A Positive Sense of Identity and Culture

Defining and measuring progress for children and young people in Australia - a literature and scoping review on developing better indicators

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ARACY
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Executive summary

Having a positive sense of identity and culture is central to the wellbeing of young people. It is one of the six domains of *The Nest*, a framework developed by the Australian Research Alliance for Children and Youth (ARACY) in consultation with around 4,000 Australians (many of them children and young people). *The Nest* was developed to provide those undertaking research, policy and service provision with a visual and categorised representation of the six interlocking components of a child's life that need to be 'going well' in order for their opportunities and positive trajectories to be maximised. As a later addition to the initial five Nest domains, this paper aims to provide:

- an analysis of peer-reviewed and grey literature (i.e. articles from non-peer reviewed journals, research papers, government and non-government reports and papers, policy documents, submissions etc.) from English-speaking or English-translated sources on the concept of identity and culture and how it relates to children and young people;

- a review of how having a positive sense of identity and culture is currently measured for administrative and research purposes in Australia and comparable developed countries, such as New Zealand and Canada; and

- a set of principles and/or a high-level conceptual framework that can be applied to all children and young people in Australia and provides a foundation for the development of indicators and measures.

This paper <u>does not</u> intend to:

- comprehensively reflect understandings of identity and culture in a non-Eurocentric context;

- develop working definitions of identity and culture that can be applied to specific groups (e.g. Aboriginal and Torres Strait Islander children and young people); nor

- provide a list of indicators and measures.

What is culture?

The concept of culture is ambiguous and no one definition accurately reflects all circumstances and experiences (Colquhorn & Dockery, 2012). However, the preamble of the United National Educational, Scientific and Cultural Organization's (UNESCO)

Universal Declaration of Cultural Diversity (2001) provides the following definition of culture:

…the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

The literature, including the robust definition developed by the Australian Bureau of Statistics within its *Measuring Wellbeing: Frameworks for Australian Social Statistics,* identifies culture as a combination of the following features:

- shared approach used by people to understand their existence in relation to other people and their environment;

- composed of intangible paradigms displayed within collective beliefs, stories, behaviours and practices; imbued with symbols and rituals that have shared meaning; and

- exists as a function of time as it is generationally shared, taught and re-interpreted – displaying a balance and potential conflict between fluidity, dynamism, active utilisation and re-imagination (particularly by children and young people); with an element of distinctiveness and persistence.

For children and young people from minority groups, identifying with and being engaged with their culture has shown to have positive outcomes, including better academic and psychosocial outcomes, and a lower risk of anti-social behaviour, such as the underage consumption of alcohol.

What is identity?

The literature on identity – what it is, how it is formed, how it is expressed – is vast as it is a topic of interest for psychologists, sociologists, anthropologists, and throughout social science more generally. Theories and research can be divided into those that focus on identity at the individual level, at a social level, as a process, or centred on geographical place (Rosenwald, 2009). It encompasses concepts such as:

- Self-concept – how a person describes themselves. Collective self-concept relates to a person's sense of self as a group member (see social identity description below).

- Self-esteem – a form of self-evaluation.

- Perceived self-efficacy – a person's belief in their capacity to achieve intended results.

- Identity exploration and commitment – process of gathering information about, and experimenting with, identity before making a firm decision on what applies and having defined goals (i.e. developing a final *ego identity*).

- Social identity and group membership – self-identifying and behaving as a member of a social group.

- Narrative identity – internal narrative that makes meaning of past, current and aspirational experiences and actions.

- Situational identity – process of activating different identities according to the social situation or context.

- Place and national identity – a personal and group identity aligned with physical locations, political and civic roles.

What is apparent across all these perspectives is that identity is multi-dimensional, both in terms of whether it relates to a personal (self-concept) or group level (collective self-concept) or related to self-efficacy in certain domains (e.g. academic) and in certain situations (e.g. at school or at home). Therefore, an individual may have positive measures in some domains in some contexts but not in others.

How are these two concepts related?

Theories, such as the sociocultural approach to identity formation, tie the development of a person's identity inexplicably to values, beliefs and socially shared activities. This process is often displayed by children and young people through play and storytelling (Khimji & Maunder, 2012; Levinson, 2005).

Cultural or ethnic identity is also dealt with as a specific domain of identity that involves the operationalisation of culture(s). It involves the identification and engagement of an individual with different cultural groups. Theories of identity formation have been utilised to establish its development and the stages involved in dealing with a status as a minority or majority group member (e.g. theory of ethnic identity formation by Phinney et al. 2007; Black and White Racial Identity Theory by Cross 1971). Evidence suggests that an individual's identification with different cultures can be independent from one another, with identification with one culture not necessarily minimising identification with another (Oetting, Swaim, & Chiarella, 1998).

Cultural identity is complex and becomes more nuanced among children as they get older.

In summary, having a positive sense of identity and culture, as discussed in academia, comprises the level of positivity and coherent meaning one perceives in relation to their past and their family's past; their current state; their social relations; their ability to achieve; and their future.

What do children and young people say about identity and culture?

Children and young people describe culture, cultural identity and general identity more broadly than academic definitions, consisting of activities they like to do; people they like to spend time with; personal and social history; family; events; and celebrations. They also use descriptions that pertain to relative social status and the acknowledgement of judgement and external appraisals.

What impacts its formation?

Gender
Studies show different results between male and female children and young people regarding the descriptors they use to define themselves and how measures of identity (self-esteem, self-efficacy) are impacted by contextual factors (cultural affiliation, parental and social support).

Age
Identity formation is a function of age, culminating in adolescence.

Spaces for identity formation and connection to culture
Parental and familial support, as well as perceived neighbourhood characteristics, have a clear impact on the development of a young person's sense of self and their self-worth. However, other social supports, such as peer groups, play a vital role, too, particularly around specific identity domains regarding gender identity, sexual orientation and disabilities. Family and the domestic environment also exist as the key site of cultural transmission and learning, with mothers and grandparents/Elders performing a vital role in this area (although this generalisation would vary by cultural group).

The formal learning environment is another key site for identity formation and development, where children and young people are exposed to feedback on their academic and personal abilities, which impact their future aspirations. The online environment is another increasingly relevant site for identity development for children

and young people. Emerging evidence provides interesting insights into the complex interplay between offline and online 'selves' and the role of social media and online platforms in the identity exploration of young people.

Potential risk and protective factors

In summary, although largely based on observational and qualitative research which comprise much of the evidence reviewed, potential risk and protective factors emerged for children and young people developing a positive sense of identity and culture. This includes the development of self-worth and social connectedness.

Potential risks include: the removal from (or absence of) positive exposure to people, places and methods important for transferring family or cultural heritage; lack of parental and social support; and experiences of oppression, marginalisation and/or discrimination.

Potential protective factors include young people and children having:

- exposure to a caring and stable home environment, familial relationships and parenting practices;

- the opportunity to safely explore and experiment with dimensions of their identity;

- peer relationships based on supportive and non-competitive group norms;

- exposure to positive and constructive messages about people and groups with a diverse array of characteristics and abilities;

- positive perceptions of their neighbourhood and local community;

- opportunities to participate and contribute to their community;

- access to knowledge and meaningful engagement with cultural heritage and practices; and

- timely and appropriate support for trauma.

These factors and considerations vary according to the age of a child or young person, as outlined in Table 4.

Evidence also shows that children and young people suffering from oppression, marginalisation and/or discrimination based on their racial background, gender, disabilities or class are still able to develop a positive self-concept and resilience with

the presence of social support and an awareness of the historical context of their marginalisation. In some cases, shared experiences of discrimination and marginalisation can act as a catalyst for reactionary group behaviours and a positive element of collective and personal identity.

How is it measured?

A vast quantity of scales and measuring tools exist across a range of constructs related to identity and culture. However, most have been validated against American cohorts of children and young people.

There are also robust examples of data collected on children and young people in Australia regarding their sense of identity and culture, across age-ranges. Not many, however, are longitudinal or focus on collecting information directly from children, with most relying on parent-reporting for younger children. They largely resemble those collected in comparable countries, such as New Zealand and Canada.

International and domestic standards and frameworks guiding the rights and experiences of children and young people largely reflect theoretical constructs of the role of identity and culture in their lives. This includes framing a sense-of-self and identity as a vital right and wellbeing outcome for children and young people, in addition to the importance of:

- connection to family and community;

- participation in social or recreational activities; and

- identity and culture as multi-dimensional.

However, its articulation does not entail its implementation in policy or service provision.

Conclusion: Developing indicators for having a positive sense of identity and culture

One of the main outcomes of this paper is to present key principles for developing indicators around the Nest domain, having a 'positive sense of identity and culture'. These principles are developed from evidence on what identity and culture mean for children and young people conceptually; the overlap between these two constructs; the interpersonal and spatial factors that influence the development of self-identity and connection to culture for children and young people; best practice in indicator

development; and how data and information is currently collected on children and young people's sense of identity and culture.

Key principles

1) Indicators should be grounded in theory and supported by a conceptual framework (see Figure 6), reflecting key aspects of identity and culture as determined through the literature. This includes:

   a) Academic definitions of having a positive sense of identity and culture: a level of positivity and coherent meaning one perceives in relation to their past, and their family's past); their current state; their social relations; their ability to achieve; and their future.

   b) What having a positive sense of identity and culture means to children and young people: having good relationships with family and friends; undertaking activities they enjoy; undertaking activities that have meaning to themselves personally, their family and their community; having knowledge of and making meaning out of personal, family and social history; using language; sharing food; having shared ideas of what makes a good life (i.e. values, morals and religion); being distinct/special/unique; showing respect; being well regarded by others; and being proud.

   c) The multi-dimensional and context dependent nature of a person's sense of identity and culture.

   d) The multiple sites of identity formation– although the home is a key site, peer groups and spaces outside the home, including online platforms and schools, also play a key role.

   e) The gender specific nature of how context affects children and young people's positive sense of identity and culture.

   f) Middle childhood, late adolescence and early adulthood as the key age ranges for the formation of a positive sense of identity and culture, although formation begins from birth and continues to evolve over the life-course.

   g) Cultural identity as an important protective factor for children and young people from minority cultural backgrounds.

2) Indicators should be consistent with the Convention on the Rights of the Child.

3) Indicators should place the adults in a child and young person's life with the responsibility for enabling the formation of a positive sense of identity and culture – including the provision of a safe space to explore their identity and opportunities to engage with family and cultural heritage.

4) Indicators should be developed with the engagement of stakeholders, primarily representatives of and experts on the groups from which the information will be collected, and representatives and groups of people that will use them.

5) Indicators should be focused on the outcomes of having a positive sense of identity and culture, and the processes involved in their creation and display, not just the description of prescribed demographic backgrounds (see Figure 6 on identity and culture markers). As highlighted in the conceptual framework, this involves indicators related to:

   a) the assignation and negotiation of identity and culture markers by and with children and young people;

   b) the assessment of the importance, congruence and salience of identity and culture markers by young people and children in different contexts;

   c) measures of self-worth; and

   d) measures of social connectedness.

6) Indicators should have specific relevance to stakeholders and act as a leverage for change.

The literature highlighted two important institutional sites for the identity formation of children and young people – schools/tertiary education and the child protection system. These exist as possible sites where indicators of a positive sense of identity and culture can effect change. Potential actions highlighted within the literature to enhance a positive sense of identity and culture of children and young people include:

- For the formal education sectors: the need to consider the nature of feedback they provide regarding students' ability and potential to achieve; their worth and value to society more broadly; and to address issues of discrimination and bullying conducted by other students.

- For child protection services: prioritising investment in facilitating, where appropriate, a child's connection with their family, cultural background, and their community; providing holistic support and, where appropriate, support for

trauma and loss; facilitating opportunities for a child to build meaningful connections with others, participate and contribute to their community; providing access to positive role models; facilitating plans for their future and aspirations; and acknowledging and working within existing relationships, not just with families but with peer groups.

Conceptual Framework

Figure 6 comprises a conceptual framework for a child and young person's development of a positive sense of identity and culture. It is based on the theories, qualitative evidence, quantitative evidence (based on scales and existing measurement tools) and frameworks reviewed for this paper. The conceptual framework comprises:

Identity markers – common labels and self-described aspects of a person's identity and culture.

Processes – the process of the 'creation, production and transmission', and the 'exhibition, reception and consumption' of these markers.

Environment – the context in which the above processes occur. It involves different spaces and key influencers. In Figure 6, the spaces and influences in bold/italic are those considered in the literature as most relevant to children and young people.

Outcomes – the outcomes of the processes, comprising self-worth and social connectedness. This includes:

a) Self-worth: Perception of the capacity to achieve (self-efficacy); perception of self-value (self-esteem); hope for the future (aspirations).

b) Social connectedness: Access and participation with groups, society and communities; perceptions of belonging/connection; perceptions of safety; experiences of discrimination/bullying; and measures of tolerance/openness.

Environment

Spaces

Home/domestic

Learning

Community/group spaces

Online

Public

Spiritual

Working/vocational

Policy and law

Mainstream services

Specialist services

Influencers

Family

Peers

Educators

Community/group members/mentors/ role models

Authorities

Service providers

Power and presence

Creation, production, dissemination and transmission of markers

Markers assigned to and negotiated with individuals by influencers through stories, rituals, symbols, and conflict

Exhibition, receptions, and consumption of markers

Individuals assess the importance salience, and congruence of markers within spaces and among influencers

Identity and Culture Markers

Values

Beliefs (including religion)

Gender

Age

Behaviours

Practices (recreation, celebrations, reverence, remembrance)

Cultural/family heritage

Appearance

Language

Sexuality

Abilities and disabilities

Social and personal responsibilities

Places and locations

Outcomes

Self-worth
Social connectedness

Figure 5 Conceptual framework for having a positive sense of identity and culture. Note: Spaces and influencers in bold/italic are those considered most relevant to children and young people. Self-worth comprises the perception of the capacity to achieve (self-efficacy); perception of self-value (self-esteem); and hope for the future (aspirations). Social connectedness comprises access and participation with groups, society and communities; perceptions of belonging/connection; perceptions of safety; experiences of discrimination/bullying; and measures of tolerance/openness.

Having a positive sense of identity and culture – issues and considerations by age range

Table 4 summarises the key contextual factors and potential risks and protective factors for the positive formation of identity and connection to culture by age ranges.

Table 4 Contextual and potential risk and protective factors for the positive formation of identity and connection to culture	
Early years to primary school (0 to ~7 years)	• The ability to recognise in-group and out-group characteristics form in the first few years of a child's life. • Parents, siblings and family comprise the key domains and spaces for identity formation. • Exposure to parental support and, for children from minority groups, strong cultural socialisation from nuclear and extended family, are potential protective factors.
Middle years (~8 years to 12 years)	• Gender differences start to emerge, and the importance of friends and peer groups increases. • School becomes an important site for identity formation, with identity dimensions moving beyond the home and family. • Potential risk factors include bullying and experiences of discrimination. • Potential protective factors to offset experiences of discrimination include strong social and parental support. • Perception of neighbourhoods and exposure to negative stereotypes may impact on academic achievements and aspirations.

Adolescence (13 years to ~19 years)	• Identity formation culminates, with identity exploration and negotiation among peers and with family intensifying, potentially causing conflict.
	• An increase in the capacity to self-reflect develops, in addition to identification with sub-cultures and responses to peer group acceptance and rejection.
	• Cultural identity becomes more nuanced.
	• Dimensions to an adolescent's identity expands to include public, online and possibly law and policy spaces*.
	• Experiences of discrimination and negative stereotypes continue to be potential risk factors for academic achievement and aspirations.
	• Potential at this point to change the trajectories of behaviours and self-expectations.
Early adulthood (~20 years and over)	• Theoretical resolution of identity conflict.
	• Those that reach a commitment to intrinsically motivated aspects of identity emerge better on psychosocial measures.
	• An individual's identity expands to include workspaces and more complex social and personal responsibilities.

*Through contact with the criminal justice system or related diversionary mechanisms.

1. Background

1.1 *The Nest* – outcomes framework for the wellbeing of children and young people in Australia

In 2012, the Australian Research Alliance for Children and Youth (ARACY) commissioned a review on developing a national plan for child and youth wellbeing. This review, informed by a robust consultation process with stakeholders, including children and young people, resulted in *The Nest*, a framework underpinning an action agenda highlighting key priority areas and progress indicators to improve outcomes for all children and young people in Australia.

Initial consultations resulted in the following five domains of wellbeing:

- being loved and safe;

- having material basics;

- being healthy;

- learning; and

- participating.

Further expert advice resulted in the addition of a sixth domain, entitled having a 'positive sense of identity and culture'. Although reflecting the importance of this domain in supporting the other five, the resulting action agenda did not include agreed upon measures and indicators (Figure 1).

The Nest Framework is designed to provide those undertaking research, policy and service provision in the child and youth sector with a visual and categorised representation of the components of a child's life that need to be 'going well' in order for their opportunities and positive trajectories to be maximised. It can be used as a template for:

- planning cross-sectoral, coordinated and collaborative responses to issues affecting the wellbeing of children and young people;

- ensuring a holistic approach to providing services and support to children and young people that considers the 'whole' child; and/or

- designing research about children and young people that reflects an ecological model of wellbeing.

ARACY has used *the Nest* to frame the Report Card, a report that aggregates data from a range of sources to measure the progress of Australia's children and young people across a number of wellbeing indicators.

The Nest also forms the basis of The Common Approach, a universal method of conversing with children about their current state of wellbeing which is child-centred, strengths-based, holistic, and supports partnership working not only between service providers but with the child, young person and/or family.

Other uses of *the Nest* include the Wellbeing Framework developed by Tasmania's Department of Communities, which underpins their system-level redesign of children's services, Stronger Families – Safer Kids.

Vision

All children and youth are loved and safe, have material basics, are healthy, are learning and are participating and have a positive sense of culture and identity.

Measured by Australia being consistently placed in the top third of OECD countries for comparable indicators of child and youth wellbeing, with the target of 50% of indicators in the top third by 2025 (currently 26%)

Loved and safe	Material basics	Healthy	Learning	Participating
Positive, supportive family environment	Material wellbeing	Healthy birthweight	Early childhood education participation	Youth feeling able to have a say
Positive parenting practices	Income equality	Immunisation rates	Reduced early childhood developmental vulnerability	Voting enrolment
Positive, trusted peer relationships and communication	Parental employment	Nutrition, activity and healthy weight	Parental engagement in child learning	Use and engagement of technology and social media
Community safety	Youth in employment/ training/education	Healthy physical development	Performance in English, Maths and Science (at Year 4 and 15 years)	Involvement in organised activities
Children not placed in care	Internet access	Dental health	School retention rates	Membership of social, community, or civic groups
Youth not in detention	Educational possessions	Good mental health	Youth participation in education	
	Housing amenity and stability	Reduced injury deaths		
		Reductions in teenage pregnancies		
		Reduced substance use		
		Reduced youth violence		

Positive sense of culture and identity

Figure 1 ARACY's *The Nest* (Australian Research Alliance for Children and Youth, 2014, p. 7)

1.2 Purpose and aims

This paper has been written to support efforts to measure, and improve the evidence-base on, having a positive sense of identity and culture as a wellbeing area for children and young people– and provide a guide for researchers, policy-makers and service providers with a stake in monitoring and maintaining the wellbeing of children and young people in Australia.

This paper aims to provide:

- an analysis of peer-reviewed and grey literature (i.e. articles from non-peer reviewed journals, research papers, government and non-government reports and papers, policy documents, submissions etc.) from English-speaking or English-translated sources on the concept of identity and culture and how it relates to the wellbeing of children and young people;

- a review of how having a positive sense of identity and culture is currently measured for administrative and research purposes in Australia and comparable developed countries, such as New Zealand and Canada; and

- a set of principles and/or a high-level conceptual framework that can be applied to all children and young people in Australia and provides a foundation for the development of indicators and measures.

This paper does not intend to:

- comprehensively reflect understandings of identity and culture in a non-Eurocentric context;

- develop working definitions of identity and culture that can be applied to specific groups (e.g. Aboriginal and Torres Strait Islander children and young people); nor

- provide a list of indicators and measures.

1.3 Wellbeing Framework for Aboriginal and Torres Strait Islander children and young people

The Nest was not designed to specifically reflect or support Indigenous concepts of wellbeing. It is recognised that wellbeing has different meanings for Aboriginal and Torres Strait Islander children, families and communities, and that key wellbeing indicators for this group should appropriately reflect what they value important and relevant for living life well.

Given the disparity in outcomes for Aboriginal and Torres Strait Islander children and young people (Australian Research Alliance for Children and Youth (ARACY), 2018), there is further work to be done in understanding how Aboriginal and Torres Strait Islander communities conceptualise wellbeing and the outcomes valued by children and young people, including around identity and culture.

2. Research questions

The paper is developed around the following research questions:

- What does it mean for a child or young person to have a positive sense of identity and culture and why is it important to their overall wellbeing?

- In a multicultural society, what individual and environmental elements impact children and young people's sense of identity and connectedness to culture?

- How and why are a child's or young person's self-perceptions of identity and culture measured?

  - To what extent, how and why is it measured as a wellbeing outcome for children and young people in Australia and comparable countries, such as New Zealand and Canada?

- What values and principles should indicators measuring a positive sense of identity and culture of children and young people incorporate? What would a conceptual framework for indicators of having a positive sense of identity and culture look like?

3. Methodology

The methodology employed reflects a staged process of collecting peer-reviewed and grey literature. This begins with systematic searches of academic and public databases utilising different combinations of the following key terms:

- Young people, children, student or adolescent
- Culture
- Identity
- Self-esteem, self-image, self-efficacy, belonging
- Indicators or measures
- Wellbeing

This also involves the application of the following parameters in the selection of material.

1. Published 1997 and after

2. Analyses identity and culture:

   a) as an outcome rather than a mediating variable (therefore excluding cross-cultural variation of developmental outcomes, and cross-cultural validation of psychological tools and scales); and

   b) as an outcome for young people or children (under the age of 30 years)

Subsequent stages involve secondary searches:

- among articles, papers and reports cited in the literature selected from the initial search;

- among articles, papers and reports citing literature selected from the initial search; and

- using key terms related to specific areas and topics covered within the literature selected from the initial search.

Literature provided by colleagues and existing networks that are relevant to the topic were also included for analysis.

Databases and websites of key government departments, non-government organisations and research institutes that are relevant to the collection of social statistics were searched for data and measures related to the identity and connection to culture of children and young people. This search was targeted to Australian statistics and statistics of comparable countries, such as Canada and New Zealand.

3.1 Research limitations

Several gaps emerged in the content, nature and quality of the research reviewed. Most research was based in the United States and was specific to vulnerable and marginalised groups (e.g. children and young people from minority backgrounds, in state protection and/or with disabilities). There was often a lack of distinction between the concepts of ethnicity, race and culture, and the literature was heavily skewed towards ethnographic case studies and discussion pieces. Studies that were based on the collection of primary evidence were predominantly based within the psychology field and were centred on the testing of specific tools and scales, cross-sectional rather than longitudinal, or strictly theoretical discussions. Studies on identity theory from the psychological and sociological fields, and intercountry adoption, outnumbered those on

other themes surrounding the intersection of identity and culture and its contextual factors. This means that the content of this review is more skewed towards these issues than is warranted by the nature of the project. Therefore the analysis of academic definitions of identity and culture are more heavily influenced by the psychological and sociological fields, and the summary of issues related to the effects of dislocation are centred more on cases of intercountry adoption.

4. Culture and identity – concepts and definitions

4.1 Culture

The concept of 'culture' is fraught with ambiguities. It is often used interchangeably with terms such as race and ethnicity (O'Hagan, 1999). As outlined by Colquhorn and Dockery "The word culture carries many different connotations, and no one definition will adequately reflect all these meanings." (Colquhorn & Dockery, 2012, p. 3). However, an internationally agreed definition can be found in the preamble of UNESCO's Universal Declaration of Cultural Diversity (2001).

…culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

Complementing this definition is the culture cycle model (Figure 2) that captures the life-cycle of cultural products, artefacts and experiences.

The Australian Bureau of Statistics (ABS) developed a thorough definition of culture in 2001 within its Measuring Wellbeing: Frameworks for Australian Social Statistics (see Appendix A). This definition covers several different components of culture. Firstly, it describes culture as a shared sense of meaning that determines a group's way of life – in a sense, an approach people use to understand the meaning of their existence in relation to other people and their environment. Secondly, expanding on UNESCO's definition, it highlights the intangible nature of culture, in that it exists primarily in people's memories and consciousness, and is displayed within collective beliefs, stories, behaviours and practices and imbued with symbols and rituals that have shared meaning. Thirdly, it places the concept as a function of time as they are generationally shared, taught and re-interpreted. It also avoids specifically tying culture to religion, language or countries, instead demonstrating that these can be products of culture rather than determinants.

This definition is supported by the literature (Bennett B. , 2015; Ezra, 2003; Raghallaigh & Sirriyeh, 2015; O'Hagan, 1999; Davies, 2008; Colquhorn & Dockery,

2012; Dockery, 2008), including the notion of culture as being fluid, dynamic, non-discrete, actively utilised and re-imagined, particularly by children and young people (Ackroyd & Pilkington, 1999; Benninger & Savahl, 2017; Robbins, 2005; Davies, 2008; Cangia, 2012; Emberly & Davhula, 2016) although other definitions place greater emphasis on distinctiveness and persistence, particularly in the context of colonisation and assimilation pressures (Colquhorn & Dockery, 2012; Bennett B. , 2015; Dockery, 2008).
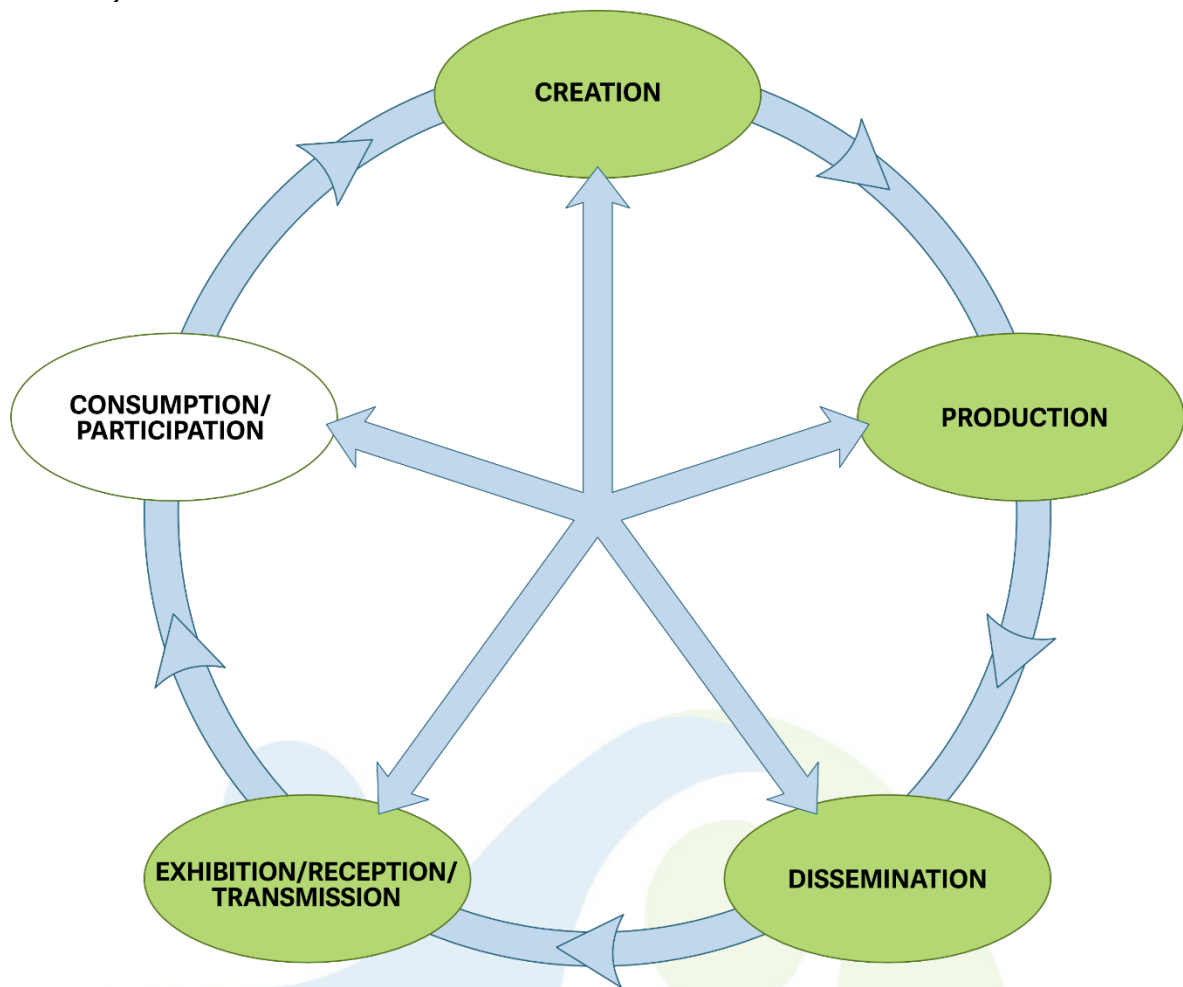
Figure 2 Culture cycle (UNESCO, 2009, p. 12)

4.2 Identity

The literature on identity is vast, it being a topic of interest for psychologists, sociologists, anthropologist, and throughout social science more generally. Theories and research can be divided into those that focus on identity at the personal level, at a social level, as a process, or centred on geographical place (Rosenwald, 2009).

4.2.1. Personal identity

Theory of Development

Erik Erikson conceptualised identity as a struggle between identity diffusion and a firm identity – an identity conflict culminating in adolescence (Knafo & Schwartz, 2004). This formed part of his eight life-span stages of development, with the fifth stage beginning around 10 years old and finishing around 20 years and centred on identity formation. It involves adolescents battling identity confusion (who they are, what they are all about, where they are going in life) through exploring different roles and eventually forming a firm identity (*or ego identity*) (Santrock, 2004).

Tzuriel defined the following seven components of an ego identity as (1984, 1992 cited in Gavriel-Fried & Teichman, 2007, p. 85)

(a) Commitment and Purposefulness—Sense of ideological and vocational commitment, having definite goals;

(b) Solidity and Continuity: Self-confidence, pride in knowledge of identity, and sense of continuity and balance;

 (c) Social Recognition: Perception of social recognition of one's worth and trust given by others to one's ability;

(d) Meaningfulness—Alienation: Feeling of self-estrangement and lack of meaningfulness;

(e) Physical identity: Wish for changes in self, appearance, or behavior;

(f) Genuineness: One's perception of him/herself as true and genuine (inner feelings are reflected in external behaviour);

(g) Self Control: One's ability to regulate emotions and to control him/herself also when angry or under stress.

For those that do not fully reach the development of their ego identity, identity confusion theoretically continues into adulthood (Santrock, 2004).

Marcia's Identity Theory

Marcia's Identity Theory is largely based on Erikson's Theory of Development, but separates commitment and exploration into two continuums, leading to the following four statuses of identity formation (Marcia, 1966, 1980 cited in Kaly & Heesacker, 2003, Knafo & Schwartz, 2004):

(a) identity diffusion – a state of being in no crisis, having no commitment, and having no concern to engage in either of these fundamental processes (low on commitment and exploration);

(b) identity foreclosure – a commitment in the absence of a crisis period (low on exploration and high on commitment);

(c) identity moratorium – a state of crisis and information gathering but no firm commitment (high on exploration and low on commitment); and

(d) identity achievement – a firm commitment to ideological, interpersonal, and occupational life directions based on a personal crisis period and resolution phase (high on commitment and exploration).

Young adults with statuses associated with high commitment fare better on measures of psychosocial functioning compared with moratorium and diffusion statuses, however there is some evidence to suggest that this may be only for commitments that are intrinsically motivated, with commitments that are associated with extrinsically motivated identities potentially harmful (Waterman, et al., 2013).

The identity formation stage has been shown to influence the way young people acquire values from their parents (Knafo & Schwartz, 2004). In a study of 11th and 12th grade students in Israel (N=267), adolescents with the two statuses characterized by high exploration, achievement and moratorium, perceived their parents' values more accurately, while adolescents with the two high commitment statuses, achievement and foreclosure, were more accepting of the values they perceived their parents to hold (Knafo & Schwartz, 2004).

4.2.2. Social identity

The theories on personal identity outlined above conceptualise its formation as something that must be struggled with, primarily in the adolescent period, and achieved. It is outlined as primarily an internal process without much focus on interpersonal interactions or social influence. Other theories and concepts focus on the individual as a purely social being, consistently re-negotiating and re-positioning themselves throughout life.

Social Identity Theory and group identification

Social Identity Theory posits that a large part of people's self-identity is their social identity (i.e. groups in which they are members) and individuals are driven to achieve positive social identity by gaining membership to groups that are relatively or distinctively positive or of higher status (Tajfel & Turner, 1979 cited in Duffy & Nesdale, 2009, Nesdale & Flesser, 2001). Intergroup differences and intragroup

similarities are created and maintained through the application of group norms (Duffy & Nesdale, 2009).

The categorisation of and identification with groups of people is an intrinsic social function. Studies have shown children develop the capacity to recognise their own group membership and to identify people that are similar before the ability to categorise those that are different (out-group members) (Marks, Szalacha, Lamarre, Boyd, & Garcia Coll, 2007). Infants as young as 3-6 months can distinguish individuals by age, gender and race, and display a preference for their native language (Bennett M. , 2011). Research also shows that children as young as five subjectively identify with specific social groups and can assess their relative status (Bennett M. , 2011; Nesdale & Flesser, 2001). The way children categorise other people progresses with age, with children aged four to six shown in one study to be more likely to rely on labels to infer characteristics of people compared with adults who rely more on personality traits (Diesendruck & HaLevi, 2006).

Group identification can have deleterious effects, resulting in prejudice and in-group bias (Jackson, Bath, Powell, & Lochman, 2006; McGlothlin & Killen, 2006). However, group identification remains an important function and a means of social connectedness with associated positive effects on the wellbeing of children and young people (Bennett M. , 2011). This is expanded upon later in this paper.

Self-concept and self-esteem

Self-concept can be described as a 'looking glass self', developed through interactions of the self with others (Cooley, 1970 quoted in Kickett-Tucker, 2008, p. 138) and "…a highly complex set of inter-related factors that can be grouped into four overarching domains: the active, social, physical appearance, and psychological selves…" (Damon & Hart, 1988 cited in Tatlow-Golden & Guerin, 2017, p. 237). Self-concept has been distinguished from self-esteem, with the latter a form of self-evaluation, and the former a self-description (Tatlow-Golden & Guerin, 2017; Kickett-Tucker, 2008). As outlined by Marcussen, Ritter and Safron "…individuals develop self-esteem on the basis of what they think others think of them, by comparing themselves to others, and from observing their own successes and failures." (2004, p. 293).

'Collective self-concept' demonstrates how an individual embeds their self-identity within the social context, centring the self as a part of group and focussing on the common welfare of and connection to others (Whitesell, Mitchell, Kaufman, & Spicer, 2006). This collective identity, as measured by levels of community-mindedness and cultural identification, has been shown to be a related but a separate construct from personal self-esteem among American Indian adolescents (Whitesell, Mitchell, Kaufman, & Spicer, 2006).

Self-efficacy has been described as "one's ability to organise and implement actions necessary to attain skills to achieve specific tasks that affect one's life." (Bandura, 1986 cited in Purdie, Tripcony, Boulton-Lewis, Fanshawe, & Gunstone, 2000, p. 6). Perceived self-efficacy relates to a person's beliefs in their capacity to achieve intended results (Colman, 2006).

4.2.3. Identity as processes

Identity work

Identity work is a process through which people communicatively attempt to construct pictures of themselves and others (Tracy 2002 cited in Harrigan 2009). This can be exhibited through the display and consumption of cultural capital (e.g. fashion, style, musical preferences etc.), behaviours (e.g. smoking, sports, hobbies etc.) and/or through shared discourses and narratives (Benninger & Savahl, 2017; Archer, Hollingworth, & Halsall, 2007; Barrett, 2010; Denscombe, 2001; Noble-Carr & Woodman, 2016; Waerdahl, 2005). This is a common behaviour but can also demonstrate attempts to manage class or racial disadvantage and discrimination among young adults and adolescents (Archer, Hollingworth, & Halsall, 2007; Harrigan, 2009), with carefully constructed self-images promoting a sense of autonomy and self-affirmation (Denscombe, 2001).

Narrative identity

Identity has also been conceptualised as a process of personal reflection, where an individual creates an internal narrative to make meaning from their past, current and aspirational experiences and actions (Noble-Carr & Woodman, 2016). This conceptualises personal narratives as productive rather than descriptive (Foucault 1980, Youdell, 2003, Butler 1997 cited in Hollingworth & Archer, 2010). For instance, narrative analysis showed that constructing key events as redemptive in nature (i.e. changing from negative in focus to positive) was positively associated with the self-esteem of adolescents (McLean & Breen, 2009). It is also a process that can trigger behaviour change through the identification of negative trends, the conscious construction of hoped for and feared selves, and the development of concrete strategies to achieve hoped-for selves (Abrams & Aguilar, 2005).

Situational identity

Self-complexity theory and Optimal Distinctiveness Theory (ODT) capture the contextual dependency of a person's identity. Self-complexity theory conceptualises the self as a collection of discrete identities that are activated according to the features of the situation. ODT expands upon this, positing that an individual will select the identity that best enhances their sense of belonging to feel both connected and unique (Webber, 2011).

4.2.4. Place identity – national identity

People prescribe meaning to locations and physical spaces that are incorporated into individual and collective identity. This heightens the effect of dislocation, dispossession and conflict that can disrupt this connection (see later in this paper for a discussion on the role of dislocation on identity). Places can form part of the collective narrative of a community or family and are often imbued with emotions (Akesson, 2015).

A sense of community and connection to a neighbourhood has been theoretically aligned with the dimensions of Ties and Values (creating friendships and emotional ties within the community and similarity of community members); Leadership and influence (influence over the area and leadership of local council); Support (feelings of support and safety in the community and knowledge that needs will be met); Belonging (being attached to, and part of the neighbourhood); Conscious Identification (direct acknowledgement that the neighbourhood forms part of self-image) (Obst, Smith, & Zinkiewicz, 2002); External Evaluation (evaluative comparisons with other towns and perceived uniqueness of town); Continuity with Personal Past (connection between biography and town, and the symbolisation of personal experiences); General Attachment (general sense of being at home in the town); Perception of Familiarity (effects of the daily experiences in the town); and Commitment (perceived significance of the town for personal future) (Lalli, 1992). People scoring highly on the first five of these dimensions are associated with being located in rural locations, having children, and identifying community as a concept beyond the geographical (Obst, Smith, & Zinkiewicz, 2002).

National identity involves not just aspects of place or geography, but reflects political and civic roles, even among children and young people. A study on how young Greek people narrate their national identity (N=22, young people of Greek heritage aged 16-19 years) showed that their collective identity (i.e. being Greek) comprised of religion, language and 'imagined' communities steeped in Hellenic symbolism, mythology and historical legacy (Katartzi, 2017). In contrast, a study on children of migrant workers in Israel focused on the practical implications of their recently received Israeli citizenship. The following emerged as important to these young people:

- being able to serve in the Israeli army;
- the ability to travel abroad;
- better access to the job market; and
- freedom from fear of deportation (Babis, Lifszyc-Friedlander, & Sabar, 2017).

Where countries are marked by conflict, tension, marginalisation or oppression, national identity have been observed to be framed by the 'other' or 'enemy' by children and young people (Habashi, 2008; Leonard, 2011).

A sample of younger, primary school aged students (N=79, aged 9-10 years) from diverse backgrounds in Wales showed that the country that they or their parents were born in, and where they or their family lived, formed a large rationale for their national identity, in addition to what they perceived their family members' nationality to be, and whether they or their family members spoke Welsh (Murphy, 2017). Many identified with multiple national identities.

Key point

Identity is multi-dimensional, both in terms of whether it relates to a personal (self-concept) or group level (collective self-concept) or related to self-efficacy in certain domains (e.g. academic) and in certain situations (e.g. at school or at home). Therefore, an individual may have positive measures in some domains in some contexts but not in others.

4.3 Conceptual cross-overs

4.3.1. Identity, cultural negotiation and the sociocultural approach to identity formation

Culture and identity have been described as 'twin concepts' (Ackroyd & Pilkington, 1999). From a rights-based approach, it is argued that rather than children and young people having the right to a 'preservation' of identity, as outlined in the Convention of the Rights of the Child (outlined later in this paper), they should have the right to 'form' their self-identity (Ackroyd & Pilkington, 1999). As children and young people are theorised to be their own agent in the formation and negotiation of identity (Benninger & Savahl, 2017; Compton-Lilly, Papoi, Venegas, Hamman, & Schwabenbauer, 2017), so too are they considered to be active in the re-interpretation and creation of cultural paradigms (Ackroyd & Pilkington, 1999). Current discourses also place the cognitive development of children and young people involving the construction, negotiation and formation of self-concept and identity, firmly within the context of values, beliefs, and socially shared activities (Robbins, 2005). A sociocultural approach relocates identity formation from a developmental cognitive approach to one incorporating interpersonal relationships and culture.

…the goal of a sociocultural approach is to explicate the relationships between human mental functioning, on the one hand, and the cultural, institutional, and historical situations in which this functioning occurs, on the other (Wertsch et. al., 1995, p. 3 quoted in Robbins, 2005, p.143).

This approach emphasises the importance of learning through imitation and direction, where behaviours and skills are framed by the values and beliefs of their community

and displayed by children and young people through storytelling and play (Khimji & Maunder, 2012; Levinson, 2005).

4.3.2. Cultural identity

Cultural identity can be interpreted as a specific dimension of identity that involves the operationalisation of culture(s). Jean Phinney (1989, 1992 cited in Phinney, Jacoby, & Silva, 2007) adapted Marcia's Identity Theory to apply to the developmental statuses of ethnic, or cultural, identity (Table 2). Quantitative support for this model is promising but mixed, showing that there is a progression to achieved identity status with age (late adolescence, early adulthood) (Phinney, Jacoby, & Silva, 2007; Seaton, Scottham, & Sellers, 2006) and diffusion and moratorium statuses linked to depressive symptoms and lower psychological wellbeing outcomes (Seaton, Scottham, & Sellers, 2006; Yip, Seaton, & Sellers, 2006). Research shows that individuals who identify with a minority group show higher achieved ethnic/cultural identity status than those that identify with a majority group (Phinney, Jacoby, & Silva, 2007), perhaps because of the greater salience of the cultural markers associated with group membership. A growth in exploration of cultural identity among adolescents was significantly associated with an increase in self-esteem (Umana-Taylor, Gonzales-Backen, & Guimond, 2009). Cultural identity has also been shown to be fluid and change across time, particularly for those that identify with multiple cultural backgrounds (Hitlin, Brown, & Elder, Jr., 2006).

Table 1 Ethnic identity process	
Ethnic identity process	
Exploration	Evidence of current or past efforts to learn about or gain understanding of the history, practices, and beliefs of the group and the implications of ethnic group membership, such as positive and negative aspects of one's group. Exploration involves individual efforts such as talking to people, reading, going to museums, attending cultural events, or taking classes.
Commitment	Clear feelings of belonging to one's ethnic group, together with positive attitudes and pride in the group. Commitment implies feeling comfortable with one's group, even though there may be awareness of problems associated with group membership (e.g. discrimination).
Ethnic identity status	

Diffused	Absence of both exploration and commitment. Individuals show little interest in or understanding of their ethnicity and have made little or no effort to learn more about it. There is little evidence of pride or of a positive sense of belonging to the ethnic group.
Foreclosed	Commitment without exploration. Individuals express pride and a sense of belonging, but there is little or no evidence of having explored or questioned the meaning of this group membership for themselves. Rather, the views they hold reflect the opinions of parents or other authority figures.
Moratorium	Exploration without commitment. Individuals have engaged (or are engaging) in an effort to learn about and understand their ethnicity but remain unclear about it or express ambivalence about belonging to the group.
Achieved	Presence of both exploration and commitment. Individuals have thought about and made an effort to understand the meaning and implications of their ethnic group membership for themselves and have a clear sense of belonging to the group based on that understanding.

Source: (Phinney, Jacoby, & Silva, 2007, p. 479)

Theories relating to the stages in dealing with a status as a minority or majority group member are highlighted in Black Racial Identity Development Theory and White Racial Development Theory.

Black Racial Identity Development Theory includes five stages (Cross 1971, 1978, 1991, cited in Adler, 2001, p. 269):

1. Pre-encounter – absorbing beliefs and values of the dominant White culture including negative Black stereotypes;

2. Encounter – personal experiences forcing the individual to acknowledge the impact of racism in one's life, acknowledge that one cannot truly be White and acceptance of status as a member of the targeted group;

3. Immersion/Emersion – surrounding oneself with visible symbols of one's racial identity, tendency to denigrate White people, actively explore one's own history and culture;

4. Internalization – becoming secure in one's own sense of racial identity, able to build meaningful relationships with Whites and ready to build coalitions with other oppressed groups.

5. Internalization-Commitment – positive sense of racial identity, can proactively perceive and transcend race, commitment to the concerns of Blacks as a group.

White Racial Identity Theory involves the following six stages (Tatum, 1992, Helms, 1990 cited in Adler 2001):

1. Contact – lack of awareness about the social significance of being White;

2. Disintegration – growing awareness of racism and White privilege as a result of personal experience;

3. Reintegration – blaming the victim's thinking;

4. Pseudo-independence – the abandoning of beliefs about White superiority, an intellectual understanding of White privilege and the need to dismantle racism;

5. Immersion/Emersion – the development of a positive White identity with pride and an active anti-racist stance;

6. Autonomy – a commitment to anti-racist activity and recognition of the ongoing need for examining one's own assumptions.

Oetting and colleagues also posit an orthogonal culture identification model, where an individual's identification with different cultures (including the association with majority and minority cultural groups) remain independent from one another (Oetting, Swaim, & Chiarella, 1998). This contradicts previous models which assume an offset paradigm where identification with one culture minimises identification with another.

Impact of cultural identity and connection to culture

Having a higher regard and positioning cultural background as a central component of their personal identity was shown to have a positive effect on the daily wellbeing among American students from Mexican and Chinese backgrounds (Kiang, Yip, Gonzales-Backen, Witcow, & Fuligni, 2006) and having a greater level of connectedness to culture and awareness of discrimination was positively associated among African-American and Hispanic school students with achieving better school

grades (Altschul, Oyserman, & Bybee, 2006). Having a strong connection to culture was assocated with better wellbeing outcomes for Aboriginal and Torres Strait Islander people of all ages, particularly those based in more remote areas (Dockery, 2008).

Although engagement with cultural practices and knowledge have been shown to be associated with positive wellbeing outcomes for children and young people, the relationship is not necessarily straightforward (Gazis, Connor, & Ho, 2010). For instance, a study that controlled for peer group alcohol and drug consumption showed that where Indigenous young people had no alcohol drinking friends, scoring high on measures of cultural identity (sense of belonging and participation) was a protective factor for consuming alcohol. Cultural identity was also a protective factor for non-Indigenous adolescents with up to four friends that drink alcohol (Gazis, Connor, & Ho, 2010). Therefore, the protective factor of cultural identity for Indigenous young people only occurred when drinking was not a peer group norm. Cultural identity may also increase the impact of perceived discrimination, particularly among those from minority cultural backgrounds (Dockery, 2008).

