

**Role of Bicultural Identity Integration and Value
Fulfilment in Interpersonal Tolerance, Psychological Well
Being and Life Satisfaction of Overseas Pakistanis**

BY

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NATIONAL UNIVERSITY OF MODERN LANGUAGES ISLAMABAD

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NATIONAL UNIVERSITY OF MODERN LANGUAGES ISLAMABAD


**NATIONAL UNIVERSITY OF MODERN LANGUAGES
FACULTY OF SOCIAL SCIENCES**
THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Social Sciences for acceptance.

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **“Role of Bicultural Identity Integration and Value Fulfilment in Interpersonal Tolerance, Psychological Well Being and Life Satisfaction of Overseas Pakistanis”** submitted by me in partial fulfillment of M.Phil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution. I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled, and the degree revoked.

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ABSTRACT

Title: Role of Bicultural Identity Integration and Value Fulfilment in Interpersonal Tolerance, Psychological Well Being and Life Satisfaction of Overseas Pakistanis

In attempting to understand the process of psychological adjustment among overseas Pakistanis the relationship between bicultural identity integration (BII) and value fulfilment was investigated in this dissertation study. Primarily, the variables of psychological wellbeing, interpersonal tolerance and life satisfaction were considered as dependent variables whereas bicultural identity integration and value fulfilment were treated as independent variables. This research is based on the assumption that with the increase in BII and value fulfilment, the life satisfaction, interpersonal tolerance and psychological wellbeing also elevates and makes it easy for the overseas Pakistanis to adjust in the mainstream culture and maintain the significance of their heritage culture as well. The hypothesis was formulated on the basis of these assumptions previously proved by literature present on the above mentioned variables. The Bicultural Identity Integration Scale, Value Fulfilment Scale, The Satisfaction with Life Scale, The Interpersonal Tolerance Scale and Warmick-Edinburgh Mental Wellbeing Scale were used for the measurement of variables and the BIIS, VFS and IPTS were translated from English to Urdu to make it easy to comprehend for the Pakistanis who do not have command in English language and the Cronbach alpha analysis presented significant reliability (BIIS = .71; VFS = .92; IPTS = .88; WEMWBS = .86; SWLS = .82). The results proved significant positive correlation between all the dependent variables with bicultural identity integration as well as value fulfilment. linear regression showed that value fulfilment is significantly predicting 12% to 18% change in psychological wellbeing and life satisfaction. Multiple regression of subscales of BIIS as predicting variables was also conducted and the results showed that harmony and blendedness in two different identities are significantly causing interpersonal tolerance,

psychological wellbeing and life satisfaction. t test and univariate analysis were also conducted to find out the differences between demographic groups or categories.

TABLE OF CONTENTS

Chapter	Page
THESIS AND DEFENSE APPROVAL FORM-----	iii
AUTHOR’S DECLARATION-----	iv
ABSTRACT-----	v
TABLE OF CONTENTS-----	vii
LIST OF APPENDICES-----	ix
ACKNOWLEDGEMENTS-----	x
DEDICATION-----	xi
1. INTRODUCTION-----	06
1.1 Self construal and Acculturation-----	03
1.2 Cultural frame switching-----	06
1.3 theories and models of biculturalism-----	06
1.4 Bicultural identity integration-----	09
1.5 Value fulfilment-----	14
1.6 Interpersonal tolerance-----	18
1.7 Life satisfaction-----	21
1.8 Psychological wellbeing-----	25
1.9 Rationale-----	29
1.10 Conceptual model-----	31
2. METHODOLOGY	
2.1 Objectives-----	34
2.2 Hypotheses-----	34
2.3 Operational definitions-----	35
2.4 Measures-----	37
2.5 Sample-----	41
2.6 Procedure-----	41
2.7 Research design-----	42

3. PART 1: TRY OUT, TRANSLATION AND PILOT TESTING

3.1 Try out phase-----	43
3.2 Translation of Scales-----	44
3.3 Pilot study-----	44
3.4 Sample-----	45
3.5 Procedure-----	45

4. MAIN STUDY

4.1 Measures-----	59
4.2 Sample-----	59
4.3 Procedure-----	60
4.4 Results-----	61
4.5 Discussion-----	102
4.6 Conclusion-----	122
4.8 Implications-----	123
4.9 Limitations-----	125

5. References-----	127
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6. Appendices-----	169
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LIST OF APPENDICES

Appendix A	Informed consent and Demographic sheet
Appendix B	Bicultural Identity Integration Scale English version
Appendix C	Value Fulfilment Scale English version
Appendix D	Interpersonal Tolerance Scale English version
Appendix E	Warwick-Edinburgh Mental Wellbeing Scale English version
Appendix F	Satisfaction with Life Scale English version
Appendix G	Bicultural Identity Integration Urdu version
Appendix H	Value Fulfilment Scale Urdu version
Appendix I	Interpersonal Tolerance Scale Urdu version
Appendix J	Warwick-Edinburgh Mental Wellbeing Scale Urdu version
Appendix K	Satisfaction with Life Scale Urdu version
Appendix L	Bicultural Identity Integration permission
Appendix M	Value Fulfilment Scale permission
Appendix N	Interpersonal Tolerance Scale permission
Appendix O	Warwick-Edinburgh Mental Wellbeing Scale permission
Appendix P	Satisfaction with Life Scale permission

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DEDICATION

I dedicated this thesis to my mother who always believed in my capabilities to become successful in the academic field. And, to my supervisor Dr. Sadia Aziz who has been very kind and supportive, and helped me throughout my research work. Due to her role in my educational career, her support and encouragement helped me to complete this thesis. Also, I dedicated this thesis to all my professors and friends, which helped me to complete my course work during my course work.

CHAPTER 1

INTRODUCTION

Globalization is a vastly spreading concept as the world is being converted into a globalized civilization. Its impact can be seen on the ways of development whether it be the living standards, the responsiveness of people, or their economic conditions (Arnett, 2002). Globalization is a broad concept in which people from all over the world interact with each other, share their cultural, societal, and traditional nomenclature with the rest of the world, and show their identification to the rest of the ethnicities. This contact among different cultures leads to psychological effects among people worldwide (Arnett, 2002). Two major concepts in this regard are multiculturalism and biculturalism.

The studies related to personality and social psychology around the globe are highly influenced by the different cultures i.e. multiculturalism. This is due to the existence of huge changes in geographic, local, ethnic, political, social, and economic conditions of people worldwide. This creates not only a sense of self among people but also a platform for cultural mixing. This cultural collaboration mixes the cultures of different groups and sees how ethnicity affects their cultures and beliefs (Baumister, 2006; Phinney, 2009). Most studies done so far focused on studying biculturalism and are linked to the cultural and psychological adjustments made by the minorities or immigrants when they indulge in western society and opt for their culture (Schwartz et al., 2006; Vijver & Phalet, 2004). Hence, a large group of people is left to be studied who may play a significant role in the cultural variations and psychological changes due to the impact of various cultures.

According to the Ministry of Overseas Pakistanis and Human Resource Development (2017) around 8.8 million people from Pakistan are living and settled in other countries and are usually referred to as the “Overseas Pakistanis”. Among these, 4.7 million live in the Middle East, 1.2 million in the UK, 2.6M in Saudi Arabia, 1.5 million in UAE, and around 70 thousand in Australia. These people include either the “immigrants” or the “expatriates”. Immigrants are usually people who plan to permanently settle in any foreign area while expatriates are only temporarily staying in different localities (Zeeck, 2017). Usually, the expats comprise employees which are transferred to a foreign branch of the same country or people coming to other countries for other reasons like completion of education or traveling with their spouses. By default, the immigrants usually follow the same conditions. Americans, however, consider every non-American as an immigrant and define themselves as the expats representing superiority. In many countries, foreign citizens are also considered a minority in the form of their working conditions. Higher jobs and posts are given to the people born within the country while foreigners are given lowly jobs.

Living abroad poses many challenges, including social, economic, emotional, and psychological challenges. Developing identities that are part of both ethnic and mainstream cultures can help address these challenges. To better understand the experiences and challenges of immigrants and expatriates, researchers primarily use the concept of self-construal and acculturation, and by combining different theories and models of acculturation and self-construal the construct of bicultural identity integration (BII) was developed in order to better explain the construct of biculturalism, which is used to indicate that how much an individual relates himself to two different identities and how he manages to survive while handling the challenges of two

different cultures simultaneously (Benet-Martinez et al., 2002), it is necessary to anticipate the process of acculturation and self-construal for better understanding the concept of biculturalism.

1.1 Self-Construal and Acculturation

Self-construal is a concept of perception of an individual about themselves. It tends to be a perception one creates for themselves when he/she interacts with other people of the same or different ethnicity (Markus & Kitayama, 2004). Since the 1990s, many research papers have identified why this concept is important for the growth and well-being of mental health of people (Oyserman, 2002). These researches have linked it to many other ideas and concepts such as anxiety and depression (Iam, 2006) and retaining relations (Morris, 2003) as well as the functioning of humans.

Previous researches have reviewed the orientations of self-construal. Basically, it is composed of two orientations i.e. independence and interdependence. Different contexts with reference to the cultures are taken into consideration for reviewing the two orientations. The first orientation of independence is also known as independent self-construal and is most commonly seen in the western community. In western communities' humans keep cultures separately from themselves and not as a way to define their social standings and autonomy (Markus & Kitayama, 1999).

In general, people's self-construct is shaped by their cultures and circumstances. They describe themselves in terms of the qualities and features that their environment, as well as social values and standards, have instilled in them. This concept is related to the interdependent self-construct hypothesis (Markus & Kitayama, 1999). When these self-construct concepts are paired with the consequences of globalization, it is clear that understanding the psychology of people all

over the world can aid in the pursuit of personal progress and a healthy lifestyle. People from various cultures and conventions engage with one another as a result of globalization. When it comes to cultures, this can lead to people's interdependent and autonomous self-constructs colliding and forming a variety of diverse combinations, resulting in a large number of multiple ailments.

Kim and colleagues (2006) proposed a two-dimensional model each of which had further two constructs, i.e. independent and interdependent. The two dimensions were a bicultural and marginal construct. Given today's growing interdependence of global cultures, people with diverse cultural connections are likely to exhibit a variety of autonomous and interdependent self-constructs. The consequences of bicultural identity on mental well-being have been studied in a few pieces of research. In one of the researches, Lam (2006) discovered that when comparing adolescents with bicultural self-construal taken from Vietnamese and America, those with having higher levels of BII were more socioemotionally adjusted.

Acculturation is the psychological and cultural development when individuals come into connection with a variant and new culture, and it can be categorized into four categories with respect to their attitudes and involvement. Assimilation, integration, separation, and marginalization were the four categories offered by Berry and colleagues (2000). According to this model, acculturating individuals face two main issues during the process (i) Majority group's cultural practices, (ii) Retaining own culture.

According to a number of studies, an individual must go through cultural changes such as changes in customs, as well as changes in their political and economic lives. Psychological changes can be seen in an individual's attitudes regarding the acculturation process, social behaviors, and cultural identities in connection to the groups of interaction (Phinney, 2003). Cultural psychology

has only recently begun to comprehend the aspects that define the acculturation process as being beneficial (Berry, 2001).

A research study was conducted by Rivera (2007) on Mexican Americans. The relationship between well-being and cultures was reviewed. It was conducted to see the cultural adjustments made by these people and the results depict that both ethnicity and acculturation have a strong impact on psychological well-being. Initially, acculturation was thought to be a unidimensional process in which accepting features of one's receiving culture meant giving up components of one's heritage culture (Gordon, 1964). Berry (1997) later recast acculturation as a two-dimensional process involving behavioral criteria towards their own culture and host culture. Berry's (1997) acculturation model intersects the two attitudes to produce four acculturation typologies: assimilation, separation, integration which are widely defined as biculturalism and marginalization. Berry's (1997) model was formerly designed to depict attitudes toward home and host culture, but now it is used to test real heritage culture retention and receiving culture adoption (Schwartz & Zamboanga, 2008).

Acculturation is now being shown to be not just bidimensional, but also to have numerous domains (Chirkov, 2009; Rudmin, 2009). As a result, there is a variety of domains inculcating change that occurs within the legacy culture and the receiving culture. Acculturation, according to Kim and Abreu (2001), is divided into three fields: behavioral, cognitive, and affective. The behavioral aspect indicates cultural actions, the cognitive aspect reflects ideals or attitudes, and the affective aspect represents the cultural identifications (Schwartz et al., 2010). Apart from these, other fields and domains may also exist (Zane & Mak, 2003). Nevertheless, most of the research primarily focuses on the above-mentioned three aspects. Despite increasing indications that acculturation takes place across various fields, measures also usually focus on cultural practices

(Stephenson, 2000). Schwartz et al., (2012) investigated the relationship between acculturation and health risk activities within the immigrant group of college students. Acculturation is taken a step further in certain studies by using clustering algorithms to examine different domains of acculturation. Clustering methods are a collection of multivariate approaches examining the variation between instances in order to identify groupings, or clusters, of cases that are generally homogeneous (Hair & Black, 2000). Despite the fact that acculturation can be difficult for immigrants (Berry, 1998), it can also help them to broaden their cultural competence, global views, and adaptability to diverse cultural situations.

1.2 Cultural Frame-Switching (CFS)

Hong and her colleagues proposed as well as performed the cultural frame-switching in order to model the dynamics of biculturalism (CFS). CFS can be assessed as a process in which people with bicultural identification respond in different environments with respect to the bi-cultures they have. It was seen that Asians showed a more drastic change within themselves when attributed towards the American cultures and adapted the western style (Morris & Peng, 2003), yet were more inclined towards external attributes when primed to the Chinese culture. The CFS effects of bicultural' have been repeatedly seen in several samples and fields (Gardner et al., 2004; Lau-Gesk, 2003; Verkuyten & Pouliasi, 2002). These investigations showed that people can have various base cultures and they can variate among them depending upon their conditions (Benet-Martinez, 2002; Chiu et al., 2003).

1.3 Theories and models of Biculturalism

The initial theories on biculturalism were presented by Park (1928) and Stonequist (1935), they used the term of marginal for a person who claims to belong to two different cultures and

lives his life while maintaining the essence of both his ethnic and mainstream culture, such an individual is called a marginal person by Park and Stonequist. Marginality was further explained by Dubois (1961), he added different psychological features with marginality and biculturalism such as double consciousness, that means being aware of the belongingness of oneself with two or more cultures simultaneously and adopts the attitudes and behaviors accordingly.

According to Park and Stonequist (1928) a person who identifies with two ethnicities or lives with two cultural values can have a variety of psychological issues, including identity confusion, ambiguity, low self-esteem, and mental health issues. In reaction to Park and Stonequist's idea, Goldberg (1941) and Green (1947) proposed another theory, claiming that being a bicultural or marginal person has numerous benefits, including the ability to share the wellness of both cultures, a larger social circle, and improved interpersonal tolerance. A marginal individual will only suffer trouble, according to Goldberg and Green, if he blames himself for the conflict between two cultures or internalizes the disagreement.

Different researchers presented five models based on the above-mentioned theories. Assimilation, alternation, acculturation, multiculturalism, and fusion are the different models. For a bicultural individual, each model takes a particular pattern through which he becomes aware of the existence of various cultures and adjusts to the associated complications. Each model focuses on a different psychological effect of being bicultural, and these theories are explored in more detail below.

Assimilation model

Gordon (1978) proposed the first model, according to which an individual continues to absorb dominant or mainstream culture and goes through many stages of assimilation, including

behavioral, attitudinal, structural, marital, cultural, identity, and civic changes. This paradigm assumes that the bicultural person's ultimate goal is to be accepted and validated by the dominant culture, and that once he assimilates, he entirely isolates himself from his ethnic or heritage culture. Until he is accepted by the dominant society, an individual will be agitated, resentful, worried, and vulnerable to antisocial actions.

Acculturation model

The second model of biculturalism is acculturation and it was presented by Smither (1982). This model resembles the assimilation model in many ways for example both these models assume that an individual try to merge in to the majority culture and quits the contact with the heritage culture but this model emphasizes that even after becoming a competent member of the majority culture, the individual will still be labelled as minority cultural member and will maintain his ethnic identity as well. The acculturation model focuses on the involuntarily merging of the individual in the mainstream culture and the factors that force a person to learn new culture in order to survive. The most prominent factors found were economic or financial condition, length of stay and language. These factors convince an individual to develop dual identity (Prigoff, 1984).

Alternation model

This model assumes that an individual can identify himself with two culture simultaneously and uses the most suited behavior according to the circumstances or social situations. According to Ogbu and Matute-Bianchi (1986) it is very smart and intelligent for someone to use two different cultures, languages and problem solving techniques according to the particular aims, motives and demands. Garcia (1983) and Rashid (1984) claimed that people who are able to alter between two

cultures are less concerned about their mental and psychological health than the assimilated or acculturated person.

Multicultural model

This model explains the maintenance and adjustment of different societies and civilizations in a same geographical area. According to Berry (1986) in every country people related to different cultures come together to form a vast and diverse society. To follow the similar or complementing goals, these people adopt the features of two or more cultures and use them according to their feasibility as well as retain their heritage culture. Mallea (1988) stated that maintaining such diverse cultural values and norms leads to many psychological disturbances.

Fusion model

This model of biculturalism is based on the melting pot theory. According to this model different cultures that share an economic, political or geographical territory will eventually merge together and form a new shared culture. The defects and strengths of different cultures add up to form a singular society extracted from plural cultures and civilizations. There is no supreme culture in the fusion model. The psychological outcomes of this model are very similar to the assimilation model. Individuals in both these models lose the contact with their heritage culture.

1.4 Bicultural Identity Integration (BII)

In today's diverse and globalized world, an increasing number of people have adopted many cultures; these people are either bicultural or multicultural. The idea of BII was given by Benet-Martinez and colleagues (2005) to investigate the degree of heterogeneity among bicultural people. BII is a framework for organizing and comprehending individual variances in how

biculturals perceive the interface between their mainstream and ethnic cultures (Benet-Martinez & Haritatos, 2005). BII is said to be the degree or extent to which people see their ancestral and host cultural identities as complementary and able to coexist rather than as diametrically opposed (i.e., blendedness against compartmentalization) and in conflict (i.e., harmony vs conflict).

The BII discards the individual's level of affiliation or interaction with various cultures. Rather, it focuses on biculturals' subjective views (i.e., how they organize this experience cognitively and effectively), as well as how these two identities can exist side by side within an individual and what self-concept is formed by it. BII is positively related to dispositional variables, and negatively related to perceived environmental pressures like linguistic stress and cultural isolation and prejudice (Benet-Martinez & Haritatos, 2005). Furthermore, BII acts as a moderator in cultural frame flipping (Hong et al., 2000), allowing biculturals with high BII to respond to changes inconsistent ways (Benet-Martinez et al., 2002).

A research study was conducted on the concept of bicultural identity integration and dialecticism (Peng & Nisbett, 2009), which defines Asians specifically East Asians as more encompassed to changing environments and are easily adjustable without having any adverse effects on their mental well-being. The results clearly showed that biculturalism and tolerance created a huge and positive impact on the adjustability of people.

Bicultural individuals with different BII rates do not differ in many aspects when it comes to the integrative strategy (Benet-Martinez et al., 2006) or any other variables however, low BIIs use less pro-integrative acculturation strategy than high BIIs. This pattern emphasizes the need for a host majority culture orientation toward competence as a fundamental component of BII. Chen et al., (2006) examined their subjective perceptions pertaining to identity, distance, orientation,

etc. BII cannot just be seen as additive considerations of cultural identifications because two bicultural people whose two cultures are equally important to them can differ on BII based on how they integrate and manage the two cultural systems. The biculturals differ in terms of compatibility and degree of conflict between the two cultural identities, and the sense of belonging to both groups (Haritatos, 2005). Many psychological outcomes, such as social adjustment, creativity, and psychological well-being, have been linked to bicultural identity integration. BII also influences biculturals' self-perceptions, attributions, and decision-making processes.

When bicultural people try to merge their home and host cultures, they may find that some aspects of the two languages are incompatible. For example, the languages of both cultures differ in each and every aspect. Similar is the case with the differences in heritage, rights, religions, rituals, norms, and values, bicultural individuals might feel the cultural conflict among both the home and host cultures (Smith et al., 2006). In freshly encountered cultural contexts, contradictions abound, posing difficulties not just for immigrants, but also for persons learning two or more languages and cultures around the world (Vivero & Jenkins, 2009). According to Peng and Nisbett (2009) cultures have different tolerances for disagreement and socialize their members accordingly.

It's worth noting that people with various BII's show similar endorsement to integrative strategy while only the people with higher BII's are more tolerant and adaptive of the change in their surroundings. They also become more proficient in their language and cultural customs (LaFromboise et al., 2003). It is feasible and appropriate to engage in two different cultures, or perhaps use two different languages for different purposes, by changing behavior depending on the situation (Ogbu & Matute-Bianchi, 1996).

Psychological well-being has been studied extensively by a lot of researchers and has been connected to BII's on various occasions as well. One of the studies showed that East Asian's had a better tendency to conform to the bicultural contexts (Yu, 2014). Another research paper by Benet-Martinez (2006) studied the result of adoptions of adolescents from Latin America into Italy. A total of 170 adoptions were taken into account to review the behavioral changes in adoptees as well as their parents while the relationship is being mediated by the variation in BII.

Biculturalism has been defined in many ways and can be related to comfort and knowledge of their heritage culture of people while they are settling in other cultures (Benet-Martinez & Haritatos, 2005; Berry, 1997). It applies to any person living in any area of the world who has a cultural heritage passed from many generations. Individuals in bicultures usually show features of more than one culture (Heo & Kim, 2013).

According to one research paper, ethnicity has a huge impact on the self-concept of people. Higher the sense of belonging, higher is the satisfaction and positive behavior of individuals (Tajfel & Turner, 1996). According to acculturation theory (Berry & Kim, 1998), people may have different opinions about the importance of retaining their original culture and adopting the mainstream culture hence, providing a basis for biculturalism (Heo & Kim, 2013).

A recent study showed that individuals living in a bicultural environment showed both self-construal i.e. independent and interdependent (Sui et al., 2007). One study also linked it with the psychological and mental health of people and their families (Schwartz et al., 2019). Another research paper reviewed the concept of matching as well as nonmatching norms and their impact on the bicultural individual (Mok et al., 2010). All these researches showed positive relationship between bicultural identity and social adjustment. Most research papers depicting higher BII meant that the environment was beneficial, was more tolerant and was better at adapting to different

cultures (Hong et al., 2000). Similarly, Asian-American BII rates showed that people with higher BII were more flexible in changing cultures (Benet-Martnez et al., 2002). They are usually more social and are well connected to the members of such societies and consider the cultures to be somewhat harmonious (Huff et al., 2017).

Various situations were studied in order to review the models of self-construal such as conversation (Kim, 2002), dating relationships (Yum, 2004), socioemotional development (Lam, 2006), plus self-esteem (Lam, 2006). People with higher bicultural identity are easy to adjust to any kind of environment while being mentally and emotionally stable (Bennett, 2003; Chen, 2008; Downie, 2004; 2006).

Another study was conducted with regards to BII and resilience on the link between acculturation and psychological well-being (Rahman, 2017). BII and resilience were both taken as moderators for the link between acculturation and well-being. The study concluded that people born in home environments show less acculturation stress and therefore had better psychological well-being and vice versa. On the other side, BII and resilience did positively impact the well-being but did not moderate the relationship in any such way.

People with a high BII score were considered a part of a "hyphenated culture" or a merged "third" developing culture and they found it easy to incorporate both cultures in their daily lives. Biculturals with a high BII score are said to have established an adjustable bicultural identity (Padilla, 2006). Bicultural with low BII results having trouble integrating both cultures into a unified sense of self (Vivero & Jenkins, 1999). Bicultural with a low BII are people who cannot easily and readily adjust and are sensitive to smaller and bigger changes and cultural changes are hard for them to incorporate (Berry, 2006), and have acculturation and immigration trajectories that are relatively similar (Benet-Martinez & Haritatos, 2005; Lee, & Liu, 2006).

A research showed that having a bicultural personality had several benefits and was more reliable for better psychological health (Racine, 2016). Another paper also distinguished the tolerance and emotional intelligence factors to define self-efficacy in bicultural individuals (Broustovetskaia, 2011). The results depicted that self-efficacy was positively related to wellbeing. Benet-Martinez and colleagues have mainly focused on the individual perspective of defining the bicultural standards. While the next focus needed to be the group constructs and parameters and how the bicultural standards impact their attitude and behaviors. Many possibilities like overlapping vs. separate grouping can be reviewed (Benet-Martinez & Haritatos, 2005). Theories like social psychology theory and social projection theory greatly emphasized and support this concept (Krueger et al., 2005; Roccas & Brewer, 2002).

1.5 Value Fulfillment

Values are defined as transitional aims that fluctuate in their prominence as essential concepts in people's life (Bilsky & Schwartz, 2002). Over the last two decades, a lot of research has been done on the suggestions, nature, and relevance of characteristics (Maio, 2010; Roccas & Sagiv, 2010; Schwartz & Bardi, 2001). The most significant aspect of values is their relevance, as they are used to predict a wide range of behaviors, from everyday activities like the use of new technologies to (Jansson et al., 2010) generous choices like professional choice (Knafo & Sagiv, 2004). Values are the fundamental components of personality. They are appealing dynamic aims that are core values in people's life (Feather, 2001; Rohan, 2000; Rokeach, 2003). People are quite pleased with values, and usually do not seek to change them, and regard themselves as idealistic (Roccas et al., 2014). In any case, do they believe they can fulfill their values? Are these ideas, on the other hand, viewed as distant, inaccessible ambitions and goals? Although there is a lot of information available on values, they don't really focus on the sensations of value fulfillment.

Value fulfillment is different from value importance. Value fulfillment assesses the values that can be achieved by people and to which extent (Oppenheim-Weller et al., 2017). Individual and social assets, for example, are required to achieve values.

Values are desired trans-situational goals that have varying degrees of prominence (Schwartz, 1992). Over the last two decades, research has been carried out on the importance, nature, and consequences of values (Maio, 2010; Roccas & Sagiv, 2010). Individuals are driven to integrate their bicultural identities if they believe they are able to fulfill their values inside the community. One paper showed that positive experiences in a bicultural environment boosted the BII and vice versa (Cheng & Lee, 2013). More than 200 samples from more than 70 nations were used in studies that give good evidence for the value importance (e.g., Davidov et al., 2008; Maio, 2010; Schwartz & Bardi, 2001; Spini, 2003).

