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Identities among immigrants in a superdiverse neighborhood in Berchem, Belgium

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Abstract

The present research investigates the interrelations among ethnic, national (Belgian), religious, familial, and transnational identities among people with different ethnic background (Africa, Asia, Latin America, and Europe) in Berchem, Belgium. The sample consisted of 59 male and 41 female participants between 14-59 years old; half of whom were Muslim, while the rest were Christian, with a few atheists, Hindus, and Buddhists. The importance of all five identities was explored, as well as the relationship between ethnic and Belgian identities, between Belgian and religious, and ethnic and religious identities. Furthermore, the difference in religious identity among Muslims and Non-Muslims was investigated, as well as participants' opinions of the neighborhood and its inhabitants. Mixed methods were used for collecting data, including the Twenty Statements Test, nine open-ended questions, and five Identity scales. The hypotheses were mainly confirmed since all identities were salient among participants, and most of all familial identity. Additionally, correlations revealed a relationship between ethnic and religious identity and between Belgian and religious identities. There was also a positive correlation among ethnic and Belgian identities and further factor analysis revealed a three-factor structure. The first factor referred to the sense of belonging and the positive answers in the open questions about the neighborhood and its inhabitants, the second one to the collective identity, and the third factor to the diversity in the area. Limitations and recommendations for further research are discussed, as well as the importance of this research in understanding collective identity in diverse societies.

Keywords: ethnic, national, familial, religious, transnational, identity, superdiversity

Identities among Immigrants in a Superdiverse Neighborhood in Berchem, Belgium

People categorize themselves as members of social groups that help them perceive their social world. However, even though in past years the boundaries of "us" and "them" were clearly differentiated by nations and states, nowadays, societies tend to be more heterogeneous including people, for example, from different ethnic backgrounds or religions (Deaux, 1993). Specifically, in 2009, 6.4% of the European population living in member countries of the European Union were foreigners coming either from other European countries (7.2 million), or from Africa (4.9 million), Asia (4 million), and the American continent (3.3 million). The majority of citizens with origins from outside the European Union came from Turkey (8%), Morocco (6%), and Albania (3%) ("Population of foreign citizens in the EU27 in 2009", 2010). This increase of migration and cultural diversity in societies has produced a developing need to investigate intercultural relations and psychological issues, like identity, in newly structured societies (Van Oudenhoven, Ward, & Masgoret, 2006). Facing new situations after having migrated to different countries lead people to re-evaluate their old identities. Consequently, I am interested in investigating the interrelations among different identities, inhabitants' sense of belonging and commitment to these identities, as well as their opinions about the neighborhood and local (Flemish) people.

Previous research emphasizes the importance of measuring individuals' different identities in diverse contexts in a globalized world (Saroglou & Hanique, 2006) because, first of all, for each individual the importance of different identities may vary (Roccas & Brewer, 2002). Secondly, it is crucial to investigate different identities in a diverse society since the salience of each identity can change by the interaction between the different identities, in other words, one identity can affect the value of others (Chryssochoou, 2000). Thirdly, there is no doubt that one's

identities are closely related to the contexts, like society (Deaux, 1993), and that the interaction

with the receiving society and culture will lead to a change in these identities (Schwartz,

Montgomery, & Briones, 2006). Similarly important for the investigation of different identities is

the fact that the salience of one's identity in a unique context, such as in a diverse society, can be

seen as a predictor of an affective state, behavioral attitude, and reaction to interventions (Deaux,

1993). This means that, by knowing how committed people are in their identities and in which

ones they are committed, we could predict how they would feel, behave, and react in different

situations. For instance, by knowing that family (and thus familial identity) is important in a

culturally plural society, future policies might try to facilitate immigrant families getting together

and being united in order to preserve their well-being.

Verkuyten (2007) also emphasizes group identification as it can define one's responses in

order to be in line with the in-group's expectations. According to this aspect, people, for

instance, who perceive their religious group as important would behave in a way that is

consistent and in accordance with the values of his or her group. The current research

investigates the salience of identities among people with different ethnic background and how

these multiple identities interact with each other. Previous literature (Campbell & Fiske, 1959;

Webb, Campbell, Schwartz, & Sechrest, 1996) suggests that the use of quantitative and

qualitative methods of research should be seen as complementary rather than oppositional. For

that reason, the current survey includes, besides the five identity scales, the Twenty Statements

Test along with nine open-ended questions. The purpose was to avoid directing participants'

answers in order to gain a more complete idea of their sense of belongingness to their identities,

and to discover their evaluation of the neighborhood of Berchem.

Identities

Erikson (1968) described identity as the result of the interaction between community and the self. He supported the idea that in late adolescence, individuals create a final identity which includes all previous salient identifications that become a unique and logical whole. As children grow up, they integrate to their already existent identity, new elements which help them to connect possible gaps in their personality development. Erikson emphasizes the fact that this identity formation can occur consciously when people are about to gain their identity and even clearly when they experience a general sense of well-being, a sense of knowledge on "where they are going in life." More specifically, Tajfel (1982) defines social identity as one's perception of belonging to one or more social groups and the significance of this membership for the individual. Some identities are more significant than others, while some may be more salient under different social situations.

Consequently, there are two categories of identity that can be defined: personal identity, which refers to one's personal goals, values, and beliefs that may or may not be related to a group, and social identity which refers to beliefs that represent one's group (in-group) as well as his or her attitudes toward that in-group and the other groups (out-groups) (Schwartz et al., 2006). Social identity may include many identities. One of them is ethnic identity which refers to one's feeling of solidarity towards his or her ethnic group and the way a person positions him or herself in different cultural contexts (Phinney, 1989). Another identity is national identity which refers to one's feelings of commitment and belonging to the current country of residence (host country) (Phinney & Devich-Navarro, 1997). Transnational identity is a broader concept which refers to one's identification as "citizen of the world and European" (Saroglou & Hanique, 2006). Religious identity is also part of one's social identity and refers to one's attachment to a religion or religious group. Finally, familial identity refers to the degree one is attached to his or

her family (Dimitrova, Chasiotis, Bender, & van de Vijver, 2013). The above identities (ethnic,

religious, and familial) are also found in the literature as collective identity (see for example

Saroglou & Mathijsen, 2007; see also Dimitrova et al., 2013).

Multicultural Societies-Berchem, Belgium

Even though Antwerp is a city that hosts many foreigners, their population is not

uniformly allocated across the area, but it is mainly concentrated in the inner city of Antwerp,

and in old industrial districts like Borgerhout, Berchem, and Deurne (Blommaert & Martiniello,

1996). For this reason, the current research took part in Berchem which is a district in the south

of Antwerp, located in the Flemish part of Belgium and geographically as well as

administratively divided in three quarters: Oud-Berchem, Groenenhoek, and Nieuw Kwartier.

The current research was limited to Oud-Berchem where there are two main shopping streets that

consist of various stores run by foreigners and Belgians, the career office, the district office, and

the cultural center. The population of this area is divided into Belgians (52.7%) and foreigners

(47.3%) in 2014, and of the latter, 16.8% are Belgians who previously had another nationality,

9.1% are those who have always been Belgians but descended from a mother with a foreign

nationality, and the rest are foreigners. Of the immigrant population in Oud-Berchem, the

majority comes from West Asia (13.3%), North Africa (10.0%), East Europe (7.4%), and West

Europe (6.9%); in addition, there are smaller populations from the rest of Europe, South, and

East Asia, West, Central, and East Africa, as well as America ("Algemeen rapport: gebied

samengesteld uit Wijk: Oud – Berchem," 2014).