4.3.3. Conceptual cross-overs as articulated by children and young people

Table 2 provides an aggregate of the descriptions provided by young people and children when asked to describe their general identity (broad descriptions of who they are), their cultural identity (e.g. what is it like being [insert cultural background]), or culture more broadly (e.g. what is culture). Although provided by a diverse group of children and young people of different ages and backgrounds and conducted in different research settings in reply to different questions (see Table 2 subscript) there are significant overlaps in the responses. What is particularly inherent is the overlap of factors across the three concepts, such as religion/beliefs and ideas, interpersonal relationships and connections with others, specific characteristics and traits, specific activities (spiritual, physical and creative), and the function of external assumptions and judgements.

Table 2 How young people and children describe culture, cultural identity and their general identity (in alphabetical order)
Culture
Art
Celebrations and events
Country and places
Dancing
Food
Heritage
History
Language
'Other' – people unlike themselves with different lifestyles and world views – relative social positions
Religion/beliefs/ideas
Respect
Stories
Traditional music
Traditional lifestyle practices and customs
Values/morals
Cultural/racial identity
Appraisals from others (stereotypes)
Cultural practices (food, holidays, games)
Differences to others (uniqueness and relative social position)
Generalised characteristics and traits
Heredity and birthplace
Hobbies (sport and music)
Inheritance and genealogy
Physical appearance
Pride and shame
Relationships with others (friends and family)
Sense of self
Socio-economic status
Identity (General)
Abilities and disabilities
Appraisals from others
Country of origin/ethnicity
Current emotional state
Distinguishing physical and non-physical features
Engaging with technology and entertainment (e.g. watching television, movies, computer-related activities)
Experiences of trauma
Hobbies (sports, music and other activities)
Occupational or educational status
Personality/character/traits

Relationship to others (having a caring or parental role; relationship with family, friends and peers)
Religion/beliefs/ideas
Values/morals

Note: Descriptions in bold/italics are those that overlap into at least two of the concepts of culture, cultural identity and/or identity (general).

Sources: responses from interviews with young refugees in Ireland from a range of African and Central Asian countries (11-19 years old, N=21) when asked about what was important about culture (Raghallaigh & Sirriyeh, 2015); responses from interviews with young people in Canberra, Australia labelled as 'vulnerable' when asked to explain 'who they are', who/what has an influence on who they are and how they see the world (N=24; Noble-Carr, Barker, & McArthur, 2013); interview responses from children and young people aged 4-18 years in regional Queensland, Australia of Indigenous and non-Indigenous backgrounds in contact with the child protection system when asked what identity meant and what Australian culture was (N=20; Moss, 2009); survey responses from migrants and intercountry adoptees (aged 14-26 years) when asked the three ways they generally described themselves (n=80 migrants, n=110 adoptees; Rosenwald, 2009); interview responses from young people (aged 12-16, N=13) from a rural area in the UK in contact with the child protection system, when asked to finish the sentence 'I am…'(McMurray, Connolly, Preston-Shoot, & Wigley, 2011); interview responses of children from diverse cultural backgrounds including Chinese American, Dominican American, Russian American, white American and black American when asked 'What does it mean to be [insert self-reported ethnic identity]?' (N=403; Rogers, et al., 2012); interview responses of Australian Indigenous children aged 8-12 years (N=34) when asked a series of questions on what it means and is like to be Aboriginal, and focus group discussions with Australian Indigenous children aged 13-17 years (N=120) when asked to discuss what identity is, its components and how it is made (Kickett-Tucker, 2009); responses of young people in Ireland aged 10-17 years when asked to 'describe themselves and the Ireland they inhabit' (N=4,100; O'Connor, 2009); observations and interactions with children aged 5-13 years with a range of physical and learning difficulties in Delhi, India when discussing or talking about themselves (N=50; Joshi, 2006).

Tatlow-Golden and Guerin (2017) argue that commonly used self-concept and self-esteem scales used among children and young people are too adult-centric and do not properly convey how they think about themselves. To explore this, 526 young people (10-12 years) from diverse backgrounds in Ireland were asked to draw a picture of their favourite things to do and their favourite people. These largely reflect some of the aspects outlined in Table 2 with favourite things to do including:

- physical activities (including sports);
- creative activities;
- being with family, friends and pets; and
- consuming media (TV, internet, games).

And the most valued people:

- parents;
- siblings;
- extended family; and
- friends.

Australian children and young people highlight similar people and activities as important to having a 'good life' (Redmond, et al., 2016). Family, health, friends, school, community and money emerged as the general components of a good life as self-reported by children and young people in Years 4, 6 and 8 (N=5440). Family overwhelmingly emerged as the most important component in both the survey and initial qualitative analysis (N=97, aged 8-14 years). Interestingly, this initial qualitative analysis showed that children and young people have different notions of what constitutes as 'family' and 'community' according to their background and experiences – with community resonating stronger as a concept amongst culturally and linguistically diverse and Indigenous young people (Redmond, et al., 2016).

Key points

- Having a positive sense of identity and culture, as viewed from academic theories and discussions on identity formation, encompass the level of positivity and coherent meaning one perceives in relation to their past (and their family's past), their current state, their social relations, their ability to achieve, and their future.

- Children and young people describe culture, cultural identity and identity more broadly than academic definitions, consisting of activities they like to do, people they like to spend time with, personal and social history, family, events and celebrations. They also use descriptions that pertain to relative social status and the acknowledgement of judgement and external appraisals.

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5. Situational factors and context

The literature highlights the following situational and contextual factors that impact upon the development and nature of a persons' identity, connection to culture and cultural identity whilst a child and young person:

- age and gender;
- interpersonal relationships and spaces;
- dislocation; and
- oppression, marginalisation and discrimination.

5.1 Age and gender

Middle childhood and adolescence represent an important time in the formation of an individual's identity (Gavriel-Fried & Teichman, 2007; McLean & Breen, 2009). Much of the literature on identity development focuses on this age range. Adolescents demonstrate greater agency in the construction of their identity, seen in their self-identification with certain sub-cultures and responses to peer group acceptance or rejection (Bennett M. , 2011). Narrative analysis shows a sharp escalation in the sophistication employed among mid-to-late adolescents when describing specific 'turning points' in their lives, demonstrating a key development stage in the capacity to self-reflect (McLean & Breen, 2009). Young people's descriptions of their racial and cultural background also become more complex and nuanced with age (Rutland, et al., 2011; Marks, Szalacha, Lamarre, Boyd, & Garcia Coll, 2007; Kickett-Tucker, 2008). Although this progression is often aligned with cognitive development, O'Campo et al. (1997) argue that it is related to other domains, such as learning through socialisation. This expansion in the capacity to self-reflect and acknowledge complexities in life experiences, in addition to the increased capacity to be externally influenced in the nature of these internal constructs, highlights adolescence to adulthood as an important opportunity to change life trajectories (Noble-Carr, Barker, & McArthur, 2013).

The process of exploration in both Marcia's and Phinney's identity theories is key in this age-range, although limited evidence suggests that it is not always a linear process and could be moderated by gender.

Gender effects were observed in a number of areas, including:

- **Progression of identity achievemen**t: A study showed that female adolescents had a more direct progression from exploration, commitment and achievement of cultural identity than males (N=323, US high school students of Latino background; Umana-Taylor, Gonzales-Backen, & Guimond, 2009) and another study showed a ship-based adventure program had a greater influence on male adolescents progression to identity achievement than females (N=265, 12-22 years old; Kaly & Heesacker, 2003).

- **Academic performance measures and career aspirations:** A study found that female Asian American lower elementary (n=20) and middle school students (n=28) performed worse in a mathematics exam when primed for their gender; and male Asian American elementary and middle school students (n=70) performed better when primed for their gender (Ambady, Shih, Kim, & Pittinsky, 2001). Male children as young as four to seven years of age showed a greater preference for professions such as pilots, drivers, policemen, sportspeople/athletes and engineers; and female children showed a greater

preference for professions such as teachers, mums and nurses (Raburu, 2015; Chambers, Kashefpakdel, Rehill, & Percy). Among a sample of children aged 11-15 years in a community near Rome, Italy (N=272), young male students had a higher perceived self-efficacy in mathematics and geographic science; and careers in science and technology, military service, and police forces. Females had a greater perceived self-efficacy in language coursework and careers in educational and health-related fields; and a higher perceived capability to create an environment conducive to learning, to motivate and organise their academic activities, and process instructional material (Bandura, Barbaranelli, Caprara, & Pastorelli, 2001).

- Among Jamaican children (N=161; 8-13 years), females showed a stronger **link between self-esteem and cultural identity** compared with male Jamaican children (Akbar, Chambers, Jr., & Thompson, 2001).

- **Effect of discrimination on self-esteem and psychosocial outcomes:** An American study showed a weaker association between self-reported experiences of discrimination and conduct problems for female African American adolescents than male (N=714; Brody, et al., 2006). A study conducted among students from Chinese, Indian and Pakistani backgrounds residing in Glasgow, Scotland (N=154, aged 14-21 years) showed the observed link between perceived discrimination with anxiety and depression was mediated by personal and cultural self-esteem for young men but not young women (Cassidy, O'Connor, Howe, & Warden, 2004). In addition, a greater effect of self-reported experiences of discrimination was found on school integration among young males in disadvantaged communities in Ireland compared with female students (N=199, Grades 6 to 9; Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016).

- **Impact of the home on academic and cognitive outcomes:** Cultural immersion in Africentric values at home was associated with higher cognitive outcomes for African American boys living in high negative climate and low social capital neighbourhoods and for girls in all types of neighbourhoods, but effects were stronger for females living in neighbourhoods at either end of the spectrum (i.e. high levels of physical disorder and high levels of social cohesion) (N=241 first Grade students; Caughy, Nettles, O'Campo, & Lohrfink, 2006).

- **The manner in which young people described themselves**, with males in Ireland emphasising their participation in contact sports more than females and females more likely to reference their friends (N=4100, aged 10-12 and 14-17 years; O'Connor, 2009)

> **Key points**
>
> - Identity formation culminates in adolescence.
>
> - Studies show different results between male and female children and young people regarding the descriptors they use to define themselves, aspirations and how measures of identity (self-esteem, self-efficacy) are impacted by contextual factors (cultural affiliation, parental and social support).

5.2 Interpersonal relationships and spaces

5.2.1. Family – home and community

Families play an important part in the identity formation and overall wellbeing of children and young people. When based on mutual understanding, respect, trust, and support, family relationships (extended and household) can act as an important protective factor for children and young people's wellbeing (Fa'alau, 2011). Having nurturing, caring and trusting relationships with family shown to be important to establishing one's self-worth and resilience (Noble-Carr, Barker, & McArthur, 2013) and a stable (i.e. achieved) identity/sense of self (Crocetti, Branje, Rubini, Koot, & Meeus, 2017). Studies outlined further in this paper on the development of destructive peer group norms among those with difficult family relationships, and the negative impacts of being dislocated from family on the self-esteem and self-worth of children and young people in the child protection system, further highlight the impact of family and community on a child and young person's wellbeing and identity formation.

Socialisation and cultural reproduction

Research among Mexican American and American Indian adolescents show that their identification with minority and majority cultures is deeply rooted in their families' identification and engagement (Oetting, Swaim, & Chiarella, 1998). For Samoan young people in New Zealand, older members were perceived as playing an important role in teaching younger members the history of their family heritage, and as a source of knowledge on the meanings inherent in the celebratory and cultural events in which they participate, and the expectations of their role in these activities and their broader family network (Fa'alau, 2011). Mothers are particularly seen as a source of cultural identity transmission and socialisation (Barni, Knafo, Ben-Arieh, & Haj-Yahia, 2014; Casey & Dustmann, 2010; Kuroczycka Schultes, 2016).

A sample of Asian American parents from Midwestern America socialised their children in racial/ethnic/cultural identity by preparing them for and supporting them through experiences of discrimination and racism and modelling pride in their identity (Adler, 2001). African American children whose mothers actively socialised them in their

cultural heritage (i.e. reading history and story books on cultural history, taking them to cultural events, celebrating historical events, and buying culturally affiliated clothes and hairstyles) were more likely to identify as African American, and when fathers also undertook these activities, were less likely to display symptoms of depression (McHale, et al., 2006). However, tensions in cultural identity can have adverse psychological impacts. Differences between parent-child Chinese language use, Chinese media consumption, and holding Chinese values was shown to increase experiences of conflict and feelings of depression among 9-15 year old Chinese Americans (N=91; Costigan & Dokis, 2006).

Academic outcomes and aspirations

The nature of parental support and parent-child relationships can impact academic outcomes and aspirations. Parent's expectations (goals) regarding grades have been shown to influence their child's goal setting, perceived self-efficacy and ultimate achievement (Zimmerman, Bandura, & Martinez-Pons, 1992). Further, young people's relationships with their parents have been shown to impact on how they deal with authority, therefore their interactions with teachers at school. Parent-child relationships based on respect and collaboration create for children a stable and reassuring expectation of power relations with authoritative figures, resulting in a stable and predictable response to authority at school (Wadham, Owens, & Skryzpiec, 2014).

Studies have shown interesting interactions between parenting practices, neighbourhood perceptions and cultural identity on academic outcomes. While positive neighbourhood perceptions were shown to be significantly related to a greater sense of ethnic/cultural identity, which was significantly associated with academic efficacy (Witherspoon, Daniels, Mason, & Smith, 2016), another study showed when experiencing harsh parenting, young people's negative perceptions of their neighbourhood negatively affected grade outcomes, even after moderating for positive feelings towards cultural identity (Supple, Ghazarian, Frabutt, Plunkett, & Sands, 2006).

5.2.1 Peers

Studies framed within a social identity theory perspective highlight the importance of group norms to behaviours between and within peer and friendship groups (Duffy & Nesdale, 2009; Jones, Bombieri, Livingstone, & Manstead, 2012; Rutland, et al., 2011). For example, once bullying behaviour is established as a group norm, it is more likely to be experienced and engaged in by group members, with the individuals at the centre of the group (i.e. prototypical) engaging in bullying behaviour the most (Duffy & Nesdale, 2009). Inversely, children exposed to a cooperative norm express more regret and anger about a bullying incident compared to those exposed to competitive norms (Jones, Bombieri, Livingstone, & Manstead, 2012).

Subcultures and peer groups have been observed to form around drug-taking, crime, violence and disengagement from education (Archer, Hollingworth, & Halsall, 2007; Hefler & Carter, 2017; Noble-Carr, Barker, & McArthur, 2013). These group behaviours often develop as a response to young people feeling marginalised from mainstream groups and spaces such as higher education or caring familial relationships (Archer, Hollingworth, & Halsall, 2007; Commission for Children and Young People, 2016; Noble-Carr, Barker, & McArthur, 2013).

The emphasis of much of the research on peer groups focuses on the negative impacts. Despite this, collective groups among peers has been linked with positive outcomes in the context of sports teams (Kickett-Tucker, 2008) and university groups (Jones J. A., 2011). The participation of 11-12 year old Aboriginal young people in Australia in a sports team allowed them to use their own language and display a positive skill as a group, promoting their personal and collective self-esteem. This was further supported by external praise provided on their performance by other students and teachers (Kickett-Tucker, 2008). Jones (2011) documented the bonding of a university group based on multi-racial status through shared experiences and the collective tackling of public criticism. Both these case studies focus on peer groups composed of young people from minority cultural backgrounds, highlighting the role of facing discrimination and forming positive outcomes through collectively bonding through shared challenges.

5.2.2 Teachers and educators – formal education institutions

Schools and learning in a formal educational context have been highlighted as an important place of identity formation for young people and children (Hollingworth & Archer, 2010; Worrell, 2007). They are a site of complex peer relations and feedback for children on their skills, abilities and future aspirations (Finnan, Sahoo, & Pramanik, 2017). Given the important benefits of formal education, the role of identity and related concepts, such as self-concept and self-esteem, in engaging children and young people in sustained and positive learning experiences are a key focus of social science, anthropological and educational research.

Academic self-concept
Academic self-concept is the self-perceived capability to achieve academic and school-related outcomes and can be considered a dimension of the broader concept of self-concept and self-esteem. Given the multi-dimensionality of identity, having high academic self-concept and confidence does not imply having high self-concept in other areas (Purdie, Tripcony, Boulton-Lewis, Fanshawe, & Gunstone, 2000). It has been highlighted in the literature as a key leverage point for schools to re-engage young people into education, with proven links to achievement-related outcomes, positive

aspirations and lower school absenteeism (Bodkin-Andrews, O'Rourke, Dillon, Craven, & Yeung, 2012).

Academic self-concept was also shown to be significantly related to school engagement among both Australian Indigenous and non-Indigenous students (even after accounting for Indigenous status) (Bodkin-Andrews, O'Rourke, Dillon, Craven, & Yeung, 2012) and acts as a potential buffer for effects of racism on Indigenous students, including feelings of hopelessness and academic achievement (Bodkin-Andrews & Craven, 2014). Although Indigenous students displayed lower levels of school engagement, this was due to their lower academic self-confidence (Bodkin-Andrews, O'Rourke, Dillon, Craven, & Yeung, 2012).

Reasons for low school-related self-concept and confidence among Indigenous young people include (Purdie, Tripcony, Boulton-Lewis, Fanshawe, & Gunstone, 2000):

- discrimination from and lack of cultural competency among teachers;

- peer-culture unsupportive of academic achievement;

- inappropriate disciplinary measures undertaken by the school;

- discrimination and racial abuse from non-Indigenous students;

- racism experienced in the broader community;

- peer rejection by students (Indigenous and non-Indigenous); and

- home environment not conducive to study or involving high levels of caring responsibilities.

5.2.3 Environmental and social factors

Social cognitive career theory posits the interaction of internal cognitive and environmental factors in the development of career and vocational interests, aspirations, decisions and performance (Ali & Saunders, 2009). According to the model, these are developed through key learning experiences occurring through childhood to adolescence, in the form of verbal encouragement, vicarious learning, physiological arousal and performance accomplishments (Ali & Saunders, 2009). A study on rural high school students in the Appalachia region of North America confirmed this model by demonstrating that key variables associated with the theory – perceived educational/vocational self-efficacy, outcomes expectations and socio-economic status – significantly accounted for positive career aspirations around leadership, promotion and further training and education (Ali & Saunders, 2009).

Exposure to negative stereotyping has been shown to impact academic performance, with female children in lower elementary and middle school in the United States of America performing worse on a math test when reminded of their gender prior to the test (Ambady, Shih, Kim, & Pittinsky, 2001). Inversely, activation of positive stereotypes (being male or of Asian background) increased performance (Ambady, Shih, Kim, & Pittinsky, 2001).

5.2.4 Media (mainstream and online)

Online social network platforms provide an avenue for young people to curate and display an identity separate but related to their offline selves, existing as another space for children and young people to undertake 'identity work'. This begins early, with children as young as 10-14 displaying overt knowledge of the importance of image construction on social media profiles and displaying clear gender variation in how this is conducted (Hernwall & Siibak, 2011). Impacts extend to children and young people's offline lives and identities. A study on Australian children (6-14 years) showed having low self-esteem increased a child's susceptibility to being more emotionally invested in a game, and be more likely to recommend the game to friends and others (Hook, Baxter, & Kulczynski, 2016), therefore, perceiving the game to compose a greater part of their identity. A study on technology use among young people in Brazil and Finland showed those more confident and prevalent in their use of technology were also more trend conscious, particularly in Finland among male young people (Wilska & Pedrozo, 2007).

A review undertaken for Western Australia's Commissioner for Children and Young People on social media and the wellbeing of young people recognised the benefits and risks of online media use and participation. In relation to impacts on identity and sense of belonging, it found (Swist, Collin, McCormack, & Third, 2015, p. 35):

- Social media can build and extend young people's personal and collective identities, plus participation in protective and interest-driven communities; these spaces are providing new tools for exploring, sharing and creativity e.g. connecting with new ideas, opportunities for self-disclosure – plus new places for imaginative play.

- The impact of social media on social relationships, cultural identity and belonging among Indigenous youth is still underexplored; further supporting digital storytelling initiatives is recommended, plus examining the role of social media to enhance the capabilities of Indigenous youth and communities.

- There is opportunity to use children and young people's engagement with social media to foster literacies that promote positive community building and social networks; this strengths-based approach draws upon children and young

people's experiences and perspectives to develop literacies and strategies which they can utilise when faced with problematic content and harmful practices.

Overall, the report recommended (Swist, Collin, McCormack, & Third, 2015, p. 6):

- Fostering 'digital age literacies' among children and young people which span media, internet and social-emotional literacies that consider not only the safe use of social media, but the moral and ethical repercussions of their everyday practices.

- Promoting peer and intergenerational capacities and support (online and offline) so as to foster skills, promote shared understandings and maximise positive opportunities for children and young people's wellbeing.

- Involving children and young people in the design of social media platforms, mobile devices, policies and programs for wellbeing. In these processes it is important to consider cultural and linguistic norms, technology access and opportunities to participate.

- Encouraging industry involvement in developing strategies to promote the positive impacts of social media on wellbeing and supporting strategies to promote the digital capacity and resilience of individuals and communities.

- Building formal, informal and shared learning networks enabled through social media, cloud computing and mobile technology, which connect diverse pathways, knowledge and expertise.

While a small sample of young people (N=24, aged 15-25 years) from Boston, US highlighted the freedom online social network platforms provide, they also demonstrated implicit criteria and expectations of how this is managed (Davis, 2011). Although appreciating the opportunity anonymity provides in expressing oneself, there was an expectation that people's offline lives should be represented truthfully online to some extent, and that online selves should not vary too much from their offline selves – not to do so was considered a form of interpersonal betrayal to people close to them (Davis, 2011).

5.3 Dislocation

For the purposes of this paper, dislocation refers to the physical or emotional preclusion of an individual or group of people from engaging with elements of their culture – whether that be the separation from a geographic environment, from people who can share and teach cultural beliefs, practices and stories, or the structural and forcible prevention of people to utilise key methods of communication (e.g. language,

rites and other practices). The following situations of dislocation will be covered relating to their impact on children and young people's sense of identity and culture:

- children and young people in foster and out-of-home care placements;

- children and young people adopted into families of different cultural backgrounds;

- children and young people that move with their families from their country of birth to other countries; and

- physical and spiritual dislocation caused by poverty, trauma, conflict and/or loss.

5.3.1 Out-of-home care placements

Small qualitative studies on children and young people in out-of-home care arrangements have shown consistent findings relating to the gap in support provided by case workers and the child protection system in finding safe spaces for them to connect with their background and cultural heritage and incorporating the healthy formation of personal identities. These studies have been supported by the findings of the systematic inquiry of the Commission for Children and Young People (CCYP) into services provided to Aboriginal children and young people in out-of-home care in Victoria. Studies in Australia and Ireland show that children and young people's cultural and background information in the care system are often not appropriately recorded and/or understood by case workers and/or service providers (Kelly & Sinclair, 2005; Commission for Children and Young People, 2016), with background often guessed or assumed and not appropriately considered in the support provided (Kelly & Sinclair, 2005; Moss, 2009; Commission for Children and Young People, 2016). Where the cultural backgrounds of children and young people were considered in the development and implementation of a cultural plan, these were of poor quality and reflective of low cultural competence (Commission for Children and Young People, 2016).

Placements of Aboriginal children within foster care were shown to provide better outcomes when the carers were culturally engaged (Raman, et al., 2017) and a greater opportunity for meaningful engagement with culture and family when case managed by an Aboriginal Community Controlled Organisation (ACCO) (Commission for Children and Young People, 2016). The CCYP's inquiry, however, found that the vast majority of Aboriginal children and young people in the protection system in Victoria were case managed by non-Aboriginal agencies (86%), and that almost half of non-Aboriginal carers had no cultural training (Commission for Children and Young People, 2016).