A research study predicted BII to be positively correlated with perceived fulfillment of the four fields in one of the implicated identities. A link was anticipated between BII and value fulfillment in the bicultural group. It was assumed that the relationships varied with the type of personality under study (Gong, 2007; Phinney et al., 2001). The researcher distinguished between following identities: central, peripheral, and conflictual identities. The strength one identity shows lies in the relevance to the group (Brewer, 2001; Rosenberg, 1979; Stryker & Serpe, 2001). As a result, the level of identification with a central group is greater than that with other peripheral groupings. The central identity is frequently linked to the social group in which the person grew up. The central group for immigrants maybe their culture of origin, whereas the central identity for indigenous cultural groups might be the ethnic groups. Peripheral identities are also known as social circles that are further away (Kukutai, 2007; McPherson et al., 2001; Qian, 2004). In the case of some immigrants, the majority group's identity can be secondary.

A conflictual identity is a type of peripheral identity that is unique and difficult. People are sometimes forced to live in settings where they are members of two opposing organizations. In such circumstances, it is necessary to embrace, at least to some extent, the conflictual group's identity. Minorities among majorities with whom they have a tense relationship are a good illustration. The identity associated with the majority group may become a source of conflict. The research was carried out to explore person endeavor to reconcile a conflicting identity with their core identity. Creating a BII is directly supported when bicultural identification is viewed as facilitating value fulfillment. When it comes to distinct identities, it was found that seeing a specific group as allowing people to fulfill their values pushes them to preserve and integrate the connected identity with their central identities (Oren et al, 2004). BII, on the other hand, will be considerably more difficult in conflictual identity as it will also prevent value fulfillment. As a result, it was indicated that subjective value fulfillment in non-central identities will be positively correlated with BII. The link between BII and subjective value fulfillment in the central identity is a little more complicated. Null relations may be predicted because the primary identity is prominent, and viewing it as promoting value fulfillment is irrelevant to BII.

Another research study was carried out on Value fulfillment in the primary identity, and it was hypothesized that the pleasant sentiments normally associated with the center group will aid BII, as wellbeing has been linked to value fulfillment in a variety of identities and the findings supported the assumptions (Sagiv et al., 2015). Subjective value fulfillment and value importance both refer to people's motivational aims. The focus of the two structures, however, is different: Value importance is a hierarchy of desirable goals that indicates what people want. Subjective value fulfillment refers to how confident people are that they can achieve their goals. Giving a value a high priority does not always imply that one will fulfill it (Reid & Hogg, 2005).

There may be a disconnect between the high value placed on independence and the sensation that one cannot live up to it at work. Likewise, the subjective belief that one can fulfill a given value does not mean that that value is of high importance. As a result, people might believe in having endless possibilities without giving value to them. Membership in a group provides the social surroundings that help or hinder the attainment of values (Roccas et al., 2010). Differences between groups are likely to be reflected in members' subjective sense of value fulfillment.

Value relevance influences behavior and emotions such as religiosity (Saroglou et al., 2004), readiness, and pro-social behavior (Roccas & Amit, 2011). Values, on the other hand, are not always closely linked to emotions and behaviors. For example, there is a very weak link between values and satisfaction (Gaunt, 2006), and value importance has also been demonstrated to have a weak link with job satisfaction (To & Tam, 2014).

Extensive study shows that the rank-order of value relevance is remarkably consistent across cultures, ages, and professions. People attributed the highest consideration to self-direction values rather than traditional and power values (Schwartz & Bardi, 2001; Schwartz et al., 2012). The majority of important investigations were conducted without keeping a base identity in mind. That is, participants were asked how important a set of values were to them in life. The few pieces of research that looked at the importance of values as they relate to distinct identities (Daniel, 2012) found that the rank-order values were quite similar in all contexts, kindness values were among the most significant when respondents ranked their values.

Despite the disparate ideas and contradictory outcomes, both self-determination theory and person-situation fit theories emphasize the role of value fulfillment in defining well-being. While researchers from various paradigms disagree about the role of value/goal content in these relationships. However, no comprehensive study of the link between subjective value fulfillment

and psychological well-being has been conducted too far. It was stated that the thought of achieving values through their identities provided people with a greater sense of fulfillment. Further, it was proposed that subjective perception of value fulfillment, rather than the exact value content, contributes to and is associated with subjective well-being. In a study, the researcher used a direct measure of subjective value fulfillment and proposed that, in addition to the impact of value importance, subjective value fulfillment explains life satisfaction (Jiga-Boy, et al., 2015).

According to research, individuals will be more motivated to integrate the identities that make up their bicultural identity if they value the social group depicted in that identification. The concept of value fulfillment refers to how far people believe they can achieve their values. Group membership and engagement in group activities can both lead to value fulfillment (Reid & Hogg, 2005). However, social groups differ in the extent to which they allow value fulfillment and the sort of fulfillment that is allowed, as each group provides social situations that support the fulfillment of some values while preventing the fulfillment of others. Imposing direct sanctions or rewarding can be a game-changer in defining standards and values (Kiviniemi et al., 2002).

1.6 Interpersonal Tolerance

Tolerance is defined as an act of respecting, accepting, and being conscious of the vast diversity of our world's cultures, modes of expression, and ways of being human. Tolerance is the ability to find peace in the midst of conflict. Many researchers have attempted to construct more complete frameworks for understanding tolerance. Leeuwen (2010) describes categories of citizenship that can foster better tolerance in the presence of intercultural engagement, which is a useful framework for tolerance. The first is cosmopolitanism, which entails not only tolerance to

diversity but also a genuine love for cultural differences and a desire to profit from them. This kind of citizenship is more akin to Forster's (1951) unreachable virtue of love.

True tolerance of someone from a different cultural background or with a different value/position requires not just accepting them in the present, but also creating opportunities for long-term connections (Creppell, 2003). Intergroup tolerance is comparable to, but separate from, interpersonal tolerance, which is concerned with tolerance for people who hold opposing viewpoints. When two groups of people with differing values interact, intergroup tolerance is important. Intergroup tolerance is concerned with other people's impressions of them. In this context, intolerance is described as a lack of acceptance of outgroup members, negative perceptions about them, and discrimination against them (Berry, 2006; Verkuyten, 2010). Generalized good attitudes toward outgroup individuals (Kteily et al., 2016), support for outgroup-endorsed ideas (Brewer & Pierce, 2005; Gries et al., 2011), and readiness to connect with outgroup members have all been used to gauge intergroup tolerance (Saleem et al., 2018).

Wang (2015) reviewed that the workplace environment can become more culturally diverse which can lead to organizational conflicts among workers. This study focused on how different ethnicities preferred the management of conflict. People tend to make favorable trait inferences about ingroup members and negative trait inferences about outgroup members when they are in an intergroup situation (Galinsky & Moskowitz, 2000). Members of the outgroup are perceived as being less warm, kind, trustworthy, moral, knowledgeable, and even clean (Byrne, 1991). Similarly, Haidt et al., (2003) defined tolerance as the readiness to connect with people who have ethically opposing views. In a similar line, interpersonal tolerance has been defined as the readiness to sit closer to people who are different from you (Skitka et al., 2005). Interpersonal tolerance has also been defined as a proclivity to favor rather than punish those who are unlike

oneself. Tolerance was defined in a study on moral attitudes as the number of raffle tickets participants distributed to another person with a different moral opinion (Wright et al., 2008).

Organizations with divergent views (such as pro-life and pro-choice groups) do not usually interact, that's why studying interpersonal tolerance can be beneficial (Kobayashi, 2010). Individuals who disagree on values and ideas that are not connected with membership in different groups, on the other hand, are more likely to meet each other, owing to the lack of clear group borders separating them. It may be especially crucial in these situations to concentrate on everyday social interactions that allow for tolerance. Indeed, others think that practicing interpersonal tolerance that is, embracing differences among people with whom you frequently interact can lead to more long-term connections with people who are different from you (Kobayashi, 2010). Increased intergroup tolerance, on the other hand, may promote interpersonal tolerance by decreasing group barriers and boosting interpersonal relationships. If this is the case, there is a bidirectional relationship between interpersonal and intergroup tolerance. To put it another way, raising one sort of tolerance can have a good impact on the other.

In a variety of situations, a high BII has been related to beneficial results, including tolerance. First, persons with a high BII participate in more fluid "cultural frame switching," which entails adapting to various cultural circumstances (Hong et al., 2000). When primed with American and Asian cues, Asian-Americans with high BII move more flexibly between Western and Eastern forms of attribution, respectively (Benet-Martinez et al., 2002).

The mechanism underpinning frame switching may also allow people to more flexibly understand the thinking of others with different beliefs or values, this ability to switch flexibly may be linked to more tolerance. Second, during creativity tasks, people with a high BII are more inclined to co-activate conflicting identity schemas rather than suppressing one identity schema in

favor of another (Cheng, 2009). Third, those with a high BII are part of larger, more integrated, and diverse social networks (Mok et al., 2010).

According to a survey of Muslim-American teenagers, those with a high BII are more likely to approach and confront others of the host country (usually Anglo-Americans; Saleem, 2018). In other words, those who have a higher BII are more socially connected to members of several organizations to which they belong, even if the values of these groups are at odds. A research study (Galina, 2013) aimed at understanding the reality of assumptions on tolerance and ethnic identity. It showed that the higher tolerance was linked to higher benevolence. Akram (2021) explored the predictors of interpersonal tolerance among school children. Results of the study indicated that different predictors accounted for variance in interpersonal tolerance among school children. Some variables, including age, school type, residential area, and father education, showed significant impact on interpersonal tolerance among children whereas gender, mother education, family system, and socioeconomic status were not significant predictors in interpersonal tolerance.

1.7 Life Satisfaction

Life satisfaction, a separate concept representing an intellectual and global judgment of one's life quality, was highlighted as a wellbeing indicator by healthy people (Pavot & Diener, 2008; U. S. Department of Health and Human Services, 2012). The concept of life satisfaction refers to an individual's ability to have a life that fits their requirements to be "happy" (Karan et al., 1990). Stable marriages, self-efficacy, goal orientation, work ethic, and favorable intra- and interpersonal outcomes are all linked to life happiness (Diener et al., 2000; Gilman, et al., 2000). Despite the fact that life satisfaction is a different aspect of mental health, it has a strong and unfavorable relationship with depression (Headey et al., 1993). Life contentment forms a

psychological strength acting as a buffer against unpleasant occurrences in one's life (Suldo & Huebner, 2004). This buffering effect suggests that life happiness can be a valid end in and of itself, as well as a factor against the onset of mental health issues.

The way people express themselves and their future is referred to as life satisfaction. It is a self-perception about oneself to cope with the goals and aims of one's life (Helliwell & Huang 2005). This means the positivity of being alive and existing. Life happiness has been measured in connection to a variety of factors, including economic status, level of education, experiences, and place of living, to name a few. Subjective well-being is mostly determined by life satisfaction (Luttmer 2005).

Socialization on a more regular basis might also help with general happiness. Adults' well-being, as well as their general health, has been demonstrated to be influenced by social support from others (Helliwell & Huang 2005). As result, people who tend to speak their opinions and ideas freely, have higher satisfaction with life. Much of this satisfaction is gained by the higher income levels (Barrington-Leigh & Helliwell 2007). However, the evidence of such contextual effects varies greatly (Luttmer 2005). It is suggested that an individual's total life satisfaction is derived from his or her particular values and priorities. Family is important to some, love is important to others, and money or other material objects are important to others; in any case, it differs from person to person. Economic materialism can be regarded as a good thing.

According to a previous study, men are assumed to be more materialistic, and they also have lower levels of life satisfaction than their non-materialistic counterparts. Subjective well-being is influenced by culture. In daily living, well-being encompasses both overall life satisfaction and the relative balance of positive and negative effects. Culture influences subjective well-being assessment by directing attention to various sources of information for forming life satisfaction

evaluations. Individualistic cultures focus on interior states and feelings (such as positive or negative impacts), whereas collectivist cultures focus on external sources (such as following societal norms or carrying out one's responsibilities). Suh (2008) discovered that in individualistic cultures, the association between life happiness and the prevalence of positive effects is stronger, whereas in collectivistic cultures, affect and conformity to norms are equally relevant for life satisfaction.

La (2015) discussed the personality predictors in consideration of BII. Conflicts, life satisfaction, cultural difference, and conflict were taken into account. The results showed that only cultural distance had any impact on life satisfaction. The majority of western civilizations are focused on individuality, whereas eastern societies, such as China and Japan, are focused on collectivism. Those who live in a collectivist culture place a strong emphasis on family togetherness. They prioritize the needs of others before their own. Individualistic cultures are focused on one's own personal accomplishments and are marked by a strong feeling of rivalry. They are supposed to be self-sufficient and carry their own weight.

Incompetent standards are used to assess the progress of a community. Even in politically stable nations, parties keep reminding people of their deeds and how life satisfaction has increased over their tenure. Objective standards are regularly used to assess a community's or nation's progress. Individual living quality cannot be measured in this way certainly, objective measurements of quality (such as money and education) are frequently unreliable predictors of the real level of their happiness. Individuals who go through traumatic accidents ought to be more dissatisfied rather than others. However, empirical evidence contradicts this assertion; disabled people do not depict low levels of satisfaction. Obviously, there is not always a complete measure of satisfaction along with the people's interactions (Andrews & McKennell, 1980).

According to another study, entities tend to demonstrate comparable levels of pleasure throughout time. Women who are happy in their relationships, for example, are likely to be happy in their jobs, with children, financial condition, and the weather on a daily basis. This result shows that it is conceivable to be unhappy with one's spouse rather than being satisfied with their career (Bradley & Corwyn, 2004). One study indicated that previous encounters in the preceding year can be used to forecast an individual's life satisfaction in the upcoming year, supporting the other viewpoint. This conclusion implies that life changes like a marriage or a new career can greatly increase or decrease one's overall life satisfaction (Borg, 2005).

Other cultural elements appear to have a huge impact on satisfaction. People of wealthy nations, for example, have high levels of contentment, whereas citizens of poor nations have low levels of happiness. However, research reveals that after a group of people achieves a reasonable level of living, disparities in life satisfaction are less likely to be associated with income. A recent study reveals that once subsistence levels have been met, members of different cultures arrive at varied satisfaction evaluations (Lu & Shih, 2007).

Suh and colleagues (2008) directed a major multinational survey involving 62,500 people from 61 countries. Their findings revealed that people from “collectivist” and “individualist” cultures use diverse forms of material to assess their life happiness on a regular basis. That is, collectivist cultures base their life satisfaction judgments on cultural norms whereas individualist cultures base their life satisfaction judgments on emotional experiences. Surprisingly, a collectivist metropolis appears to base their life satisfaction evaluations on emotion.

Researchers have discovered that life satisfaction is highest in rich countries with gender equality, respect for human rights, political freedom, and access to knowledge, demonstrating the relevance of social life contentment. Cultures that tolerate diversity and provide equal treatment

and opportunity for their inhabitants appear to have a much larger overall pleasure. It is not surprising that women in a lot of cultures, where equal chances and worth are not available, are more dissatisfied.

1.8 Psychological Well-Being

The ability to move easily between different cultural options necessitates empathy for others in the bicultural individual (Bennett, 2003). To get along with others, the bicultural person must continuously empathize. As a result, bicultural persons' ability to empathize with the culturally different individuals will make him more efficient in adjusting or absorbing the new culture and will enhance his psychological wellbeing as well (Harrington & Liu, 2002).

Singeli (2009) found that self-construals that were more independent had higher self-esteem. Likewise, Oyserman (2002) found an inverse link between the interdependent model and self-esteem, and vice versa. People who depict both forms of self-construal in a multi-culture, may have higher self-esteem.

A psycho-sociocultural-based research paper presented a detailed and comprehensive understanding of the adjustments made by the individuals (Hernandez, 2011). Self-efficacy and congruity based on cultures were taken into account. It was seen that efficacy, as well as congruity, greatly enhances the psychological well-being of people. As part of a multicultural society, bicultural individuals have demonstrated the aptitude to adapt the self-concept such that they can perform effectively in a variety of situations. In both types of self-construals, marginals are low. Biculturals showed more adaptability in communication (Kim, 2002; Yum, 2004) and were less stressed in difficult scenarios (Cross, 2005). According to these researches, having a bicultural identity has an impact on people's adjustment, cognition, psychological wellbeing, and behaviors.

Jitmanowan (2016) investigated the psychological impacts of acculturation and adaptability in the Thai community in the United States. The goal of this study was to learn how acculturation affects psychological wellbeing in a "minority within a minority" community. Data was collected from adults who identified with Thai culture and lived in the United States. The researchers looked into feelings about certain adaptive skills and psychological well-being (depression, stress, personal self-esteem, life satisfaction, and quality of life). The level of acculturation to American culture and the level of enculturation to Thai culture were both evaluated to determine acculturation orientation. The impacts of adaptive skill, acculturation, and enculturation on psychological well-being were investigated, while culturally responsible approaches were taken into account when studying an understudied group. Participants were recruited over a six-month period by accessing the survey. Psychological adaptation predicted quality of life, contentment with life, personal self-esteem, depression, and perceived stress, and personal self-esteem and acculturation were correlated, whereas quality of life and satisfaction with life were related, according to the findings. Furthermore, high levels of acculturation and enculturation (Biculturation) were linked to psychological well-being, quality of life, and life satisfaction.

Bicultural individuals usually have a high level of BII and relative adjustment (Downie, 2006). Only a small amount of study is composed of bicultural identification and how one is built as an interconnected or independent individual may influence one's optimal degree of enjoyment (or both). Bicultural individuals can clearly define boundaries for themselves, gain confidence in their identity while combining numerous cultures (Bennett, 2003).

Stressors and determinants of psychological wellness among international students at a largely white university were investigated (Seekri, 2006). The general psychological functioning

of a diverse group of international students studying at a largely White university was explored in this study. A hypothesis was tested that there is a positive link between psychological well-being, language competence, cultural identity, age, perceived group support from American friends, and time spent in the US for both male and female international students. It was also predicted that there would be gender variations in wellbeing, with women reporting higher levels of discomfort than males, and that two different psychological wellbeing prediction models would develop for men and women. The Brief Symptom Index (BSI, Derogatis & Spencer 1982), the American International Relations Scale (AIRS, Sadowsky & Plake, 1991), a Perceived Social Support from International friends measure, and a Perceived Social Support from American friends measure (PSS-Intern and PSS-Amer, derived from Procidano & Heller, 1983), a demographic survey, and open-ended questions were completed by 52 males and 28 females who attended Only one variable, age, associated strongly with men's happiness, but no variables connected significantly with women's happiness, according to correlational analyses. Men reported higher degrees of psychological distress than women, despite the fact that gender differences were detected. According to regression studies, none of the characteristics predicted the women's psychological well-being. Two variables, age and PSS-Amer, combined accounted for 18% of the variance in wellbeing ratings among men. Male and female students encountered similar adjustment-related stresses, but the importance of the stressors emerged differently for the sexes, according to responses to exploratory open-ended questions. Men cited environmental factors as the source of their stress, while women cited interpersonal concerns as the most problematic.

Considerable evidence suggests that international students are stressed by cultural change (Crano & Crano, 1993; Mallinckrodt & Leong, 1992; Olaniran, 1993). This finding is similar to the research on immigrant populations, which has demonstrated the link between relocating to a

foreign country and poor mental health (Crano & Crano, 1993). Although there are similarities in the adjustment process for immigrants and international students, there also are considerable differences. For instance, international students are more likely to be on their own socially, without the support of family members awaiting them in a host country (Crano & Crano, 1993).

Darya (2007) reviewed the impact of acculturation on Iranian Americans. In terms of acculturation, their ethnicity was taken into account. The majority of people were more familiar with the host culture and acculturation than with their own ethnic or original culture, indicating greater flexibility, which led to a happier life and less anxiety. Weng (2016) explored attachment, acculturation, and its impact on psychology among adults. The research clearly showed that anxiety and avoidance were inversely related to the psychological well-being of these adults.

Yoo (2014) also explored the stress related to the acculturation factors. This research was done in order to review psychological well-being (PWB) among youngsters pertaining to their survival and adjustment in new environments and cultures. It showed that stress was negatively related while identity and self-efficacy were positively related to PWB. Research has demonstrated that both bicultural competency and bicultural self-efficacy are associated with mental health. Biculturalism is linked to lower depression levels while higher social behaviors and self-esteem (Chen et al., 2008; Schwartz et al., 2006). Especially among young immigrants, biculturalism has been most often related to positive social and psychological outcomes (David et al., 2009). Negative psychological outcomes resulting from difficulties with acculturation and enculturation include acculturative stress, bicultural stress, and psychological distress (Oh et al., 2002; Williams & Berry, 1991; Yoon et al., 2013).

Ruzek et al., (2011) noted, that student's level of adhering to European values significantly predict his or her level of psychological distress among Asian immigrant college students.

Sodowsky and Lai (1997) also found a link between experiencing conflicting Asian and American value systems with loss of identity, depression, anxiety, and stress. The association between self-efficacy and mental health is demonstrated by several studies. David et al., (2009) established that self-efficacy had a positive correlation to life satisfaction and a negative correlation to depressive symptoms in a sample of ethnic minority college students. Similarly, Hill (2013) found that several BSES (Beck Self-Esteem Scale) subscales were correlated with mental illness such as hopelessness and anxiety in a sample of Northern Plains American Indians. Five of six BSES subscales were positively correlated with resilience. Broustovetskaia (2015) found that bicultural self-efficacy and cognitive-affective variables (e.g., emotional intelligence, ambiguity tolerance) were positively correlated to psychological well-being of immigrants and international students. Wei et al., (2010) also demonstrated perceived bicultural competence, as measured by the BSES, to be negatively correlated with depressive symptoms in Asian American, African American, and Latino American students.

Jitmanowan (2016) noted effects of acculturation on psychological health in a “minority within a minority” population. Results concluded that psychological adaptation predicted quality of life, satisfaction, personal self-esteem, depression, and perceived stress. Personal self-esteem and acculturation were found to be related to life quality.

1.9 Rationale of the Study

This study aims to explore the constructs of bicultural identity integration and value fulfilment and their effects on psychological wellbeing, interpersonal tolerance and life satisfaction of overseas Pakistanis. Current research is formulated upon the acculturation model of biculturalism. Researcher is attempting to study the psychological effects of living abroad on

Pakistanis and their families. As many Pakistanis travel around the world and build their lives in those countries, in order to survive in different cultures, they develop the bicultural identity which is the mixture of their ethnic background and mainstream culture, this type of self-construal effects their whole life style and its different dimensions.

This study will explore the Pakistanis' journey in the foreign countries and the problems they face related to their wellbeing and adjustment and will play significant role in the acknowledgement of those problems such as cultural novelty, lack of preparation and relocation (financial) support, loss of home, change of social environment, increased demands related to organizing life in a new location (i.e., schooling system, learning about local culture and language, daily hassles, new work situation for workers & employees), together with feelings of uncertainty, up-rooting and isolation are those stressors that all family members face to a certain extent.

Other than that this research would also be very helpful for the future researches because first, there is lack of research on overseas Pakistanis regarding their psychological adjustment, as studies are either missing a theoretical background or largely neglect the multi-informant approach. Second, the majority of studies paid little attention to take into account the cultural aspect of relocation. Including the culture identity formation and the impact of home country and host country culture. Lastly overseas Pakistanis hold great Importance and play a very vital role in our economy as well, so this research will enable researchers to understand the challenges they face in order to overcome the cultural discrepancies in their workplaces to build up their careers and in their personal lives as well, while living abroad.

Moreover, there are plenty of researches available on bicultural identity and the factors that are effecting by this and literature have proved that bicultural identity integration leads to the strengthened interpersonal tolerance, psychological wellbeing and life satisfaction. In a research

by Rehman (2017) it was indicated that bicultural identity integration are predictive of higher psychological wellbeing in Asian Americans. In another research by Oppenheim-Weller and Kurman (2016) value fulfillment predicted better BII. In this study we are focusing on a question that whether these variables are also important for Pakistanis and how much importance they give to the psychological aspects of living in a foreign country. As it seems economic and social factors hold great importance for overseas Pakistanis because living in foreign countries with better opportunities, benefits and career options make an individual more acceptable and respectable for the people and society they relate themselves to and whom approval is important for them, and this motivates them to strive more and more for better lifestyle but the question about the importance of psychological factors is still very under rated and under studied. This study is trying to fill in the gap between these researches and focuses on how an individual living in a foreign country maintains balance between his economic, social, psychological and religious ideologies, whether he only works hard for a better salary, job and social status or his wellbeing is also important for him.

1.10 Conceptual model

This research is focusing on finding the relationship between bicultural identity integration and value fulfillment, and then mediating role of value fulfillment on the psychological wellbeing, interpersonal tolerance and life satisfaction of overseas Pakistanis. Variable of bicultural identity integration is handled as independent variables and value fulfillment is acting as a mediating variable and the other three variables, life satisfaction, psychological wellbeing and interpersonal tolerance are dealt as dependent or outcome variables. There is an extensive amount of literature available manifesting the positive relationship between bicultural identity integration and value fulfillment. Oppenheim-Weller (2017) investigated the link between BII and value fulfillment,

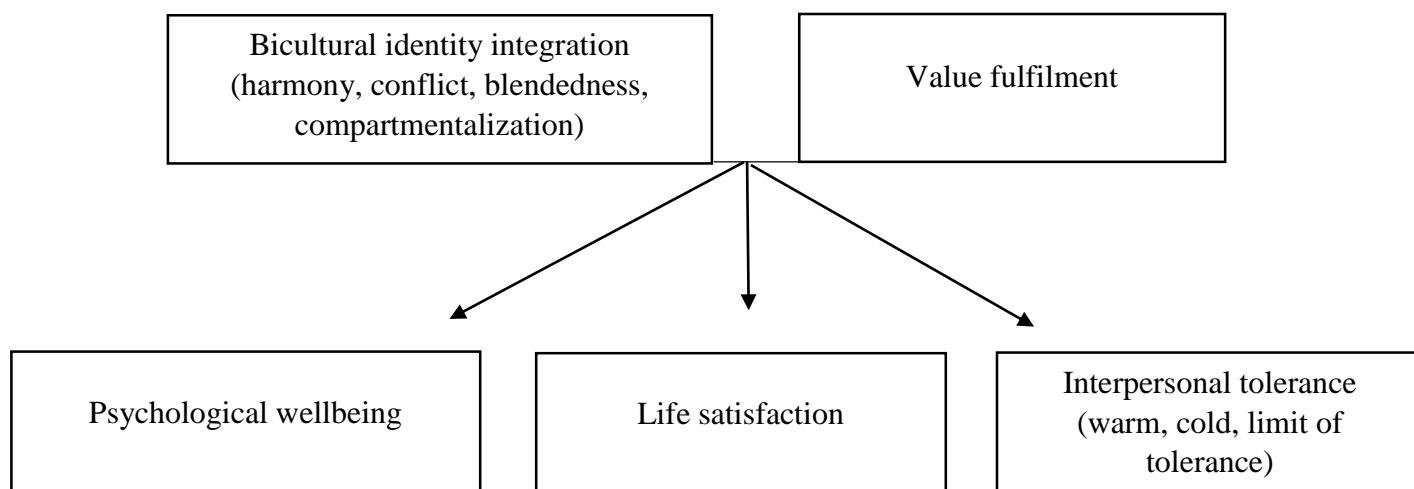
finding that when people perceive their groups as permitting value fulfilment, they report higher levels of BII than when they perceive their groups as blocking value fulfilment. It's worth noting that analyzing one's group in terms of value fulfilment might help people see their groupings as complementary and integrated. Perceiving groups as permitting value fulfilment is linked to a good attitude toward them, as they are seen as encouraging and giving possibilities rather than constraining and obstructing BII. In the conflictual identity, the relationships between value fulfilment and BII were stronger than in the central identity.