Over the past one an half decades, Oud-Berchem has witnessed a transition from an

"ethnic neighborhood," in which an older native-Flemish working class cohabited with mainly

Turkish immigrants, to a "superdiverse" neighborhood characterized by a "diversification of

diversity" (Vertovec, 2007). This "diversification of diversity" refers to the fact that people from a wide variety of places of origin, and with widely divergent backgrounds and motives, move in and out of a neighborhood. It is also notable that the neighborhood witnesses a gradual but continuous influx of more affluent, younger, and highly educated native double-income families. The population profile of the area is unstable, with rapid and unpredictable shifts noticeable mainly in the segment of transitory migrants, and with rapid changes in the neighborhood infrastructure as an effect (Blommaert, 2013). The more traditional "multicultural" community, consequently, has been replaced by a more complex and dynamic "superdiverse" one.

Acculturation

The result of this contact between people from different ethnic background is acculturation which refers to their cultural and psychological change. This change creates societies that combine multiple cultures, religions, and linguistics. A culturally plural society is one in which a number of different cultural or ethnic groups reside together within a shared social and political framework (Skelton & Allen, 1999). This means that there could be, or rather, there used to be cultures which consisted of people from only one cultural group, but nowadays there is not one society which consists of people from only one culture, one language, or one religion (Berry, 2006).

There are two implicit models of culturally plural societies; in the first one, called mainstream-minority, the mainstream society does not accept the cultural maintenance by the minority groups. This means that for the minority groups to be accepted by the society, they should absorb the mainstream culture in a way that the minorities' cultural differences will disappear. In the second one, the multicultural model, the minorities maintain their cultural continuity while they participate in the shared norms of the mainstream society. The dominant

society differs from the first model in the way it handles cultural differences as it permits them to be expressed by minorities and to be accommodated in the larger society's shared norms (Berry, 2006).

However, we follow Vertovec's (2007) questioning of the notion of multiculturalism and substitute it with the concept of "superdiversity," an additional level of diversity in our already diverse societies. Vertovec advocates the idea that multiculturalism is reflected in ethnic minorities situations (Blommaert & Rampton, 2011) by only focusing on ethnicity and country of origin of immigrants resulting in an incorrect perception of contemporary diversity (Vertovec, 2007). He concludes that for the investigation of these culturally plural societies, a number of terms of diversity should be examined. These terms include the unique immigration status of each participant, with their simultaneous entitlement and control of rights, any labor market experience, discrete age and gender profiles, as well as feedback from both service providers for immigrants in the area and its residents.

The Acculturation Model was introduced in order to provide explanations for how immigrants deal with uncertainty and develop coping strategies in an attempt to approach the host culture. Acculturation can be described as a process of social change in cultural perspectives when people from different sociocultural backgrounds make contact daily and interfere with each other (Berry, 1992). However, in an unstable and complex superdiverse neighborhood, like the one being investigated in the current study, it is to be expected that more complex and less expected patterns than the ones described below will be found.

The concept of acculturation can be divided into four underlying orientations: integration, separation, assimilation, and marginalization. Ethnic identity can be used to understand the theoretical framework of acculturation since it focuses on one's sense of belonging to an ethnic

group (Phinney, 1990; Phinney, Horenczyk, Liebkind, & Vedder, 2001). In this taxonomy, we

can presume that an individual with strong ethnic and national identities can be considered to be

integrated, whereas one with strong ethnic identity who does not identify with the host culture

can be considered to be separated. Additionally, one who gives up his ethnic identity and

incorporates a strong national identity can be defined as assimilated, while one who gives up

both ethnic and national identities can be considered marginalized (Phinney et al., 2001).

Hypotheses

The current study investigates the relationship between collective identities (national: Belgian

identity, transnational: European and citizen of the world identity, ethnic: country of origin

identity, familial and religious identity) among minority groups in a superdiverse area (Berchem,

Belgium).

Hypothesis 1: Ethnic and transnational identities are salient in a diverse society.

I expect that ethnic and transnational identities will be prominent because the area in which the

data will be collected is superdiverse and harbors many ethnicities. In previous research

(Saroglou & Mathijsen, 2007; Saroglou & Galand, 2004) it was found that the second most

important identity (after ethnic identity) was the cosmopolitan ("citizen of the world") identity.

Additionally, according to Brewer's (1991) optimal distinctiveness theory, individuals have an

internal need for commonality with others, as well as a need for distinctiveness at the same time.

Consequently, I think that, in such environments, differentiation and similarity are reinforced by

both ethnic (distinctive) and transnational (integrating) identities.

Hypothesis 2: Religious identity is more salient among Muslims than non-Muslims.

This hypothesis is supported by previous research (Saroglou & Galand, 2004) demonstrating that

religion is a more crucial issue for Muslim than for non-Muslim immigrants or mainstream

locals. For many Muslims, declaring their faith and committing to Islam is non-negotiable and one is either a believer or not (Verkuyten, 2007).

   Hypothesis 3: There will not be a negative correlation between ethnic and Belgian identities. Saroglou and Mathijsen (2007) did not find any association between the two identities (the ethnic group and the host country) which means that these two identities do not need to be in opposition. Considering Berry's (Berry, 1992) acculturation models, if both identities are strong, this could indicate integration, and if the correlation is negative, this could indicate assimilation or separation.

   Hypothesis 4: There will be a) a negative correlation between Belgian and religious identity
   and b) a positive correlation between ethnic and religious identity.
This hypothesis derives from previous research where, among Turkish-Dutch Muslims, there was a negative association between national and religious identity (Verkuyten, 2007). Similarly, in Belgium, Saroglou and Mathijsen (2007) found that young Muslims identified themselves more with their country of origin than with Belgium and Europe. There was also a negative connection between national and religious identities among Jews in Belgium (Saroglou & Hanique, 2006), and as Chong (1998) emphasizes, Christianity is also in line with the development of ethnic identity.

   Hypothesis 5: Familial identity will be salient in a superdiverse society.
According to previous research (Fuligni & Flook, 2005), family membership is an important aspect of identification among ethnic minority groups since it is closely related to ethnic identification and it results to a better adjustment and socialization.

Method

This research can be seen as an extension of longitudinal ethnographic research in the neighborhood, performed by Blommaert (2013, 2014), which was driven by a quest to test the usefulness of survey research as an instrument to further underpin or falsify the outcomes of such ethnographic results. In turn, the insights gathered in the ethnographic project encouraged this survey's approach, in ways described in Blommaert and van de Vijver (2013).

Participants

The total number of the participants recruited was 100, 59 of whom were male and 41 were female. Their age ranged from 14 to 59 years old with a mean of 30.16 ($SD = 9.60$) (see Table 1). Participants were approached in the neighborhood of Oud-Berchem in Antwerp, Belgium and they were originally from different countries of Africa (e.g., Morocco, Tunisia, Cameroon), Asia (e.g., Afghanistan, Pakistan, Philippines), Latin America (e.g., Colombia, Dominica Republic, Curacao), Europe (e.g., the Netherlands, Belgium, Portugal), and Eastern Europe (e.g., Romania, Bulgaria, Belarus) (see Table 1). Considering religious affiliation, from the 82 participants who indicated their religion, 45 were Muslim, 27 Christian, and the rest were atheist, Hindu, and Buddhist. Finally, from the 98 participants who indicated how long they had been living in Antwerp, 52 indicated more than seven years (40 of them were born there), while the remaining 46 had been living there for less than seven years.

