peu encore se sont concentrées spécifiquement sur les configurations identitaires du MCDIIS. À titre d'exception, notons qu'une étude a montré qu'une manipulation expérimentale qui encourage l'individu à intégrer ses diverses expériences (p. ex., à réfléchir et à écrire sur un conflit personnel) accentue l'effet bénéfique de l'intégration identitaire sur le bien-être (c.-à-d., estime de soi, satisfaction de la vie ; Huberdeau, 2010). Sur ces bases, nous nous attendons à ce que le lien positif entre l'intégration

identitaire et le bien-être soit plus fort dans une situation sociale où l'utilisation d'un style compromis — c.-à-d., plus inclusif — est encouragé, plutôt qu'un style dominant ou évitant — c.-à-d., plus exclusif — pour résoudre un conflit culturel normatif (voir la Figure 1.4).

De plus, certaines études laissent supposer que le lien négatif observé entre la compartimentation et le bien-être pourrait être diminué dans des contextes sociaux plus inclusifs (p. ex., Hurd *et al.*, 2013 ; Oppedal *et al.*, 2004). Par exemple, Hurd et ses collègues (2013) montrent qu'une attention basse accordée au groupe racial d'appartenance (qui implique une perception moins positive de ce groupe) était associée à plus de symptômes dépressifs chez des participants afro-américains. Cette relation était toutefois affaiblie lorsque les quartiers résidentiels de ces personnes étaient composés d'une majorité de résidents noirs (80 %), comparativement à une minorité de résidents noirs (20 %). Les auteurs expliquent ces résultats par le fait que les jeunes adultes pourraient percevoir que les quartiers avec des concentrations plus élevées de résidents noirs sont plus inclusifs et favorables, et se sentirait donc moins en conflit par rapport à leur identité raciale dans de tels environnements (et conséquemment, seraient moins déprimés), comparativement aux quartiers où la présence de Noirs est moins forte. Oppedal et ses collègues (2004) ont quant à eux démontré de manière longitudinale que les jeunes multiculturels vivant une crise identitaire ethnique importante, qui impliquait un conflit et une alternance entre l'identification à leurs groupes ethniques (analogue à la compartimentation), rapportaient davantage de symptômes d'anxiété et de dépression sur une période d'un an, mais ce, seulement lorsque le soutien de leurs camarades de classe diminuait à travers cette période. En revanche, lorsque le soutien de leurs camarades de classe augmentait à travers le temps, aucune relation significative ne se trouvait entre une crise d'identité accrue et la détresse psychologique. Ces résultats démontrent que, comparativement à des environnements exclusifs, un environnement social plus

inclusif pourrait *protéger* les individus multiculturels ayant des identités en conflit ou fragmentées du mal-être. En nous basant sur ces recherches (Huberdeau, 2010; Hurd *et al.*, 2013 ; Oppedal *et al.*, 2004), il est possible de postuler que les situations sociales inclusives (plutôt qu'exclusives) auxquelles les multiculturels sont exposés puissent moduler les liens qui existent entre les configurations identitaires et les niveaux de bien-être. Plus spécifiquement, et tel qu'illustré à la Figure 1.4, nous examinerons si le lien négatif entre la compartmentation et le bien-être est atténué lorsque la situation sociale rencontrée encourage l'utilisation du style compromis au lieu des styles dominant ou évitant pour résoudre un conflit culturel normatif. Les modèles illustrés à la Figure 1.4 seront tous deux vérifiés à l'aide d'un devis expérimental, dans la troisième étude de cette thèse.

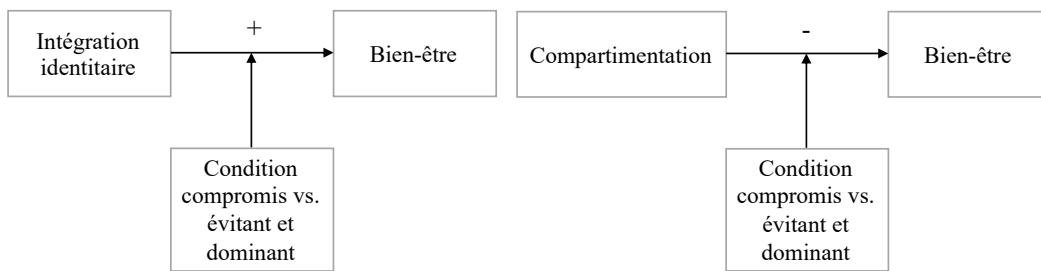


Figure 1.4 Modèles de modération proposés

1.5 Variable contrôle : Valeur accordée à la hiérarchie dans la culture d'origine

Les individus multiculturels constituent un groupe hétérogène. En effet, les individus provenant de différentes cultures peuvent varier considérablement entre eux quant à leurs systèmes de valeurs. Afin de prendre en compte ces différences et cette hétérogénéité transculturelle, cette thèse vise à examiner les liens entre les configurations identitaires, les stratégies de gestion des conflits et le bien-être, mais ce, au-delà des différences existantes entre les groupes culturels des individus

multiculturels. Cette thèse examinera donc les liens entre les configurations identitaires, stratégies de gestion de conflits et bien-être en contrôlant les systèmes de valeurs des groupes culturels d'héritage des participants multiculturels.

Spécifiquement, les analyses effectuées dans les trois études présentées aux prochains chapitres prendront en compte la valeur qu'accorde la culture d'héritage des participants aux systèmes hiérarchiques. La hiérarchie culturelle est définie comme le recours à des systèmes hiérarchiques pour attribuer des rôles sociaux, et dans lesquels le pouvoir et les ressources sont inégalement répartis et où le pouvoir, l'autorité, l'humilité et la richesse sont grandement valorisés (Schwartz, 1994, 2006). La littérature actuelle a établi des liens entre la valeur accordée aux systèmes privilégiant un mode de fonctionnement hiérarchique et la formation de l'identité (Bardi *et al.*, 2014), aux comportements normatifs et à la gestion des conflits (Bond *et al.*, 2004 ; Roccas et Sagiv, 2010), ainsi qu'à un plus grand mal-être (Kasser, 2011) — toutes des variables qui se rattachent conceptuellement à celles étudiées dans la présente thèse. Nous évaluons ici si les relations entre les configurations identitaires, les stratégies de gestion des conflits et le bien-être sont maintenues au-delà des appartiances culturelles des participants et, plus précisément, en contrôlant selon la valeur que leurs groupes culturels d'héritage accordent généralement à la hiérarchie. Des stratégies analytiques similaires ont été utilisées dans des études antérieures pour prendre en compte l'hétérogénéité des groupes culturels d'héritage des individus multiculturels canadiens (p. ex., Downie *et al.*, 2007).

1.6 Présentation des articles

Le premier objectif de cette thèse consiste à vérifier si les liens entre les configurations identitaires multiculturelles et le bien-être sont médiés par les styles de gestion de

conflits culturels normatifs que les individus multiculturels utilisent pour gérer des conflits culturels normatifs. Le deuxième objectif vise à étudier si les configurations identitaires diffèrent entre les étudiants universitaires et ceux du cégep, et si le stade scolaire modère le lien résiduel positif attendu entre l'intégration identitaire et le bien-être. Le troisième objectif vise à examiner si les associations entre les configurations identitaires et le bien-être sont modérées par le style de gestion de conflits culturels normatifs promu dans l'environnement social immédiat des individus multiculturels. Pour ce faire, la présente thèse sera composée de deux articles scientifiques utilisant des approches corrélationnelles (Article I) et expérimentales (Article II).

Le premier article est composé de deux études corrélationnelles menées auprès de participants provenant de la population générale et recrutés via le site Crowdflower ($N = 235$, Étude 1) et d'étudiants universitaires et du cégep ($N = 241$, Étude 2). Cet article vise à vérifier si les stratégies utilisées pour gérer les conflits culturels normatifs jouent des rôles médiateurs dans les liens entre les configurations identitaires et le bien-être des individus multiculturels. De plus, l'étude 2 de cet article examine si les configurations identitaires diffèrent entre les étudiants universitaires et ceux du cégep, et si le lien résiduel entre l'intégration des identités culturelles et le bien-être est modéré par un stade scolaire.

Le deuxième article est composé d'une étude expérimentale ($N = 150$) menée auprès d'étudiants multiculturels d'une université montréalaise anglophone. Cet article vise à examiner si le style de gestion des conflits culturels normatifs promu dans la situation sociale immédiate des individus multiculturels peut modérer les liens entre leurs configurations identitaires et leur bien-être situationnel. Plus spécifiquement, l'étude vise à vérifier si le lien positif entre l'intégration identitaire et le bien-être est accentué dans une situation sociale inclusive, en comparaison à une situation sociale exclusive. De plus, cette étude vérifie si le lien négatif entre la compartmentation et le bien-être

est atténué dans une situation sociale inclusive, en comparaison à une situation sociale exclusive.

CHAPITRE II

ARTICLE I: IDENTITY CONFIGURATIONS AND WELL-BEING DURING NORMATIVE CULTURAL CONFLICT: THE ROLES OF CONFLICT MANAGEMENT STRATEGIES AND ACADEMIC STAGES

Ce chapitre est constitué d'un article rédigé en anglais soumis à la revue *European Journal of Social Psychology*. Les éditeurs de la revue ont accepté l'article pour publication le 3 janvier 2019. Le lecteur trouvera ci-dessous l'article dans sa version révisée.

The authors declare that they have no conflict of interest.

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The data that support the findings of this study are available from the corresponding author upon reasonable request.

2.1 Abstract

Multiculturals encounter normative cultural conflicts (intrapersonal conflicts between their cultures' norms). Yet, no research has examined how these conflicts are managed, nor their antecedents and repercussions. This paper examined how these conflicts are managed using two sets of conflict management strategies (active and agreeable) and tested whether they mediate the associations between identity configurations and well-being. Also, as the benefits of having integrated selves typically increase in later life stages, this paper examined whether the associations between identity configurations and well-being differ between earlier (pre-university college) and later academic stages (university). In Study 1 ($N = 235$), active strategies mediated the link between identity integration and well-being, whereas agreeable strategies mediated the link between compartmentalization and ill-being. In Study 2 ($N = 241$), these results were replicated. Study 2 further showed that the association between identity integration and well-being was stronger among university than pre-university students. Implications of these results are discussed.

Keywords: identity configurations, normative cultural conflict, conflict management strategies, psychological well-being, academic stages.

Identity configurations and well-being during normative cultural conflict: The roles of multiculturals' conflict management strategies and academic stage

Interaction with different cultural contexts offers people opportunities to acquire diverse social and cultural identities, with implications for their self-concepts (Benet-Martínez & Hong, 2014). Nevertheless, having different social identities can be challenging and is not always beneficial to well-being (Rafaeli-Mor & Steinberg, 2002). People who can and do identify with multiple cultural groups are a particularly relevant population in which to investigate these challenges. These ‘multiculturals’ encompass a large heterogenous group of people who belong to at least two cultural groups—that of their families (heritage culture) and that of their place of residence (mainstream culture)—each with its own set of normative meanings and practices. For example, immigrants, children of immigrants, people of “mixed” backgrounds, first-nations, and bilinguals are all considered to be multicultural individuals (Benet-Martínez & Hong, 2014). Having experience with different cultural contexts, multiculturals are exposed to diverse, and sometimes conflicting, information on how to negotiate the norms of their cultural groups.

To deal with these potential conflicts, multiculturals can simply endorse the cultural norms that are particularly salient in a given situation (Benet-Martínez, Leu, Lee, & Morris, 2002). However, in some circumstances, the norms from different cultural groups are simultaneously salient (Giguère, Lalonde, & Lou, 2010). These situations, called normative cultural conflicts, are potentially intense and difficult to manage as the most straightforward solutions directly oppose the norms of at least one of the groups to which a multicultural person belongs. Although they are considered intrapersonal conflicts, as they involve conflict between one’s personal thoughts, emotions and values, normative cultural conflicts can at times also become

interpersonal conflicts (e.g., arguing with members of a cultural ingroup about differing norms). Understanding how multiculturals deal with their normative cultural conflicts is important as these conflicts go beyond the specific cultural context in which they express themselves and their management implicate decisions that will have repercussions beyond this same cultural context. To our knowledge, no studies have examined the strategies by which normative cultural conflicts are dealt with concretely, nor the antecedents and repercussions of this process. Hence, the primary aim of this article is to examine, using cross-sectional designs, how the strategies that multiculturals use to manage normative cultural conflicts relate to their identity configurations (potential antecedent) and well-being (potential outcome), and whether these strategies mediate the well-established link between the identity configurations and well-being (Amiot, de la Sablonnière, Smith, & Smith, 2015; Amiot, de la Sablonnière, Terry, & Smith, 2007; Chen, Benet-Martinez, & Harris Bond, 2008). Furthermore, research shows that progressing through different life stages can amplify the relationship between self-concept organization and well-being (Diehl, Hastings, & Stanton, 2001). Yet, the developmental implications of different life stages on these processes among multiculturals have never been examined. This research will attempt to address this question by examining the associations between multiculturals' identity configurations and well-being across different life stages.

2.2 Normative Cultural Conflicts

2.2.1 Conflicts between cultural norms

We all belong to different groups (Crisp, Hewstone, & Rubin, 2001). To function effectively, groups adopt social norms, or implicit rules regarding behaviours, that guide group members' actions (Darley & Latané, 1970). The social norms endorsed by multiculturals' cultural groups can differ greatly (Schwartz, Vignoles, Brown, &

Zagefka, 2014). When a norm is activated, multiculturals can manage their different norms by adapting their behaviour to that particular situational norm (e.g., Benet-Martínez, Leu, Lee, & Morris, 2002). However, there are situations in which different cultural norms are at once activated, salient, and opposed to one another. Conflict between the norms becomes inevitable (Giguère et al., 2010). Such normative cultural conflicts are typically encountered during major life decisions, such as when choosing a romantic partner or a career path (Lalonde & Giguère, 2008; Shenhav, Campos, & Goldberg, 2017). As these conflicts possibly involve being rejected from one's cultural ingroup, they can generate significant distress (Giguère et al., 2010).

2.2.2 Management of normative cultural conflicts

To capture the different strategies used to manage cultural conflict per se, this research employs and adapts a model that puts forward specific styles for handling interpersonal conflict (Rahim, 1983). This model proposes that two different dimensions of conflict resolution exist: preoccupation towards the self and preoccupation towards others. From these dimensions, five styles of conflict management are derived: 1) the integrating style, involving high levels of preoccupation for the self and others; 2) the avoiding style, involving low levels of preoccupation for the self and others; 3) the dominating style, involving high preoccupation for the self and low preoccupation for others; 4) the obliging style, involving low preoccupation for the self and high preoccupation for others; and 5) the compromising style, involving moderate preoccupation for the self and for others.

In the context of normative cultural conflicts, these styles are likely to have different implications. Take the example of a multicultural high-school graduate who wants to pursue his education by studying music while his family wants him to study sciences.

Choosing an integrating style in this case would imply finding a solution that incorporates both concerns for the self and the views of others; for example, by choosing to study the neuroscience of music. The avoiding style would imply avoiding the conflict altogether (e.g., postponing one's education). The dominating style would imply using his authority to assert his opinion and choosing to manage the conflict only by being preoccupied with his own position (e.g., studying music only). The obliging style would imply accommodating to the demands of others to manage the conflict (e.g., studying sciences only). Finally, the compromising style would imply finding a common ground between the self and others and agreeing to make concessions on both ends (e.g., majoring in sciences with a minor in music).

These five styles have been found to cluster into two general types of strategies: active and agreeable (Van de Vliert & Euwema, 1994; Van de Vliert & Janssen, 2001). The integrating, compromising, and dominating styles are considered active strategies as they involve expressing ones' interests and engaging with other parties. In contrast, the obliging and avoiding styles are considered agreeable strategies as they imply a low expression of one's interests. These strategies are endorsed differently across cultures: active strategies are more commonly used in Western countries whereas agreeable strategies are more commonly used in Eastern countries (Holt & DeVore, 2005). A higher acculturation to the mainstream culture also seems to be associated with a higher use of active strategies (Boonsathorn, 2007; Tran, 2017). However, the extent to which these styles are used to manage normative cultural conflicts per se, as well as their antecedents and consequences, have not yet been investigated.

2.3 Psychological Well-being

Normative cultural conflicts can have potentially important repercussions for psychological well-being. By definition, well-being encompasses positive psychological experiences and adaptation skills (Deci & Ryan, 2008) and includes a wide range of multifaceted factors (Disabato, Goodman, Kashdan, Short, & Jarden, 2016; Ryff, 1989). Investigating well-being and its predictive factors is important as well-being has been consistently shown to have significant positive implications for many other life domains, such as physical and mental health (Lyubomirsky, King, & Diener, 2005).

Some research shows that conflict management strategies also have important implications for well-being (Dijkstra, Beersma, & Evers, 2011; Dijkstra, De Dreu, Evers, & van Dierendonck, 2009; Giebels & Janssen, 2005; Lu, Gilmour, Kao, & Huang, 2006; Noh & Kaspar, 2003). Specifically, active strategies are associated with greater psychological benefits as they communicate concerns toward others and aim to find a solution, thus possibly diminishing the conflict's intensity and negative repercussions. Agreeable strategies, in contrast, do not signal the presence of a problem to others, which may aggravate the underlying conflict (Tidd & Friedman, 2002). Empirically, whereas active conflict management strategies are associated with lower psychological strain (Dijkstra, Beersma, & Evers, 2011), agreeable strategies are associated with more strain (Dijkstra, De Dreu, Evers, & van Dierendonck, 2009; see Noh & Kaspar, 2003, for evidence among multiculturals). In the current research, using a broad range of well-being indicators, we test how these strategies predict well-being during normative cultural conflicts, and if different identity configurations (potential antecedents) predict the types of strategies employed by multiculturals to manage their conflicts.

2.4 Multicultural Identity Configurations

How multiculturals cognitively represent and organize their cultural groups in their selves has direct implications for their behaviours in cultural contexts (Mok & Morris, 2010). Herein, we propose that how multiculturals organize their cultural identities in their selves—i.e., how they configure these identities—could predict the normative cultural conflicts management strategies that they use.

Cultural identities involve the feeling of belonging to a cultural group (Schwartz et al., 2014). As multiculturals belong to different cultural groups, they acquire different cultural identities which will need to be organized in their self-concept (Amiot, de la Sablonnière, Terry, & Smith, 2007). The cognitive-developmental model of social identity integration (CDSMII, Amiot et al., 2007, 2015) is employed herein to examine how multiculturals organize their cultural identities.¹ This model was chosen because, compared to other models which examine multiculturals' identity configurations (Downie, Mageau, Koetsner, & Liiodden, 2006; Haritatos & Benet-Martínez, 2002), the CDSMII accounts for multiple (not just two) cultural identities.

The model also identifies a wider range of identity configurations (rather than just high and low integration) and the cognitive mechanisms involved to achieve these configurations (e.g., focus on similarities between the identities, creation of a superordinate identity). Importantly, this model accounts for the influences that time and life events can have on the construction of the identity configurations. These configurations captured by the CDSMII were also found to strongly predict well-being even when accounting for existing previous constructs (Yampolsky, Amiot, & de la Sablonnière, 2016). The CDSMII is hence relevant to the present research, which examines how certain life periods (i.e., academic stages) influence the processes of identity construction and their repercussions on well-being.

Specifically, the *categorization configuration* proposed in the CDMSII occurs when one cultural identity predominates in the self. With this configuration, the cultural identities are viewed as greatly differentiated and only one identity is central to self-definition while the others are excluded. Other research examining this type of configuration (Yampolsky, Amiot, & de la Sablonnière, 2013, 2016) have not specified which cultural identity is favored via the categorized identity configuration. Yet, identifying to one cultural group and not another can have different repercussions on behaviours and affect (Verkuyten, 2017; Zhang, Verkuyten, & Weesie, 2018) than having a predominant heritage cultural identity. Knowing which cultural group predominates in the self-concept of multiculturals with high levels of categorization is important in the context of normative cultural conflicts (i.e., situations in which cultural norms are simultaneously salient) as identifying predominantly to one cultural group over others can influence how this conflict is experienced as well as the type of conflict management strategies used. Hence, this research will examine the predominance of these cultural identities by separately examining the extent to which one's mainstream culture and also one's heritage culture are predominant in one's self-concept.

The *compartmentalization configuration* occurs when multiculturals identify with their different cultural ingroups but their identities are viewed as distinct and are kept in separate parts of the self. Identities become activated one at a time, depending on the salient context. In terms of well-being outcomes, while the association between the categorization configuration and multiculturals' well-being has been found to be inconsistent across studies—suggesting that the endorsement of only one identity could sometimes be beneficial but sometimes not (Yampolsky et al., 2013, 2016)—the compartmentalization configuration has been consistently linked to lower well-being (Yampolsky et al., 2013, 2016). Finally, the *identity integration configuration* occurs when different cultural identities become connected within the self. This is made possible by perceiving similarities or overlap between one's different identities. In this

case, the differences between the cultural identities are seen as complementary and as enriching the self. This configuration allows multiculturals to adhere to various cultural perspectives that are well integrated into the self-concept; simultaneous group identification is hence possible. This configuration has been consistently positively linked to psychological well-being (Amiot et al., 2015; Yampolsky et al., 2013, 2016).

2.4.1 Identity configurations as predictors of conflict management strategies

Although, to our knowledge, no study has systematically investigated the role of multiculturals' identity configurations in normative cultural conflict management per se, some research suggests that multiculturals' identification patterns could predict how they manage conflicts between the norms of their cultural groups (Mok & Morris, 2010).

Regarding identity integration specifically, multiculturals with higher levels of integration have been found to solve problems by generating new and creative solutions that integrate seemingly discordant knowledge systems together (e.g., collectivist with individualist views; Cheng, Sanchez-Burks, & Lee, 2008; Tadmor, Tetlock, & Peng, 2006). For instance, foreign workers who positively endorse aspects of both of their cultures are more likely to find complex and sustainable solutions to problems (Tadmor et al., 2006). These results suggest that identity integration could also promote the use of more complex and integrative solutions to manage normative cultural conflicts, namely by using the active strategies.

Regarding compartmentalization, research shows that this configuration is typically used to avoid self-attributes that raise negative feelings (Ditzfeld & Showers, 2011) and that it is associated with avoidance strategies. For example, trauma research shows

that patients' compartmentalization symptoms (e.g., multiple identities, identity confusion) are related to a greater use of avoidant coping strategies (i.e., no attempts to alter or respond to threatening environments; Pacella et al., 2011). Among multiculturals, perceiving conflict between one's own cultural identities leads to a greater use of avoidant coping mechanisms, such as substance use (Hirsh & Kang, 2016). Based on this prior work, we expect that compartmentalization could promote the use of avoidant strategies during normative cultural conflicts. Given that to our knowledge, no research has linked the categorization configuration with conflict management behaviours, we will not examine the links between categorization configurations and conflict management strategies.² Specifically, we expect active-type of strategies for management of normative cultural conflicts to mediate the positive link between multicultural identity integration and well-being, as well as for agreeable strategies to mediate the negative link between compartmentalization and well-being.

2.4.2 Hierarchy value of heritage culture

As multiculturals are a large heterogenous group which can vary greatly, we will account for the effects that our participants' heritage groups' value systems can have in the relationships between identity configurations, conflict management strategies, and well-being. Specifically, we will account for the value that participants' heritage culture placed on hierarchical systems. Cultural hierarchy is defined as the reliance on hierarchical systems to ascribe societal roles, in which power and resources are unevenly distributed and power, authority, humility, and wealth is greatly valued (Schwartz, 1994, 2006). Literature has linked hierarchy value to identity formation (Bardi, Jaspal, Polek, & Schwartz, 2014), to normative behaviour and conflict management (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004; Roccas & Sagiv,

2010) and to ill-being (Kasser, 2011). Herein, we assess whether the relationships between identity configurations, conflict management strategies, and well-being operate beyond participants' cultural backgrounds' and more specifically, beyond the value that participants' heritage cultural groups typically place on hierarchy. Similar strategies have been used to account for the heterogeneity of multiculturals' heritage cultural groups (Downie et al., 2007).

2.5 Overview of the Present Studies

In this research, we present two studies designed to investigate the relationships between multiculturals' normative cultural conflict management strategies, as well as their identity configurations and well-being. To increase generalizability, these studies were conducted among different multicultural samples; whereas Study 1's participants had diverse sociodemographic backgrounds and ages, Study 2's participants were post-secondary students.

Study 1 examined if the strategies employed to manage normative cultural conflicts mediate the relationships between the identity configurations and well-being. Study 2 aimed to replicate these results and examine if the residual link between the identity integration configuration and well-being is moderated by academic stage (i.e., attendance to university vs. college) among multicultural students.

2.6 Study 1

2.6.1 Objectives and Hypotheses

The objective of Study 1 was to examine whether the strategies that multiculturals employ to manage normative cultural conflicts mediate the links between identity configurations and well-being. Based on previous findings, we predicted that active conflict management strategies would mediate the positive link between identity integration and well-being (H1a). We also predicted that agreeable strategies would mediate the negative link between compartmentalization and well-being (H1b). These mediation links were expected to hold even when accounting for participants' cultural backgrounds, and the other configurations and strategies (see Figure 1).

As multiculturals' normative cultural conflicts involve conflicts between the norms of two cultural groups to which they identify (Giguère et al., 2010), it is likely that they will have organized and negotiated, to some degree, their cultural identities in their self-concept before encountering a normative cultural conflict and choosing which type of conflict management strategy to use. Having developed some representations of the cultural identities (e.g., complementary, conflicted) would shape how the conflict is perceived (e.g., intense, distressful) and guide behaviours to deal with this conflict (e.g., Benet-Martinez et al., 2002; Schwartz et al., 2015; Tadmor, Tetlock, & Peng, 2009). Without having configured their cultural identities, it is likely that no conflict would even be perceived for multiculturals as a normative choice would be clear (see also Tadmor & Tetlock, 2006 for discussion of low cultural dissonance and implications on behaviours). Hence, conceptually, we believe that multiculturals' identity configurations to precede normative cultural conflict management and not the opposite. The current study also distinguishes between categorization (i.e., predominance) of the heritage cultural group and the mainstream group. However,

given that the associations between well-being as well as conflict management behaviours and both mainstream and heritage categorization, as separate constructs, have never been tested, these links were not investigated.

2.6.2 Method

2.6.2.1 Sample and procedure

Multicultural participants ($N = 272$) were recruited from a crowdsourcing website (www.crowdflower.com). To participate in the study, participants had to: (1) live in Canada; (2) belong to at least two different cultural groups (assessed through advertisement requirements and verified using a required screening question); and (3) be over 18. They first filled out an informed consent form and then completed an online questionnaire. Participants with over 50% of the main variables missing ($n = 24$, see Garson (2015) for discussion on missing data treatment) and who were univariate ($n = 6$) or multivariate outliers ($n = 7$, $\chi^2 = 149.48$, $df = 120$, $p < .001$) were excluded from the analyses. The final sample consisted of 235 participants. The remaining missing data represented less than 5% of the database and was distributed completely at random ($\chi^2 = 9633.65$, $df = 10006$, $p = .996$); therefore, it was imputed using EM imputations (.25 iterations), an appropriate method for dealing with this type of pattern of missing data (Tabachnik & Fidell, 2013).

Participants' mean age was 33.49 ($SD = 11.07$) and 52.6% were women. A majority (62.2%) of participants were born outside of Canada and of medium socioeconomic status ($M = 5.99$ out of 10, $SD = 1.71$). Participants' heritage cultures could be regrouped in the following 8 transnational groups (see Schwartz, 2009): 30.8% South-East Asian, 26.3% East-European, 20.6% West-European, 7.5% Confucian influenced,

4.8% Latin American, 3.9% English-speaking, 3.9% African and Middle Eastern, and 2.6% East-Central European. The majority of the participants had completed had some post-secondary education; either a college (24.6%), bachelors (38.8%), masters (8.6%) or a doctoral degree (2.2%).

2.6.2.2 Measures

Participants' demographic measures, including their age, gender, cultural affiliations and socioeconomic status, were first obtained. Participants were instructed to refer themselves to the culture in which they lived as a mainstream group and to the cultural-ethnic group that represents them most as their heritage group when answering items related to these two groups.

Multicultural identity integration scale (MULTIIS)

This 22-item scale developed by Yampolsky and colleagues (2016) assesses multiculturals' cultural identity configurations with three subscales: (1) identity integration; (2) compartmentalization; and (3) categorization. A 7-point Likert scale was used (1=strongly disagree, 7=strongly agree). Although, for identity integration and compartmentalization, we do not assess the cultural groups that the participants are configuring, to precisely assess which cultural identity predominates in the categorization configuration, the categorization subscale was included twice to measure the predominance of: 1) the mainstream culture and 2) the heritage culture in the self. The four subscales included: identity integration (i.e., "I draw similarities between my cultural identities", $\alpha=.88$; 8 items), compartmentalization ("When I am in a particular cultural context, I feel that I should not show my other cultural identities" $\alpha=.91$, 9 items), mainstream categorization ("While I have different

cultures, only my mainstream culture defines me” $\alpha=.86$; 5 items), and heritage categorization (“While I have different cultures, only my heritage culture defines me” $\alpha=.89$; 5 items).

Normative cultural conflict task

Participants were asked to read a definition of normative cultural conflicts and were provided with examples of such conflicts (e.g., choosing a romantic partner from a different heritage group when one’s family disapproves). Then, participants were asked to answer an open-ended question and to describe a normative cultural conflict that they were encountering or had encountered recently. This writing task was included in the questionnaire for participants to reflect on a specific conflict between the norms of their two cultural groups and to ensure that they were referring to this conflict when completing the conflict management questionnaire.

Rahim’s organizational conflict resolution inventory-II (ROCI-II)

To assess the strategies that multiculturals use to manage the normative cultural conflicts, the ROCI-II (Rahim, 1983), a scale which measures how interpersonal conflict is handled, was adapted to examine normative cultural conflicts. Participants were asked to complete the scale thinking about the normative cultural conflict answered in the previous section and indicate how often each of the statements was true for them when dealing with this conflict. This scale includes five subscales measuring different types of conflict management styles: 1) integrating (e.g., “I try to investigate the issue with the members of my cultural groups to find a solution acceptable to us”), 2), avoiding (e.g., “I attempt to avoid being ‘put on the spot’ and try to keep my conflict with the members of my cultural groups to myself”), 3) dominating (e.g., “I use my influence to get my ideas accepted”), 4) obliging (e.g., “I accommodate the wishes of the members of my cultural groups”) and 5) compromising styles (“I try

to find a middle course to resolve the impasse the members of my cultural groups have reached”). A 5-point Likert-type scale was used (1=almost never true, 5=always true).

To aggregate the conflict resolution styles into the more general active and agreeable strategies (Van de Vliert & Euwema, 1994; Van de Vliert & Janssen, 2001), each of the five subscales was standardized and a principal axis factoring analysis specifying the extraction of two factors with oblique rotation was conducted. The analysis extracted two factors explaining 69.21% of the variance³. The first factor, representing the active strategies, extracted positive contributions from the integrating, dominating and compromising styles ($\alpha=.93$). Factor loadings ranged from .46 to .97. The second factor, representing the agreeable strategies, extracted positive contributions from the avoiding and obliging styles, ranging from .77 to .81 ($\alpha=.91$). These factors were concordant with the general strategies identified by Van de Vliert and Euwema (1994).

Well-being indicators

Five well-being scales were chosen for their relevance to the current work and to capture a range of well-being facets. Well-being has been shown to incorporate different factors (Disabato et al., 2016), including high levels of positive emotions and low levels of negative emotions (Diener, Suh, Lucas, & Smith, 1999), high levels of self-esteem (Rosenberg, 1979) and high levels of interpersonal functioning (Ryff, 1989). Herein, we include indicators that share commonalities but also each differ from each other (focus on affective states versus functioning). Using five different types of well-being indicators, we examined affective (positive and negative emotions, stress), self-related (self-esteem) and relational (positive relationships with others) aspects of well-being.

International positive and negative affect schedule-Short version. This 10-item scale developed by Thompson (2007) assesses affect through two subscales: positive (e.g., determined, attentive) and negative (e.g., nervous, scared) emotions. Participants were asked to rate how each item represents their mood in general using a 5-point scale (1=never, 5=always). Thompson (2007) showed that this scale is reliable and valid among a wide range of different cultural groups.

Vitality scale. Ryan and Frederick's (1997) 7-item scale assesses levels of energy (e.g., "I feel alive and vital"). Each item was rated on a scale from 1 to 7 (1=strongly agree, 7=strongly disagree).

Perceived stress thermometer. Perceived stress was assessed using a visual analogue scale of stress. Participants rated, with the image of a thermometer, the amount of stress they generally feel using a scale from 1 to 100 (see Kindler, Harms, Amsler, Ihde-Scholl, & Scheidegger, 2000).

Self-esteem scale. This 10-item scale (Rosenberg, 1979) evaluates individuals' general levels of positive self-evaluation using a 5-point Likert type scale (1=strongly disagree, 5=strongly agree, e.g., "On the whole, I am satisfied with myself").

Positive relations with others scale. This 14-item subscale is part of Ryff's (1989) psychological well-being scale. It assesses individuals' maintenance of positive relations with others (e.g., warmth, satisfaction). Participants rated each item on a scale of 1 to 6 (1=strongly disagree, 6=strongly agree, e.g., "I feel like I get a lot out of my friendships).

To identify the main well-being factors, each well-being scale was standardized and a principal axis factoring analysis was conducted on these scores using an orthogonal

rotation. The analysis extracted two factors that predicted 56.53% of the variance. The two regression scores derived from this analysis were used as dependant variables in the main analyses. The first factor, which we label “ill-being”, received negative contributions from negative emotions and stress as well as positive contributions from self-esteem, positive relations with others and vitality, with factor loadings ranging from -.77 to .72 ($\alpha=.95$). This factor was afterwards reversed to simplify the results’ interpretation and to represent the negative forms of well-being. The second factor, which we label “well-being”, received positive contributions from positive emotions, vitality, self-esteem, and positive relations with others, with factor loadings ranging from .50 to .78 ($\alpha=.95$). These factors are consistent with existing literature which shows that positive aspects of well-being and negative aspects of well-being (or ill-being), although often related, are independent constructs and operate differently from one another (Huppert & Whittington, 2003; Karademas, 2007; Ryff et al., 2006).