Amy (2011) explored how Chinese Americans' psychological well-being and life satisfaction are influenced by their personality and bicultural identity integration. The Cross-Cultural (Chinese) Personality Assessment Inventory-2 (CPAI-2; Cheung et al., 2001), the Bicultural Identity Integration Scale Version 1 (BIIS-1; Benet-Martinez, 2003), the Satisfaction with Life Scale (SWLS; Diener et al., 1985), and the Positive and Negative Affect (10 items) scales of the Positive and Negative Affect Schedule -Expanded Form (PANAS-X; Watson & Clark, 1994) were completed by 310. Both perceived cultural distance (i.e., seeing one's two cultural identities as separate and dissociated) and perceived cultural conflict (i.e., feeling torn between one's two cultural identities), as measured by the BII-Distance and BII Conflict scales, were found to be negatively correlated with subjective psychological well-being, which is a composite of life satisfaction and positive and negative affect.

Huff (2018) investigated the relationship between individual identities and tolerance between individuals. Individuals with higher levels of identity integration, or those who perceive their different social identities as more blended and harmonious, are more tolerant of others who hold different values and norms than they are. This hypothesis was tested using bicultural identity integration (BII) or perceived blendedness and harmony among one's social identities in general

as a predictor for increased interpersonal tolerance towards individuals who share contrasting opinions. The findings imply that having a higher BII correlates with having more interpersonal tolerance for those who hold opposite viewpoints. A positive association between bicultural identity integration (BII) and intergroup tolerance was discovered, as well as evidence for BII's moderating effect, in which higher BII is associated with more positive intergroup interactions even when negative intergroup views are present. The current research is also examining the direction of relationship between the study variables in particular sample of overseas Pakistanis. This research is mainly modeled upon the acculturation model of biculturalism which was presented by Smither (1982). This model assumes that an individual try to merge in to the majority culture and even after becoming a competent member of the majority culture, the individual will still be labelled as minority cultural member and will maintain his ethnic identity as well. The acculturation model focuses on the involuntarily merging of the individual in the mainstream culture and the factors that force a person to learn new culture in order to survive eventually develop bicultural identity which will effect different psychological factors. (Prigoff, 1984).

Figure 1



CHAPTER 2

METHODOLOGY

2.1 Objectives

This research was conducted to meet the following objectives:

1. To examine the impact of bicultural identity integration and value fulfillment in psychological wellbeing, interpersonal tolerance, and life satisfaction in overseas Pakistanis and study the relationship among all variables.
2. To see the differences on study variables with regards to demographic variables (gender, age, education, birthplace, marital status, profession, country, residential status).

2.2 Hypotheses

To meet the objectives of the study following hypotheses were formulated:

1. Bicultural identity integration is positively correlated to value fulfillment.
2. Bicultural identity integration is significantly positively related to psychological wellbeing, interpersonal tolerance, life satisfaction.
3. Value fulfillment is positively correlated to interpersonal tolerance, psychological wellbeing, and life satisfaction.
4. BII and value fulfillment positively predicts life satisfaction, interpersonal tolerance and psychological wellbeing.
5. There will be significant differences among demographic groups (gender, age, education, country, residential status, marital status, profession, birthplace)

There will be some exploratory findings regarding demographic characteristics of the participants from America, the United Kingdom (UK), and Australia, as there very few studies have been conducted with overseas Pakistanis so no hypotheses were formulated.

2.3 Operational definitions of variables

Bicultural identity integration

The BII concept captures the phenomenology of dealing with two cultural identities. Bicultural individuals tend to identify, at least to some extent, with both cultures involved. Nevertheless, some individuals experience a conflict between their different identities and report difficulties in integrating them in a unified sense (high conflict; low BII), while others perceive their cultural identities as compatible and complementary (high harmony; high BII) (Benet-Martínez & Haritatos, 2005; Huynh et al., 2011). In this research, BII will be measured through Bicultural Identity Integration Scale (Benet-Martinez & Huynh, 2010), which was translated in Urdu by the researcher in part I of the current study. This scale has 4 subscales (harmony, conflict, blendedness, compartmentalization) and it uses the five-point Likert scale in which the low score indicates the lesser level of bicultural identification and high score means the higher level of bicultural identity integration. All items of subscales of conflict and compartmentalization are required to be scored in reverse manner.

Psychological Well-being

Psychological well-being refers to the simple notion of a person's welfare, happiness, advantages, interests, utility, and quality of life (Burris et al., 2009). In this study, psychological wellbeing will be measured through Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS).

This scale has 14 items with a five-point Likert scale and the low score indicates the lesser level of psychological wellbeing whereas, the high score proves the highest level of psychological wellbeing.

Value fulfillment

Value fulfillment refers to the sense of having one's values enacted satisfactorily, notably in a sense of well-being or need fulfillment (Oppenheim-Weller, 2018). Value fulfillment will be measured with the original Value Fulfillment Scale (VFS) (Oppenheim, 2018) which was translated to Urdu in part I of the research. This questionnaire has 10 items that assess the respondent's mainstream as well as ethnic identity. It has response options ranging from -3 to 3 where -3 indicates the lowest fulfilment of values and 3 means the high level of value fulfilment.

Interpersonal Tolerance

Interpersonal Tolerance has been measured as generalized positive feelings towards outgroup members (Kteily et al., 2016), support of viewpoints endorsed by the outgroup (Brewer & Pierce, 2005; Gries et al., 2011), and willingness to interact with outgroup members (Saleem et al., 2018). In this research interpersonal tolerance will be measured with the Interpersonal Tolerance Scale (IPTS) (Thomae et al., 2016) which has 34 items divided in 3 subscales (warm tolerance, cold tolerance and limit of tolerance) with seven-point scale. Where 1 means strongly disagree and 7 means strongly agree which indicates the highest level of interpersonal tolerance in the warm tolerance items and lowest tolerance in the cold and limit of tolerance items.

Life satisfaction

Life Satisfaction is an overall assessment of feelings and attitudes about one's life at a particular point in time ranging from negative to positive (Buetell, 2008). It is a measure of well-

being assessed in terms of mood, satisfaction with relationships, achieved goals, self-concepts, and self-perceived ability to cope with one's daily life. Life satisfaction will be measured with a tool which is called as Satisfaction with life Scale (SWLS) (Diener et.al., 1985). It has 5 items with seven-point scale and the scores of the respondents sums up to indicate the level of satisfaction with life. Some of the cut-offs to be used as benchmarks are 31 - 35 Extremely satisfied, 26 - 30 Satisfied, 21 - 25 Slightly satisfied, 20 Neutral, 15 - 19 Slightly dissatisfied, 10 - 14 Dissatisfied, 5 - 9 Extremely dissatisfied.

2.4 Measures

To assess the bicultural identity integration, value fulfillment, interpersonal tolerance, psychological wellbeing, and life satisfaction following measures in original and translated forms were used (i.e. English and Urdu)

Bicultural Identity Integration Scale—Version 2 (BIIS)

It was developed by Huynh and Benet-Martínez (2010) and consists of 20 items. As an immigrant, ethnic minority, international student or expatriate residing in a place other than their birth country, they have been exposed to at least two cultures: their own heritage or ethnic culture and the mainstream, dominant culture. As a result, she or he may be classified as a bicultural or multicultural person. Everyone's experience of having and managing two (or more) cultures is unique, and this scale focuses on that experience. The scale is divided into 4 subscales which are harmony (5 items), conflict (6 items), blendedness (5 items), and compartmentalization (4 items) with five-point Likert scale. The potential score range of the scale is 20 – 100.

The Harmony and Blendedness subscales of the BIIS-2 (and BIIS-1) are treated as independent components. Conflict and compartmentalization items are reverse scored (items 6 to

11 and 17 to 20). Alpha coefficients for cultural harmony are .86, cultural blendedness is .81 (N= 1049 multi-ethnic biculturals) (Benet & Huynh 2010).

The Interpersonal Tolerance Scale (IPTS)

It was designed by Thomae et al., (2016) consisting of 34 items in total that were advanced into three subscales Warm Tolerance (13 items), Cold Tolerance (12 items), and Limits of Tolerance (9 items) with seven-point scale. The score range of this scale is 34 – 238. Allport (1954) defines tolerance as one's personal value and differentiates between warm tolerance (e.g., one's approval about other people), cold tolerance (e.g., experience things you abhor), and limits of tolerance (e.g., intolerance). From these initial ideas, psychological researchers have strived to deeply investigate the idea of tolerance (Butrus & Witenberg, 2012). Notable researchers have declared the authentic results for the Interpersonal Tolerance Scale (IPTS), which is theoretically grounded in Allport's initial concepts and develops systematic methods on work by Wittemann (2005). A study (n = 252) identified a set of items from an initial pool of 77 items. Another study (n = 294) confirmed the convergent validity of the IPTS and distinguished tolerance from Empathy, Motivation to Control Prejudiced Reactions, Right-Wing Authoritarianism, Social Dominance Orientation, and Interpersonal Trust. Three subscales emerged from the analysis and exploration of the components and individual items: Warm Tolerance (13 items), Cold Tolerance (12 items), and Limits of Tolerance (9 items). Analyzing and confirmation of factors further initiated the proposal of a three-factor structure. Cronbach's Alpha varied between .77 and .86 across both studies. Research has ingrained more positive correlations between the IPTS and empathy, interpersonal trust and motivation to control prejudiced reactions, and negative correlations between authoritarianism and social dominance orientation. These studies show that the IPTS is a logical and reliable measure of interpersonal tolerance.

Value Fulfillment Scale

Oppenheim (2017) developed a measure of value fulfillment which consists of 10 items with seven-point scale and its score range is 0 - 60. This questionnaire asks about the goals. Each of our identities enables us to fulfill some goals and prevents the fulfillment of other goals. This scale asks about values that can always be completely fulfilled as a Pakistani or e.g. an American? are there values that you always feel are completely withhold as a Pakistani or e.g. an American? The options indicate the degree to which you feel it is entirely possible for you to fulfill this value as a Pakistani/an American (3), it is entirely prevented for you to fulfill this value as a Pakistani/an American (-3). (0) refers to a value you feel you are not able to fulfill and not prevented from fulfilling as a Pakistani/ an American.

Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS)

The Warwick Edinburgh scale was developed by the university of Warwick and the university of Edinburgh in 2006 and is jointly owned by NHS health Scotland, the university of Edinburgh, and university of Warwick. It is used to assess mental wellbeing in the general population as well as to evaluate projects, programs and the policies aimed at improving mental wellbeing. WEMWBS was created as a result of research at the universities of Warwick and Edinburgh. The research began with preexisting scale, called Affectometer 21, which was established in New Zealand in the 1980 (Flett & Kammann, 1983). The WEMWBS is a 14 item scale with five response categories that added together to provide a single score. The articles are all positive in tone and cover both the feeling and the functional sides of mental health, making the subject more approachable. The scale has been widely utilized for monitoring, analyzing and exploring the factors of mental wellness of national and international scale. The scale has been widely used in Pakistani context and found to have satisfactory alpha of 0.82 and 0.93 (Firdaus et

al., 2020). Waqas (2015) conducted a study to analyze the psychometric performance of the Warwick-Edinburgh Mental Well-being Scale (WEMWBS) in Pakistani health providers. The WEMWBS appears to be appropriate for use in Pakistani HCPs, and the results of this investigation confirm its validity and internal consistency in this population.

Satisfaction with Life Scale (SWLS)

It was created by Diener et al., (1985). It is a 5-item scale meant to assess one's overall cognitive contentment with life (not a measure of either positive or negative affect). On a 7-point scale ranging from 7 strongly agree to 1 strongly disagree, participants indicate how much they agree or disagree with each of the 5 items. The emotional or affective component of subjective well-being has been characterized as consisting of two basic components: the judging or cognitive component and the emotional or affective component (Diener & Veenhoven, 1984). Life satisfaction has also been proposed as a metaphor for the judging component (Andrews & Withey, 1976). Although the affective aspect of subjective well-being has gotten a lot of attention from studies, the judgmental component has been relatively neglected. The Satisfaction with Life Scale (SWLS; Diener et al., 1985) was created as a measure of subjective well-being component (SWB). It was designed to gauge overall contentment with the respondent's life. The scale does not examine satisfaction with life domains such as health or wealth, but it does allow participants to integrate and weight these categories however they see fit. The scale's normative data are provided, and it has strong convergent validity with other scales and different sorts of subjective well-being measures. Although life satisfaction as measured by the SWLS has demonstrated some temporal stability (for example .54 for four years), the SWLS has shown enough sensitivity to be useful in detecting changes in life satisfaction during the clinical intervention. Furthermore, the scale has discriminant validity when compared to measures of emotional well-being. Because it examines

an individual's conscious evaluative opinion of his or her life using the person's own words, the SWLS is recommended as a supplement to scales that focus on psychopathology or emotional well-being. Though scoring should be kept continuous (sum up scores on each item), but some cut-offs to be used as benchmarks. Extremely satisfied (31 – 35) Satisfied (26 – 30) Slightly satisfied (21 – 25) Neutral (20) Slightly dissatisfied (15 – 19) Dissatisfied (10 – 14) Extremely dissatisfied (5 – 9).

2.5 Sample

Sample of the study comprised of 100 participants (50 males and 50 females; age range = 18 – 58; $M = 34.40$; $SD = 11.60$). Purposive and referral sampling techniques were used for approaching the sample. Inclusion criteria was that participants should have residential status of immigrant, expatriate and student and their tenure of stay in foreign country should be more than 1 year. Overseas Pakistanis including students (13), expatriates (29) and immigrants (58) were approached from Australia (27), the United Kingdom (38), and America (35) to participate in the pilot study of the research. Inclusion criteria was being resident of either of the country USA, UK and Australia.

2.6 Procedure

A set of questionnaires consisting of the informed consent form, demographic sheet along with other five scales were delivered to some associates (researcher's sisters and friends) who are living in the United Kingdom, Australia, and America far in person for data collection from Pakistanis living in those countries. Collected data was received back in hardcopy through international courier and some amount of data was also collected through google forms sent to allies using Email, WhatsApp and Facebook. After getting the consent form a set of

questionnaires was handed over to them that explained the purpose of the study and how to respond to each question. They were informed that the information provided by them will be strictly confidential and will be used only for research purposes. They were asked to respond to the best-suited option. After getting the questionnaires filled, their participation was acknowledged. The email address of the primary researcher was provided on the consent form so that in case of any query respondents may contact the researcher.

2.7 Research Design

The present study adopted a cross-sectional research design and for data collection, the survey method was selected, which is the most common design in social science research. The method of the survey questionnaire is chosen considering certain advantages that it provides over and above other methods such as minimal costs, accessibility, and convenience. It has also been argued that the survey research design is a correlational strategy because it can only explore the possibility of any relationship between two or more than two variables. This study will be conducted in two parts, first, part was about the translation of the scales, and pilot study, and the second part main study which was carried out on a larger sample. The collected data was analyzed with the help of SPSS 21.

CHAPTER 3

TRYOUT, TRANSLATION AND PILOT TESTING OF SCALES

Part 1 consists of two phases which are as follows:

Phase I

Phase 1 was about translation of the Bicultural Identity Integration Scale, Interpersonal Tolerance Scale, and Value Fulfillment Scale.

3.1 Translation of BII, VFS, IPTS

The translation is a process of changing one language to a different substance e.g. one language to another language. This part was designed to get the Urdu version of scales so that can be used and understood easily by respondents in the national language. In order to get an Urdu version of scales, the standard procedure for translation was used for each item of the scales. In this phase, three scales were translated from English to Urdu to make it easy to Comprehend for the respondents who cannot understand English very well. The scales which were translated are the Bicultural Identity Integration Scale (BIIS), Value Fulfillment Scale (VFS), and Interpersonal Tolerance Scale (IPTS). Before translation of instruments, a try-out phase with 10 respondents was carried out to see the respondent's level of understanding regarding the content of the scale. Though all the measures were intended to use for overseas Pakistanis, yet there are Pakistanis living abroad who do not have a good command of English. So for tryout and feedback regarding comprehension and understanding of scales two respondent from each country (Australia, United Kingdom and America) were asked to fill the questionnaires. Their feedback indicated that some of the items which were clearly understood, respondents residing in the USA, but respondents from the UK

faced little difficulty in understanding the questions in English, so to keep respondents at ease and to assess their honest responses it was decided to give them the liberty to respond in the language in which they feel comfortable. This whole procedure led to the translation of those measures which were not available in Urdu translated, for this purpose forward translation was carried out and the researcher asked the original authors of the scales for permission to translate these scales.

3.2 Forward Translation

The forward translation is marked with translating the content from source language (i.e. English) to the target language (i.e. Urdu). The authors were approached for permission to translate the measures, and they consented to the translation and use of the particular scales in this study. Three bilingual experts were approached to translate the measures. Each item was translated into Urdu with the aim to produce as many accurate translations as possible so that the most relevant translation could be selected. Their qualification ranged from Masters to Ph.D.

3.3 Committee Approach

All three scales were forward translated from English to Urdu and then the committee approach was used to select the most accurate and appropriate translations from all three. The committee consisted of two M.Phil. scholars and a subject expert (Ph.D.). Then all the selected translations were scrutinized to select the best translation and prepare a final Urdu version of BIIS, IPTS, and VFS were generated.

3.4 Phase II: Pilot Study

The pilot study was carried out on a comparatively smaller sample after the scales were finalized to comply with the pretesting of all measures. Pilot study is important for improving the

quality and efficiency of the main study. It is carried out on a smaller sample as compared to main study. In addition, it is performed to provide an estimate for sample size calculations. A pilot study is conducted to replicate all of the procedures of the main study and evaluates the feasibility of the research by evaluating the participants' inclusion and exclusion criteria, testing the instruments used for measurements in the study, and training of the researchers. The researcher, as well as the research assistants, must have a thorough understanding of the study's purpose, technique, and procedures. In addition, the method's suitability for data collection must be evaluated. It provides valuable feedback so that researchers can modify and improve their work before it is published. In phase II of the research, the translated versions of the scales were tested on the smaller sample to analyze the reliability and other psychometric properties of the scales.

3.5 Objectives of pilot study

Pilot study is conducted to meet the following objectives:

1. To test the reliability of the translated versions of the scales.
2. To test the item total correlation of the scales.
3. To check the understanding of the respondents regarding the instruments and the research.
4. To assess the relationship among the study variables.

3.6 Instruments

Following measures were used to assess variables of study:

- Bicultural Identity Integration Scale (BIIS; Huynh & Benet-Martínez 2010; Appendix B & C)
- The Interpersonal Tolerance Scale (ITPS; Thomae et al., 2016; Appendix D & E)

- The Subjective Value Fulfillment Questionnaire (VFQ; Oppenheim, 2017; Appendix F & G)
- Satisfaction with Life Scale (SWLS; Diener et al., 1985; Appendix H & I)
- The Warwick-Edinburgh Mental Wellbeing Scales (WEMWBS; Stewart-Brown, 2006; Appendix J & K)

Details of above mentioned instruments is given in the chapter II of the study (method; p34)

3.7 Statistical Plan

This study is quantitative one as data was collected through properly given questionnaires. Appropriate objectives and literature supportive hypotheses are mentioned in this research. SPSS was used to analyze the data which includes frequencies, descriptive analysis, reliability analysis, hypotheses testing, correlation, multiple regression and independent t-tests. On the basis of the output of all above mentioned tests and analysis, proper interpretations and conclusions will be given.

3.8 Results

After completion of the data collection phase, data was entered, screened, and analyzed in SPSS 21. For the pilot study, psychometric properties of all the measures were checked, item-total correlation and inter-scale correlation were computed. Following are the findings of the pilot study.

Table 1

Demographic details of study participants (N = 100)

Variables	Frequency	Percentage
Gender		
Male	50	50%
Female	50	50%
Education		
Graduate	83	83%
Undergraduate	17	17%
Birthplace		
Pakistan	56	56%
Foreign	44	44%
Profession		
White collar job	48	48%
Labor	22	22%
Non-working	30	30%
Marital status		
Married	77	77%
Unmarried	23	23%
Residency tenure		
1 – 5 years	25	25%
6 – 20 years	41	41%
21 – 40 years	34	34%
Age		
18 – 25	26	26%
26 – 35	32	32%
36 and above	42	42%
Social status		
Immigrant	67	67%
Expatriate	11	11%
Student	22	22%
Country		
Australia	27	27%
United Kingdom	38	38%
America	35	35%

Table 1 shows demographic information regarding research participants such as such as age, gender, social status, education level, profession, and country. Among 100 participants, 50% were males and 50% were females. 27% sample was taken from Australia, 38% from United Kingdom, and 35% from America.

Table 2

Psychometrics Properties of the Scales (N = 100)

Scales	No. of items	M	SD	α	Range		Skewness	Kurtosis
					Actual	Potential		
BIIS	20	65.14	6.66	.71	53-81	20-100	.63	1.31
Harmony	5	19.23	2.30	.62	7-18	5-25	.34	-.12
Conflict	6	21.43	3.83	.66	9-27	6-30	-2.13	5.91
Blendedness	5	18.54	2.93	.63	6-20	5-25	.23	-.37
Compartmentalization	4	14.43	2.65	.79	10-16	4-20	-2.12	5.53
VFS	20	42.66	13.70	.92	0-56	60-180	-.88	.27
IPTS	34	136.02	32.50	.88	47-188	34-238	-1.01	1.00
Warm Tolerance	13	67.70	13.25	.93	17-84	13-91	.68	.96
Cold Tolerance	12	46.30	10.23	.89	25-81	12-84	-.22	-.30
Limit of Tolerance	9	40.11	10.66	.93	17-57	9-63	-.15	.23
WEMWBS	14	52.44	7.28	.86	39-66	14-70	.10	-.73
SWLS	5	24.80	6.57	.82	14-35	5-35	.19	-1.17

Note. BII = Bicultural Identity Integration; VFS = Value Fulfillment Scale; IPTS = Interpersonal Tolerance Scale; WEMWBS = Warwick-Edinburgh Mental Wellbeing Scale; SWLS = Satisfaction with Life Scale.

Table 2 shows reliability coefficients of Warwick-Edinburgh Mental Well-Being Scale, Bicultural Identity Integration Scale, Interpersonal Tolerance Scale, Value Fulfillment Scale, and Satisfaction with Life Scale, showing descriptives (mean, standard deviation, range & skewness) and Cronbach's alpha values of measures of all scales are above 0.6 which indicates that scales have satisfactory internal reliability.

Item total correlation was computed for all the measures from table 3 to 7, showing sound internal consistency of all these scales.

Table 3

Item total correlations of Bicultural Identity Integration Scale (N = 100)

Item no	<i>r</i>	Item no	<i>r</i>
1	.72**	11	.70**
2	.75**	12	.77**
3	.74**	13	.79**
4	.74**	14	.74**
5	.78**	15	.77**
6	.74**	16	.74**
7	.78**	17	.77**
8	.71**	18	.73**
9	.72**	19	.79**
10	.76**	20	.78**

Table 3 is confirming that items are significantly positively correlated and measuring the same construct. Item-total correlation of the Bicultural Identity Integration Scale varies from .71 to .79. With regard to internal consistency, nearly all item-total correlations were more than 0.4, indicating good internal consistency. All correlations between domains and total scores were significant ($P < 0.05$) and consistent.

Table 4*Item total correlations of Value Fulfillment Scale (N = 100)*

Item no	<i>r</i>	Item no	<i>r</i>
1	.91**	11	.90**
2	.95**	12	.92**
3	.93**	13	.96**
4	.91**	14	.90**
5	.92**	15	.91**
6	.98**	16	.90**
7	.96**	17	.91**
8	.93**	18	.90**
9	.92**	19	.97**
10	.97**	20	.90**

The item-total correlation of the Value Fulfillment Scale ranges from .90 to .98 in Table 4, revealing that items are highly significantly correlated. With regard to internal consistency, all item-total correlations were more than 0.9, indicating excellent internal consistency. All correlations between domains and total scores were significant ($P < 0.05$) and consistent.

Table 5*Item total correlations of Interpersonal Tolerance Scale (N = 100)*

Item no	<i>r</i>	Item no	<i>r</i>
1	.90**	18	.95**
2	.89**	19	.94**
3	.92**	20	.93**
4	.92**	21	.92**
5	.95**	22	.91**
6	.94**	23	.92**
7	.89**	24	.94**
8	.96**	25	.90**
9	.98**	26	.89**
10	.93**	27	.88**
11	.94**	28	.90**
12	.92**	29	.90**
13	.91**	30	.90**
14	.93**	31	.89**
15	.99**	32	.89**
16	.98**	33	.89**
17	.95**	34	.89**

The item-total correlation of the Interpersonal Tolerance Scale ranges from .89 to .99 in Table 5, indicating that the items are extremely significantly correlated. With regard to internal consistency, nearly all item-total correlations were more than 0., indicating very good internal consistency. All correlations between domains and total scores were significant ($P < 0.05$) and consistent.

Table 6*Item total correlations Warwick-Edinburgh Mental Wellbeing Scale (N = 100)*

Item no	<i>r</i>	Item no	<i>r</i>
1	.85**	8	.80**
2	.82**	9	.82**
3	.84**	10	.80**
4	.83**	11	.81**
5	.84**	12	.81**
6	.83**	13	.80**
7	.82**	14	.81**

Table 6 is demonstrating that items of the Warwick-Edinburgh Mental Wellbeing Scale are significantly correlated as the item-total correlation ranges between .80 and .85 and with regard to internal consistency, nearly all item-total correlations were more than 0.8, indicating very good internal consistency. All correlations between domains and total scores were significant ($P < 0.05$) and consistent.