Measures

Demographic characteristics. Participants first had to answer a few questions indicating their age, gender, nationality, country of origin, religion, and how long they had been living in Berchem-Antwerp, Belgium.

Collective identity. In order to measure ethnic identity, participants filled in the *Ethnic Identity Scale,* which consisted of 10 items (instead of the original 21 items), and recorded their

answers on a 5-point Likert scale from 1 = *completely disagree*, to 5 = *completely agree*.

Examples of items reflecting the ethnic identity are "I consider myself as a member of my ethnic

group" and "Being part of my ethnic group is important for me" (Dimitrova, 2014). The internal

consistency of the scale had an α value of .89 which was in accordance with Dimitrova's (2014)

Cronbach α of .87 to .93 across ethnic groups. To investigate the familial identity, I used the

Familial Identity Scale which consisted of 10 items (instead of the original 21 items), and

included items such as: "I see problems of my family as my problems" and ''I feel strongly

connected to my family." Answers were recorded on a 5-point Likert scale (1 = *completely*

disagree, 5 = *completely agree*) (Dimitrova et al., 2013) and Cronbach's α was of .89. Similarly,

for the religious identity, *The Religious Identity Scale* was used which was consisted of 10 items

(instead of the original 21 items). It concerns religious self-categorization (e.g., "I consider

myself part of my religious community"), attachment, evaluation (e.g., "I feel respected by

members of my religious group") importance, and involvement, and answers were recorded on a

5-point Likert scale (1 = *completely disagree*, 5 = *completely agree*) (Dimitrova et al., 2013).

The internal consistency of the scale was excellent, with α value of .92.

National Identity. In order to measure their Belgian identity, participants filled in *The*

Belgian Mainstream Identity Scale which consisted of 10 items (instead of the original 21 items)

involving domains of self-categorization, attachment, evaluation, importance, and behavioral

involvement (Ashmore, Deaux, & McLaughlin-Volpe, 2004). Questions included, "I consider

myself Belgian" and "Being Belgian is important for me," which were answered on a 5-point

Likert scale (1 = *completely disagree*, 5 = *completely agree*) (Dimitrova et al., 2013). Across all

participants, the internal consistency of the scale was α = .88.

Transnational identity. This identity refers to both citizen of the world (or cosmopolitan) and European identities and it consisted of 2 items, where participants answered the questions, "How much do you identify yourself as…1. Citizen of the world; 2. European?" on a 5-point Likert scale (1 = *very slightly/not at all*, 5 = *totally*) (Saroglou & Hanique, 2006).

The Twenty Statements Test. Individuals answered the question "Who am I?" by completing ten (instead of the original 20) blanks. The general instructions stated: "There are ten numbered blanks on the page below. Please write ten answers to the simple question 'Who am I?' in the blanks. Just give ten different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or 'importance'. Go along fairly fast, for time is limited." (Kuhn & McPartland, 1954).

Open-ended questions. I also included 9 open-ended questions where participants composed their answers honestly without being directed. These questions will be used in order to have a clearer idea of the origin of participants' everyday acquaintances in the area, as well as their opinion of Flemish people, and what they consider important in life. These data will be analyzed in order to see if there is a correlation between the qualitative and quantitative data (identity scales). The questions are: 1. Could you tell me where the people to whom you talked today come from?, 2. In which language do you feel more comfortable talking?, 3. In which language(s) do you communicate with your family?, 4. Where do your 3 closest friends come from?, 5. Could you tell me where do the people that you communicated today through   your mobile phone come from?, 6. Could you describe a number of aspects that you really find important in life?, 7. Do you feel at home in your neighborhood? Why or why not?, 8. How do

you think that Flemish people see you?, 9. How would you describe the Flemish people in your neighborhood?

Procedure

The above measures for the collective and national (Belgian) identity were taken from previous research in English as well as in Dutch (Dimitrova et al., 2013) and were also translated in French (see Appendix A for questionnaires). The Twenty Statements Test was also administered from previous literature in English (Kuhn & McPartland, 1954) and it was translated in Dutch and French, together with the open-ended questions. There were two questionnaires created, one with the English and the Dutch versions of the questions together, and another one only in French. Participants were free to choose in which of the three languages they felt more comfortable in filling in the questionnaire. Two people recruited participants (including the author of this paper) from the neighborhood of Oud-Berchem through snowball sampling, asking them whether they wanted to participate in the survey, emphasizing the fact that it is not commercial, it is anonymous, and it will take them around 20 minutes.

Results

Hypotheses

The first hypothesis that ethnic and transnational identities are salient in a superdiverse society was confirmed. I divided the mean score of each identity by 10 which was the number of items that each identity scale consisted of (except the transnational identity which consisted of 2 items so the mean was divided by 2), which yielded the average item scores (of the 5-point Likert scale) of the five identities investigated. The results showed that for all identities, the average item scores were above 3. Specifically, for the ethnic identity the average item score was 3.3 ($M = 33$, $SD = 9.73$), for the Belgian it was 3.2 ($M = 32.50$, $SD = 8.96$), for the familial it

was 4.1 ($M = 41.55$, $SD = 8.23$), for the transnational it was 3.5 ($M = 7.03$, $SD = 2.12$), and for

the religious identity it was 3.4 ($M = 34.24$, $SD = 10.87$). For further indication of the

importance of the transnational and ethnic identities, analyses among the answers on the 10

statements test and the correlation revealed a significant relationship between the statements

referring to transnational belonging with the ones referring to ethnic belonging, $r(62) = .44$, $p <$

.001. The category of ethnic belonging also correlated with the category of Belgian belonging,

$r(62) = .50$, $p< .001$, while the latter correlated with the transnational belonging category, $r(62)$

$= .43$, $p < .001$.

In order to examine the second hypothesis that religious identity is more salient among

Muslims than non-Muslims, a t-test was conducted including the responses on the Religious

Identity Scale as the dependent variable and religion (Muslims vs. non-Muslims) as the

independent variable. The results showed that there was no significant difference in the scores

between non-Muslims ($M = 32.02$, $SD = 12.46$) and Muslims ($M = 36.02$, $SD = 9.67$): $t(74) = -$

1.57, $p = .120$, and did not replicate previous findings on this topic (see for example Saroglou &

Galand, 2004). Additionally, another t-test was conducted in order to include the results from the

10 statements test. The scores of the 10 statements test concerning religious belonging were the

dependent variable, while religion (Muslims vs. non-Muslims) was the independent variable, yet

there was no significant difference in the scores between non-Muslims ($M = .48$. $SD = .680$) and

Muslims ($M = .35$, $SD = .48$): $t(53) = .78$, p $= .43$.

However, correlations among our quantitative and qualitative data revealed a relevant finding

that the total score on the Likert scale for religious identity correlated positively with the

religious belonging category on the 10 statements test, $r(57) = .31$, $p < .001$, indicating the

strength of religion among faithful participants. Religion was also found to be important among

all participants with a total average score of 3.4 on the 5-point Likert scale, a fact that is also

visible in the neighborhood. Blommaert (2013) on his book, reports the existence of 16 places of

worship in Oud-Berchem, of which 11 are Evangelical churches, two are Catholic churches, and

three are mosques even though some of them are only known to the members of their religious

groups. Of equal importance is the finding that religious belonging on the 10 statements test

correlated significantly with the communal characteristics, $r(62) = .39$, $p < .01$, and the

categorical descriptions, $r(61) = .35$, $p < .001$. Both categories refer to the social aspect of one's

identity and, as Ysseldyk, Matheson, and Anisman (2010) support, religion can function as a

means of shaping social processes and promoting psychological well-being.