Hierarchical character of the heritage culture

To examine the relationships between the main variables of this study despite the heterogeneity of participants’ heritage groups, we accounted for participants’ heritage group hierarchy level. Schwartz (2009) examined 77 cultural groups and found eight transnational groups sharing similar value systems: West European; English-speaking; Latin American; East-Central European; East European; South Asian; Confucian-influenced; and African and Middle Eastern. West Europeans had the lowest hierarchy levels, whereas Confucian-influenced had the highest levels. Based on the approach taken in prior work (Downie et al., 2007), the mean hierarchy scores reported by Schwartz (2009) for the eight transnational regional groups were applied to the heritage cultural group reported by each participant. When participants reported belonging to a heritage cultural group that was not assessed by Schwartz (2009), a value from the most similar transnational group was assigned to them (i.e., groups similar in geographical location, history and religious affiliations; see Downie et al., 2007).

2.6.3 Results

2.6.3.1 Correlations

Table 1 presents the means, standard deviations, and correlations for the main variables. As these results show, identity integration was positively correlated to all of the other identity configurations, both strategies, and well-being. Compartmentalization was also positively correlated with all of the other identity configurations, both strategies, and ill-being, as well as hierarchy. Mainstream categorization also was positively correlated to all of the other identity configurations, both strategies, and well-being. Heritage categorization was positively correlated with all of the other identity configurations, both strategies, both well-being factors and hierarchy. Active strategies were correlated with agreeable strategies and well-being. Agreeable strategies were correlated with both well-being factors. Ill-being was negatively correlated with high well-being, as well as positively correlated with hierarchy. Finally, well-being negatively correlated with hierarchy.

2.6.3.2 Normative cultural conflicts

The most frequent types of normative cultural conflicts reported by the participants were choosing a partner from a different heritage group (25%), choosing to engage in traditions/practices different from those in their heritage group (such as celebrating Christmas, not going to Church every Sunday, etc., 23.03%) and moving out of the familial house for reasons other than marriage (12.50%). Overall, participants rated these conflicts as mildly intense ($M=2.86$, $SD=1.70$).

2.6.3.3 Mediated regression analysis.

To test H1a and H1b, a series of parallel mediated regression analyses using the SPSS macro PROCESS (Hayes, 2012) examined whether the links between the identity configurations and the well-being factors were mediated by both conflict management strategies⁴. Table 2 summarizes these results. Basic assumptions for linearity, homoscedasticity, normality and independence of scores were met for each of the analyses (Field, 2013). Collinearity diagnostics (tolerance and VIF) confirmed the absence of multicollinearity. For each analysis, the relevant identity configuration was entered as an independent variable, both active and agreeable strategies were entered as mediating variables and the well-being factor was entered as a dependent variable. Heritage cultures' hierarchy value as well as the remaining configurations were entered as covariates.

The first and second mediation analyses presented in Table 2 tested whether both conflict management strategies mediated the association between identity integration and well-being (model 1) as well as ill-being (model 2). In both analyses, identity integration positively predicted the active and agreeable conflict management strategies. Identity integration also positively predicted well-being but did not predict ill-being. Both conflict management strategies predicted well-being, active strategies positively and agreeable strategies negatively. Agreeable strategies positively predicted ill-being, whereas active strategies did not. In the mediation analyses, identity integration positively predicted well-being but this effect weakened when accounting for the mediating variables (direct effect $B=0.19$, $SE=0.06$, $p=.001$; indirect effect $B=0.08$, $SE=0.03$, 95% BCI [.033, .048]). As shown in Figure 1a, and as expected, active strategies significantly mediated the relationship between identity integration and well-being ($B=0.11$, $SE=0.04$, 95% BCI [.047, .197]) whereas the agreeable strategies did not ($B=-0.03$, $SE=0.02$, 95% BCI [-.085, .000]), providing

support for H1a. No mediation was found between identity integration and ill-being (direct effect $B=-0.09$, $SE=0.07$, $p < .175$, indirect effect $B=-0.01$, $SE=0.03$, BCI [-.068, .046]).

The third and fourth analysis tested whether the conflict management strategies mediated the association between compartmentalization and well-being (model 3) as well as ill-being (model 4). Across both analyses, compartmentalization positively predicted agreeable strategies, but not active strategies. Compartmentalization also positively predicted ill-being, but not well-being. Both strategies predicted high well-being, active strategies positively and agreeable strategies negatively. Whereas agreeable strategies positively predicted ill-being, active strategies did not. In the mediation analyses, the conflict management strategies were not found to mediate the link between compartmentalization and well-being (direct effect $B = -0.11$, $SE = 0.08$, $p = .140$; indirect effect $B = -0.02$, $SE = 0.04$, 95% BCI [-.084, .061]). However, compartmentalization positively predicted ill-being, but its effect weakened when accounting for the mediating variables (direct effect $B = 0.21$, $SE = 0.09$, $p = .014$; indirect effect $B = 0.06$, $SE = 0.03$, 95% BCI [.000, .137]). As expected, the agreeable strategies mediated the relationship between compartmentalization and ill-being ($B = 0.07$, $SE = 0.05$, 95% BCI [.002, .190]) but not the active strategies ($B = -0.02$, $SE = 0.03$, 95% BCI [-.096, .012]), supporting H1b.

2.6.4 Discussion

The findings showed that the positive association between identity integration and well-being was mediated by the active strategies, providing support for H1a. The positive association between compartmentalization and ill-being was mediated by the

agreeable strategies, providing support for H1b. These results support our hypothesized mediation models.

To further test these mediation models in a different setting and also investigate the role of participants' academic stage in these associations, Study 2 was conducted among university and college students. Being faced with important life changes (e.g., choosing an educational and/or career path), multicultural post-secondary students are faced with the task of managing new and sometimes conflicting cultural conceptions and norms (Arnett, 2003). Moving from one academic stage to the next, it is likely that multiculturals will gain experience at managing these oppositions by further integrating their cultural identities. This increased life experience could also potentiate the positive association between this integrative configuration and well-being. This second study thus adds to Study 1 by aiming to replicate the hypothesized mediation models among post-secondary students at different educational levels. Study 2 also examines whether the association between the identity integration configuration and well-being becomes stronger as students' progress academically.

2.7 Study 2

Study 2 was conducted among multicultural students at two different academic stages: college and university. In the province of Québec in Canada, students need to graduate from a post-secondary college (also termed CÉGEP) before they can enroll in a university program (Fédération des cégeps, 2016). Attending a university, compared to one of these colleges, is accompanied by many changes which can shape how multiculturals perceive and negotiate their self-concepts (Syed & Azmitia, 2009; Phinney & Chavira, 1992). Hence, Study 2 will examine how these two academic

stages differ in terms of identity configurations as well as the repercussions of these configurations on well-being.

2.7.1 Stage of Academic Development

From a developmental perspective, the self and the identities that compose it develop over time (Harter, 1999). Certain life stages (e.g., immigration, parenthood) contribute to shaping cultural identities configurations and how they predict well-being (Amiot, Doucerain, Zhou, & Ryder, 2018). Herein, we investigate whether attendance to university, compared to post-secondary college—a stage called CEGEP that takes place before university in the province of Québec in Canada and which differs from university (i.e., in terms of age range, size of the student population)—has different implications for identity configurations and their associations with well-being.

2.7.1.1 Academic stages and multiculturals' identity configurations

Many changes are experienced when transitioning from high-school or college to university (Montgomery & Côté, 2003). As university settings are usually of larger size than colleges (Ministry of higher education, of research and sciences, 2015a), students are confronted with more diversified social environments (Acai & Newton, 2015). They are also less likely to rely on their parents to make important decisions (Montgomery & Côté, 2003). These contextual changes can, in turn, shape how identities are negotiated and organized. For example, in university, new social identities are acquired (e.g., being a university student, joining new leisure groups, developing a professional identity) which can differ and create conflict with pre-existing identities. These discordances can encourage students to rethink and

reorganize certain aspects of their self-concepts in ways that preserve internal coherence (Klimstra, Hale, Raaijmakers, Branje, & Meeus, 2010). Also, as university students are usually older than college students (Ministry of higher education, of research and sciences, 2015b), they are more likely to be more autonomous as well as to have gained experience and to be efficient at resolving conflicts between their identities by integrating their oppositions, compared to students at earlier academic stages (Harter, 1999).

For multiculturals specifically, attending university is associated with particular changes, including having less contact with members of their heritage group (Saylor & Aries, 1999). This can lead to a re-evaluation and negotiation of their cultural identity (Ethier & Deaux, 1994; Syed, Azmitia, & Phinney, 2007). For instance, among Hispanic 1st year students who had just joined a primarily white university, those who participated in university activities with members of their ethnic group reported an increase in their Hispanic identity as well as a decrease in threat to their ethnic identity throughout this first year (Ethier & Deaux, 1994). Using the ego identity framework, Syed and colleagues (2007) showed that 1st year Latino/a university students also reported increased levels of achieved ethnic identity statuses (which imply being committed to one's ethnic identity) as well as decreased levels of unexamined/diffused statuses (which imply a lack of exploration and commitment to an identity) from the beginning until the end of their school year (see also Syed & Azmitia, 2009, for similar evidence among larger multicultural populations).

These results suggest that as multiculturals enter university, they have the opportunity to develop further positive feelings towards their ingroups, reduce the ambiguities and conflicts about their cultural identities, and develop more coherent and stable selves, as is the case when identity integration is high but compartmentalization is low. Yet, most of this research was conducted examining one cultural identity at the time (Ethier

& Deaux, 1994; Syed et al., 2007; Syed & Azmitia, 2009). To the best of our knowledge, no research has yet examined how entering the stage of university might have different implications on the development of multiculturals' negotiation and organization of their different cultural identities. This research hence evaluates whether multicultural university students, compared to students in an earlier academic stage (i.e., college) report higher identity integration and lower compartmentalization.

2.7.1.2 Academic stage as a moderator of the residual link between identity integration and well-being.

While we expect that multiculturals' identity configurations will differ depending on their academic stage, it is possible that these stages may also moderate (amplify) the residual associations between the identity integration configuration and well-being. Identity integration specifically, compared to compartmentalization or categorization, is more complex and potentially more demanding to achieve cognitively (Amiot et al., 2007; Harter, 1999). It may also take more time and experience for multiculturals to reap the benefits that are associated from endorsing this configuration. The association between identity integration and well-being may therefore be more likely to be affected by one's academic stage.

Some research supports this proposition and the fact that more complex forms of identification have increased benefits for well-being over time. Among university students, committing to an identity (from an ego-identity perspective) was found to become increasingly associated with self-esteem over the course of their university studies (Luyckx, Klimstra, Duriez, Van Petegem, & Beyers, 2013). Among African-Americans students, a non-committed ethnic identity status was also found to negatively predict well-being (i.e., depression levels) in college, but not in earlier developmental stages (Yip, Seaton, & Sellers, 2006). In a longitudinal study conducted

among members of ethnic minorities (i.e., Asian-Americans, Hispanics and Blacks) who were followed during their transition from late adolescence to adulthood (from 16 to 19 years), moving from an identity stage that involved exploring their identities or disregarding their ethnic identity at 16 to an achieved ethnic identity stage at 19 positively predicted their well-being at 19 (i.e., higher self-esteem; Phinney & Chavira, 1992).

Overall, these results suggest that reaching later life stages (e.g., attendance to university), compared to earlier stages, could strengthen the positive link between identity integration and well-being. Hence, as young adults' self-concept becomes more complex and integrated in later academic stages (Harter, 1999), multicultural university students should reap more psychological well-being from using strategies which endorse and organize their multiple cultural identities in the self (e.g., identity integration) than college students. Herein, we specifically investigate if being a university student (later stage), compared to a college student (earlier stage), amplifies the link between identity integration and well-being. We expect the positive mediated relationship between identity integration and well-being to be stronger in a later life-stage (i.e., university) than an earlier stage (i.e., post-secondary college).

2.7.2 Objectives and Hypotheses

Study 2 will aim at replicating Study 1's results among a different multicultural population; multicultural post-secondary college and university students. Also, given that students in later academic stages, such as university, tend to report more complex forms of identification (Syed & Azmitia, 2009) and may gain more benefits from having developed a more integrated self (Phinney & Chavira, 1992), we test these

developmental differences across stages and whether the residual association between identity integration and well-being is moderated by academic stage.

In terms of hypotheses, and based on Study 1's findings, we again tested H1a and H1b. Based on developmental writings (e.g., Harter, 1999), we also predicted that, compared to college students, university students would report higher levels of identity integration and lower compartmentalization (H2). Finally, we predicted that, in the mediation models tested, the residual link between identity integration and well-being would be stronger for university than college students (H3).

2.7.3 Method

2.7.3.1 Sample and procedure

Multicultural participants ($N = 301$) were recruited in an English-speaking college and a large English-speaking university in Montreal. To be eligible, participants needed to: (1) be 18 or older; and (2) belong to at least two cultural groups.

The recruitment procedure differed across institutions. In the college, participants were recruited in-person in public areas (e.g., cafeteria, library) by a graduate student or a research assistant, or online through an announcement posted on the institution's online platform. Participants filled out an informed consent form and completed a paper and pencil or online version of the questionnaire. If they wished, participants could leave their email address to enter a draw for a chance to win 1 of 4 \$50 CAD Amazon gift cards. In the university, participants were recruited through the participant pool and gained credits for their participation. They filled out an informed consent form and

completed an online version of the questionnaire identical to the one completed by college students.

Participants with over 50% of the main variables missing ($n = 50$), and those who were univariate ($n = 6$) or multivariate outliers ($n = 4$, $\chi^2 = 249.02$, $df = 184$, $p < .001$), were excluded from the analyses. The final sample consisted of 241 participants ($n = 94$ in college, $n = 147$ in university). As in Study 1, the remaining missing data represented less than 5% of the total database and was missing completely at random ($\chi^2 = 17,996.72$, $df = 17952$, $p = .407$); The remaining missing data was imputed using EM imputations (.25 iterations).

Participants' mean age was 20.95 ($SD = 3.20$). Most of the sample were women (78.8%) and lived with family members (84.6%). Participants' heritage cultures could be categorized into eight transnational groups; 39.6% West European, 21.6% African and Middle Eastern, 11.0% Confucian-influenced, 10.1% East-Central European, 5.3% South Asian, 4.4% East European, 4.0% English-speaking, and 4.0% Latin American. No significant differences existed between the two academic stages in terms of heritage cultures ($\chi^2 = 9.90$, $df = 7$, $p = .194$). In both stages, the most common transnational group was West European (35.3% in college, 42.3% in university).

Most participants (77.3%) were born in Canada and this did not differ across academic stages ($\chi^2 = .18$, $df = 1$, $p = .675$). However, university students were significantly older ($M = 22.20$, $SD = 2.90$) than college students ($M = 19.02$, $SD = 2.64$, $F(1, 232) = 72.30$, $p < .001$). They were also less likely to live with family members (79.6%) than college students (92.5%, $\chi^2 = 7.25$, $df = 1$, $p = .007$). Among college students, most participants were in their second year of college (51.6%). Among university students, most participants were either in the second (28%) or third year (39.2%) of their bachelors' degree.

2.7.3.2 Measures

Study 2's questionnaire was similar to the one used for Study 1.

MULTIIS

The same versions of the MULTIIS' (Yampolsky et al., 2016) identity integration ($\alpha = .85$), compartmentalization ($\alpha = .84$), mainstream ($\alpha = .84$) and heritage categorization ($\alpha = .85$) subscales as Study 1 were used.

Normative cultural conflict writing task

To encourage participants to reflect in more depth about their normative cultural conflict, three additional open-ended questions were added to the initial normative cultural conflict writing task. In addition to reading a definition and examples of normative cultural conflicts and writing about a conflict that they were encountering, participants had to describe, in three additional boxes: (1) their mainstream group's perspective regarding the conflict (using at least one a full sentence); (2) their heritage group's perspective regarding the conflict (using at least one full sentence); and (3) how difficult this conflict was for them (using at least three full sentences).

ROCI-II.

As in Study 1, the adapted version of the ROCI-II's (Rahim, 1983) subscales were used. The scales were standardized and a principal axis factoring analysis specifying the extraction of two factors with oblique rotation extracted two factors explaining 62.46% of the variance. The first factor, representing the active conflict management strategies, extracted positive contributions from the integrating, dominating, obliging

and compromising styles, with factor loadings ranging from .43 to 1.00 ($\alpha = .93$). The second factor, representing the agreeable strategies, extracted positive contributions from the avoiding and obliging styles, with factor loadings ranging from .51 to .75 (in line with Van de Vliert & Euwema, 1994, $\alpha = .85$).

Well-being subscales

Seven well-being scales were used to capture the affective (positive and negative emotions, stress), self-related (self-esteem), behavioural (self-compassion and authenticity), and relational aspects of well-being (positive relations with others). As in Study 1, Study 2's questionnaire included the vitality scale (Ryan & Frederick, 1997), the stress thermometer (Kindler et al., 2000), and the positive relations with others' subscale (Ryff, 1989). The questionnaire also contained the I-PANAS-S' (Thompson, 2007) positive and negative emotions subscales, but the questions were adapted to measure the affect participants experienced regarding the conflict they had described in the normative cultural conflict task ("Thinking about your cultural conflict, to what extent do you feel...").

Additional well-being measures were also included:

Single-item self-esteem scale (SISE). Robins, Handin and Trzesniewski's (2001) 1-item scale measures individuals' self-esteem (i.e., "I have high self-esteem") on a scale from 1 to 5 (1 = not very true of me, 5=very true of me).

Self-compassion scale-short form (SCS-SF). This 12-item scale (Raes, Pommier, Neff, & Van Gucht, 2011) aims to measure individuals' levels of compassion towards themselves. Participants rated, on a scale from 1 to 5 (1=almost never, 5=almost

always), how often they behaved in the manner stated in each of the items (e.g. “I try to be loving towards myself when I’m feeling emotional pain”).

Integrated authenticity scale (IAS). This 8-item scale (Knoll, Meyer, Kroemer, & Schröder-Abé, 2015) measures individuals’ levels of trait authenticity. Participants rated each item (e.g., “For good or for worse, I know who I really am”) on a scale from 1 to 7 (1=does not describe me at all, 7=describes me very well).

As in Study 1, the scales’ scores were standardized and a principal axis factoring analysis was conducted using an orthogonal rotation. Two factors were extracted that predicted 38.32% of the variance. The two regression scores derived from this analysis were used as dependant variables in the main analyses. The first factor, which we named “well-being”, received a negative contribution from stress and positive contributions from vitality, self-esteem, positive relations with others, self-compassion and authenticity, with factor loadings ranging from .34 to .79 ($\alpha = .91$). The second factor received positive contributions from positive and negative emotions as well as stress, with factor loadings ranging from .30 to .70 ($\alpha = .84$). This factor, which incorporates positive (i.e., positive emotions) and negative well-being indicators (i.e., negative emotions, stress), suggests a high activation of emotional states without a clear distinction between the them (Lane & Pollermann, 2002; Feldman Barrett & Bliss-Moreau, 2009). Literature examining mixed affective states, sometimes termed low *emotional granularity* (Feldman Barrett, 2004) or low *emotional differentiation* (Pond et al., 2012) have shown that this phenomenon predicts more ill-being. For instance, mixed affective states are linked to higher levels of emotional dysregulation, lower levels of psychosocial functioning and higher levels of psychopathology (Lane & Pollermann, 2002; Smidt & Suvak, 2015). We therefore name this factor “emotional blending” and consider it to represent higher levels of ill-being.

Hierarchical character of the heritage culture

As in Study 1, Schwartz (2009) transnational groups' scores were used to assess participants' heritage cultures' hierarchy value.

2.7.4 Results

Table 3 presents the means, standard deviations, and correlations for the main variables.

2.7.4.1 Correlations

Identity integration was correlated positively to heritage categorization, active strategies and well-being, as well as negatively to compartmentalization and hierarchy. Compartmentalization was correlated positively to mainstream and heritage categorization, agreeable strategies, emotional blending and hierarchy, as well as negatively to well-being. Mainstream categorization was negatively correlated to heritage categorization and active strategies. Heritage categorization was positively correlated to both strategies and emotional blending. Active strategies were linked to agreeable strategies as well as well-being and emotional blending. Agreeable strategies were linked positively to emotional blending and negatively to well-being. Finally, well-being was negatively linked to hierarchy.

2.7.4.2 Normative cultural conflicts.

As in Study 1, the most frequent types of normative cultural conflicts reported by the participants were choosing a partner from a different heritage group (30.52%), choosing to engage in traditions/practices different from those in their heritage group (16.43%) and moving out of the familial household for reasons other than marriage (16.43%). Overall, participants rated these conflicts as moderately intense ($M = 3.51$, $SD = 1.67$) and somewhat frequent ($M = 3.39$, $SD = 1.55$).

2.7.4.3 Analyses of Variance

To test H2, a series of analyses of variance examined the differences between college and university students' identity integration and compartmentalization levels.⁵ Each of the analyses met basic assumptions for analysis of variance (homogeneity, normality, linearity and independence of scores; Field, 2013). As shown in Table 4, and consistent with H2, significant differences across academic stages were observed for identity integration and compartmentalization: University students reported higher identity integration levels and lower compartmentalization levels than college students, supporting H2.

2.7.4.4 Conditional Process Analyses

To test H1a and H1b as well as H3, we used PROCESS (model 5; Hayes, 2013) to conduct a series of conditional process analyses fit to test the proposed moderation of the residual paths. These analyses examined whether the links between the identity configurations and well-being factors were mediated by both conflict management

strategies (for further information regarding this type of statistical analyses, please refer to Hayes, 2013). These analyses also specifically tested whether the residual effect between identity integration and well-being targeted by the mediation analysis was moderated by academic stages. Although H3 pertains specifically to the identity integration configuration, we wanted to ensure that academic stage did not moderate the links involving the other configurations. For this reason, all of the hypothesized mediation models examined in this study were tested with conditional process analyses in which the academic stage was entered as a moderator of the residual links between the configurations and the well-being variables. Again, all analyses controlled for the effect of participants' heritage cultures' hierarchy value and the other identity configurations. Basic assumptions for linearity, homoscedasticity, normality and independence of scores were met and collinearity diagnostics were adequate for all analyses.

Table 5 summarizes the results of the four main conditional process analyses conducted. For each analysis, the targeted identity configuration was entered as an independent variable, both conflict management strategies were entered as mediating variables, the targeted well-being factor was entered as a dependent variable, and stage of academic development was entered as a moderator of the residual link between the identity configuration and the well-being variable. Participants' heritage cultures' hierarchy values as well as the other configurations (not targeted by the hypotheses) were entered as covariates.

The first and second conditional process analyses tested whether the link between identity integration and well-being (see model 1 in Table 5) as well as emotional blending (model 2) is mediated by conflict management strategies (H1a) and whether their residual links were moderated by academic stage (college or university; H3). Identity integration positively predicted active strategies, but not agreeable strategies.

Identity integration positively predicted well-being, but not emotional blending. Both active and agreeable strategies predicted well-being, active strategies positively and agreeable strategies negatively. Agreeable strategies positively predicted emotional blending, but not active strategies. In the mediation analyses, the identity integration configuration positively predicted well-being but its effect weakened when accounting for the mediating variables (direct effect $B = 0.17$, $SE = 0.08$, $p = .037$; indirect effect $B = 0.05$, $SE = 0.02$, 95% BCI [.012, .091]). No mediation was found between identity integration and emotional blending (direct effect $B = 0.06$, $SE = 0.05$, $p = .239$, indirect effect $B = 0.03$, $SE = 0.02$, 95% BCI [-.010, .072]). As expected, active strategies significantly mediated the relationship between identity integration and well-being ($B = 0.06$, $SE = 0.02$, 95% BCI [.019, .113]) but not agreeable strategies ($B = -0.01$, $SE = 0.02$, 95% BCI [-.050, .020]), supporting H1a. Academic stage did not predict well-being.

As Figure 2a depicts, participants' academic stage significantly moderated the residual link between identity integration and well-being. Interpretation of this interaction revealed that identity integration's mediated effect on well-being was conditional upon academic stage; although identity integration's mediated effect on well-being was significant and positive for students at both stages, this link was stronger for university students ($B = 0.41$, $SE = 0.07$, $p < .001$) than for college students ($B = 0.17$, $SE = 0.08$, $p = .037$). H3 is supported.

The third and fourth conditional process analyses tested whether the link between compartmentalization and well-being (model 3 in Table 5) and emotional blending (model 4) are mediated by the conflict management strategies (H1b). Across both analyses, compartmentalization positively predicted agreeable strategies and emotional blending, but not active strategies nor well-being. Again, both strategies predicted well-being, active strategies positively and agreeable strategies negatively. Only agreeable

strategies predicted emotional blending. When accounting for the other variables in the model, the link between compartmentalization and well-being remained non-significant (direct effect $B = 0.03$, $SE = 0.10$, $p = .792$). Although the agreeable strategy seemed to have an indirect effect on the negative relationship between compartmentalization and well-being ($B = -0.07$, $SE = 0.03$, 95% BCI [-.134, -.077]), this effect was lost when accounting for the other strategies ($B = -0.04$, $SE = 0.03$, 95% BCI [-.100, .005]). The active strategies did not mediate the relationship between compartmentalization and well-being ($B = 0.03$, $SE = 0.02$, 95% BCI [-.013, .077]). No mediation effect was found. When examining the configurations' relation to emotional blending, however, compartmentalization no longer predicted emotional blending when the mediating variables were accounted for (direct effect $B = 0.15$, $SE = 0.09$, $p = .096$; indirect effect $B = 0.05$, $SE = 0.03$, 95% BCI [.010, .106]). As expected, agreeable strategies mediated the association between compartmentalization and emotional blending ($B = 0.04$, $SE = 0.02$, 95% BCI [.011, .097]) whereas active strategies did not ($B = 0.01$, $SE = 0.01$, 95% BCI [-.004, .048]), supporting H1b. Academic stage did not predict emotional blending nor moderate the residual link between compartmentalization and emotional blending.

2.7.5 Discussion

First, as in Study 1, active strategies mediated the link between identity integration and well-being, whereas agreeable strategies mediated the link between compartmentalization and emotional blending, providing support for H1a and H1b. Second, the findings of Study 2 show that, compared to college students, university students reported higher levels of identity integration and lower levels of compartmentalization, providing support for H2. Finally, the findings show that the academic stage moderated the residual link between identity integration and well-

being. The residual link between identity integration and well-being was stronger among university students compared to college students, providing support for H3, and confirming that older students are more likely to reap the benefits of having a more integrated self.

2.8 General Discussion

The objectives of this research were to examine the links between normative cultural conflict management strategies, identity configurations, and well-being of individuals who have many opportunities to acquire and develop diverse self-representations, namely, multiculturals. The research also investigated whether the identity configurations differ across academic stages and whether the link between identity integration and well-being is amplified during a later compared to an earlier academic stage. To this aim, we adapted a model that directly accounts for the different styles for handling interpersonal conflict (Rahim, 1983) to examine normative cultural conflicts specifically. This model proposes that five styles can be used to manage interpersonal conflict (i.e., integrating, avoiding, dominating, obliging and compromising styles). These styles were further regrouped into two global types of strategies: active (i.e., involving high engagement in the resolution with others) and agreeable conflict management strategies (i.e., involving low engagement in the resolution with others; Van de Vliert & Euwema, 1994). This novel adaptation not only enabled us to examine how multiculturals manage normative cultural conflicts but also how these strategies mediate the associations between identity configurations and well-being.

Two studies were conducted to investigate the strategies used by multiculturals to resolve normative cultural conflicts (i.e., active and agreeable strategies) as well as their antecedents (i.e., identity configurations) and repercussions (i.e., well-being)

through mediation models. We expected that the active strategies would mediate the positive link between identity integration and well-being (H1a), whereas the agreeable strategies would mediate the negative link between compartmentalization and well-being (H1b). Also, we expected multicultural university students in Study 2 to report higher levels of identity integration and lower levels of compartmentalization than college students (H2). Finally, we expected the positive residual link between identity integration and well-being to be stronger for university than college students (H3).

Consistent with our predictions, across both studies, active strategies mediated the positive link between identity integration and well-being whereas agreeable strategies mediated the positive link between compartmentalization and the ill-being factors. Furthermore, in Study 2, university students reported higher levels of identity integration and active strategies, as well as lower levels of compartmentalization compared to college students. Finally, Study 2's findings confirmed that the academic stage moderates the residual link between identity integration and well-being; the positive link between identity integration and well-being was stronger among university students than college students.

Our findings regarding the mediation roles of conflict management strategies in the links between identity integration, as well as compartmentalization, and well-being, which were consistent across both studies, address some limitations of acculturation research (e.g., Rudmin, 2003; Schwartz et al., 2014). Indeed, research needs to clarify and identify exactly how integrative strategies exert their positive effects onto adjustment and well-being. The current research illuminates this link by providing some insights as to how a positive orientation towards both cultures (captured herein by a higher identity integration) has a beneficial impact on well-being. Specifically, this research showed that, in the context of normative cultural conflicts, identity configurations are associated with well-being through the conflict management

strategies used to manage these conflicts, hence providing evidence regarding the specific mechanisms through which the identity configurations predict well-being outcomes. This research also shows, in the context of normative cultural conflicts, that identifying with one's different cultural groups is not necessarily easy and that doing so can involve negative psychological effects, such as when endorsing a compartmentalization configuration specifically. Indeed, for the benefits of multiple identification to arise, both cultural identities need to be viewed as complementary, as is the case with identity integration.

Study 2's findings, which showed differences between multicultural students in terms of both of identity configurations and the strategies they use to resolve the conflict, are in line with previous research which shows that the ability to manage oppositions in the self is acquired with time (Harter, 1999). As multiculturals find themselves in more advanced academic stages, they seem to develop a better ability to make sense of the divergences between their cultures (i.e., more identity integration, less compartmentalization). Finally, consistent with our hypothesis, Study 2 findings regarding the moderating role of academic stage confirmed that the residual link between identity integration and well-being was stronger for university than college students. These results are consistent with previous research showing the amplifying effect of later developmental stages in the association between more complex forms of identification and well-being (e.g., Diehl et al., 2001).

In addition to the main findings of this paper, some additional analyses regarding the categorization configurations revealed interesting findings. Overall, the associations between the mainstream and heritage categorization and the well-being factors were mixed, with both positive and negative associations between these configurations and the well-being factors across both studies (see also Yampolsky et al., 2013, 2016). Specifically, in Study 1, mainstream categorization was positively correlated with

well-being whereas heritage categorization was positively correlated with both positive and negative well-being. In Study 2, mainstream categorization was not correlated with either well-being factors whereas heritage categorization was correlated to emotional blending. As previously observed in past literature (Amiot et al., 2018; Yampolsky et al., 2013, 2016), the associations between categorization configurations and well-being remain inconsistent. Additionally, one discordant result was found across the studies, which pertained to the relationship between mainstream and heritage categorization. Specifically, in Study 1, mainstream and heritage categorization were positively correlated, whereas in Study 2, these configurations were negatively correlated.

One possible explanation for these different results between the studies relates to the contextual differences between these studies: Whereas Study 1 was conducted across all Canada, Study 2 was conducted specifically in Montreal, a hyperdiverse city (see Arias-Valenzuela et al., 2016). While hyperdiverse contexts can promote the exploration and negotiation of different cultural identities, in less diverse contexts identifying with one cultural identity can be more adaptive than trying to incorporate different cultural identities in the self-concept (e.g., Kus-Harbord & Ward, 2015). Hence, it is possible that participants in Study 1 who identified with one cultural group predominantly chose this type of configuration for its adaptive nature in a less diversified context rather than as a clear rejection of the other cultural group. Identifying specifically and predominantly with the mainstream group—as a potentially higher status group (Schwartz et al., 2014)—could also have been more adaptive in this context. Participants in Study 2, in contrast, who chose to identify strongly and predominantly with one of their cultural groups may have had the opportunity to deal with both groups and position themselves in a way that clearly excludes their other cultural group from their self-concept. Yet, the predominance of the heritage identity over the others may also have had more costs in this more multicultural context as it predicted higher emotional blending.

In terms of future research, additional studies should investigate other potential antecedents of normative cultural conflict management strategies. Although our research focused on identity configurations and showed that these identity processes predict conflict management strategies, it is possible that other individual (e.g., personality traits, attachment style) or social factors (e.g., parenting style, discrimination experiences) might also predict the type of strategies multiculturals choose when they encounter these types of conflicts and how these strategies may evolve through time.

Future research could also investigate the mechanisms through which multiculturals specifically experience greater well-being when using integrative configurations in later academic stages. Although our research shows that the residual link between identity integration and well-being is stronger in university compared to college, the mechanisms for this difference were only hypothesized and not directly explored. Future research should directly examine such mechanisms acquired in later life stages (e.g., more diversity in cultural networks, more naïve dialectism; see Doucerain, Varnaamkhaasti, Segalowitz, & Ryder, 2015; Spencer-Rogers, Boucher, Peng, & Wang, 2009) and examine whether these processes differ between multiculturals and monoculturals.

Future research should also directly investigate how particular contexts shape multiculturals' identity configurations, their use of normative cultural conflict management strategies, and their well-being. Multiculturals do not always have control over their environments and sometimes negotiate their own identities in contexts unfavourable to certain identity configurations (see Wiley & Deaux, 2010). It is possible that inflexible environments which discourage the use of integrative strategies (e.g., active strategies) and force multiculturals to rely on other types of conflict management strategies (e.g., agreeable strategies) may buffer identity integration's

positive implications and accentuate compartmentalization's negative implications on well-being. On the contrary, environments which encourage the use of integrative strategies to manage normative cultural conflicts may buffer compartmentalization's negative link and accentuate the positive link between identity integration and well-being. Future research should directly investigate how broader social environments influence multiculturals' identity configurations and well-being.

Finally, future research should attempt to track these identity configurations over time, investigating their temporal relations with normative conflict management and well-being. As both our studies used correlational cross-sectional designs, we were not able to examine how identity configurations evolve and how their changes lead to parallel changes in conflict management strategies and well-being. Using this type of design may also have biased our results due to common-method-variance (Podsakoff et al., 2003). It is likely that, as multiculturals progress through different stages of their lives, their ability to use integrative strategies to organize their self-representations will increase (e.g., identity integration), and they will be less tempted to use simpler strategies (e.g., categorization, compartmentalization; Amiot et al., 2007, 2015). The increased use of integrative cognitive strategies could result in parallel changes in conflict management (e.g., use of more active strategies) and well-being. Hence, using a longitudinal design could enable us to examine the multiculturals' trajectories and to reduce the likelihood of bias from common-method variance.

In conclusion, this research shows that normative conflict management strategies mediate the associations between the identity configurations and well-being. It also shows that a later academic stage is associated with more integrative identity configurations as well as conflict management strategies, and that this stage potentiates the positive link between identity integration and well-being, compared to an earlier stage. Further research is necessary to understand the contextual and long-term

implications of identity configurations, normative cultural conflict management strategies, and their repercussions on well-being.