Table 7*Item total correlations Satisfaction with Life Scale (N = 100)*

Item no	<i>r</i>
1	.75**
2	.76**
3	.84**
4	.77**
5	.81**

The item-total correlation of the Satisfaction with Life Scale ranges from .75 to .84 in Table 7, indicating that items are extremely significantly correlated and with regard to internal

consistency, nearly all item-total correlations were more than 0.7, indicating good internal consistency. All correlations between domains and total scores were significant ($P < 0.05$) and consistent.

To see the pattern of relationship among study variables, Pearson product-moment correlation was computed.

Table 8

Correlation Coefficient on Bicultural Identity Integration, Value Fulfillment, Psychological Wellbeing, Interpersonal Tolerance and Life Satisfaction (N = 100).

Variables	BII	Har	Con	Blen	Comp	VF	IPT	Warm	Cold	Limit	MWB	SWL
BII	-	.57**	.26**	.38**	.47**	.21*	.19*	.16*	-.46**	.06	.17*	.34**
Har	-	-	-.27**	.25*	-.14*	-.07	.17	.05	.38	-.06	.26**	.34**
Con	-	-	-	-.29**	.48**	.17	.02	.05	.05	-.04	-.15*	-.15*
Blen	-	-	-	-	.08	.03	.18*	-.10	-.02	-.06	.09	.23*
Comp	-	-	-	-	-	.09	-.09	-.08	.17	-.09	.09	.17
VF	-	-	-	-	-	-	.26**	.13*	-.04	-.06	.39**	.18*
IPT	-	-	-	-	-	-	-	.68**	.64**	.82**	.50**	.38**
Warm	-	-	-	-	-	-	-	-	-.15*	-.37**	.48**	.05
Cold	-	-	-	-	-	-	-	-	-	.41**	.18**	.12*
Limit	-	-	-	-	-	-	-	-	-	-	.38**	-.03
MWB	-	-	-	-	-	-	-	-	-	-	-	.47**
SWL	-	-	-	-	-	-	-	-	-	-	-	-

Note. BII = Bicultural Identity Integration; Har = harmony; con = conflict; Blen = blendedness; comp = compartmentalization; VF = Value Fulfillment; IPT = Interpersonal Tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life.

Table 8 shows the relationship among all the study variables. Bicultural identity integration is significantly correlated with all its subscales (harmony, conflict, compartmentalization and blendedness) and with value fulfilment, interpersonal tolerance, mental wellbeing and life satisfaction. Harmony identity is significantly positively correlated with blendedness as well as mental wellbeing and life satisfaction, and significantly negatively correlated with conflicted and compartmentalization identity. Significant positive and negative relationships between subscales of BIIS and IPTS these scales are reliable to measure bicultural identity integration and interpersonal tolerance. There is also significant positive correlation between interpersonal tolerance, mental wellbeing, and life satisfaction. These results prove that with the presence of bicultural identity, an individual can manifests better interpersonal tolerance, life satisfaction and psychological wellbeing.

Discussion

The purpose of the current study is to investigate the relationship between bicultural identity integration and value fulfillment and their impact on the psychological wellbeing, interpersonal tolerance and life satisfaction of overseas Pakistanis. This is because the literature shows that a subjective sense of value fulfillment within a social identity can motivate it to integrate that social identity with other ethnic or inherited identities. Additionally, after realizing the differences between the levels of identification with the conflictual, peripheral, and central identities, one can understand that the perception of harmonious and conflictual identity for allowing the value fulfillment is very important for bicultural identity integration. In this study Bicultural Identity Integration Scale (Huynh & Benet-Martínez, 2010) was used to determine the bicultural identity of the participants and the Interpersonal Tolerance Scale (Thomae et al., 2016) was used to measure the tolerance level of participants and to measure the value fulfillment among the participants the Value Fulfillment Scale (Oppenheim-Weller & Kurman, 2017) was used and all these scales were translated from their source language into Urdu for the facilitation of the participants who were more fluent in Urdu. Then the translated versions were tested on a smaller sample. To measure psychological wellbeing and life satisfaction, the Warwick-Edinburgh Mental Wellbeing Scale and Satisfaction with life Scale (SWLS; Diener et al., 1985) was used. The Bicultural Identity Integration Scale has further four subscales which are harmony, conflict, blendedness, and compartmentalization and the Interpersonal Tolerance Scale also has three subscales which are warm tolerance, cold tolerance/intolerance, and limit of tolerance. The questionnaires were sent to some allies in the USA, UK, and Australia and they got them filled by different Pakistanis living abroad, and the collected data was analyzed with the SPSS.

Out of the 100 participants 50 of were males and 50 of them were females. 27 participants were from Australia, 38 from UK and 35 from USA. As Table 8 indicates that there is a significant positive relationship between value fulfillment and BII, which means that value fulfillment is elevating bicultural identity in this particular sample and the results of a study by Weller & Kurman, 2018 on value fulfillment and integration of bicultural identity showed that fulfillment of values contributed to the increase of BII, and manipulating the perception of value fulfillment motivates the bicultural identity integration. Furthermore, it was also found that it particularly depends on the relationship between perceived bicultural identity and value fulfillment, that value fulfillment within the contradictory or conflictual identity is more related to the elevation of BII than the value fulfillment in the central identity. Lastly, perception of value fulfillment predicted bicultural identity despite distinguishing the central, peripheral, or conflictual identities.

The current sample scored high on a measure of psychological wellbeing while presenting themselves as a bicultural individual. Results of this particular research proved that bicultural identity integration, value fulfilment, interpersonal tolerance, psychological wellbeing, and life satisfaction are positively correlated in the sample of overseas Pakistanis. Psychometric properties of the 5 scales were also calculated through SPSS and the VFS, IPTS, WEMWBS, SWLS scales showed strong reliability as the alpha coefficient for VFS is .90; for IPTS is .92; for WEMWBS is .84 and for SWLS is .84 whereas alpha coefficient for BII scale is .71

Another objective of the current study was to analyse the relationship of bicultural identity integration with interpersonal tolerance, psychological wellbeing, and life satisfaction. A previous study examined the hypothesis that people with a high degree of identity integration, or those who feel that different social identities are more mixed and harmonious, are supposed to show greater tolerance towards those who are associated with different values and norms (Huff, 2018), the

current study also indicated a positive correlation between BII and interpersonal tolerance (see table 8).

According to literature people who hold bicultural identity will score high on life satisfaction and psychological wellbeing, results of pilot study also proved that there is a significant positive relationship between these variables. Darya (2006) explored the relationship of psychological wellbeing and bicultural identity integration in a previous study. The goal of this study was to look at the lives of second generation Iranian-Americans and the obstacles they face. The link between the variables in the study questions was investigated using a mixed methodology or evaluation technique that included both quantitative and qualitative measures. The findings demonstrated that suppleness in two different identities aids in the construction or reconstruction of the sensible social relationships and reduces the interpersonal differences, which leads to enhanced psychological wellbeing. Furthermore, positive feelings of well-being and life satisfaction were linked with stable financial and domestic status, all of which enable this generation in overcoming life's problems.

CHAPTER 4

MAIN STUDY

Part II of the research was the main study which was planned to examine the role of bicultural identity integration and value fulfillment on the interpersonal tolerance, psychological wellbeing, and life satisfaction of overseas Pakistanis. The descriptives, correlation and regression analysis were conducted to find out the relationship between the study tables, and for hypothesis testing the t-test and univariate analysis were used.

4.1 Sample

Sample of the study comprised of 270 participants (132 males and 138 females; $M = 1.50$; $SD = .503$; age range = 18 – 58 years; $M = 32.17$; $SD = 9.99$). Purposive and referral sampling techniques were used for approaching the sample. Inclusion criteria was that participants should have residential status of immigrant, expatriate and student and their tenure of stay in foreign country should be more than 1 year. Overseas Pakistanis including expatriates and immigrants were approached from Australia (73), United Kingdom (116), and America (81) to participate in the main study of the research.

4.2 Measures

Following measures were used to assess variables of study:

- Bicultural Identity Integration Scale (BIIS; Huynh & Benet-Martínez 2010; Appendix B & C)
- The Interpersonal Tolerance Scale (ITPS; Thomae et al., 2016; Appendix D & E)
- The Subjective Value Fulfillment Questionnaire (VFQ; Oppenheim, 2017; Appendix F & G)

- Satisfaction with Life Scale (SWLS; Diener et al., 1985; Appendix H & I)
- The Warwick-Edinburgh Mental Wellbeing Scales (WEMWBS; Stewart-Brown, 2006; Appendix J & K)

Details of above mentioned measures are given in method section (chapter II p 34).

4.3 Procedure

A set of questionnaires containing an informed consent form, demographic sheet, and other five scales were sent to some allies (researcher's sisters and friends) in the United Kingdom, Australia, and America, who collected data in person (n = 190) from Pakistanis living in those countries and returned the collected data to the researcher in hardcopy through an international courier, as well as some data (n = 80) was collected through google forms sent to allies using email, WhatsApp and Facebook. The 8% of online data was discarded because of incomplete information. After getting the consent form a set of questionnaires was handed over to them that explained the purpose of the study and how to respond to each question. They were informed that the information provided by them will be strictly confidential and will be used only for research purposes. They were asked to respond to the best-suited option. After getting the questionnaires filled, their participation was acknowledged. The email address of the primary researcher was provided on the consent form so that in case of any query respondents may contact the researcher.

4.4 Results

Table 9

Demographic details of participants (N= 270)

Variables	Frequencies	Percentage
Gender		
Male	132	48%
Female	138	51%
Age		
18 – 25	77	28%
26 – 35	112	41%
36 and above	81	30%
Education		
Up till graduate	52	19%
Graduate and above	218	80%
Religion		
Muslim	270	100%
Non-Muslim	0	0
Profession		
White collar job	136	50%
Labor	55	20%
Non-working	79	29%
Marital status		
Married	198	73%
Unmarried	72	26%
Birthplace		
Pakistan	188	69%
Overseas	82	30%
Residency tenure		
1 – 15 years	78	25%
16 – 25 years	102	37%
26 – 40 years	90	37%
Residential status		
Immigrant	123	45%
Expatriate	82	30%
Student	65	24%
Country		
Australia	73	27%
United kingdom	116	43%
America	81	30%

Table 9 shows the demographic details of the sample including their frequencies and percentage. The sample was divided into different categories, and the number of participants in each category is mentioned in the above table. The data was collected from three countries, out of

270 participants, 27% were from Australia, 43% were from the UK and 30% were from America. Three age groups were formed and the subjects were placed in these groups according to their respective ages. The lowest age range was 18 years and the most number of participants were in the age range of 26 – 35 years. Those Pakistanis were selected who were living in the foreign country for more than 1 year and the most number of participants were in the second and third category which ranges from 16 to 40 years. Out of 270 participants, 123 of the total sample were living as immigrants in the foreign country, 65 were students and only 82 were expatriates.

Table 10

Psychometrics Properties of the Scales (N = 270)

Scales	No. of items	M	SD	α	Range		Skewness	Kurtosis
					Actual	Potential		
BIIS	20	73.69	6.64	.71	52-89	20-100	-.49	1.62
Harmony	5	19.23	2.30	.57	5-23	5-25	.34	-.12
Conflict	6	21.43	3.83	.84	11-26	6-30	-2.11	6.01
Blendedness	5	18.54	2.93	.65	7-22	5-25	.23	-.37
Compartmentalization	4	14.43	2.65	.79	7-15	4-20	-2.15	5.53
VFS	20	38.83	16.99	.92	0-60	60-180	-.85	-.21
IPTS	34	154.10	22.57	.88	86-195	34-238	-.32	-.19
Warm Tolerance	13	67.70	13.25	.92	24-87	13-91	.68	.96
Cold Tolerance	12	46.30	10.23	.83	18-76	12-84	-.24	-.34
Limit of Tolerance	9	40.11	10.66	.90	17-59	9-63	-.15	.24
WEMWBS	14	52.89	6.57	.86	33-67	14-70	.29	-.18
SWLS	5	24.06	5.98	.82	14-35	5-35	.16	-1.14

Note. BIIS = Bicultural Identity Integration Scale; VFS = Value Fulfillment Scale; IPTS = Interpersonal Tolerance Scale; WEMWBS = Warwick-Edinburgh Mental Wellbeing Scale; SWLS = Satisfaction with Life Scale

Table 10 shows psychometric properties of Warwick-Edinburgh Mental Well-Being Scale, Bicultural Identity Integration Scale, Interpersonal Tolerance Scale, Value Fulfillment Scale, and

Satisfaction with Life Scale showing descriptives (mean, standard deviation, range & skewness) and Cronbach's alpha values of measures. The alpha coefficient above 0.6 is considered to have good reliability and as the above table shows alpha values like .71, .92, .88, .86, and .82 which means that these scales hold strong reliability.

Table 11

Validity analysis of bicultural identity integration scale, value fulfilment scale, interpersonal tolerance scale, satisfaction with life scale, Warwick-Edinburgh Mental Wellbeing Scale (N = 270)

Item no	<i>r</i>
BIIS	.841**
VFS	.716**
IPTS	.418**
SWLS	.318**
WEMWBS	.473**

Note: significance level 0.05

Table 11 shows the validity analysis of bicultural identity integration scale, value fulfilment scale, interpersonal tolerance scale, satisfaction with life scale, Warwick-Edinburgh Mental Wellbeing Scale and the results showed that all the scales are and their items are significantly correlated with their total score and showed strong validity.

Table 12 shows the correlation coefficients between all variables. Bicultural identity integration seems to have a significant positive relationship with value fulfillment, life satisfaction, psychological wellbeing and interpersonal tolerance which leads to the assumption that BII enhances the value fulfilment and subjective wellbeing and satisfaction of overseas Pakistanis. Value fulfillment is also significantly correlated with psychological wellbeing, interpersonal tolerance and life satisfaction. Interpersonal tolerance has a significant positive relationship with

psychological wellbeing and life satisfaction. Psychological wellbeing and life satisfaction are also significantly positively correlated. BIIS has a significant positive relationship with all its sub-factors and with cold tolerance which means that this scale (BIIS) is reliable to measure bicultural identity integration. Harmony identity is significantly positively correlated with blended identity, warm tolerance, and life satisfaction, this indicates that having harmony in two different identities can help an individual to demonstrate tolerance towards people with opposing opinions or culture and this also leads to better life satisfaction. Conflicted identity is significantly negatively correlated with blendedness and significantly positively correlated with compartmentalization and cold tolerance, which means that having conflicted identity affects the level of tolerance in a positive direction. Blended identity is significantly negatively correlated with compartmentalization and significantly positively correlated with value fulfillment, interpersonal tolerance and life satisfaction, this presents the idea that being able to blend one's ethnic and mainstream identity will lead to enhanced life satisfaction. Compartmentalization is significantly negatively correlated with value fulfillment and significantly positively correlated with psychological wellbeing. Interpersonal tolerance is significantly positively correlated with all its sub-factors, psychological wellbeing and life satisfaction. Warm tolerance is significantly negatively correlated with cold tolerance and limit of tolerance which proves this scale to have construct and internal reliability, and it is also significantly positively correlated with psychological wellbeing, and life satisfaction. Cold and limit of tolerance are significantly positively correlated with each other and limit of tolerance is significantly negatively correlated with psychological wellbeing which makes it evident that being intolerant affects one's psychological wellbeing in a negative direction.

Table 12

Correlation Coefficient on bicultural identity integration, value fulfillment, psychological wellbeing, interpersonal tolerance and life satisfaction (N = 270).

Variables	BII	Har	Con	Blen	Comp	VF	IPT	Warm	Cold	Limit	MWB	SWL
BII	-	.42**	.73**	.32**	.71**	.23**	.27**	.17*	-.14*	.06	.29**	.29**
Har	-	-	-.08	.37**	-.09	.36**	.15*	.15*	-.01	-.06	.28*	.39**
Con	-	-	-	-.27**	.77**	-.06	.09	-.10	.14*	.05	.14	.09
Blen	-	-	-	-	-.29**	.16**	.19*	.06	.07	.05	.38**	.14*
Comp	-	-	-	-	-	-.29**	.02	-.08	.08	.06	.14*	-.02
VF	-	-	-	-	-	-	.17*	.12*	.06	.08	.25**	.39**
IPT	-	-	-	-	-	-	-	.66**	.46**	.85**	.39**	.26**
Warm	-	-	-	-	-	-	-	-	-.28**	-.38**	.29**	.21**
Cold	-	-	-	-	-	-	-	-	-	.35**	.16**	.14*
Limit	-	-	-	-	-	-	-	-	-	-	-.39**	.07
MWB	-	-	-	-	-	-	-	-	-	-	-	.39**
SWL	-	-	-	-	-	-	-	-	-	-	-	-

Note. BII = bicultural identity integration; Har = harmony; con = conflict; Blen = blendedness; comp = compartmentalization; VF = value fulfillment; IPT = interpersonal tolerance; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; MWB = mental wellbeing; SWL = satisfaction with life.

Table 13

Linear regression of value fulfillment as predictor, and interpersonal tolerance, psychological wellbeing and life satisfaction as the dependent variables. (N = 270)

Variables	Interpersonal tolerance						Psychological wellbeing						Life satisfaction								
	B	SE	β	t	p	95% CI	B	SE	β	t	p	95% CI	B	SE	β	t	p	95% CI			
							LL		UL				LL		UL						
VF	.09	.08	.07	1.15	.251	-.06	.25	.18	.23	.20	3.42	.001	.03	.12	.13	.22	.19	2.50	.001	.02	.07
	R ² =.005 , Δ R ² =.001, F=1.32						R ² =.042 , Δ R ² =.038, F=11.75						R ² =.018 , Δ R ² =.015, F=2.25								

Note. BII = bicultural identity integration; VF = value fulfillment; B= unstandardized beta; β = standardized beta; SE = standard error; t = t test statistic; P = level of significance; LL= lower limit; UL= upper limit; CI= class interval; R² = proportion of the variance; Δ R² = adjusted r squared; F = ratio of two variances; p > .05.

Table 14

Multiple regression of the sub-factors of bicultural identity integration as predictors, and interpersonal tolerance, psychological wellbeing and life satisfaction as dependent variables. (N = 270)

Var	Interpersonal tolerance						Psychological wellbeing						Life satisfaction								
	B	SE	β	t	p	95% CI		B	SE	β	t	p	95% CI		B	SE	β	t	p	95% CI	
						LL	UL						LL	UL						LL	UL
Har	.58	.16	.42	1.38	.036	1.05	1.48	.39	.18	.18	2.12	.034	.03	.76	.84	.19	.34	5.29	.000	.53	1.15
Con	.05	.59	.08	.07	.939	-1.09	1.18	.06	.16	.07	.37	.706	-.39	.26	.42	.14	.26	2.88	.004	.13	.69
Blen	.76	.54	.09	1.42	.015	.28	1.77	.24	.15	.19	1.62	.010	.16	.05	.68	.19	.58	1.91	.041	.16	.37
Comp	.30	.87	.09	.39	.690	-1.29	1.95	.39	.18	.17	1.64	.070	.12	.85	.37	.14	.16	1.82	.060	.77	.03
	R ² =.01, Δ R ² =.08, F=.75						R ² =.03, Δ R ² =.05, F=2.72						R ² =.14, Δ R ² =.13, F=11.08								

Note. Har = Harmony items; Con = conflict items; Blen = blendedness items; Comp = compartmentalization items; B= unstandardized beta; β = standardized beta; t = t test statistic; LL= lower limit; UL= upper limit; CI= class interval; R² = proportion of the variance; Δ R² = adjusted r squared; F = ratio of two variances; p > .05.

Table 15

Linear regression of value fulfillment as predictor, and sub dimensions of interpersonal tolerance as the dependent variables. (N = 270)

Variables	Warm tolerance						Cold tolerance						Limit of tolerance									
	<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>	95% CI		<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>	95% CI		<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>	95% CI		
						LL	UL							LL	UL						LL	UL
VF	.01	.04	.02	.387	.699	-.07	.11	.03	.03	.06	1.03	.301	-.03	.11	.03	.03	.05	.958	.331	-.02	.11	
	R ² =.001 , Δ R ² =.003, F=.150						R ² =.004 , Δ R ² =.000, F=1.07						R ² =.003 , Δ R ² =.000, F=.918									

Note. BII = bicultural identity integration; VF = value fulfillment; B= unstandardized beta; β = standardized beta; SE = standard error; t = t test statistic; P = level of significance; LL= lower limit; UL= upper limit; CI= class interval; R² = proportion of the variance; Δ R² = adjusted r squared; F = ratio of two variances; p > .05.

Table 16

Linear regression of bicultural identity integration as predictor, and sub dimensions of interpersonal tolerance as the dependent variables. (N = 270)

Variables	Warm tolerance						Cold tolerance						Limit of tolerance								
	B	SE	β	t	p	95% CI	B	SE	β	t	p	95% CI	B	SE	β	t	p	95% CI			
							LL	UL					LL	UL					LL	UL	
BII	.02	.12	.13	.219	.826	-.06	.25	.22	.09	.14	2.36	.019	.03	.40	.05	.09	.03	.590	.556	-.03	.25
R ² =.000 , Δ R ² = -.004, F=.048						R ² =.020 , Δ R ² =.017, F=5.59						R ² =.001 , Δ R ² = -.002, F=.348									

Note. BII = bicultural identity integration; VF = value fulfillment; B= unstandardized beta; β = standardized beta; SE = standard error; t = t test statistic; P = level of significance; LL= lower limit; UL= upper limit; CI= class interval; R² = proportion of the variance; Δ R² = adjusted r squared; F = ratio of two variances; p > .05.

Table 12 shows the linear regression where value fulfilment is treated as independent variable and interpersonal tolerance, psychological wellbeing and life satisfaction are treated as dependent variables. Results states that value fulfilment is only causing significant change in the regression model of cold tolerance.

Table 13 shows the impact of sub factors of the bicultural identity integration on interpersonal tolerance, psychological wellbeing, and life satisfaction of the overseas Pakistanis, and the values indicate that harmony and blended identity is significantly affecting interpersonal tolerance. 8% variance can be seen in the sums of the interpersonal tolerance. Harmony and blended identity is significantly predicting psychological wellbeing. 5% variance is shown in the regression model of psychological wellbeing. Harmony, blended and conflicted identity are significantly affecting life satisfaction. 13% change is caused by the independent variables in the regression model of life satisfaction and the significance level for this analysis was $p > .05$

Table 14 shows the linear regression where value fulfilment is treated as independent variable and the sub dimensions of interpersonal tolerance are treated as dependent variables. Results states that value fulfilment not causing significant change in any of the regression model.

Table 15 shows the linear regression where bicultural identity integration is treated as independent variable and sub dimensions of interpersonal tolerance are treated as dependent variables. Results states that value fulfilment is only causing significant change in the regression model of psychological wellbeing and life satisfaction.

Table 16 shows the results of gender-wise differences using independent sample *t*-test on bicultural identity integration, interpersonal tolerance and their sub dimensions, mental wellbeing scale, value fulfillment, and life satisfaction, results showed that there are significant differences

between males and females regarding blendedness, IPT (cold tolerance and limit of tolerance), MWB, and VF. Analysis of mean scores indicates that males scored high on IPT whereas, females scored high on MWB, and VF.

Table 17

Gender Wise Differences in Bicultural Identity Integration, value fulfillment, Interpersonal Tolerance, Psychological Wellbeing, and life satisfaction (N = 270)

SCALES	Male (n = 132)		Female (n = 138)		<i>t</i>	<i>p</i>	95 % CI		Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
BII	73.94	5.84	73.45	7.34	.60	.546	-1.10	2.08	.
har	19.29	2.19	19.38	2.41	-.317	.752	-.642	.464	.
con	21.26	4.23	21.60	3.41	-.736	.462	-1.26	.576	.
blen	19.11	2.24	17.91	3.38	3.44	.001	.517	1.89	0.41
comp	14.28	2.43	14.57	2.84	-.883	.378	-.921	.351	.
VF	35.12	18.51	42.38	14.43	-3.60	.000	-11.22	-3.28	0.43
IPT	158.74	21.53	149.66	22.72	3.36	.001	3.77	14.39	0.41
warm	67.16	12.76	68.21	13.72	-.651	.516	-4.23	2.12	.
cold	42.39	9.40	37.93	11.34	3.50	.001	1.95	6.96	0.42
limit	49.20	9.43	43.52	10.23	4.73	.000	3.31	8.03	0.13
MWB	51.94	6.45	53.79	6.59	-2.33	.021	-3.41	-.28	0.28
SWL	23.62	6.44	24.48	5.49	-1.17	.240	-2.29	.57	.

Note. BII = bicultural identity integration; VF = value fulfillment; IPT = interpersonal tolerance; MWB = mental wellbeing; SWL = satisfaction with life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; $p > .05$

Table 18

Comparison between Pakistan-born and foreign-born participants on Bicultural Identity Integration, Psychological Wellbeing, value fulfillment, life satisfaction and Interpersonal Tolerance (N = 270)

SCALES	Pakistan-born (n = 188)		Foreign-born (n = 82)		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
	BII	74.23	5.63	72.45			8.43	2.03	
har	19.56	2.32	18.82	2.18	2.45	.015	.147	1.33	0.32
con	22.13	2.89	19.84	5.07	4.67	.000	1.32	3.24	0.55
blen	17.80	2.83	20.10	2.53	-6.33	.000	-3.01	-1.58	0.85
comp	14.74	2.12	13.70	3.48	3.03	.003	.369	1.73	0.34
VF	40.73	15.26	34.48	19.61	2.82	.005	1.90	10.60	0.35
IPT	154.92	22.59	152.22	22.54	.90	.367	-3.18	8.58	.
warm	67.42	12.11	68.33	15.61	-.518	.605	-4.36	2.54	.
limit	39.60	9.85	41.27	12.29	-1.18	.238	-4.44	1.10	.
cold	47.90	8.86	42.62	12.12	4.03	.000	2.68	7.87	0.49
MWB	54.41	6.66	49.38	4.82	6.17	.000	3.43	6.64	0.86
SWL	25.12	6.04	21.62	5.09	4.58	.000	1.99	5.00	0.62

Note. BII = Bicultural Identity Integration; VF = Value Fulfillment; IPT = Interpersonal Tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; n = number of

participants; M = mean; SD= standard deviation; T = t test statistic; P= level of significance; LL= lower limit; UL= upper limit; cohen's d= effect size; $p > .05$.