The third hypothesis that there will not be a negative correlation between ethnic and

Belgian identities was confirmed since there was a small positive correlation between ethnic and

Belgian identities, $r(78) = .24$, $p < .03$, which indicates that the stronger (or not) one's identity

is, the stronger (or not) the other identity will be. Similarly, correlations among the answers on

the 10 statements test reinforced the finding that the sense of belonging to the ethnic and Belgian

groups is connected. The fourth hypothesis that there would be a negative relationship between

Belgian and religious identities (Hypothesis 4a), and a positive between ethnic and religious

identities (Hypothesis 4b), was partly confirmed. It was found that there was a moderate

relationship between Belgian and religious identities, $r(82) = .31$, $p < .001$, which does not

make the last two identities oppositional as was hypothesized, and a large positive correlation

between ethnic and religious identity, $r(80) = .71$, $p < .001$, as was expected (see Table 2 for all

correlations among identities). The last hypothesis (5) concerning familial identity was also

confirmed, being the most salient identity compared with ethnic [$t(79) = 9.18$, $p < .001$], Belgian

[$t(82) = 7.66$, $p < .001$], religious [$t(82) = 8.74$, $p < .001$], and transnational identities [$t(87) =$

38.12, $p < .001$].

Results from the 10 Statements Test

To analyze the data from the 10 statements test, nine different categories were created in

order to cover the answers in the question "Who am I?." The first one included answers that

referred to the participant's personal characteristics (e.g., good man, easy-going, dreamer), the

second one to his or her communal characteristics (e.g., social, caring, and daughter), while the

third one referred to the description of one's personal traits, such as beautiful, ambitious, and

content. Another category included answers about descriptions regarding different social roles,

like parent, girl, and aunt. The last five categories were created in order to measure the sense of

belonging to the five identities investigated on the survey: ethnic, Belgian, familial, religious,

and transnational belonging. It must be noted that each description could belong to more than

one category; for instance, the characterization as a parent is included in the familial and the

categorical description, as well as the communal.

The results revealed a significant correlation between the scores for Belgian identity on the

Likert scale and the scores for the category of personal characteristics on the 10 statements test,

$r(56) = .28$, $p < .03$. Similarly, the scores for ethnic identity on the Likert scale were also

significantly correlated with the scores of personal characteristics, $r(53) = .31$, $p < .02$ as well as

with trait descriptions, $r(53) = .36$, $p < .001$. Regarding transnational identity, the only

significant relationship was with the trait category on the 10 statements test, $r(62) = .26$, $p < .03$.

Furthermore, there was also a significant connection between familial identity and the personal

characteristics category, $r(55) = .33$, $p < .001$ as well as with the trait description category, $r(55)$

$= .29$, $p < .02$. Finally, religious identity correlated significantly only with the religious belonging category, $r(57) = .31$, $p < .001$.

As can be seen, four out of the five identities explored correlated significantly with the personal characteristics and the trait category on the 10 statements test showing that people who have strong identities are more aware of their personality traits. They take into consideration their memberships and personality, they consciously process them, and present them. As Erikson (1968) described, identity formation is a conflict between the social world and the self, and when this conflict is resolved it will lead to better judgment and the capability of doing well, and thus better well-being. Previous findings also support the notion that a stronger connection to one's identities leads to better well-being (Dimitrova et al., 2013).

Results from the Open Questions

For the open-ended questions, Pearson's correlations between the total scores on the identity scales and the answers on the open ended questions were conducted. The results showed that Belgian identity correlated negatively with the negative answers in the seventh question *"Do you feel at home in your neighborhood? Why or why not?,"* $r(80) = -.30$, $p < .001$, meaning that the more someone perceives him or herself as Belgian, the more satisfied he or she is with the neighborhood, and vice versa. Furthermore, the scores on the Belgian identity Scale correlated negatively with the negative answers in the eighth question *"How do you think that Flemish people see you?,"* $r(80) = -.22$, $p < .04$, which shows that the more strongly people perceive themselves as Belgians, the less they think Flemish people see them negatively; again, the converse is also true. The last two correlations indicate that integration is greater between participants for whom Belgian identity is more salient. Finally, familial identity correlated positively with the positive answers in the question on whether they feel at home in their

neighborhood, $r(79) = .26$, $p < .001$, and on the negative answers in the question asking how they think that Flemish people see them, $r(79) = .23$, $p < .03$. These last results show that the stronger people feel connected with their families, the more positively they perceive their neighborhood but perceive that Flemish people see them less positively, and vice versa.

Factor Analysis

Additionally, I conducted a factor analysis in order to specify the underlying structure of the variables. Including data from the 10 statements test, from the last three open-ended questions, and the total scores of the five identities on the Likert scale, results showed that there were six components with eigenvalues exceeding 1(see Table B1 in Appendix B). These components explained 19.3%, 15.3%, 10.2%, 9.4%, 7.6%, and 7.2% of the total variance respectively (see Table B2 in Appendix B). However, exploring the Scree plot (see Table B3 in Appendix B), it is clear that there was a break after the third component. For that reason, the three main components which explained a total of 44.8% of the variance (see Table 3) were retained and used for further investigation by performing a Varimax rotation.

The first factor included six categories of the 10 statements test: the categorical description, the communal characteristics, ethnic, Belgian, transnational, and religious belonging, as well as the positive answers to the question on how participants think Flemish people see them, and the positive answers to the question on how participants see Flemish people. This component refers to the sense of belonging in the 10 statements test as well as the (positive) answers in the open-ended questions. Moreover, the communal characteristics and religious belonging also loaded on the second component, together with the scores on ethnic, religious, and familial identity scales, the trait description and the personal characteristics categories of the 10 statements test, as well as the negative answers in the question on how participants think Flemish people see them. The

common loading of religion and ethnicity is also supported in previous research (Maliepaard &

Phalet, 2012). The final component included the Belgian and transnational identities, together

with the positive answers on whether participants feel at home in the neighborhood which shows

the diversity of the area.

Discussion

The current research investigated differential identities in the superdiverse area of Oud-

Berchem in Belgium. The results revealed, among others, that all identities were salient among

participants from the neighborhood, with familial identity being the most prominent one. The

second hypothesis that religious identity is more salient among Muslims than non-Muslims was

not confirmed, but an important aspect that should be taken into consideration is the relationship

with the dominant culture. For instance, previous research in the Netherlands emphasizes the

importance of contact with the dominant population, since Muslims in the Netherlands with

greater majority contact identified themselves less with their religious group while those who

had less contact with the majority identified themselves more with their religious group

(Maliepaard & Phalet, 2012). Additionally, as mentioned previously, religion seems to be an

important aspect among all faithful inhabitants regardless of their religious affiliation.

Additionally, the results revealed a positive correlation between ethnic and Belgian

identities (Hypothesis 3) which is in line with Dimitrova et al.'s (2013) findings among Roma

minority in Bulgaria showing that ethnic and national identities can be positively correlated.