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Notes de fin

¹ Anticipatory categorization, the first configuration of the CDSMII model, was not accounted for as it involves how individuals represent their social identities before joining a new social group and that multiculturals already belong to their cultural groups.

² We conducted exploratory mediation analyses for Study 1 and moderated mediation analyses for Study 2 testing if the relationships between mainstream as well as heritage categorization and well-being factors were mediated by the conflict management strategies. No mediation models were found in Study 1. Study 2 uncovered that the positive link between heritage categorization and emotional blending was mediated by both active and agreeable strategies. For further information, please refer to the Supplementary Materials.

³ Although both oblique and orthogonal rotations extracted similar contributions from all the conflict resolution subscales, we chose to conduct the main analyses with the factors extracted from the oblique rotation. In situations of normative cultural conflict, it is possible that certain styles may be both active and agreeable, depending on the context, and therefore for both extracted factors to be correlated to each other. Thus, conceptually, we judged that the extracted factors from the oblique rotation were a better fit to capture how multiculturals use normative cultural conflict management strategies.

⁴ Across both studies, we conducted the main mediation analyses while accounting for 1) intensity of the normative cultural conflict, 2) generational status and 3) the strength of identification to the mainstream and heritage culture separately. Similar patterns of findings were found.

⁵ The differences between both academic stages on the other configurations, conflict management strategies, and well-being were also tested on an exploratory basis. Only active strategies were found to be higher among university than college students. For further information, please refer to the Supplementary Materials.

Tableau 2.1

Table 1. Descriptive statistics and correlations among the main variables (Study 1)

	M	SD	1.	2.	3.	4.	5.	6.	7.	8.	9.
1. Identity integration	4.43	1.08	-								
2. Compartmentalization	3.48	1.24	.28***	-							
3. Mainstream Categorization	4.13	1.33	.34***	.39***	-						
4. Heritage Categorization	3.52	1.37	.45***	.72***	.31***	-					
5. Active strategies	0.00	-0.97	.45***	.37***	.28***	.43***	-				
6. Agreeable strategies	0.00	0.94	.34***	.54***	.24***	.53***	.78***	-			
7. Ill-being	1.00	0.87	-.05	.28***	-.08	.22***	.07	.23***	-		
8. Well-being	0.00	0.86	.42***	.09	.36***	.19**	.40***	.20**	-.21***	-	
9. Hierarchy	2.43	0.42	-.13	.24***	-.06	.21***	-.04	.09	.17*	-.16*	-

Note. N= 235, * p < .05, ** p < .01, *** p < .001

Tableau 2.2

Table 2. Parallel mediated regression coefficients for hypothesized mediation models (Study 1)

Model 1: Identity integration as a predictor of well-being				Model 2: Identity integration as a predictor of ill-being			
	B	SE	p		B	SE	p
Identity integration→Active strategies							
Hierarchy→Active strategies	.29	.06	.000	Identity integration→Active strategies	.29	.06	.000
Compartmentalization→Active strategies	-.07	.06	.202	Hierarchy→Active strategies	-.07	.06	.202
Mainstream categorization→Active strategies	.14	.08	.087	Compartmentalization→Active strategies	.14	.08	.087
Heritage categorization→Active strategies	.06	.06	.311	Mainstream categorization→Active strategies	.06	.06	.311
	.19	.08	.027	Heritage categorization→Active strategies	.19	.08	.027
Identity integration→Agreeable strategies							
Hierarchy→Agreeable strategies	.14	.06	.023	Identity integration→Agreeable strategies	.14	.06	.023
Compartmentalization→Agreeable strategies	-.02	.05	.713	Hierarchy→Agreeable strategies	-.02	.05	.714
Mainstream categorization→Agreeable strategies	.33	.08	.000	Compartmentalization→Agreeable strategies	.33	.08	.000
Heritage categorization→Agreeable strategies	-.01	.07	.810	Mainstream categorization→Agreeable strategies	-.01	.06	.810
	.20	.08	.010	Heritage categorization→Agreeable strategies	.20	.08	.010
Active strategies→Well-being							
Agreeable strategies→Well-being	.38	.08	.000	Active strategies→Ill-being	-.12	.09	.188
Identity integration→Well-being	-.20	.09	.025	Agreeable strategies→Ill-being	.22	.10	.031
Hierarchy→Well-being	.19	.06	.001	Identity integration→Ill-being	-.09	.07	.175
Compartmentalization→Well-being	-.05	.05	.367	Hierarchy→Ill-being	.04	.06	.520
Mainstream categorization→Well-being	-.11	.08	.140	Compartmentalization→Ill-being	.21	.09	.014
Heritage categorization→Well-being	.22	.05	.001	Mainstream categorization→Ill-being	-.16	.06	.010
	.04	.08	.565	Heritage categorization→Ill-being	.07	.08	.406

Note. All variables in the analyses were standardized prior to running these analyse

Tabelau 2.2 (suite)

Table 2. Parallel mediated regression coefficients for hypothesized mediation models (Study 1)

Model 3: Compartmentalization as a predictor of well-being				Model 4: Compartmentalization as a predictor of ill-being			
	B	SE	p		B	SE	p
Compartmentalization→Active strategies	.14	.08	.087	Compartmentalization→Active strategies	.14	.08	.087
Hierarchy→Active strategies	-.07	.06	.202	Hierarchy→Active strategies	-.07	.07	.202
Identity integration→Active strategies	.29	.06	.000	Identity integration→Active strategies	.29	.06	.000
Mainstream Categorization→Active strategies	.06	.06	.311	Mainstream Categorization→Active strategies	.06	.06	.311
Heritage Categorization→Active strategies	.19	.08	.027	Heritage Categorization→Active strategies	.19	.08	.027
Compartmentalization→Agreeable strategies	.33	.08	.000	Compartmentalization→Agreeable strategies	.33	.08	.000
Hierarchy→Agreeable strategies	-.02	.05	.714	Hierarchy→Agreeable strategies	-.02	.05	.713
Identity integration→Agreeable strategies	.14	.06	.023	Identity integration→Agreeable strategies	.14	.06	.023
Mainstream Categorization→Agreeable strategies	-.01	.06	.810	Mainstream Categorization→Agreeable strategies	-.01	.07	.810
Heritage Categorization→Agreeable strategies	.20	.08	.010	Heritage Categorization→Agreeable strategies	.20	.08	.010
Active strategies→Well-being	.38	.08	.000	Active strategies→Ill-being	-.12	.09	.188
Agreeable strategies→Well-being	-.20	.09	.025	Agreeable strategies→Ill-being	.22	.10	.031
Compartmentalization→Well-being	-.11	.08	.140	Compartmentalization→Ill-being	.21	.09	.014
Hierarchy→Well-being	-.05	.09	.367	Hierarchy→Ill-being	.04	.06	.520
Identity integration→Well-being	.19	.05	.001	Identity integration→Ill-being	-.09	.07	.175
Mainstream Categorization→Well-being	.22	.05	.000	Mainstream Categorization→Ill-being	-.16	.06	.010
Heritage Categorization→Well-being	.04	.08	.565	Heritage Categorization→Ill-being	.07	.08	.406

Note. All variables in the analyses were standardized prior to running these analyse

Tableau 2.3

Table 3. Descriptive statistics and correlations among the main variables (Study 2)

	<i>M</i>	<i>SD</i>	1.	2.	3.	4.	5.	6.	7.	8.	9.
1. Identity integration	4.48	1.10	-								
2. Compartmentalization	3.15	1.13	-.25***	-							
3. Mainstream Categorization	3.64	1.39	-.09	.40***	-						
4. Heritage Categorization	3.43	1.40	.19**	.36***	-.22***	-					
5. Active strategies	0.00	0.83	.26***	.04	-.15*	.30***	-				
6. Agreeable strategies	0.00	0.96	.03	.34***	-.00	.37***	.55***	-			
7. Well-being	-0.00	0.88	.40***	-.24***	-.04	-.04	.21***	-.13*	-		
8. Emotional blending	-0.00	0.81	.08	.29***	.04	.31***	.28***	.36***	-.10	-	
9. Hierarchy	2.25	0.37	-.19**	.25***	.02	-.09	-.11	-.01	-.13*	.10	-

Note. N= 241, * $p < .05$, ** $p < .01$, *** $p < .001$

Tableau 2.4

Table 4. Analysis of variance examining the differences between stages of academic development for the identity configurations, the conflict management strategies, and the well-being factors (Study 2).

		Academic stages	<i>F</i>	<i>p</i>	η^2
	College <i>M (SD)</i>	University <i>M (SD)</i>			
Identity configurations					
Identity integration	4.06 (.13)	4.75 (.09)	24.53	.000	.093
Compartmentalization	3.34 (.12)	3.02 (.09)	4.76	.030	.020
Mainstream categorization	3.79 (.14)	3.54 (.12)	1.77	.185	.007
Heritage categorization	3.26 (.14)	3.54 (.12)	2.27	.134	.009

Note. $N = 241$, * $p < .05$, ** $p < .01$, *** $p < .001$

Tableau 2.5

Table 5. Conditional process analysis coefficients for the hypothesized moderation of the residual links between the identity configurations and the well-being factors (Study 2)

Model 1: Identity integration as a predictor of well-being				Model 2: Identity integration as a predictor of emotional blending			
	B	SE	p		B	SE	p
Identity integration→Active strategies	.21	.06	.001	Identity integration→Active strategies	.21	.06	.001
Hierarchy→Active strategies	-.07	.06	.263	Hierarchy→Active strategies	-.07	.06	.263
Compartmentalization→Active strategies	.10	.08	.236	Compartmentalization→Active strategies	.10	.08	.236
Mainstream categorization→Active strategies	-.13	.07	.083	Mainstream categorization→Active strategies	-.13	.07	.083
Heritage categorization→Active strategies	.18	.08	.020	Heritage categorization→Active strategies	.18	.08	.020
Identity integration→Agreeable strategies	.04	.05	.502	Identity integration→Agreeable strategies	.04	.05	.502
Hierarchy→Agreeable strategies	-.04	.05	.404	Hierarchy→Agreeable strategies	-.05	.05	.404
Compartmentalization→Agreeable strategies	.25	.07	.000	Compartmentalization→Agreeable strategies	.25	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.353	Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→Agreeable strategies	.20	.06	.002	Heritage categorization→Agreeable strategies	.20	.06	.002
Active strategies→Well-being	.28	.06	.000	Active strategies→Emotional blending	.06	.05	.239
Agreeable strategies→Well-being	-.27	.08	.001	Agreeable strategies→Emotional blending	.11	.06	.083
Identity integration→Well-being	.17	.08	.037	Identity integration→Emotional blending	.17	.08	.020
Academic stages→Well-being	-.18	.11	.094	Academic stages→Emotional blending	-.03	.10	.802
Identity integrationXAcademic stages→Well-being	.25	.11	.019	Identity integrationXAcademic stages→Emotional blending	.05	.10	.587
Hierarchy→Well-being	-.01	.05	.849	Hierarchy→Emotional blending	.08	.05	.11
Compartmentalization→Well-being	-.09	.07	.224	Compartmentalization→Emotional blending	.12	.07	.091
Mainstream categorization→Well-being	.05	.06	.456	Mainstream categorization→Emotional blending	.03	.06	.610
Heritage categorization→Well-being	-.02	.07	.709	Heritage categorization→Emotional blending	.13	.06	.042

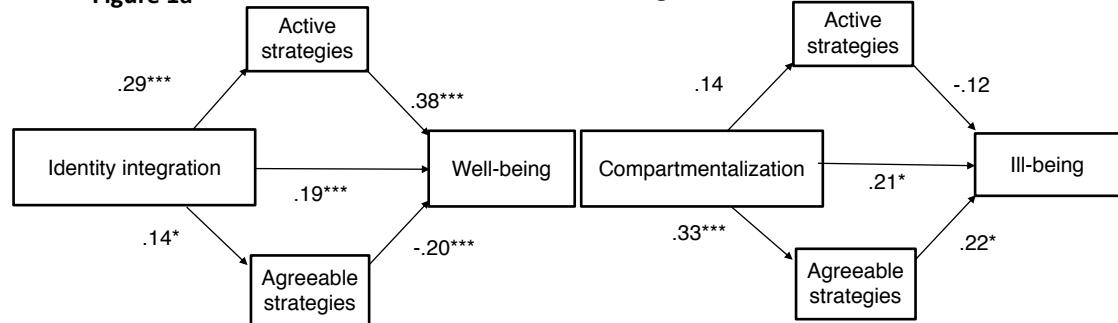
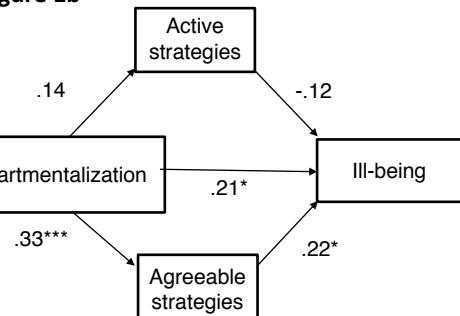
Note. All variables were standardized prior to the analyses

Tableau 2.5 (suite)

Table 5. Conditional process analysis coefficients for hypothesized moderation of the residual links between the identity configurations and the well-being factors (Study 2)

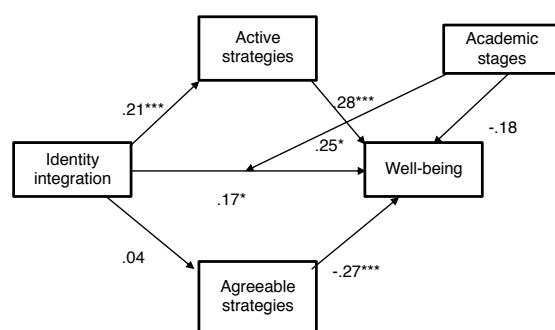
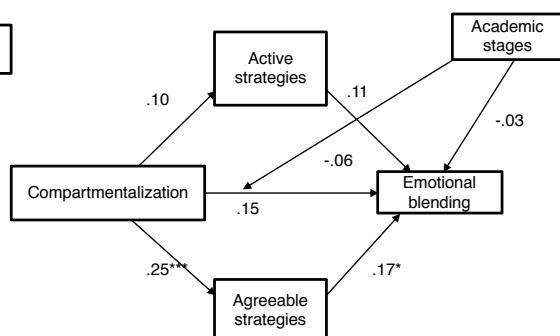
	Model 3: Compartmentalization as a predictor of well-being			Model 4: Compartmentalization as a predictor of emotional blending		
	B	SE	p	B	SE	p
Compartmentalization→Active strategies	.10	.08	.236	Compartmentalization→Active strategies		
Hierarchy→Active strategies	-.10	.06	.263	Hierarchy→Active strategies	.07	.06
Identity integration→Active strategies	.21	.06	.001	Identity integration→Active strategies	.21	.06
Mainstream categorization→Active strategies	-.13	.07	.083	Mainstream Categorization→Active strategies	-.13	.07
Heritage categorization→Active strategies	.18	.08	.020	Heritage Categorization→Active strategies	.18	.08
Compartmentalization→Agreeable strategies	.25	.07	.000	Compartmentalization→Agreeable strategies		
Hierarchy→Agreeable strategies	-.04	.05	.404	Hierarchy→Agreeable strategies	-.04	.05
Identity integration→Agreeable strategies	.04	.05	.502	Identity integration→Agreeable strategies	.04	.05
Mainstream categorization→Agreeable strategies	-.06	.06	.353	Mainstream Categorization→Agreeable strategies	-.06	.06
Heritage categorization→Agreeable strategies	.20	.06	.002	Heritage Categorization→Agreeable strategies	.20	.06
Active strategies→ Well-being	.28	.07	.000	Active strategies→Emotional blending		
Agreeable strategies→ Well-being	-.27	.08	.001	Agreeable strategies→Emotional blending		
Compartmentalization→ Well-being	-.03	.10	.792	Compartmentalization→Emotional blending		
Academic stages→Well-being	-.19	.11	.077	Academic stages→Emotional blending	-.03	.10
CompartmentalizationXAcademic stages→Well-being	-.18	.10	.084	CompartmentalizationXAcademic stages→Emotional blending		
Hierarchy→Well-being	-.01	.05	.806	Hierarchy→Emotional blending	.08	.05
Identity integration→Well-being	.30	.06	.000	Identity integration→Emotional blending	.06	.05
Mainstream categorization→Well-being	.05	.06	.431	Mainstream Categorization→Emotional blending	.03	.06
Heritage categorization→Well-being	-.04	.07	.583	Heritage Categorization→Emotional blending	.13	.06

Note. All variables were standardized prior to the analyses

Figure 1a**Figure 1b**

Note. *= $p<.05$, **= $p<.01$, ***= $p<.001$

Figure 2.1 Figure 1. Mediational model for the associations between the identity configurations and the well-being factors (Study 1)

Figure 2a**Figure 2b**

Note. *= $p<.05$, **= $p<.01$, ***= $p<.001$

Figure 2.2 Figure 2. Hypothesized moderation of the residual links between the identity configurations and the well-being factors (Study 2)

Ce premier article présentait deux études corrélationnelles effectuées auprès d'individus multiculturels provenant de la population générale et d'étudiants. Cet article visait à vérifier le rôle médiateur des stratégies de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires multiculturelles et le bien-être (études 1 et 2). Il visait également à examiner si les configurations identitaires, ainsi que le lien résiduel entre l'intégration identitaire et le bien-être, différaient entre les étudiants universitaires et du cégep (dans l'étude 2 spécifiquement). Comme attendu, les résultats des deux études ont confirmé que le lien positif entre l'intégration identitaire et le bien-être était médié par les stratégies actives de résolution de conflits, alors que le lien négatif entre la compartmentation et le bien-être était médié par les stratégies acceptantes. L'étude 2 a également révélé que les étudiants universitaires, comparés aux étudiants du cégep, rapportent plus d'intégration identitaire et moins de compartmentation. Finalement, le lien résiduel entre l'intégration identitaire et le bien-être était modéré par le stade scolaire. Le lien positif entre l'intégration identitaire et le bien-être est plus fort lorsque les étudiants fréquentent l'université par rapport à ceux fréquentant le cégep.

Les individus multiculturels ne choisissent pas toujours leur environnement social et peuvent se retrouver dans des situations non propices à l'expression de leurs appartenances groupales diverses. Ceci peut, par la suite, affecter leur bien-être. Le deuxième article vise à s'attaquer à cette question à l'aide d'une étude expérimentale. Cette étude examine si les situations sociales de conflits culturels normatifs inclusives vs exclusives modèrent les liens entre les configurations identitaires et le bien-être des individus multiculturels. Cette étude a été effectuée auprès d'étudiants multiculturels ($N = 150$). Les participants ont été soumis aléatoirement à l'une des trois conditions dans lesquelles le style de gestion de conflit favorisé pour gérer un conflit culturel normatif était soit inclusif (c.-à-d., un style compromis) ou exclusif (c.-à-d., un style dominant ou évitemen). Ce deuxième article ajoute au premier en examinant les liens

entre les configurations identitaires, les styles de gestion de conflits culturels normatifs et le bien-être dans une situation sociale spécifique et contrôlée.

CHAPITRE III

ARTICLE II: MULTICULTURAL IDENTITY CONFIGURATIONS AND WELL-BEING IN SITUATIONS OF NORMATIVE CULTURAL CONFLICTS: THE PROTECTIVE ROLE OF AN INCLUSIVE CONFLICT RESOLUTION STYLE

Ce chapitre est constitué d'un article rédigé en anglais soumis à la revue *Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement* le 4 novembre 2019. Le lecteur trouvera ci-dessous l'article soumis dans sa version intégrale.

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3.1 Abstract

The cognitive strategies employed by people with multiple cultural identities (or multiculturals) to organize these identities have important repercussions on their well-being. Yet, research examining how multiculturals aim to resolve, in specific situations, the conflicts that can exist between the norms of their cultural groups (i.e., normative cultural conflict) is scarce. This experimental study examined the moderating role of inclusive versus exclusive conflict resolution strategies in the links between identity configurations and well-being among multiculturals ($N = 150$). Participants were randomly assigned to conditions that promoted a compromising style (i.e., an inclusive style) versus a dominating or avoiding style (i.e., an exclusive style) for managing a normative cultural conflict. Results show that being in the compromising condition, compared to the dominating or avoiding conditions, attenuated the positive link between compartmentalization and ill-being. The positive link between identity integration and well-being was observed regardless of the condition to which participants were assigned. These findings highlight the beneficial role of inclusive social situations when examining multiculturals' identity processes and well-being.

Keywords: Identity configurations, well-being, social situations, normative cultural conflicts

Multicultural identity configurations and well-being in situations of normative cultural conflicts: The protective role of an inclusive conflict resolution style

Multicultural individuals, people who belong to at least two different cultural groups, need to organize multiple cultural identities within their self-concepts (Benet-Martínez & Hong, 2014). In Canada specifically, 41.1% of the population reports having multiple ethnic origins and about 37.5% of children under the age of 15 report being first (born outside Canada) or second-generation immigrants (have a parent born outside Canada; Statistics Canada, 2017). The social environments that these individuals encounter vary, with important implications for how these cultural identities are represented and organized into the self-concept (i.e., how their cultural identities are configured; Amiot, de la Sablonnière, Terry, & Smith, 2007; Phinney, Berry, Vedder, & Liebkind, 2006; Wiley & Deaux, 2010). Situations of conflict between the norms of their two cultures, in particular, can have direct repercussions on how multiculturals manage their different cultural identities (Adams & Marshall, 1996) and on their well-being (Giguère, Lalonde, & Lou, 2010; Lalonde & Giguère, 2008).

Recent research highlights the importance of accounting for contextual factors when examining the links between these identity configurations and well-being (Baysu, Phalet, & Brown, 2011). Situations in which different cultural groups' norms are activated, salient and conflicting with one another—i.e., normative cultural conflicts—are of particular interest when examining multiculturals' identity processes (Giguère et al., 2010). These situations involve the simultaneous activation of different cultural norms in which a conflict is inevitable and a solution is difficult to find (Lalonde & Giguère, 2008; Lou, Lalonde, & Giguère, 2012). Normative cultural conflicts can be common for multiculturals, and also distressing as such conflicts involve potential rejection from a cultural ingroup (Giguère et al., 2010). Investigating how these

situations are dealt with can provide some insight as to how multiculturals differ from one another in terms of their experiences with their cultural identities and well-being (see Arias-Valenzuela, Amiot, & Ryder, 2019).

In the present study, using an experimental design, we specifically examine how social situations that encourage an inclusive style (i.e., that promote taking an interest in different perspectives in order to find a solution) versus exclusive styles to manage normative cultural conflicts (i.e., that promote taking little if any interest in different perspectives to find a solution). Specifically, we propose that being randomly assigned to a condition that promotes the use of a more inclusive style of conflict management, compared to the more exclusive styles, will strengthen the positive link between an integrative identity configuration and well-being, and attenuate the negative links between the conflicted/separated identity configurations and well-being.

3.2 Multicultural identity configurations

How multiculturals configure their cultural identities can differ. To capture multiculturals' diverse identity configurations, we rely on the cognitive-developmental model of social identity integration (CDMSII; Amiot et al., 2007). This specific model was chosen because, compared to other models that examine how multiculturals organize their cultural identities in their self-concepts (e.g., Haritatos & Benet-Martínez, 2002), this model accounts for the fact that multiculturals can have multiple identities (instead of only two) and it identifies a wider range of configurations (instead of high versus low identity integration) as well as their underlying mechanisms (e.g., focus on similarities, complementarity of the identities). Also, the configurations of the CDSMII model are linked differently to well-being (see Yampolsky, Amiot, & de la Sablonnière, 2016), which allows for a more nuanced account of the associations

between identity variables and well-being. Finally, the CDMSII accounts for changes in social environments and their interplay with the identity configurations. This model thus enables us to examine not only if multiple identities are included in the self, but also the manner in which these identities are organized, the social factors that may come into play in this organization, and how these categorizations predict well-being differently. Hence, we believe that CDSMII would enable us to expand on previous literature examining the development of cultural identity configurations and is particularly relevant to the present research which examines how certain social situations (i.e., promotion of an inclusive style vs. exclusive styles to solve a normative cultural conflict) can moderate the relationships between the cultural identities' organization in the self and well-being.

Three identity configurations from this model will be investigated. To illustrate how these configurations operate, we use the fictional case of Nuria, a woman born and raised in Canada (i.e., her mainstream cultural group is English-Canadian), whose parents were born in Nicaragua (i.e., her heritage cultural group is Latina/Nicaraguan). First, the categorization configuration involves the predominance of one cultural identity in the self, while others are excluded.

¹ For Nuria, this configuration implies that she identifies exclusively as Canadian (predominance of the mainstream group, or *mainstream categorization*) or as Nicaraguan (predominance of the heritage group, or *heritage categorization*), such that her other cultural group is excluded from her self-concept.

Second, the *compartmentalization configuration* involves the separation of identities in the self, such that cultural identities are perceived as different and as located in different “compartments” within the self. Identities only become activated one at a time, in accordance with the salience of the cultural context. In Nuria's case, endorsing

this configuration implies that she identifies as a Canadian exclusively in certain situations, such as with her friends or at work, and as a Nicaraguan only in other situations, such as with her family. Third, the identity *integration* configuration involves the simultaneous identification with one's different cultural identities. In this case, multiculturals consider all of their cultural identities to be important to them and to distinctly and positively contribute to defining who they are as a person. Distinct identities become integrated through different cognitive mechanisms, such as by focusing on their underlying similarities and complementarity, and by forming superordinate categories that are inclusive of one's specific cultural groups. For Nuria, endorsing the integration configuration would imply identifying with her Canadian and Nicaraguan cultural groups simultaneously. Across different contexts, she feels both Canadian and Nicaraguan. She also perceives the differences between her cultural groups as useful, as they provide her with different perspectives and knowledge.

3.2.1 Multicultural identity configurations and well-being

The types of configurations that multiculturals endorse predict their well-being. Well-being is a multifaceted concept and combines different factors (Disabato, Goodman, Kashdan, Short, & Jarden, 2016; Ryff et al., 2006) including low levels of ill-being (i.e., negative emotions and stress; Diener, Suh, Lucas, & Smith, 1999; Lovibond & Lovibond, 1995), but also high levels of positive emotions (Diener et al., 1999), self-esteem (Rosenberg, 1979) and authenticity (Ryan, LaGuardia, & Rawsthorne, 2005). The types of configurations that multiculturals endorse predict their well-being: Identity integration is generally associated with higher well-being (Chen, Benet-Martínez, & Harris Bond, 2008 ; Yampolsky, Amiot, & de la Sablonnière, 2013, 2016) whereas compartmentalization—as a form of self-fragmentation—is associated with lower well-being (Arias-Valenzuela et al., 2019; Kiang & Harter, 2008; Yampolsky et

al., 2013, 2016). We expect to replicate these links herein. Given that categorization has been associated inconsistently with well-being (Arias-Valenzuela et al., 2019; Yampolsky et al., 2013, 2016), the links between this specific configuration and the well-being outcomes will be examined on an exploratory basis.

3.3 Social Situations, Identity Configurations, and Normative Conflicts

In recent years, the acculturation research field has grown increasingly interested in understanding how multiculturals' behaviours when engaging with their cultural groups and the configuration of their cultural identities are shaped by contextual and situational factors (e.g., Berry & Sam, 2014; Doucerain, Dere, & Ryder, 2013). We therefore focus on the situation of normative cultural conflicts and examine how two types of conflict resolution styles promoted in multiculturals' social environment—inclusive and exclusive styles—moderate the associations between identity configurations and well-being.

3.3.1 The role of inclusive vs. exclusive social situations in the positive association between identity integration and well-being

Some research suggests that inclusive social environments—i.e., environments which endorse multiculturalism policies promoting inclusiveness and negotiation between different cultural groups—encourage the development of more integrated views of one's cultural identities (Lee, Falbo, Doh, & Park, 2001; Phinney et al., 2006). In contrast, exclusive environments—i.e., which endorse assimilationist policies and promote the dominance of one cultural group over others and the assimilation to customs promoted by this group—tend to encourage more restrictive forms of identification (Lee et al., 2001; Phinney et al., 2006).

But social situations can also play a moderating role in determining how one's identity configurations predict well-being. Schwartz and Zamboanga (2008) have proposed that endorsing both of one's cultures' practices, points of view, values, and identification—i.e., akin to identity integration—will be more adaptive in bicultural environments (i.e., environments which acknowledge both cultural groups' points of view and promote coherence between the two) than in monocultural environments. Similarly, the association between multiculturals' identity integration and positive work outcomes is expected to be stronger when organizational contexts have integrative policies (e.g., multiculturalism) instead of assimilative policies (e.g., colour-blind/individualistic; Fitzsimmons, 2013).

These propositions have received empirical support. Acculturation research that compared second-generation immigrant teenagers living in Canada—i.e., an environment endorsing more multiculturalism policies—with those in France—i.e., an environment with more assimilationist policies—revealed that the link between integrative acculturation strategies and adjustment (i.e., self-esteem, less deviance) was stronger among teenagers living in Canada than in France (Berry & Sabatier, 2010). Also, among Russian immigrants in Estonia—a country with a low tolerance for multiculturals' ethnic backgrounds and points of view—, those who endorsed a more integrated acculturation orientation reported lower life satisfaction compared to those who endorsed the other acculturative strategies (e.g., assimilation; Kus-Harbord & Ward, 2015). The authors explained that, in a context with low integrative policies such as Estonia, integration fails to exert its beneficial effects on well-being. Similarly, in a study conducted among recently arrived Hispanic adolescent immigrants comparing those living in Miami (a more bicultural city) to those in Los Angeles (a less bicultural city), having high bicultural identity integration predicted higher psychological adjustment (e.g., self-esteem, pro-social behaviour) but only among those living in Miami (Schwartz et al., 2015). A meta-analysis also showed that the positive link

between integrative orientations and adjustment is moderated by the country of residence, with more inclusive countries potentiating the beneficial effects of integrative acculturation orientations (Nguyen & Benet-Martinez, 2013).

Whereas very little research has investigated these associations causally and by focusing on identity variables and configurations specifically, one experimental study has shown that being encouraged to reflect on and write about a personal conflict, a manipulation which should stimulate the resolution and the integration of this conflict, accentuated the positive link between participants' pre-existing levels of identity integration and their resulting well-being (i.e., self-esteem, life satisfaction; Huberdeau, 2010). Overall, these results suggest that being in a situation which encourages the inclusion of different perspectives seem to potentiate the positive link between identity integration and well-being. In order to systematically investigate how one's social environment can moderate/accentuate the positive role of identity integration, we specifically manipulate the type of strategy that multiculturals use to solve a conflict between the norms of their different cultures, in terms of inclusive vs exclusive conflict resolution styles.

3.3.2 The role of inclusive versus exclusive social situations in the negative link between compartmentalization and well-being

Not only could a more inclusive social environment or situation accentuate the benefits of identity integration, social situations could also *buffer against* the negative effects of other identity configurations, such as compartmentalization. Empirical research provides some support for this buffering role. For instance, among Black emerging adults (18-25 year-olds), the lower their private regard for their racial group (i.e., the less positive their perceptions regarding this ingroup), the greater their depressive symptoms (Hurd, Sellers, Cogburn, Butler-Barnes, & Zimmerman, 2013). However,

this relationship is weakened when these individuals' neighbourhoods are composed of a majority of Black residents (80%) instead of a minority of Blacks (20%). The authors explain these findings by the fact that Black emerging adults may find neighbourhoods with higher concentrations of Black residents more inclusive and supportive, and hence feel less conflicted about their racial identity (and also less depressed) than in neighbourhoods with less Black residents.

Also, among multicultural youths, experiencing more ethnic identity crisis, which involves alternating between identification with different ethnic ingroups without being able to resolve the conflicts between them (akin to compartmentalization), predicted more anxiety and depression symptoms over a one-year period, but only when their classmates' support decreased (Oppedal, Røysamb, & Sam, 2004). In contrast, when their classmates' support increased, no relationship was found between an increased identity crisis and psychological distress. These results show that, compared to less supportive environments, a more supportive environment protects multiculturals who have more conflicted/fragmented identities from experiencing ill-being and maladjustment, possibly by promoting their cognitive and emotional flexibility.

3.3.3 The moderating role of conflict resolution strategies

Going above and beyond previous work, in this research we specifically manipulate a specific and relevant aspect of multiculturals' social environments—i.e., whether the type of conflict resolution strategy used when managing a normative cultural conflict is more or less inclusive of their cultural viewpoints—and examine whether the links between identity configurations and well-being are moderated by this social situation. To capture how inclusiveness is promoted in multiculturals' social environments, we

based our work on a model proposing different styles for handling interpersonal conflict (i.e., Rahim, 1983), which we adapted to the domain of normative cultural conflicts (Arias-Valenzuela et al., 2019).

According to this model, the *avoiding style* involves resolving the conflict with a low preoccupation for the self and for others whereas the *dominating style* involves a high preoccupation for the self and a low preoccupation for others. As both styles involve a low preoccupation for the other, social environments which promote these ways of dealing with conflicts represent more restrictive/exclusionary styles of conflict management. Indeed, these styles do not include others' points of view in the resolution of the conflict and treats the issue as if it was trivial (Rahim, 1992). In contrast, the *compromising style*, which involves a moderate preoccupation for the self and others, is more inclusive of one's different cultural identities². This style, compared to avoiding or dominating, puts great emphasis on others' perspectives in the resolution of the conflict and treats the issues at hand as important (Rahim, 1992). Hence, social environments that promote this style can be considered as more inclusive. In terms of well-being, and in line with the acculturation literature, the compromising style is generally associated with higher well-being, whereas the avoiding and dominating styles predict lower well-being (Dijkstra, Beersma, & Evers, 2011; Dijkstra, De Dreu, Evers, & van Dierendonck, 2009). Based on previous research, we expect that a condition in which multiculturals are encouraged to adopt an inclusive mindset (i.e., by employing a compromising rather than a dominating or avoiding style to solve a normative conflict) will not only potentiate the known positive link between identity integration and well-being, but also buffer the negative link between compartmentalization and well-being.

3.4 The Present Research

The main objective of this experiment was to examine the associations between identity configurations and well-being as well as to test whether these associations are moderated by the style of conflict management promoted in multiculturals' immediate social environment, of their cultural heritage. We expect to replicate prior findings examining the associations observed between identity configurations and well-being (e.g., Chen et al., 2008; Yampolsky et al., 2016): Identity integration will positively predict well-being (H1a) and compartmentalization will negatively predict well-being (H1b). Furthermore, we expect that being in a social situation which promotes the use of the compromising conflict management style, compared to the dominating or avoiding styles, will accentuate the positive link between identity integration and well-being (H2). We also predict that being in a situation which promotes the use of the compromising style to manage a normative cultural conflict, compared to the two other styles, will attenuate the negative association between compartmentalization and well-being (H3). As the association between the categorization configuration and well-being is not consistent across studies (Arias-Valenzuela et al., 2019; Yampolsky et al., 2013, 2016), no specific hypothesis was put forward regarding this link; the moderating role of conflict resolution styles will be tested on an exploratory basis for this configuration.