Table 17 shows the results of comparison between Pakistan-born and foreign-born participants by using independent sample *t*-test on bicultural identity integration, interpersonal tolerance and their sub dimensions, mental wellbeing, value fulfillment, and life satisfaction because literature have pointed out many differences between foreign born and the people born in their native country, regarding psychological wellbeing and bicultural identity integration. Results showed significant differences on BII, VF, MWB and SWLS. Analysis of mean scores indicates that Pakistan-born sample scored high on all the measures and this leads to the assumption that people who are born in Pakistan are more contend with their lives even while living in a foreign country and the participants who were born abroad scored less on the measures of bicultural identity integration, value fulfilment, life satisfaction, psychological wellbeing and interpersonal tolerance. As Rahman (2017) also compared foreign-born ($n = 131$) and U.S.-born ($n = 25$) participants in his study on acculturation stress, psychological wellbeing, harmony and blendedness bicultural identity, using an independent-samples *t*-test. foreign-born participants showed significantly higher levels of acculturation stress than did U.S. born participants. More specifically, foreign-born participants reported moderate-high distress levels related to work challenges, cultural isolation, and discrimination. Foreign-born participants showed significantly lower harmony than did participants born in U.S. Foreign-born participants also showed significantly lower blendedness and psychological wellbeing than did U.S. born participants. This provides evidence for the assumption that being born in one's native or original country provides sense of belongingness and attachment which can help to enhance psychological wellbeing and maintain bicultural identity. This is why the Pakistan-born sample in this research scored better in BII and other variables than the foreign born participants.

Table 19

Education wise differences on bicultural identity integration, psychological wellbeing, value fulfillment, life satisfaction and interpersonal tolerance (N = 270)

SCALES	up till graduate (n = 52)		graduate (n = 218)		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
BII	78.25	7.88	72.60	5.82	5.83	.000	3.74	7.55	0.81
har	20.60	2.54	19.03	2.13	4.56	.000	.888	2.23	0.66
con	21.42	3.56	21.44	3.90	-.021	.983	-1.18	-1.18	.
blen	21.38	2.97	17.81	2.47	8.98	.000	2.79	2.79	1.30
comp	14.85	3.10	14.33	2.52	1.27	.204	-.284	-.284	.
VF	32.52	22.85	40.33	14.84	-3.03	.003	-12.87	-2.75	0.40
IPT	156.27	22.68	153.58	22.56	.77	.442	-4.17	9.55	.
warm	69.87	13.45	67.18	13.18	1.34	.190	-1.33	-1.33	.
limit	40.06	9.92	40.12	10.85	-.037	.970	-3.30	-3.30	.
cold	46.35	11.31	46.28	9.98	.039	.969	-3.05	-3.05	.
MWB	50.54	6.96	53.44	6.37	-2.90	.004	-4.78	-.93	0.43
SWL	23.56	5.69	24.18	6.05	-.67	.502	-2.44	1.19	.

Note. BII = Bicultural Identity Integration; VF = Value Fulfillment; IPT = Interpersonal Tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; n = number of participants; M = mean; SD= standard deviation; T = t test statistic; P= level of significance; LL= lower limit; UL= upper limit; cohen's d= effect size; p > .05.

Table 18 shows the results of education-wise comparison on bicultural identity integration, interpersonal tolerance and their sub dimensions, mental wellbeing, value fulfillment, and life satisfaction by using independent samples *t*-test. The sample was divided in two categories, 'up till graduate' which includes participants having education or degrees below graduation and the second category was graduation, and this consisted all the qualifications above graduation such as masters, MPhil etc. Results demonstrated significant difference between both groups regarding

bicultural identity integration, value fulfilment and psychological wellbeing. Analysis of mean scores indicates that group 1 scored high on BII and interpersonal tolerance, whereas group 2 scored high on VF, WEMWBS, and SWL.

Table 20

Marital status Wise Differences in bicultural identity integration, psychological wellbeing, value fulfillment, life satisfaction and interpersonal tolerance (N = 270)

SCALES	Married (n = 198)		Unmarried (n = 72)		t	p	95 % CI		Cohen's d
	M	SD	M	SD			LL	UL	
BII	74.25	5.40	72.15	9.10	2.30	.022	.309	3.88	0.28
har	19.52	2.02	19.56	2.93	-.956	.340	-.927	.321	.
con	22.03	2.19	19.79	6.21	4.38	.000	1.23	3.24	0.48
blen	18.17	2.59	19.39	3.58	-3.05	.002	-2.00	-.433	0.39
comp	14.79	1.87	13.42	3.92	3.87	.000	.676	2.07	0.44
VF	42.42	14.84	28.94	18.38	6.17	.000	9.18	17.77	0.80
IPT	153.27	22.75	156.39	22.05	-1.00	.316	-9.23	2.99	.
warm	67.28	12.87	68.85	14.26	-.860	.391	-5.16	2.02	.
limit	39.60	10.61	41.51	10.72	-1.30	.192	-4.80	.967	.
cold	46.39	10.19	46.03	10.40	.260	.795	-2.41	3.14	.
MWB	54.18	6.30	49.32	6.01	5.67	.000	3.17	6.55	0.77
SWL	24.67	5.83	22.39	6.10	2.80	.005	.677	3.87	0.38

Note. BII = Bicultural Identity Integration; VF = Value Fulfillment; IPT = Interpersonal Tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; n = number of participants; cohen's d= effect size; p > .05.

Table 19 shows the results of independent sample t-test on the two groups of participants divided according to their marital status. The findings present significant differences among both groups regarding bicultural identity integration and its sub dimensions, value fulfilment, psychological wellbeing and life satisfaction. Married sample scored higher mean than the unmarried participants on all the variables except interpersonal tolerance. The cohen's d value of .08 shows strong effect size on value fulfilment and medium effect size can be noticed on psychological wellbeing as the cohen's d value is .77

Univariate analysis was conducted to compare the sample collected from Australia, America, and the United Kingdom. Table 20 shows the results of this analysis and the values of significance indicate significant differences among three groups of participants on the measures of bicultural identity integration and its sub dimensions, psychological wellbeing and life satisfaction.

Table 21 shows the results of post hoc analysis on bicultural identity integration and its sub dimensions, psychological wellbeing, and life satisfaction as univariate analysis shows that significant differences emerged on BII between participants from Australia and UK, Australia and USA and from UK and USA. Significant differences were found on MWB between participants from Australia and UK, Australia and USA and from UK and USA. Lastly, significant differences emerged on BII between participants from Australia and UK, and from UK and USA.

Table 21

Univariate analysis of variance among three groups of participants which are from the UK, USA, and Australia.

Variables	AUS (n = 73)		UK (n = 116)		USA (n = 81)		F	p	η^2
	M	SD	M	SD	M	SD			
BII	74.03	3.81	71.63	7.66	76.33	6.12	13.17	.000	.09
har	18.88	1.87	18.91	2.32	20.35	2.32	12.11	.000	.083
con	22.59	1.26	20.03	5.10	22.41	2.35	15.19	.000	.102
blen	17.75	2.75	18.87	3.19	18.63	2.59	3.42	.034	.025
comp	14.81	.928	13.82	3.69	14.95	2.65	5.57	.004	.040
VF	42.15	12.15	37.91	19.76	37.15	15.93	1.99	.139	.05
IPT	155.53	22.01	154.51	23.10	152.22	22.45	.45	.641	.03
warm	67.95	13.33	69.68	13.78	64.63	11.92	3.54	.030	.026
cold	48.11	8.47	42.78	11.00	49.70	8.98	13.67	.000	.093
limit	39.48	8.37	42.05	12.87	37.89	8.35	3.89	.022	.028
MWB	55.71	5.45	51.10	6.26	52.89	7.09	11.88	.000	.08
SWL	25.81	5.71	21.56	4.79	26.06	6.48	20.32	.000	.13

Note: BII= Bicultural Identity Integration; VF= Value Fulfillment; IPT = interpersonal tolerance, MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; AUS= Australia, UK= United Kingdom, USA= United States of America, M= mean deviation, SD= standard deviation; CI= confidence interval, UP= upper limit, LL= lower limit; η^2 = partial eta square; P= level of significance, P = < .05

Table 22

Post hoc analysis on harmony, conflicted, blendedness, compartmentalization BII, warm, cold and limit of tolerance, Psychological Wellbeing, and life satisfaction (N = 270)

Variables	i-j	MD	SE	p	95% CI	
					LL	UL
BII	AUS-UK	2.40*	.95	.012	.53	4.27
	AUS-USA	2.31*	1.02	.026	-4.33	-.28
	UK-USA	4.70*	.92	.000	-6.52	-2.88
har	AUS-USA	-1.47*	.357	.000	-2.17	-.77
	UK-USA	-1.43*	.320	.000	.77	2.17
con	AUS-UK	2.56*	.545	.000	1.49	3.64
	UK-USA	-2.38*	.528	.000	-3.42	-1.34
blen	AUS-UK	-1.12*	.435	.011	-2.17	-.07
comp	AUS-UK	.99*	.389	.012	.22	1.76
	UK-USA	-1.13*	.377	.003	-1.87	-.39
MWB	AUS-UK	4.61*	.95	.000	2.75	6.47
	AUS-USA	2.82*	1.02	.006	-6.47	-2.75
	UK-USA	1.79*	.96	.052	-4.83	-.81
SWL	AUS-UK	4.25*	.86	.000	2.60	5.89
	UK-USA	4.50*	.81	.000	-1.52	2.03
warm	UK-USA	5.05*	1.90	.008	1.31	8.79
cold	AUS-UK	5.33*	1.46	.000	2.46	8.21
	UK-USA	-6.93*	1.41	.000	-9.72	-4.14
limit	UK-USA	4.16*	1.52	.007	1.16	7.17

Note: BII= Bicultural Identity Integration; MWB = Warwick-Edinburgh Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; MD= mean difference, SE= standard error; CI= confidence interval, UP= upper limit, LL= lower limit; P= level of significance; p > .05.

Table 23

Univariate analysis of variance among three groups of participants which are divided according to their tenure of stay in a foreign country.

Scales	1-15 years (n = 78)		16-25 years (n = 102)		26-40 years (n = 90)		F	p	η^2
	M	SD	M	SD	M	SD			
BII	71.79	5.39	75.88	5.29	72.74	7.96	9.96	.000	.06
har	19.07	2.23	19.60	2.22	19.24	2.41	1.19	.306	.009
con	21.69	4.25	22.64	2.11	20.03	1.42	12.93	.000	.088
blen	16.50	2.82	18.47	2.26	19.88	2.85	33.21	.000	.199
comp	14.53	2.67	15.18	1.30	13.59	3.34	9.70	.000	.068
VF	36.79	14.12	40.65	17.31	38.36	18.17	1.12	.328	.08
IPT	159.53	15.79	152.52	23.23	152.02	25.25	2.62	.071	.02
warm	68.93	11.09	67.06	11.35	67.51	16.19	.419	.658	.003
cold	48.21	8.34	46.62	8.33	44.67	12.69	2.52	.082	.019
limit	42.40	7.64	38.84	11.35	39.84	11.50	2.34	.098	.017
MWB	56.34	5.55	53.76	4.99	49.64	7.18	26.74	.027	.17
SWL	26.07	5.19	24.33	6.26	22.41	5.77	8.17	.000	.08

Note: BII= Bicultural Identity Integration; VF= Value Fulfillment; IPT = interpersonal tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; M= mean deviation, SD= standard deviation; CI= confidence interval, UP= upper limit, LL= lower limit; η^2 = partial eta square; P= level of significance; $p > .05$

Table 22 shows the results of univariate analysis on the participants from three different groups divided according to their tenure of stay in a foreign country. There are significant differences between participants on BII and its sub dimensions, MWB, and SWL. As the significance level of .05 was selected to identify the significance of the results. Group of participants who are living abroad for 16 to 25 years scored highest on the measures of bicultural identity integration and value fulfilment than the other two groups whereas, people living in a foreign country for 1 to 5 years scored highest on interpersonal tolerance, psychological wellbeing and life satisfaction.

Table 23 shows the results of post hoc analysis on bicultural identity integration and its sub dimensions, psychological wellbeing, and life satisfaction as univariate analysis shows that only these three variables have significant differences between groups of participants divided on the basis of their time period of living abroad. All groups have significant differences with each other except 1-15 to 26-40 regarding BII.

Table 24

Post hoc analysis on bicultural identity integration, psychological wellbeing, and life satisfaction (N = 270)

Variables	i – j	MD	SE	p	95% CI	
					LL	UL
BII	1-15yrs to 16-25yrs	4.09*	1.00	.000	-6.07	-2.10
	16-25yrs to 26-40yrs	1.14*	.95	.001	1.36	4.93
con	1-15yrs to 26-40yrs	1.66*	.575	.004	.52	2.80
	16-25yrs to 26-40yrs	2.61*	.517	.000	1.59	3.63
blen	1-15yrs to 16-25yrs	1.97*	.413	.000	-2.78	-1.16
	1-15yrs to 26-40yrs	3.38*	.415	.000	-4.20	-2.56
	16-25yrs to 26-40yrs	1.41*	.371	.000	-2.14	-.68
comp	1-15yrs to 26-40yrs	.94*	.404	.021	.14	1.73
	16-25yrs to 26-40yrs	1.59*	.362	.000	.87	2.30
MWB	1-15yrs to 16-25yrs	2.57*	.94	.007	.72	4.43
	1-15yrs to 26-40yrs	6.70*	.97	.000	-4.43	-.72
	16-25yrs to 26-40yrs	4.12*	.88	.000	-8.56	-4.83
SWL	1-15yrs to 16-25yrs	1.74*	.93	.058	-.06	3.54
	1-15yrs to 26-40yrs	3.66*	.96	.000	-3.54	.06
	16-25yrs to 26-40yrs	1.92*	.82	.020	-5.47	-1.86

Note: MWB = Mental Wellbeing; SWL = Satisfaction with Life; con = conflicted identity; blen = blendedness; comp = compartmentalization; MD= mean difference, SE= standard error; CI= confidence interval, UP= upper limit, LL= lower limit; P= level of significance; p > .05.

Table 25

Univariate analysis of variance among three groups of participants having social status as an immigrant, expatriate, and student.

Scales	Immigrant (n = 123)		Expatriate (n = 82)		Student (n = 65)		F	p	η^2
	M	SD	M	SD	M	SD			
BII	74.34	6.53	68.08	7.35	70.42	5.15	9.05	.000	.06
har	19.44	2.27	20.58	2.84	17.85	1.59	7.79	.001	.055
con	21.61	3.33	17.25	6.78	21.81	5.16	7.89	.000	.056
blen	18.81	2.83	17.25	2.26	16.23	3.03	10.92	.000	.076
comp	14.49	2.39	13.02	5.42	14.54	2.90	1.83	.162	.014
VF	39.59	16.75	38.25	23.06	32.35	14.25	2.16	.117	.06
IPT	153.53	23.16	144.75	17.63	163.54	15.85	3.43	.034	.05
warm	67.54	13.65	74.50	8.14	65.92	10.65	1.84	.161	.014
cold	46.08	10.44	36.25	.452	52.88	5.07	12.15	.000	.083
limit	39.91	11.04	34.00	9.04	44.73	4.43	4.57	.011	.033
MWB	52.64	6.81	54.00	5.42	54.58	4.47	1.19	.303	.09
SWL	24.39	6.10	18.75	4.97	24.06	5.98	5.34	.005	.09

Note: BII= Bicultural Identity Integration; VF= Value Fulfillment; IPT = interpersonal tolerance, MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; M= mean deviation, SD= standard deviation; CI= confidence interval, UP= upper limit, LL= lower limit; η^2 = partial eta square; P= level of significance; $p > .05$.

Table 24 shows the results of univariate analysis on the participants having three different types of social statuses in a foreign country. There are significant differences between participants regarding bicultural identity integration and its sub dimensions, life satisfaction, and interpersonal tolerance. Immigrants scored high on BII and VF, students scored highest among other two groups on the interpersonal tolerance which means that students are abler to demonstrate tolerance towards the unlike groups or individuals.

Table 26

Post hoc analysis on bicultural identity integration, interpersonal tolerance, and life satisfaction (N = 270)

Variables	i – j	MD	SE	p	95% CI	
					LL	UL
BII	Immigrant-expatriate	6.26*	1.91	.001	2.50	10.02
	Immigrant-student	3.92*	1.33	.004	1.29	6.55
	Expatriate-student	2.34*	2.25	.300	6.77	2.10
har	Immigrant-student	1.59*	.465	.001	.67	2.50
	Expatriate-student	2.74*	.784	.001	1.19	4.28
con	Immigrant-expatriate	4.36*	1.10	.000	2.18	6.54
	Expatriate-student	4.56*	1.30	.001	7.13	1.99
blen	Immigrant-student	2.58*	.586	.000	1.43	3.74
IPT	Immigrant-student	10.01*	.03	.031	-21.82	4.26
	Expatriate-student	-18.79*	.01	.017	-.90	19.12
cold	Immigrant-expatriate	9.83*	2.91	.001	14.09	15.56
	Immigrant-student	6.81*	2.03	.001	10.81	2.80
	Expatriate-student	16.63*	3.43	.000	23.39	9.88
limit	Immigrant-student	4.83*	2.17	.027	9.11	.54
	Expatriate-student	10.73*	3.67	.004	17.96	3.50
SWL	Immigrant-expatriate	5.64*	1.74	.001	2.21	9.07
	Expatriate-student	-4.79*	2.05	.021	-3.25	1.54

Note: BII = bicultural identity integration; IPT = interpersonal tolerance; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; cold = cold tolerance; limit = limit of tolerance; MD= mean difference, SE= standard error; CI= confidence interval, UP= upper limit, LL= lower limit; P= level of significance; p > .05.

Table 25 shows the results of post hoc analysis on bicultural identity integration and its sub dimensions, interpersonal tolerance and life satisfaction as univariate analysis shows that only these three variables have significant differences between participants having immigrant, expatriate, and student status. All groups have significant differences with each other except

immigrant-expatriate regarding interpersonal tolerance and immigrant-student regarding life satisfaction and bicultural identity integration.

Table 27

Univariate analysis of variance on study variables across different age groups

Scales	Group 1 (18-25 years) (n = 77)		Group 2 (26-35 years) (n = 112)		Group 3 (36 & above) (n = 81)		<i>F(df)</i>	<i>p</i>	η^2
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
BII	74.37	6.37	73.18	6.93	73.00	6.22	1.11	.328	.008
har	18.86	2.30	19.67	2.19	19.91	2.56	4.73	.010	.034
con	22.40	3.76	20.67	3.98	20.77	1.57	6.93	.001	.049
blen	18.09	3.09	18.80	2.64	18.86	3.57	1.99	.138	.015
comp	15.03	1.97	14.05	3.14	13.45	1.89	6.04	.003	.043
VF	38.28	17.92	38.27	16.33	45.66	13.76	1.71	.168	.013
IPT	158.14	22.50	150.87	18.76	151.55	37.11	3.41	.034	.025
warm	68.96	12.01	66.35	13.20	68.91	18.82	1.30	.273	.010
cold	47.58	8.50	45.01	10.65	47.05	14.89	2.02	.134	.015
limit	41.60	12.01	39.52	8.17	35.59	14.34	3.39	.035	.025
MWB	54.37	5.65	51.60	6.28	52.50	10.51	5.73	.004	.041
SWL	24.56	6.09	23.09	5.33	27.09	7.71	5.08	.007	.137

Note: BII = bicultural identity integration; VF = value fulfilment; IPT = interpersonal tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; M= mean deviation, SD= standard deviation; CI= confidence interval, UP= upper limit, LL= lower limit; η^2 = partial eta square; P= level of significance; $p > .05$.

Table 26 shows the results of univariate analysis on the participants from three age groups. There are significant differences between participants on psychological wellbeing, interpersonal tolerance and life satisfaction. Mean scores indicates that group 1 scores are highest among other groups on bicultural identity integration, interpersonal tolerance and psychological wellbeing.

Group 3 scored highest on the value fulfilment and life satisfaction which means that people having age above 36 or the individuals in their middle ages are the most satisfied with their lives.

Table 28

Post hoc analysis on Interpersonal Tolerance (N = 270)

Variables	i-j	MD	SE	p	95% CI	
					LL	UL
har	Group 1 - Group 2	.81*	.289	.005	1.38	.24
	Group 1 - Group 3	1.05*	.527	.047	2.09	.01
con	Group 1 - Group 2	1.73*	.477	.000	.79	2.67
comp	Group 1 - Group 2	.98*	.331	.003	.33	1.63
	Group 1 - Group 3	1.57*	.604	.010	.38	2.76
IPT	Group 1 - Group 2	7.27*	2.84	.011	1.67	12.87
limit	Group 1 - Group 3	6.01*	2.45	.015	1.18	10.84
MWB	Group 1 - Group 2	2.77*	.82	.001	1.15	4.39
SWL	Group 2 - Group 3	4.00*	1.35	.004	1.32	6.67

Note: IPT = interpersonal tolerance; har = harmony identity; con = conflicted identity; comp = compartmentalization; limit = limit of tolerance; MD= mean difference, SE= standard error; CI= confidence interval, UP= upper limit, LL= lower limit; P= level of significance; p > .05.

Table 27 shows the results of post hoc analysis on interpersonal tolerance, psychological wellbeing and life satisfaction as univariate analysis shows it has significant differences between participants from three age groups.

Table 29

Univariate analysis of variance among three groups of participants which are divided according to their profession.

Scales	white collar (n = 136)		labors (n = 55)		not-working (n = 79)		F(df)	p	η^2
	M	SD	M	SD	M	SD			
BII	72.47	7.34	75.49	5.25	74.53	5.83	5.09	.007	.03
har	19.16	2.26	20.15	2.06	19.06	2.41	4.45	.013	.032
con	20.35	4.64	22.56	2.43	22.51	2.28	11.75	.000	.081
blen	19.19	2.85	17.69	2.73	17.86	2.96	8.12	.000	.057
comp	13.76	3.24	15.09	1.26	15.10	1.84	9.03	.000	.063
VF	38.88	17.02	38.04	17.75	39.29	16.32	.090	.914	.01
IPT	150.48	21.17	158.22	20.35	157.47	25.45	3.62	.028	.06
warm	66.41	14.94	71.31	8.23	67.39	12.66	2.73	.067	.020
cold	44.44	10.78	46.98	10.71	49.01	8.16	5.30	.006	.038
limit	39.63	9.78	39.93	10.07	41.06	12.42	.463	.630	.003
MWB	51.06	6.63	56.33	5.65	53.63	6.01	14.62	.000	.09
SWL	23.04	5.63	25.47	7.65	24.82	4.92	4.23	.015	.03

Note: BII= Bicultural Identity Integration; VF= Value Fulfillment; IPT = interpersonal tolerance; MWB = Mental Wellbeing; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; warm = warm tolerance; cold = cold tolerance; limit = limit of tolerance; M= mean deviation, SD= standard deviation; CI= confidence interval, UP= upper limit, LL= lower limit; η^2 = partial eta square; P= level of significance; $p > .05$.

The results of the comparison between three categories of respondents' professions or working status are presented in Table 28. According to the findings, there are significant differences across all groups in terms of bicultural identity integration, interpersonal tolerance and their sub dimensions, psychological well-being, and life satisfaction. On the measures of bicultural identity integration, life satisfaction, and psychological wellbeing, labors scored higher on mean, indicating that they are better able to blend their identities with mainstream culture than the other groups. Interpersonal tolerance is greater among those who are not working.

Table 30

Post hoc analysis on bicultural identity integration, interpersonal tolerance, and life satisfaction (N = 270)

Variables	i – j	MD	SE	p	95% CI	
					LL	UL
BII	white collar-labor	3.02*	1.04	.004	5.08	.96
	white collar-not working	2.06*	.96	.027	3.88	.24
har	white collar-labor	.98*	.363	.007	1.70	.27
	labor-not working	1.08*	.399	.007	.30	1.87
con	white collar-labor	2.21*	.590	.000	3.37	1.05
	white collar-not working	2.15*	.522	.000	3.18	1.13
blen	white collar-labor	1.50*	.457	.001	.60	2.40
	white collar-not working	1.33*	.405	.001	.53	2.13
comp	white collar-labor	1.33*	.411	.001	2.14	.52
	white collar-not working	1.34*	.364	.000	2.05	.62
IPT	white collar-labor	7.74*	3.57	.031	14.77	.71
	white collar-not working	6.99*	3.16	.028	13.22	.76
cold	white collar-not working	4.57*	1.42	.002	7.38	1.77
MWB	white collar-labor	5.27*	1.02	.000	7.74	3.30
	white collar-not working	2.57*	.887	.004	4.32	.83
	labor-not working	2.69*	1.10	.015	4.86	.53
SWL	white collar-labor	2.43*	.945	.011	4.29	.57
	white collar-not working	1.78*	.836	.034	3.43	.13

Note: BII = bicultural identity integration; IPT = interpersonal tolerance; SWL = Satisfaction with Life; har = harmony identity; con = conflicted identity; blen = blendedness; comp = compartmentalization; cold = cold tolerance; MD= mean difference, SE= standard error; CI= confidence interval, UP= upper limit, LL= lower limit; P= level of significance; p > .05.

Table 29 shows the results of post hoc analysis on bicultural identity integration, interpersonal tolerance and their sub dimensions, psychological wellbeing and life satisfaction as

they were the variable on which the univariate analysis presented significant values and mean difference.

Additional findings:

Some additional analysis was carried out to test the mediating effect of BII and value fulfilment, as DeYoung (2022) examined the mediating role of value fulfilment between the integrating identities and wellbeing and found the significant results. Susanna (2018) presented the results of her study on bicultural identity integration and psychological wellbeing and the mediating role of values, which provides support for the current analysis, and as literature states significant mediation results between, BII, value fulfilment and psychological wellbeing, results of current study also showed significant results in the mediation model of BII as independent variable, psychological wellbeing as dependent variable and value fulfilment as mediating variable. All the other results of mediation analysis showed insignificant results.

Table 31

Mediation effect of value fulfilment between the relationship of BII and psychological wellbeing.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	-5.575	45.32	3.69	53.94
Bicultural Identity Integration	.602	.063	.305	.900
Value Fulfilment		.073	.026	.120
Indirect effect – BII→Psychological Wellbeing		.044	.011	.089
R^2	.236	.214		
ΔR^2		.012		
F	15.90	6.42		
ΔF		3.24		

The mediation model presented in the above table shows significant indirect effect coefficient. 12% variance is explained in model 2 when adding value fulfilment as mediator. The results show that in the relationship BII and psychological wellbeing, value fulfilment act as positive mediator. By adding mediator, BII elevates psychological wellbeing in the overseas Pakistanis.