However, in our factor analysis, ethnic and Belgian identities did not load onto the same

component, similarly to previous research where ethnic and national identities did not load onto

the same factor (Dimitrova, Chasiotis, Bender, & van de Vijver, 2014). An explanation for the

fact that minorities strongly identify with the host country could be that they perceive a pressure

to assimilate into that culture (Phinney & Devich-Navarro, 1997). Moreover, the Ethnic

Pluralism Model implies that an ethnic group can be part of the society and obtain the national

identity while maintaining their ethnic identity (Sidanius, Feshbach, Levin, & Pratto, 1997).

Similarly, identity hyphenation proposes that people can identify themselves with both the

national and their ethnic group simultaneously (e.g., Turkish-Belgian, Moroccan-Dutch)

(Verkuyten & Yildiz, 2007).

Previous research (see for example Güngör, Bornstein, & Phalet, 2012) supported that

national and religious identities are oppositional among Turkish-Belgians. Similarly, among

Dutch-Muslim youth, those who identified themselves as part of the religious group did not

identify themselves as part of the host society (Verkuyten & Yildiz, 2007); neither did Jews

(Saroglou & Hanique, 2006). This notion constituted the fourth hypothesis, though the current

findings did not replicate previous findings. However, Dimitrova et al. (2013) also found that

national identity had the strongest connection with collective identity and thus religious identity.

Perhaps I should note here that the category of "Belgian," as an indicator of national identity, has

a highly contested history in Belgium due to a strong Flemish-nationalist tradition, of which

Antwerp happens to be the center. Consequently, the term "Belgian" can be perceived and

understood by respondents in very different ways.. Further (qualitative) research can clarify the

precise directions taken by respondents in their understanding of this identity label. In addition,

the fourth hypothesis that ethnic and religious identities would be positively correlated was

confirmed in accordance with the idea that religious people are more attached to their ethnic

identity (Ebaugh, 2003; Saroglou & Galand, 2004) since it functions as a factor of preservation

of their culture (Ebaugh, 2003).

For the last hypothesis (5) results showed that familial identity was the most salient identity and this can be explained by previous research showing that family functions as a resource to cope with social and emotional stressors (Bagger, Li, & Gutek, 2008) while limited family support can lead to greater symptoms of distress (Masood, Okazaki, & Takeuchi, 2009). The importance of familial identity was also found in relation to the positive answers for the open question on how participants perceive their neighborhood. Those who were more connected with their family were more satisfied with their neighborhood demonstrating how family can help people cope with everyday life. Moreover, participants differentiated themselves from the dominant culture since there was a positive correlation between familial identity and the belief that Flemish people see them negatively. Fuligni and Flook (2005) supported this notion that familial identity can be used as a way to differentiate oneself from the rest of the social world while including family in one's social identity.

Results from the factor analysis revealed three main components. In the first one, familial, ethnic, and religious identities compose collective identity as was previously found in research among Turkish-Bulgarians in Bulgaria (Dimitrova et al., 2014) where national identity was not in the same factor. The same pattern appeared here as the Belgian and transnational identities loaded on the third factor with positive answers on whether participants feel at home in their neighborhood indicating that the sense of feeling at home in the neighborhood is in line with a sense of diversity, rather than ethnic membership. Saroglou and Mathijsen (2007) also found that participants' identification as Belgians was positively correlated with their identification as Europeans and citizens of the world.

Limitations and conclusions

Whereas the findings revealed critical aspects of the interrelations among identities, some limitations need to be reported. To start with, we cannot conclude that those who perceive Belgian identity as more important are more integrated, because acculturation was not measured appropriately among both public and private domains as was done in previous research (Arends-Tóth & van de Vijver, 2003, 2004, 2007). Similarly, as mentioned above, we should be aware of the potential complexity of the category "Belgian," as an indicator of national identity, since it could be either perceived as Flemish or as Walloon nationality. In addition, I could not analyze groups of people with the same nationality or country of origin on their differences and commonalities because there were not enough participants and the variety of ethnicities was such that did not facilitate. However, it was remarkable to find differences and similarities among people with distinct origins who live in the same neighborhood. Future research could investigate the interrelations among people by taking into account their ethnicity, and also explore the interrelations between native Belgians and foreigners in this neighborhood since I did not approach native Belgians at all.

Additionally, contrary to previous research, I did not find any differences between Muslims and Non-Muslims (see for example Saroglou & Galand, 2004). This could be due to the fact that, as indicated above, religion is important among all participants without a difference between Muslims, and non-Muslims (Hindu, Buddhists, and Christians: Orthodox, Catholic, Protestant). Another limitation that should be mentioned is the fact that I did not include all of the factors that Vertovec (2007) proposes in order to investigate a superdiverse society. However, I included the gender and age profiles, as well as the responses of the residents about the area with their opinions for the neighborhood. For that reason, I would propose that future research would add the immigration status of participants and their simultaneous entitlement and

regulation of rights, any labor market experience, as well as responses from the service providers in the area.

On the one hand, concerning the instruments, I could have created a longer scale to measure transnational identity and add other 8 questions in order to make it equal with the others. On the other hand, the questionnaire already included 42 items (plus the open-ended questions) and by adding more questions it would have been more difficult to recruit participants on the street and convince them to participate in the survey. For future research, a more balanced questionnaire could be implemented.

To conclude, it is of note that the present study combined different measures which share the same theoretical background and relevant components (Campbell & Fiske, 1959). It revealed important aspects of identities in a superdiverse neighborhood such as the salience of all identities, in particular familial identity, and their correlations. Additionally, the current research replicated previous findings showing the relationship between ethnic and religious identities, as well as the fact that Belgian and religious identities are positively related. Moreover, the data loaded reasonably well on three factors showing the belongingness, the collective identity, and the diversity in the area. Finally, the open-ended questions gave valuable insight as they displayed how people who take into consideration different aspects of their identities perceive their neighborhood and Flemish people. It is essential to consider these findings in order to develop the needed interventions to manage cultural diversity in an effective way that all distinct ethnicities and the national majority will be satisfied from a diverse and multicultural environment. It is expected that the present study will contribute to further understanding collective identity and its components in a society which harbors people from different ethnic backgrounds, mostly since there is a lack of similar research in the area to date.

Table 1

Sample Characteristics, Age, Gender, Nationality, and Country of Origin

		Age	Nationality		Country of origin	
			Frequency	Percent (%)	Frequency	Percent (%)
N	Valid	99				
	Missing	1				
Mean		30.16				
Std. Deviation		9.602				
Minimum		14				
Maximum		59				
Gender	male	59				
	female	41				
	Total	100				
Valid European			48	49.0	28	28.6
African			14	14.3	17	17.3
Eastern European			9	9.2	10	10.2
Latin American			6	6.1	10	10.2
Asian			9	9.2	15	15.3
Turkish			4	4.1	8	8.2
Moroccans			2	2.0	10	10.2
Double			6	6.1		
Total			98	100.0	98	100.0

Table 2

Correlations among Identity Scales

	Ethnic identity	Belgian identity	Familial identity	Religious identity	Transnational identity
Ethnic identity	1	.241*	.591**	.719**	.041
Belgian identity	.241*	1	.225*	.311**	.515**
Familial identity	.591**	.225*	1	.658**	.031
Religious identity	.719**	.311**	.658**	1	.074
Transnational identity	.041	.515**	.031	.074	1

*$p<.05$ (2-tailed).