3.5 Method

3.5.1 Participants and Design

Participants were 285 multicultural undergraduate students enrolled at an English language university in Montreal, recruited through a participant pool. To participate in the study, participants had to: (1) be 18 years of age or older; and (2) report that they

belong to at least two cultural groups. The study employed a between-participant design in which we manipulated the type of conflict management style participants were encouraged to use to manage a normative cultural conflict. Participants filled out an informed consent form and were randomly assigned to one of the three conditions of the study via an online questionnaire. We decided, *a priori*, to sample participants until we reached 50 participants per condition. Participants were assigned one participant pool credit upon completion of at least 50% of the study.

No participants had suspicions regarding the objective of the study and hence no participants were excluded on this basis. Participants who had not completed the manipulation ($n = 83$) were excluded from the main analyses. Participants who were univariate ($n = 2$) or multivariate outliers ($n = 5$; $\chi^2 = 90.57$, $df = 53$, $p < .001$) were also excluded. Participants were randomly assigned to one of the three conditions. To have equivalent and adequately powered numbers of participants in each condition, only the first 50 participants who completed the questionnaire in each condition were included in the main analyses.³ The remaining participants ($n = 45$) were excluded.

The final sample included 150 participants ($n = 50$ per condition). Missing data represented less than 5% of the database and were distributed completely at random ($\chi^2 = 1127.30$, $df = 1079$, $p = .149$). This sample included 88.7% of women with a mean age of 22.86 years ($SD = 4.28$). Participants' heritage cultures were classified into 1 of 8 transnational groups: 25.2% West European; 21.1% African and Middle Eastern; 17.7% Latin American; 14.3% South Asian; 8.8% English-speaking; 6.8% East-Central European; 3.4% Confucian influenced; and 2.7% East European. No demographic differences were observed between these participants and the ones kept in the analyses in terms of gender ($\chi^2 = .00$, $df = 1$, $p = .950$), age ($F = .91$, $df = 22$, $p = .585$) or cultural background ($\chi^2 = 8.392$, $df = 7$, $p = .299$).

3.5.2 Procedure

Participants registered on the psychology participant pool were presented with a brief description of the study, followed by a consent form. Those participants who freely consented were directed to the study and randomly assigned to one of three conditions. In each condition, participants were first asked to answer demographic questions and completed a scale examining their cultural identity configurations. In the following section of the questionnaire, one of the three experimental conditions was randomly presented to each participant.

3.5.2.1 Experimental manipulation

The three experimental conditions encouraged participants to use a compromising, a dominating, or an avoiding style to manage their normative conflict. Each of these conditions included four steps. First, all participants were provided the same definition of a normative cultural conflict as well as examples of types of conflict (e.g., choosing a romantic partner from a different heritage group, when one's heritage group disapproves of this choice). Second, participants were asked to answer an open-ended question in which they had to describe: (1) a normative cultural conflict that they were encountering or had encountered (using at least three full sentences); (2) their mainstream group's perspective regarding this conflict (using at least one full sentence); (3) their heritage group's perspective regarding the conflict (using at least one full sentence); and (4) how difficult this conflict was for them (using at least three full sentences). Third, participants were randomly provided with the definition of one of three normative cultural conflict management styles: (1) dominating style; (2) avoiding style; or (3) compromising style. Fourth, while referring to the assigned conflict management style, participants were asked to briefly describe how they would

manage (in at least three full sentences), using this particular style, the normative cultural conflict they had written about⁴. Finally, participants answered the manipulation checks and the well-being scales.

3.5.3 Measures

Participants' demographic measures, including their age, gender, cultural affiliations and socioeconomic status, were first obtained.

3.5.3.1 Multicultural Identity Integration Scale (MULTIIS)

Yampolsky and colleagues' (2016) 22-item scale assessed participants' identity integration, compartmentalization, and categorization using a 7-point Likert-type scale (1=*strongly disagree*, 7=*strongly agree*). To examine the predominance of each cultural group in the self separately when using categorization, the categorization subscale was completed twice so as to measure the predominance of the mainstream culture's identity and the heritage culture's identity in the self (see Arias-Valenzuela et al., 2019). The four subscales included: identity integration ($\alpha = .83$, 8 items); compartmentalization ($\alpha = .86$, 9 items); mainstream categorization ($\alpha = .83$, 5 items); and heritage categorization ($\alpha = .85$, 5 items).

3.5.3.2 Manipulation checks

Directly following the conflict management manipulation, participants completed three items where they rated the extent to which they felt that they had used each of the three

styles during the conflict management task (1 = *not at all*, 7 = *very much*): “Trying to give and take to reach a consensus” (i.e., compromising style); “Trying to keep problems to yourself to stay away from disagreements” (i.e., avoiding style); and “Trying to use your influence to find a solution in your favour” (i.e., dominating style).

3.5.3.3 Well-being scales

As well-being is a multifaceted concept, which includes low levels of ill-being, but also positive affective and self-related components (Disaboto et al., 2016), five situational well-being scales were included in this study to capture a broad range of well-being facets.

Self-alienation measure

This 4-item scale assesses participants’ present levels of self-alienation (Chiou, Wan, & Wan, 2012). Using a 7-point scale (1 = *not at all*, 7 = *very much*), participants indicated their agreement with each item (i.e., “Right now, I don’t know how I really feel inside”). Higher scores indicate higher levels of self-alienation.

International Positive and Negative Affect Schedule-Short Version.

This 10-item scale assesses affect through two subscales; positive (e.g., determined, attentive; $\alpha = .81$) and negative emotions (e.g., nervous, scared; Thompson, 2007). Using a 5-point scale (1 = *never*, 5 = *always*), participants were asked to rate how each item represented their present mood.

Vitality scale

On a scale from 1 to 7 (1 = *strongly agree*, 7 = *strongly disagree*), participants rated their current energy levels on a 7-item scale (Ryan & Frederick, 1997).

Perceived stress thermometer

Using a visual analogue scale of stress, participants rated their current stress on a scale from 1 to 100 (Kindler, Harms, Amsler, Ihde-Scholl, & Scheidegger, 2000).

Self-esteem scale

Participants rated their present level of self-esteem (i.e., “I have high self-esteem”) on a single-item rating scale from 1 to 5 (1 = *not very true of me*, 5 = *very true of me*; Robins, Handin, & Trzesniewski, 2001).

A principal-axis factor analysis with a varimax rotation was conducted on the well-being scales to extract the main well-being factors. Each of well-being scale was first standardized and a principal axis factoring analysis was next conducted on these scores using an orthogonal rotation (varimax with Kaiser normalization). The factor scores were then saved and used as the dependent variables of the study. According to both Kaiser’s criterion and the analysis of the scree plot (see Field, 2018), two factors that together predicted 47.59% of the variance were extracted from the analysis. The first factor, which we label “ill-being”, was composed mainly of indicators interfering with well-being and received a positive contribution from self-alienation, negative emotions and stress as well as a negative contribution from self-esteem, with factor loadings ranging from -.38 to .91 ($\alpha = .87$). The second factor, which we label “well-being”, was composed mainly of indicators contributing to well-being, received positive contributions from positive emotions, vitality, and self-esteem, with factor loadings

ranging from .39 to .79 ($\alpha = .89$). The two factors are consistent with previous literature that examines well-being facets which generally show that negative aspects of well-being (i.e., ill-being) and positive aspects of well-being are separate, yet related constructs (Huppert & Whittington, 2003; Karademas, 2007; Ryff et al., 2006).

3.5.3.4 Hierarchical character of the heritage culture

To account for the cultural heterogeneity of our sample when examining the interrelationships among identity configurations, conflict resolution strategies, and well-being, and because cultural origin may play a role in normative conflict resolution processes (Giguère et al., 2010; Holt & DeVore, 2005), we calculated and accounted for the value of hierarchy of participants' heritage cultures—i.e., the value given to the allocation of power and resources based on hierarchical systems (see Schwartz, 1994). As hierarchy value has been shown to relate to identity formation (Bardi, Jaspal, Polek, & Schwartz, 2014), to normative behaviour and conflict management (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004 ; Roccas & Sagiv, 2010), as well as to ill-being (Kasser, 2011), we account for this variable in order to ensure that our main analyses are held above and beyond the value that participants' cultural groups place on hierarchy.

Following Schwartz (2009), participants' heritage cultures were classified into 1 of 8 transnational groups with different value systems and the mean hierarchy scores reported by the author for each of the groups were then applied to the heritage cultural groups reported by each participant; West European ($M = 1.84$), English-speaking ($M = 2.24$), Latin American ($M = 2.37$), East-Central European ($M = 2.06$), East European ($M = 2.35$), South Asian ($M = 2.71$), Confucian influenced ($M = 2.98$), and African and Middle Eastern ($M = 2.56$). The mean hierarchy scores reported by

Schwartz (2009) for each of the groups were then applied to the heritage cultural groups reported by each participant. When no hierarchy value was previously assigned to the heritage group of the participant in Schwartz's (2009) work, a value from the most similar transnational group was assigned to them (e.g., similar in geographical location; Downie et al., 2007). Similar procedures have been used to account for the cultural differences of multicultural populations (Arias-Valenzuela et al., 2019; Downie et al., 2007). All moderation analyses controlled for participants' mean hierarchy scores.

3.6 Results

Table 1 presents the means, standard deviations and correlations of the main variables of the study. Overall, participants in exclusive conditions reported a mean of $M = .02$ ($SD = .96$) for ill-being and a mean of $M = -.01$ ($SD = .84$) for well-being, whereas those in the inclusive condition reported a mean of $M = -.04$ ($SD = .84$) for ill-being and a mean of $M = .01$ ($SD = .91$) for well-being.

3.6.1 Manipulation Checks

To examine whether participants used the normative cultural conflict strategy that aligned with the condition to which they were assigned, three planned comparison analyses were conducted using three one-way ANOVAs. Planned orthogonal contrasts showed that the conflict management manipulations produced the expected conflict management behaviour: participants in the avoiding condition reported more avoidant behaviour ($M = 4.54$, $SD = 1.98$) than participants in the dominating ($M = 3.10$, $SD = 1.89$) or compromising conditions ($M = 3.60$, $SD = 1.89$, $t(147) = 3.62$, $p < .001$, $\eta^2 = .091$). Participants in the dominating condition also reported more dominating

behaviour ($M = 4.82$, $SD = 1.83$) than those in the avoiding ($M = 3.69$, $SD = 1.76$) or compromising conditions ($M = 4.66$, $SD = 1.79$, $t(146) = 2.07$, $p = .040$, $\eta^2 = .072$). Finally, the participants in the compromising condition reported more compromise behaviour ($M = 4.38$, $SD = 1.74$) than participants in the avoiding ($M = 3.79$, $SD = 1.83$) or dominating conditions ($M = 3.60$, $SD = 2.06$, $t(145) = 2.09$, $p = .038$, $\eta^2 = .031$).

3.6.1.1 Normative cultural conflicts

The normative cultural conflicts most frequently reported by the participants were: choosing a partner from a different heritage group (26.90%), moving out of the familial house for reasons other than marriage (22.1%), and choosing to engage in traditions/practices different from those in their mainstream group (6.90%).

3.6.2 Moderated Regression Analyses

To test the positive association expected between identity integration and well-being (H1a) as well as if this link is amplified by inclusive (compared to exclusive environments; H2) and the negative association expected between compartmentalization and well-being (H1b) as well as if this link is diminished in inclusive environments (H3), two moderated regressions were conducted (see Aiken & West, 1991). Basic assumptions for linearity, homoscedasticity, normality and independence of scores were met in each analysis (Field, 2018). Collinearity diagnostics confirmed the absence of multicollinearity (VIFs < 5 ; see Field, 2018).

Table 2 summarizes the results of these moderated regressions. In both analyses, Step 1 included the control variable (i.e., heritage cultures' hierarchy value). At Step 2, the main effects of the identity configuration and the condition contrasts were tested. At Step 3, the 2-way interactions between the main identity configuration and the condition contrasts were entered (i.e., identity integration X condition contrast; compartmentalization X condition contrast; mainstream categorization X condition contrast; heritage categorization X condition contrast).⁵

The first moderated regression analysis tested whether the identity configurations, the condition contrasts, and the interaction terms predicted the ill-being factor. When accounting for all these variables, compartmentalization positively predicted ill-being, providing support for H1b. Hierarchy value, the remaining configurations, and the condition contrast did not predict ill-being. A significant 2-way interaction between compartmentalization and the condition contrast on ill-being was revealed. Figure 1 illustrates this interaction. Simple slopes analysis revealed that the positive association between compartmentalization and ill-being was significant for participants in the exclusive conditions (i.e., dominating and avoiding, $\beta = .45, p < .001$), which supports H3. However, among participants in the compromising condition, this association was not significant ($\beta = .02, p = .906$). No other interaction effect were observed.⁶

The second moderated regression analysis tested whether the identity configurations, the condition contrast, and their interaction terms predicted the well-being factor. Identity integration and compartmentalization both positively predicted well-being, providing support for H1a. Hierarchy value, mainstream and heritage categorization, and the condition contrast did not predict well-being. No significant interaction effects were revealed; H2 was not supported.

3.7 Discussion

This study's objective was to examine experimentally whether social environments and situations which encourage the use of inclusive conflict resolution styles during situations of normative cultural conflicts, compared to exclusive styles, moderate the links between the identity configurations and well-being. To do so, we focused on three conflict resolution styles (Rahim, 1983) that are particularly relevant to cultural contexts (Holt & DeVore, 2005). We randomly assigned participants to one of three conditions that promoted the use of one of these styles to manage a normative cultural conflict; compromising (i.e., the inclusive social situation), avoiding and dominating styles (i.e., the exclusive situations). Doing so allowed us to examine whether the interactions between individuals' configurations and the type of condition to which they were assigned (i.e., compromising vs. others) predicted their well-being levels. Based on previous acculturation literature (e.g., Chen et al., 2008; Yampolsky et al., 2016), we expected that identity integration would positively predict well-being (H1a) whereas compartmentalization would negatively predict well-being (H1b). We also hypothesized, based on previous research (Hurd et al., 2013; Oppedal et al., 2004), that being assigned to the compromising style during a normative cultural conflict, compared to being assigned to a situation that promoted the dominating or avoiding resolution styles, would accentuate the positive association between identity integration and well-being (H2). In addition, being placed in such a situation should buffer the negative association between compartmentalization and well-being (H3), compared to being assigned to a situation that promoted the dominating or avoiding styles.

Our results confirmed, in line with our theoretically grounded hypotheses, that identity integration positively predicted well-being, supporting H1a, whereas compartmentalization positively predicted ill-being, supporting H1b. Also consistent

with our predictions and previous studies (Oppedal et al., 2004), the association between compartmentalization and ill-being was moderated by the experimental condition to which participants were assigned (H3). Specifically, the association between compartmentalization and ill-being was significant when participants were assigned to the conditions promoting the dominating or avoiding styles, but this link was not statistically significant for those assigned to the condition promoting a compromising style, as a more inclusive social situation. These results, although not very strong as shown by the non-significant R^2 change, are consistent with past research (e.g., Oppedal et al., 2004) and suggest that, for individuals who configure their cultural identities in a compartmentalized/fragmented way, situations which promote the integration of oppositions seem to stimulate cognitive flexibility and hence act as a buffer, at least momentarily, against ill-being. These results highlight the benefits of promoting social situations that encourage an integrative and flexible thinking style—as was the case in the compromising condition. This may prove particularly beneficial during stressful situations, such as normative cultural conflicts. It should be noted that the change in variance accounted for in the second step of the multiple regression which predicted ill-being was not significant. Nevertheless, we elected to still interpret the significant interaction observed between the experimental manipulation and compartmentalization given that this interaction was expected in our hypotheses and that it aligns with prior theory and research.

Some findings were not expected, however. For instance, the compartmentalization configuration positively predicted well-being. This unexpected result may be associated with the short-term nature of our study, in which individuals might have experienced heightened well-being momentarily but not necessarily in the long-term. Indeed, compared to other studies which examined the association between compartmentalization and well-being using general indicators to examine well-being (e.g., Arias-Valenzuela et al., 2019; Yampolsky et al., 2016), this study instead used

situational indicators. Some compartmentalized self-structures have been shown to be associated with more positive moods and self-esteem partly because they minimize the intensity of negative self-attributes and emphasize positive attributes (Showers, 1992). There is evidence, however, that these associations are unstable compared to integrative structures (Zeigler-Hill & Showers, 2007). Therefore, it is possible that, in this study, multiculturals who used compartmentalized configurations to organize their cultural identities experienced higher levels of well-being temporarily because this configuration minimized the intensity of the normative cultural conflict. This association, however, could possibly be unstable and may not remain significant in the long-term.

Also contrary to our predictions, the association between identity integration and well-being was not moderated by the social situation to which participants were assigned. The link between identity integration and well-being remained stable across the experimental conditions. This result, which does not confirm H2, is surprising and inconsistent with some prior research, which suggests that inclusive situations can potentiate and accentuate the link between identity integration and well-being (e.g., Huberdeau, 2010). One potential explanation for this finding pertains to the very nature of the identity integration configuration. Identity integration involves recognizing and resolving oppositions between cultural identities using a range of cognitive mechanisms (i.e., focus on similarity and complementarity, creation of a supra-ordinate identity; Amiot et al., 2007). As normative cultural conflicts involve two cultural groups which integrated individuals belong and identify to, it is possible that integrated individuals treat these conflicts as they treat other types of oppositions (i.e., between their cultural identities per se) and hence rely on the same cognitive mechanisms used to also solve these normative conflicts intra-individually. In such a case, being placed in an environment in which they have to adopt a specific style of conflict resolution to solve a normative cultural conflict (i.e., inclusive vs. exclusive) would not have an

impact on their well-being because, intra-personally, the conflict (i.e., between identities, norms) has been solved and is no longer distressing.

In terms of future research, longitudinal studies are also needed to directly explore the development of multiculturals' cultural identities and how the social environments that they encounter come to shape these identity configurations, as well as the implications of these environments for well-being. As our study examined changes in context situationally, we were not able to examine how an accumulated exposure to inclusive versus exclusive social situations come to also affect identity configurations per se, and their subsequent links to well-being. Daily diary studies as well as longitudinal studies could be useful to track how short-term as well as long-term repeated exposure and changes in social contexts (e.g., inclusive versus exclusive contexts) both influence the development of multiculturals' identity configurations and their well-being over time.

Finally, these findings highlight the need for applied approaches to further examine how specific interventions can support multiculturals when they encounter difficult experiences within their cultures by promoting inclusiveness and flexibility. The development of flexibility is important for individuals struggling to adapt to the growing complexity of multicultural societies (Hinton & Kirmayer, 2017). Shifts in attentional focus—which involve techniques that aim at creating a distance from intense affects—have been shown to promote flexibility through increased emotion regulation (Hinton & Kirmayer, 2017). These shifts help individuals to distance themselves from the negative objects and affect (e.g., rumination about distressful events, rigid negative self-images or images of a difficult situation) by instead directing their attention towards alternative and positive objects (e.g., novel and constructive ways of seeing oneself or the negative event). Similar mechanisms have been proposed to operate when individuals who have negative compartmentalized self-structures (i.e.,

whose negative self-aspects are most salient to them) undergo a psychological treatment (e.g., cognitive-behavioural therapy; Showers, Limke, & Zeigler-Hill, 2004).

These treatments help develop more integrative thinking styles (e.g., less polarized thinking, bringing together positive and negative self-attributes). These thinking patterns then exert their positive effects on mental health partially by changing individuals' own self-perceptions (e.g., developing positively compartmentalized or integrative self-structures; Showers et al., 2004). In this perspective, interventions that encourage distressed multiculturals to shift their attention from negative events (e.g., a normative cultural conflict, acculturative stress) towards alternative and more inclusive solutions (e.g., compromising with both cultural groups) may be beneficial in helping them gain positive perspectives and experience less distress in a difficult situation. Thus, future studies could examine how—in a therapeutic context for instance—the systematic application of inclusive styles to manage normative cultural conflicts could protect multiculturals who struggle with opposing self-conceptions regarding their cultures (e.g., high levels of compartmentalization) from experiencing maladjustment and ill-being.

In sum, this research highlighted the stable and beneficial effects of identity integration across different social situations.

In sum, this research highlighted the stable and beneficial effects of identity integration across different social situations. This research also uncovered the protective role of a social situation that promoted an inclusive strategy—i.e., a compromising conflict resolution style—compared to situations that instead promoted exclusive strategies, on the link between compartmentalization and ill-being. Further research is needed to better understand how accumulated exposure to inclusive contexts influences multiculturals' identity configurations and their well-being.

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Notes de fin

¹ The original CDSMII model proposes that anticipatory categorization, a configuration which involves the representation of individuals' social identities before joining a new social group, precedes categorization. However, as this study focuses on multiculturals, who already belong to both their groups, it will not be examined.

² These three specific styles were chosen because, in various cross-cultural studies using the five styles presented in Rahim's (1983) model, they have the strongest effects across different cultures (Holt & DeVore, 2005).

³ The analyses were also conducted by including the additional participants ($n = 45$). The analyses yielded a similar pattern of findings but some effects were reduced to marginal levels of significance (i.e., from $p < .05$ to $p < .10$).

⁴ We chose to adopt a more idiographic methodology in which participants reported a normative conflict of their choice rather than a standardized procedure (e.g., uniformscenarios for all participants) given the great cultural diversity of our sample. Depending on the norms of a culture, certain situations can be experienced by multiculturals as a normative cultural conflict or not (Giguère *et al.*, 2010). Therefore, by adopting this idiographic methodology, we made sure that participants reported a situation that they perceived as a normative cultural conflict.

⁵ We conducted the main moderated regression analyses: (1) using each of the well-being indicators separately, (2) without accounting for the other configurations within the same analysis, (3) while accounting for age, time in country, self-construals and family allocentrism, (4) using two contrasts to directly compare, first, the participants in the compromising condition to participants in the avoiding and dominating conditions and, second, if the two exclusive conditions—avoiding condition ($n = 50$) and dominating ($n = 50$)—differed from one another. Similar patterns of findings were observed.

⁶ Two moderated regression analyses were conducted in which the experimental conditions, instead of the condition contrast, were entered as moderators of the links between the identity configurations and well-being. The avoiding condition was coded as -1, the dominating condition was coded as 0, and the compromising condition was coded as 1. These analyses granted similar results (i.e., identity integration predicted well-being positively, compartmentalization predicted ill-being and well-being positively, the conditions variable did not moderate the positive predictive link between identity integration and well-being). However, the interaction term between compartmentalization and the conditions in the prediction of ill-being was reduced to a marginal level of significance (i.e., from $p < .05$ to $p < .10$).

Tableau 3.1

Table 1. Means, standard deviations, and correlations among the study's main variables

	<i>M</i>	<i>SD</i>	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
1. Identity integration	4.41	1.12	-												
2. Compartmentalization	3.30	1.25	-.25**	-											
3. Mainstream Categorization	3.44	1.38	.03	.41***	-										
4. Heritage Categorization	3.30	1.41	.16	.29***	-.10	-									
5. Self-alienation	2.56	1.49	-.04	.33***	.18*	.12	-								
6. Positive emotions	3.25	0.81	.22**	.23**	.09	.17*	-.13	-							
7. Negative emotions	2.21	0.77	-.02	.22**	.13	.03	.51***	.03	-						
8. Vitality	3.74	1.19	.34**	.02	.01	.28**	-.27**	.52***	-.27**	-					
9. Stress	53.13	26.62	-.11	.18*	.07	.05	.20*	.07	.45***	-.14	-				
10. Self-esteem	4.18	1.55	.13	.02	.02	.04	-.22**	.27**	-.32***	.39***	-.30***	-			
11. Ill-being factor	0.00	0.92	-.03	.26**	.12	.06	.53***	.09	.98***	.28***	.56***	-.41***	-		
12. Well-being factor	0.00	0.86	.32**	.15	.07	.25**	-.22**	.87***	-.05	.87***	-.01	.45***	-.04	-	
13. Hierarchy	2.31	0.34	-.26**	.16	.10	-.03	.10	-.05	-.06	-.13	-.06	.04	-.08	-.11	-

Note. * = $p < .05$, ** = $p < .01$, *** = $p < .001$.

Tableau 3.2

Table 2. Hierarchical moderated regression analyses with condition contrasts as conjunctive moderator ($N = 150$)

	Ill-being				Well-being			
	β	p	95% CI	R^2 change	β	p	95% CI	R^2 change
Step 1								
Hierarchy								
Hierarchy	-.08	.335	-.691	.237	.01	.11	.181	.721
Identity integration	-.11	.189	-.787	.157	.08*	.06	.470	.571
Compartmentalization	.06	.494	-.101	.209	.33	.000	.116	.391
Mainstream categorization	.31	.004	.073	.381	.23	.023	.023	.296
Heritage categorization	.02	.812	-.111	.141	-.02	.823	-.125	.099
Condition contrast	-.05	.627	-.155	.094	.13	.156	-.031	.190
Step 2								
Hierarchy	-.02	.787	-.120	.091	.04	.02	.833	.084
Identity integration	-.09	.275	-.732	.210	-.05	.563	-.549	.300
Compartmentalization	.07	.481	-.099	.210	.32	.001	.111	.390
Mainstream categorization	.32	.002	.087	.393	.23	.024	.021	.297
Heritage categorization	.02	.860	-.117	.139	-.03	.732	-.135	.095
Condition contrast	-.05	.609	-.157	.093	.14	.128	-.026	.200
Condition contrast X Identity integration	-.02	.795	-.119	.091	.02	.773	-.081	.109
Condition contrast X Compartmentalization	-.04	.695	-.128	.086	-.03	.775	-.111	.083
Condition contrast X Mainstream categorization	-.23	.032	-.224	-.010	-.10	.312	-.145	.047
Condition contrast X Heritage categorization	.05	.616	-.065	.109	.12	.203	-.028	.129
Step 3								
Hierarchy	-.01	.906	-.093	.082	.05	.590	-.057	.100

Note. All predictors were mean-centered. * = $p < .05$, ** = $p < .01$, *** = $p < .001$

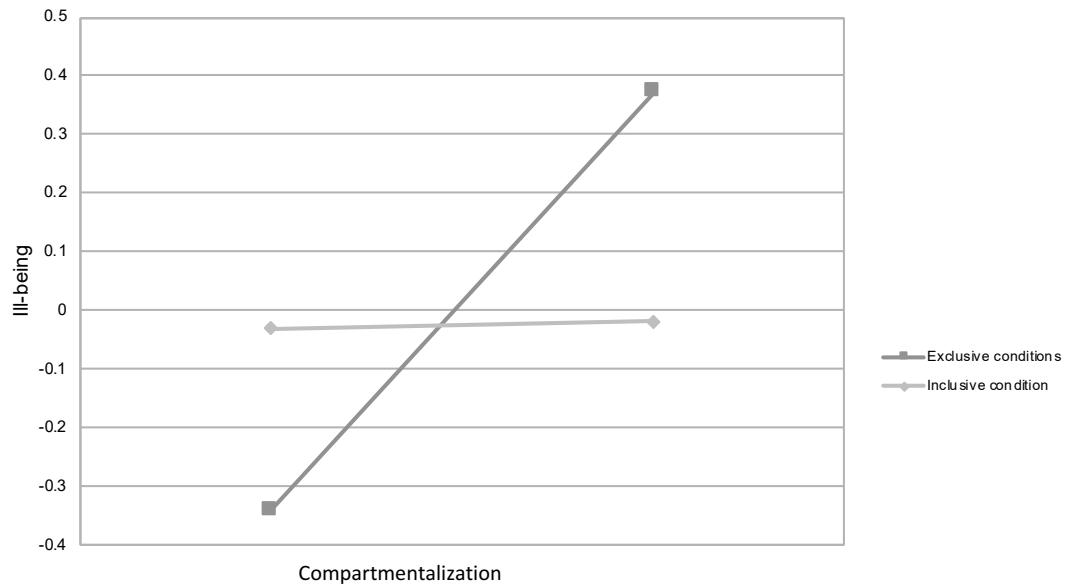


Figure 3.1 Figure 1. Two-way interaction between compartmentalization and inclusive vs exclusive conditions contrast on ill-being

CHAPITRE IV

DISCUSSION GÉNÉRALE

Ce dernier chapitre comporte quatre sections. La première de ces sections résume les objectifs et résultats des études de la thèse ainsi que les implications théoriques des résultats de ces études. La deuxième section aborde les implications pratiques des résultats de ces études pour la thèse. La troisième section aborde les limites de ce projet de recherche. Finalement, la quatrième section aborde les études futures pouvant contribuer au domaine de la gestion des conflits culturels normatifs vécus par les individus multiculturels.

4.1 Rappel des objectifs, résumé des résultats et implications théoriques

Bien que plusieurs recherches examinent les conflits culturels normatifs d'individus multiculturels ainsi que la détresse qu'ils peuvent engendrer (voir Giguère *et al.*, 2010 ; Lalonde et Giguère, 2008 ; Uskul *et al.*, 2007, 2011), la manière dont ils sont gérés, leurs répercussions sur le fonctionnement, ainsi que les processus cognitifs impliqués dans cette gestion n'avaient pas été examinés empiriquement. Sachant que la gestion de conflits culturels peut être liée à la manière dont les individus perçoivent leurs appartenances groupales et culturelles (Cheng *et al.*, 2008; Ditzfeld et Showers, 2011; Hirsh et Kang, 2016; Tadmor *et al.*, 2006) et leur bien-être (Babapour, 2007; Dijkstra *et al.*, 2011; Dijkstra *et al.*, 2009 ; Friedman *et al.*, 2000 ; Noh et Kaspar, 2003), la

présente thèse visait à examiner, de manière plus précise, les rôles que les stratégies de gestion de conflits culturels normatifs peuvent avoir dans les liens entre les configurations identitaires et le bien-être d'individus multiculturels. De plus, sachant que les stades de vie, particulièrement les stades scolaires, peuvent avoir d'importantes implications au niveau de la construction du concept de soi (Amiot *et al.*, 2015, 2018 ; Ethier et Deaux, 1994 ; Harter, 1999 ; Klimstra *et al.*, 2010 ; Syed et Azmitia, 2009 ; Syed *et al.*, 2007) et sur le bien-être (Luyckx *et al.*, 2013; Phinney et Chavira, 1992 ; Yip *et al.*, 2006), cette thèse visait également à examiner si les configurations identitaires différaient d'un stade scolaire à un autre, et si le lien positif entre l'intégration identitaire et le bien-être différait entre ces stades scolaires. Examiner ces questions de recherche nous a permis non seulement de cerner, pour la première fois à notre connaissance, comment les conflits culturels normatifs sont résolus au-delà d'une situation culturelle spécifique, mais aussi d'examiner les rôles que ces stratégies jouent dans les liens entre les configurations identitaires et le bien-être psychologique.

Le premier objectif de l'article I était d'examiner les rôles médiateurs des stratégies actives et acceptantes de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires et le bien-être. Son deuxième objectif visait à cerner si des différences existent entre les étudiants universitaires et ceux du cégep quant à leurs configurations identitaires ainsi qu'à vérifier si les différences entre ces deux stades scolaires jouent un rôle modérateur dans le lien résiduel entre l'intégration identitaire — une configuration identitaire plus complexe — et le bien-être des étudiants multiculturels. Les résultats de ce premier article ont démontré, à travers les études 1 et 2, que l'utilisation de stratégies actives pour gérer les conflits culturels normatifs joue un rôle médiateur dans le lien positif entre l'intégration identitaire et le bien-être ; alors que les stratégies acceptantes jouent un rôle médiateur dans le lien négatif entre la compartmentation et le bien-être. Ces résultats appuient nos hypothèses et l'idée que la gestion des conflits culturels normatifs explique, en partie, les liens établis entre

les configurations identitaires et le bien-être (Amiot *et al.*, 2015 ; Yampolsky *et al.*, 2013, 2016). L'étude 2 a également démontré que des niveaux plus élevés d'intégration identitaire ainsi que des niveaux plus faibles de compartimentation se retrouvent chez les étudiants universitaires en comparaison aux étudiants du cégep. Aussi, l'étude 2 a montré que le lien résiduel positif entre l'intégration identitaire et le bien-être est plus fort chez les étudiants multiculturels à l'université, comparativement à ceux au cégep. Ces résultats sont cohérents avec ceux des recherches antérieures montrant que les événements de vie qui facilitent le contact et l'expérience avec des groupes d'appartenance diversifiés sont associés au développement de formes plus complexes de constructions identitaires (p. ex., Syed *et al.*, 2007). Ces constructions identitaires plus complexes ont des répercussions bénéfiques sur le bien-être, mais surtout chez les individus dont le stade de développement est plus avancé, qui semblent retirer plus de bénéfices à avoir développé de telles configurations (p. ex., Diehl *et al.*, 2001 ; Yip *et al.*, 2006).

L'objectif de l'article II était d'examiner si les liens prédictifs connus entre les configurations identitaires et le bien-être sont maintenus dans une situation sociale précise, ainsi que de vérifier si ces associations sont modérées par le style de gestion de conflits promu dans l'environnement social immédiat des individus multiculturels. Les résultats de ce deuxième article, à travers l'étude 3, montrent qu'en contexte expérimental impliquant de rendre saillant un conflit culturel normatif, l'intégration identitaire prédit positivement le bien-être alors que la compartimentation prédit à la fois plus de bien-être et de mal-être. Bien que les résultats concernant l'intégration identitaire et le bien-être ainsi que la compartimentation et le mal-être appuient nos hypothèses et concordent avec les résultats empiriques rapportés dans la littérature (Chen *et al.*, 2008 ; Downie *et al.*, 2006; Yampolsky *et al.*, 2013, 2016), le lien positif observé entre la compartimentation et le bien-être est surprenant. Il semble indiquer que les répercussions de la compartimentation sur le bien-être sont instables et

pourraient momentanément augmenter le bien-être des individus multiculturels (p. ex., humeur positive, estime de soi), possiblement en minimisant l'intensité des attributs personnels négatifs causés par le conflit culturel normatif et en mettant l'accent sur des attributs plus positifs (Showers et Kling, 1996). Il est cependant possible que cette association soit instable et non pérenne.