A small qualitative study on vulnerable young people in Australia showed that instability and high mobility had a deleterious effect on how they felt about themselves (Noble-Carr, Barker, & McArthur, 2013). This instability was mostly a result of conflict and abuse experienced at home leading to out-of-home care experiences, early school leaving and, in some cases, homelessness. This had a direct impact on their future aspirations and capacity to establish positive and caring relationships – with their efforts focused on day-to-day survival (Noble-Carr, Barker, & McArthur, 2013). Many openly displayed a sense of responsibility for their own identity development (Noble-Carr, Barker, & McArthur, 2013).

Another small-scale Australian study showed a potential link between children in out-of-home care arrangements feeling disconnected, or not having information on the background of their family, and experiences of identity confusion and self-esteem issues (Moss, 2009). Demonstrating the internalisation of loss and trauma, low self-esteem was displayed by negative self-talk, self-conscious behaviours and self-ridicule (Moss, 2009).

These studies and inquiry provided a range of considerations for the child protection sector to maximise children and young people's potential for formulating a positive identity and connection to their cultural background (Noble-Carr, Barker, & McArthur, 2013; Kelly & Sinclair, 2005; Commission for Children and Young People, 2016; McMurray, Connolly, Preston-Shoot, & Wigley, 2011; Moss, 2009; Stockholm, 2009). These are:

- provide timely, culturally appropriate and effective support for trauma and loss;

- recognise the important role of 'family' in young people's lives;

- build and maintain caring connections;

- facilitate opportunities for participation in and contribute to community;

- provide holistic support;

- promote and facilitate hope for the future;

- understand (and appropriately research) cultural and familial background and commit to maintaining appropriate contact with familial and cultural support networks;

- build and maintain a high level of cultural competency among services and organisations working with children in out-of-home-care;

- acknowledge and work within the role of a child's peer relationships, particularly in the instance of residential placements; and

- provide access to positive role models.

5.3.2 Trans-cultural adoption

Research has documented the difficulties adopted children face in finding their birth parents (Winter & Cohen, 2005). Subsequent to the challenges some experience in retrieving the information required to find their birth family, research demonstrates that those searching often faced issues of poor self-image and alienation (Triseliotis, 1973 cited in Winter & Cohen, 2005). Among a small sample (N=9) of children adopted by their foster carers in New South Wales, Australia, openness about their adoption with their adopted parents, and where relevant, contact with their birth family, were important components of their sense of self (Luu, de Rosnay, Wright, & Tregeagle, 2018). Children and young people adopted to parents of a different cultural background to their birth family can face additional issues and challenges.

A review of expert evidence and judicial decisions for permanent trans racial/cultural placement of children and young people, primarily in Australia, highlighted the negative effects of being unable to access and have exposure to their cultural background by birth (Anderson, 2014). It found that (p. 21):

> ...it is essential in order for people to have a full and cohesive sense of self, that they are able to develop their cultural and ethnic identity while they develop their individual identity and as they grow and develop from children into adults. If a person is denied access to their culture and is not able to develop that cultural identity through the process of socialisation which occurs within families and communities, the person will experience greater difficulties as an adult in forming a positive self identity and esteem. It is well documented that growing up outside of your cultural and ethnic community and/or with a family who are culturally and ethnically different may have detrimental effects upon the social and emotional growth of an individual and is highly likely to result in personality and social difficulties for the individual.

However, the literature is divided, with little empirical evidence suggesting that transracial adoption directly impacts on self-esteem and self-concept (Friedlander, 1999). A meta-analysis on outcomes for adopted children showed no difference in self-esteem between adopted children and non-adopted comparisons, either for domestic, international or transracial adoptees (Juffer & van IJzendoorn, 2007).

There is some evidence to support the notion that negative effects can depend on the attitudes and actions of the adoptive family. A study on children from Romania adopted by UK parents showed that there was an association between lower self-esteem and young people reporting that their parents had trouble speaking with them about their Romanian background (Beckett, et al., 2008). Interestingly, these young people were also more likely to identify as Anglo-Romanian or Romanian rather than English. The authors highlighted that these young people were adopted at an older

age, and self-esteem issues may be a remnant of the longer period of deprivation suffered prior to their adoption – if exacerbated by trans-cultural adoption. A longitudinal study of inter-country adoptees in Australia showed that parental openness about adoption was associated with better physical and mental health of their adopted children (Rosenwald, 2009).

Parents of adopted children have outlined various attempts to connect with their child's birth culture. This includes keeping some or all elements of their birth name and exposing them to activities and places associated with their children's cultural heritage, such as studying their child's language of origin, celebrating holidays, visiting places of worship, eating and making food associated with their child's birth country, watching programmes and reading books on their birth culture, informally talking about their birth culture, spending time with other international adoptees and attending formal activities such a 'culture camps' (Harrigan, 2009; Quiroz, 2012; Raghallaigh & Sirriyeh, 2015; Scherman & Harre, 2004). Greater engagement by the child with their birth culture was shown to be promoted by adoptive parents making a pre-custodial visit to the birth country, by living in a diverse neighbourhood, and sending adopted children to an integrated school (Scherman & Harre, 2004).

A qualitative study on separated children seeking asylum or granted refugee status in Ireland and the United Kingdom demonstrated that attempts by foster carers to respect and display an interest in the young person's cultural background (for instance, understanding and accommodating different styles of communication and food practices) were more important than being from the same cultural background. Some young people highlighted the importance of maintaining language continuity by being placed with carers who spoke it, while others appreciated the ability of practicing English with their carers (Raghallaigh & Sirriyeh, 2015). However, carer's interest in and attempts to connect with the young person's background varied, leaving some of the young people feeling that it was their responsibility to maintain a connection with their culture (Raghallaigh & Sirriyeh, 2015).

5.3.3 Children of migrants

Translocation to a new place where language and social expectations differ can be a difficult time for children and young people. Children of parents from Hong Kong in Northern Ireland described experiences of embarrassment, alienation and discrimination due to language, physical and social differences and racist attitudes from their peers at school (Feng-Bing, 2009). Divergent gender roles can also cause difficulties for females (Ghuman, 2001). Analysis of a large sample of children of rural Chinese migrants (N=1306) residing in cities showed that subjective wellbeing was significantly associated with the level of social support received but was significantly moderated by the degree to which they believed their rural and urban identities were

compatible. Students that attended public school (where greater exposure to non-migrant children occurs) and who lived in smaller cities rather than mega-cities like Beijing, also showed higher levels of subjective wellbeing (Ni , Chui, Ji, Jordan, & Chan, 2016).

5.3.4 Poverty, trauma, conflict and loss

Young people and children with complex histories

Experience of extensive trauma and loss has been shown to negatively impact on a child or young person's identity formation (Benninger & Savahl, 2017; Schofield, Larsson, & Ward, 2017; Noble-Carr, Barker, & McArthur, 2013; Noble-Carr & Woodman, 2016; Hefler & Carter, 2017). These experiences, particularly when intersecting with poverty, can lead to perceived marginalisation and stigma. Stigma, when associated with low self-esteem and perceived self-efficacy can leave young people without hope or aspirations (Hefler & Carter, 2017). Poverty on its own, although it has the potential to affect children and young people's access to social and economic capital and in turn impact on the development of a positive self-concept, has shown to be buffered by strong social connections among peers, family and communities (Benninger & Savahl, 2017; Davies, 2008; Joanou, 2014; Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016).

Protective factors shown among young people who had experienced loss and trauma in developing a positive sense of identity include (Noble-Carr, Barker, & McArthur, 2013; Schofield, Larsson, & Ward, 2017):

- caring connections (someone around who could help make sense of their experiences, developing a sense of belonging);
- contributing to and participating in meaningful activities;
- feeling a sense of belonging (connection to a community);
- being acknowledged for being good at something;
- hope for the future;
- having a sense of agency and self-efficacy; and
- developing a coherent narrative for their past experiences and behaviours, indicating a resolution.

Risk factors include (Noble-Carr, Barker, & McArthur, 2013; Schofield, Larsson, & Ward, 2017; McMurray, Connolly, Preston-Shoot, & Wigley, 2011):

- trauma and loss;
- instability; and
- lack of caring connections.

Narrative analysis of a small group of young people in Australia that experienced events of violence and trauma displayed the following elements of identity construction (Noble-Carr & Woodman, 2016):

1. An entrenched sense of autonomy (an "it's all up to me" attitude).

2. A desire and longing to be the opposite of what they had experienced.

3. The self-expectation that they could, and would, live up to their own constructions of an ideal self.

The desire to be self-reliant and having unrealistic expectations of themselves caused many of these young people to experience shame and avoid seeking assistance for mental health and drug issues, and forming meaningful relationships and connections with people and their community (Noble-Carr & Woodman, 2016).

Experiences of conflict and persecution

Analysis of free-drawings of adolescents in Gaza and the West Bank showed that the personal identity of those who lived in areas of greater conflict were more greatly influenced by group affiliation compared with those that lived in more peaceful areas (Elbedour, Bastien, & Center, 1997). It is posited that this is a method of dealing with the uncertainty and fear of personal futures that social conflict can present, with group identification providing an aspect of comfort and reassurance within its clear parameters (Elbedour, Bastien, & Center, 1997). Further, this group affiliation at a personal level was also marked by the enemy, or 'other' (Elbedour, Bastien, & Center, 1997; Habashi, 2008). Marginalisation and dislocation formed a large part of national and family narratives among Palestinian children and their families, framed by frustration and hope (Akesson, 2015).

Dislocation and dispossession

Dislocation and dispossession caused by colonisation has had severe, chronic and intergenerational effects on First Peoples in a variety of countries. This paper will not go into depth on this topic, but the impacts of the systematic removal of the 'Stolen Generation' in Australia were highlighted in a recent Australian Institute of Health and Welfare (AIHW) report. It found that Aboriginal and Torres Strait Islander people that were removed from their families as part of the 'Stolen Generation' had a range of adverse health, cultural and socioeconomic outcomes at a rate higher than an Indigenous population that had not been removed (AIHW, 2018). This included a higher likelihood of:

- contact with the criminal justice system, specifically, being incarcerated in the last five years, being formally charged by police in their life;

- being dependent on government payments as a primary income source;

- not being a homeowner; and

- poor general health.

Effects were intergenerational, with descendants, compared with a reference group with no reported relatives of having been removed, having a higher likelihood of (AIHW, 2018):

- feeling discriminated against in the last 12 months;

- experiencing actual or threatened physical violence;

- having poorer general health; and

- having been arrested in the last five years.

This supports the initial findings of the National Inquiry into the separation of Aboriginal and Torres Strait Islander Children from their families in 1997 (Human Rights and Equal Opportunity Commission, 1997).

5.4 Oppression, marginalisation and discrimination

Evidence shows that children and young people suffering from oppression, marginalisation and/or discrimination based on their racial background, gender, disabilities or class are still able to develop a positive self-concept and resilience with the presence of social support and an awareness of the historical context of their marginalisation (Benninger & Savahl, 2017; Scheepers, Spears, Manstead, & Doosje, 2009; Quintana & Vera, 1999; Brody, et al., 2006; Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016).

This may be due to the strengthening of bonds due to a shared experience of discrimination, and exposure to alternative views of a collective group outside of the mainstream discourse (Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016). A study on children and their families in disadvantaged communities in Ireland showed that parental support buffered the negative effects of perceived discrimination of lower socioeconomic status on school integration, perceptions of safety and levels of psychological wellbeing. Community/collective identity (i.e. sense of belonging, regard and commitment to neighbourhood) also buffered the negative effects on school integration (Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016).

Although the presence of discrimination has been shown to increase collective self-esteem, the social context in which discrimination takes place is a vital component, with one study showing that the presence of intergroup competition (and the group norms this represents) and the implications that processes should be fair, resulted in a reduction in collective self-esteem (Scheepers, Spears, Manstead, & Doosje, 2009).

Social Identity Theory posits discrimination, marginalisation and oppression as deleterious effects of in-group favouritism (Bennett M. , 2011). Promising results have emerged relating to changing negative attitudes about children with disabilities and refugees through portraying them in a positive light in stories (Cameron, Rutland, & Brown, 2007) and the reduction of racial bias through intergroup contact among children of different backgrounds (McGlothlin & Killen, 2006; Jackson, Bath, Powell, & Lochman, 2006).

5.4.1 Racial identification and discrimination

While the sharing of experiences with others can have positive effects, discrimination by race, cultural background or ethnicity has been shown to have profound negative effects on children and young people. Experiences of racial discrimination was shown to negate the positive effects of having a strong sense of cultural identity and self-regulation on feelings of hopelessness among high school students identifying as First Peoples (Aboriginal and/or Torres Strait Islander, Maori/Pacific Islander, African American; N=83) (Bodkin-Andrews & Craven, 2014). Experiences of discrimination was also shown to negatively affect school performance among Australian Indigenous high school students (N=342), with students with high global self-esteem (i.e. self-esteem not related to a specific domain) more susceptible to its impact than students with low global self-esteem (Bodkin-Andrews, Nelson, Craven, Yeung, & Newey, 2008); and was associated with lower perceived health and feelings of safety, and greater levels of binge drinking among New Zealander high school students (N=9107; Crengle, Robinson, Ameratunga, Clark, & Raphael, 2012).

A longitudinal study on American school students aged 6-12 years of Cambodian (n=152), Portuguese (n=133) and Dominican (n=149) background showed an increase in complexity with how they described their ethnicity with age. An increase in social group exploration (i.e. active and abstract consideration of what it means to be a member of social group), in-group salience (i.e. prominence of group membership to personal identity) and pride in relation to their cultural identification was also associated with greater out-group preferences. This demonstrated that having a positive and proud connection to cultural background made these children more accepting and interested in peers from other backgrounds (Marks, Szalacha, Lamarre, Boyd, & Garcia Coll, 2007). This is supported by research that suggests progressing to an 'achieved' ethnic identity is linked to greater awareness and understanding of intergroup interactions (Phinney, Jacoby, & Silva, 2007).

The exploration of one's cultural identity was significantly related to perceived levels of discrimination and seemed to peak then decelerate in adolescent-aged students in the US. Alluding to the nuanced effect of discrimination, it did not affect cultural pride/affirmation (Pahl & Way, 2006). Factors that moderated effects of perceived

discrimination on behavioural conduct and depressive symptoms among African American adolescents included (Brody, et al., 2006):

- nurturant-involved parenting;

- affiliation with pro-social friends; and

- academic achievement.

Personal and cultural self-esteem were shown to be a mediating factor for the effects of perceived discrimination on levels of anxiety among young men in Scotland of Chinese, Indian and Pakistani backgrounds, and depression for both young men and women from these cultural backgrounds (Cassidy, O'Connor, Howe, & Warden, 2004).

5.4.2 Gender identification, sexual orientation and discrimination

Gender identity

Children and young people are active decision makers in how their gender identity is expressed. They undertake a process of cost/benefit analysis in defying gender norms using input from friends, family, and media; weighed against a preference for authenticity (Brinkman, Rabenstein, Rosen, & Zimmerman, 2014). Research has shown that gender identity is a more stable construct in comparison to other domains of identity that are marked by their fluidity and progression with time and context (Wren, 2000). Case studies have shown the psychological distress that can occur when young people are forced to adhere to gender norms which contrast to how they intrinsically feel they should express themselves (Diamond, 1997).

Attachment security has been shown to act as a moderator to self-esteem amongst a sample of elementary school students in the USA in the context of gender identity. Research by Menon et al (2017) supports the view that securely attached children gain their self-worth and are motivated by fitting in, while less securely attached children gain self-worth and are motivated by being different from the other group. They found that securely attached children had lower self-esteem when displaying atypical gender identification, and insecurely attached children had greater self-esteem when reporting greater levels of felt pressure for gender differentiation (Menon, et al., 2017).

Another study on elementary school students in the USA (N=467) deconstructed the link between self-esteem and felt gender typicality further, demonstrating that it is a dual construct, in that feeling similar to females was only modestly negatively correlated with feeling similar to males, and vice versa (Martin, Andrews, England, & Zosuls, 2017). This study developed a typology composed of children that feel similar to both genders, with only their own, with neither, and with the opposite gender only. Those that assessed themselves as similar only to their own gender (Own-GS) had higher levels of global self-esteem, but held more negative views of other gender

peers. Those that felt similar to both genders (Both-GS) had lower global self-esteem, but more positive views of other gender peers, similar levels of belongingness and sociability compared with Own-GS children. Children that felt more similar to the other gender (Cross-GS) or neither gender had more negative outcomes relating to sense of belongingness and sociability. Cross-GS children showed slightly more adaptability features in that they had a greater sense of belongingness with children of the opposite gender and less negative views of other gender peers (Martin, Andrews, England, & Zosuls, 2017).

Sexual orientation

An Australian study of 3,134 same sex attracted and gender-questioning young people found that the terms they used to self-identify their sexuality was determined not just by their sexual relations and attractions, but associated meanings; including social understandings and reactions, gender, social beliefs about certain identities and the extent they felt terms 'fit' them (Hilier, et al., 2010). Young men were more likely to report being attracted to own-sex only than young females, and more likely to self-identify as 'gay' than 'bi-sexual' (Hilier, et al., 2010).

The study also showed that LGBTI young people experienced high rates of bullying and the vast majority of this abuse occurs at school. (Hilier, et al., 2010):

- 61 per cent of LGBTI young people report experiencing verbal homophobic abuse;

- 18 per cent report experiencing physical homophobic abuse;

- 69 per cent report other types of homophobia including exclusion and rumours; and

- 80 per cent of respondents experienced the reported abuse at school.

A 2015 nation-wide study of the prevalence of bullying across Australian schools found that teachers identified "being or seeming gay" as one of the top four characteristics of Australian students who are bullied (Rigby & Johnson, 2016 cited in Department of Education and Training, Victoria, 2016).

5.4.3 Children and young people with disabilities

Children and young people with a range of disabilities have been shown to re-position or reframe their disability into an alternative identity as a mechanism to deal with stigma and negative assumptions. This often involves a relabelling of their disability or a focus on positive outcomes (Joshi, 2006). For D/deaf young people, the struggles with identity have been likened to that experienced by cultural minorities (Atkin, Ahmad, & Jones, 2002, p. 23):

Deafness can offer a similar form of pride, resistance and mobilisation, in response to how the 'hearing world' classifies people who are deaf. Deaf people's struggles for a positive identity rest on a re-framing of the disadvantage they experience; the disadvantage results from the negative attitudes of a hearing society which fails to communicate effectively with deaf people in either sign or spoken language. Society thus infantilises and marginalises deaf people because of their difference.

What forms is a political movement linked through language (sign language) and a shared experience of discrimination (Skelton & Valentine, 2003; Atkin, Ahmad, & Jones, 2002).

Identification with a collective group centred on a disability, such as deaf culture, has been shown to conflict with other identity domains such as cultural identity or sexuality (Atkin, Ahmad, & Jones, 2002; Skelton & Valentine, 2003). Similar to the construction of gender identity and sexuality, it is a domain that is largely constructed outside of the family context, which can cause conflict. This can be exacerbated within families where there is a strong emphasis on passing down religious and cultural traditions, which is impeded through barriers in communication and conflicting values (Atkin, Ahmad, & Jones, 2002; Skelton & Valentine, 2003).

> *Key points*
> - Identifying and being engaged with culture has positive outcomes for children and young people from minority groups, including better academic and psychological outcomes, and a lower risk of anti-social behaviour, such as the underage consumption of alcohol.
>
> - Key risks in the development of a child or young person's positive sense of identity and culture include the removal from (or absence of) positive exposure to people, places and methods important for transferring family or cultural heritage; parental and social support; and experiences of oppression, marginalisation and/or discrimination.
>
> - Qualitative evidence shows that children and young people with complex backgrounds, including experiencing out-of-home care, and/or experienced trauma, can hold themselves responsible for the formation of a positive identity and maintaining contact with their cultural background.
>
> - Parental and social support have a clear impact on the development of a young person's sense of self and their self-worth. However, particularly around specific identity domains regarding gender identity, sexuality and disabilities, peer groups also play a vital role.

> • The formal learning environment is a key site for identity formation and development, where children and young people are exposed to feedback on their academic abilities, which impact their future aspirations.

6 Existing indicators, measures and data sources

6.1 Best practice in indicator development

The concept of an indicator is difficult to define. In reviewing the evidence on this issue, PwC (2017) concluded that an indicator is (p.5):

…a relevant variable, measured over time and/or space that provides information on a larger phenomenon of interest and allows comparisons to be made.

Previous efforts to clarify and determine the characteristics of fit-for-purpose indicators have resulted in the identification of the following eleven features, which allude to the definition above.

1. Indicators must be clearly **defined, specific, standardised** (PwC, 2017; Bennett, Reeve, Muir, Marjolin, & Powell, 2016; Brown, 2009) and **sensitive to changes** in the environment (Brown, 2009).

2. Development of indicators must **consider the feasibility of its collection,** ideally drawing upon data already available and accessible (PwC, 2017; Bennett, Reeve, Muir, Marjolin, & Powell, 2016).

3. Indicators should be **outcomes-based** rather than procedural (PwC, 2017) and relate to the articulated outcomes, benchmarks and targets of stakeholders (Brown, 2009).

4. Indicators must be **accessible** to stakeholders by being easy to communicate and interpret (Bennett, Reeve, Muir, Marjolin, & Powell, 2016; Brown, 2009; PwC, 2017).

5. There should be robust research to **validate** that an indicator measures the phenomena for which it is intended (Bennett, Reeve, Muir, Marjolin, & Powell, 2016; Brown, 2009; PwC, 2017).

6. Indicators should be **broadly accepted** by stakeholders (Bennett, Reeve, Muir, Marjolin, & Powell, 2016; PwC, 2017).

7. Indicators should be **reliable** and have the capacity to track trends over time (Bennett, Reeve, Muir, Marjolin, & Powell, 2016; Brown, 2009).

8. Indicators should be **comparable** across spatial areas and groups (Bennett, Reeve, Muir, Marjolin, & Powell, 2016; Brown, 2009).

9. Indicators should be used to **leverage change,** and therefore hold importance to stakeholders (Bennett, Reeve, Muir, Marjolin, & Powell, 2016), be linked to policies and emerging issues and compel interest and excite (Brown, 2009).

10. There should be an inherent usability of indicators (Bennett, Reeve, Muir, Marjolin, & Powell, 2016), they should be **timely, statistically robust and have the capacity to be disaggregated** (Brown, 2009).

11. Indicators should be **interpreted as a collection**, with one indicator only showing part of a phenomenon (Brown, 2009).

Identity formation and construction is largely an internal process (Elbedour, Bastien, & Center, 1997), and culture a concept composed of intangible elements. This presents difficulties when establishing indicators and measures for these concepts, and how they are demonstrated within the lives of children and young people as a component of their wellbeing. However, this section demonstrates that despite these challenges, indicators can effectively quantify measures and monitor the theoretical constructs of identity and culture through the application of scales, surveys and longitudinal studies, as well as through the use of and as frameworks and standards.

6.2 Scales

Much of the literature reviewed for this project was qualitative in nature. This resulted in most methodologies employed and referenced involving observations, semi-structured interviews, and self-description/open-ended questions (eg. Twenty Questions Test; Kuhn and McPartland, 1954 cited in Byrd, 2012).

However, the review and secondary literature searches highlighted that scales and other measuring tools can be applied to many aspects of identity and culture. These include identity formation; self-esteem, self-concept and perceived self-efficacy; cultural identity; group identity; general wellbeing and perceived safety; academic perceptions and aspirations; adoption and family functioning; peer relationships; relationships with and perceptions of communities and neighbourhoods; and gender identity (see Appendix B). Many of these scales operationalise the theories of identity formation and cultural/racial identity as previously covered in this paper. Appendix B showcases the variety of scales used among children and young people (aged 30 years

and under) or their parents, the samples they were validated against, and measures of internal consistency.