**$p<.01$ (2-tailed).

Table 3

Factor Rotation, Varimax Method

	Component		
	1	2	3
Categorical Description of 10 statements test	.880		
Ethnic Belonging of 10 statements test	.727		
Belgian Belonging of 10 statements test	.660		
Transnational Belonging of 10 statements test	.594		
Communal Category of the 10 statements test	.568	.515	
Q8. The perception that Flemish people see them positively	.532		
Religious Belonging of 10 statements test	.525	.306	-.445
Q9. Positive description about Flemish people in the neighborhood	.354		
Familial Belonging of 10 statements test			
Ethnic Identity		.737	
Religious Identity		.726	
Trait Description of 10 statements test		.717	
Familial Identity		.703	

Personal characteristics of the 10 statements test	.601	
Q8. The perception that Flemish people see them negatively	.476	
Q9. Negative description about Flemish people in the neighborhood		
Q7. Feeling at home in the neighborhood		.780
Q7. Not feeling at home in the neighborhood		-.771
Belgian Identity		.543
Translational Identity		.512

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Appendix A

Questionnaire used for the survey: Dutch-English version.

Dear participants,

We are psychology master students from Tilburg University and we are carrying out a research project in cultural diversity here in Antwerp. We are hoping that you will decide to help us. The way you can help us out is by answering some questions about yourself—what you are like, how you feel or think about different things. In each case, we just want to know what you honestly think about the questions.

There are several things that are very important to understand before we start. Participation in this survey is completely voluntary and you can terminate your participation at any time. Moreover, all the answers you give on the survey will be confidential. This means that no one, including us doing the project, will ever know how you answered. We will not know because we will not ask you for your name and process all information anonymously. We do this for two reasons. We are interested in finding out how people <u>in general</u> think so we do not need to know how any particular person thinks. The other thing is that we want you to feel free to answer honestly, because you know that no one will know how you answered.

PLEASE TRY TO ANSWER THE ENTIRE QUESTIONNAIRE.

Thank you for your participation

TILBURG ◆ UNIVERSITY

Geachte deelnemer,

Wij zijn psychologiestudenten van de Universiteit van Tilburg en wij voeren onderzoek uit naar culturele diversiteit hier in Antwerpen. Wij hopen dat u ons wilt helpen. U kunt ons helpen door enkele vragen te beantwoorden over uzelf --- hoe u bent, hoe u over bepaalde dingen denkt. Bij elke vraag willen we graag eerlijk uw antwoord op de vraag weten.

Er zijn verschillende dingen die u moet weten voor we beginnen. Deelname aan het onderzoek is volledig vrijwillig en u kunt op ieder moment ophouden. Bovendien is het zo dat alle antwoorden die u geeft vertrouwelijk zijn. Dit betekent dat niemand te weten zou komen hoe u geantwoord hebt.Wij slaan uw gegevens anoniem op zodat ook wij niet meer weten van wie de antwoorden afkomstig zijn. We doen dit om twee redenen. We willen graag weten hoe mensen over het algemeen denken en wij zijn niet geïnteresseerd in hoe specifieke personen denken. Verder is het zo dat u zich vrij voelt de vragen eerlijk te beantwoorden omdat u weet dat niemand te horen zal krijgen hoe u geantwoord hebt.

WIJ WILLEN U VRAGEN DE GEHELE VRAGENLIJST TE BEANTWOORDEN

Bedankt voor uw medewerking.

Questionnaire

Vragenlijst

Demographic information

Demografische Informatie

1. Please indicate your age:_____

   Hoe oud bent u :_____

2. Please indicate your gender

   Male   ☐

   Female   ☐

   Wat is uw geslacht

   mannelijk   ☐

   vrouwelijk   ☐

3. Please indicate your nationality: _____

    Welke nationaliteit heeft u: _____

4. Please indicate your country of origin: _____

   In welk land bent u geboren: _____

5. What do you consider to be your religious affiliation?_____

   Tot welke religie behoort u?_____

6. How long have you been staying in Antwerp?_____

   Hoe lang bent u al in Antwerpen ?_____

	Please, read the following statements and tick the answer that you think is appropriate.	Strongly disagree - Helemaal oneens	Disagree - Oneens	Neither agree nor disagree - Geen mening	Agree - Mee eens	Strongly agree - Helemaal eens
1	I consider myself Belgian. Ik beschouw mijzelf als Belgisch.	1	2	3	4	5
2	I feel strongly connected to my family. Ik voel me sterk verbonden met mijn familie.	1	2	3	4	5
3	It makes me happy to be a member of my religious community. Ik word er gelukkig van dat ik lid ben van mijn religieuze gemeenschap.	1	2	3	4	5
4	Being Belgian is important for me. Het is voor mij belangrijk Belgisch te zijn.	1	2	3	4	5
5	I participate in Belgian cultural practices (e.g., events with special food, music and customs). Ik neem deel aan Belgisch culturele praktijken (bijv., evenementen met bepaald soort eten, muziek en gebruiken).	1	2	3	4	5
6	Being a member of my family is important for me. Het is voor mij belangrijk lid van mijn familie te zijn.	1	2	3	4	5
7	I consider myself part of my religious community. Ik beschouw mijzelf als deel van een religieuze gemeenschap.	1	2	3	4	5

8	I see problems of my family as my problems. Ik zie problemen van mijn familie ook als mijn problemen.	1	2	3	4	5
9	I consider myself as a member of my ethnicgroup. Ik beschouw mezelf als lid van mijn etnische groep.	1	2	3	4	5
10	Being part of my ethnicgroup is important for me. Het is voor mij belangrijk lid van mijn etnische groep te zijn.	1	2	3	4	5
11	I participate in cultural practices related to my ethnicgroup (e.g., events with special food, music and customs). Ik neem deel aan culturele gewoontes van mijn etnische groep (bijvoorbeeld gebeurtenissen met special voedsel, muziek en gebruiken).	1	2	3	4	5
12	I support and care for my family even if it takes a great deal of time. Ik steun en geef om mijn familie, ook als het buitengewoon veel tijd kost.	1	2	3	4	5
13	I participate in religious associations. Ik neem deel aan religieuze verenigingen.	1	2	3	4	5
14	Being a member of my religious community is important for me. Het is voor mij belangrijk lid van een religieuze gemeenschap te zijn.	1	2	3	4	5
15	It makes me happy to be a member of the Belgian community. Ik word er gelukkig van dat ik lid ben van de Belgisch gemeenschap.	1	2	3	4	5
16	I feel strongly connected to Belgian people. Ik voel me sterk verbonden met Belgisch mensen.	1	2	3	4	5

17	If someone said something bad about my ethnicgroup people, I would feel that it refers to me. Als iemand iets slechts zou zeggen over personen uit mijn etnische groep, zou ik het gevoel hebben dat het over mij gaat.	1	2	3	4	5
18	It makes me happy to be a member of my family. Ik word er gelukkig van dat ik lid ben van mijn familie.	1	2	3	4	5
19	I see problems of my religious community as my problems. Ik zie problemen van mijn religieuze gemeenschap ook als mijn problemen.	1	2	3	4	5
20	I see myself as a member of my family. Ik zie mezelf als een lid van mijn familie.	1	2	3	4	5
21	When I need help, I can count on my ethnicgroup community. Als ik hulp nodig heb, kan ik op mijn etnische gemeenschap rekenen.	1	2	3	4	5
22	It makes me happy to be a member of my ethnicgroup community. Het maakt me gelukkig om lid te zijn van mijn etnische gemeenschap.	1	2	3	4	5
23	I perceive myself as part of the Belgian community. Ik beschouw mijzelf als deel van de Belgische gemeenschap.	1	2	3	4	5
24	I see problems of Belgian people as my problems. Ik zie problemen van Belgisch mensen ook als mijn problemen.	1	2	3	4	5