Les résultats de cette dernière étude montrent également que le lien positif entre l'intégration identitaire et le bien-être, quant à lui, persiste indépendamment des situations sociales rencontrées et manipulées expérimentalement. Bien que ce résultat n'était pas attendu et qu'il diverge des résultats observés dans des recherches antérieures (p. ex., Huberdeau, 2010), il permet de croire que les répercussions positives découlant de l'intégration identitaire, qui est théoriquement plus complexe et requiert plus de temps à maîtriser que les autres configurations (Amiot *et al.*, 2007, 2015), demeurent même dans des situations et contextes sociaux moins inclusifs. Une manipulation aussi brève que la nôtre n'a possiblement pas été assez forte ni assez longue pour affecter le lien possiblement bien établi entre l'intégration identitaire et le bien-être. Il est possible que ce soit plutôt par le biais d'une accumulation d'expériences de vie, et non par le biais d'une intervention situationnelle spécifique, que l'intégration identitaire en vient à prédire, et ce, de manière très stable, plus de bien-être. Finalement, les résultats de l'étude 3 montrent aussi que le lien négatif observé entre la compartmentation et le bien-être dans des situations sociales et conditions expérimentales promouvant le style dominant ou évitant — c.-à-d., des situations sociales exclusives —, devient non significatif dans la condition promouvant le style compromis — c.-à-d., une situation sociale inclusive. Plusieurs de ces résultats sont maintenus même en ajoutant les variables d'âge, de temps au Canada, de conceptions de soi interdépendantes et indépendantes ainsi que les variables d'allocentrisme familial comme variables contrôle. Ces résultats sont cohérents avec certaines recherches antérieures similaires (Hurd *et al.*, 2013 ; Oppedal *et al.*, 2004) et

donnent à penser que, pour les individus ayant des configurations identitaires opposées et conflictuelles — comme la compartmentation — les situations sociales favorisant l'intégration des oppositions semblent stimuler la flexibilité cognitive et qu'elles puissent freiner, du moins momentanément, le mal-être typiquement associé à cette configuration. Les résultats de cette étude expérimentale présentée dans le deuxième article enrichissent aussi le premier, puisqu'elles portent sur l'impact systématique et causal d'un contexte social prescrit (et non choisi) dans l'étude des liens entre les configurations identitaires et le bien-être des individus multiculturels.

Ces deux articles, qui présentent les résultats de trois études utilisant des devis corrélationnels et expérimentaux, viennent généralement appuyer les recherches antérieures montrant un lien positif entre l'intégration identitaire et le bien-être (Chen *et al.*, 2008 ; Yampolsky *et al.*, 2013, 2016) ainsi qu'un lien négatif entre la compartmentation et le bien-être (Amiot *et al.*, 2018 ; Yampolsky *et al.*, 2013, 2016). De plus, cette thèse supporte l'idée que les stratégies de gestion de conflits culturels normatifs jouent des rôles significatifs dans les liens entre ces configurations identitaires et le bien-être. Les études 1 et 2, tout particulièrement, répondent à une limite importante dans le domaine de la recherche en acculturation (Rudmin, 2003 ; Schwartz *et al.*, 2014) puisqu'elles clarifient les mécanismes à travers lesquels des orientations plus intégratives exercent leurs effets positifs sur le bien-être. De plus, en démontrant les différences qui existent entre les étudiants universitaires et ceux du cégep au niveau des configurations identitaires et du lien résiduel entre l'intégration identitaire et le bien-être, l'étude 2 a permis de mettre en valeur l'importance de considérer les stades scolaires dans l'étude des constructions identitaires des individus multiculturels et de leurs répercussions psychologiques. Finalement, en montrant les bénéfices d'être placé dans une situation sociale qui encourage l'utilisation d'un style de résolution de conflits culturels normatifs inclusif au lieu d'exclusif, l'étude 3 souligne les avantages, pour les individus multiculturels ayant des configurations

identitaires compartimentées, de développer un style de pensée intégratif et flexible lors de situations stressantes, comme lors de conflits culturels normatifs.

En plus des résultats principaux de cette thèse, qui mettent en lumière les liens médiateurs et modérateurs des styles de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires et le bien-être, les trois études de cette thèse examinent, pour la première fois à notre connaissance, les configurations identitaires catégorisées séparément pour le groupe dominant et pour le groupe d'héritage culturel ainsi que leurs associations avec le bien-être. À travers les études, on observe que ces deux variables ont des liens différents avec le bien-être. Cependant, ces associations ne sont pas constantes à travers les trois études. Spécifiquement, les corrélations de l'étude 1 montrent que la configuration catégorisée où le groupe dominant prédomine est positivement corrélée au facteur de bien-être. La catégorisation où le groupe d'héritage prédomine est quant à elle positivement corrélée à la fois au facteur de bien-être et au facteur de mal-être. Pour l'étude 2, la catégorisation où le groupe dominant prédomine n'est pas liée au bien-être, alors que la catégorisation où le groupe d'héritage prédomine est positivement corrélée à la variable de mélange émotionnel (c.- à.- d. *emotional blending*). Finalement, pour l'étude 3, la catégorisation où le groupe dominant prédomine n'était liée ni au facteur de bien-être ni au facteur de mal-être, alors que la catégorisation où le groupe d'héritage prédomine était associée au facteur de bien-être. Bien que la mesure de catégorisation utilisée dans la présente thèse soit plus précise, ces résultats observés à travers les études concordent avec les constats précédents sur le sujet (Amiot *et al.*, 2018 ; Yampolsky *et al.*, 2013, 2016), montrant que la configuration relative à la catégorisation n'est pas associée de manière constante avec le bien-être psychologique des individus multiculturels.

Les associations entre les configurations catégorisées et leurs liens avec le bien-être (Études 1, 2 et 3), comparativement aux résultats plus uniformes et constants observés

pour les configurations intégrées et compartimentées (voir aussi Yampolsky *et al.*, 2013, 2016), suggèrent que les effets prédictifs des configurations de catégorisation seraient possiblement plus dépendants du contexte dans lequel les individus multiculturels se trouvent. Particulièrement, les participants ont été recrutés dans différents contextes à travers les présentes études : l'étude 1 a été effectuée à travers tout le Canada, alors que les études 2 et 3 ont été effectuées à Montréal, une ville hyperdiversifiée (Arias-Valenzuela *et al.*, 2016). Alors que les environnements hyperdiversifiés favorisent l'exploration et la négociation d'identités culturelles différentes, dans des contextes culturels moins diversifiés, il est possible que de s'identifier à une identité culturelle, particulièrement envers le groupe dominant, puisse être plus adaptatif que de tenter d'incorporer différentes cultures d'identités dans le concept de soi (p. ex., Kus-Harbord et Ward, 2015). Se positionner clairement et s'identifier en tant que membre du groupe culturel dominant pourrait donc être plus adaptatif dans un contexte moins diversifié — comme observé chez les participants de l'étude 1 — plutôt que dans un environnement diversifié — comme observé chez les participants des études 2 et 3. Les associations positives entre la catégorisation où le groupe d'héritage prédomine et le bien-être, observées spécifiquement dans les études 1 et 3, montrent quant à elles que cette configuration peut être associée à des niveaux élevés de bien-être. Cependant, il semblerait que de choisir de s'identifier fortement et principalement avec son groupe culturel d'héritage puisse également entraîner des coûts au niveau du bien-être (c.-à-d., plus de bien-être négatif à l'étude 1, plus de mélange émotionnel à l'étude 2). Ces résultats pourraient s'expliquer par le fait que l'identification forte au groupe culturel d'héritage mène à un sentiment de connexion avec ce groupe, qui pourrait d'ailleurs promouvoir le bien-être, mais qu'une telle configuration identitaire pourrait également impliquer une certaine perception d'exclusion de la part du groupe dominant, ce qui pourrait aussi prédire plus de mal-être. Ces explications pourront être vérifiées dans des études futures.

4.2 Implications pratiques

Concrètement, ces résultats permettent de mieux comprendre certains facteurs qui peuvent influencer les différences observées entre les individus multiculturels au niveau de leurs identités culturelles et de leur bien-être. En effet, les résultats de cette thèse indiquent que des facteurs comportementaux (p. ex., choix de stratégies de gestion de conflits), développementaux (p. ex., stade scolaire) et environnementaux (p. ex., style de gestion de conflits promu dans une situation sociale donnée) jouent des rôles importants dans les liens entre les configurations des identités culturelles et le bien-être des individus multiculturels. Particulièrement, l'utilisation de stratégies flexibles et intégratives — tels les styles de gestion de conflits compromis et intégré — semble être particulièrement bénéfique et permettrait aussi d'expliquer, du moins en partie, par quels mécanismes l'intégration identitaire exerce ses effets positifs sur le bien-être (études 1 et 2). De telles stratégies intégratives permettraient aussi d'atténuer les effets négatifs de la compartmentation sur le bien-être lorsqu'elles sont promues dans une situation sociale (étude 3).

Les résultats de cette thèse pourront guider des interventions futures visant à diminuer le mal-être des individus multiculturels en promouvant une gestion de conflits plus intégrative et flexible lorsque ceux-ci rencontrent des expériences difficiles au sein de leurs différentes cultures. Particulièrement, ces interventions pourraient contribuer à diminuer l'impact négatif des configurations identitaires compartimentées sur le bien-être. En effet, plusieurs recherches montrent les effets positifs du développement d'une perspective intégrative et flexible sur la santé mentale (c.-à-d., l'habileté à s'adapter aux situations changeantes, de réorganiser ses ressources mentales et de changer de perspective ; Kashdan et Rottenberg, 2010 ; Levin *et al.*, 2012), et ce, particulièrement chez les individus ayant des concepts de soi compartimentés et qui sont plus enclins à une rigidité cognitive (Showers *et al.*, 2004). Pour les individus multiculturels, le

développement de cette flexibilité psychologique est d'autant plus important puisqu'ils doivent s'adapter à la complexité grandissante des sociétés multiculturelles (Hinton et Kirmayer, 2017). Nos résultats ajoutent donc à ces recherches antérieures démontrant les effets positifs de la prise de perspective intégrative et flexible pour les individus multiculturels, et pourront aussi guider des interventions futures visant à réduire l'impact négatif de situations acculturatives difficiles. Par exemple, en s'appuyant sur les résultats obtenus, une intervention encourageant les individus multiculturels ayant de la difficulté à gérer les conflits entre leurs identités culturelles à détourner leur attention d'un événement négatif (p. ex., un conflit culturel normatif, un stresseur acculturatif) et à diriger plutôt cette attention vers des solutions plus inclusives et flexibles (p. ex., trouver un compromis entre les deux groupes culturels, intégrer les deux points de vue de leurs groupes culturels pour trouver une solution novatrice à un conflit culturel normatif) leur permettrait possiblement d'éprouver moins de mal-être (c.-à-d., moins d'émotions négatives) et pourrait être bénéfique pour leur bien-être. Ce type d'intervention se prêterait particulièrement bien en contexte clinique, mais aussi dans d'autres milieux (p. ex., interventions organisationnelles, scolaires).

4.3 Limites des études

Bien que les études présentées dans cette thèse aient été effectuées auprès de populations multiculturelles diverses et qu'elles aient employé des méthodologies variées et établies, elles présentent certaines limites méthodologiques présentées ci-dessous.

Premièrement, puisque les études 1 et 2 ont utilisé des devis corrélationnels, et que l'étude 3 ne manipule pas les configurations identitaires, la causalité des liens observés entre les configurations identitaires et les styles de gestion de conflits culturels

normatifs ainsi qu'avec le bien-être ne peut être présumée. L'utilisation de ce type de devis, particulièrement le devis corrélationnel utilisé dans les études 1 et 2, peut également être affectée par le biais de la variance de méthode commune (Podsakoff *et al.*, 2003), qui implique une variance commune attribuable à la méthode de mesure plutôt qu'aux construits que ces mesures représentent.

Deuxièmement, étant donné la procédure d'échantillonnage de convenance (Taherdoost, 2016), les échantillons de ces études (particulièrement les études 2 et 3) ne sont pas représentatifs de la population multiculturelle canadienne (p. ex., principalement des femmes, niveau d'éducation postsecondaire ; voir Statistique Canada, 2017a, 2017b). Ce manque de représentativité pourrait biaiser les résultats des études, particulièrement au niveau des styles de gestion de conflits préférés, qui sont influencés par le genre notamment (Holt et DeVore, 2015). En effet, la méta-analyse d'Holt et Devore (2015) montre que le style compromis est plus fréquemment endossé par les femmes que les hommes. Étant donné la proportion plus élevée de femmes que d'hommes dans nos études, il est possible que les liens positifs observés entre le compromis et le bien-être soient exagérés.

Troisièmement, il est possible que des facteurs sur le plan individuel (p. ex., traits de personnalité, style d'attachement) ou social (p. ex., expériences de discrimination) qui n'ont pas été examinés dans cette thèse puissent prédire le style de résolution de conflits culturels normatifs que les individus multiculturels ont décidé d'utiliser, et donc qu'ils interfèrent avec nos résultats.

Quatrièmement, bien que les résultats de l'étude 2 montrent que le lien résiduel entre l'intégration identitaire et le bien-être soit plus fort pour les étudiants à l'université que pour ceux du cégep, les facteurs plus précis par lesquels cette différence aurait pu être observable n'ont pas été examinés. Ainsi, cette étude n'a pas permis d'examiner si les

différences observées entre ces deux groupes sont de nature plus contextuelle (p. ex., statut d'études, environnement étudiant, réseau social plus diversifié) ou plutôt associées à la maturation qui se produit avec l'âge et aux changements dans le concept de soi qu'engendre cette maturation.

Cinquièmement, bien que l'étude 3 utilise un devis expérimental, les participants étaient soumis à trois conditions sans la présence d'un groupe contrôle. Sans groupe contrôle, il est nécessaire de faire attention aux conclusions dérivées des résultats de cette étude. Nous ne pouvons pas exclure la possibilité de biais par des facteurs qui se rapportent à la situation expérimentale seulement, soit à une variable de confusion non mesurée ou capturée par nos analyses (ou *confounding variable*). L'inclusion d'un groupe contrôle aurait permis de réduire ou même d'éliminer cette possibilité de biais potentiel, en comparant les conditions expérimentales (c.-à-d., la condition inclusive et les conditions exclusives) à un groupe de référence non soumis à la manipulation. Ainsi, à l'aide de ce devis expérimental, il aurait été possible d'analyser et de contrôler les variables de confusion possiblement introduites par la manipulation et d'augmenter la validité de l'étude.

Sixièmement, puisque l'étude 3 n'incluait pas de mesure du bien-être avant la manipulation, nous n'avons pu comparer les niveaux de bien-être des individus après la manipulation à leurs niveaux de bien-être initiaux. Sans mesure de bien-être initiale, nous n'avons pas été en mesure de cerner les changements dans le bien-être suite à la manipulation relativement à une mesure de base.

Finalement, puisque les trois études présentées dans cette thèse n'utilisaient pas de devis longitudinal, nous n'avons pas pu examiner comment les configurations identitaires évoluent à travers le temps ni comment leur développement mène à des changements parallèles dans les stratégies de gestion de conflits culturels normatifs et

dans le bien-être. De plus, bien que l'étude 3 utilise un devis expérimental pour examiner l'impact de différentes situations sociales, notre devis ne nous a pas permis d'examiner comment une exposition répétée à des situations sociales inclusives, en comparaison à des situations sociales exclusives, en vient à affecter les configurations identitaires et leurs liens ultérieurs avec le bien-être à plus long terme.

4.4 Études futures

Cette thèse, qui a examiné les rôles médiateurs et modérateurs des styles de gestion de conflits culturels normatifs des individus multiculturels ainsi que le rôle modérateur des stades scolaires dans le lien résiduel entre l'intégration identitaire et le bien-être, soulève des pistes de recherche et des hypothèses additionnelles.

En ce qui concerne les approches méthodologiques et en lien avec notre première limite, des devis expérimentaux pourront être utilisés afin de vérifier les liens de causalité entre les configurations identitaires et l'utilisation des styles de résolution de conflits ainsi que du bien-être ; ce type d'études pourrait faire l'amorçage (*priming* en anglais) de différentes configurations identitaires (voir Morris et Mok, 2011) pour, par la suite, examiner leurs impacts sur le choix de stratégie de résolution de conflits et le bien-être. L'utilisation de ce type de méthodologie nous permettrait également de réduire le biais de variance commune (Podsakoff *et al.*, 2003). De plus, en lien avec nos deuxième et troisième limites, répéter ces études en utilisant des méthodes d'échantillonnage probabilistes (Taherdoost, 2016), qui s'assurent de recruter des échantillons plus représentatifs de la population multiculturelle, pourrait permettre de réexaminer les liens entre les configurations identitaires, les styles de gestion de conflits culturels normatifs et le bien-être d'individus multiculturels en tenant compte des facteurs individuels et sociaux pouvant potentiellement interférer avec nos résultats

(p. ex., traits de personnalité, expériences de discrimination). Ces études permettraient de démontrer l'importance de la gestion des conflits culturels normatifs dans les liens prédictifs entre les configurations identitaires et du bien-être au-delà de ces facteurs.

Également, en lien avec notre quatrième limite, des études supplémentaires pourraient étudier les mécanismes par lesquels les individus multiculturels éprouvent un plus grand bien-être lorsqu'ils adoptent des configurations intégratives dans leurs stades scolaires plus avancés (c.-à-d., université) en comparaison aux stades moins avancés (c.-à-d., cégep). Nous pourrions ainsi cerner spécifiquement les mécanismes acquis à un stade scolaire plus avancé comparé au stade scolaire antérieur. Ces mécanismes pourraient inclure : l'intégration accrue d'aspects opposés de soi (mesurés via les méthodologies développées par Harter, 1999 ; Harter et Monsour, 1992) ou l'acceptation des contradictions et des changements au quotidien, soit le dialectisme naïf (voir Spencer-Rogers *et al.*, 2009). De plus, afin d'examiner plus en détail la nature des différences observées entre les étudiants universitaires versus les étudiants du cégep, des études supplémentaires pourraient également comparer les expériences de jeunes adultes fréquentant des établissements postsecondaires à ceux, de même âge, qui ne fréquentent pas ce type d'établissement scolaire. Ce type d'étude nous permettrait de vérifier si ce sont les facteurs scolaires (c.-à-d., environnement social de l'étudiant) ou développementaux (c.-à-d., âge) qui expliquent le mieux les différences observées ici entre les étudiants universitaires et ceux du cégep en ce qui concerne leurs configurations identitaires et le lien résiduel entre l'intégration identitaire et du bien-être.

Aussi, en lien avec les cinquième et sixième limites, des études supplémentaires pourraient reproduire la procédure de l'étude 3 tout en ajoutant un groupe contrôle aux conditions expérimentales déjà présentes ainsi que des mesures prémanipulation pour les styles de résolution de conflits préférés ainsi que les variables de bien-être. Ces

études permettraient de reproduire les résultats observés tout en redressant les lacunes méthodologiques de cette étude. Finalement, en lien avec notre dernière limite, des études longitudinales pourraient explorer directement le développement des configurations des identités culturelles ainsi qu'examiner comment ces changements ont des répercussions sur les stratégies de résolution de conflit et le bien-être des individus multiculturels. Elles pourraient également étudier comment les environnements sociaux précis rencontrés façonnent ensuite ces configurations identitaires de même que le bien-être. Des études utilisant un journal de bord (*daily diary studies* en anglais) ainsi que des études longitudinales seraient particulièrement adéquates pour examiner ces changements à court et à long terme. L'utilisation de ce type de devis méthodologique, particulièrement s'il inclut un délai de temps de réponse entre les variables étudiées et mesurées, diminuerait aussi les chances de rencontrer un biais de variance de méthode commune (Podsakoff *et al.*, 2003) puisqu'il permettrait un test plus exigeant des associations qui existent entre les variables étudiées. Il permettrait également d'éclairer les résultats recueillis sur les configurations catégorisées et le bien-être de même que les facteurs situationnels qui peuvent influencer et mieux expliquer ces liens.

Concernant les applications pratiques, les résultats de cette thèse, et tout particulièrement ceux observés dans l'étude 3, soulignent la pertinence d'utiliser des approches appliquées et thérapeutiques pour étudier les expériences difficiles vécues par les individus multiculturels telles que les conflits culturels normatifs rencontrés. Spécifiquement, ces résultats soulignent un besoin de développer des interventions ciblées promouvant la flexibilité cognitive et l'intégration des points de vue provenant de différents groupes culturels lorsque ces individus font face à des expériences culturelles difficiles et conflictuelles afin de protéger leur bien-être. Ces besoins pourraient être évalués à l'aide de recherches menées en contexte de psychothérapie.

En effet, plusieurs types d'interventions psychologiques, comme la thérapie cognitivo-comportementale (Beck, 2011) ainsi que la thérapie d'acceptation et d'engagement (Hayes *et al.*, 1999), se basent sur des principes visant le développement d'une prise de perspective intégrée et flexible. Spécifiquement, ces approches thérapeutiques semblent générer des bienfaits psychologiques en partie parce qu'elles aident à développer des styles de pensées nuancés en éloignant l'attention d'événements ou d'affects négatifs (p. ex., croyances rigides et négatives envers soi ou un événement difficile) vers des événements ou des affects positifs ou neutres (p. ex., des façons constructives et nuancées de se voir ou d'interpréter un événement négatif). Ces changements permettent d'augmenter la capacité de régulation émotionnelle et, par conséquent, d'améliorer la flexibilité psychologique (Hinton et Kirmayer, 2013, 2017).

Ce type d'interventions pourrait s'avérer particulièrement utile pour les individus qui organisent leurs concepts de soi de manière négativement compartimentée (c.-à-d., dont les aspects négatifs de soi sont les plus saillants ; Showers *et al.*, 2004). En effet, un traitement psychologique qui aide à développer un style de pensées plus intégratif (p. ex., une pensée moins polarisée, qui rassemble des attributs du soi positifs et négatifs) permet de modifier partiellement les perceptions de soi (p. ex., développer des configurations du soi compartimentées positivement ou même intégrées) et ainsi d'améliorer la santé mentale (Showers *et al.*, 2004). Bien que très peu nombreuses, ces formes d'interventions adaptées aux individus multiculturels semblent prometteuses (Hinton et Kirmayer, 2017 ; Murrell *et al.*, 2014).

Ce type d'interventions serait d'autant plus important à implanter étant donné les importantes difficultés d'accès à des services auxquelles cette population fait face (Memon *et al.*, 2016 ; Morgan *et al.*, 2004). En effet, les individus multiculturels, en comparaison à leurs compatriotes monoculturels, ont plus de difficulté à recevoir un traitement adéquat lorsqu'ils vivent des de la détresse psychologique (Memon *et al.*,

2016 ; Morgan *et al.*, 2004) et n'ont tendance à ne recevoir des services que lorsque leurs symptômes se sont beaucoup aggravés (p. ex., nécessitant une hospitalisation ; Healthcare Commission, 2011 ; Suresh et Bhui, 2006). Certaines conditions rencontrées par les personnes multiculturelles (p. ex., les processus migratoires, la discrimination, le stress acculturatif) les placent dans des conditions de vulnérabilité à la détresse psychologique (Bhugra *et al.*, 2011; Wing Sue *et al.*, 2009). Entre autres, les conflits identitaires et interpersonnels impliquant des divergences entre leurs groupes culturels (Choi, He, et Harachi, 2008 ; Lim *et al.*, 2008) — analogues aux conflits culturels normatifs étudiés dans cette thèse — prédisent cette détresse. De futures études pourraient donc utiliser les principes de la flexibilité psychologique afin d'examiner comment, dans un contexte d'intervention psychothérapeutique, l'application systématique de perspectives et de comportements flexibles et inclusifs (p. ex., utilisation des styles compromis ou intégré) pourrait protéger le bien-être d'individus multiculturels ayant des conceptions opposées et conflictuelles de leurs cultures (p. ex, des niveaux élevés de compartmentation).

CONCLUSION

En utilisant des méthodologies corrélationnelles et expérimentales, cette thèse doctorale a testé les rôles médiateurs et modérateurs des styles de gestion de conflits culturels normatifs dans les liens prédictifs entre les configurations identitaires et le bien-être des individus multiculturels. Cette thèse a également examiné le rôle modérateur du stade scolaire dans le lien résiduel entre la configuration identitaire intégrée et le bien-être. Les résultats obtenus ont confirmé le rôle médiateur des stratégies de gestion de conflits dans les liens entre les configurations identitaires et le bien-être. Les résultats ont montré que les stratégies de gestion de conflits actives (qui incluent les styles *intégré*, *dominant* et *compromis*) jouent un rôle médiateur dans le lien positif entre l'intégration identitaire et le bien-être, alors que les stratégies de gestion acceptantes (qui incluent les styles évitant et obligeant) jouent un rôle médiateur dans le lien négatif entre la compartmentation et le bien-être. De plus, les résultats montrent que le stade scolaire modère le lien résiduel entre l'intégration identitaire et le bien-être ; les étudiants universitaires rapportent plus de bien-être du fait d'avoir des configurations intégrées que les étudiants du cégep. Finalement, nos résultats confirment partiellement le rôle modérateur des styles de gestion de conflits culturels normatifs dans les liens entre les configurations identitaires et le bien-être. Bien que le lien positif entre l'intégration identitaire et le bien-être n'ait pas été influencé différemment par les situations inclusives et exclusives, le lien négatif entre la compartmentation et le bien-être, qui était présent pour les individus assignés aux conditions exclusives, n'était plus présent lorsque les individus multiculturels étaient assignés à la condition inclusive. À l'aide de devis corrélationnels, expérimentaux et longitudinaux, les prochaines études permettront de reproduire les études de cette thèse.

en prenant en considération des facteurs additionnels et le soin d'examiner le développement des configurations identitaires ainsi que leurs répercussions sur la résolution de conflits culturels normatifs et le bien-être de manière situationnelle ainsi qu'à travers le temps. Ces futures études permettront également de mettre en place des interventions axées sur la promotion de la flexibilité psychologique et d'examiner si ces approches peuvent diminuer l'impact négatif des oppositions et des conflits identitaires sur le bien-être des individus multiculturels.

APPENDICE A

INFORMATIONS SUPPLÉMENTAIRES POUR L'ARTICLE 1

Table 1. Parallel mediation regression coefficients for the first exploratory mediation model (Study 1)

Exploratory Model 1: Mainstream Categorization as a predictor of ill-being			
	<i>B</i>	SE	<i>p</i>
Mainstream categorization→Active strategies	.06	.06	.311
Hierarchy→Active strategies	-.07	.06	.202
Identity integration→Active strategies	.29	.06	.000
Compartmentalization→Active strategies	.14	.08	.087
Heritage categorization→Active strategies	.19	.08	.027
Mainstream categorization →Agreeable strategies	-.01	.06	.810
Hierarchy→Agreeable strategies	.02	.05	.714
Identity integration→Agreeable strategies	.14	.06	.023
Compartmentalization→Agreeable strategies	.33	.08	.000
Heritage categorization→Agreeable strategies	.20	.08	.010
Mainstream categorization→Ill-being	-.16	.06	.010
Active strategies→Ill-being	-.12	.09	.188
Agreeable strategies→Ill-being	.22	.10	.031
Hierarchy→Ill-being	.04	.06	.520
Identity integration→Ill-being	.21	.09	.175
Compartmentalization→Ill-being	.21	.09	.014
Heritage categorization→Ill-being	.07	.08	.406
Direct and Indirect effects			
Direct effect	<i>B</i>	SE	<i>p</i>
Mainstream categorization→Ill-being	-.16	.06	.010
Indirect effect	<i>B</i>	SE	95% BCI
Total	-.01	.02	-.043, .020
Active strategies	-.01	.02	-.042, .022
Agreeable strategies	-.00	.03	-.075, .057

Table 2. Parallel mediation regression coefficients for the second exploratory mediation model (Study 1)

Exploratory Model 1: Mainstream Categorization as a predictor of well-being			
	B	SE	p
Mainstream categorization→Active strategies	.06	.06	.311
Hierarchy→Active strategies	-.07	.06	.202
Identity integration→Active strategies	.29	.06	.000
Compartmentalization→Active strategies	.14	.08	.087
Heritage categorization→Active strategies	.19	.08	.027
Mainstream categorization →Agreeable strategies	-.01	.06	.810
Hierarchy→Agreeable strategies	-.02	.06	.714
Identity integration→Agreeable strategies	.14	.06	.023
Compartmentalization→Agreeable strategies	.33	.08	.000
Heritage categorization→Agreeable strategies	.20	.08	.010
Mainstream categorization→Well-being	.22	.05	.000
Active strategies→Well-being	.38	.08	.000
Agreeable strategies→Well-being	-.20	.09	.025
Hierarchy→Well-being	-.05	.05	.367
Identity integration→Well-being	.19	.06	.001
Compartmentalization→Well-being	-.11	.08	.140
Heritage categorization→Well-being	.04	.08	.565
Direct and Indirect effects			
Direct effect	B	SE	p
Mainstream categorization→Well-being	.22	.05	.000
Indirect effect	B	SE	95% BCI
Total	.03	.03	-.020 .080
Active strategies	.02	.03	-.037 .094
Agreeable strategies	.00	.02	-.032 .041

Table 3. Parallel mediation regression coefficients for the second exploratory mediation model: Heritage categorization as a predictor of ill-being (Study 1)

Exploratory Model 3: Heritage categorization as a predictor of ill-being			
	B	SE	p
Heritage categorization→Active strategies	.19	.08	.027
Hierarchy→Active strategies	-.07	.06	.202
Identity integration→Active strategies	.29	.06	.000
Compartmentalization→Active strategies	.14	.08	.087
Mainstream categorization→Active strategies	.06	.06	.311
Heritage categorization→Agreeable strategies	.20	.08	.010
Hierarchy→Agreeable strategies	-.02	.06	.714
Identity integration→Agreeable strategies	.14	.06	.023
Compartmentalization→Agreeable strategies	.33	.08	.000
Mainstream categorization→Agreeable strategies	-.01	.06	.810
Heritage categorization→Ill-being	.07	.08	.406
Active strategies→ Ill-being	-.12	.09	.188
Agreeable strategies→ Ill-being	.22	.10	.031
Hierarchy→Ill-being	.04	.06	.520
Identity integration→ Ill-being	-.09	.07	.175
Compartmentalization→ Ill-being	.21	.09	.014
Mainstream categorization→ Ill-being	-.16	.06	.010
Direct and Indirect effects			
Direct effect	B	SE	p
Heritage categorization→ ill-being	.07	.08	.406
Indirect effect	B	SE	95% BCI
Total	.02	.03	-.026, .077
Active strategies	-.02	.03	-.092, .018
Agreeable strategies	.04	.04	-.008, .128

Table 4. Parallel mediation regression coefficients for the third exploratory mediation model: Heritage categorization as a predictor of well-being (Study 1)

Exploratory Model 4: Heritage categorization as a predictor of well-being			
	B	SE	p
Heritage categorization→Active strategies	.19	.08	.027
Hierarchy→Active strategies	-.07	.06	.202
Identity integration→Active strategies	.29	.06	.000
Compartmentalization→Active strategies	.14	.08	.087
Mainstream categorization→Active strategies	.06	.06	.311
Heritage categorization→Agreeable strategies	.20	.08	.010
Hierarchy→Agreeable strategies	-.02	.06	.714
Identity integration→Agreeable strategies	.14	.06	.023
Compartmentalization→Agreeable strategies	.33	.08	.000
Mainstream categorization→Agreeable strategies	-.01	.06	.810
Heritage categorization→ Well-being	.04	.08	.565
Active strategies→ Well-being	.38	.08	.000
Agreeable strategies→ Well-being	-.20	.09	.025
Hierarchy→ Well-being	-.05	.05	.367
Identity integration→ Well-being	.19	.06	.001
Compartmentalization→ Well-being	-.11	.08	.140
Mainstream categorization→ Well-being	.22	.054	.000
Direct and Indirect effects			
Direct effect	B	SE	p
Heritage categorization→ Well-being	.04	.08	.576
Indirect effect	B	SE	95% BCI
Total	.03	.04	-.042, .111
Active strategies	.07	.05	-.013, .178
Agreeable strategies	-.04	.03	-.112, -.006

Table 5. Exploratory analysis of variance examining the differences between stages of academic development for the conflict management strategies and the well-being factors (Study 2).