Several issues emerge on the utility of these scales among children and young people:

- There are possible impacts of measuring these constructs in different scenarios (e.g. classroom versus at home) (Gavriel-Fried & Teichman, 2007; Purdie & McCrindle, 2004) reflecting the contextual nature of identity.

- Age of participants constrains the type of procedure that can be undertaken. Assessing elements of identity that cannot be cognitively processed by children because of their age can lead to misleading results, particularly around issues of prejudice (Byrd, 2012).

- The vast amount of scales available, with over 200 measures of self-esteem alone (Blascovich &Tomaka, 1991 cited in Benninger & Savahl, 2017, p. 547).

- The majority of scales are initially constructed and validated among American, college educated young people (see Appendix B).

Key point

There exists a vast quantity of scales and measuring tools across a range of constructs related to identity and culture. However, most have been validated against American cohorts of children and young people.

6.3 Datasets

Few datasets in Australia specifically label data they collect as information on the 'identity and culture' of children and young people, except for demographic data collected on birth country, language, religion, age and gender; and the Longitudinal Study of Indigenous Children (LSIC), which collects items under the theme 'identity and culture'. An assessment was undertaken on a variety of datasets in Australia that reliably collect information from and on young people and children as to whether they collect information on the following areas (based on themes that emerged from the literature review). A high-level desktop review was also undertaken on datasets and collections in New Zealand and Canada on the same areas.

How children and young people describe themselves, and the groups they feel they belong to.

Measures of the quality, nature and extent of relationships with peers and families.

Measures of self-esteem, self-worth or perceived self-efficacy (including aspirations).

Measures of access to and engagement with family and community history, language, traditions and practices.

Measures of 'belonging' or 'safety' in specific spaces (eg. school or at home, online or in public).

Experiences of bullying or discrimination, and actions undertaken to address this.

Engagement with activities in the community, with family or with friends.

6.3.1 Australian datasets – longitudinal studies, administrative data and surveys

Appendix C outlines the range of Australian datasets that contain indicators relating to the above areas, the context in which they are collected and the target group for collection. Standard demographic information regarding disabilities, gender, language spoken at home, religion and country of birth/citizenship was not included due to its generic nature, with a focus of the collection of in-depth information of self-descriptions of children and young people.

The review showed that there are a range of robust datasets that collect information on self-esteem/concept; life satisfaction; perceived academic efficacy; education and academic aspirations; engagement in activities outside school; perceptions of social relationships with family, peers and educators; measures of safety in different spaces; experiences of bullying and discrimination; and for Aboriginal and Torres Strait Islander children young people, connection to culture. However, not many are longitudinal, systematically collected across states or territories or focus on collecting information directly from younger children (under 15 years), with most relying on parent-reporting for younger children.

Key point

There are robust examples of data collected on children and young people in Australia regarding issues of sense of identity and culture, across age-ranges. However, not many are longitudinal, systematically collected across states or territories or focus on collecting information directly from younger children (under 15 years), with most relying on parent-reporting for younger children.

6.4 International examples

A high-level review was undertaken of existing datasets in Canada and New Zealand on the same key areas outlined previously, with the results outlined in Appendix D. It demonstrated that both countries' General Social Survey covered similar areas regarding life satisfaction, civic and community participation, social connections, perceptions of safety and experiences of discrimination. Some unique aspects includes Canada's General Social Survey collecting information on sexual orientation, personal resilience and future aspirations. New Zealand's Youth2000 survey also collected measures of cultural engagement that were specifically tailored to different cultures (Maori, Niuean, Tongan, Cook Islands Maori, Samoan, Indian and Chinese). These surveys were mostly targeted at young people at high school and/or aged 15 years and over. The exception was the 'Survey of Young Canadians' which targeted children aged 1 to 9 years but used parent-report questions.

6.5 Frameworks and Standards

There are a range of frameworks and standards that govern the rights of children and young people, and the responsibilities adults have towards them. The following outlines seven examples that relate mainly to children and young people in Australia that cover the development of self-identity and connection to culture:

- Convention of the Rights of the Child;

- National Standards for out-of-home care;

- The Early Years Learning Framework for Australia;

- Tasmanian Child and Youth Wellbeing Framework;

- Western Australia's Commissioner for Children and Young People's Wellbeing Monitoring Framework

- A collaboratively developed conceptual framework on the wellbeing of Aboriginal and Torres Strait Islander children in an urban setting; and

- UNESCO's Framework for Cultural Statistics and Culture for Development Indicators.

Although the last example, UNESCO's framework and indicators, does not relate specifically to children and young people and are focussed on developing countries, it is included in this paper as it provides a unique conceptualisation of culture in an economic context with associated core indicators. This provides a useful mechanism for identifying the tangible aspects of culture that are important to children, young

people and their families and can theoretically be applied across different groups and countries.

6.5.1 *Convention of the Rights of the Child*

Australia has ratified the United National Convention of the Rights of the Child, which includes several provisions related to having a positive sense of identity and culture.

Table 3 Convention of the Rights of the Child	
Article 7	1) The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and as far as possible, the right to know and be cared for by his or her parents. 2) States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.
Article 8	1) States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference. 2) Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.
Article 14	1) States Parties shall respect the right of the child to freedom of thought, conscience and religion.
Article 15	2) States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.
Article 29	1. States Parties agree that the education of the child shall be directed to: a. The development of a child's personality, talents and mental and physical abilities to their fullest potential;

	b. The development respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
	c. The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
	d. The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origins;
	e. The development of respect for the natural environment.
Article 30	1. In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.
Article 31	1. States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.
	2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

6.5.2 National Standards for Out-of-home Care

The National Standards for out-of-home care were developed under the remit of the National Framework for Protecting Australia's Children 2009-2020. Thirteen standards are outlined, with those most relevant to having a positive sense of identity and culture including:

Standard 8: Children and young people in care are supported to participate in social and/or recreational activities of their choice, such as sporting, cultural or community activity.

Standard 9: Children and young people are supported to safely and appropriately maintain connection with family, be they birth parents, siblings or other family members.

Standard 10: Children and young people in care are supported to develop their identity, safely and appropriately, through contact with their families, friends, culture, spiritual sources and communities and have their life history recorded as they grow up.

The following associated measures were highlighted to monitor these standards

8.1 The proportion of children and young people who report they may choose to do the same sorts of things (sporting, cultural or community activities) that children and young people their age who aren't in care do.

9.1 The proportion of children and young people in out-of-home care who are placed with relatives and kin.

9.2 The proportion of children and young people who report they have an existing connection with at least one family member which they expect to maintain.

9.3 The proportion of children (as age-appropriate) and young people who report having contact with family members, by the reported frequency of contact, by their reported satisfaction with contact arrangements.

10.1 The proportion of Aboriginal and Torres Strait Islander children and young people who have a current cultural support plan.

10.2 The proportion of children (as age-appropriate) and young people who demonstrate having a sense of connection with the community in which they live.

6.5.3 The Early Years Learning Framework for Australia

Belonging, being and becoming – The Early Years Learning Framework for Australia is a guide for early learning educators and establishes the key learning outcomes for young children engaged in the sector. It is based on the key themes that children

should experience and be supported in 'belonging' (knowing where and to whom they belong), 'being' (seeking and making meaning of the world), and 'becoming' (rapidly shaping and developing their identities, knowledge, understandings, capacities, skills and relationships). Relevant outcomes include Outcome 1 – 'Children have a strong sense of identity'. This includes:

- children feel safe, secure and supported;

- children develop their emerging autonomy, inter-dependence, resilience and sense of agency;

- children develop knowledgeable and confident self-identities; and

- children learn to interact in relation to others with care, empathy and respect.

Outcome 2 is that 'Children are connected with and contribute to their world'. This includes:

- children develop a sense of belonging to groups and communities and an understanding of the reciprocal rights and responsibilities necessary for active community participation;

- children respond to diversity with respect;

- children become aware of fairness; and

- children become socially responsible and show respect for the environment.

6.5.4 *Tasmanian child and youth wellbeing framework*

As previously mentioned, the Tasmanian Child and Youth Wellbeing framework is based upon the Nest. Developed as part of the state's *Strong Families, Safe Kids Implementation Initiative* which aims to redesign the child protection and services system, it outlines the following descriptors for the Positive Sense of Identity and Culture domain:

- can find out about family and personal history and are supported to connect positively with their culture;

- feel like they belong;

- have a positive sense of self-identity and self-esteem; and

- are in touch with cultural or spiritual practices and have these practices valued and respected.

6.5.5. Western Australia's Commissioner for Children and Young People's Wellbeing Monitoring Framework

The Wellbeing Monitoring Framework was developed by the Commissioner to monitor and report on the wellbeing of Western Australian children and young people. It comprises three domains; learning and participating, healthy and connected, and safe and supported. Short-term outcomes relevant to sense of identity and culture include:

- young people are prepared for, and feel positive about, their future (under Learning and participating domain);

- children and young people are engaged and supported in their learning (under Learning and participating domain);

- children and young people feel connected and respected in culture and community (under Healthy and connected domain);

- children and young people are supported by safe and healthy relationships (under Safe and supported domain); and

- children are physically and emotionally safe (under Safe and supported domain).

Intended to structure data collection and analysis, only data from the Learning and participating domain had been released at time of writing this report, with indicators from the other domains due to be released in 2019 (Western Australia Commissioner for Children and Young People, n.d.).

Highlighting the difficulties in collecting meaningful data on this area, the indicator for young people being prepared for, and feeling positive about, their future is limited to those on 'transitions to school'. Indicators under being engaged and supported in their learning are limited to data on attendance and academic achievement, in addition to more in-depth indicators on having a sense of belonging at school and having a voice in school decisions. Much of the data informing these indicators was sourced through consultations the Commissioner undertook in 2016 with 1,812 students across the state from Year 3 to Year 12. Data regarding primary school transitions and on-entry assessments of literacy and numeracy skills were taken from pre-primary students in government schools.

6.5.5 Conceptual Framework for Aboriginal child health and wellbeing in an urban setting

Based on consultations with Aboriginal families and caregivers in Melbourne, Priest et. al. (2012) utilised a collaborative process with Aboriginal controlled organisations and other Aboriginal people to develop a conceptual framework for child health and wellbeing. It is based on four main themes: strong culture, strong child, strong environment, strengths and challenges (see Figure 3).
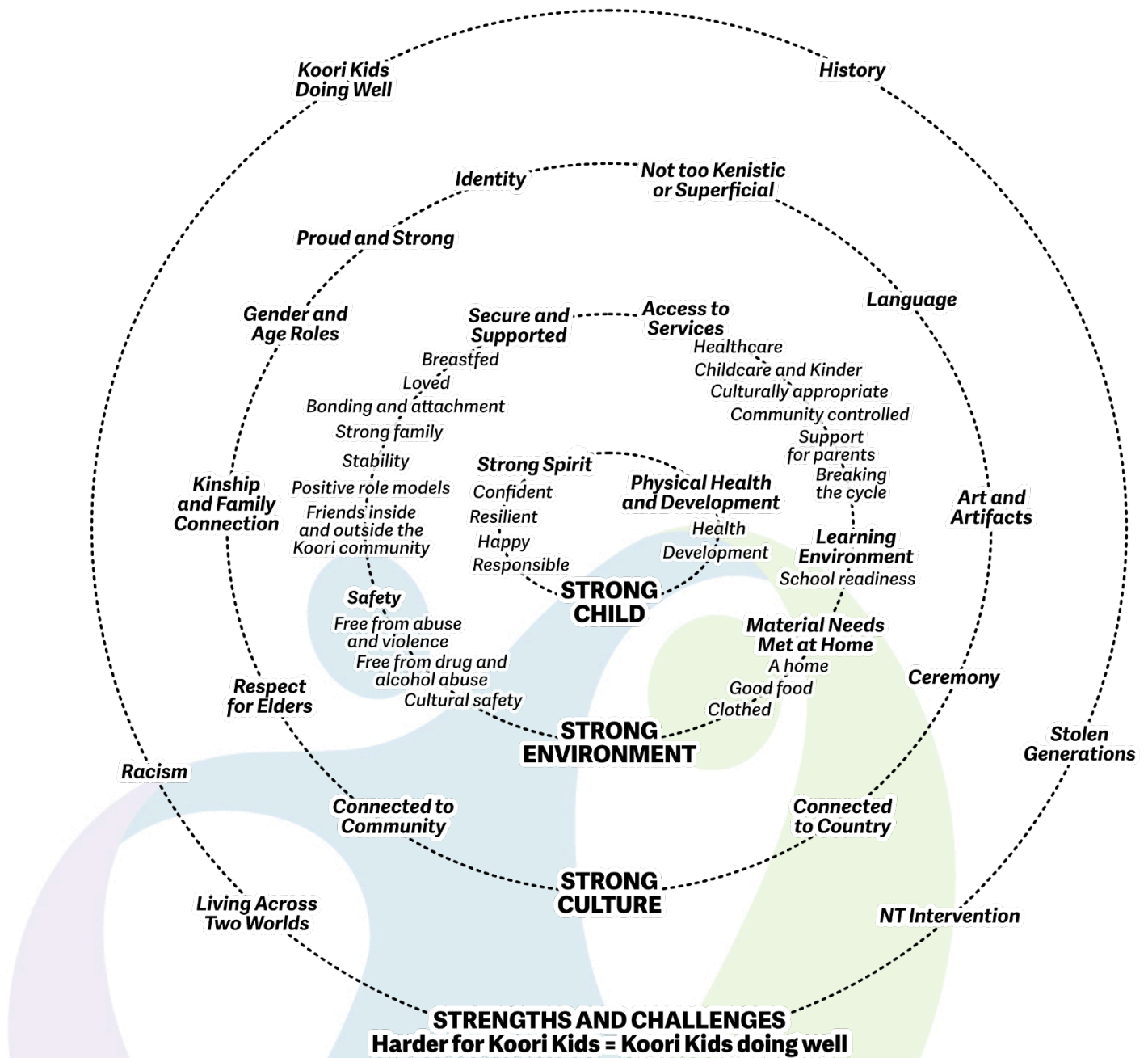
Figure 3 Conceptual framework of Aboriginal Child Health, Development and wellbeing in an urban setting. Source: Priest, Mackean, Davis, Briggs, & Waters, 2012, p. 183

6.5.6 UNESCO's Framework for Cultural Statistics and Culture for Development Indicators

UNESCO's Framework for Cultural Statistics provides a conceptual basis for the development of indicators on the 'cultural sector' (see Figure 5). It predicates the utility of conceptualising culture within an economic domain due to its potential in the following areas (UNESCO, 2009, pp. 11-12):

- Community cultural assets are well suited to support sustainable local development, through their economic impact as cultural industries and their contribution to social and cultural revitalization.

- Culture offers opportunities for women and youth to participate in productive activities contributing to gender equality, self-esteem and social awareness. Culturally sensitive policies can help to preserve traditional practices and address the needs of socially disadvantaged groups such as women or indigenous peoples. Women are owners of knowledge and transmit cultural values and guardians of cultural particularisms (UNESCO, 1995).

In an effort to measure and monitor the culture sector's impact on the development of low and middle income countries, UNESCO subsequently developed a framework of seven dimensions with associated core indicators (UNESCO, 2014).

1/ Economy dimension

- Contribution of cultural activities to GDP

- Cultural employment

- Household expenditure on culture

2/ Education dimension

- Inclusive education

- Multicultural education

- Arts education

- Professional training in the cultural sector

3/ Governance dimension

- Standard setting framework for culture

- Policy and institutional framework for culture

- Distribution of cultural infrastructures

- Civil society participation in cultural governance

4/ Social participation dimension

- Participation in going-out cultural activities

- Participation in identity-building cultural activities

- Tolerance of other cultures

- Interpersonal trust

- Freedom of self-determination

5/ Gender Equality dimension

- Gender equality objective outputs

- Perception of gender equality

6/ Communication dimension

- Freedom of expression

- Access and internet use

- Diversity of fictional content on public television

7/ Heritage dimension

- Heritage sustainability

CULTURAL DOMAINS

A Cultural and Natural Heritage	**B** Performance and Celebration	**C** Visual Arts and Crafts	**D** Books and Press	**E** Audiovisual and Interactive Media	**F** Design and Creative Services
Museums (also virtual) Archaeological and Historical Places Cultural Landscapes Natural Heritage	Performing Arts Music Festivals, Fairs, and Feasts	Fine Arts Photography Crafts	Books Newspapers and Magazines Other Printed Matter Libraries (also virtual) Book Fairs	Film and Video TV and Radio (also live streaming) Internet Podcasting Video Games (also online)	Fashion Design Graphic Design Interior Design Landscape Design Architectural Services Advertising Services

RELATED DOMAINS

G Tourism	**H** Sports and Recreation
Charter Travel and Tourist Services Hospitality and Accommodation	Sports Physical Fitness and Wellbeing Amusement and Theme Parks Gambling

CULTURAL DOMAINS
(oral traditions and expressions, rituals, languages, social practices)

INTANGIBLE CULTURAL HERITAGE

EDUCATION AND TRAINING

EDUCATION AND TRAINING

ARCHIVING AND PRESERVING

ARCHIVING AND PRESERVING

EQUIPMENT AND SUPPORTING MATERIALS

EQUIPMENT AND SUPPORTING MATERIALS

Figure 4 Framework for Cultural Statistics Domains

Source: UNESCO, 2009, p. 16

> **Key point**
>
> International and domestic standards and frameworks guiding the rights and experiences of children and young people largely reflect theoretical constructs of the role of identity and culture in their lives. This includes framing a sense-of-self and identity as a vital right and wellbeing outcome for children and young people, in addition to the importance of:
>
> - connection to family and community;
>
> - participation in social or recreational activities; and
>
> - identity and culture as multi-dimensional.
>
> However, its articulation does not entail its implementation in policy or service provision.

7 Summary of the literature – Key points

- Identity is multi-dimensional, both in terms of whether it relates to a personal (self-concept) or group level (collective self-concept) or related to self-efficacy in certain domains (e.g. academic) and in certain situations (e.g. at school or at home). Therefore, an individual may have positive measures in some domains in some contexts but not in others.

- Having a positive sense of identity and culture, as viewed from academic theories and discussions on identity formation, encompass the level of positivity and coherent meaning one perceives in relation to their past (and their family's past), their current state, their social relations, their ability to achieve, and their future.

- Children and young people describe culture, cultural identity and identity more broadly than academic definitions, consisting of activities they like to do, people they like to spend time with, personal and social history, family, events and celebrations. They also use descriptions that pertain to relative social status and the acknowledgement of judgement and external appraisals.

- Identity formation culminates in adolescence.

- Studies show different results between male and female children and young people regarding the descriptors they use to define themselves, aspirations and

how measures of identity (self-esteem, self-efficacy) are impacted by contextual factors (cultural affiliation, parental and social support).

- Identifying and being engaged with culture has positive outcomes for children and young people from minority groups, including better academic and psychological outcomes, and a lower risk of anti-social behaviour, such as the underage consumption of alcohol.

- Key risks in the development of a child or young person's positive sense of identity and culture include the removal from (or absence of) positive exposure to people, places and methods important for transferring family or cultural heritage; parental and social support; and experiences of oppression, marginalisation and/or discrimination.

- Qualitative evidence shows that children and young people with complex backgrounds, including experiencing out-of-home care, and/or experienced trauma can hold themselves responsible for the formation of a positive identity and maintaining contact with their cultural background.

- Parental support and neighbourhood characteristics have a clear impact on the development of a young person's sense of self and their self-worth. However, particularly around specific identity domains regarding gender identity, sexuality and disabilities, peer groups play a vital role.

- The formal learning environment is a key site for identity formation and development, where children and young people are exposed to feedback on their academic abilities, which impact their future aspirations.

- There exists a vast quantity of scales and measuring tools across a range of constructs related to identity and culture. However, most have been validated against American cohorts of children and young people.

- There are robust examples of data collected on children and young people in Australia regarding issues of sense of identity and culture, across age-ranges. Not many are longitudinal or focus on collecting information directly from children, with most relying on parent-reporting for younger children.

- International and domestic standards and frameworks guiding the rights and experiences of children and young people largely reflect theoretical constructs of the role of identity and culture in their lives. This includes framing a sense-of-self and identity as a vital right and wellbeing outcome for children and young people, in addition to the importance of:

- connection to family and community;

- participation in social or recreational activities; and

- identity and culture as multi-dimensional.

However, its articulation does not entail its implementation in policy or service provision.

8 Conclusion – Developing indicators for having a positive sense of identity and culture

One of the main outcomes of this paper is to present key principles for developing indicators around the Nest domain, having a 'positive sense of identity and culture'. These principles have been developed from evidence on what identity and culture mean for children and young people conceptually; the overlap between these two constructs; the interpersonal and spatial factors that influence the development of self-identity and connection to culture for children and young people; best practice in indicator development; and how data and information is currently collected on children and young people's sense of identity and culture.

8.1 Key principles

1) Indicators should be grounded in theory and supported by a conceptual framework (see Figure 6), reflecting key aspects of identity and culture as determined through the literature. This includes:

   a) Academic definitions of having a positive sense of identity and culture: a level of positivity and coherent meaning one perceives in relation to their past (and their family's past), their current state, their social relations, their ability to achieve, and their future.

   b) What having a positive sense of identity and culture means to children and young people: having good relationships with family and friends; undertaking activities they enjoy; undertaking activities that have meaning to themselves personally, their family and their community; having knowledge of and making meaning out of personal, family and social history; using language; sharing food; having shared ideas of what makes a good life (ie. values, morals and religion); being distinct/special/unique; showing respect; being well regarded by others; and being proud.

c) The multi-dimensional and context dependent nature of a person's sense of identity and culture.

d) The multiple sites of identity formation– although the home is a key site, peer groups and spaces outside the home, including online platforms and schools, also play a key role.

e) The gender specific nature of how context affects children and young people's positive sense of identity and culture.

f) Middle childhood, late adolescence and early adulthood as the key age ranges for the formation of a positive sense of identity and culture, although formation begins from birth and continues to evolve over the life-course.

g) Cultural identity as an important protective factor for children and young people from minority cultural backgrounds.

2) Indicators should be consistent with the Convention on the Rights of the Child.

3) Indicators should place the adults in a child and young person's life with the responsibility for enabling the formation of a positive sense of identity and culture – including the provision of a safe space to explore their identity and opportunities to engage with family and cultural heritage.

4) Indicators should be developed with the engagement of stakeholders, primarily representatives of and experts on the groups from which the information will be collected, and representatives and groups of people that will use them.

5) Indicators should be focused on the outcomes of having a positive sense of identity and culture, and the processes involved in their creation and display, not just the description of prescribed demographic backgrounds (see Figure 6 on identity and culture markers). As highlighted in the conceptual framework, this involves indicators related to:

a) the assignation and negotiation of identity and culture markers by and with children and young people;

b) the assessment of the importance, congruence and salience of identity and culture markers by young people and children in different contexts;

c) measures of self-worth; and

d) measures of social connectedness.

6) Indicators should have specific relevance to stakeholders and act as a leverage for change.

The literature highlighted two important institutional sites for the identity formation of children and young people – schools/tertiary education and the child protection system. These exist as possible sites where indicators of a positive sense of identity and culture can effect change. Potential actions highlighted within the literature to enhance a positive sense of identity and culture of children and young people include:

- For the formal education sectors: the need to consider the nature of feedback they provide regarding students' ability and potential to achieve; their worth and value to society more broadly; and to address issues of discrimination and bullying conducted by other students.

- For child protection services: prioritising investment in facilitating, where appropriate, a child's connection with their family, cultural background, and their community; providing holistic support and, where appropriate, support for trauma and loss; facilitating opportunities for a child to build meaningful connections with others, participate and contribute to their community; providing access to positive role models; facilitating plans for their future and aspirations; and acknowledging and working within existing relationships, not just with families but with peer groups.