25	When I need help, I can count on my religious community. Wanneer ik hulp nodig heb, kan ik rekenen op mijn religieuze gemeenschap.	1	2	3	4	5
26	My family has a significant influence on my decisions. Mijn familie heeft een belangrijke invloed op mijn beslissingen.	1	2	3	4	5
27	Members of my religious community have significant influence on my decisions. Leden van mijn religieuze gemeenschap hebben een belangrijke invloed op mijn beslissingen.	1	2	3	4	5
28	When I need help, I can count on my family. Wanneer ik hulp nodig heb, kan ik rekenen op mijn familie.	1	2	3	4	5
29	I feel respected by Belgian people. Ik voel me gerespecteerd door Belgische mensen.	1	2	3	4	5
30	When I need help, I can count on the Belgian community. Wanneer ik hulp nodig heb, kan ik rekenen op de Belgische gemeenschap.	1	2	3	4	5
31	I feel respected by my family. Ik voel me gerespecteerd door mijn familie.	1	2	3	4	5
32	My life is closely related to the life of members of my religious community. Mijn leven is erg gerelateerd aan het leven van de leden van mijn religieuze gemeenschap.	1	2	3	4	5
33	If someone said something bad about Belgian people, I would feel that it refers to me. Als iemand iets negatiefs zou zeggen over Belgische mensen, zou ik me aangesproken voelen.	1	2	3	4	5

34	I feel respected by people that belong to my ethnic group. Ik voel me gerespecteerd door mensen die bij mijn etnische groep horen.	1	2	3	4	5
35	If someone said something bad about my family, I would feel that it refers to me. Als iemand iets negatiefs zou zeggen over mijn familie, zou ik me aangesproken voelen.	1	2	3	4	5
36	If someone said something bad about my religious community, I would feel that it refers to me. Als iemand iets negatiefs zou zeggen over mijn religieuze groepering, zou ik me aangesproken voelen.	1	2	3	4	5
37	My life is closely related to the life of members of my ethnicgroup community. Mijn leven is nauw verweven met het leven van leden van mijn etnische gemeenschap.	1	2	3	4	5
38	I see problems of people that belong to my ethnic group as my problems. Ik zie problemen van personen die tot mijn etnische groep behoren als mijn problemen.	1	2	3	4	5
39	I feel respected by members of my religious community. Ik voel me gerespecteerd door leden van mijn religieuze gemeenschap.	1	2	3	4	5
40	Being a member of my ethnicgroup community is a significant part of my life. Lid zijn van mijn etnische gemeenschap is een belangrijk deel van mijn leven.	1	2	3	4	5

	Please, read the following statements and tick the answer that you think is appropriate.	Very slightly/Not at all - Naumelijks/Helemaal niet	A little - Een beetje	Moderately - Gemiddeld	A lot - Veel	Totally - Helemaal
1	How much do you identify yourself as citizen of the world. In hoeverre ziet u zich als een wereldburger?	1	2	3	4	5
2	How much do you identify yourself as European. In hoeverre ziet u zich als een Europeaan?	1	2	3	4	5

There are 10 numbered blanks on the page below. Please write ten answers to the simple question 'Who am I?' in the blanks. Just give ten different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or 'importance'. Go along fairly fast, for time is limited.

'Who am I?':

Hieronder vindt u 10 blanco regels. Wilt u 10 antwoorden geven op de eenvoudige vraag ""Wie ben ik?" Wilt u 10 verschillende antwoorden geven op deze vraag. Beantwoordt deze vragen alsof u de antwoorden aan uzelf graf, en niet aan iemand anders. Schrijf de antwoorden in de volgorde op waarin ze bij u opkomen. Probeer de vragen snel te behouden, er is niet heel veel tijd.

"Wie ben ik?':

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

8. _____
9. _____
10. _____

1. Could you tell me where do the people to whom you talked today come from?

   Kunt u mij vertellen waar de mensen vandaan komen met wie u vandaag gesproken heeft?

   _____

2. In which language do you feel more comfortable talking?

   Welke taal vindt u het gemakkelijkst om te spreken?

   _____

3. In which language(s) do you communicate with your family?

   In welke taal of talen spreekt u in uw gezin / familie?

   _____

4. Where do your 3 closest friends come from?

   Waar komen uw drie beste vrienden vandaan?

   _____

5. Could you tell me where do the people that you communicated today through your mobile phone come from?

   Kunt u me vertellen waar de mensen met wie u vandaag mobiel gebeld heeft vandaan komen?

   _____

6. Could you describe a number of aspects that you really find important in life?

   Kunt u me een aantal dingen noemen die u belangrijk vindt in het leven?

   _____

7. Do you feel at home in your neighborhood? Why or why not?

Voelt u zich thuis in uw buurt? Waarom of waarom niet?

_____

8.   How do you think that Flemish people see you?

Hoe denkt u dat Vlamingen u zien?

_____

9.   How would you describe the Flemish people in your neighborhood?

Hoe zou u de Vlamingen in uw buurt beschrijven?

_____

Questionnaire used for the survey: French version.

FRENCH VERSION

Nous sommes étudiantes du master en psychologie sociale de l'Université Tilburg et nous faisons de la recherché sur la diversité culturelle. Nous espérons que vous désiriez de nous aider. Vous pouvez nous aider en répondant à quelques questions sur vous-même, comment vous vous sentez ou pensez à des choses différentes.

D'abord, il y a quelques choses importantes que nous devons expliquer avant que vous commencez. Participation à cette recherche est entièrement volontaire est vous pouvez terminer votre participation à tout moment. De plus, tous vos réponses seront confidentielles. Cela signifie que personne, y compris nous-mêmes, les responsables du projet, ne saura jamais comment vous avez répondu; nous ne savons pas votre nom. C'est pourquoi nous mettons un code anonyme sur chaque questionnaire. Nous faisons cela pour deux raisons. Nous sommes intéressés à savoir qu'est-ce que les gens pensent en général de ces sujets, nous n'avons pas besoin de savoir comment une personne en particulier a répondu. L'autre chose est que nous voulons que vous n'hésitiez pas à répondre honnêtement, car vous savez que personne ne saura capable de vous identifier.

MERCI DE RÉPONDRE A TOUS LES QUESTIONS !

Questionnaire

Information

1. Indicer votre âge:_____

2. Indicer votre sexe

   Homme ☐

   Femme ☐

3. Indicer votre nationalité: _____

4. Indicer votre pays d'origine: _____

5. Quel est votre affiliation religieuse? _____

6. Depuis quand restez-vous à Anvers? _____

	S'il vous plaît, lisez les déclarations suivantes et cocher la réponse qui vous semble appropriée.	Pas du tout d'accord	Pas d'accord	Sans opinion	Plutôt d'accord	Tout à fait d'accord
1	Je me sens belge.	1	2	3	4	5
2	Je me sens fortement connecté (e) à ma famille.	1	2	3	4	5
3	Il me fait plaisir d'être un membre de ma communauté religieuse.	1	2	3	4	5
4	Etant belge est très important pour moi.	1	2	3	4	5
5	Je participe à des pratiques culturelles belges (p.ex., fêtes, repas traditionnels, concerts de musique)	1	2	3	4	5
6	Être un membre de ma famille est important pour moi.	1	2	3	4	5
7	Je me considère comme un membre de ma communauté religieuse.	1	2	3	4	5
8	Je vois les problèmes de ma famille comme mes problèmes.	1	2	3	4	5
9	Je me considère comme un membre de mon groupe ethnique.	1	2	3	4	5
10	Il est important pour moi de faire partie de mon groupe ethnique.	1	2	3	4	5
11	Je participe à des pratiques culturelles liées à mon proup ethnique (p.ex., fêtes, repas traditionnels, concerts de musique).	1	2	3	4	5
12	Je soutiens et prendre soin de ma famille, même si cela prend beaucoup de temps.	1	2	3	4	5