	Academic stages		<i>F</i>	<i>p</i>	η^2
	College M (SD)	University M (SD)			
Conflict management strategies					
Active strategies	-.17 (.10)	.11 (.08)	4.48	.035	.018
Agreeable strategies	-.06 (.09)	.04 (.07)	.70	.402	.003
Well-being factors					
Well-being	-.03 (.09)	.02 (.07)	.19	.665	.001
Emotional blending	-.02 (.08)	.01 (.07)	.06	.816	.000

Table 6. Parallel mediation regression coefficients for the first exploratory mediation model: Mainstream categorization as a predictor of well-being (Study 2)

Exploratory Model 1: Mainstream Categorization as a predictor of well-being			
	B	SE	p
Mainstream categorization→Active strategies	-.13	.07	.083
Hierarchy→Active strategies	-.07	.06	.263
Identity integration→Active strategies	.21	.06	.001
Compartmentalization→Active strategies	.10	.08	.236
Heritage categorization→Active strategies	.18	.08	.020
Mainstream categorization →Agreeable strategies	-.06	.06	.353
Hierarchy→Agreeable strategies	-.04	.05	.404
Identity integration→Agreeable strategies	.04	.05	.502
Compartmentalization→Agreeable strategies	.25	.07	.003
Heritage categorization→Agreeable strategies	.20	.06	.002
Mainstream categorization→ Well-being	-.02	.09	.863
Active strategies→Well-being	.27	.07	.000
Agreeable strategies→ Well-being	-.26	.08	.000
Academic stage→ Well-being	-.20	.11	.065
Mainstream categorizationXAcademic stage→ Well-being	.10	.10	.325
Hierarchy→Well-being	-.03	.05	.637
Identity integration→ Well-being	.29	.06	.000
Compartmentalization→ Well-being	-.08	.07	.256
Heritage categorization→ Well-being	-.04	.07	.553
Direct and Indirect effects			
Direct effect	B	SE	p
Mainstream categorization→ Well-being	-.02	.09	.863
Indirect effect	B	SE	95% BCI
Total	-.02	.02	-.072, .021
Active strategies	-.04	.03	-.095, .007
Agreeable strategies	.02	.02	-.017, .056
Conditional direct effect of Mainstream categorization on Well-being			
	B	SE	95% BCI
CEGEP students	-.02	.09	-.194, .163
University students	.09	.07	-.055, .229

Table 7. Parallel mediation regression coefficients for the second exploratory mediation model: Mainstream categorization as a predictor of emotional blending (Study 2)

Exploratory Model 2: Mainstream Categorization as a predictor of emotional blending			
	B	SE	p
Mainstream categorization→Active strategies	-.13	.07	.083
Hierarchy→Active strategies	-.07	.06	.263
Identity integration→Active strategies	.21	.06	.001
Compartmentalization→Active strategies	.10	.08	.236
Heritage categorization→Active strategies	.18	.08	.020
Mainstream categorization →Agreeable strategies	-.06	.06	.353
Hierarchy→Agreeable strategies	-.04	.05	.404
Identity integration→Agreeable strategies	.04	.05	.502
Compartmentalization→Agreeable strategies	.25	.07	.003
Heritage categorization→Agreeable strategies	.20	.06	.002
Mainstream categorization→ Emotional blending	-.08	.09	.331
Active strategies→ Emotional blending	.10	.06	.090
Agreeable strategies→ Emotional blending	.18	.07	.014
Academic stage→ Emotional blending	-.03	.10	.745
Mainstream categorizationXAcademic stage→ Emotional blending	.18	.10	.071
Hierarchy→ Emotional blending	.07	.05	.150
Identity integration→ Emotional blending	.05	.05	.353
Compartmentalization→ Emotional blending	.12	.07	.084
Heritage categorization→ Emotional blending	.13	.06	.040
Direct and Indirect effects			
Direct effect	B	SE	p
Mainstream categorization→Emotional blending	-.08	.09	.331
Indirect effect	B	SE	95% BCI
Total	-.023	.02	-.060, .010
Active strategies	-.013	.01	-.043, .005
Agreeable strategies	-.010	.01	-.036, .030
Conditional direct effect of Mainstream categorization on emotional blending			
	B	SE	95% BCI
CEGEP students	-.08	.09	-.252, .085
University students	.10	.07	-.039, .229

Table 8. Parallel mediation regression coefficients for the third exploratory mediation model: Heritage categorization as a predictor of well-being (Study 2)

Exploratory Model 3: Heritage Categorization as a predictor of well-being			
	B	SE	p
Heritage categorization→Active strategies	.18	.08	.020
Hierarchy→Active strategies	-.07	.06	.264
Identity integration→Active strategies	.21	.06	.001
Compartmentalization→Active strategies	.10	.08	.236
Mainstream categorization→Active strategies	-.13	.07	.083
Heritage categorization →Agreeable strategies	.20	.06	.002
Hierarchy→Agreeable strategies	-.04	.05	.404
Identity integration→Agreeable strategies	.04	.05	.502
Compartmentalization→Agreeable strategies	.25	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→ Well-being	-.07	.09	.435
Active strategies→ Well-being	.27	.07	.000
Agreeable strategies→ Well-being	-.27	.08	.001
Academic stage→ Well-being	-.20	.11	.067
Heritage categorizationXAcademic stage→ Well-being	.05	.10	.630
Hierarchy→ Well-being	-.02	.05	.692
Identity integration→ Well-being	.30	.06	.000
Compartmentalization→ Well-being	-.08	.07	.249
Mainstream categorization→ Well-being	-.05	.06	.398
Direct and Indirect effects			
Direct effect	B	SE	p
Mainstream categorization→ Well-being	-.07	.09	.435
Indirect effect	B	SE	95% BCI
Total	-.01	.02	-.051, .041
Active strategies	.05	.02	.009, .100
Agreeable strategies	-.05	.02	-.098, -.018
Conditional direct effect of heritage categorization on well-being			
	B	SE	95% BCI
CEGEP students	-.07	.09	-.248, .107
University students	-.02	.08	-.174, .134

Table 9. Parallel mediation regression coefficients for the fourth exploratory mediation model: Heritage categorization as a predictor of emotional blending (Study 2)

Exploratory Model 4: Heritage Categorization as a predictor of emotional blending			
	B	SE	p
Heritage categorization→Active strategies	.18	.08	.020
Hierarchy→Active strategies	-.07	.06	.264
Identity integration→Active strategies	.21	.06	.001
Compartmentalization→Active strategies	.10	.08	.236
Mainstream categorization→Active strategies	-.13	.07	.083
Heritage categorization →Agreeable strategies	.20	.06	.002
Hierarchy→Agreeable strategies	-.04	.05	.404
Identity integration→Agreeable strategies	.04	.05	.502
Compartmentalization→Agreeable strategies	.25	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→ Emotional blending	.19	.09	.030
Active strategies→ Emotional blending	.11	.06	.080
Agreeable strategies→Emotional blending	.18	.08	.017
Academic stage→Emotional blending	-.03	.10	.783
Heritage categorizationXAcademic stage→Emotional blending	-.11	.10	.287
Hierarchy→Emotional blending	.08	.05	.122
Identity integration→Emotional blending	.05	.05	.343
Compartmentalization→Emotional blending	.12	.07	.084
Mainstream categorization→Emotional blending	.03	.06	.656
Direct and Indirect effects			
Direct effect	B	SE	p
Mainstream categorization→ Well-being	.19	.09	.030
Indirect effect	B	SE	95% BCI
Total	.06	.02	.020, .094
Active strategies	.02	.01	-.002, .050
Agreeable strategies	.04	.02	.006, .075
Conditional direct effect of heritage categorization on well-being	B	SE	95% BCI
CEGEP students	.19	.09	.019, .355
University students	.08	.07	-.064, .227

Table 10. Parallel moderated mediation regression coefficients for the first alternative moderated mediation model: Academic stage as a moderator of the link between identity integration and the conflict management strategies (Study 2; PROCESS model 7)

Alternative Model 1: Identity integration as a predictor of well-being			
	B	SE	p
Identity integration→Active strategies	.22	.09	.020
Academic stage	.10	.13	.423
Academic stageXIdentity integration→Active strategies	-.04	.13	.760
Hierarchy→Active strategies	-.07	.06	.256
Compartmentalization→Active strategies	.11	.08	.212
Mainstream categorization→Active strategies	-.13	.08	.085
Heritage categorization→Active strategies	.17	.08	.027
Identity integration→Agreeable strategies	.03	.08	.711
Academic stage →Agreeable strategies	.10	.11	.369
Academic stageXIdentity integration→Agreeable strategies	-.01	.10	.922
Hierarchy→Agreeable strategies	-.04	.05	.404
Compartmentalization→Agreeable strategies	.26	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.357
Heritage categorization→Agreeable strategies	.19	.06	.003
Active strategies→Well-being	.27	.07	.000
Agreeable strategies→Well-being	-.28	.08	.001
Identity integration → Well-being	.27	.06	.000
Hierarchy→Well-being	-.02	.05	.685
Compartmentalization→Well-being	-.07	.07	.325
Mainstream categorization→Well-being	.05	.06	.422
Heritage categorization→Well-being	.05	.07	.474
Direct and Indirect effects			
Direct effect	B	SE	95% BCI
Identity integration→Well-being	.27	.06	.163,.382
Conditional indirect effect			
Active strategies			
College	.06	.03	.004,.130
University	.05	.03	.004,.119
Agreeable strategies			
College	-.01	.02	-.056,.039
University	-.01	.03	-.058,.042
Index of Moderated Mediation			
Active strategies	-.01	.04	-.082,.067
Agreeable strategies	.00	.03	-.065,.067

Table 11. Parallel moderated mediation regression coefficients for the second alternative moderated mediation model: Academic stage as a moderator of the link between Compartmentalization and the conflict management strategies (Study 2; PROCESS model 7)

Alternative Model 2: Compartmentalization as a predictor of emotional blending			
	B	SE	p
Compartmentalization→Active strategies	.09	.11	.418
Academic stage	.11	.13	.414
Academic stageXCompartmentalization→Active strategies	.02	.12	.183
Hierarchy→Active strategies	-.07	.06	.260
Identity integration→Active strategies	.20	.07	.003
Mainstream categorization→Active strategies	-.13	.07	.085
Heritage categorization→Active strategies	.17	.08	.025
Identity integration→Agreeable strategies	.27	.09	.003
Academic stage →Agreeable strategies	.10	.11	.359
Academic stageXCompartmentalization →Agreeable strategies	-.03	.10	.794
Hierarchy→Agreeable strategies	-.04	.05	.422
Identity integration→Agreeable strategies	.02	.06	.667
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→Agreeable strategies	.19	.06	.002
Active strategies→ Emotional blending	.11	.06	.085
Agreeable strategies→ Emotional blending	.17	.07	.020
Compartmentalization → Emotional blending	.12	.07	.082
Hierarchy→ Emotional blending	.08	.05	.118
Identity integration→ Emotional blending	.06	.05	.280
Mainstream categorization→ Emotional blending	.03	.06	.597
Heritage categorization→ Emotional blending	.12	.06	.047
Direct and Indirect effects			
Direct effect	B	SE	95% BCI
Compartmentalization→ Emotional blending	.12	.07	-.015,.253
Conditional indirect effect			
Active strategies			
College	.01	.01	-.008,.054
University	.01	.01	-.004,.052
Agreeable strategies			
College	.05	.02	.012,.113
University	.04	.02	.009,.106
Index of Moderated Mediation			
Active strategies	.00	.02	-.026,.038
Agreeable strategies	.01	.02	-.050,.025

Table 12. Parallel moderated mediation regression coefficients for the third alternative moderated mediation model: Academic stage as a moderator of the link between the conflict management strategies and well-being (Study 2; PROCESS model 14)

Alternative Model 3: Identity integration as a predictor of well-being			
	B	SE	p
Identity integration→Active strategies	.21	.06	.001
Hierarchy→Active strategies	-.07	.06	.263
Compartmentalization→Active strategies	.10	.08	.236
Mainstream categorization→Active strategies	-.13	.07	.083
Heritage categorization→Active strategies	.18	.08	.020
Identity integration→Agreeable strategies	.04	.05	.502
Hierarchy→Agreeable strategies	-.04	.05	.404
Compartmentalization→Agreeable strategies	.25	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→Agreeable strategies	.20	.06	.002
Active strategies→Well-being	.21	.11	.045
Agreeable strategies→Well-being	-.08	.14	.556
Identity integration → Well-being	.29	.06	.000
Academic stage→Well-being	-.20	.11	.063
Academic stageXActive strategies→Well-being	.08	.13	.520
Academic stageXAgreeable strategies→Well-being	-.26	.16	.110
Hierarchy→Well-being	-.02	.05	.786
Compartmentalization→Well-being	-.10	.07	.190
Mainstream categorization→Well-being	.05	.06	.454
Heritage categorization→Well-being	.03	.07	.603
Direct and Indirect effects			
Direct effect	B	SE	95% BCI
Identity integration→Well-being	.29	.06	-.042, .172
Conditional indirect effect	B	SE	95% BCI
Active strategies			
College	.05	.03	.001, .113
University	.06	.03	.020, .131
Agreeable strategies			
College	-.00	.01	-.042, .009
University	-.01	.02	-.062, .027
Index of Moderated Mediation			
	B	SE	95% BCI
Active strategies	.02	.03	-.029, .093
Agreeable strategies	-.01	.02	-.067, .019

Table 13. Parallel moderated mediation regression coefficients for the fourth alternative moderated mediation model: Academic stage as a moderator of the link between the conflict management strategies and emotional blending (Study 2; PROCESS model 14)

Alternative Model 4: Compartmentalization as a predictor of emotional blending			
	B	SE	p
Compartmentalization→Active strategies	.10	.08	.236
Hierarchy→Active strategies	-.07	.06	.263
Identity integration→Active strategies	.21	.06	.001
Mainstream categorization→Active strategies	-.13	.07	.020
Heritage categorization→Active strategies	.18	.08	.020
Compartmentalization→Agreeable strategies	.25	.07	.000
Hierarchy→Agreeable strategies	-.04	.05	.404
Identity integration→Agreeable strategies	.04	.05	.502
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→Agreeable strategies	.20	.06	.002
Active strategies→ Emotional blending	.02	.10	.823
Agreeable strategies→ Emotional blending	.24	.13	.076
Compartmentalization → Emotional blending	.11	.07	.100
Academic stage→ Emotional blending	-.03	.10	.794
Academic stageXActive strategies→ Emotional blending	.13	.12	.292
Academic stageXAgreeable strategies→ Emotional blending	-.09	.15	.555
Hierarchy→ Emotional blending	.08	.05	.099
Identity integration→ Emotional blending	.07	.05	.231
Mainstream categorization→ Emotional blending	.03	.058	.609
Heritage categorization→ Emotional blending	.12	.06	.047
Direct and Indirect effects			
Direct effect	B	SE	95% BCI
Compartmentalization→ Emotional blending	.11	.07	-.022, .250
Conditional indirect effect	B	SE	95% BCI
Active strategies			
College	.00	.01	-.015, .040
University	.02	.02	-.005, .056
Agreeable strategies			
College	.06	.04	.002, .147
University	.04	.02	.000, .095
Index of Moderated Mediation			
	B	SE	95% BCI
Active strategies	.01	.02	-.009, .070
Agreeable strategies	-.02	.04	-.108, .043

Table 14. Parallel moderated mediation regression coefficients for the fifth alternative moderated mediation model: Academic stage as a moderator of the links between identity integration and conflict management strategies, the residual link between identity integration and well-being as well as the link between the conflict management strategies and well-being (Study 2; PROCESS model 59)

Alternative Model 5: Identity integration as a predictor of well-being			
	B	SE	p
Identity integration→Active strategies	.22	.09	.020
Academic stage→Active strategies	.10	.13	.423
Academic stageXIdentity integration→Active strategies	-.04	.13	.760
Hierarchy→Active strategies	-.07	.06	.256
Compartmentalization→Active strategies	.10	.08	.212
Mainstream categorization→Active strategies	-.13	.07	.087
Heritage categorization→Active strategies	.17	.08	.027
Identity integration→Agreeable strategies	.03	.08	.711
Academic stage→Agreeable strategies	.10	.11	.369
Academic stageXIdentity integration→Agreeable strategies	-.01	.10	.922
Hierarchy→Agreeable strategies	-.04	.05	.404
Compartmentalization→Agreeable strategies	.26	.07	.000
Mainstream categorization→Agreeable strategies	-.06	.06	.357
Heritage categorization→Agreeable strategies	.19	.06	.003
Active strategies→Well-being	.27	.10	.012
Agreeable strategies→Well-being	-.11	.13	.415
Identity integration → Well-being	.15	.08	.062
Academic stage→Well-being	-.18	.11	.084
Academic stageXIdentity integration→Well-being	.26	.11	.019
Academic stageXActive strategies→Well-being	-.01	.13	.971
Academic stageXAgreeable strategies→Well-being	-.21	.16	.183
Hierarchy→Well-being	-.01	.05	.915
Compartmentalization→Well-being	-.10	.07	.172
Mainstream categorization→Well-being	.04	.06	.494
Heritage categorization→Well-being	-.02	.07	.797
Conditional direct effect	B	SE	95% BCI
Identity integration→ Well-being			
College	.15	.08	-.008, .315
University	.41	.07	.262, .554
Conditional indirect effect	B	SE	95% BCI
Identity integration→Active strategies→Well-being			
College	.06	.04	-.003, .150
University	.03	.02	.001, .115
Identity integration→Agreeable strategies→Well-being			
College	-.00	.01	-.032, .029
University	-.01	.03	-.071, .050
Index of Moderated Mediation	B	SE	95% BCI
Identity integration→Active strategies→Well-being	-.01	.05	-.111, .083
Identity integration→Agreeable strategies→Well-being	-.00	.03	-.073, .057

Table 15. Parallel moderated mediation regression coefficients for the sixth alternative moderated mediation model: Academic stage as a moderator of the links between compartmentalization and the conflict management strategies, the residual link between compartmentalization and emotional blending as well as the link between the conflict management strategies and emotional blending (Study 2; PROCESS model 59)

Alternative Model 6: Compartmentalization as a predictor of emotional blending			
	B	SE	p
Compartmentalization→Active strategies	.09	.11	.418
Academic stage→Active strategies	.11	.13	.414
Academic stageXCompartmentalization→Active strategies	.02	.12	.855
Hierarchy→Active strategies	-.07	.06	.260
Identity integration→Active strategies	.20	.07	.003
Mainstream categorization→Active strategies	.20	.07	.085
Heritage categorization→Active strategies	-.13	.08	.025
Compartmentalization→Agreeable strategies	.27	.09	.003
Academic stage→Agreeable strategies	.10	.11	.359
Academic stageXCompartmentalization→Agreeable strategies	-.03	.10	.794
Hierarchy→Agreeable strategies	-.04	.05	.422
Identity integration→Agreeable strategies	.03	.06	.667
Mainstream categorization→Agreeable strategies	-.06	.06	.353
Heritage categorization→Agreeable strategies	.19	.06	.003
Active strategies→ Emotional confusion	.03	.10	.764
Agreeable strategies→ Emotional confusion	.25	.15	.138
Compartmentalization → Emotional confusion	.14	.10	.145
Academic stage→Well-being	-.03	.10	.811
Academic stageXIdentity integration→Well-being	-.05	.11	.673
Academic stageXActive strategies→Well-being	.12	.13	.345
Academic stageXAgreeable strategies→Well-being	-.06	.17	.722
Hierarchy→Well-being	.09	.05	.095
Compartmentalization→Well-being	.07	.05	.229
Mainstream categorization→Well-being	.03	.06	.610
Heritage categorization→Well-being	.13	.06	.046
Conditional direct effect	B	SE	95% BCI
Identity integration→ Well-being			
College	.14	.10	-.049, .335
University	.09	.08	-.059, .253
Conditional indirect effect	B	SE	95% BCI
Identity integration→Active strategies→Well-being			
College	.00	.01	-.024, .038
University	.02	.02	-.015, .055
Identity integration→Agreeable strategies→Well-being			
College	.06	.05	-.011, .149
University	.04	.04	-.006, .094
Index of Moderated Mediation	B	SE	95% BCI
Identity integration→Active strategies→Well-being	.01	.02	-.029, .058

<u>Identity integration→Agreeable strategies→Well-being</u>	- .02	.04	-.116, .066
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Figure 1a

Figure 1b

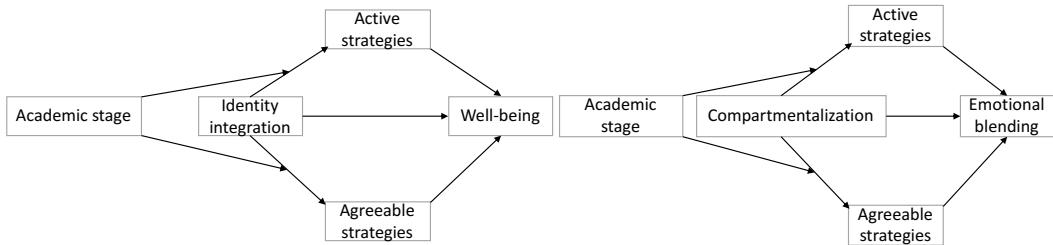


Figure 1. First Type of Alternative Moderated Mediation Models (Study 2)

Figure 2a

Figure 2b

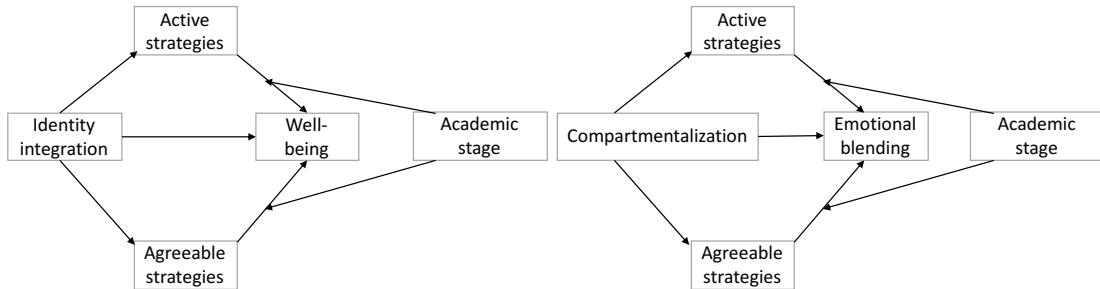


Figure 2. Second Type of Alternative Moderated Mediation Models (Study 2)

Figure 3a

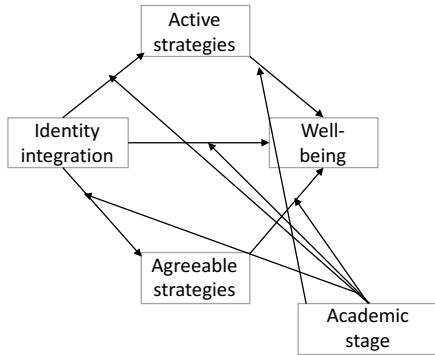


Figure 3b

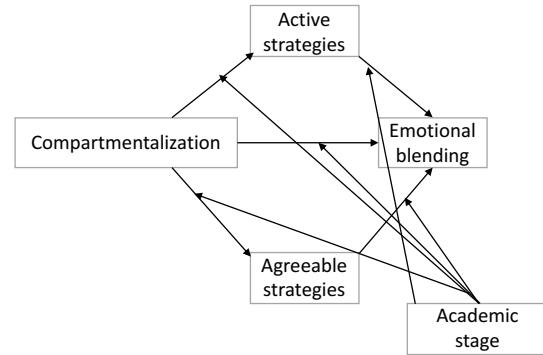


Figure 3. Third Type of Alternative Moderated Mediation Models (Study 2)

APPENDICE B

TABLEAU SUPPLÉMENTAIRE POUR L'ÉTUDE 3

Tableau 1.

Coefficients non standardisés des résultats de l' étude 3

	Ill-being				Well-being				
	B	SE	95% CI	R ² change	B	SE	95% CI	R ² change	.01
Step 1									
Hierarchy	-.22	.24	-.691	.237	.01	-.29	.22	-.721	.137
Step 2									
Hierarchy	-.32	.24	-.787	.157	-.15	.21	-.571	.265	
Identity integration	.05	.08	-.101	.209	.25	.07	.116	.391	
Compartmentalization	.23	.08	.073	.381	.16	.07	.023	.296	
Mainstream categorization	.02	.06	-.111	.141	-.01	.06	-.125	.099	
Heritage categorization	-.03	.06	-.155	.094	.08	.06	-.031	.190	
Condition contrast	.04	.16	-.120	.091	.04	.14	-.084	.104	.01
Step 3									
Hierarchy	-.26	.24	-.732	.210	-.12	.22	-.549	.300	
Identity integration	.06	.08	-.099	.210	.23	.07	.111	.390	
Compartmentalization	.24	.08	.087	.393	.16	.07	.021	.297	
Mainstream categorization	.01	.07	-.117	.139	-.02	.06	-.135	.095	
Heritage categorization	-.03	.06	-.157	.093	.09	.06	-.026	.200	
Condition contrast	.04	.16	-.119	.091	-.04	.14	-.081	.109	
Condition contrast X Identity integration	-.02	.05	-.128	.086	-.01	.05	-.111	.083	
Condition contrast X Compartmentalization	-.12	.05	-.224	-.010	-.05	.05	-.145	.047	
Condition contrast X Mainstream categorization	.02	.04	-.065	.109	.05	.04	-.028	.129	
Condition contrast X Heritage categorization	-.01	.04	-.093	.082	.02	.04	-.057	.100	

APPENDICE C

FORMULAIRE DE CONSENTEMENT ET QUESTIONNAIRE UTILISÉS POUR L'ÉTUDE 1 DE L'ARTICLE 1

Consent Form

A study on the multicultural identity configurations, normative cultural conflicts and wellbeing experienced among multiculturals

Project Information

Person in charge of the project

Primary Investigator for the project: Melisa Valenzuela-Arias, B.A.

Program of Study: Doctorate in Psychology (scientist-practitioner profile)

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Project Supervision

Research supervisor: Catherine E. Amiot, Ph.D.

Department of Psychology

Université du Québec à Montréal

Email: amiot.catherine@uqam.ca

Phone: 514-987-3000 ext. 5006

Overall aim of the project

You are invited to take part in a project that aims to explore how cultural identities are organized in the self, how normative cultural conflicts are resolved as well as the wellbeing levels of multiculturals.

This research received financial support from Quebec's fund for health research.

Tasks that are required

Your participation consists of answering an online self-reported questionnaire. The questionnaire includes questions your demographics, your cultural affiliations, your cultural identities, your normative cultural conflict resolution style and your wellbeing. Your data will be digitally recorded with your permission. This questionnaire will take about 20-30 minutes of your time.

Means of distribution

The collective results of this research will be published in a doctoral dissertation and in a scientific paper to be submitted to a scientific journal. No individual results will be analyzed and/or distributed.

Benefits and Risks

Your participation will contribute to the advancement of scientific knowledge by providing the scientific community with a better understanding of how cultural identities are organized within the self, how normative cultural conflicts are resolved and the level of wellbeing of multiculturals. There is no risk of significant discomfort associated with your participation in this study. However, you must realize that some questions in this questionnaire could revive unpleasant emotions related to a conflict you may have encountered. In this case, we suggest you contact your local Canadian Mental Health Association division (<http://www.cmha.ca/get-involved/find-your-cmha/>) or contact us directly if you wish to discuss your situation. You remain free to refuse to answer any question that you do not wish to answer without having to justify it.

Anonymity and confidentiality

The information collected by this questionnaire is confidential and only the primary researcher, the research supervisor and the research assistants of LRSI will have access to your data and the content of its transcription. Research materials (electronic data) and your consent forms will be stored electronically and protected by a password by the primary investigator for the duration of the project. Data and consent forms will be destroyed five years after the last publication of research results. You are free to discontinue your participation at any time during this research. In this case, the information about you will be destroyed. Your willingness to participate also means that you agree to let the investigators use the collected information for research purposes (including publishing scientific articles, thesis dissertations, the presentation of results at scientific conferences) provided that no information that identifies you is publicly disclosed.

Financial compensation

Your participation will be compensated with 1.00\$ CAD.

Questions about the project and your rights

You can contact the primary investigator for additional questions about the project. You can also discuss the research conditions in which your participation and rights are placed with the project's research supervisor.

The project you are going to participate in received ethical approval for research involving human subjects by the Ethics Committee for Student Research Projects (CERPE) of the Faculty of Human Sciences at UQAM. For questions that cannot be addressed to the researchers or to file a complaint or comments, please contact the committee chair via CERPE's coordinator, Anick Bergeron at 514 987-3000, extension 3642, or by email at the following address: bergeron.anick@uqam.ca.

Acknowledgments

Your input is important to this project and we want to thank you.

Participant's Signature

I have read this form and voluntarily consent to participate in this research project. I also acknowledge that I have had sufficient time to think about my decision to participate. I understand that my participation can be terminated at any time without penalty of any form or any justification. I only need to leave the study.

Name

Participant's signature

Date

Demographic questions

1. What is your age (in years)? _____
 2. What is your sex? Man Woman
 3. How long have you lived in Canada (in years)? _____
 4. What is your country of birth? _____
- What is the country of birth of your:
5. Mother: _____
 6. Father: _____
7. What is the highest degree/qualification that you have earned?
 High School College Bachelors Masters MD/PhD None of the above
 8. Please indicate your current work arrangements
 Full-time Part-time Casual Contract Unemployed
 - 9.

A. Imagine that this ladder shows how your society is set up.

- At the top of the ladder are the people who are the best off – they have the most money, the highest amount of schooling, and the jobs that bring the most respect.
- At the bottom are people who are the worst off – they have the least money, little or no education, no jobs or jobs that no one wants or respects.

Now think about your family. Please tell us where you think your family would be on this ladder. Place an 'X' on the rung that best represents where your family would be on this ladder.



Cultural affiliation questions

10. Do you identify with any particular ethnic group(s)? (e.g., East Asian, South Asian, Native, Black, etc.) Yes No

11. if yes, which one(s)?

11.1

11.2

11.3

11.4

11.5

12. Do you identify with any particular national group(s)? (e.g., Canadian, Chinese)
 Yes No

13. if yes, which one(s)?

13.1

13.2

13.3

13.4

13.5

14. Do you consider yourself to be bi-ethnic/racial or multi-ethnic/racial? (e.g., Blaisian; half Indian, half Caucasian, "mixed," etc.) Yes No

15. if yes, which are the ethnic groups? _____

15.1

15.2

15.3

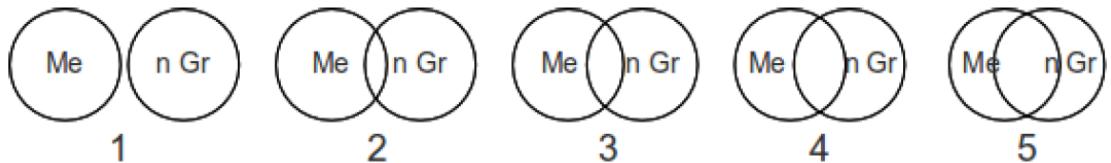
15.4

15.5

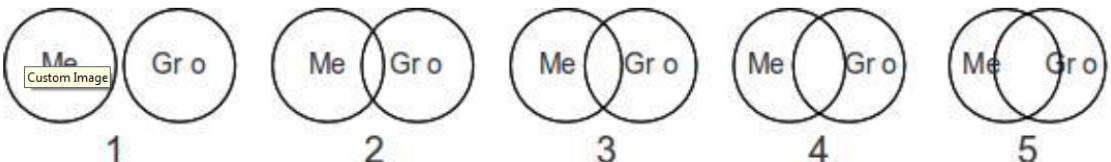
Inclusion of Other in the Self Scale (IOS)

(Aron, Aron, & Smollan, 1992)

Please choose the illustration that best represents the relation between you and the members of the dominant cultural group (e.g., Canadians; shown as "n Gr").



Please choose the illustration that best represents the relation between you and the members of your heritage cultural group (e.g., Chinese, Mexican; shown as "o Gr").

**Self-Construal Scale**

(Singelis, 1994)

Please indicate how much you agree or disagree with the following statements using this scale:

Strongly disagree	Slightly disagree	Moderately disagree	Neutral	Slightly agree	Moderately agree	Strongly agree
1	2	3	4	5	6	7

I have respect for the authority figures with whom I interact.	1	2	3	4	5	6	7
I'd rather say "No" directly, than risk being misunderstood.	1	2	3	4	5	6	7
It is important for me to maintain harmony within my group.	1	2	3	4	5	6	7
Speaking up during a class is not a problem for me.	1	2	3	4	5	6	7
My happiness depends on the happiness of those around me.	1	2	3	4	5	6	7
Having a lively imagination is important to me.	1	2	3	4	5	6	7
I would offer my seat in a bus to my professor.	1	2	3	4	5	6	7

I am comfortable with being singled out for praise or rewards.	1	2	3	4	5	6	7
I respect people who are modest about themselves.	1	2	3	4	5	6	7
I am the same person at home that I am at school.	1	2	3	4	5	6	7
I will sacrifice my self-interest for the benefit of the group I am in.	1	2	3	4	5	6	7
Being able to take care of myself is a primary concern for me.	1	2	3	4	5	6	7
I often have the feeling that my relationships with others are more important than my own accomplishments.	1	2	3	4	5	6	7
I act the same way no matter who I am with.	1	2	3	4	5	6	7
I should take into consideration my parents' advice when making education/career plans.	1	2	3	4	5	6	7
I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am.	1	2	3	4	5	6	7
It is important to me to respect decisions made by the group.	1	2	3	4	5	6	7
I prefer to be direct and forthright when dealing with people I've just met.	1	2	3	4	5	6	7
I will stay in a group if they need me, even when I'm not happy with the group.	1	2	3	4	5	6	7
I enjoy being unique and different from others in many respects.	1	2	3	4	5	6	7
If my brother or sister fails, I feel responsible.	1	2	3	4	5	6	7
My personal identity independent of others is very important to me.	1	2	3	4	5	6	7
Even when I strongly disagree with group members, I avoid an argument.	1	2	3	4	5	6	7
I value being in good health above everything.	1	2	3	4	5	6	7

For the next set of questions, we ask you to refer to:

Mainstream culture as the culture in which you live (e.g., Canadian culture)

Heritage culture as the cultural-ethnic group which represents you the most (ex. Chinese, Mexican)

The Multicultural Identity Integration Scale
(Yampolsky, Amiot, & de la Sablonnière, 2013)

This questionnaire looks at your cultural identities and cultural contexts. While completing this questionnaire, please keep the following information in mind:

Cultural identity refers to (1) the feeling of being a member of a particular cultural group, and (2) the experience of aligning with the values, beliefs, behaviours, etc. of a particular culture.

Cultural context refers to an environment that contains the values, beliefs and practices specific to a particular culture, and involves the company of members from that particular cultural group.

We would like to know how you think about your cultural identities. The following is a series of statements about how you see your different cultural identities. Please read each item carefully. Please indicate how much each statement represents your experience using the following scale:

Strongly disagree	Slightly disagree	Moderately disagree	Neutral	Slightly agree	Moderately agree	Strongly agree
1	2	3	4	5	6	7

I draw similarities between my cultural identities.	1	2	3	4	5	6	7
I identify with my dominant culture more than any other.	1	2	3	4	5	6	7
I identify with my heritage culture more than any other.	1	2	3	4	5	6	7
I keep my cultural identities separate from each other.	1	2	3	4	5	6	7
My cultural identities are connected.	1	2	3	4	5	6	7
I have an identity that includes all my different cultural identities.	1	2	3	4	5	6	7
My dominant cultural identity predominates in how I define myself.	1	2	3	4	5	6	7
My heritage cultural identity predominates in how I define myself.							

Each of my cultural identities is a separate part of who I am.	1	2	3	4	5	6	7
My cultural identities fit within a broader identity	1	2	3	4	5	6	7
My dominant culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My heritage culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My cultural identities are all part of a broader group identity.	1	2	3	4	5	6	7
I only experience each of my cultural identities in their own context.	1	2	3	4	5	6	7
My cultural identities are part of a more global identity	1	2	3	4	5	6	7
My cultural identities complement each other.	1	2	3	4	5	6	7
I identify exclusively with my dominant culture.	1	2	3	4	5	6	7
I identify exclusively with my heritage culture.	1	2	3	4	5	6	7
I only really experience my different cultures if I identify with them one at a time.	1	2	3	4	5	6	7
When I am in a particular cultural context, I feel that I should not show my other cultural identities.	1	2	3	4	5	6	7
The differences between my cultural identities complete each other.	1	2	3	4	5	6	7
I identify with one of my cultures at a time.	1	2	3	4	5	6	7
When I'm in one cultural context, I feel like I should play down my other cultural identities.	1	2	3	4	5	6	7
While I have different cultures, only my dominant culture defines me.	1	2	3	4	5	6	7
While I have different cultures, only my heritage culture defines me.	1	2	3	4	5	6	7
The differences between my cultural identities contradict each other.	1	2	3	4	5	6	7
The differences between my cultural identities cannot be reconciled.	1	2	3	4	5	6	7

Rahim Organisational Conflict Inventory-II

(Rahim, 1983)

A normative cultural conflict is defined as an opposition between the social norms of two cultural groups. Examples of normative cultural conflicts include choosing a romantic partner from a different ethnic group, moving out of the house before marriage and choosing a program of study. Please indicate an example of a normative cultural conflict that you are living or have encountered in the past:

How intense this conflict is/was for you (1 = Not intense at all, 2 = Slightly intense, 3 = A little intense, 4 = Moderately intense, 5 = Strongly intense, 6 = Very highly intense 7 = Extremely intense)?