Figure 2

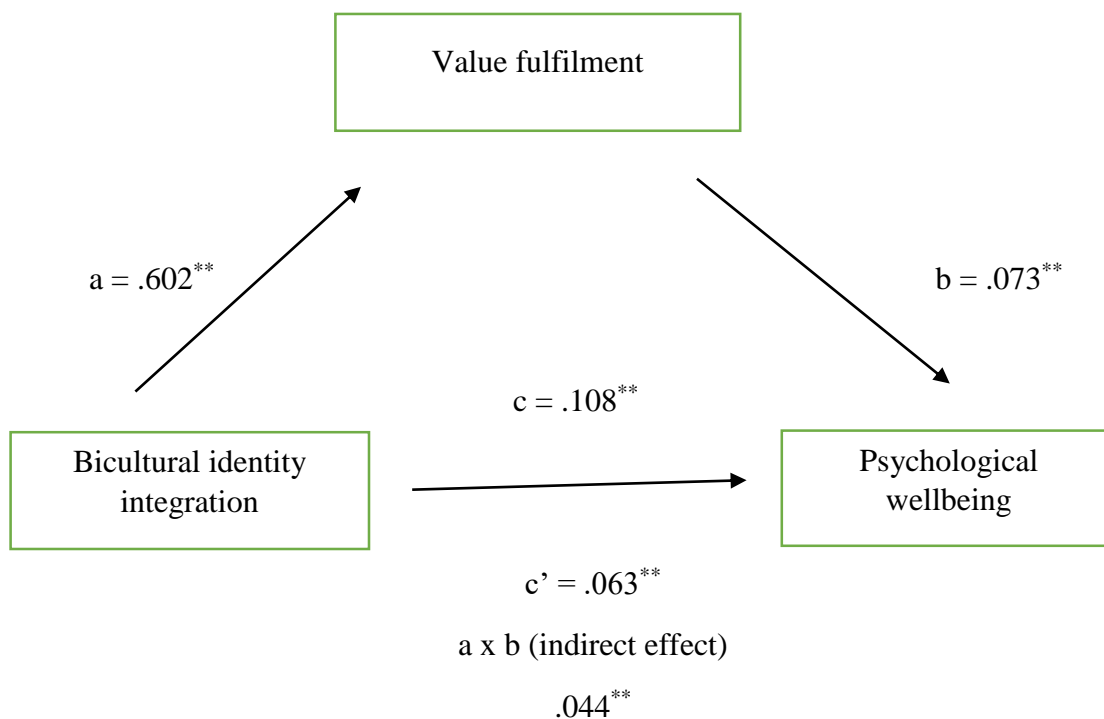


Figure 2: mediation model of value fulfilment between bicultural identity integration and psychological wellbeing

The figure 2 also depicted the significant relationship between predicting variable, mediating variable and outcome variable. significant indirect effect exists between BII and value fulfilment.

Table 32

Mediation effect of value fulfilment between the relationship of BII and life satisfaction.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	-5.575	8.61	-27.58	16.43
Bicultural Identity Integration	.602	.202	.305	.900
Value Fulfilment		.013	-.029	.056
Indirect effect – BII→ Life Satisfaction		.008	-.016	.032
R^2	.236	.236		
ΔR^2		.057		
F	15.90	7.93		
ΔF		15.91		

The mediation model presented in the above table shows insignificant indirect effect coefficient. The results show that in the relationship BII and life satisfaction, value fulfilment act as negative mediator.

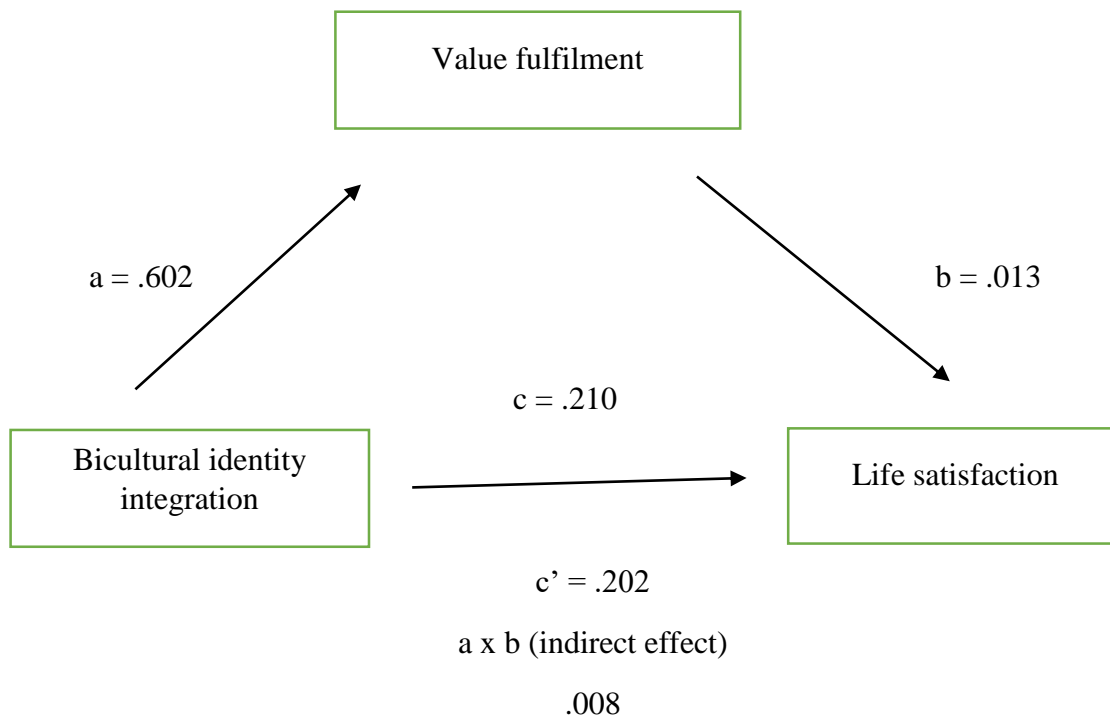
Figure 3

Figure 3: mediation model of value fulfilment between bicultural identity integration and psychological wellbeing

The figure 3 also depicted the insignificant relationship between predicting variable, mediating variable and outcome variable. insignificant indirect effect exists between BII and value fulfilment.

Table 33

Mediation effect of value fulfilment between the relationship of BII and interpersonal tolerance.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	-5.575	135.99	-27.58	16.43
Bicultural Identity Integration	.602	.206	.305	.900
Value Fulfilment		.074	-.090	.239
Indirect effect – BII→Interpersonal Tolerance		.044	-.016	.174
R^2	.236	.091		
ΔR^2		.005		
F	15.90	1.13		
ΔF		1.47		

The mediation model presented in the above table shows insignificant indirect effect coefficient. 5% variance is explained in model 2 when adding value fulfilment as mediator. The results show that in the relationship BII and interpersonal tolerance, value fulfilment act as negative mediator.

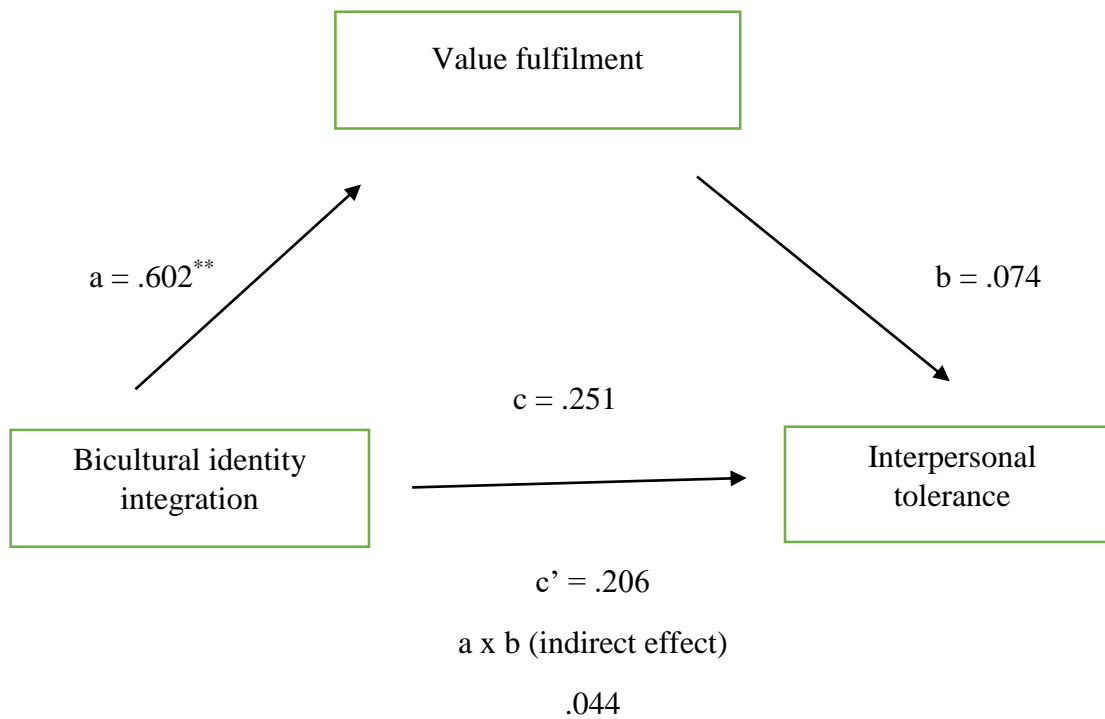
Figure 4

Figure 4: mediation model of value fulfilment between bicultural identity integration and psychological wellbeing

The figure 4 also depicted the insignificant relationship between predicting variable, mediating variable and outcome variable. insignificant indirect effect exists between BII and value fulfilment.

Table 34

Mediation effect of bicultural identity integration between the relationship of value fulfilment and interpersonal tolerance.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	70.07	135.99	68.13	72.02
Value Fulfilment	.093	.074	.047	.138
Bicultural Identity Integration		.206	-.213	.626
Indirect effect – Value fulfilment→Interpersonal tolerance		.019	-.024	.065
R^2	.056	.008		
ΔR^2		.004		
F	15.90	1.13		
ΔF		1.32		

The mediation model presented in the above table shows insignificant indirect effect coefficient. 4% variance is explained in model 2 when adding BII as mediator. The results show that in the relationship value fulfilment and psychological wellbeing, BII act as negative mediator.

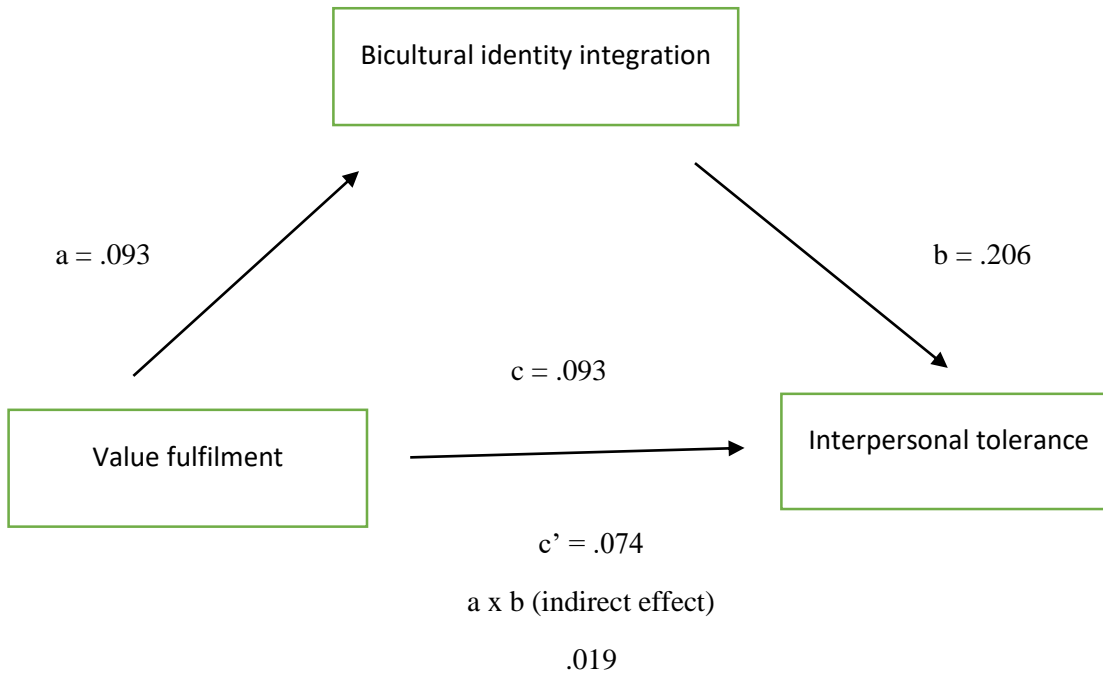
Figure 5

Figure 5: mediation model of bicultural identity integration between value fulfilment and interpersonal tolerance

Table 35

Mediation effect of bicultural identity integration between the relationship of value fulfilment and psychological wellbeing.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	70.07	45.32	68.13	72.02
Value Fulfilment	.093	.073	.047	.138
Bicultural Identity Integration		.063	-.056	.183
Indirect effect – value fulfilment→Psychological Wellbeing		.005	-.005	.015
R^2	.056	.045		
ΔR^2		.042		
F	15.90	6.42		
ΔF		11.75		

The mediation model presented in the above table shows insignificant indirect effect coefficient. 42% variance is explained in model 2 when adding BII as mediator. The results show that in the relationship value fulfilment and psychological wellbeing, BII act as negative mediator.

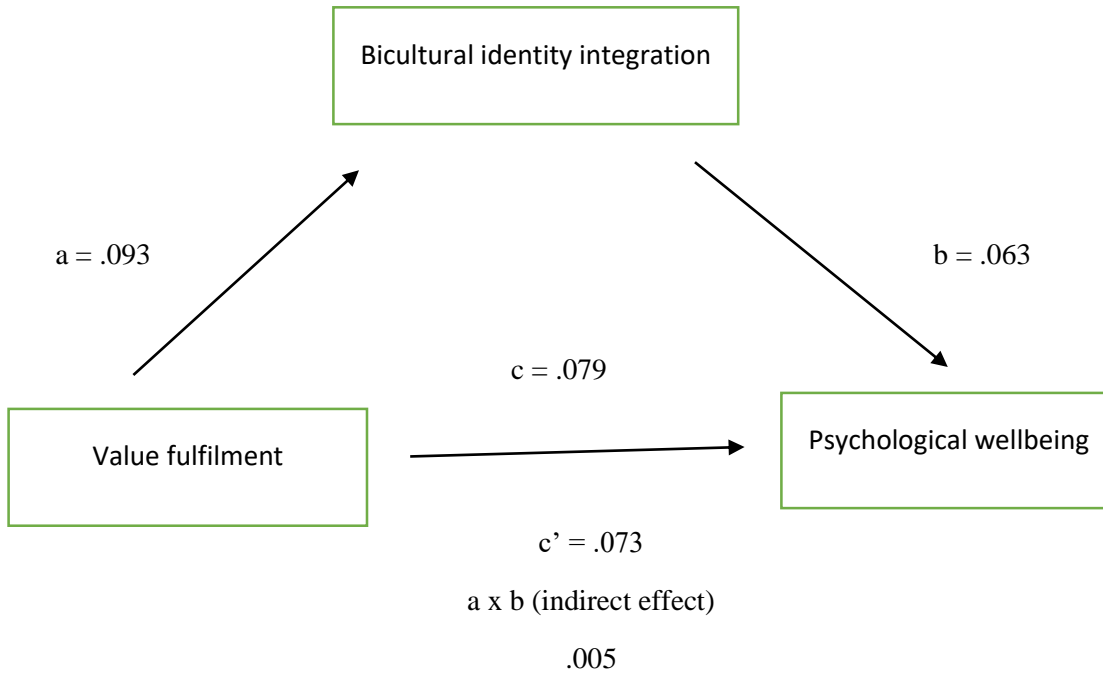
Figure 6

Figure 6: mediation model of bicultural identity integration between value fulfilment and psychological wellbeing

Table 36

Mediation effect of bicultural identity integration between the relationship of value fulfilment and life satisfaction.

variables	Model 1	Model 2	95% CL	
	B	B	LL	UL
constant	70.07	8.61	68.13	72.02
Value Fulfilment	.093	.013	.047	.138
Bicultural Identity Integration		.202	-.094	.311
Indirect effect – value fulfilment→life satisfaction		.018	-.007	.034
R^2	.056	.056		
ΔR^2		.008		
F	15.90	7.93		
ΔF		2.25		

The mediation model presented in the above table shows insignificant indirect effect coefficient. 8% variance is explained in model 2 when adding BII as mediator. The results show that in the relationship value fulfilment and psychological wellbeing, BII act as negative mediator.

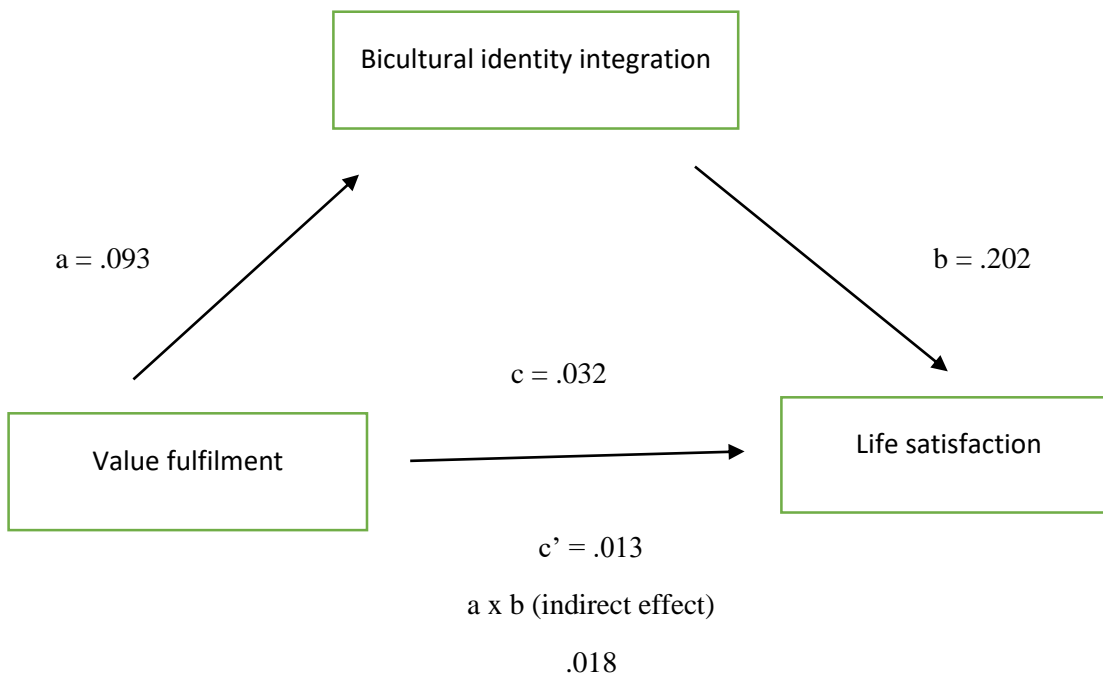
Figure 7

Figure 7: mediation model of bicultural identity integration between value fulfilment and life satisfaction

Discussion

This research aims to discover the relationship between bicultural identity integration and value fulfillment and their impact on life satisfaction, interpersonal tolerance, and psychological wellbeing of Pakistanis living in foreign countries. Due to the increase in globalization the distance between people has reduced and different cultures are coming together to form broader communities and societies. People from more and more countries are becoming bilingual and multicultural as a result of globalization. The impact of globalization has been investigated and manifested primarily in economic development, lifestyle changes, and communication patterns (Arnett, 2002). In the process of globalization, individuals encounter people, groups, and social influences from other cultures and experience differences in customs, values, beliefs, and identities, which leads to the need for acculturation (Gibson, 2001; Schwartz et al., 2010).

People often migrate to a new country for better opportunities and working conditions. Even if moving to a new country, establishing a stable lifestyle, and adapting to the new culture is now considered normal but settling in a completely different atmosphere is not always convenient or easy for everyone, People have to face many challenges regarding their financial situation, lack of employment opportunities, language barriers, cultural differences, prejudice, residential and transportation issues, inaccessibility to medical facilities, raising children and many others. These factors collide together and disrupt the harmony and balance in one's life. Social, psychological, and cultural changes that occur as a result of people coming into contact with cultures different from their own are called the process of acculturation (Berry, 1980; 1997).

Previous studies of cultural transformation were initiated by sociologists and anthropologists to study the social changes in migration at the group level, but psychologists have

been able to study the impact of such social changes on psychological processes, social behavior, and individual experiences (Berry, 1990). A growing literature shows that the quality of the relationship between cultural groups influences immigrant or expatriate's acculturation strategies (Schwartz et al., 2010). For example, if a mainstream ethnic majority group is more friendly and more open to cultural values and experiences of other minority groups, then it is more likely that members of the ethnic minority group equate, identify and relate with mainstream ethnic culture more easily and integrate both mainstream and inherited cultural identities. This supports the idea that a positive acculturation experience is associated with the integration of two cultural identities.

Several studies have examined the impact of bicultural identity on physical and mental health. In one such study, it was found that immigrants from Vietnam had better social and emotional adaptation because of dual or bicultural identities (Lam, 2006). The current study is also focusing on the psychological consequences of living in a country different from one's ethnic or mainstream culture. The sample of 270 Pakistanis were approached from Australia, America, and England, (male = 48%, female = 51%, white-collar jobs = 50%, working and laborers = 20%, students or non-working = 29%, immigrants/nationals = 55%, non-nationals = 44%) (see table 9).

Five scales were used as instruments to collect data from the subjects. To assess bicultural identity in the sample the Bicultural Identity Integration Scale (BIIS; Huynh & Benet-Martínez, 2010) was used, for assessment of value fulfillment the Value Fulfillment Scale (VFS; Oppenheim-Weller and Kurman, 2017) was used, the Interpersonal Tolerance Scale (IPTS; Thomaie et al., 2016) was used to measure interpersonal tolerance in the subjects, Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS) was used to assess the psychological wellbeing, and for life satisfaction, the Satisfaction with Life Scale (SWLS; Diener, et.al., 1985) was used. Three scales were translated from English to Urdu which were BIIS, VFS, and IPTS. Other two

scales SWLS and WEMWBS were already available with Urdu translations. Reliability of the translated versions was assessed in the pilot testing (chapter 3). The Alpha quotient was used to analyze the inter-item or internal reliability of the scales and the results showed strong reliability for all the scales. The calculated alpha values for all the scales were; .71 for BIIS, .92 for VFS, .88 for IPTS, .86 for WEMWBS, .82 for SWLS. The Bicultural Identity Integration Scale is further divided in to 4 factors or subscales which are harmony ($\alpha = .77$), conflict ($\alpha = .84$), blendedness ($\alpha = .65$), compartmentalization ($\alpha = .79$), and the Interpersonal Tolerance Scale also has three subscales which are warm tolerance ($\alpha = .92$), cold tolerance or intolerance ($\alpha = .83$), and limit of tolerance ($\alpha = .90$) (see table 10). The correlation analysis was also conducted on the subscales of the BIIS and IPTS and the results showed that both scales are significantly positively correlated with their subscales, harmony items have significant positive correlation with blendedness items of the Bicultural Identity Integration Scale. The correlation analysis on the Interpersonal Tolerance Scale also showed reliable results as warm tolerance was significantly negatively correlated with cold tolerance, and limit of tolerance and there is a significant positive relationship between cold tolerance and limit of tolerance (see table 11). This proves that these scales have strong content and construct validity.

This study focused on finding the relationship between bicultural identity and value fulfillment and how they can elevate or decrease the general life satisfaction of a person who is living in a foreign country, and whether being able to fulfill one's values and principles while living abroad helps him to develop bicultural identity and it was hypothesized that having bicultural identity will significantly affect one's psychological wellbeing, life satisfaction and interpersonal tolerance in a positive direction, and there will be significant positive correlation between bicultural identity integration and value fulfilment (hypothesis 1). The variable of value

fulfillment includes the degree to which people feel they can achieve their value within a particular culture or society and bicultural identity means being able to merge himself in two different cultures simultaneously. The findings of the current study revealed that both variables are highly positively correlated and reinforce each other's existence (see table 11). A research study was conducted aimed to enhance the understanding of the factors that can stimulate bicultural identity integration by introducing value fulfillment as a major precursor. Researchers argued that individuals have more incentives to incorporate the identities, that make up their 'bicultural identity' if they determine that their ethnic social groups are reflected in their mainstream identities and perceive their mainstream culture as comfortable and harmless to fulfill their inherited values. Two groups of participants were investigated in this research, Arab Israelis and Druze Arab Israelis (Smootha, 2005).

Four experiments were carried out to investigate the link between perceived value fulfillment and BII. The first study looked at the relationships between value fulfillment in bicultural identity and BII within a bicultural group (Arab-Israelis). In Study 2, they tested the effect of value fulfillment within the Arab-Israeli bicultural identity on BII by manipulating it experimentally. Studies 3 and 4 investigated value fulfillment in each of the BII identities, with a focus on perceived value fulfillment in central, conflictual, and peripheral identities. Study 3 explored the refined relationships between subjective value fulfillment in the Arab identity (central) and the Israeli identity (conflictual) as predictors of BII, while adjusting for the level of identification with each of the implicated identities. The fourth study looked at a Druze-Arab-Israeli tri-cultural sample. The findings supported the general claim of positive associations between perceived value fulfillment and BII. The results of the current study also showed a

significant positive correlation between bicultural identity integration and value fulfillment (see table 11).

It was hypothesized that bicultural identity integration will be positively correlated to psychological wellbeing (hypothesis 2). Results of the present study also proved a positive relationship between BII and psychological wellbeing (see table 11). The multiple regression analysis also indicated a significant change in the proportions of variance on the regression model where BII was handled as an independent variable and psychological wellbeing was the affected variable (see table 12), this leads to the acceptance of the hypothesis that bicultural identity significantly predicts psychological wellbeing (hypothesis 4). The multiple regression analysis was also conducted on the sub factors of bicultural identity integration as predictors and psychological wellbeing as outcome variable, and the results indicated that harmonious and blended identities are significantly predicting psychological wellbeing (see table 13). The interpretation can be drawn from these findings that overseas Pakistanis with harmony and blendedness in their two different identities will have healthy psychological wellbeing. T-test analysis also indicated significant differences among the gender groups (see table 14), and marital status wise (see table 17) regarding psychological wellbeing. Females and married people scored high on the construct of psychological wellbeing. Univariate analysis of variance among three groups of participants which are from the UK, USA, and Australia also indicated significant differences between the mean scores of all groups (see table 18). Participants from Australia scored high on psychological wellbeing, which proves they have healthier psychological wellbeing than the other countries. Univariate analysis of variance among three groups of participants which are divided according to their time period of stay in a foreign country also presented a significant mean difference (see table 20). The highest mean score was of the participants who are living abroad for

1 – 5 years. Univariate analysis of variance among participants from three age groups (18-25, 26-35, 36-58) showed significant results as well. Participants ages between 22 – 30 proved to have healthier psychological wellbeing than other age groups (see table 24). Education wise differences were also analyzed through t test and the finding indicated significant differences whereas, graduate people scored high on psychological wellbeing (see table 16).