13	Je participe aux associations religieuses.	1	2	3	4	5
14	Il est important pour moi d'être un membre de ma communauté religieuse.	1	2	3	4	5
15	Ça me rend heureux(euse) d'être un membre de la communauté belge.	1	2	3	4	5
16	J'ai de relations proches avec de personnes belges.	1	2	3	4	5
17	Si quelqu'un dit quelque chose mauvaise concernant les gens de mon groupe ethnique, je me sentirais qu'il parle de moi.	1	2	3	4	5
18	Il me fait plaisir d'être un membre de ma famille.	1	2	3	4	5
19	Je vois les problèmes de ma communauté religieuse comme mes problèmes.	1	2	3	4	5
20	Je me vois comme un membre de ma famille.	1	2	3	4	5
21	Quand j'ai besoin d'aide, je peux compter sur la communauté de mon groupe ethnique.	1	2	3	4	5
22	Il me fait plaisir d'être un membre de mon groupe ethnique.	1	2	3	4	5
23	Je me sens membre de la communauté belge.	1	2	3	4	5
24	Je vois les problèmes des personnes belges comme mes problèmes.	1	2	3	4	5
25	Quand j'ai besoin d'aide, je peux compter sur ma communauté religieuse.	1	2	3	4	5
26	Ma famille affecte beaucoup mes décisions.	1	2	3	4	5
27	Les membres de ma communauté religieuse affectent beaucoup sur mes décisions.	1	2	3	4	5
28	Quand j'ai besoin d'aide, je peux compter sur ma famille.	1	2	3	4	5
29	Je me sens respecté(e) par les gens belge.	1	2	3	4	5

30	Quand j'ai besoin d'aide, je peux compter sur la communauté belge.	1	2	3	4	5
31	Je me sens respecté(e) par ma famille.	1	2	3	4	5
32	Ma vie est étroitement liée à la vie des membres de ma communauté religieuse.	1	2	3	4	5
33	Si quelqu'un dit quelque chose mauvais concernant les personnes belges, je me sentirais qu'il parle de moi.	1	2	3	4	5
34	Je me sens respecté(e) par les personnes qui font partie de mon groupe ethnique.	1	2	3	4	5
35	Si quelqu'un dit quelque chose mauvaise sur ma famille, je me sentirais qu'il s'agit de moi.	1	2	3	4	5
36	Si quelqu'un dit quelque chose mauvaise sur ma communauté religieuse, je me sentirais qu'il s'agit de moi.	1	2	3	4	5
37	Ma vie est étroitement liée à la vie des membres de mon groupe ethnique.	1	2	3	4	5
38	Je vois les problèmes des gens qui font partie de mon groupe ethnique comme mes problèmes.	1	2	3	4	5
39	Je me sens respecté(e) par les membres de ma communauté religieuse.	1	2	3	4	5
40	Être membre de la communauté de mon groupe ethnique est un aspect importante de ma vie.	1	2	3	4	5

	S'il vous plaît, lisez les déclarations suivantes et cocher la réponse qui vous semble appropriée.	Pas du tout	Un peu	Modérément	Beaucoup	Totalement
1	Dans quelle mesure pouvez-vous identifier vous-même comme un citoyen du monde ?	1	2	3	4	5
2	Dans quelle mesure pouvez-vous identifier vous-même comme Européen ?	1	2	3	4	5

Il y a dix espaces blancs sur la page suivante. S'il vous plaît, écrivez dix réponses différentes à la simple question **« Je suis qui? ».** Répondre comme si vous devriez donner les réponses à vous-même. Ne vous inquiétez pas de l'ordre logique ou d'importance. Continuez un peu vite, car le temps est limité.

Je suis qui?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

1. Quel est la nationalité de plus part de personnes avec lesquelles vous avez parlé aujourd'hui ?

_____

2. Vous préférez parler à quelle langue?

---

3.   A quelle langue communiquez-vous avec votre famille ?

---

4.   Quel est le pays d'origine de 3 de vos meilleurs amis?

---

5.   Pourriez-vous nous indicer la nationalité des dernières personnes avec lesquelles vous avez communiqué aujourd'hui vers votre téléphone portable ?

---

6.   Pourriez-vous décrire quelques domaines que vous trouver vraiment importants dans votre vie ?

---

7.   Vous vous sentir confortable à votre quartier? Pourquoi ou pourquoi pas?

---

8.   Comment croyez-vous que les personnes flamandes/belges vous voient?

---

9.   Comment décririez-vous vos voisins belges ?

Appendix B

Table B1

Component Matrix of Factor Analysis of all data

	Component					
	1	2	3	4	5	6
Communal category of the 10 statements test	.742			-.416		
Categorical description of 10 statements test	.675	-.520				
Ethnic belonging of 10 statements test	.586	-.447				
Personal characteristics of the 10 statements test	.532	.373			.459	
Transnational belonging of 10 statements test	.525	-.341				.504
Trait description of 10 statements test	.408	.658			.437	
Belgian belonging of 10 statements test	.429	-.569				
Ethnic identity	.415	.557		.349	-.305	
Familial identity	.490	.529			-.316	
Religious identity	.483	.495			-.438	
Q7. Not feeling at home in the neighborhood	-.307		.711			
Q7. Feeling at home in the neighborhood	.336		-.700			
Religious belonging of 10 statements test	.404		.625			
Translational identity	.338		-.418			.307

	1	2	3	4	5	6
Q8. The perception that Flemish people see them negatively		.552		-.587		
Belgian identity	.444		-.408	.542		
Q8. The perception that Flemish people see them positively	.337	-.404		.371	.416	
Familial belonging of 10 statements test				-.383		-.598
Q9. Negative description about Flemish people in the neighborhood		.325				.507
Q9. Positive description about Flemish people in the neighborhood		-.336		.304	.390	-.394

Extraction Method: Principal Component Analysis.

a. 6 components extracted.

Table B2

Total Variance Explained of Factor Analysis of all data

	Initial Eigenvalues			Extraction Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.861	19.306	19.306	3.861	19.306	19.306
2	3.060	15.302	34.607	3.060	15.302	34.607
3	2.045	10.225	44.832	2.045	10.225	44.832
4	1.891	9.457	54.289	1.891	9.457	54.289
5	1.522	7.609	61.898	1.522	7.609	61.898
6	1.456	7.279	69.177	1.456	7.279	69.177
7	.982	4.912	74.089			
8	.943	4.715	78.805			
9	.738	3.690	82.495			
10	.663	3.313	85.808			
11	.564	2.822	88.630			
12	.498	2.490	91.120			
13	.403	2.017	93.137			
14	.356	1.780	94.917			
15	.276	1.379	96.296			
16	.220	1.102	97.398			
17	.179	.897	98.295			
18	.155	.774	99.069			
19	.131	.655	99.724			

20	.055	.276	100.000

Extraction Method: Principal Component Analysis.

Figure B1

Scree Plot of Factor Analysis of all data