1 2 3 4 5 6 7

This questionnaire contains statements about your communicative behaviors in a conflict situation with your group members. Thinking about the normative cultural conflict you are living or have encountered, please indicate how often each statement is true for you personally according to the following scale:

Almost never true	Rarely true	Occasionally true	Often true	Almost always true
1	2	3	4	5
1. I try to investigate an issue with my group members to find a solution acceptable to us.				
1	2	3	4	5
2. I attempt to avoid being “put on the spot” and try to keep my conflict with my group members to myself.				
1	2	3	4	5
3. I use my influence to get my ideas accepted.				
1	2	3	4	5
4. I generally try to satisfy the needs of my group members.				
1	2	3	4	5
5. I try to find a middle course to resolve an impasse my group has reached.				
1	2	3	4	5
6. I try to integrate my ideas with those of my group members to come up with a decision jointly.				
1	2	3	4	5
7. I usually avoid open discussion of my differences with my group members.				
1	2	3	4	5
8. I use my authority to get my ideas accepted.				
1	2	3	4	5
9. I usually accommodate the wishes of my group members.				
1	2	3	4	5
10. I usually propose a middle ground for breaking deadlocks.				
1	2	3	4	5
11. I try to work with my group members to find solutions to a problem that satisfy all our expectations.				
1	2	3	4	5

12. I try to stay away from disagreeing with my group members.	1	2	3	4	5	6	7
13. I use my expertise to help my group members make a decision in my favor.	1	2	3	4	5	6	7
14. I give into the wishes of my group members.	1	2	3	4	5	6	7
15. I negotiate with my group members so we can reach a compromise.	1	2	3	4	5	6	7
16. I exchange accurate information with my group members so we can solve a problem together.	1	2	3	4	5	6	7
17. I avoid any unpleasant exchanges with my group members.	1	2	3	4	5	6	7
18. I am usually firm in pursuing my side of an issue.	1	2	3	4	5	6	7
19. I usually concede to my group members.	1	2	3	4	5	6	7
20. I “give and take” so a compromise can be made.	1	2	3	4	5	6	7
21. I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	1	2	3	4	5	6	7
22. I try to keep any disagreement with my group members to myself in order to avoid hard feelings.	1	2	3	4	5	6	7
23. I sometimes use my power to win a competitive situation.	1	2	3	4	5	6	7
24. I often go along with the suggestions of my group members.	1	2	3	4	5	6	7
25. I collaborate with my group members to come up with decisions acceptable to us.							
26. I try to satisfy the expectations of my group members.	1	2	3	4	5	6	7
27. I try to work with my group members to develop a proper understanding of the task.	1	2	3	4	5	6	7

International Positive and Negative Affect Schedule- Short Form
 (Thompson, 2007)

Thinking about yourself and how you normally feel, to what extent do you generally feel:

	Never 1	2	3	4	Always 5
1. Upset	1	2	3	4	5
2. Hostile	1	2	3	4	5
3. Alert	1	2	3	4	5
4. Ashamed	1	2	3	4	5
5. Inspired	1	2	3	4	5
6. Nervous	1	2	3	4	5
7. Determined	1	2	3	4	5
8. Attentive	1	2	3	4	5
9. Afraid	1	2	3	4	5
10. Active	1	2	3	4	5

Vitality Scale
 (Ryan & Frederick, 1997)

Please indicate the extent to which the following items correspond to the way you feel in general.

Do not agree at all	Agree very little	Slightly agree	Moderately agree	Agree	Strongly agree	Very strongly agree
1	2	3	4	5	6	7

In general...

I feel alive and vital	1	2	3	4	5	6	7
I don't feel very energetic	1	2	3	4	5	6	7
I feel so alive I just want to burst	1	2	3	4	5	6	7
I have energy and spirit	1	2	3	4	5	6	7
I look forward to each new day	1	2	3	4	5	6	7
I feel alert and awake	1	2	3	4	5	6	7
I feel stimulated	1	2	3	4	5	6	7

The Self-Esteem Scale
 (Rosenberg, 1979)

Below is a list of statements dealing with your feelings about yourself. Use the numbers below to indicate how much you agree or disagree with each statement.

Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
1	2	3	4	5
On the whole, I am satisfied with myself.		1	2	3
At times, I think I am not good at all.		1	2	3
I feel that I have a number of good qualities.		1	2	3
I am able to do things as well as most other people.		1	2	3
I feel I do not have much to be proud of		1	2	3
I certainly feel useless at times.		1	2	3
I feel that I'm a person of worth, at least on an equal plane with others.		1	2	3
I wish I could have more respect for myself.		1	2	3
All in all, I am inclined to feel that I am a failure.		1	2	3
I take a positive attitude towards myself.		1	2	3

Positive relations with others

(Ryff & Keyes, 1995)

The following set of questions deals with how you feel about yourself and your life. Please remember that there are no right+ or wrong answers. Circle the number that best describes your present agreement or disagreement with each statement using the following scale.

Strongly disagree	Disagree somewhat	Disagree slightly	Agree slightly	Agree somewhat	Strongly agree
1	2	3	4	5	6

Most people see me as loving and affectionate.	1	2	3	4	5	6
Maintaining close relationships has been difficult and frustrating for me.	1	2	3	4	5	6
I often feel lonely because I have few close friends with whom to share my concerns.	1	2	3	4	5	6
I enjoy personal and mutual conversations with family members or friends.	1	2	3	4	5	6
It is important to me to be a good listener when close friends talk to me about their problems.	1	2	3	4	5	6
I don't have many people who want to listen when I talk.	1	2	3	4	5	6
I feel like I get a lot out of my friendships.	1	2	3	4	5	6
It seems to me that most other people have more friends than I do.	1	2	3	4	5	6
People would describe me as a giving person, willing to share my time with others.	1	2	3	4	5	6
I have not experienced many warm and trusting relationships with others.	1	2	3	4	5	6
I often feel like I'm on the outside looking in when it comes to friendships.	1	2	3	4	5	6
I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5	6
I find it difficult to really open up when I talk with others.	1	2	3	4	5	6
My friends and I sympathize with each other's problems.	1	2	3	4	5	6

Questionnaire Code

Your questionnaire code for the Crowdflower questionnaire is :

CcN2014LrSI



Melisa Arias- Valenzuela (Doctorante en Psychologie)
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Dre. Catherine E. Amiot (Professeure agrégée)
RLSI- Research Laboratory on Self and Identity
UQAM, Département de Psychologie
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Courriel: amiot.catherine@uqam.ca

You just participated in an exploratory study conducted by Melisa Valenzuela-Arias, a doctoral student at RLSI (Research Laboratory on Self and Identity) supervised by Dr. Catherine E. Amiot at UQAM's Department of Psychology. The purpose of this study is to identify how cultural identities are organized in the self, how normative cultural conflicts are resolved and the wellbeing levels of multiculturals. To achieve our objective, we asked you to participate in this 20 minutes study online.

Like all the other participants, you responded to a questionnaire on the internet in which you responded to questions on your demographics, your cultural affiliations, your cultural identities, your normative cultural conflict resolution styles and your wellbeing.

As stated in the consent form, if you have any questions about your rights as a research participant, you may contact the UQAM's Faculty of Humanities Ethics Committee for student research projects (CERPE) through Anick Bergeron at 514 987-3000, extension 3642, or by email through the following address: bergeron.anick@uqam.ca. Questions about this research may be addressed to Melisa Arias - Valenzuela (arias-valenzuela.melisa@courrier.uqam.ca) or Dr. Catherine E. Amiot (amiot.catherine@uqam.ca).

If you feel the need for psychological support or help, you can contact your local Canadian Mental Health Association division (<http://www.cmha.ca/get-involved/find-your-cmha>).

As stated in the consent form, your responses to the questionnaire will remain strictly confidential. The results of this study will be analyzed, interpreted and published globally.

Thank you - your participation in this study is greatly appreciated!

APPENDICE D

FORMULAIRE DE CONSENTEMENT ET QUESTIONNAIRE UTILISÉS POUR
L'ÉTUDE 2 DE L'ARTICLE 1



Consent Form

A study on differences between CÉGEP and university students in terms of their cultural identities, conflict resolution and wellbeing of multicultural individuals

Project Information

Person in charge of the project

Primary Investigator for the project: Melisa Valenzuela-Arias, B.A.

Program of Study: Doctorate in Psychology (scientist-practitioner profile)

Université du Québec à Montréal

Email: arias-valenzuela.melisa@courrier.uqam.ca

Phone: 514-987-3000 ext. 5006

Project Supervision

Research supervisor: Catherine E. Amiot, Ph.D.

Department of Psychology

Université du Québec à Montréal

Email: amiot.catherine@uqam.ca

Phone: 514-987-3000 ext. 5006

Overall aim of the project

You are invited to take part in a project that aims to explore how cultural identities are organized in the self, how normative cultural conflicts are resolved as well as the wellbeing levels of multiculturals. To participate in this research, you need to be at least 18 years of age and belong to at least two cultural groups. This research has received financial support from the Social Sciences and Humanities Research Council of Canada (SSHRC) through a doctoral fellowship and from the Fond de Recherche en Santé du Québec (FRSQ) through a research grant.

Tasks that you will take part in

Your participation consists of completing a self-reported questionnaire. The questionnaire includes questions about your demographic background, your cultural affiliations, your cultural identities, your normative cultural conflict resolution style and your wellbeing. Your data will be digitally recorded with your permission. This questionnaire will take about 20-30 minutes of your time.

Means of distribution

The **collective** results of this research will be published in a doctoral dissertation and in a scientific paper to be submitted to a scientific journal. No individual results will be analyzed and/or distributed.

Benefits and Risks

Your participation will contribute to the advancement of scientific knowledge by providing the scientific community with a better understanding of how cultural identities are organized within the self, how normative cultural conflicts are resolved and the level of wellbeing of multiculturals. You may feel uncomfortable answering some questions in this questionnaire (i.e., recalling unpleasant memories). In this case, we suggest you contact UQAM's *Centre de Services Psychologiques* (CSP), the Concordia Health Services (Sir Georges William Campus, 514-828-2424 ext 3545; Loyola Campus 514-828-2424 ext 3555) or contact us directly if you wish to discuss your situation. You remain free to refuse to answer any question that you do not wish to answer without having to justify it.

Anonymity and confidentiality

The information collected in this questionnaire is confidential and only the primary researcher, the research supervisor, the co-investigators and the research assistants of this project will have access to your data and the content of its transcription. Research materials (paper questionnaires) and your consent forms will be stored and protected in a locked room by the primary investigator for the duration of the project. Data and consent forms will be destroyed 10 years after the collection of the data.

Voluntary participation and withdrawal

Your participation in this study is voluntary. You can choose not to take part in this study or, if you do consent to take part, you are free to withdraw from the study at any time during this research. If you withdraw your consent, the information already collected from you will be destroyed. By taking part in this study, you agree to let the investigators use the collected information for research purposes (including publishing scientific articles, thesis dissertations, the presentation of results at scientific conferences) provided that no information that identifies you is publicly disclosed.

Financial compensation

You will not receive a compensation for participating in this study. If you wish, at the end of the study, you can enter a draw for a chance to win one of four 50\$ Amazon gift cards.

Questions about the project and your rights

You can contact the primary investigator for additional questions about the project. For questions about your rights as a research participant, please contact the ethics' committee coordinator, Anick Bergeron at 514 987-3000, extension 3642, or by email at the following address: bergeron.anick@uqam.ca.

Acknowledgments

Your input is important to this project and we want to thank you.

Participant's Signature

I have read this form and voluntarily consent to participate in this research project. I also acknowledge that I have had sufficient time to think about my decision to participate. I understand that my participation can be terminated at any time without penalty of any form or any justification. I only need to leave the study.

Participant's signature

Date

Sociodemographic questions

1. What is your age (in years)? _____
 2. What is your sex? Man Woman
 3. How long have you lived in Canada (in years)? _____
 4. What is your country of birth? _____
- What is the country of birth of your:
5. Mother: _____
 6. Father: _____
 7. Are you presently in your:
 1st year of CÉGEP 2nd year of CÉGEP 1st year of Bachelors 2nd year of Bachelors
 3rd year of Bachelors 4th year of Bachelors Other
 9. At this point, do you study: Full-time Part-time
 10. Please indicate your program of study at the CÉGEP/University:
-
11. Please indicate your current work arrangements
 Full-time Part-time Casual Contract Unemployed
 12. Please indicate who you are living with now.
 with family with a partner with one or more roommate(s) Alone
 - 13.

A. Imagine that this ladder shows how your society is set up.

- At the top of the ladder are the people who are the best off – they have the most money, the highest amount of schooling, and the jobs that bring the most respect.
- At the bottom are people who are the worst off – they have the least money, little or no education, no jobs or jobs that no one wants or respects.

Now think about your family. Please tell us where you think your family would be on this ladder. Place an 'X' on the rung that best represents where your family would be on this ladder.



Cultural affiliation questions

14. Do you identify with any particular cultural group(s)? (e.g., East Asian, South Asian,

Native, Black, etc.) Yes No

15. if yes, which one(s)?

15.1 _____

15.2 _____

15.3 _____

15.4 _____

15.5 _____

16. Do you identify with any particular national group(s)? (e.g., Canadian, Chinese)

Yes No

17. if yes, which one(s)?

17.1 _____

17.2 _____

17.3 _____

17.4 _____

17.5 _____

18. Do you consider yourself to be bi-ethnic/racial or multi-ethnic/racial? (e.g.,

Blaisian;

half Indian, half Caucasian, "mixed," etc.) Yes No

19. if yes, which are the ethnic groups? _____

19.1 _____

19.2 _____

19.3 _____

19.4 _____

19.5 _____

For the next questions, we ask that you refer to:

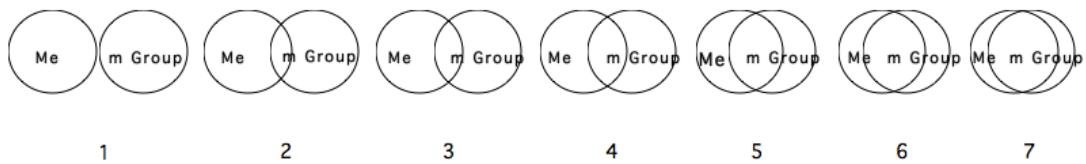
1. Mainstream culture as the culture in which you live (e.g., Canadian culture)
 2. Heritage culture as the cultural-ethnic group that represents you the most (e.g., Chinese, Mexican) Please indicate the name of this group:
-

Inclusion of Other in the Self Scale (IOS)

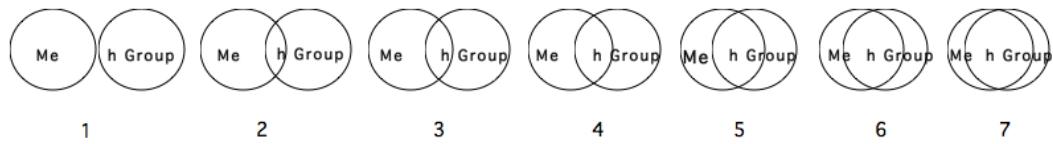
Aron et al. (1992)

Please choose the illustration that best represents the relation between you and the members of the **mainstream cultural group** (e.g., Canadians; shown as "m Group").

Strongly disagree							Strongly agree
1	2	3	4	5	6	7	



Please choose the illustration that best represents the relation between you and the members of your **heritage cultural group** (e.g., Chinese, Mexican; shown as "h Group").



Self-Construal Scale
(Singelis, 1994)

Please indicate how much you agree or disagree with the following statements using this scale:

Strongly disagree	1	2	3	4	5	6	7	Strongly agree
I have respect for the authority figures with whom I interact.	1	2	3	4	5	6	7	
I'd rather say "No" directly, than risk being misunderstood.	1	2	3	4	5	6	7	
It is important for me to maintain harmony within my group.	1	2	3	4	5	6	7	
Speaking up during a class is not a problem for me.	1	2	3	4	5	6	7	
My happiness depends on the happiness of those around me.	1	2	3	4	5	6	7	
Having a lively imagination is important to me.	1	2	3	4	5	6	7	
I would offer my seat in a bus to my professor.	1	2	3	4	5	6	7	
I am comfortable with being singled out for praise or rewards.	1	2	3	4	5	6	7	
I respect people who are modest about themselves.	1	2	3	4	5	6	7	
I am the same person at home that I am at school.	1	2	3	4	5	6	7	
I will sacrifice my self-interest for the benefit of the group I am in.	1	2	3	4	5	6	7	
Being able to take care of myself is a primary concern for me.	1	2	3	4	5	6	7	
I often have the feeling that my relationships with others are more important than my own accomplishments.	1	2	3	4	5	6	7	
I act the same way no matter who I am with.	1	2	3	4	5	6	7	
I should take into consideration my parents' advice when making education/career plans.	1	2	3	4	5	6	7	
I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am.	1	2	3	4	5	6	7	
It is important to me to respect decisions made by the group.	1	2	3	4	5	6	7	

I prefer to be direct and forthright when dealing with people I've just met.	1	2	3	4	5	6	7
I will stay in a group if they need me, even when I'm not happy with the group.	1	2	3	4	5	6	7
I enjoy being unique and different from others in many respects.	1	2	3	4	5	6	7
If my brother or sister fails, I feel responsible.	1	2	3	4	5	6	7
My personal identity independent of others is very important to me.	1	2	3	4	5	6	7
Even when I strongly disagree with group members, I avoid an argument.	1	2	3	4	5	6	7
I value being in good health above everything.	1	2	3	4	5	6	7

Family Allocentrism Scale
(Lay et al., 1998)

Please indicate your agreement with each of the items using the following scale:

Strongly disagree	1	2	3	4	5	Strongly agree
1. I am very similar to my parents.	1	2	3	4	5	
2. I work hard at school to please my family.	1	2	3	4	5	
3. I follow my feelings even if it makes my parents unhappy. (reverse keyed)	1	2	3	4	5	
4. I would be honored by my family's accomplishments.	1	2	3	4	5	
5. My ability to relate to my family is a sign of my competence as a mature person.	1	2	3	4	5	
6. Once you get married your parents should no longer be involved in major life choices. (reverse keyed)	1	2	3	4	5	
7. The opinions of my family are important to me.	1	2	3	4	5	
8. Knowing that I need to rely on my family makes me happy.	1	2	3	4	5	
9. I will be responsible for taking care of my aging parents.	1	2	3	4	5	
10. If a family member fails, I feel responsible.	1	2	3	4	5	
11. Even when away from home, I should consider my parents' values.	1	2	3	4	5	
12. I would feel ashamed if I told my parents "no" when they asked me to do something.	1	2	3	4	5	

13. My happiness depends on the happiness of my family.	1	2	3	4	5
14. I have certain duties and obligations in my family.	1	2	3	4	5
15. There are a lot of differences between me and other members of my family. (reverse keyed)	1	2	3	4	5
16. I think it is important to get along with my family at all costs.	1	2	3	4	5
17. I should not say what is on my mind in case it upsets my family.	1	2	3	4	5
18. My needs are not the same as my family's. (reverse keyed)	1	2	3	4	5
19. After I leave my parents' house, I am not accountable to them. (reverse keyed)	1	2	3	4	5
20. I respect my parents' wishes even if they are not my own.	1	2	3	4	5
21. It is important to feel independent of one's family. (reverse keyed)	1	2	3	4	5

Needs satisfaction scale
(Sheldon & Bettencourt, 2002)

Not at all	Very little	A little	Moderately	Quite a bit	Very much	Extremely
1	2	3	4	5	6	7

1. How free and choiceful do you feel when being in your heritage group?	1	2	3	4	5	6	7
2. How free and choiceful do you feel when being in your mainstream group?	1	2	3	4	5	6	7
3. How much do you feel wholehearted (as opposed to pressured and controlled) when you do things as a member of your heritage group?	1	2	3	4	5	6	7
4. How much do you feel wholehearted (as opposed to pressured and controlled) when you do things as a member of your mainstream group?	1	2	3	4	5	6	7
5. To what extent does your heritage group membership allows you to express your authentic self?	1	2	3	4	5	6	7
6. To what extent does this mainstream group membership allows you to express your authentic self?	1	2	3	4	5	6	7

7. How included do you feel in your heritage group?	1	2	3	4	5	6	7
8. How included do you feel in your mainstream group?	1	2	3	4	5	6	7
9. To what extent do you feel a sense of belongingness within your heritage group?	1	2	3	4	5	6	7
10. To what extent do you feel a sense of belongingness within your mainstream group?	1	2	3	4	5	6	7
11. To what extent do you feel a sense of personal friendship with the other heritage group members?	1	2	3	4	5	6	7
12. To what extent do you feel a sense of personal friendship with the other mainstream group members?	1	2	3	4	5	6	7
13. To what extent do the members of your heritage group make you feel as a valuable member of this group?	1	2	3	4	5	6	7
14. To what extent do the members of your mainstream group make you feel as a valuable member of this group?	1	2	3	4	5	6	7
15. From the feedback you received up to now from the members of your heritage group, to what extent do you consider yourself to be a valuable member of this group?	1	2	3	4	5	6	7
16. From the feedback you received up to now from the members of your mainstream group, to what extent do you consider yourself to be a valuable member of this group?	1	2	3	4	5	6	7
17. To what extent do you feel that other members of your heritage group make you feel like a competent group member?	1	2	3	4	5	6	7
18. To what extent do you feel that other members of your mainstream group make you feel like a competent group member?	1	2	3	4	5	6	7

The Multicultural Identity Integration Scale
 (Yampolsky, Amiot, & de la Sablonnière, 2015)

This questionnaire looks at your cultural identities and cultural contexts. While completing this questionnaire, please keep the following information in mind:

- Cultural identity refers to (1) the feeling of being a member of a particular cultural group, and (2) the experience of aligning with the values, beliefs, behaviours, etc. of a particular culture.
- Cultural context refers to an environment that contains the values, beliefs and practices specific to a particular culture, and involves the company of members from that particular cultural group.

We would like to know how you think about your cultural identities. The following is a series of statements about how you see your different cultural identities. Please read each item carefully. Please indicate how much each statement represents your experience using the following scale:

Not at all 1	Slightly 2	A little 3	Moderately 4	Quite a bit 5	Mostly 6	Exactly 7
I draw similarities between my cultural identities.	1	2	3	4	5	6 7
I identify with my mainstream culture more than any other.	1	2	3	4	5	6 7
I identify with my heritage culture more than any other.	1	2	3	4	5	6 7
I keep my cultural identities separate from each other.	1	2	3	4	5	6 7
My cultural identities are connected.	1	2	3	4	5	6 7
I have an identity that includes all my different cultural identities.	1	2	3	4	5	6 7

My mainstream cultural identity predominates in how I define myself.	1	2	3	4	5	6	7
My heritage cultural identity predominates in how I define myself.	1	2	3	4	5	6	7
Each of my cultural identities is a separate part of who I am.	1	2	3	4	5	6	7
My cultural identities fit within a broader identity.	1	2	3	4	5	6	7
My mainstream culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My heritage culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My cultural identities are all part of a broader group identity.	1	2	3	4	5	6	7
I only experience each of my cultural identities in their own context.	1	2	3	4	5	6	7
My cultural identities are part of a more global identity	1	2	3	4	5	6	7
My cultural identities complement each other.	1	2	3	4	5	6	7
I identify exclusively with my mainstream culture.	1	2	3	4	5	6	7
I identify exclusively with my heritage culture.	1	2	3	4	5	6	7
I only really experience my different cultures if I identify with them one at a time.	1	2	3	4	5	6	7
When I am in a particular cultural context, I feel that I should not show my other cultural identities.	1	2	3	4	5	6	7
The differences between my cultural identities complete each other.	1	2	3	4	5	6	7
I identify with one of my cultures at a time.	1	2	3	4	5	6	7
When I'm in one cultural context, I feel like I should play down my other cultural identities.	1	2	3	4	5	6	7
While I have different cultures, only my mainstream culture defines me.	1	2	3	4	5	6	7
While I have different cultures, only my heritage culture defines me.	1	2	3	4	5	6	7
The differences between my cultural identities contradict each other.	1	2	3	4	5	6	7
The differences between my cultural identities cannot be reconciled.	1	2	3	4	5	6	7

Rahim Organisational Conflict Inventory-II

(Rahim, 1983)

A **cultural conflict** is defined as an opposition between the social norms of two cultural groups, such as the individual's heritage group (ex. Chinese, Mexican) and mainstream group (ex. Canada).

Examples of normative cultural conflicts include:

- choosing a romantic partner from a cultural group different from your heritage group when one's ethnic group wants one to chose a romantic partner from the same ethnic group
- moving out of the house before marriage when one's heritage group disagrees
- wanting to celebrate a religious holiday from one's heritage group when one's mainstream work environment disagrees
- wanting to adopt a particular mainstream tradition (e.g., eat turkey for Christmas) when one's heritage group disagrees

Please indicate an example of a cultural conflict that **you are experiencing or could experience in the future** between your mainstream culture and your heritage culture in two or three sentences:

Please indicate, for this conflict, the perspective of your **mainstream** culture in two or three sentences:

Please indicate, for this conflict, the perspective of your **heritage** culture in two or three sentences:

Please indicate why this conflict is/was **difficult** for you in two or three sentences:

How **intense** this conflict is/was for you (1 = Not intense at all, 2 = Slightly intense, 3 = A little intense, 4 = Moderately intense, 5 = Strongly intense, 6 = Very highly intense 7 = Extremely intense)?

1 2 3 4 5 6 7

How **often** do you encounter cultural conflicts like this one in your everyday life (1=Almost never, 2=Very rarely, 3=Rarely, 4=Sometimes, 5=often, 6=Very often, 7=Constantly)?

1 2 3 4 5 6 7

This questionnaire contains statements about your communicative behaviors in a conflict situation with your group members. Thinking about the **normative cultural conflict you are living or could encounter**, please indicate how often each statement is true for you personally according to the following scale:

Almost never true 1	Rarely true 2	Occasionally true 3	Often true 4	Almost always true 5
---------------------------	------------------	---------------------------	-----------------	----------------------------

1. I try to investigate the issue with the members of my cultural groups to find a solution acceptable to us.	1	2	3	4	5
2. I attempt to avoid being “put on the spot” and try to keep my conflict with the members of my cultural groups to myself.	1	2	3	4	5
3. I use my influence to get my ideas accepted.	1	2	3	4	5
4. I try to satisfy the needs of the members of my cultural groups.	1	2	3	4	5
5. I try to find a middle course to resolve the impasse the members of my cultural groups have reached.	1	2	3	4	5
6. I try to integrate my ideas with those of the members of my cultural groups to come up with a decision jointly.	1	2	3	4	5
7. I avoid open discussion of my differences with members of my cultural groups.	1	2	3	4	5
8. I use my authority to get my ideas accepted.	1	2	3	4	5
9. I accommodate the wishes of the members of my cultural groups.	1	2	3	4	5

10. I propose a middle ground for breaking deadlocks.	1	2	3	4	5
11. I try to work with the members of my cultural groups to find solutions to the problem that satisfy all our expectations.	1	2	3	4	5
12. I try to stay away from disagreeing with the members of my cultural groups.	1	2	3	4	5
13. I use my expertise to help the members of my cultural groups make a decision in my favour.	1	2	3	4	5
14. I give into the wishes of the members of my cultural groups.	1	2	3	4	5
15. I negotiate with the members of my cultural groups so we can reach a compromise.	1	2	3	4	5
16. I exchange accurate information with the members of my cultural groups so we can solve the problem together.	1	2	3	4	5
17. I avoid any unpleasant exchanges with the members of my cultural groups.	1	2	3	4	5
18. I am firm in pursuing my side of the issue.	1	2	3	4	5
19. I concede to the members of my cultural groups.	1	2	3	4	5
20. I "give and take" so a compromise can be made.	1	2	3	4	5
21. I try to bring all our concerns out in the open so that the issue can be resolved in the best possible way.	1	2	3	4	5
22. I try to keep any disagreement with members of my cultural groups to myself in order to avoid hard feelings.	1	2	3	4	5
23. I use my power to win the competitive situation.	1	2	3	4	5
24. I go along with the suggestions of the members of my cultural groups.	1	2	3	4	5
25. I collaborate with the members of my cultural groups to come up with decisions acceptable to us.	1	2	3	4	5
26. I try to satisfy the expectations of the members of my cultural groups.	1	2	3	4	5
27. I try to work with the members of my cultural groups to develop a proper understanding of the problem.	1	2	3	4	5
28. I tend to favour the opinions of the members of my heritage group at the expense of what I wish.	1	2	3	4	5
29. I tend to favour the opinions of the members of my mainstream group at the expense of what I wish.	1	2	3	4	5
30. I try to avoid any disagreement with the members of my heritage group.	1	2	3	4	5
31. I try to avoid any disagreement with the members of my mainstream group.	1	2	3	4	5

32. I give more importance to the ways of doing of my mainstream group than to those of my heritage group.	1	2	3	4	5
33. When I have to take a decision, I tend to follow the recommendations of my mainstream group.	1	2	3	4	5
34. I prefer neglecting the ways of doing of my heritage group to follow only those of my mainstream group.	1	2	3	4	5
35. I associate more with the views of my mainstream group than with those of my heritage group.	1	2	3	4	5
36. I give more importance to the ways of doing of my heritage group than to those of my mainstream group.	1	2	3	4	5
37. When I have to take a decision, I tend to follow the recommendations of my heritage group.	1	2	3	4	5
38. I prefer neglecting the ways of doing of my heritage group to follow only those of my mainstream group.	1	2	3	4	5
<u>39. I associate more with the views of my heritage group than with those of my mainstream group.</u>	1	2	3	4	5

Integrated Authenticity Scale
 (Knoll, Meyer, Kroemer, & Schröder-Abé, 2015)

The following measure has a series of statements that involve people's perceptions about themselves. There are not right or wrong responses, so please answer honestly. Respond to each statement by writing the number from the scale below, which you feel most accurately characterizes your response to the statement from 1 = "does not describe me at all" to 7 = "describes me very well."

I understand why I think about myself as I do.	1	2	3	4	5	6	7
For good or worse, I know who I really am.	1	2	3	4	5	6	7
I understand well why I behave like I do.	1	2	3	4	5	6	7
I feel like I don't know myself particularly well.	1	2	3	4	5	6	7
I always stand up for what I believe in.	1	2	3	4	5	6	7
I am easily influenced by others' opinions.	1	2	3	4	5	6	7
Sometimes I say nothing about issues or decisions or agree although don't think it's right.	1	2	3	4	5	6	7
To express what I think I also bear negative consequences.	1	2	3	4	5	6	7

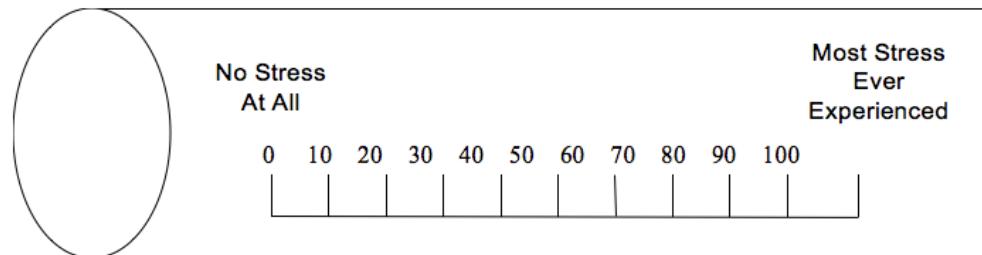
International Positive and Negative Affect Schedule- Short Form
 (Thompson, 2007)

Thinking about yourself and how you normally feel, to what extent do you generally feel (1= Never, 5 = Always):

1. Upset	1	2	3	4	5
2. Hostile	1	2	3	4	5
3. Alert	1	2	3	4	5
4. Ashamed	1	2	3	4	5
5. Inspired	1	2	3	4	5
6. Nervous	1	2	3	4	5
7. Determined	1	2	3	4	5
8. Attentive	1	2	3	4	5
9. Afraid	1	2	3	4	5
10. Active	1	2	3	4	5

Stress thermometer

By marking an 'X' on the scale within the thermometer, please indicate the **amount of stress** that you experience generally. Write your score, from 0 to 100, in the space provided to the right.



Score: _____

Vitality Scale (Ryan & Frederick, 1997)

Please indicate the extent to which the following items correspond to the way you feel in general.

Do not agree at all	Agree very little	Slightly agree	Moderately agree	Agree	Strongly agree	Very strongly agree
1	2	3	4	5	6	7

In general...

I feel alive and vital	1	2	3	4	5	6	7
I don't feel very energetic	1	2	3	4	5	6	7
I feel so alive I just want to burst	1	2	3	4	5	6	7
I have energy and spirit	1	2	3	4	5	6	7
I look forward to each new day	1	2	3	4	5	6	7
I feel alert and awake	1	2	3	4	5	6	7
I feel stimulated	1	2	3	4	5	6	7

Single item Self-Esteem Scale
 (Robins, Handin, & Trzesniewski, 2001)

Below is a statement dealing with your feelings about yourself. Use the numbers below to indicate how much you feel this statement is true for you.