8.2 Conceptual Framework

Figure 6 comprises a conceptual framework for a child and young person's development of a positive sense of identity and culture. It is based on the theories, qualitative evidence, quantitative evidence (based on scales and existing measurement tools) and frameworks reviewed for this paper. The conceptual framework comprises:

Identity markers – common labels and self-described aspects of a person's identity and culture.

Processes – the process of the 'creation, production and transmission', and the 'exhibition, reception and consumption' of these markers.

Environment – the context in which the above processes occur. It involves different spaces and key influencers. In Figure 6, the spaces and influences in bold/italic are those considered in the literature as most relevant to children and young people.

Outcomes – the outcomes of the processes, comprising self-worth and social connectedness.

Self-worth: Perception of the capacity to achieve (self-efficacy); perception of self-value (self-esteem); hope for the future (aspirations).

Social connectedness: Access and participation with groups, society and communities; perceptions of belonging/connection; perceptions of safety; experiences of discrimination/bullying; and measures of tolerance/openness.

Environment

Spaces

Home/domestic

Learning

Community/group spaces

Online

Public

Spiritual

Working/vocational

Policy and law

Mainstream services

Specialist services

Influencers

Family

Peers

Educators

Community/group members/mentors/ role models

Authorities

Service providers

Power and presence

Creation, production, dissemination and transmission of markers

Markers assigned to and negotiated with individuals by influencers through stories, rituals, symbols, and conflict

Exhibition, receptions, and consumption of markers

Individuals assess the importance salience, and congruence of markers within spaces and among influencers

Identity and Culture Markers

Values

Beliefs (including religion)

Gender

Age

Behaviours

Practices (recreation, celebrations, reverence, remembrance)

Cultural/family heritage

Appearance

Language

Sexuality

Abilities and disabilities

Social and personal responsibilities

Places and locations

Outcomes

Self-worth

Social connectedness

Figure 5 Conceptual framework for having a positive sense of identity and culture.

Note: Spaces and influencers in bold/italic are those considered most relevant to children and young people. Self-worth comprises the perception of the capacity to achieve (self-efficacy); perception of self-value (self-esteem); and hope for the future (aspirations). Social connectedness comprises access and participation with groups, society and communities; perceptions of belonging/connection; perceptions of safety; experiences of discrimination/bullying; and measures of tolerance/openness.

8.3 Having a positive sense of identity and culture – issues and considerations by age range

Table 4 summarises the key contextual factors and potential risks and protective factors for the positive formation of identity and connection to culture by age ranges.

Table 4 Contextual and potential risk and protective factors for the positive formation of identity and connection to culture	
Early years to primary school (0 to ~7 years)	• The ability to recognise in-group and out-group characteristics form in the first few years of a child's life. • Parents, siblings and family comprise the key domains and spaces for identity formation. • Exposure to parental support, and for children from minority groups, strong cultural socialisation from nuclear and extended family are potential protective factors.
Middle years (~8 years to 12 years)	• Gender differences start to emerge, and the importance of friends and peer groups increases. • School becomes an important site for identity formation, with identity dimensions moving beyond the home and family. • Potential risk factors include bullying and experiences of discrimination. • Potential protective factors for experiences of discrimination include strong social and parental support.

	• Perception of neighbourhoods, and exposure to negative stereotypes may impact on academic achievements and aspirations.
Adolescence (13 years to ~19 years)	• Identity formation culminates, with identity exploration and negotiation among peers and with family intensifying, potentially causing conflict. • An increase in the capacity to self-reflect develops, in addition to identification with sub-cultures and responses to peer group acceptance and rejection. • Cultural identity becomes more nuanced. • Dimensions to an adolescent's identity expands to include public, online and possibly law and policy spaces*. • Experiences of discrimination and negative stereotypes continue to be potential risk factors for academic achievement and aspirations. • Potential at this point to change the trajectories of behaviours and self-expectations.
Early adulthood (~20 years and over)	• Theoretical resolution of identity conflict. • Those that reach a commitment to intrinsically motivated aspects of identity emerge better on psychosocial measures. • An individual's identity expands to include workspaces and more complex social and personal responsibilities.

*Through contact with the criminal justice system or related diversionary mechanisms.

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10 Appendix A

10.1 Australian Bureau of Statistics (ABS) definition of culture, Measuring Wellbeing: Frameworks for Australian Social Statistics, 2001

In a traditional anthropological or sociological sense, the term culture describes the collective behaviour patterns of a group of people - that is, their way of life. It refers to the characteristic way they approach all living activities, i.e. work, play, family life, community management, and so on. Objects arising from these activities (e.g. clothing, tools, buildings, toys, etc.) can represent a group's culture, as can the stories, myths, art, music, rituals and traditions created and perpetuated by the group.

However, while objects or rituals may embody a culture's nature, culture exists essentially in people's memories and consciousness. Thus people within a culture do things in a similar way because they have a common way of understanding life and their environment - and a common system of belief and symbolism. For this reason, people from different cultures have to learn not only each other's spoken language, but each other's symbolic, or cultural, language (their codes of behaviour, the meaning of particular visual and gestural signals) in order to fully understand one another. A group's shared sense of meaning emerges from their collective experiences and unique historical and environmental circumstances. It imbues all their behaviours, giving them a collective personality - a character, or cultural identity. Thus culture can be defined as the shared sense of meaning that determines a group's way of life.

Cultures can be associated with particular locations (e.g. national cultures, ethnic groups), but can also exist across geographical boundaries. For example, cultures can form around a group of people interacting over the Internet who collectively understand the significance of particular symbols or behaviour conventions. People usually participate in a number of cultures (e.g. a family culture, a work culture, and a religious culture). Cultures also evolve over time. The style of dress, music or architecture we preferred in previous eras differs from what we prefer now, partly because our culture, or the symbolism we use to signify attractive or appropriate dress, enjoyable music or interesting architecture has changed.

Various areas of human activity focus on expressing, exploring and/or sustaining the cultural aspect of our lives. These include, but are not limited to, heritage, arts, sports, religious or spiritual activities, and secular rituals, ceremonies and traditions…

11 Appendix B Scales

11.1   Identity formation

Name	Description	Internal reliability	Sample description	Reference
Adolescent Ego Identity Scale (AEIS) (Tzuriel, 1984, 1992)	Consists of 38 statements that reflect aspects of ego identity development (social recognition, physical identity, self-control, genuineness, meaningfulness-alienation, solidity and continuity, and commitment and purposefulness)	α=0.87	N=104 adolescent males aged 15-18, all identified as Jewish, all born in Israel.	(Gavriel-Fried & Teichman, 2007)
Dimensions of Identity Development Scale (DIDS)	25 item questionnaire that draws from existing tools (Utrecht-Groningen Identity Development Scale and the Ego Identity Process Questionnaire) that measures the domain of ruminative exploration in the context of identity formation. It includes five subscales: commitment making; identification with commitment; exploration in breadth; exploration in depth; and ruminative exploration.	Cronbach's alphas for commitment-making, identification with commitment, exploration in breadth, exploration in depth, and ruminative exploration were 0.86, 0.86, 0.81, 0.79 and 0.86 among Sample 1 and 0.86, 0.83, 0.86, 0.80 and 0.85 in Sample 2 respectively.	Validated with two samples. Sample 1 composed of N=263 Caucasian psychology university student in Belgium (73% female; mean age=19.14 years, SD=0.95). Sample 2 composed of N=440 12th Grade students in Belgium (57.5% female; mean age=17.84, SD=0.52).	(Luyckx, et al., 2008)

Ego Identity Process Questionnaire (EIPQ) (Balistreri, Busch-Ressnagel & Geisinger, 1995)	Provides continuous scores for identity commitment and exploration in the ideological (politics, religion, occupation, value-orientation) and interpersonal (friendship, family, intimate relationships, sex roles) areas.	Cronbach's alpha for Ideological Commitment (7 items), Ideological Exploration (6 items), Interpersonal Commitment (8 items) and Interpersonal Exploration (7 items) were 0.60, 0.61, 0.55 and 0.60, respectively. Cronbach's alpha for Commitment (15 items) and Exploration (13 items) were 0.70 and 0.72, respectively.	N=775 Caucasian freshmen from two colleges in the Dutch-speaking part of Belgium. Five hundred and sixty-five freshmen studied at the Faculty of Psychology and Educational Sciences, and N= 210 freshmen studied at the agri- and horticulture program. 517 women (66.7%). Mean age was 18 years 10 months (SD=10 months). The EIPQ was translated to Dutch.	(Luyckx, Goossens, Beyers, & Soenens, 2006)

		Cronbach's alpha for Commitment (15 items) and Exploration (13 items) were 0.73 and 0.67, respectively.	N=218 female first-year students from the Faculty of Psychology and Educational Sciences, all Caucasian. Mean age was 18 years 8 months (SD=10 months).	
Extended Objective Measure of Ego Identity State-2 (EOM-EIS-2)	64-item scale based on a 6-point Likert scale, ranging from 1 [strongly agree) to 6 (strongly disagree). The scale assesses ego-identity status (diffusion, foreclosure, moratorium and achievement) in two specific areas, (a) ideological—consisting of four domains: occupation, politics, religion, and philosophical lifestyle, and (b) interpersonal—also consisting of four domains: friendship, dating, sex roles, and recreation. Each of the eight domains is measured by eight items. Each participant received four scores, one for each of	Cronbach's alpha for Achievement, Moratorium, Foreclosure and Diffusion in the Ideology area were 0.62, 0.75, 0.75 and 0.62 respectively, and 0.60, 0.58, 0.80 and 0.64 for the interpersonal area across the four domains.	N=106 Utah State University general psychology and human development students (n=38 males, n=68 females)	(Bennion & Adams, 1986)

	the statuses. (Gavriel-Fried & Teichman, 2007)			
Identity Formation Scale	Four items were used to measure exploration, and another four items to measure commitment. Responses ranged from 0 (not at all like me) to 3 (very much like me). Items were partially adapted from the Identity Style Inventory (Berzonsky, 1992).	α=0.57 for exploration and. α=0.62 for commitment.	N=267 adolescent high school students in Israel (Mean age=16.8 years, 54% male, 46% female)	(Knafo & Schwartz, 2004)
Identity salience scale	Adapted from scales developed by Callero (1985) and Burke and Reitzes (1991). Students were asked to indicate whether they 1 "strongly agree" to 4 "strongly disagree" with the following statements: "Being a student is something I rarely even think about"; "For others to know me as I really am, it is important for them to know that I am a student"; I really don't have clear feelings about being a student";	α=0.7	N=174 undergraduate students at a midwestern university in the USA, with age range of 18-31 years, 29% male.	(Marcussen, Ritter, & Safron, 2004)

	"For me, being a student is an important part of who I am"; and "For me, being a student means more to me than just being a citizen in this society".			
Revised Identity Style Inventory (ISI-5)	9 items (non-domain specific) for each three identity styles – informational identity processing style (associated with achieved or moratorium identity status), normative identity processing style (associated with foreclosed identity status), diffuse-avoidant identity style (associated with diffusion identity status)	α=0.77 and 0.74 (informational); 0.75 and 0.79 (normative); 0.79 and 0.83 (diffuse-avoidant); and 0.82 and 0.82 (commitment) for Sample 1 and the Sample 2 respectively.	Two independent samples of undergraduate students enrolled at a large southern university in Tennessee. Sample 1 consisted of 403 participants (241 females and 162 males) with an age range from 17 to 26 years (M=19.0, SD=1.38). Second sample comprised 174 participants (113 females and 61 males). Their ages ranged from 18 to 26 years (M=18.97, SD=1.29)	(Berzonsky, Soenens, Luyckx, Smits, & Papini, 2013)

Utrecht-Management of Identity Commitments Scale	This tool consists of a response format ranging from 1 (completely untrue) to 5 (completely true). The measure is comprised of three subscales, including commitment (5 items), in-depth exploration (5 items), and reconsideration of commitment (3 items). The same items can be used to assess identity dimensions in different domains eg. ideological (i.e., education) and interpersonal (i.e., relationship with the best friend) domains.	α=0.89 and 0.93 for commitment, 0.84 and 0.89 for in-depth exploration, 0.86 and 0.87 for reconsideration of commitment (non-domain specific among samples of Dutch and cultural minorities respectively).	A total of 1952 adolescents (931 boys and 1021 girls) participated in this study. They were attending 12 different Dutch junior high and high schools. The age of the participants ranged from 10 to 19 years (M=14.2; SD=2.2). Two age groups comprised the sample: an early adolescent group (aged 10–13 years) of 1059 adolescents (56.3%), with an average age of 12.4 years (SD=0.5), and a mid-adolescent group (aged 14–19 years) of 822 adolescents (43.7%) with an average age of 16.6 years (SD=1). Of the total sample, 1521 (77.9%) participants were Dutch and 326 (16.7%) belonged to ethnic minorities not of Dutch descent. These adolescents came from non-Western countries, such as Morocco,	(Crocetti, Rubini, & Meeus, 2008)

			Turkey, Surinam, and the Netherlands Antilles.	

11.2   Self-esteem, self-concept and perceived self-efficacy

Name	Description	Internal reliability	Sample description	Reference
General self-efficacy scale	Items were written to measure general self-efficacy expectancies in areas such as social skills or vocational competence. These items focused on three areas: (a) willingness to initiate behavior, (b) willingness to expend effort in completing the behavior, and (c) persistence in the face of adversity. On the scale, subjects rated agreement with each item on 14-point Likert scales ranging from "strongly disagree" to "strongly agree." Item loading suggests two sub-scales, general self-efficacy and social self-efficacy.	Cronbach's alpha 0.86 and 0.71 for the General Self-efficacy and for the Social Self-efficacy subscales, respectively.	376 students in introductory psychology classes, given extra course credit for participation.	(Sherer, et al., 1982)
Marsh Self-description questionnaire SDQ-I and SDQ-II (short version) and SDQ-III	5-point response scale across 7 sub-scales each with 8 items.1/Physical abilities/sports – student ratings of their ability in and enjoyment of physical activities, sports and games. 2/Physical appearance – student ratings of their own attractiveness, how their	For the SDQ-I α=0.80 to 0.90 (median=0.86). For the SDQ-II short version the mean coefficient alpha across the 11 SDQII factors is 0.85 for the norm group (for 51	SDQ-1 initially validated against N=3562 Australian students in Grades 2-6 from Sydney and Wollongong (55% male). The SDQ-II short version was tested with a total of normative archived	(Marsh & O'Neill, 1984; Marsh, Ellis, Parada, Richards, & Heubeck, 2005; Marsh, 1985)

appearance compares with others, and how others think they look. 3/Peer relations – student ratings of how easily they make friends, their popularity, and whether others want them as a friend. 4/Parent relations – student ratings of well they get along with parents and whether they like their parents. 5/Reading – student ratings of their ability in and their enjoyment/interest in reading. 6/Mathematics – student ratings of their ability in and their enjoyment/interest in mathematics. 7/General-school – student ratings of their ability in and their enjoyment/interest in all school subjects.

SDQ-II includes the original seven subscales but with following additions and amendments:

Peer relations divided into two sub-scales, opposite sex and same-sex; Honesty – student self-perceptions of their honesty and trustworthiness; Emotional stability: student self-perceptions of themselves as being

of the 102 items), 0.84 for the cross-validation group (for 51 of 51 items), and 0.84 for the total group (for the 51 items common to both instruments). For the total group, the coefficient alpha varies between 0.80 and 0.90 for the SDQII-S items.

For the SDQ-III the median Cronbach's alpha was 0.89 across the 13 factors.

sample based on responses by 9,187 high school students (predominantly aged 12–18 years) from greater metropolitan Sydney, Australia, who completed the long (102-item) version of the SDQII. Whereas much of the data were collected between 1983 and 1990 (see Marsh, 1989), the most recent were collected in 1995. The cross-validation sample was based on responses by 9,132 high school students (predominantly aged 12–18 years) in greater metropolitan Sydney, Australia, who completed the 51-item SDQII-S. All of these data were collected in the period from 2000 to 2003. SDQ-III was validated with N=296 female students in the 11th grade from NSW, Australia N=151 university

	calm and relaxed, emotionally stable, and how much they worry; Verbal (replacing 'reading'): student self-perceptions of their skills and ability in English and reading; General- self (self-esteem) – student ratings of themselves as effective, capable individuals, who are proud and satisfied with the way they are. SDQ-III includes the same factors as SDQ-II but the following two factors: Problem-solving/creativity; Religion/spirituality		students from Sydney, Australia.	
Perceived Competence Scale for Children	Items are grouped along four domains, cognitive (school and non-school), social (peer relations and people generally), and physical (sports and playing games), and general self-worth. Children are provided with an alternative description of a person ('some kids often forget what they learn' and 'other kids can remember things easily') and asked to rate	Across all samples, reliabilities range from 0.75 to 0.83, 0.75 to 0.84, 0.77 to 0.86, and 0.73 to 0.82, for the four subscales, respectively	Six samples: N=300 third through to sixth grade school children in Colorado, N=133 9-12-year-old children from California, combined California and Connecticut sample of N= 341 third to sixth graders, N=714 third through sixth graders from New York, three separate Colorado samples in the same age range totalling	(Harter, 1982)

	whether that is 'really true for me' or 'sort of true for me'.		N=470 subjects, and another California sample of N=747 from third through to ninth grade.	
Piers-Harris self-concept scale (Piers-Harris 2)	Provides a general measure of overall self-concept, in addition to six domains: behavioural adjustment, intellectual and school status, physical appearance and attributes, freedom from anxiety, popularity and happiness and satisfaction.	Cronbach's alpha of the standardized sample is 0.91 (Total score), 0.81 (behavioural adjustment), 0.81 (intellectual and school status), 0.75 (physical appearance and attributes), 0.81 (freedom from anxiety), 0.74 (popularity), 0.77 (happiness and satisfaction).	Norms are based on a sample of 1,387 students aged 7 to 18 years, recruited from school districts across the United States. Sample is approximately representative of the ethnic composition of the US population.	(Piers & Herzberg, 2002)
Rosenberg Self-Esteem Scale (Rosenberg, 1965)	10 items identifying the extent they agree with the following: "I feel that I'm a person of worth, at least on equal basis with others"; "I feel I have a number of good qualities"; "All in all, I am inclined to feel that I'm a failure";	α=0.88 and 0.86 at Time 1 and Time 2, respectively.	N=174 undergraduate students at a midwestern university in the USA. Re-tested after two month interval.	(Marcussen, Ritter, & Safron, 2004)

	"I am able to do things as well as most people";		
	"I feel I do not have much to be proud of";		
	"On the whole, I am satisfied with myself";		
	"I certainly feel useless at times";		
	"I take a positive attitude toward myself";		
	"I wish I could have more respect for myself"; and		
	"At times I think I am no good at all."		
Self-concept clarity scale	Uni-dimensional scale involving 12 items that aims to discern the relative stability and consistency of an individual's sense of self.	The average α=0.86 across the three samples.	Three samples of undergraduates enrolled in introductory psychology classes at the University of British Columbia completed a battery of personality instruments. 1/ N=471 participants aged 17 to 44 years (M=19.11, SD=2.51). Of those who indicated their	(Campbell, et al., 1996)

		sex, 167 were male and 295 were female. 2/ N=608 participants, aged 17 to 42 years (M=19.37, SD=2.55); 262 were male and 328 were female. 3/ N=465 participants, ages ranged from 17 to 48 (M=19.61, SD=3.15); 138 were male and 312 were female. These samples were tested in three consecutive years.	
Self-concept scale	38 items representing six dimensions of self-concept: Family, Self-Acceptance, General School, Academic Achievement, Peer, and Career. Subjects were asked to use a six-point rating scale to indicate whether they strongly agreed to strongly disagreed.	Cronbach's alpha ranged from 0.63 to 0.84, and from 0.72 to 0.88 for Indigenous and non-Indigenous students, respectively.	N=625 student participants from 17 primary and secondary schools, with 329 students from the sample identified as Indigenous.	(Purdie & McCrindle, 2004)
Self-Perception profile for children, adolescents and emerging adults	For children (8-13): This instrument taps five specific self-concept domains: Scholastic Competence, Athletic Competence, Social Competence, Physical Appearance, and Behavioral	For the children's tool, α =0.80-0.85 for scholastic competence; 0.75-0.84 for social competence, 0.76-0.91 for athletic	Eight samples drawn from Colorado from 3rd to 8th Grade with four samples collected in the 1980's, four from the 1990's. Sample A:	(Harter, 2012b; Harter, 2012a;

		N=748, 6th and 7th Grade students; Sample B: N=390 6th to 8th Grade students; Sample C: N=227 3rd to 6th Grade students; Sample D: N=178 3rd to 5th Grade students; Sample E: N=230 3rd to 6th Grade students; Sample F: N=294 3rd to 6th Grade students; Sample G: N=346 6th to 8th Grade students; Sample H: N=331 6th to 8th Grade students. Approximately 90% are Caucasian.	Harter, 2016)
Conduct. In addition, a separate, sixth subscale, taps Global Self-Worth (or self-esteem). There are a total of 36 items, six for each subscale.	competence, 0.76-0.88 for physical appearance, 0.71-0.87 for behavioural conduct and 0.78-0.87 for global self-worth across the samples.		

	For adolescents (14-19): This instrument is an upward extension of the child's version. It includes three additional domains particularly relevant during adolescence. It taps eight specific self-concept domains: Scholastic Competence, Athletic Competence, Social Competence, Physical Appearance, Behavioral Conduct, Close Friendship, Romantic Appeal, and Job Competence. In addition, a ninth subscale taps Global Self-Worth (or self-esteem). Total of 45 items.	For the adolescent's tool, across the samples Cronbach's alpha range from 0.77-0.91 for scholastic competence, 0.77- 0.90 for social competence, 0.86-0.92 for athletic competence, 0.84-0.89 for physical appearance, 0.55-0.93 for job competence, 0.75-0.85 for romantic appeal, 0.58-0.78 for behavioural conduct, 0.79-0.85 for close friendships, 0.80-0.89 for global self-worth.	The adolescent tool was tested among four samples of 8th to 11th grade students. These were recruited from Colorado and were approximately 90% Caucasian. Sample A: N=177 8th to 11th Grade students; Sample B: N=262 8th and 9th Grade students; Sample C: N=242 10th and 11th Grade students; Sample D: N=418 9th to 11th Grade students.	