Yamaguchi (2016) looked at how bicultural identity affects perceptions of health and wellbeing in 11 individual psychological variables (i.e. positive well-being: self-esteem, optimism, subjective well-being Japanese equivalent, gratitude, Positive and Negative Affect Schedule–positive adjectives, and satisfaction with life; negative well-being: depression, pessimism, social anxiety, Positive and Negative Affect Schedule–negative adjectives, and satisfaction with life) sample included 380 Japanese and 1240 Americans. Findings indicated that when compared to other groups, bicultural individuals had better psychological wellbeing. Results of the present study also proved a positive relationship between BII and psychological wellbeing. So it can be proved that bicultural identity helps in maintaining psychological wellbeing while living in a foreign country.

Rahman (2017) conducted research on BII, acculturation stress and psychological wellbeing. This study explored the effects of acculturation stress on psychological wellbeing and used the bicultural identity integration as a moderator. The sample consisted of 156 Asian and American students from different universities. Results indicated that the Asian students reported lower psychological wellbeing and higher acculturation stress. American students scored higher on psychological wellbeing. The existence of bicultural identity integration significantly affected the psychological wellbeing among the Asian immigrants. Psychological wellbeing and acculturation stress was significantly negatively correlated, with a reduction in psychological

wellbeing was noticed when acculturation stress escalated. Meanwhile, increased psychological wellbeing has been linked to bicultural identity integration (harmony and blendedness). As BII-harmony and BII-blendedness improve, so does psychological well-being. Furthermore, BII-harmony perceptions had a significant impact on psychological well-being, but only among foreign-born immigrants.

The current study used an independent sample t-test to assess the psychological wellbeing of foreign-born and Pakistan-born participants, and the results revealed significant differences between the two groups (see table 15). The Pakistan-born outperformed the foreign-born population. Rahman (2017) also used an independent samples t-test to compare the psychological wellbeing of foreign-born (n = 131) and U.S.-born (n = 25) participants. Participants who were born outside of the United States had considerably worse psychological well-being than those who were born in the United States. In separate independent-samples t-tests, foreign-born (n = 131) and U.S.-born (n = 25) participants were compared on Harmony and Blendedness. For each of the variables, Levene's tests of homogeneity of variance revealed no significant breaches of any statistical assumption. Harmony was substantially lower in foreign-born participants than in U.S.-born participants. Blendedness was also much lower in foreign-born participants than in U.S.-born participants.

The current study also researched the hypothesis of the positive relationship between bicultural identity integration (BII) and interpersonal tolerance (Hypothesis 2). The correlation coefficient showed a significant positive relationship between the two variables. The correlation analysis was also conducted on the subscales of both instruments which were BIIS and IPTS, and a significant positive correlation was found between harmonious identity and warm tolerance, also conflicted identity was significantly positively correlated with cold tolerance (see table 11).

Multiple regression was also applied on the value fulfillment as predicting variable, and interpersonal tolerance were handled as outcome variable. The r squared and adjusted r squared values indicated a insignificant proportion of variance in the regression model of interpersonal tolerance, as the values indicate that 6% variance is created by BII and value fulfillment in the interpersonal tolerance (see table 12). Multiple regression with sub factors of BII has also presented significant cause and effect relationship between blendedness and interpersonal tolerance (see table 13). This finding can prove that being able to blend with the mainstream identity and develop two different identities while living in a different dominant culture can reduce the interpersonal differences and enhance the level of tolerance in an immigrant. The t-test analysis was carried out on the gender groups and the significant differences were found between the groups regarding interpersonal tolerance and males scored higher than the females on tolerance (see table 14). Univariate analysis of variance among three groups of participants having social status as an immigrant, expatriate, and the student was conducted and the results showed significant mean differences between the groups. The students scored highest on interpersonal tolerance which proves that students are abler to adjust themselves within different cultures and develop tolerance towards other people (see table 22). Univariate analysis of variance among participants from three age groups showed significant differences among all the groups and the participants from group 1 proved themselves to be more tolerant than other age groups (see table 24).

Huff (2018) conducted a study on interpersonal tolerance and bicultural identity integration. The goal of this dissertation was to delve into the relationship among identities within individuals and tolerance between individuals. Specifically, it looked at whether people with higher levels of identity integration or those who perceive their various social identities as more blended and harmonious, will be more tolerant of others who hold different values and norms than

they do. It used bicultural identity integration (BII), or perceived blendedness and harmony among one's social identities, as a predictor of increased interpersonal tolerance. The first hypothesis was that people with higher levels of blendedness and harmony will make more favorable trait inferences from people who hold opposing viewpoints to their own. The second hypothesis was that there would be a direct, causal relationship between Identity integration and positive trait inferences, with rising identity integration(II) leading to higher levels of tolerance. Participants were drawn from introductory psychology and marketing classes at a prominent Midwestern university in the United States. A total of 124 people were recruited. These researches were carried out between 2012 and 2013 (Kung et al., 2018). All of the participants were born in the United States and had never lived anywhere else. The remaining participants either picked more than one ethnic group or did not respond. The sample consisted of 58.9% Caucasians, 25.8% East Asians, 3.2 percent African Americans, 1.6 percent Middle Easterners, and .8% Latino/as. The procedure used a typical paradigm for examining tolerance (Brewer & Pierce, 2005; Miller et al., 2009; Schmid et al., 2009). Individually, participants were taken to a lab and given a story about a student whose friend became ill during exam time. Staying at school for a key exam review session or taking the sick friend to the hospital where the protagonist's choices. Participants were asked to put themselves in the shoes of the protagonist and then chose one of two solutions. The participants were then informed that they would be meeting another person who had picked the opposite option. Blendedness and harmony were positively and significantly associated, according to the findings. Tolerance was positively correlated with blendedness, confirming the hypothesis. Multiple regression was used to regress tolerance on the control variables of blendedness and harmony. The blendedness subscale strongly predicted tolerance in the regression, but there was no significant association with harmony. After that, they ran a hierarchical multiple regression to see if each BII

subscale had an independent effect while adjusting for the other variables. The results demonstrate that the control variables were included in the first model. In the second model, the harmony subscale was input, and in the third model, the blendedness subscale was entered. There was a significant increase in R^2 in the third model only. The blendedness subscale significantly predicted tolerance. Study 1 supports the hypothesis that Identity integration is positively related to interpersonal tolerance. Therefore, the hypothesis of bicultural identity and interpersonal tolerance having positive relationships was accepted.

The present research also explored the construct of life satisfaction among a sample of overseas Pakistanis, and the results proved the positive relationship between bicultural identity integration, value fulfillment, and life satisfaction. The hypothesis was examined that having integrated identities and values fulfilled will lead to better life satisfaction (hypothesis 2) and the positive correlation coefficient proves that the increase in value fulfillment and BII will have a positive effect on life satisfaction (See table 11). The linear regression analysis also showed significant prediction from value fulfilment for life satisfaction (see table 12). Regression model of life satisfaction depicts 9% change caused by BII and value fulfilment. Multiple regression on the sub factors of bicultural identity integration and life satisfaction as an outcome variable, was also conducted and the results indicated that harmony and conflicted identities are effecting life satisfaction significantly (see table 13). The t-test analysis on the marital status wise groups depicted significant results as well, regarding life satisfaction, and the married group of participants manifested higher scores than unmarried participants on the construct of life satisfaction (see table 17). t test analysis was also conducted to compare the Pakistan-born and foreign-born sample and the findings revealed significant differences between groups and Pakistani-born people scored higher than the foreign-born participants (see table 15). Univariate

analysis of variance among three groups of participants which are from the UK, USA, and Australia also showed significant results on life satisfaction (see table 18). Participants from America scored higher on the life satisfaction scale than the other countries. Univariate analysis of variance among groups of participants which are divided according to their time period of stay in foreign country, social status and age groups have manifested significant differences on life satisfaction (see tables 20, 22, 24). Hence, it is proved that bicultural identity and value fulfillment elevates life satisfaction in a sample of overseas Pakistanis.

A fact-finding study was conducted by Mahmud and Scholmerich (2011) on life satisfaction and acculturation in Germany. Its members were native Germans and immigrants settled in Germany from twenty-four different countries or nations. The total number of sample was 293 which was divided in five groups according to their original country. Questionnaires were distributed to participants individually in classes and hostels. This study investigated that how immigrant and native sample is different regarding life satisfaction and the results showed that the life satisfaction was relatively low among the immigrant Germans because of acculturation stress and most groups correspondingly showed that native Germans are more content than their equivalents the difference was huge when organized between students and non-students.

DeYoung (2022) examined the mediating role of value fulfilment between the integrating identities and wellbeing and found the significant results. Susanna (2018) presented the results of her study on bicultural identity integration and psychological wellbeing and the mediating role of values, which provides evidence for the findings of current research. People living in a foreign country for more than 10 years also showed better psychological wellbeing and BII in Susanna's (2018) article.

Hartini (2017) also assessed the effects of birthplace on bicultural identity integration and psychological wellbeing and found that American-born people who have better environment to fulfil their values showed higher harmony and blendedness in their identities which proves to be beneficial for psychological wellbeing and life satisfaction, this explains that people who are born in their native or original country have a specific sense of attachment and belongingness and are abler to integrate their identities after moving to different country which leads to better psychological wellbeing. In this study females showed higher bicultural identity integration than males and Jitmanowan (2016) also found such results in his study where he studied the effects of biculturalism on life satisfaction and the results showed that females have better tendency to integrate their identities and manifests enhanced life satisfaction.

The results of current study indicated no prominent differences among educational groups which were of graduates and up till graduate, both groups have almost same level of interpersonal tolerance and the American graduates scored high on the variable of life satisfaction (see figure 13). Jin Su (2013) in his study of acculturative stress and life satisfaction also found that people having the education above graduation are more satisfied with their lives.

Finally, the significant positive correlation coefficient between all of the dependent variables, which are interpersonal tolerance, psychological well-being, and life satisfaction, was calculated. This supports the claim that all variables have a positive association, and it may be concluded that persons living abroad will be able to create bicultural identity if their ethnic values are met in the dominant culture or country, with favorable psychological repercussions. The sense of merging into two separate cultures at the same time generates a person's bicultural identity, which leads to increased life satisfaction, interpersonal tolerance, and psychological well-being, and because all of these dependent variables are interrelated, if a person is tolerant of people

of different cultures, religions, and opinions, he or she will be better able to establish stable relationships with foreign people and understand the requirements and demands of establishing a lifestyle in a foreign country, as well as cope more effectively with the negative psychological consequences of adjusting to a new country and culture. This will lead to a higher level of overall life satisfaction. According to the findings of the current study, Pakistanis who studied in Australia for 1–15 years are happier with their lives, have greater psychological wellbeing, and have better interpersonal tolerance.

CHAPTER 5

GENERAL DISCUSSION, CONCLUSION, IMPLICATIONS AND LIMITATIONS

5.1 General discussion

This research is conducted to examine the psychological challenges; which Pakistani people face while living in a foreign country. Pakistanis travel to different countries in search of a better future and stable lifestyle. Some migrate to other countries permanently and establish their domestic and social set up in that country with lots of hard work and effort whereas, some people move to another country as an expatriate, which means they are permitted temporary visas and they are required to perform specific tasks and responsibilities from their organizations and companies in which they are working in Pakistan. Another important objective of Pakistanis to visit a foreign country is to get an education, mostly their visit is also temporary and they return to their homeland after completion of their studies but in some cases, their visit extends if they discover better professional opportunities.

Moving to a new country and establishing a life there can have many challenges and difficulties folds in it. When a person whether immigrant, student, or expatriate, settles in a different place and atmosphere, s/he has to accept the change and try to adjust to the uncertainty, novelty, and variation in the ways of living and also get ready to make changes in his/her schemas and ideologies of life and world. Firstly, they are required to accept the fact that the country they have moved to, have a different culture, norms, values, religion, and ethnicity. So they have to make themselves able to tolerate the differences in opinions of other people and also get

themselves ready to face different stereotypes and prejudices. They cannot go against the whole community so it is mandatory to find a middle road for better understanding and deal appropriately with stereotypes.

Due to globalization and mass media people have become aware of the cultural diversity around the world and they know the differences between cultures of different nations and communities, but it can still be very difficult for someone to indulge himself in dissimilar norms and values and this can lead to many psychological consequences such as stress, anxiety, depression, etc. The literature on acculturation contains a wide range of theoretical concepts, models, and suggestions for explaining the complex social composition of ethnic identities. Based on the classical assimilation model, the experience of acculturation of immigrants is on a straight line, a uniform trajectory with identifiable assimilation as an endpoint, and fixation of non-acculturation at the other end (Wildsmith, 2004). This model focuses on the ongoing debate that with the expansion of the acculturation process with adoption of mainstream language, social and political membership, generational transference due to the period of stay; immigrants and their decedents more easily manage to assimilate themselves into the mainstream culture.

There are several other theoretical concepts explaining the different acculturation and biculturalism scenario in which bicultural immigrants and expatriates hold on to their ethnic culture, values, and identity. As discussed in the introduction chapter the berry's two-dimensional model describes four acculturation orientations which are assimilation, integration, marginalization, and separation. This model is different from the classic acculturation theory in terms of the explanation of individual differences in the process of developing bicultural identity. According to this paradigm, Immigrants with a separation orientation, are people who are devoted to their heritage culture. Furthermore, due to their social-economic level, demographic

backgrounds, country of origin, and other socio-structural characteristics, individual immigrants may have vastly varied acculturation experiences.

The concept of segmented assimilation has been presented by several acculturation academics and researchers. Different immigrant groups are assimilating into different sectors of the dominant society from this standpoint. People in positions of relative power tend to fit in with the dominant middle-class culture. Children from upper-middle-class immigrant households may also keep their immigrant parents' national identities, which are typically well-educated and have a higher position to which their children can aspire. Children of immigrants from poorer socioeconomic backgrounds, on the other hand, are more likely to identify with other marginalized groups in the host nation and embrace a racial or pan-ethnic identity, such as a Black identity. From the start, Social identity theory has provided yet another method to look at bicultural's in-group/outgroup orientation from the perspectives of social cognition, identity, and intergroup relations. They establish a succession of social identities as a result of their interactions with others, which indicate group memberships and give individuals values and emotional importance. Individuals draw a sense of self-image from their social group affiliations, in addition to their social identities (Voci, 2006). Individuals are thus motivated to seek positive self-identities from their group memberships, and the best approach to acquire positive group distinctiveness is through intergroup comparison and the belief that one's own group is superior to all others (Bennett et al., 2004).

In this study, the researcher is trying to explore some of such issues that overseas Pakistanis face, and what can ease this process for them. Researchers and psychologists have been working on this topic for many years and the constructs of acculturation, self-construal, cultural frame switching and biculturalism are resulting measures of such research work, these variables

are defined and explained above in the introduction chapter. The researchers have developed a construct named Bicultural Identity Integration (BII) which examines that how an individual perceives and apprehends his mainstream and ethnic culture and how he adjusts himself in both identities.

Literature proved that having a sense of bicultural identity leads to better adjustment in a foreign country. If an individual has managed to identify himself with both cultures, then he will be abler to accept the changes in his lifestyle and differences in opinions and can handle the prejudices more accurately. Many factors can help an individual to develop a bicultural identity and one of the most empirically proved variables is value fulfillment. This means to be able to spend one's life based on some values and principles which are chosen by an individual or the society to have a sound and healthy conduct and lifespan. If an individual fulfills such values freely of his mainstream and ethnic culture simultaneously while living in a foreign country, then he will have to face less stress and anxiety in many of the aspects included in the process of establishing a life abroad. i.e. Pakistani community is based on the religion of Islam and collectivist culture, Pakistanis are used to spending their entire lives under the same roof with their whole families and relatives and the Islamic values are the building factors of such families. When Pakistani moves to a western country like America, where the community is based on the individualistic culture and no specific religious values then he faces great difficulty in accepting such differences in views and cultures, and if there are restrictions from the mainstream society on the Pakistanis to practice their values and religious acts, like Muslim women are prohibited to practice parda and hijab in many states, then this adds into the challenges and difficulties for Pakistanis and make their lives more complicated.

If an individual is able to perform his values with freedom and liberty in the mainstream country, then this will motivate him to develop the bicultural identity which makes him identify with the mainstream culture and his homeland culture simultaneously, and this will lead to better adjustment, less stress and psychological disturbance. The positive correlations between value fulfillment and BII suggest that value fulfillment should be prioritized. It's possible that experiencing an identity as one that allows you to achieve your values can make you feel more positive about it. Focusing on fulfillment can boost the appeal of social groupings that are typically seen as confining and inhibiting. Similarly, emphasizing to teachers how being a teacher assists them in promoting and educating youngsters, as well as providing them with positive experiences, can help them feel better about their vocation. The belief that one's many cultural identities and orientations are incompatible can lead to ambivalence about one's expected levels of cultural involvement, which has been connected to rumination and psychological distress (Newby-Clark et al., 2002; Priester & Petty, 2001). Finally, those with low BII, especially those who have just arrived, may experience and believe that they lack a strong cultural foundation, as if they are "culturally homeless" or have "cultural identity uncertainty" (Schwartz et al., 2007).

One bicultural individual in Vivero and Jenkins' (1999) qualitative study reported you start making a home in one place within one culture but don't finish it, then you continue to construct your home in a different culture. Finally, you have various elements of your home in several locations. You can't put them together since they can contradict or conflict with each other. To sum up, BII taps into the general process of adjusting to a variety of cultural influences, wherever and whenever they occur. Furthermore, when the acculturation process is long-term, such as through immigration or globalization, having high levels of BII is connected to greater psychological adjustment. Because their ethnic and mainstream cultural identities are more

overlapping, biculturals with blended cultural identities are more likely to have positive, inclusive, diverse, and equitable attitudes toward individuals who represent these groups, resulting in fewer in-group/out-group biases and stereotypes (Urban & Miller, 1998). Furthermore, overlapping cultural identities and stereotypes may lessen the importance of any one cultural or social identity in satisfying an individual's urge for belonging and self-definition (Brewer, 1991), lowering the motivational base for in-group biases once again (Brewer, 1991). Finally, these cognitive, motivational, and interpersonal factors may be linked to decreased in-group favoritism and increased tolerance and positivity toward out-groups in general, and that such perceptions of reduced bias and prejudice lead to improved adjustment and interpersonal tolerance, as well as improved psychological wellbeing. Current study is exploring the sample of students, expatriates and immigrants and as their tenure of stay is varied with each other, their process of developing bicultural identity is also different than each other and the results of ANOVA showed that people having social status of immigrants scored higher on bicultural identity integration and value fulfilment because they are staying in foreign cultures for the longest period of time and have established ways to merge their identities and alter their behaviors according to the situation and conditions in different cultures. Students scored highest on the interpersonal tolerance because they are well aware of their nature of stay and the need to cooperate with people of different ethnicities. Results of expatriates shows lowest scores on BII, value fulfilment and other dependent variables because of the frequent transfers. A research by Mok (2010) presented that how biculturals (Asian-Americans) adjust to differing cultural settings in performance appraisal. Biculturals vary in the degree to which their two cultural identities are compatible or oppositional, Bicultural Identity Integration (BII). The authors found that individual differences in BII interacted with the manipulation of the social setting in determining whether employee outcomes were

evaluated as matching or mismatching cultural norms. Results showed that Asian-Americans with high BII gave less weight to employees' situational conditions in the American setting and more weight in the Asian setting, whereas those with low BII showed the opposite pattern, giving more weight to employees' situational conditions in the American setting and less weight in the Asian setting.

In the current study, the hypothesis of bicultural identity integration and value fulfillment having a positive and significant cause and effect relationship was tested on the sample of 270 overseas Pakistanis who are based in America, Australia, and the United Kingdom. The findings proved the hypothesis and indicate that Pakistanis having their values fulfilled while living in an extraneous land develops bicultural identity and relates themselves to both cultures of their homeland and the country they are living in.

As discussed above, that bicultural identity leads to less psychological disturbance, this hypothesis was also tested in this study. The role of bicultural identity integration and value fulfillment was examined on the interpersonal tolerance, psychological wellbeing, and life satisfaction of overseas Pakistanis. Results of different statistical analyses showed a significant positive correlation between all these variables and the analysis of hypothesis testing i.e. regression, t-test, and ANOVA also depicted significant results, proving that Pakistanis with bicultural identity have stable psychological wellbeing, better understanding, and interpersonal tolerance towards other people with different values and culture, and sound life satisfaction which leads us to the conclusion that biculturals handles the challenges of living abroad more efficiently and progressively. And manages the interpersonal differences with tolerance and mental stability and when a person goes through this phase of difficulties and challenges then he focuses on his

financial, residential, vocational, and social problems and works better for resolving the problems and issues related to different aspects of life in a foreign country.

It is also being noticed that Pakistanis living in America are more involved in bicultural identity integration and the sample of Pakistanis living abroad for 6 to 20 years as immigrants have developed bicultural identities more than the other participants and they also showed significant scores in the measures on interpersonal tolerance, psychological wellbeing, and life satisfaction. Hence, it can be accepted that Pakistanis with bicultural identity and value fulfillment will have better interpersonal tolerance, psychological wellbeing, and life satisfaction while living abroad.

The mediating role of value fulfillment was also tested in the relationship between bicultural identity integration and all the dependent variables (interpersonal tolerance, psychological wellbeing and life satisfaction). Results showed that value fulfillment is significantly mediating the relationship of bicultural identity integration with psychological wellbeing and life satisfaction and insignificant mediating role between BII and interpersonal tolerance. 12% variance is caused by the value fulfillment in the mediation model of BII and psychological wellbeing and 57% change is caused by value fulfillment in the mediation model of BII and life satisfaction. DeYoung (2022) examined the mediating role of value fulfillment between the integrating identities and wellbeing and found the significant results.

5.2 Conclusion

Bicultural identity integration and value fulfillment positively correlate with each other and value fulfillment motivate an individual to develop bicultural identity integration. Value fulfillment playing significant mediating role between the relationship of BII, psychological wellbeing and life satisfaction. With the presence of bicultural identity, Pakistanis are able to manifest better

interpersonal tolerance and bicultural identity integration leads to enhanced life satisfaction while living in an ethnically and religiously different country. Bicultural identity integration has a positive impact on the psychological and mental wellbeing of overseas Pakistanis.

5.3 Implications

This research plays an important role in drawing the attention of Pakistani researchers towards the problems and issues of overseas Pakistanis. This research can be very helpful for the understanding of the psychological aspects and consequences of living in a culturally different nation or country. There is very little amount of published research available on the subject of cross-cultural psychology. This study will be able to provide literature and empirical data to future researchers to continue researching this broad concept in detail and is shedding light on the concepts or variables which can be helpful to make life in a foreign country easier and adjustable for the Pakistanis. This research will also help Pakistanis to identify their process of developing bicultural identity and what are the factors that can facilitate this process for example value fulfillment, which will lead towards better adjustment in the foreign culture. This research is also focusing on the construct of interpersonal tolerance and what can facilitate it, this will be very beneficial for the readers especially overseas Pakistanis to overcome the issues, which rises because of the differences in opinions and lifestyles.

The goal of this research was to use this approach to better understand multicultural individuals and their adjustment, as well as to move beyond static, descriptive models of biculturalism by recognizing the importance of individual differences in managing the multicultural experience. Hopefully, this effort will bring attention to the fact that biculturalism is a multifaceted and multidimensional phenomenon; there is no single way to be bicultural and the

implications of this research go beyond a better understanding of biculturals' self-concept and its connections to group perceptions, as well as how the psychological distance between the attributes individuals ascribe to themselves and members of their cultural in-groups influence the nature of their intergroup attitudes and social perceptions. This study's findings could have significant clinical and practical importance and suggests that interventions aimed at improving individual well-being should go beyond merely encouraging emotional expression and instead take a more culturally sensitive approach to emotion management and its link to wellbeing.

Specific knowledge of the impacts of repressing emotional expression in various groups of people may help mental health providers to better understand the vulnerabilities and resiliencies of different groups, allowing them to make more educated and appropriate therapeutic accommodations. This insight could aid professionals in better defining when emotional expression suppression is a risk factor for physical and behavioral disorders. This research may also be helpful for the selection of counseling and intervention techniques for the identification, verification, and treatment of depression, anxiety, and other psychological problems in the foreigners and minority groups by focusing on the cross-cultural aspects and factors. Like in the western or European culture the individual sense of perception is the dominant power in the process of decision making as they are mostly called an individualistic society but in Asian culture, family and group perspectives also play an important, sometimes dominant role in the choices of life.

So the counselor or therapist needs to consider such cultural variables and try to bridge the differences between the mainstream and ethical culture and focus on the orientations of bicultural and multicultural identity, and how an individual perceives his or her society and community how the social support affects their wellbeing. Another theoretical contribution of this study is that it

suggests the possibility of empirical demonstration of cultural differences between the United States, the United Kingdom, Australia, and Pakistan in terms of different psychological and communication viewpoints in the social sciences. Earlier theoretical perspectives from these areas have emphasized processes at the individual level, but there are few empirical discoveries about the relationship between bicultural identity and its psychological well-being, interpersonal tolerance, and life satisfaction. So this research will be an important addition in this area. Finding or identifying variables that are influenced by culture and social behavior can help us better understand the complexity of the impact of culture on social behavior.

5.4 Limitations

Due to the coronavirus pandemic, the process of data collection became very difficult so the number of participants was reduced to only 270 which is not enough for the generalization of the results. Data was collected from the Pakistanis living in America, Australia, and the United Kingdom. Even though, the number of Pakistanis living in the United Arab Emirates or the middle east is also very high. This research lacks the consideration of these Pakistanis and their experiences of living in a foreign country.