Not very true of me						Very true of me
	1	2	3	4	5	
I have high self-esteem.	1	2	3	4	5	

Positive relations with others
 (Ryff, 1989)

The following set of questions deals with how you feel about yourself and your life. Please remember that there are no right+ or wrong answers. Circle the number that best describes your present agreement or disagreement with each statement using the following scale:

Strongly disagree	Disagree somewhat	Disagree slightly	Agree slightly	Agree somewhat	Strongly agree
1	2	3	4	5	6
Most people see me as loving and affectionate.					
1 2 3 4 5 6					
Maintaining close relationships has been difficult and frustrating for me.					
1 2 3 4 5 6					
I often feel lonely because I have few close friends with whom to share my concerns.					
1 2 3 4 5 6					
I enjoy personal and mutual conversations with family members or friends.					
1 2 3 4 5 6					
It is important to me to be a good listener when close friends talk to me about their problems.					
1 2 3 4 5 6					
I don't have many people who want to listen when I talk.					
1 2 3 4 5 6					
I feel like I get a lot out of my friendships.					
1 2 3 4 5 6					
It seems to me that most other people have more friends than I do.					
1 2 3 4 5 6					
People would describe me as a giving person, willing to share my time with others.					
1 2 3 4 5 6					
I have not experienced many warm and trusting relationships with others.					
1 2 3 4 5 6					
I often feel like I'm on the outside looking in when it comes to friendships.					
1 2 3 4 5 6					
I know that I can trust my friends, and they know they can trust me.					
1 2 3 4 5 6					
I find it difficult to really open up when I talk with others.					
1 2 3 4 5 6					
My friends and I sympathize with each other's problems.					
1 2 3 4 5 6					

HOW I TYPICALLY ACT TOWARDS MYSELF IN DIFFICULT TIMES

Self-Compassion Scale
Neff (2003)

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale:

Almost never				Almost always
1	2	3	4	5
_____	1. I'm disapproving and judgmental about my own flaws and inadequacies.			
_____	2. When I'm feeling down I tend to obsess and fixate on everything that's wrong.			
_____	3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.			
_____	4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.			
_____	5. I try to be loving towards myself when I'm feeling emotional pain.			
_____	6. When I fail at something important to me I become consumed by feelings of inadequacy.			
_____	7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.			
_____	8. When times are really difficult, I tend to be tough on myself.			
_____	9. When something upsets me I try to keep my emotions in balance.			
_____	10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.			
_____	11. I'm intolerant and impatient towards those aspects of my personality I don't like.			
_____	12. When I'm going through a very hard time, I give myself the caring and tenderness I need.			
_____	13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.			
_____	14. When something painful happens I try to take a balanced view of the situation.			
_____	15. I try to see my failings as part of the human condition.			

- 16. When I see aspects of myself that I don't like, I get down on myself.
- 17. When I fail at something important to me I try to keep things in perspective.
- 18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.
- 19. I'm kind to myself when I'm experiencing suffering.
- 20. When something upsets me I get carried away with my feelings.
- 21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.
- 22. When I'm feeling down I try to approach my feelings with curiosity and openness.
- 23. I'm tolerant of my own flaws and inadequacies.
- 24. When something painful happens I tend to blow the incident out of proportion.
- 25. When I fail at something that's important to me, I tend to feel alone in my failure.
- 26. I try to be understanding and patient towards those aspects of my personality I don't like.

Information sheet

Title of Study: A study on differences between late adolescents and emerging adults in terms of their cultural identities, conflict resolution and wellbeing of multicultural individuals

Principal Investigators: Melisa Arias-Valenzuela B.A., Ph.D. student in Psychology (PsyD-PhD), Université du Québec à Montréal, and Catherine Amiot, Ph.D., Professor of Psychology, Université du Québec à Montréal.

Summary of the research: The aim of this study is to understand how multicultural individuals cognitively organize these different cultural identities within the self when they are told to resolve a conflict in a particular way and feel when they are told to resolve a conflict between the norms of their cultures in a particular way. In the questionnaire that you just answered, we asked to resolve a conflict either using a dominant style, an obliging style or a compromised style. You also answered questions on your cultural identities and your wellbeing.

If you have any questions about this research, please contact Melisa Arias-Valenzuela at arias-valenzuela.melisa@courrier.uqam.ca, or Dr. Catherine Amiot at amiot.catherine@uqam.ca.

If at any time you have questions or concerns about your rights as a research participant, please contact Mme Anick Bergeron, the ombudsman at the Université du Québec à Montréal, at (514) 987-3000 ext. 3642, or by email at: bergeron.anick@uqam.ca.

Suggestions for further reading:

Giguère, B., Lalonde, R., & Lou, E. (2010). Living at the crossroads of cultural worlds: The experience of normative conflicts by second generation immigrant youth. *Social and Personality Psychology Compass*, 4(1), 14-29.

Yampolsky, M. A., Amiot, C. E., & de la Sablonnière, R. (2013). Multicultural identity integration and well-being: a qualitative exploration of variations in narrative coherence and multicultural identification. *Frontiers in psychology*, 126(4), 1-15.

Thank you for your time and participation.

Melisa Arias-Valenzuela, B.A., doctoral student
 Catherine Amiot, Ph.D.
 Département de psychologie
 Université du Québec à Montréal

If you wish to be entered in the draw to win one of four 50\$ Amazon gift cards, please insert your email address.

If you wished to be informed about the collective results of the study, please insert your email address.

APPENDICE E

FORMULAIRE DE CONSENTEMENT ET QUESTIONNAIRE UTILISÉS POUR L'ÉTUDE DE L'ARTICLE 2



INFORMATION AND CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Study Title: A study on cultural identities, conflict resolution and wellbeing of multicultural individuals

Researcher: Andrew G. Ryder Ph.D.

Researcher's Contact Information: Email: andrew.ryder@concordia.ca

Co-Investigators: Melisa Arias-Valenzuela, B.A., & Catherine E. Amiot, Ph. D.,

Co-Investigators' Contact Information : Email : arias-valenzuela.melisa@courrier.uqam.ca & amiot.catherine@uqam.ca

You are being invited to participate in the research study mentioned above. This form provides information about what participating would mean. Please read it carefully before deciding if you want to participate or not. If there is anything you do not understand, or if you want more information, please ask the researcher.

A. PURPOSE

The purpose of the research is to explore how cultural identities are organised in the self, how normative cultural conflicts are resolved as well as the wellbeing levels of multicultural individuals.

B. PROCEDURES

If you participate, you will be asked to complete a self-reported questionnaire. The questionnaire includes questions about your demographic background, your cultural affiliations, your self-concept, your relationship with your family, your need

satisfaction, your cultural identities, your conflict resolution between your cultures and your wellbeing (e.g., emotions, vitality, etc.). Your data will be digitally recorded with your permission.

In total, participating in this study will take 1 hour.

C. RISKS AND BENEFITS

You might face certain risks by participating in this research. These risks include reliving unpleasant emotions related to a conflict you may have encountered. In this case, we suggest you contact the Applied Concordia Psychology center (514-828-2424 ext 7550), UQAM's Centre de Services Psychologiques (CSP; 514-987-0253), or contact us directly if you wish to discuss your situation. You remain free to refuse to answer any question that you do not wish to answer without having to justify it.

You might or might not personally benefit from participating in this research. Potential benefits include experiencing first-hand what social science research can involve. Also, you will be helping to better understand and represent the experiences of multicultural individuals, and contribute to greater knowledge in the field of cultural identity.

D. CONFIDENTIALITY

We will gather the following information as part of this research: your responses to a self-reported questionnaire on your experiences with your cultures.

By participating, you agree to let the researchers have access to information about your experiences with your cultures. This information will be obtained from a self-reported questionnaire.

We will not allow anyone to access the information, except people directly involved in conducting the research, and except as described in this form. We will only use the information for the purposes of the research described in this form.

The information gathered will be anonymous. That means that it will not be possible to make a link between you and the information you provide.

We will protect the information by a password known only by the investigators of this study for the duration of the project.

We intend to publish the results of the research. However, it will not be possible to identify you in the published results.

We will destroy the information five years after the end of the study.

E. CONDITIONS OF PARTICIPATION

You do not have to participate in this research. It is purely your decision. If you do participate, you can stop at any time. You can also ask that the information you provided not be used, and your choice will be respected. If you decide that you don't want us to use your information, you must tell the researcher before the end of the experiment.

If participants are being offered compensation:

As a compensatory indemnity for participating in this research, you will receive one participation pool credit. If you withdraw before the end of the research, you will receive 1 participant pool credit if you have completed at least 50% the questionnaire items. To make sure that research the participant pool credit is being spent properly, auditors from Concordia or outside will have access to a coded list of participants. It will not be possible to identify you from this list.

There are no negative consequences for not participating, stopping in the middle, or asking us not to use your information.

F. PARTICIPANT'S DECLARATION

I have read and understood this form. I have had the chance to ask questions and any questions have been answered. I agree to participate in this research under the conditions described.

NAME (please print)

SIGNATURE

DATE

If you have questions about the scientific or scholarly aspects of this research, please contact the researcher. Their contact information is on page 1. You may also contact their faculty supervisor.

If you have concerns about ethical issues in this research, please contact the Manager, Research Ethics, Concordia University, 514.848.2424 ex. 7481, oor.ethics@concordia.ca or Mme Anick Bergeron, the ombudsman at the Université du Québec à Montréal. Her contact is: 514 987-3000, extension 3642, bergeron.anick@uqam.ca.

If you would like to receive your participant pool credits, please enter your first and last name. (This information will only be used in order to ensure your credits are granted. It will be kept separate from the data).

Demographic questions

1. What is your age (in years)? _____
 2. What is your sex? Man Woman
 3. How long have you lived in Canada (in years)? _____
 4. What is your country of birth? _____
- What is the country of birth of your:
5. Mother: _____
 6. Father: _____
7. What is the highest degree/qualification that you have earned?
 High School College Bachelors Masters MD/PhD None of the above
 8. Please indicate your current work arrangements
 Full-time Part-time Casual Contract Unemployed
 9. Please indicate who you are living with now.
 With family With a partner With one or more roommate(s) Alone

10.

A. Imagine that this ladder shows how your society is set up.

- At the top of the ladder are the people who are the best off – they have the most money, the highest amount of schooling, and the jobs that bring the most respect.
- At the bottom are people who are the worst off – they have the least money, little or no education, no jobs or jobs that no one wants or respects.

Now think about your family. Please tell us where you think your family would be on this ladder. Place an 'X' on the rung that best represents where your family would be on this ladder.



For the next questions, we ask that you refer to:

1. Mainstream culture as the culture in which you live (e.g., Canadian culture)
 2. Heritage culture as the cultural-ethnic group that represents you the most (e.g., Chinese, Mexican) Please indicate the name of this group:
-

Cultural affiliation questions

11. Do you identify with any particular cultural group(s)? (e.g., East Asian, South Asian, Native, Black, etc.) Yes No

12. if yes, which one(s)?

12.1 _____

12.2 _____

12.3 _____

12.4 _____

12.5 _____

13. Do you identify with any particular national group(s)? (e.g., Canadian, Chinese)
 Yes No

14. if yes, which one(s)?

14.1 _____

14.2 _____

14.3 _____

14.4 _____

14.5 _____

15. Do you consider yourself to be bi-ethnic/racial or multi-ethnic/racial? (e.g., Blaisian; half Indian, half Caucasian, "mixed," etc.) Yes No

16. if yes, which are the ethnic groups?

16.1 _____

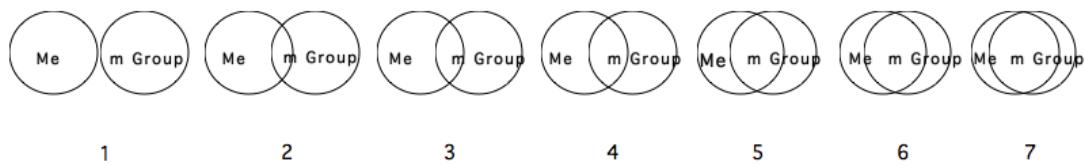
16.2 _____

16.3 _____

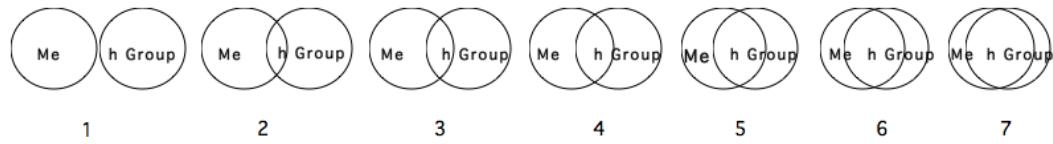
16.4
16.5

Inclusion of Other in the Self Scale (IOS)
Aron et al. (1992)

Please choose the illustration that best represents the relation between you and the members of the **dominant cultural group** (e.g., Canadians; shown as "**m Group**").



Please choose the illustration that best represents the relation between you and the members of your **heritage cultural group** (e.g., Chinese, Mexican; shown as "**h Group**").



Self-Construal Scale

(Singelis, 1994)

Please indicate how much you agree or disagree with the following statements using this scale:

Strongly disagree								Strongly agree
1	2	3	4	5	6	7		
I have respect for the authority figures with whom I interact.	1	2	3	4	5	6	7	
I'd rather say "No" directly, than risk being misunderstood.	1	2	3	4	5	6	7	
It is important for me to maintain harmony within my group.	1	2	3	4	5	6	7	
Speaking up during a class is not a problem for me.	1	2	3	4	5	6	7	
My happiness depends on the happiness of those around me.	1	2	3	4	5	6	7	
Having a lively imagination is important to me.	1	2	3	4	5	6	7	
I would offer my seat in a bus to my professor.	1	2	3	4	5	6	7	
I am comfortable with being singled out for praise or rewards.	1	2	3	4	5	6	7	
I respect people who are modest about themselves.	1	2	3	4	5	6	7	
I am the same person at home that I am at school.	1	2	3	4	5	6	7	
I will sacrifice my self-interest for the benefit of the group I am in.	1	2	3	4	5	6	7	
Being able to take care of myself is a primary concern for me.	1	2	3	4	5	6	7	
I often have the feeling that my relationships with others are more important than my own accomplishments.	1	2	3	4	5	6	7	
I act the same way no matter who I am with.	1	2	3	4	5	6	7	
I should take into consideration my parents' advice when making education/career plans.	1	2	3	4	5	6	7	
I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am.	1	2	3	4	5	6	7	
It is important to me to respect decisions made by the group.	1	2	3	4	5	6	7	
I prefer to be direct and forthright when dealing with people I've just met.	1	2	3	4	5	6	7	
I will stay in a group if they need me, even when I'm not happy with the group.	1	2	3	4	5	6	7	
I enjoy being unique and different from others in many respects.	1	2	3	4	5	6	7	
If my brother or sister fails, I feel responsible.	1	2	3	4	5	6	7	
My personal identity independent of others is very important to me.	1	2	3	4	5	6	7	
Even when I strongly disagree with group members, I avoid an argument.	1	2	3	4	5	6	7	
I value being in good health above everything.	1	2	3	4	5	6	7	

Family Allocentrism Scale
(Lay et al., 1998)

Please indicate your agreement with each of the items using the following scale:

Strongly disagree	Strongly agree				
1	2	3	4	5	
1. I am very similar to my parents.	1	2	3	4	5
2. I work hard at school to please my family.	1	2	3	4	5
3. I follow my feelings even if it makes my parents unhappy. (reverse keyed)	1	2	3	4	5
4. I would be honored by my family's accomplishments.	1	2	3	4	5
5. My ability to relate to my family is a sign of my competence as a mature person.	1	2	3	4	5
6. Once you get married your parents should no longer be involved in major life choices. (reverse keyed)	1	2	3	4	5
7. The opinions of my family are important to me.	1	2	3	4	5
8. Knowing that I need to rely on my family makes me happy.	1	2	3	4	5
9. I will be responsible for taking care of my aging parents.	1	2	3	4	5
10. If a family member fails, I feel responsible.	1	2	3	4	5
11. Even when away from home, I should consider my parents' values.	1	2	3	4	5
12. I would feel ashamed if I told my parents "no" when they asked me to do something.	1	2	3	4	5
13. My happiness depends on the happiness of my family.	1	2	3	4	5
14. I have certain duties and obligations in my family.	1	2	3	4	5
15. There are a lot of differences between me and other members of my family. (reverse keyed)	1	2	3	4	5
16. I think it is important to get along with my family at all costs.	1	2	3	4	5
17. I should not say what is on my mind in case it upsets my family.	1	2	3	4	5
18. My needs are not the same as my family's. (reverse keyed)	1	2	3	4	5
19. After I leave my parents' house, I am not accountable to them. (reverse keyed)	1	2	3	4	5
20. I respect my parents' wishes even if they are not my own.	1	2	3	4	5
21. It is important to feel independent of one's family. (reverse keyed)	1	2	3	4	5

Needs satisfaction scale
 (Sheldon & Bettencourt, 2002)

Not at all	Very little	A little	Moderately	Quite a bit	Very much	Extremely
1	2	3	4	5	6	7
1. How free and choiceful do you feel when being in your heritage group?					1 2 3 4 5 6 7	
2. How free and choiceful do you feel when being in your mainstream group?					1 2 3 4 5 6 7	
3. How much do you feel wholehearted (as opposed to pressured and controlled) when you do things as a member of your heritage group?					1 2 3 4 5 6 7	
4. How much do you feel wholehearted (as opposed to pressured and controlled) when you do things as a member of your mainstream group?					1 2 3 4 5 6 7	
5. To what extent does your heritage group membership allows you to express your authentic self?					1 2 3 4 5 6 7	
6. To what extent does this mainstream group membership allows you to express your authentic self?					1 2 3 4 5 6 7	
7. How included do you feel in your heritage group?					1 2 3 4 5 6 7	
8. How included do you feel in your mainstream group?					1 2 3 4 5 6 7	
9. To what extent do you feel a sense of belongingness within your heritage group?					1 2 3 4 5 6 7	
10. To what extent do you feel a sense of belongingness within your mainstream group?					1 2 3 4 5 6 7	
11. To what extent do you feel a sense of personal friendship with the other heritage group members?					1 2 3 4 5 6 7	
12. To what extent do you feel a sense of personal friendship with the other mainstream group members?					1 2 3 4 5 6 7	
13. To what extent do the members of your heritage group make you feel as a valuable member of this group?					1 2 3 4 5 6 7	
14. To what extent do the members of your mainstream group make you feel as a valuable member of this group?					1 2 3 4 5 6 7	
15. From the feedback you received up to now from the members of your heritage group, to what extent do you consider yourself to be a valuable member of this group?					1 2 3 4 5 6 7	
16. From the feedback you received up to now from the members of your mainstream group, to what extent do you consider yourself to be a valuable member of this group?					1 2 3 4 5 6 7	

17. To what extent do you feel that other members of your heritage group make you feel like a competent group member?	1	2	3	4	5	6	7
18. To what extent do you feel that other members of your mainstream group make you feel like a competent group member?	1	2	3	4	5	6	7

The Multicultural Identity Integration Scale
(Yampolsky, Amiot, & de la Sablonnière, 2014)

This questionnaire looks at your cultural identities and cultural contexts. While completing this questionnaire, please keep the following information in mind:

Cultural identity refers to (1) the feeling of being a member of a particular cultural group, and (2) the experience of aligning with the values, beliefs, behaviours, etc. of a particular culture.

Cultural context refers to an environment that contains the values, beliefs and practices specific to a particular culture, and involves the company of members from that particular cultural group.

We would like to know how you think about your cultural identities. The following is a series of statements about how you see your different cultural identities. Please read each item carefully. Please indicate how much each statement represents your experience using the following scale:

Not at all 1	Slightly 2	A little 3	Moderately 4	Quite a bit 5	Mostly 6	Exactly 7
I draw similarities between my cultural identities.						
1	2	3	4	5	6	7
I identify with my dominant culture more than any other.						
1	2	3	4	5	6	7
I identify with my heritage culture more than any other.						
1	2	3	4	5	6	7
I keep my cultural identities separate from each other.						
1	2	3	4	5	6	7
My cultural identities are connected.						
1	2	3	4	5	6	7
I have an identity that includes all my different cultural identities.						
1	2	3	4	5	6	7
My dominant cultural identity predominates in how I define myself.						
1	2	3	4	5	6	7

My heritage cultural identity predominates in how I define myself.	1	2	3	4	5	6	7
Each of my cultural identities is a separate part of who I am.	1	2	3	4	5	6	7
My cultural identities fit within a broader identity.	1	2	3	4	5	6	7
My dominant culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My heritage culture is more relevant in defining who I am than the others.	1	2	3	4	5	6	7
My cultural identities are all part of a broader group identity.	1	2	3	4	5	6	7
I only experience each of my cultural identities in their own context.	1	2	3	4	5	6	7
My cultural identities are part of a more global identity.	1	2	3	4	5	6	7
My cultural identities complement each other.	1	2	3	4	5	6	7
I identify exclusively with my dominant culture.	1	2	3	4	5	6	7
I identify exclusively with my heritage culture.	1	2	3	4	5	6	7
I only really experience my different cultures if I identify with them one at a time.	1	2	3	4	5	6	7
When I am in a particular cultural context, I feel that I should not show my other cultural identities.	1	2	3	4	5	6	7
The differences between my cultural identities complete each other.	1	2	3	4	5	6	7
I identify with one of my cultures at a time.	1	2	3	4	5	6	7
When I'm in one cultural context, I feel like I should play down my other cultural identities.	1	2	3	4	5	6	7
While I have different cultures, only my dominant culture defines me.	1	2	3	4	5	6	7
While I have different cultures, only my heritage culture defines me.	1	2	3	4	5	6	7
The differences between my cultural identities contradict each other.	1	2	3	4	5	6	7
The differences between my cultural identities cannot be reconciled.	1	2	3	4	5	6	7

Experimental Procedure (Dominant Condition)

A **cultural conflict** is defined as an opposition between the social norms (values, customs, rules) of two cultural groups, such as the individual's heritage group (ex. Chinese, Mexican) and the mainstream group (ex. Canadian).

Examples of cultural conflicts include:

- choosing a romantic partner from a cultural group different from your heritage group when your heritage group wants you to choose a romantic partner from the same ethnic group
- moving out of the house before marriage when your heritage group disagrees
- Wanting to celebrate a religious holiday from your heritage group when your mainstream work environment disagrees.
- Wanting to adopt a particular mainstream tradition (i.e., eating turkey for Christmas) when your herinate group disagrees.

Step 1:

Please describe an example of a cultural conflict that **you are experiencing or could experience in the future** between your mainstream culture and your heritage culture. Please write **at least three** complete sentences.

Please indicate, for this conflict, the perspective of your **mainstream culture**. Please write at least one complete sentence.

Please indicate, for this conflict, the perspective of your **heritage culture**. Please write at least one complete sentence.

Please indicate why this conflict is **difficult** for you. Please write **at least three** complete sentences.

Step 2:

There are different ways of resolving cultural conflicts. In this step, we are asking you to use a particular style to solve the cultural conflict you mentioned in step 1.

One style of conflict resolution involves using your authority / influence to make your opinion be heard in order to resolve a conflict. This style involves being very concerned by our own point of view, but being very little concerned by others' points of view.

Referring to this conflict resolution style, write briefly **how you would use this style to solve the cultural conflict** that you mentioned in Step 1. Write **at least three** complete sentences.

Please indicate how you think your **mainstream cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Please indicate how you think your **heritage cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Experimental Procedure (Obliging Condition)

A **cultural conflict** is defined as an opposition between the social norms (values, customs, rules) of two cultural groups, such as the individual's heritage group (ex. Chinese, Mexican) and the mainstream group (ex. Canadian).

Examples of cultural conflicts include:

- choosing a romantic partner from a cultural group different from your heritage group when your heritage group wants you to choose a romantic partner from the same ethnic group
 - moving out of the house before marriage when your heritage group disagrees
- Wanting to celebrate a religious holiday from your heritage group when your mainstream work environment disagrees.
- Wanting to adopt a particular mainstream tradition (i.e., eating turkey for Christmas) when your herinate group disagrees.

Step 1:

Please describe an example of a cultural conflict that **you are experiencing or could experience in the future** between your mainstream culture and your heritage culture. Please write **at least three** complete sentences.

Please indicate, for this conflict, the perspective of your **mainstream culture**. Please write at least one complete sentence.

Please indicate, for this conflict, the perspective of your **heritage culture**. Please write at least one complete sentence.

Please indicate why this conflict is **difficult** for you. Please write **at least three** complete sentences.

Step 2:

There are different ways of resolving cultural conflicts. In this step, we are asking you to use a particular style to solve the cultural conflict you mentioned in step 1.

One style of conflict resolution involves staying away from conflict with others and keeping these conflicts to ourselves. This style involves having little concern by our own point of view and that of others.

Referring to this conflict resolution style, write briefly **how you would use this style to solve the cultural conflict** that you mentioned in Step 1. Write **at least three** complete sentences.

Please indicate how you think your **mainstream cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Please indicate how you think your **heritage cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Experimental Procedure (Compromise Condition)

A **cultural conflict** is defined as an opposition between the social norms (values, customs, rules) of two cultural groups, such as the individual's heritage group (ex. Chinese, Mexican) and the mainstream group (ex. Canadian).

Examples of cultural conflicts include:

- choosing a romantic partner from a cultural group different from your heritage group when your heritage group wants you to choose a romantic partner from the same ethnic group
- moving out of the house before marriage when your heritage group disagrees
- Wanting to celebrate a religious holiday from your heritage group when your mainstream work environment disagrees.
- Wanting to adopt a particular mainstream tradition (i.e., eating turkey for Christmas) when your herinate group disagrees.

Step 1:

Please describe an example of a cultural conflict that **you are experiencing or could experience in the future** between your mainstream culture and your heritage culture. Please write **at least three** complete sentences.

Please indicate, for this conflict, the perspective of your **mainstream culture**. Please write at least one complete sentence.

Please indicate, for this conflict, the perspective of your **heritage culture**. Please write at least one complete sentence.

Please indicate why this conflict is **difficult** for you. Please write **at least three** complete sentences.

Step 2:

There are different ways of resolving cultural conflicts. In this step, we are asking you to use a particular style to solve the cultural conflict you mentioned in step 1.

One style of conflict resolution involves negotiating with others to find common ground and reaching a compromise. It involves being moderately concerned by both your own point of view and your cultural groups' points of view.

Referring to this conflict resolution style, write briefly **how you would use this style to solve the cultural conflict** that you mentioned in Step 1. Write **at least three** complete sentences.

Please indicate how you think your **mainstream cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Please indicate how you think your **heritage cultural group** would react to you using that specific style to solve your cultural conflict. Please write **at least one** complete sentence.

Self-alienation scale
 (Chiou, Wan & Wan, 2012)

Right now, I don't know how I really feel inside.	1	2	3	4	5	6	7
Right now, I feel as if I don't know myself very well.	1	2	3	4	5	6	7
Right now, I feel out of touch with the 'real me'.	1	2	3	4	5	6	7
Right now, I feel alienated from myself.	1	2	3	4	5	6	7

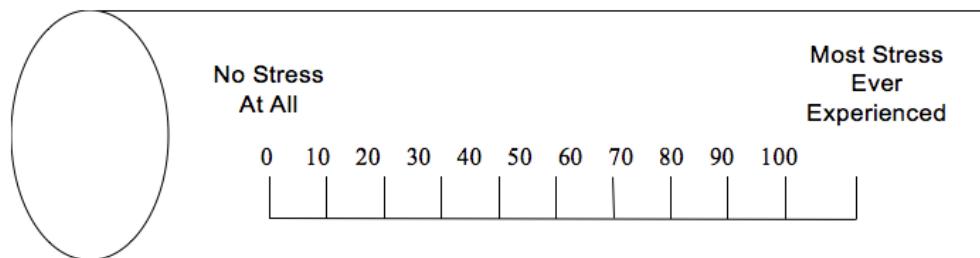
International Positive and Negative Affect Schedule- Short Form
 (Thompson, 2007)

Thinking about yourself and how you feel presently, to what extent do you feel (1= Strongly disagree, 5 = Strongly agree):

1. Upset	1	2	3	4	5
2. Hostile	1	2	3	4	5
3. Alert	1	2	3	4	5
4. Ashamed	1	2	3	4	5
5. Inspired	1	2	3	4	5
6. Nervous	1	2	3	4	5
7. Determined	1	2	3	4	5
8. Attentive	1	2	3	4	5
9. Afraid	1	2	3	4	5
10. Active	1	2	3	4	5

Stress thermometer

By marking an 'X' on the scale within the thermometer, please indicate the **amount of stress** that you experience presently. Write your score, from 0 to 100, in the space provided to the right.



Score:

Vitality Scale

Please indicate the extent to which the following items correspond to the way you feel presently.

Do not agree at all	Agree very little	Slightly agree	Moderately agree	Agree	Strongly agree	Very strongly agree
1	2	3	4	5	6	7

Presently...

I feel alive and vital	1	2	3	4	5	6	7
I don't feel very energetic	1	2	3	4	5	6	7
I feel so alive I just want to burst	1	2	3	4	5	6	7
I have energy and spirit	1	2	3	4	5	6	7
I look forward to each new day	1	2	3	4	5	6	7
I feel alert and awake	1	2	3	4	5	6	7
I feel stimulated	1	2	3	4	5	6	7

Single item Self-Esteem Scale
(Robins, Handin, & Trzesniewski, 2001)

Below is a statement dealing with your feelings about yourself. Use the numbers below to indicate how much you feel this statement is true for you.

Not very true of me		Very true of me				
1	2	3	4	5		
I have high self-esteem.		1	2	3	4	5

According to you, what were the precise objectives of the study?

Do you have any comments regarding the study?

DEBRIEFING SHEET

Title of Study: A study on cultural identities, conflict resolution and wellbeing of multicultural individuals

Principal Investigator: Andrew G. Ryder, Ph.D., Associate Professor of Psychology at Concordia University

Co-Investigators: Melisa Arias-Valenzuela, B.A., Doctoral Candidate in Psychology at Université du Québec à Montréal ; Catherine E. Amiot, Ph. D., Associate Professor of Psychology at Université du Québec à Montréal

Summary of the research: The aim of this study is to understand how multicultural individuals cognitively organize their different cultural identities within the self, as well as how they feel when they are told to resolve a conflict between their cultures in a particular. In the questionnaire that you just answered, we asked to resolve a conflict either using a dominant style, an obliging style or a compromised style. You also answered questions on your cultural identities and your wellbeing.

This study investigated if differences existed in terms of wellbeing when individuals were told to resolve a conflict between the norms of two cultures in a specific way. In order to do so, we had to hide the fact that participants were answering different questions. Indeed, in this questionnaire, we asked you to answer questions related to cultural conflict resolution either using; 1) a dominant style, 2) an avoiding style or 3) a compromise style. The assignment to one of the three styles was random, like the flip of a coin. Your chance of being assigned to each group was 1 in 3. Hiding this information was necessary to investigate the way you felt after being told to resolve a conflict in a certain way. It is possible that some people may feel unhappy because this information was hidden from them. We appreciate your cooperation in this study and would appreciate if you let us know if you feel disappointed.

If you have any questions or concerns about this research, please contact the Culture, Health, and Personality Lab, Dept. of Psychology, (514) 848-2424 Ext.5285, E-mail: culturelab@gmail.com or the co-investigators of this study ; Melisa Arias-Valenzuela, E-mail: arias-valenzuela.melisa@courrier.uqam.ca, Dr. Catherine Amiot, Email: amiot.catherine@uqam.ca.

If at any time you have questions or concerns about your rights as a research participant, please contact Concordia's ethics manager, Research Ethics, Concordia University, 514.848.2424 ex. 7481 or oor.ethics@concordia.ca. or Mme Anick Bergeron, the research coordinator at the Université du Québec à Montréal, at (514) 987-3000 ext. 3642, or by email at: bergeron.anick@uqam.ca.

Resources:

- Applied Psychology Centre at Concordia: (514) 848-2424, ext. 7550
- UQAM's Centre de Services Psychologiques (CSP; 514-987-0253)

Thank you for your time and participation.

Andrew Ryder, Ph.D.
Melisa Arias-Valenzuela, B.A.
Catherine Amiot, Ph.D.

Suggestion for further reading:

Giguère, B., Lalonde, R., & Lou, E. (2010). Living at the crossroads of cultural worlds: The experience of normative conflicts by second generation immigrant youth. *Social and Personality Psychology Compass*, 4(1), 14-29.

Yampolsky, M. A., Amiot, C. E., & de la Sablonnière, R. (2013). Multicultural identity integration and well-being: a qualitative exploration of variations in narrative coherence and multicultural identification. *Frontiers in psychology*, 126(4), 1-15.

APPENDICE F

ACCUSÉ DE RÉCEPTION DES DEUX ARTICLES

1/23/2019

Mail - arias-valenzuela.melisa@courrier.uqam.ca

EJSP-18-0124.R2 - decision

Wolfgang Classen <onbehalfof@manuscriptcentral.com>

Thu 1/3/2019 4:50 AM

To: Arias-Valenzuela, Mélisa <arias-valenzuela.melisa@courrier.uqam.ca>;

Dear Miss Arias-Valenzuela,

Thank-you for your careful attention to the changes suggested in my previous letter. I am very pleased that your paper "Identity configurations and well-being during normative cultural conflict: The roles of multiculturals' conflict management strategies and academic stage" (manuscript ID: EJSP-18-0124R2), co-authored with Catherine Amiot and Andrew Ryder, has now been accepted for publication in the European Journal of Social Psychology. I appreciate all the effort you have put in to make this a very nice contribution to the journal.

Congratulations! I believe that this is a strong addition to the literature, and I look forward to seeing it appear in EJSP.

Best regards,

Ernestine Gordijn
Action editor, EJSP

<https://outlook.office.com/mail/AAMkAGM1NmY4YzJhLWJIMz...>

Submission Confirmation for Multicultural identity configurations and well-being in situations of normative cultural conflicts: The protective role of an inclusive conflict resolution style / Objet : Confirmation de la réception de l'article intitulé M...

em.cbs.0.670e1d.2c469cd6@editorialmanager.com
on behalf of
Canadian Journal of Behavioural Science <em@editorialmanager.com>
Mon 11/4/2019 12:10 PM
To: Arias-Valenzuela, Mélisa <arias-valenzuela.melisa@courrier.uqam.ca>

Dear Ms. Arias-Valenzuela,

Your submission entitled "Multicultural identity configurations and well-being in situations of normative cultural conflicts: The protective role of an inclusive conflict resolution style" has been received by journal Canadian Journal of Behavioural Science / Revue canadienne des sciences du comportement

You will be able to check on the progress of your paper by logging on to Editorial Manager as an author. The URL is <https://www.editorialmanager.com/cbs/>.

Your manuscript will be given a reference number once an Editor has been assigned.

Please note that you may also confirm or Authenticate your ORCID iD by clicking here Your ORCID iD: 0000-0001-7880-0575 is already linked and Authenticated..

Thank you for submitting your work to this journal.

Kind regards,

Canadian Journal of Behavioural Science / Revue canadienne des sciences du comportement

APA asks that you please take a moment to give us your feedback on the submission process, by completing a short survey, available at <http://goo.gl/forms/vKXxocF4Jk>.

/

Ms. Arias-Valenzuela,

La Canadian Journal of Behavioural Science / Revue canadienne des sciences du comportement confirme la réception de votre article intitulé "Multicultural identity configurations and well-being in situations of normative cultural conflicts: The protective role of an inclusive conflict resolution style".

Vous pourrez suivre la progression de votre article en ouvrant une session en tant qu'auteur dans le système Editorial Manager. L'adresse URL est la suivante :

LISTE DES RÉFÉRENCES BIBLIOGRAPHIQUES

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