	For emerging adults (18-25): Includes 13 sub-scales/domains: intelligence, job or occupational competence, athletic or physical competence, physical appearance, peer friendships and social acceptance, intimate relationships, relationships with parents, morality, sense of humour, daily life management, optimism, true-self vs. false-self behaviour, global self-esteem.	Reliability measures not available for emerging adult tool.	NA	
State self-esteem scale	Scale consisting of 20 items aimed to measure short-term changes in self-esteem, around three factors (appearance, performance and social)	α =0.92	Subjects were 428 undergraduates enrolled in Erindale College of the University of Toronto. Subjects ranged in age from 17 to 57 years (M=20.3, SD=4.3); 284 were women and 144 were men.	(Heatherton & Polivy, 1991)

11.3   Cultural identity

Name	Description	Internal reliability	Sample description	Reference
Acculturation rating scale for Mexican Americans (ARSMA – II)	Composed of two scales assessing level of engagement in Anglo and Mexican cultures and level of acceptance of Anglo and Mexican cultures. The first scale contains 30 items measuring Mexican orientation and Anglo orientation. The second scale, the Marginality scale (18 items), explores multidimensional aspects of acculturation but is considered experimental and not thoroughly validated.	Alpha coefficient = 0.88 for Mexican Orientation subscale, and 0.83 for Anglo Orientation subscale.	N=379 American university students of Mexican heritage.	(Cuellar, Arnold, & Maldonado, 1995)
Africentric Values Scale	Developed to assess cultural values of African American children, with three subscales (15 items total) on 'collective work and responsibility', 'cooperative economics' and 'self-determination'.	α =0.65 (individual measures for subscales not provided).	N=195 elementary school students; 52% male, 48% female. Age ranged from 8 to 12, with a mean age of 9.8 (SD=0.96) in 4th-6th grade. Recruited from an elementary school located in an urban metropolitan area with 97% of its students identifying as African American. Undertaken as a pre-test for a drug prevention program for at-risk youth.	(Belgrave, Brome, & Hamptom, 2000)

Bicultural identity integration scale – Version 1 (BIIS – 1)	Composed of two subscales measuring bi-cultural distance (the extent two cultures are distinct in a person's identity), and conflict. Four items each.	Cronbach's alpha coefficients for the conflict and distance subscales were 0.74 and 0.69, respectively.	N=133 first-generation Chinese American individuals (58 males, 75 females, mean age =24.5, SD=7.3) residing in a large college town in the Upper Midwest of the United States. Included undergraduate students and older members of the university community such as graduate students, visiting scholars, and their spouses.	(Benet-Martinez & Haritatos, 2005)
Birth culture interest scale	Measures degree of interest in seven cultural subjects: media/news, sports, food, clothing/costumes, music, dance and games/toys/dolls.	α = .79.	N=44 children recruited through Inter-country Adoption New Zealand, a nationwide not-for-profit organization providing facilitation and support services to families adopting overseas. Age ranged from 8-18 years (M=12.6, SD=1.9), 55% female, 45% male.	(Scherman & Harre, 2010)
Children's Black Identity Scale (CBIS)	Six items assessing cognitive, affective and behavioural measures of racial identity.	α = 0.67	N=54 (20 male, 34 female) African American fifth graders attending public school in Washington, DC. Subjects undertook the	(Belgrave, et al., 1994)

			scale as a pre-test for a drug prevention program. Age ranged from 9.5 to 12.5 years.	
Children's Ethnic Identity Questionnaire	A series of pictorial and question tasks centred on assessing their 'ethnic self-identification', 'ethnic constancy', 'use of ethnic role behaviours', 'ethnic knowledge' and 'ethnic preferences and feelings'.	Not provided.	N=45 Mexican-American children aged 6-10 years.	(Bernal, Knight, Garza, Ocampo, & Cota, 1990)
Cross Racial Identity Scale (CRIS)	Six subscales measuring pre-encounter assimiliation, pre-encounter miseducation, pre-encounter self-hatred, immersion-emersion (anti-White), internalization (Africentric), internalization (Multiculturist inclusive)	For the first sample, which included 50 items, alpha coefficients ranged from 0.76-0.89 for the six subscales. For the second sample, a revised version with 30 items was used, resulting in alpha coefficients ranging from 0.78-0.89.	Sample 1: N=296 African American college students (76 males, 212 females, 8 unspecified), attending a mid-Atlantic, predominantly White university. Age ranged from 17-43 years (M=20.64, SD=3.29). Sample 2: 336 African American students (119 males and 212 females, 5 unspecified), attending a predominantly White university located in the Northeast. Participants' ages ranged from 17 to 59 years (M=20.68 years, SD=3.96).	(Vandiver, Cross, Jr., Worrell, & Fhagen-Smith, 2002)

Ethnic Identity Scale (EIS)	17-item measure, comprised of three subscales named exploration, affirmation, and resolution. Initially composed of 46 items but reduced in a two-stage process during exploratory and confirmatory factor analysis.	The alpha coefficients for exploration, affirmation and resolution subscales after a revision of the initial 22-item scale (after confirmatory factor analysis) were 0.91, 0.86 and 0.92 respectively.	N=615 individuals attending either a 4-year university located in the Midwest (n=297) or a 4-year university located on the West Coast (n=318). The total sample included 164 men (27%) and 445 women (72%); six respondents did not provide this information. Participants ranged in age from 18 to 56 years (M=21.8, SD=3.91) and, in total, reported 193 different ethnic backgrounds (e.g., Poland, Mexican, Irish, and Eritrean). The sample was randomly divided into two to provide a separate sample for exploratory factor analysis and confirmatory factor analysis.	(Umana-Taylor, Yazedjian, & Bamaca-Gomez, 2004)
		Alpha coefficients for exploration, affirmation and resolution were 0.89, 0.84 and 0.89 respectively.	N=231 11th Grade students attending a Midwest high school. Age ranged from 15-18 years (M=16.6, SD=0.59, 46% male, 55% female) representing 88 different ethnic backgrounds.	

Familial Ethnic Socialization	Survey composed of 12 items around the degree to which they perceived that their families socialized them in their ethnicity.	Coefficient alpha was 0.94 among university student sample, and 0.92 for high schools student sample.	Same samples as used with the Ethnic Identity Scale (EIS).	(Umana-Taylor, Yazedjian, & Bamaca-Gomez, 2004)
Multi-ethnic identity measure (MEIM)	Questionnaire composed of 14 items measuring three aspects of ethnic identity: positive ethnic attitudes and sense of belonging, ethnic identity achievement (including exploration an and achievement); and ethnic behaviours or practices.	Cronbach's alpha was 0.81 for the high school sample overall and 0.90 for college students overall. Affirmation/belonging scale was 0.75 and 0.86 for high school and college samples respectively, ethnic identity achievement 0.69 and 0.80 respectively. As there were only two items for the behaviours and practices subscale alpha couldn't be calculated but was seen to increase the overall reliability measure.	N=417 US high school participants (n=182 males, n=235 females) from diverse backgrounds. N=136 US college students enrolled in an introductory psychology course (n=47 males, n=89 females) of diverse backgrounds.	(Phinney, 1992)
My Experiences questionnaire	Questionnaire developed to assess thoughts and feelings about being adopted from both the child's and adopted parent's perspectives. Four subscales composed of five items each: family – satisfaction and identification with family; adoption – impact of adoption; birth culture identity – sense of cultural belonging and interest in adoptees' birth	Ranged from 0.61 (family scale, mother report) to 0.79 (birth culture identity scale, father report). Analyses for the discrimination scale were not conducted for the fathers because the reliability was too low (α=0.39). Reliability	Conducted among Spanish families. The sample consisted of 68 children, 26 boys (38%) and 42 girls (62%), internationally adopted in infancy, and their respective parents (64 adoptive mothers and 37 adoptive fathers).	(Reinoso, Juffer, & Tieman, 2013)

	country; and discrimination – perceived discrimination.	coefficients for each subscale and participant type was not reported.		
Oklahoma Racial Attitude Scale-Preliminary Form (ORAS-P)	42 item scale composed of seven subscales related to types of unachieved racial identity status: Avoidant – lack of interest or concern for issues related to racial and/or ethnic minorities; Dependent – dependence on others to determine one's opinions on racial and/or ethnic minority issues; and Dissonant – uncertain about opinions related to racial and/or ethnic minority issues. And achieved racial identity status: Dominative – strong ethnocentric perspectives that justify oppression of minority people; Reactive – recognises white society wrongly benefits from and promotes discriminatory practices and react to the inherent injustice; Conflictive – opposed to obviously discriminatory practices but opposed to programs designed to reduce or eliminate such discrimination; and Integrative – neither idolise or oppress minority groups and do not respond out of anger or guilt.	Alpha coefficients were 0.68, 0.82, 0.75, 0.77, 0.80, 0.72 and 0.79 for avoidant, dependent, dissonant, dominative, reactive, conflictive and integrative subscales respectively.	N=249 White undergraduate psychology students at an Oklahoma university that received credit for their participation. 113 males with a mean age of 20.1 years and 136 females with a mean age of 20.4. 11 respondents were excluded from the final analysis due to inconsistent responses.	(Choney & Behrens, 1996)
Orthogonal Cultural	6 item scale assessing individual and family level of association with White	Not reported.	N=2048, 7-12th Grade Mexican American students	(Oetting, Swaim, & Chiarella, 1998)

Identification Scale	American/Anglo way of life, American Indian way of life and Mexican American way of life		and American Indian students.	
Parent Experience of Racialization Scale	40 items asking parents how often they communicated certain messages to their children.	Scale development unpublished. Subsequent use of the subscales 'preparation for bias', 'racial pride' and 'promotion of mistrust' provided alpha coefficients of 0.88, 0.86 and 0.64 respectively.	N=241 primary caregivers of 1st Grade students that identified as African American in the Baltimore region.	(Caughy, Nettles, O'Campo, & Lohrfink, 2006)
Preschool Racial Attitudes Measure—II (PRAM II)	PRAM II procedure consists of 36 pictures, 24 of which were used for racial attitude items and 12 for gender-role items.	Spearman-Brown coefficient for reliability = 0.80.	N=272 preschool children from Winston-Salem, North Carolina.4 The children ranged in age from 37 months to 85 months, with a mean age of 64.9 months (SD=7.64). Half of the children were Caucasian, the other half were African American. Data were also available for a supplemental group of 116 Caucasian and 4 African American preschoolers with a mean chronological age of 62 months. For certain analyses, these subjects were combined with the 272 subjects from the	(Williams, Best, Boswell, Mattson, & Graves, 1975)

			standardization group to produce a combined group of 392 subjects with a mean age of 64 months, 252 of whom were Caucasian (mean age=64.2) and 140 of whom were African American. (mean age=63.6) with equal numbers of male and female.	
Racial Identity Attitude Scale (RIAS) (Parham & Helms, 1981)	Four sub-scales aligned with assessing attitudes related to the following stages of Cross' model of Black Identity development: pre-encounter, encounter, immersion-emersion, and internalization.	Largely unpublished	Largely unpublished. Tested among samples of black American college students.	(Cokley, 2007)
Racial socialization measure	16 item measure of racial socialisation of children by their parents with three subscales: 'preparation for bias' (7 items), 'cultural socialization' (3 items), 'promotion of mistrust' (2 items).	Preparation for bias (α=0.91), cultural socialization (α =0.84), promotion of mistrust (r=0.68).	African American fathers (n=79) and mothers (n=78) with a child between the ages of 4-14 years. Mean age 38 years and 37 years respectively.	(Hughes & Chen, 1997)
The Multidimensional Inventory of Black Identity	Comprised of 3 scales (Centrality, Ideology and Regard) that measure four theoretical domains of racial identity: salience (the extent to which one's race is relevant to one's self-concept at a particular moment or situation), centrality (extent to which a person normatively defines	Centrality and Ideology Scales yielded alpha coefficients ranging from 0.70 to 0.79. Revised items resulted in alpha coefficients of 0.78 and 0.78 for public regard and	A sample of 474 African American college students from two universities (one predominately White American and one predominately African American).	(Sellers, Smith, Shelton, Rowley, & Chavous, 1998)

	themselves with regard to race), ideology (an individual's beliefs, opinions and attitudes with respect to the way they feel the members of their race should act), and regard (person's affective and evaluative judgement of their race in terms of positive-negative valence). The Ideology Scale also consists of 4 subscales (Nationalist, Assimilation, Minority, and Humanist), and the Regard Scale consists of 2 subscales (Private Regard and Public Regard).	private regard subscales respectively.	
White Racial Identity Attitude Scale (WRIAS)	Composed of five ten item subscales. The Contact subscale measures Whites' lack of awareness of their own racial group membership and the minimization or avoidance of racial issues. The Disintegration subscale taps Whites' emerging awareness of their own racial group membership and their ambivalence about being White because they are cognizant of being treated differently than other racial groups. The Reintegration subscale assesses Whites' idealization of their racial group (and denigration and intolerance of other racial groups), along with an acceptance of the personal implications of being White. The Pseudo-Independence	Cronbach's alphas for the subscales were 0.51 (Contact), 0.77 (Disintegration), 0.65 (Reintegration), 0.66 (Pseudo-Independence), and 0.72 (Autonomy).	N=99, n=86 (87%) women and n=13 (13%) men with an age range of 21-41 years (M=27.2, SD=4.4). Regarding level of education, 95 (96%) of the respondents held bachelor's degrees and 4 (4%) held master's degrees. Recruited from students undertaking school counsellor training programs in midwestern and northeastern regions of the USA.	(Constantine, 2002)

	subscale measures Whites' intellectual acknowledgement of racism and the ways in which they may have perpetuated it. Finally, the Autonomy subscale assesses Whites' internalization of a positive racial identity through their intellectual and emotional appreciation of racial similarities and differences.			

11.4 Group identity

	Description	Internal reliability	Sample description	Reference
Collective self-esteem scale	16 item scale to measure collective, rather than personal, self-esteem, with four sub-scales/domains (membership esteem, private collective self-esteem, public collective self-esteem, importance to identity).	α=0.73, 0.74 and 0.75 (membership domain); 0.74, 0.80, 0.71 (private domain); 0.80, 0.78 and 0.78 (public domain); 0.76, 0.73, 0.86 (identity domain); 0.85, 0.85, 0.88 (overall/across domains) for Sample 1, 2 and 3 respectively.	Three samples were used, Sample 1=887 introductory psychology students at a northeastern university in the US; Sample 2=83 psychology students at a northeastern university (65.1% female, 14.5% did not classify as 'White'); Sample 3=180 undergraduate students at a northeaster university (70% female).	(Luhtanen & Crocker, 1992)
Other-group orientation scale	6 item single factor scale. Assesses openness toward other ethnic groups and willingness to interact with members of these groups.	α =0.71 for high school students and 0.74 for college students.	Same sample as that validating the MEIM.	(Phinney, 1992)
Outcome expectancies scale	5 items asking about expectancies/outcomes of three scenarios involving the child being grouped for an activity with those of the same and then those with opposite sex. Two items relate to the psychology costs associated with the scenarios, and	Acceptance and enjoyment scale for own gender scenarios (α=0.89) and other-gender (α=0.92). Costs scale for own-gender scenarios (α=0.85) and other-gender (α =0.83).	N=98 (63 girls, 35 boys) fifth-grade students (M=10.16 years, SD=0.43, range=9–11) from public schools in a large metropolitan area in the Southwestern USA. The	(Zosuls, et al., 2011)

	Description	Internal reliability	Sample description	Reference
	the other three to expectancies of enjoyment/acceptance.		students were relatively ethnically diverse.	
Personal discrimination scale	Composite of two scales developed by Verkuyten (1998) and Phinney, Madden and Santos (1998). Composed of 6 items assessing the perceived frequency of discrimination and feelings of acceptance/unacceptance.	α=0.82	N=154, n=27 Chinese, n=39 Indians, and n=88 Pakistanis, residents of Glasgow, Scotland. Mean age 17.2 years (SD=2.5, range 14-21 years, 45% male, 55% female).	(Cassidy, O'Connor, Howe, & Warden, 2004)

11.5   General wellbeing and perceived safety

	Description	Internal reliability	Sample description	Reference
Questionnaire for Eudaimonic well-being	21 item, unifactorial questionnaire measuring aspects of Eudaimonic well-being, such as self-discovery, perceived development of one's best potentials, a sense of purpose and meaning in life, intense involvement in activities, investment of significant effort, and enjoyment of activities as personally expressive.	Cronbach's alpha coefficients were 0.86 for Sample 1 and 0.85 for Sample 2.	Sample 1: N=1728 students enrolled at nine colleges and universities in the USA, relatively ethnically diverse. The sample was composed of 424 (24%) males, 1334 (76%) females. Mean age was 20.04 years (SD=3.44). Sample 2: 5606 students enrolled at 14 colleges and universities in the USA, relatively ethnically diverse. The sample was composed of 1409 (25%) males,	(Waterman, et al., 2010)

			4162 (74%) females. Mean age was 20.38 years (SD=3.57).	
Perception of safety scale (Henry, 2000)	10 item scale assessing how safe a child feels in their neighbourhood and going to and from school. Initially validated for use against 8-14 year olds.	α=0.86	N=199 children (100 girls, 94 boys, five children did not indicate their gender) from primary and secondary schools servicing marginalized communities in Limerick City. Mean age=10.5 years (SD=2.2).	(Bradshaw, Jay, McNamara, Stevenson, & Muldoon, 2016)
KIDSCREEN-52 instrument	52 item survey with 10 subscales Physical Wellbeing (5 items); Psychological Well-being (6 items); Moods & Emotions (7 items); Self-Perception (5 items); Autonomy (5 items); Parent Relations & Home Life (6 items); Social Support & Peers (6 items); School Environment (6 items); Social Acceptance (Bullying) (3 items); and Financial Resources (3 items).	Alpha coefficients ranged from 0.77 to 0.89 across the dimensions.	Item selection process developed from N=3019 children and adolescents aged between 8-18 years from across Europe. Reliability and validity tested against a representative sample of children and adolescents N=22,830 from the Austria, Czech Republic, France, Germany, Greece, Hungary, Ireland, Poland, Spain, Sweden, Switzerland, The Netherlands and the United Kingdom.	(KIDSCREEN Group Europe, 2006)
Subjective happiness scale	4 item scale measuring global happiness	Alpha coefficients ranged from 0.79 to 0.94 across the samples.	Item selection occurred among N=97 college students. Reliability and validity tested with N=2732 participants	(Lyubomirsky & Lepper, 1999)

| | | | (1754 females, 962 men, 16 unknown) from 14 samples. This included 9 college student samples; 8 from the US and 1 in Russia (Mean age=19.2 years); 1 US highschool campus (Mean age =17.3 years), 4 samples recruited from the community, 1 of these from Russia (Mean age=55.0, 38.8, 24.3 and 69.5 for each community recruited sample). Age ranged from 14 to 94 years for the entire sample. | |
| **Felt Security Scale – Short form (Kerns, Klepac & Cole, 1996)`** | 8 items to measure child's perception of felt security provided by their mother. | ɑ=0.72 at Time 1 and 0.77 at Time 2. | Participants were a predominantly (97%) White (non-Hispanic) sample of 211 Fourth and Fifth Grade students (114 girls, 97 boys). Their mean age in fourth grade was 10.1 years. Recruited from elementary schools Florida. Same sample in fourth grade (Time 1) and fifth grade (Time 2) with no attrition. | (Menon, et al., 2017) |

11.6 Academic perceptions and aspirations

	Description	Internal reliability	Sample description	Reference
Academic disengagement	44 item instrument that measures high school motivation and engagement with eleven subscales which can be grouped into four themes: adaptive cognitions (self-efficacy, valuing school, mastery orientation); adaptive behaviours (planning, study management, persistence); impeding dimensions (anxiety, failure avoidance, uncertain control); maladaptive dimensions (self-handicapping, disengagement)	Alpha coefficient ranged from 0.77-0.82 across the scales.	The sample comprises 12,237 students from 38 Australian high schools from Year 7 to Year 12; 28 were government schools and 10 were independent schools. Mean age=14.93 years (SD=1.53).	(Martin A. J., 2007)
Career Aspirations Scale	10 item scale with two subscales – leadership and achievement aspirations and educational aspirations.	α=0.82 for leadership subscale and α=0.76 for educational subscale.	N=228 female college students from a midwestern university. Mean age=21.85 (SD=3.2). Most of the participants were White (88%).	(Gray & O'Brien, 2007)
Career Decision-Making Self-Efficacy Scale-Short Form	25 item short form of the Career Decision-making Self-Efficacy Scale, measures an individual's degree of belief that he or she can successfully complete tasks necessary for making career decisions. Five subscales include behaviors pertinent to self-appraisal, gathering occupational information, selecting goals, making plans, and solving problems.	Cronbach's alpha coefficients ranged from 0.69-0.83 across the subscales.	N=350 introductory psychology students at a large Midwestern University, mainly white American background.	(Betz & Voyten, 1997)

Friend Support Scale	16-item measure designed to assess students' perceptions of the degree to which they experience support from their closest friends with respect to their educational and vocational activities, ideas, and plans.	α=0.88	N=114 ninth grade students at a Pacific Northwest US high school. Mean age=14.7 years. 77 percent identified as White.	(Ali, McWhirter, & Chronister, 2005)
Parent Support Index	A 26-item measure designed to assess students' perceptions of support received from their mothers (13 items) and fathers (13 items), with regard to their academic achievement and activities.	α=0.86 for mother subscale, α=0.89 for the father subscale.	Same sample used to validate the Friend Support scale.	(Ali, McWhirter, & Chronister, 2005)
Sibling Support Scale	17-item measure to assess students' perceptions of the degree to which they experience support from their most influential brother or sister. Specifically, perceived support for students' educational and vocational activities, ideas, and plans.	α=0.91	Same sample used to validate the Friend Support Scale.	(Ali, McWhirter, & Chronister, 2005)
Vocational/Educational Self-Efficacy Scale (VESES)	21 item measure assessing a student's beliefs in their abilities to complete a variety of tasks relating to post-school decisions and expectations.	α=0.94	Same sample used to validate the Friend Support Scale.	(Ali, McWhirter, & Chronister, 2005)

11.7   Community and neighbourhoods and social support

	Description	Internal reliability	Sample description	Reference
Community-mindedness	6 item scale concerned with behavioral demonstrations of fulfilling community obligations and perceptions of the success in living up to community expectations.	Alpha coefficient ranged from 0.82 to 0.92 across age ranges, gender and cultural groups	Participants in a school-based longitudinal study of American Indian adolescents from reservation communities in the western United States. N=1,252 adolescents (652 females, 600 males) from reservation communities representing three distinct culture groups; Northern Plains, Pueblo, and Southwest. Age 14-17 years.	(Whitesell, Mitchell, Kaufman, & Spicer, 2006)
Group identification and psychological sense of community	Items based on a combination of the Sense of community Scale, the Neighbourhood Cohesion Instrument, the Community Satisfaction scale, the Urban Identity Scale, the Multidimensional Measure of Neighbouring, the Three Dimensional Strength of Group Identification Scale; and	Ranged from 0.71 to 0.97 across the subscales.	N=669 residents (299 males and 370 females) of towns and cities in south-east Queensland. Their ages ranged from 18 to 69 years with a mean age of 36.5 years (SD=14.2 years). Of these, 344 resided in urban areas;201 in regional areas and 122 in rural areas.	(Obst, Smith, & Zinkiewicz, 2002)

	the Strength of Ingroup Identification Scale. 95 items in total with five subscales: Ties and Values (creating friendships and emotional ties within the community and similarity of community members); Leadership and influence (influence over the area and leadership of local council); Support (feelings of support and safety in the community and knowledge that needs will be met); Belonging (being attached to, and part of the neighbourhood); Conscious Identification (direct acknowledgement that the neighbourhood forms part of self-image).			
Multi-dimensional scale of perceived social support	12 item scale measuring subjectively assessed levels of social support, with three subscales related to sources of	Cronbach's alpha coefficient for significant other subscale =0.91, family 0.87 and friends 0.85.	N=275 (136 females, 139 males) enrolled in an introductory psychology course at Duke University (USA) aged 17-22 years (M=18.5, SD=0.88).	(Zimet, Dahlem, Zimet, & Farley, 1988)

	support (family, friends and significant other).			
Urban identity scale	16 items covering five subscales: external evaluation (evaluative comparisons with other towns and perceived uniqueness of town); continuity with personal past (connection between biography and town, and the symbolisation of personal experiences); general attachment (general sense of being at home in the town); perception of familiarity (effects of the daily experiences in the town); commitment (perceived significance of the town for personal future)	The following Cronbach's alpha coefficients were measured for each subscale: External evaluation (0.68), Perception of familiarity (0.74), General attachment (0.92), Continuity with personal past (0.72) and Commitment (0.85).	Two samples in Heidelberg, one recruited randomly through a telephone survey (n=130) and through personal administration (n=91).	(Lalli, 1992)

11.8   Gender identity

	Description	Internal reliability	Sample description	Reference
Perceived similarity to gender groups graphical measures	Measure includes questions about how similar they felt to girls and to boys by selecting a graphic from a set of colour pictures of two circles (one representing themselves and the other representing girls/ boys) that were spaced at varying increments of closeness and filling in a bubble next to the graphic that represented their answer.	α=0.72–0.82 and 0.73–0.80, for similarity to own gender and other gender respectively, range across age groups.	Data were collected from 467 students: 156 first graders (Mean age=5.74, SD=0.42; 56% female), 159 third graders (Mean age = 7.56, SD = 0.44; 52% female), and 152 fifth graders (Mean age= 9.46, SD=0.70; 46% female). Children were relatively ethnically diverse. Recruited from 8 elementary schools in the southwestern US region.	(Martin, Andrews, England, & Zosuls, 2017)
Felt Gender typicality	8 item scale assessing children's sense that their interests, personalities,	Cronbach's alpha coefficients at Time 1 (Time 2) were 0.82 (0.87).	Same sample Felt Security Scale was tested against.	(Menon, et al., 2017)

	and competencies are typical for their gender.			
Felt pressure for gender differentiation	12 item scale captured children's expectations of negative reactions from parents, peers and the self from engaging in cross-gender behaviour.	Cronbach's alpha coefficients at Time 1 (Time 2) were 0.92 (0.95).	Same sample the Felt Security Scale was tested against.	(Menon, et al., 2017)

12 Appendix C Australian Datasets

12.1 Australian Early Development Census (AEDC)

Data owners	Australian Government
Target group	Children in their first year of primary school.
Sampling methodology	Population based measure, with teachers of classes of children in their first year of school completing the Early Development Instrument on a secure online platform about each child in their class.
Frequency of collection	Every three years from 2009.
Relevant variables collected	Measures of social competence and emotional maturity.
Purpose of collection and analysis	Provides crucial evidence to guide decision-making and planning and ensure resources and services are better targeted towards supporting the future and wellbeing of children and families across Australia.

12.2 Australian Institute of Health and Welfare (AIHW) Out-of-Home Care Survey National Dataset

Data owners	AIHW
Target group	Children aged 8-17 years residing in out-of-home care (including foster care, relative/kinship care, family group homes, residential care and independent living), whose care arrangements had been ordered by the relevant Children's Court and where the parental responsibility for the child had been transferred to the Minister or Chief Executive, and who had been on a relevant court order for 3 months or more.
Sampling methodology	Non-random, voluntary collection from population. States and Territories conducted the survey from children as part of their local case management processes using an electronic survey administration tool.
Frequency of collection	Piloted 2015/16

Relevant variables collected	Sense of community: (number of children who report they have at least some knowledge of their family background and culture)
Purpose of collection and analysis	Facilitate monitoring of and reporting on eight child-reported indicators under the National Standards for Out-of-Home Care.

12.3   Australian Temperament Project (ATP)

Data owners	**Australian Institute of Family Studies**
Target group	2,443 families recruited in 1983 with infants aged 4-8 months from rural and urban areas of Victoria, Australia.
Sampling methodology	One of Australia's oldest longitudinal studies of social-emotional development that has followed a representative sample of over 2000 infants and their parents from 4 months (1983) to over 30 years of age. The study has collected detailed age-appropriate survey data on temperament, internalising (depression/anxiety), externalising (violence and addiction) and positive developmental outcomes over 16 waves. Parents, infant welfare nurses, teachers and young people (from 11-12 years) completed questionnaires. In 2011 the third generation of this cohort was recruited.
Frequency of collection	Annually for the first four years of a subject's life (twice in the first year), then every two years. Third generation involved collection of information during gestation.
Relevant variables collected	First generation: 4-8 months (parent-child relations), 5-24 years (parent aspirations for children, parent-child relations, parental style/practices, parenting role), 12-14 years (parent attachment, family/parent relations), 17-24 years (romantic /intimate relations, family/parent relations), 19-20 years (temperament and personality) Second generation: Across ages (behavioural problems, temperament and personality), 4-8 months (parent-child relations), 5-6 year onwards (academic

	competence, school bonding, school problems/functioning), 3-4 year onwards (mental health measures), 11-12 year onwards (attachment, future child aspirations, parental style/practices, parent-child relations), 15-16 year onwards (civic action and engagement, trust and tolerance, social competence, life satisfaction), 7-8 year onwards (bullying, peer relations, romantic relations/dating, sexual relations, family/parent-child relations, social support, coping skills, social skills, identity/self-esteem) Third generation: 8 weeks-12 months (attachment, parenting style/practices, parenting role expectations, parent access to social support, emotional functioning and temperament)
Purpose of collection and analysis	Provides a rare opportunity to address key questions about how the experiences of one generation may affect the next, from grandparent to parent to child

12.4   Australian Child Wellbeing Project

Data owners	**Australian Child Wellbeing Project**
Target group	Students in Years 4, 6 and 8
Sampling methodology	A total of 449 schools in all eight Australian states were sampled via a two-stage stratified probability sample.
Frequency of collection	Survey collection was undertaken once in 2014.
Relevant variables collected	Measures of family cohesion, family monitoring, worries about vulnerability and harms to significant others, friendships (number of close friends, support of closest friend, conflict with closest friend), teacher support, parental support for school, school success, school satisfaction, school pressure, outside school activities, educational aspirations, neighbourhood/community characteristics (resources, safety), subjective health, experiences of bullying, life satisfaction,

	quality of life, closeness of relationships, optimism about the future.
Purpose of collection and analysis	ACWP is a nationally significant study that has used the perspectives of young people in their middle years (ages 9-14) to conceptualise and measure their wellbeing. The views of a broad range of young people informed the design of a nationally representative survey of 5,440 students in Years 4, 6 and 8 in 180 schools across Australia.

12.5   Community strength indicators/ VicHealth Indicators Survey

Data owners	**Victorian Health Promotion Foundation**
Target group	Victorian adult residents
Sampling methodology	Computer-assisted telephone interviews (CATI) on a representative sample of persons aged 18 years and over in Victoria
Frequency of collection	Conducted in 2007, 2011, 2015
Relevant variables collected	Subjective wellbeing (Measured through the Personal Wellbeing Index (PWI) (Cummins et al. 2003). The index includes ratings across seven domains: standard of living, health, achievements in life, community connection, personal relationships, safety, and future security. The average scores on all seven domains are combined into a PWI score presented on a scale with a range of 0 (completely dissatisfied) to 100 (completely satisfied)); general life satisfaction; perceptions of safety(while working alone in the day and after dark); resilience (measured by the abbreviated Connor-Davidson Resilience Scale (CD-RISC 2) (Vaishnavi et al. 2007)); perceptions of neighbourhood (whether people in neighbourhood can be trusted, whether it is close-knit, whether people in the neighbourhood are willing to help others); participation in organised activities
Purpose of collection and analysis	To support local service provision and planning.

12.6   Communities that Care (CTC) Youth survey

Data owners	Communities that Care
Target group	Children and young people from Year 5 to Year 12
Sampling methodology	N/A
Frequency of collection	N/A
Relevant variables collected	Community opportunities and rewards for prosocial behaviour; family attachment; family opportunities and rewards for prosocial behaviour; school opportunities and rewards for prosocial involvement; peer-individual belief in moral order; peer-individual interaction with prosocial peers; peer-individual coping strategies; peer-individual emotional control; community attachment; community disorganisation; personal transitions and stability; family management; family conflict; commitment to school; rebelliousness
Purpose of collection and analysis	A survey that can be adapted for localised use among certain age ranges.

12.7   GLHV survey on young people that identify as lesbian, gay, bi, trans, intersex or queer

Data owners	GHLV
Target group	Young people aged 16-27 years who identify as lesbian, gay, bisexual, trans, intersex or queer
Sampling methodology	National online survey (also supplemented by workshops and focus groups)
Frequency of collection	Pilot project conducted in 2012
Relevant variables collected	Feelings about identifying as LGBTIQ; experiences of conflict between their sexuality and religion/cultural background; use of the internet to explore sexual and/or gender identity; accessing social support services for help, information and support for gender and/or sexual identity; experiences of homophobia, transphobia and harassment; existence of school policies to protect against homophobia and transphobia and information or resources at school; experiences of telling others about

	sexuality and gender identity and level of support; feelings of safety in different places; general life satisfaction and feelings about oneself.
Purpose of collection and analysis	(i) gain an understanding of the experiences of young people who identify as gender and sexuality diverse across a broad range of issues such as identity, health and wellbeing, education, technology, and access to services; (ii) work creatively and collaboratively with a group of these young people to begin to develop innovative, relevant, and engaging resources based on research findings that would contribute to increasing professional and community awareness of their experiences and needs; (iii) provide the participating young people with a valuable and socially engaged experience of documentary-style video production using hand-held technologies – in this case, iPods; and to (iv) develop a performed ethnography which is a play script developed from research participants' experiences, to be used as a professional development resource with teachers focusing on homophobia, transphobia, harassment, and bullying.

12.8   General Social Survey

Data owners	**Australian Bureau of Statistics**
Target group	National representation of population, with changing target groups during certain waves of collection.
Sampling methodology	Representative sample that can be used for the calculation of reliable estimates.
Frequency of collection	Every four years since 2002
Relevant variables collected	Overall life satisfaction, support in times of crisis, social support, trust in others, experiences of discrimination, involvement in groups and community participation,

	feelings of safety, sports participation, cultural venues.
Purpose of collection and analysis	To provide an understanding of the multi-dimensional nature of relative advantage and disadvantage across the population, and to facilitate reporting on and monitoring of people's opportunities to participate fully in society.

12.9 Household, Income and Labour Dynamics in Australia (HILDA) survey

Data owners	**University of Melbourne/Melbourne Institute**
Target group	Nationally representative sample of households
Sampling methodology	Panel data (longitudinal household data)
Frequency of collection	Cohorts interviewed annually
Relevant variables collected	Work family balance, social functioning, trust of people, achievement motivation, participation in cognitive activities, participation in sports, perceptions of neighbourhood, motivation traits, community participation, perception of personal control, sexual identity, social support, relationship with parents, opinions about jobs, career aspirations, life priorities, life satisfaction by domain, academic efficacy, personality scale, importance of religion.
Purpose of collection and analysis	A household-based panel study that collects valuable information about economic and personal well-being, labour market dynamics and family life

12.10 Longitudinal Study of Australia's Children (LSAC)

Data owners	**Department of Social Services**
Target group	Two cohorts (those aged 4-5 years, and 0-1 year in 2004)
Sampling methodology	Longitudinal collection of information from two representative samples (cohorts) of children in Australia
Frequency of collection	Biannual since 2004

Relevant variables collected	Measures of social and emotional development (including measures of optimism, self-esteem/self-concept, happiness, empathy, prosocial behaviour, sadness and worry); measures of connectedness with others at school, home, in their suburb/neighbourhood/community; family cohesion; self-perceptions of health and body image; measures of engagement in activities outside school (organised and informal); measures of academic self-concept and school engagement; experiences of bullying, violence and discrimination; safety perceptions.
Purpose of collection and analysis	To identify policy opportunities for improving support for children, young people and their families, and to identify opportunities for early intervention.

12.11   *Footprints in Time* – Longitudinal Study of Indigenous Children (LSIC)

Data owners	**Department of Social Services**
Target group	Two cohorts (those aged 6-18 months and 3.5-5 years in 2008)
Sampling methodology	Longitudinal collection of information from two cohorts of Aboriginal and/or Torres Strait Islander children. Non-random clustered sampling from 11 geographical sites.
Frequency of collection	Annual from 2008
Relevant variables collected	Parent responses: Whether child knows their 'mob'; what about Indigenous culture will help their child grow up strong; family experiences of racism, discrimination or prejudice; parent reaction to racism; amount of time spent with other Indigenous people, including leaders and elders; aspects of Indigenous culture parents want to pass on to their child; what school was like for parents as an Aboriginal/Torres Strait Islander and how it is different to their child's experience; how

	they will teach child to deal with racism; sorts of activities child does to learn about culture; frequency child goes to cultural events; frequency parent teaches child traditional practices; child's identification with specific tribe/place and connection to country; importance of being Indigenous; aspects about Indigenous culture parent want to pass on to child; issues about passing on culture Child responses: cultural identity in classroom context Teacher responses: teacher's experience with Indigenous culture; level of Indigenous education focus; what is working well/not working well for Indigenous children's learning and development; level of Indigenous cultural awareness training
Purpose of collection and analysis	Improve the understanding of, and policy response to, the diverse circumstances faced by Aboriginal and Torres Strait Islander children, their families and communities.

12.12 Longitudinal Surveys of Australia Youth (LSAY)

Data owners	**Commonwealth of Australia**
Target group	15-25 year olds
Sampling methodology	Since 2003, students who completed PISA were recontacted to complete other sections of the LSAY. Recontacted every year up until the age of 25.
Frequency of collection	Annually (five cohorts started from 1995, 1998, 2003, 2006, 2009 and 2015)
Relevant variables collected (2015 cohorts)	Student and parent post-school expectations, general attitudes (soft skills; personality traits (agreeableness, extroversion, conscientiousness, openness); life satisfaction). **PISA integrated into methodology since 2003.**
Purpose of collection and analysis	Provides a rich source of information about young people and their pathways, helping researchers and policymakers make educated decisions about youth policies

12.13 Middle Years Development Survey

Data owners	**Social Research Centre**
Target group	8-14 years
Sampling methodology	Schools and communities (eg. local councils) pay to use the survey and the production of a report and analysis from the Social Research Centre.
Frequency of collection	N/A
Relevant variables collected	Measures of social and emotional development (including measures of optimism, self-esteem, happiness, empathy, prosocial behaviour, sadness and worry); measures of connectedness with others at school, home, in their suburb/neighbourhood/community; self-perceptions of health and body image; measures of engagement in activities outside school (organised and informal); measures of academic self-concept, school climate, school belonging, and experiences with peer victimization (bullying).

Purpose of collection and analysis	Results can be used to
	- Apply for funding opportunities
	- Determine where to allocate existing resources
	- Set priorities, plans, and goals
	- Advocate for children's health and well-being
	- Inform decisions about needed programs and services
	- Train leaders and professionals who work with children
	- Involve children in focus groups and planning teams

12.14   Mission Australia National Youth Survey

Data owners	Mission Australia
Target group	Australians aged 15-19 years
Sampling methodology	Purposive/convenience sampling: surveys distributed among schools across Australia, with an online version also available
Frequency of collection	Annually
Relevant variables collected	Satisfaction with studies; plans to complete Year 12; plans after leaving school; confidence in ability to achieve study/work goals after school; barriers to achieving goals; extent they value friendships, family relationships, school or study satisfaction, physical and mental health, financial security, getting a job; issues of personal concern (coping with stress, school or study problems, body image, depression, family conflict, bullying/emotional abuse, personal safety, suicide, discrimination, drugs, alcohol, gambling); sources of help; quality of family relationships; engagement with leisure activities; level of happiness; level of positivity for the future.
Purpose of collection and analysis	To identify the values and issues of concerns of young people to inform Mission Australia's service provision outcomes and advocacy priorities.

12.15   National Aboriginal and Torres Strait Islander Social Survey

Data owners	Australian Bureau of Statistics
Target group	Conducted from September 2014 to June 2015 with a sample of 11,178 Aboriginal and Torres Strait Islander people living in private dwellings across Australia.
Sampling methodology	Representative sample using a multi-stage random sampling method.
Frequency of collection	Every six years from 1994.
Relevant variables collected	Child's experience of bullying and discrimination at school; ability for child and caregiver to speak Aboriginal/Torres Strait Islander language; caregiver or child's involvement in Aboriginal/Torres Strait Islander cultural activities or ceremonies; income in providing cultural services; child or caregiver participation in physical, sport, community or social activities; caregiver or child consciously identifying with specific Aboriginal or Torres Strait Islander tribal/language groups, clans or missions; whether child or caregiver recognises and area as their traditional country or homeland and whether they live or visit there; impact of work on cultural responsibilities; Aboriginal and Torres Strait Islander culture taught in school; overall life satisfaction; community function measures (nature of changes in community); strength of community leaders; social and emotional wellbeing measures; child's participation in organised sport; whether there are people to turn to in a crisis; type of problems in their community and satisfaction with council/government efforts to solve them; social capital (frequency and nature of contact with family members and friends; number of people to confide in; knowledge of and comfortableness in contacting services for help; how often they feel able to have a say in their family and community; measures of trust in people generally, doctors, hospitals, police and school; feelings of safety at home and

	walking alone after dark); situations and experiences of discrimination; frequency child spends time with community elders and leaders; availability of facilities in neighbourhood.
Purpose of collection and analysis	- explore Aboriginal and Torres Strait Islander peoples' participation in society and barriers to that participation; - provide information that is relevant and useful for Aboriginal and Torres Strait Islander peoples in their own decision making and planning; - allow for inter-relationships between different areas of social concern to be explored; - provide insight into Aboriginal and Torres Strait Islander peoples' experiences of social and/or economic disadvantage; - provide comparisons with the non-Indigenous population; and - measure changes over time.

12.16 Programme for International Student Assessment (PISA) – Student questionnaire

Data owners	**ACER**
Target group	15 year old school students
Sampling methodology	Random selection of students from lists provided by schools.
Frequency of collection	Every three years from 2000
Relevant variables collected	Perceived parents' engagement in their learning, general life satisfaction, education and vocational aspirations, measures of academic efficacy, peer cooperation, sense of belonging at school, experiences of bullying, perceptions of treatment by teachers, self-reported school attendance, out of school activities, comparisons of treatment by regular teachers with those providing additional instruction, use of

	online platforms and social media, attitudes toward internet use and ICT.
Purpose of collection and analysis	PISA results assist governments in a multitude of countries to regularly monitor educational outcomes against a common framework and compare student performance on a global scale.

12.17   School Entrant Health Survey

Data owners	**Victorian Department of Education and Training**
Target group	Parents of children starting primary school.
Sampling methodology	Population-based. Parents of children starting primary school in Victoria are provided with the survey to complete.
Frequency of collection	Annually from 2010.
Relevant variables collected	**Indicators from the VCAMS** Children with emotional or behavioural difficulties (score provided from the Strengths and Difficulties Questionnaire)
Purpose of collection and analysis	Designed to assist School Nurses by providing detailed information on parental concerns about children's health in areas including general health, speech, hearing, vision, development, behaviour, well-being and family stress. In addition, data from the SEHQ provides the Department of Education and Training with valuable information to advise government and service providers on how well our children are faring at the point of school entry.

12.18   Student Attitude to School Survey

Data owners	**Victorian Department of Education and Training**
Target group	Years 5/6 and 7/9
Sampling methodology	Population based. All government school students from years 4 to 10 Victoria complete the survey.
Frequency of collection	Annually from 2017

Relevant variables collected	Experiences of bullying; perceptions of connectedness with peers; perceptions of connectedness with school
Purpose of collection and analysis	The survey captures students' attitudes and experiences at school and is aligned with the Department's Framework for Improving Student Outcomes (FISO). The survey measures are based on the best available evidence about what influences student outcomes.

12.19   The Victorian Child Health and Wellbeing Survey

Data owners	Victorian Department of Education and Training
Target group	Parents and caregivers of children under the age of 13 years in Victoria.
Sampling methodology	Computerised assisted telephone interview (CATI) system was used to survey the primary caregivers of randomly selected Victorian children aged under 13 years.
Frequency of collection	Collected in 2006, 2009 and 2013.
Relevant variables collected	**(Indicators of the Victorian Child and Adolescent Monitoring System VCAMS)** Children with emotional or behaviour difficulties; children living in neighbourhoods with good parks, playgrounds and play-spaces; children living in families with healthy functioning (families that score below 2 on the General Functioning Scale of the McMaster Family Assessment Device); children living with families who are able to get help in a time of crisis/when needed; parents have someone to turn to for advice when having problems; parents consider neighbourhood safe for children
Purpose of collection and analysis	The information collected in this study is used to improve the delivery and quality of services and initiatives for children in Victoria.

12.20   Victorian Student Health and Wellbeing Survey

Data owners	Victorian Department of Education and Training
Target group	Schools students from Year 4 onwards.
Sampling methodology	Representative sample of school students across government, independent and catholic sectors in Years 5, 8 and 11 (approximately N=6000).
Frequency of collection	Every two years from 2014
Relevant variables collected	**Indicators from VCAMS** Experiences of bullying (including cyber-bullying); measures of positive psychological development (indicated by perceptions of autonomy, relatedness and competence according to the Ryan and Deci (2001) resilience scale); measures of emotional wellbeing; measures of young people who have a trusted adult in their lives; having someone to turn to for advice when having problems; general life satisfaction; measure of family functioning; indicate feelings of safety; feeling connected to peers
Purpose of collection and analysis	To collect information for use by government and other government planners to improve the quality and delivery of services to children and young people in Victoria.

13 Datasets from New Zealand and Canada

13.1   New Zealand

13.1.1 General Social Survey

New Zealand's national statistics agency, StatsNZ, undertakes a survey on the wellbeing of New Zealanders aged 15 years and over every two years. Indicators relevant to the areas on having a positive sense of identity and culture include (NZStats, n.d.):

- Civic and human rights: information on people's trust in institutions and experiences of discrimination.

- Culture and identity: information about ethnicity, migrant status and sense of identity (cultural identity).

- Leisure and recreation: People's perceptions about their free time.

- Physical environment: People's perception and experience of the quality of the natural and built environment where they live, including council services and infrastructure.

- Safety and security: Information about people's sense of safety.

- Social connectedness: Information about people's contact with family and friends, social support, loneliness, tolerance of diversity, trust in others in society, and volunteering.

- General wellbeing: life satisfaction, social identity and sense of purpose.

At the time of writing this report, StatsNZ were reviewing their wellbeing indicators and requesting public consultation on this issue (StatsNZ, 2018).

13.1.2 Youth2000 survey

A survey of a representative sample of secondary school students in New Zealand. It has been conducted three times, in 2001, 2007 and 2012. It aims to assess the general health and wellbeing of young people in New Zealand. Related measures collected include:

- Questions on cultural identity (specialised questions for those of Maori, Niuean, Tongan, Cook Islands Maori, Samoan, Indian, Chinese and other non-European backgrounds regarding knowledge of and engagement with practices and traditions)

- Family relationships

- School engagement

- Experiences of bullying and violence

- Emotional health

- Personal strengths and difficulties

- Adolescent depression scale

- Body image

- Sexuality and gender identification

- Participation in sport and community activities

- Questions on friends and neighbourhood

- Engagement with religion and spiritual practices and beliefs (including tolerance and openness to those of other religions and cultures)

13.2   Canada

13.2.1 General Social Survey

Run by Statistics Canada, this survey is conducted approximately every 5 years with a randomly selected representative sample of Canadians aged 15 years and older.

- General life satisfaction.

- Relationship with family members and friends and social contact in general

- Volunteering and civic engagement

- Engagement with organisations and community activities

- Pride in national achievements, appreciation of national symbols and institutions and shared values, sense of belonging to different groups

- Trust in people, neighbourhoods and institutions, and experiences of discrimination

- Engagement with religion or spiritual practices and beliefs

- Sexual orientation

- Time use

- Satisfaction with work and home life

- Perceptions of neighbourhood (including perceptions of safety)

- Going out at night

- Experiences of cyberbullying

- Work ethic, satisfaction and intercultural workplace relations

- Participation in outdoor and sports activities and cultural activities

- Family functions

- Future aspirations

- Personal resilience

- Perceptions of social status

13.2.2 Survey of Young Canadians

A survey conducted with parents and carers of children aged 1-9 years. The last collection period was 2011-2012. Its objectives were to determine the prevalence of various risk and protective factors for children, provide information on child development, make this information available for developing policies and programs that will help children, and collect information about the environment in which the child is growing up in (e.g. family, peers, school and the community). A stratified sampling process was used by province and age of child.

- Temperament

- Participation in organised activities

- Social behaviour

- Positive behaviour towards others

- Relationships

- Parenting style

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