This research is only focusing on three constructs or variables which can be affected by bicultural identity integration but there are many more psychological factors that can be disturbed by different aspects of living within an unknown community or culture, and also can be facilitated by different variables such value fulfillment and bicultural identity integration. Furthermore, it is not interrogating the participants much about the experiences of racism or prejudices towards their ethnicity or religion, which can be a very important factor in the psychological disruption. Cultural

psychology and cross-cultural psychology are increasingly interested in how culture is negotiated within an individual, in addition to documenting cultural differences between groups,

This research can also be conducted using qualitative research methods like observation. After the completion of this research, the direction of the causal relationship between value fulfillment and bicultural identity integration is not explored. It was tested and proved that both value fulfillment and BII are significantly positively related but the direction which can be that, those who believe that their identities can be integrated harmoniously may feel more enable to fulfill their values, or the perceived value fulfillment can lead to the development of bicultural identity integration. This direction should be explored in future research. This study focused on the role of dynamics of bicultural identity in self and group perception and did not include a single cultural sample. However, it is recommended for future researchers to add the monocultural (who have extensive contact with only one culture) sample and compare their responses with the bicultural (who have extensive contact with two cultures) sample.

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Appendices

I am a student of M. Phil Psychology in National University of Modern Language, Islamabad Pakistan. Currently I am working on my research thesis and I need your support and help to go ahead. Being a Pakistani, while living in abroad you have to face many challenges such as managing to cultures simultaneously and its effects on the different aspects of your life. My research focuses on your particular experience. So kindly go through all the items carefully and respond to them with full honesty. The collected information from you will be kept confidential and will only be used for research purposes and your identity will not be revealed at any stage of the research. You are free to withdraw from research at any stage as well your participation in this research is highly acknowledged.

Saba Akhtar
 Research Scholar
 MPhil Psychology
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Consent Form

If you are willing to participate in the research then kindly fill in the given particulars & sign your name below.

Gender: _____

Age: _____

Education: _____

Religion: _____

Profession: _____

Marital Status: _____

Birth Place: _____

Nationality: _____

Time Period of living abroad: _____

7. Social Status in Foreign Country:
 (Immigrant, expatriate, student) _____

Signature: _____

This questionnaire asks about your goals. Each of our identities enables us to fulfill some goals, and prevents the fulfillment of other goals. Please refer to your **Pakistani and Australian identity**. Think about the values that you can fulfill **as a Pakistani /British**, and on those you are prevented from fulfilling. Are there values that you feel that can always be completely fulfilled **as a Pakistan / British**? Are there values that you always feel are completely withhold **as a Pakistani/ Australian**? Please look at the following table and rate the degree to which you feel it is entirely possible for you to fulfill this value **as a Pakistani/ Australian**(3), it is entirely prevented for you to fulfill this value **as a Pakistani/British**(-3). Choose (0) referring a value you feel you are not able to fulfill and not prevented from fulfilling **as a Pakistani/Gulf**.

Goal		This identity enables me to completely fulfill this goal (3)	2	1	This identity does not enable nor prevent me from fulfilling this goal (0)	-1	-2	This identity prevents me completely from fulfilling this goal (-3)
Taking care of the people with whom I am in touch, being responsible, loyal, honest and forgiving	Being a Pakistani							
	Being Australian							
Being independent in thought and action; choosing, creating, exploring	Being a Pakistani							
	Being Australian							
To understand, appreciate, being tolerant and protect the welfare of people and nature	Being a Pakistani							
	Being Australian							
Living in safety and harmony, taking care of the stability of family, society and the self.	Being a Pakistani							
	Being Australian							
Restraint of actions, inclinations and impulses likely to upset or harm others, and violate social expectations or norms. Being polite, self-discipline, respect parents and elders	Being a Pakistani							
	Being Australian							
Personal success through demonstrating competence according to social standards	Being a Pakistani							
	Being Australian							
Experience pleasure and sensuous gratification for oneself.	Being a Pakistani							
	Being Australian							
Feeling excitement, novelty and challenge in life. Daring, having a varied and exciting life	Being a Pakistani							
	Being Australian							
Feeling respect, commitment and acceptance of the customs and ideas that my traditional culture or religion provide	Being a Pakistani							
	Being Australian							
Achieving social status and prestige. Have control or dominance over people and resources.	Being a Pakistani							
	Being Australian							

Response Format for all Items:

Strongly disagree	2	3	4	5	6	7	Strongly agree
-------------------	---	---	---	---	---	---	----------------

Statements	1	2	3	4	5	6	7
1. I see differences in people's opinions and beliefs as opportunities to learn from each other.							
2. If I perceive somebody as acting incorrectly or curiously, I try to understand the reasons for their behaviour.							
3. If the values and behaviours of another person contradict my own values, I make an effort to understand the other person before judging them.							
4. I embrace other people the way they are, even if we have very little in common.							
5. I can respect another person, even if their beliefs contradict my own beliefs.							
6. I give other people room to be themselves, without trying to change them.							
7. I am able to acknowledge new and unfamiliar things, even if I dislike them							
8. I am able to reconsider and adjust my opinion if a conversation yields novel viewpoints							
9. I try to fully put myself into another person's position in order to understand their viewpoint.							
10. I believe that there are multiple accurate viewpoints for most things.							
11. If I am bothered by the attitudes or acts of another person, I can discuss it with them without rejecting them as a person.							
12. I always try to respect another person, irrespective of their beliefs and behaviors.							
13. I accept that other cultural communities may act upon values which I consider intolerant.							
14. I tend to ignore other people's opinions, values and beliefs if I don't understand them.							
15. I think that my values are more correct than those of most others.							

Statements	1	2	3	4	5	6	7
16. I often judge others based on first impressions							
17. I find it hard to view other people's business without passing my own judgment.							
18. I tend to judge others even if I don't really know anything about their situation.							
19. I try to avoid people who hold values different from my own.							
20. I find it difficult to accept people who are very different from me.							
21. I struggle to appreciate people who do not conform to my personal ideals.							
22. I try to get people to change if they are behaving in a way that I don't approve of.							
23. I find people unpleasant whose lifestyle violates norms which are important to me.							
24. I find it hard to tolerate practices that I consider embarrassing.							
25. If someone provoked or upset me, I would look for opportunities for payback.							
26. I point it out to people when they make intolerant comments.							
27. I challenge those who act aggressively towards weaker people.							
28. I challenge negative generalizations based on a person's identity (e.g., sexual orientation, gender, race, religion).							
29. I challenge intolerance based on incorrect or biased information.							
30. I challenge intolerance. whenever I see it.							
31. I challenge intolerance whenever I can think of strong arguments.							
32. The limit of my tolerance is easily achieved when somebody spoils somebody else's experiences in life.							
33. It is important to me to challenge intolerance.							
34. My tolerance ends where harm begins.							

Below are some statements about feelings and thoughts.
Please tick the box that best describes your experience of each over the last 2 weeks

STATEMENTS	None of the time	Rarely	Some of the time	Often	All of the time
I've been feeling optimistic about the future					
I've been feeling useful					
I've been feeling relaxed					
I've been feeling interested in other people					
I've had energy to spare					
I've been dealing with problems well					
I've been thinking clearly					
I've been feeling good about myself					
I've been feeling close to other people					
I've been feeling confident					
I've been able to make up my own mind about things					
I've been feeling loved					
I've been interested in new things					
I've been feeling cheerful					

Instructions: Below are five statements that you may agree or disagree with. Using the 1 – 7 scale below, indicate your agreement with each item by placing the appropriate number on the line proceeding that item. Please be open and honest in your responding.

7. Strongly agree 6. Agree 5. Slightly agree 4. Neither agree nor disagree
 3. Slightly agree 2. Disagree 1. Strongly disagree

Sr. No.	Questions	1	2	3	4	5	6	7
1	In most ways my life is close to my ideal							
2	The conditions of my life are excellent.							
3	I am satisfied with my life.							
4	So far I have gotten the important things I want in life.							
5	If I could live my life over, I would change almost nothing.							

اسلام علیکم!

میں فیکٹی آف سوشل سائنسز ہنشل یونیورسٹی آف ماڈرن لینگویجز، اسلام آباد پاکستان میں ایم فل سائیکولوجی کی طالبہ ہوں اور اس وقت اپنے تحقیقی مقالے (Research Thesis) پر کام کر رہی ہوں اور اس کی تکمیل کیلئے آپ کے تعاون کی گزارش کرتی ہوں۔ بیرون ملک میں رہتے ہوئے ایک پاکستانی کی حیثیت سے آپ کو مختلف چیلنجز کا سامنا رہا ہوگا جیسا کہ ایک ہی وقت میں دو ثقافتوں کو ساتھ لے کر چلنا اور اس کے آپ کی زندگی پر ہونے والے مختلف اثرات، میری یہ تحقیق آپ کے اس خصوصی تجربے کا تجزیہ کرے گی۔ لہذا تمام تر بیانات کو غور سے پڑھیں اور درست انتخاب کے گرد دائرہ لگائیں۔ کوئی بیان مشکل نہیں ہے۔ لہذا ہر بیان کا واضح طور پر ایمانداری سے جواب دیں۔ یہ ضروری ہے کہ تمام بیانات کے جوابات دیئے جائیں۔ آپ سے حاصل کردہ تمام معلومات کو صیغہ راز میں رکھا جائے گا اور صرف تحقیقی مقاصد کیلئے استعمال کیا جائے گا۔ نیز آپ کا ذاتی تشخص کسی مرحلے پر بھی ظاہر نہیں کیا جائے گا۔ اس تحقیق کے دوران اگر آپ ضروری محسوس کریں تو اس تحقیق کو مکمل کیے بغیر چھوڑ سکتے ہیں۔ اس تحقیق میں آپ کی شرکت اور تعاون کا شکریہ!

سبا اختر

رہنما اسکالر

ایم فل سائیکولوجی

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اگر آپ اس تحقیق کا حصہ بننے کیلئے تیار ہیں تو نیچے دیئے گئے کوائف کو پر کریں اور دستخط کریں۔

عمر: -----	جنس: -----
پیشہ: -----	تعلیم: -----
پیدائش کی جگہ: -----	قومیت / شہریت: -----
ازدواجی حیثیت: -----	عرصہ قیام: -----
بیرون ملک میں آپ کی سماجی حیثیت: -----	مذہب: -----
(Student/Expatriate/Immigrant)	دستخط: -----

ایک ناک و وطن انٹیلی اقلیت بین اقوامی طالب علم یا روزگار کے سلسلے میں برطانیہ میں مقیم پاکستانی کی حیثیت سے آپ کو کم سے کم دو لٹا فٹوں کا سامنا رہا ہے۔ آپ کا اپنا ورثہ یا نسلی ثقافت (مثال کے طور پر پاکستانی) اور مرکزی امریکی کی ثقافت، اس طرح آپ کو کثیر ثقافتی فرد کے طور پر بیان کیا جاسکتا ہے۔
 دو ایسا سے زیادہ لٹا فٹوں کا حصہ ہونے اور ان کو سنہالنے کا تجربہ ہر ایک کیلئے مختلف ہوتا ہے اور میں خصوصی طور پر آپ کے تجربے میں دلچسپی رکھتی ہوں۔
 براہ کرم درج ذیل بیانات کے آگے مناسب نمبر پر دائرہ لگاتے ہوئے درجہ بندی کریں کہ آپ کس حد تک اس سے متعلق یا غیر متعلق ہیں اگرچہ آپ کو لگے کہ وہ دہرائے ہی کیوں نہ جا رہے ہوں۔
 ہو سکتے تو غیر یقینی والے انتخاب کو استعمال کرنے سے گریز کریں۔
 عام طور پر درج ذیل میں سے ہر ایک بیان آپ کے تجربے کو ایک دو لٹا فٹ کی Bicultural حیثیت سے دکھایا گیا کرتا ہے۔

نمبر شمار	سوالات	بالکل متعلق	متعلق	غیر یقینی	غیر متعلق	کامل طور پر غیر متعلق
1	میرے لئے پاکستانی اور برطانوی کی ثقافت کو ہم آہنگ کرنا آسان ہے۔					
2	میں بہت کم دو بری ثقافت میں تنازع محسوس کرتا کرتی ہوں۔					
3	میں خود کو پاکستانی اور برطانوی ثقافتوں کے درمیان الجھا ہوا محسوس نہیں کرتا کرتی۔					
4	میرے لئے پاکستانی اور برطانوی کی ثقافت میں توازن قائم رکھنا آسان ہے۔					
5	مجھے محسوس ہوتا ہے کہ پاکستانی اور برطانوی ثقافتیں ملتی جلتی ہیں۔					
6	میں خود کو پاکستانی اور برطانوی ثقافتوں کے درمیان الجھا ہوا محسوس کرتا کرتی ہوں۔					
7	مجھے محسوس ہوتا ہے کہ پاکستانی اور برطانوی ثقافتی طور پر بے ایک دوسرے سے مختلف ہیں۔					
8	میرے لئے دو ثقافتی ہونا ایسا ہی ہے جیسا کہ ایک ہی وقت میں دو ثقافتیں مجھے اپنی طرف کھینچ رہی ہوں۔					
9	میں خود کو کام کرنے کے پاکستانی اور برطانوی طریقوں کے درمیان الجھا ہوا محسوس کرتا کرتی ہوں۔					
10	مجھے محسوس ہوتا ہے کہ میں دو ثقافتوں کے درمیان چھنسا ہوا / پھنسی ہوئی ہوں۔					
11	میں خود کو پاکستانی اور برطانوی ثقافت کے درمیان جکڑا ہوا محسوس کرتا کرتی ہوں۔					
12	نہیں پاکستانی اور برطانوی ثقافت کی نسبت میری اگلی جگہ دو لٹا فٹ پاکستانی ثقافت سے زیادہ ہے۔					
13	میں اپنے آپ کو برطانوی بڑا پاکستانی سمجھتا سمجھتی ہوں۔					
14	میں خود کو ایک مشترکہ ثقافت کا حصہ سمجھتا سمجھتی ہوں جو کہ برطانوی کی کامرکب ہے۔					
15	میں پاکستانی اور برطانوی کی ثقافت کو یکجا نہیں کر سکتا / سکتی۔					
16	میں خود کو صرف ایک پاکستانی سمجھتا سمجھتی ہوں جو کہ برطانیہ میں مقیم ہے۔					
17	میں اپنی پاکستانی اور برطانوی ثقافت کا الگ الگ رکھتی ہوں اور انہیں آپس میں نہیں ملاتا ملاتی					
18	میں اپنے پاکستانی اور برطانوی پہلو کو نظر انداز نہیں کر سکتا / سکتی۔					
19	میں بیک وقت اپنے آپ کو پاکستانی اور برطانوی محسوس کرتا کرتی ہوں۔					
20	میں پاکستانی اور برطانوی کی ثقافت کو یکجا کرنا مشکل سمجھتا سمجھتی ہوں۔					

یہ سو انا ہم آپ کے اہداف کے بارے میں پوچھتا ہے۔ ہماری ہر شناخت ہمیں کچھ مقاصد کی تکمیل کے قابل بناتی ہے اور دوسرے مقاصد کی تکمیل سے روکتی ہے۔ براہ مہربانی اپنی پاکستانی اور امریکہ کے شہری کی شناخت کا حوالہ دیں اور ان اقدار کے بارے میں سوچیں جو آپ ایک پاکستانی امریکی کی حیثیت سے پورا کر سکتے ہیں اور وہ جو پورا کرنے سے آپ کو روکا گیا ہے۔

- کیا ایسی اقدار موجود ہیں جن کے بارے میں آپ کو لگتا ہے کہ ایک پاکستانی امریکی کے شہری کی حیثیت سے ہمیشہ پوری ہو سکتی ہیں؟ یا کیا ایسی اقدار موجود ہیں جن کے بارے میں آپ کو محسوس ہوتا ہے کہ وہ ایک پاکستانی امریکی شہری کی حیثیت سے آپ پوری نہیں کر سکتے ہیں۔

- براہ کرم نیچے دیئے گئے بیانات کو دیکھیں اور بتائیں کہ کس حد تک آپ کو محسوس ہوتا ہے کہ:

- ایک امریکی پاکستانی ہونے کی حیثیت سے اس Value کو پورا کرنا آپ کے لئے مکمل طور پر ممکن ہے۔ (3)

- ایک امریکی پاکستانی ہونے کی حیثیت سے اس Value کو پورا کرنے سے آپ کو مکمل طور پر روکا گیا ہے۔ (-3)

- اگر آپ کو لگتا ہے کہ ایک ٹھیک ریاست کے شہری پاکستانی کی حیثیت سے نہ تو آپ اس Value کو پورا کر سکتے ہیں اور نہ ہی اس سے روکے گئے ہیں۔ (0)

نمبر شمار	بیانات	3	2	1	0	-2	-2	-3
1	اپنے متعلق لوگوں کا خیال رکھنا ایسے ہی ہے جیسا کہ ذمہ دار، وفادار، ایماندار اور معاف کرنے والا ہونا۔							
2	اپنی سوچ و عمل، انتخاب، تخلیق اور تحقیق میں خود مختار ہونا۔							
3	دوسروں کو سمجھنا، سراہنا اور گزر کرنا اور لوگوں اور فطرت کی فلاح و بہبود کی حفاظت کرنا۔							
4	حفاظت اور ہم آہنگی میں رہتے ہوئے، خاندان، معاشرے اور اپنے ذاتی استحکام کا خیال رکھنا۔							
5	شان، نظم و ضبط، والدین اور بڑوں کا احترام، طوطا خاطر رکھتے ہوئے دوسروں کو پریشانی اور نقصان پہنچانے والے رجحانات / تحریکات اور سماجی توقعات اور معیارات کی خلاف ورزی سے خود گور و کنا۔							
6	سماجی بیعادات کے مطابق اپنی قابلیت کا مظاہرہ کرتے ہوئے ذاتی کامیابی حاصل کرنا۔							
7	ذاتی طور پر خوشی اور حسی تسکین محسوس کرنا۔							
8	زندگی میں جوش و خروش، نیا پیمانہ اور چیلنج محسوس کرنا، جوش اور متنوع زندگی گزارنے کی جرات کرنا۔							
9	اپنے مذہبی خیالات اور ذاتی عقائد، رسم و رواج کو قبول کرنا اور ان کا احترام اور پابندی کرنا۔							
10	سماجی حیثیت اور وقار حاصل کرنا اور لوگوں اور وسائل پر اختیار اور اثر و رسوخ ہونا۔							

مندرجہ ذیل بیانات کے آگے دیئے گئے انتخابات میں سے کسی ایک کے گرد دوازہ لگائیں۔

نمبر شمار	سوالات	بالکل متفق	2	3	4	5	6	بالکل غیر متفق
1	میں لوگوں کے آراء اور عقائد کے اختلاف کو ایک دوسرے سے سیکھنے کے مواقع کے طور پر دیکھتا اور سمجھتی ہوں۔							
2	اگر میں کسی کے ممانہ سبیل پر تجسس رویے کو دیکھوں تو اس کی وجوہات جاننے کی کوشش کرتا کرتی ہوں۔							
3	اگر کسی دوسرے شخص کے اقدام اور طریقے میری اقدار سے مخالف ہوں تو میں اس کے بارے میں کسی نتیجے پر پہنچنے سے پہلے اس کو سمجھنے کی کوشش کر دیتا کرونگی۔							
4	میں دوسرے لوگوں کو وہ چیز بھی ہوں قبول کرتا کرتی ہوں چاہے ہم میں بہت کم چیزیں مشترک ہوں۔							
5	میں دوسرے شخص کی عزت کر سکتا اسکتی ہوں اگرچہ اس کے اوصاف سے عقائد میں اختلاف ہی کیوں نہ ہو۔							
6	میں لوگوں کو تہدیل کرنے کی کوشش کیے بغیر ان کو ایسے ہی رہنے دیتا اور جیسے وہ ہیں۔							
7	میں نئی اور ناواقف چیزوں کو تسلیم کر لیتا اسلئے ہوں چاہے وہ مجھے اپنی ہی کیوں نہ ہوں۔							
8	اگر بات چیت سے سوچنے کے نئے زاویے سامنے آ رہے ہوں تو میں اپنی رائے پر غور کر کے اس کو تہدیل کر سکتا اسکتی ہوں۔							
9	میں اپنے آپ کو دوسرے شخص کو جگہ پر رکھتا اسکتی ہوں تاکہ اس کا نقطہ نظر سمجھ سکوں۔							
10	میں اس بات پر یقین رکھتا اسکتی ہوں کہ بہت سی چیزوں کے متعدد درست نقطہ نظر ہوتے ہیں۔							
11	اگر مجھے کسی کے برتاؤ اور رویے سے پریشانی ہو تو میں اس سے قطع تعلق کرنے کے بجائے جاہل خیال کرتی کرتا ہوں۔							
12	میں دوسرے شخص کے عقائد اور رویے کے قطع نظر اس کا احترام کرنے کی کوشش کرتا کرتی ہوں۔							
13	میرے لئے یہ بات قابل قبول ہے کہ دوسری ثقافتی برادریاں ان اقدار پر عمل پیرا ہوں جو میرے لئے قابل برداشت ہیں۔							
14	میں دوسرے لوگوں کے آراء عقائد اور عقائد کو نظر انداز کرتا کرتی ہوں اگر میں انہیں نہ سمجھ پاؤں۔							
15	مجھے لگتا ہے میری اقدار بہت سے دوسرے لوگوں سے زیادہ درست ہیں۔							
16	میں اکثر دوسرے لوگوں کو ان کے پہلے تاثر کی بنیاد پر جانچتا ہوں۔							
17	مجھ جیسی رائے دینے بغیر دوسرے لوگوں کے معاملات کا جائزہ لینے میں مشکل ہوتی ہے۔							

نمبر شمار	عیادت	باکل متنق	2	3	4	5	6	باکل غیر متنق
18	میں دوسروں کو چاٹتی ہوں اگر چہ مجھ سے ان کی صورت حال کے بارے میں کچھ بھی پتا نہ ہو۔							
19	میں ایسے لوگوں سے گریز کرتی ہوں جن کی اقدار میری اقدار سے مختلف ہوں۔							
20	مجھ سے ان لوگوں کو قبول کرنا مشکل معلوم ہوتا ہے جو مجھ سے بہت مختلف ہوں۔							
21	میں ان لوگوں کو برا بننے کی کوشش کرتا کرتی ہوں جو میرے ذاتی آئیڈیل سے مختلف ہوں۔							
22	میں لوگوں کو تہدیل کرنے کی کوشش کرتا کرتی ہوں اگر ان کا رویہ ایسا ہو جو میرے لئے ناقابل قبول ہے۔							
23	مجھے ایسے لوگ بہت اگوار لگتے ہیں جن کا طرز زندگی ان معیارات کے مخالف ہوں جو میرے لئے اہم ہیں۔							
24	مجھے ایسے طور پر برداشت کرنا مشکل لگتا ہے جو میرے لئے باعث شرمندگی ہوں۔							
25	اگر کوئی مجھے مشتعل یا پریشان کرنے میں بدلے کے مواقع تلاش کرتا کرتی ہوں۔							
26	میں لوگوں کو اس بات کی ذمہ داری کرتا کرتی ہوں جب وہ ناقابل برداشت قسم کی مائے دیتے ہیں۔							
27	میں ایسے لوگوں کو چیلنج کرتا کرتی ہوں جو کم زور لوگوں سے چارٹا نہ سلوک کرتے ہیں۔							
28	میں ذاتی شناخت کی بنیاد پر منفی عمومی کو چیلنج کرتا کرتی ہوں (مثلاً منفی قیمن، جنسی، نسلی اور مذہبی)							
29	میں غلط یا متعصب معلومات کی بنیاد پر عدم برداشت کو چیلنج کرتا کرتی ہوں۔							
30	میں جہاں بھی عدم برداشت کا مظاہرہ دیکھتا اور سمجھتی ہوں اسے چیلنج کرتا کرتی ہوں۔							
31	میں عدم برداشت کو چیلنج کرتا کرتی ہوں جہاں کہیں میں مثبت دلائل دے سکتا ہوں۔							
32	میری برداشت کی حد اس وقت ختم ہو جاتی ہے جب کوئی شخص کسی کی زندگی خراب کرتا ہے۔							
33	میرے لئے عدم برداشت کو چیلنج کرنا بہت اہم ہے۔							
34	جہاں کسی کے نقصان کا آغاز ہوتا ہے وہاں میری برداشت ختم ہوتی ہے۔							

برائے مہربانی پچھلے 2 ہفتوں کے اپنے تجربات کی وضاحت کیلئے مندرجہ ذیل بیانات کے سامنے دیئے گئے ہکس پر اپنے تجربہ کے مطابق نشان لگائیے۔

نمبر شمار	بیانات	کسی وقت نہیں	کبھی کبھی	کچھ وقت کیلئے	اکثر	ہر وقت
1	مستقبل کے بارے میں میری سوچ مثبت ہے۔					
2	میرے خیالات فائدہ مند ہیں۔					
3	میں مطمئن رہتا ہوں۔					
4	میں دوسرے لوگوں میں دلچسپی لیتا ہوں۔					
5	مجھ میں بہت زیادہ طاقت ہے۔					
6	میں مسائل کو اچھی طرح حل کر سکتا ہوں۔					
7	میری سوچ واضح ہے۔					
8	خود اپنے بارے میں میری سوچ اچھی ہے۔					
9	مجھے دوسروں کے ساتھ نزدیکی کا احساس رہتا ہے۔					
10	مجھ میں اعتماد کا احساس ہے۔					
11	میں اپنی سوچ کے مطابق فیصلہ کرتا / کرتی ہوں۔					
12	مجھ میں محبت کا احساس رہتا ہے۔					
13	مجھے نئے کاموں میں دلچسپی رہتی ہے۔					
14	مجھ میں خوشی کا احساس رہتا ہے۔					

ذیل میں پانچ بیانات دیئے گئے ہیں جن سے ہو سکتا ہے کہ آپ متفق ہوں یا غیر متفق۔ ہر بیان کو ۱-۷ تک کے پیمانے پر مناسب نمبر دے کر اپنی رائے کا اظہار کریں۔

۱-۷	۲-۷	۳-۷	۴-۷	۵-۷
بالکل غیر متفق	غیر متفق	کچھ حد تک غیر متفق	فیصلہ نہیں کر سکتا / سکتی	کچھ حد تک متفق
۶-۷	۷-۷			
متفق	بالکل متفق			

نمبر شمار	بیانات	۱	۲	۳	۴	۵	۶	۷
۱	بہت حد تک میری زندگی میری آئیڈیل زندگی کے قریب ہے۔							
۲	میری زندگی کے حالات نہایت عمدہ ہیں۔							
۳	میں اپنی زندگی سے مطمئن ہوں۔							
۴	ابھی تک میں وہ تمام اہم چیزیں جو میں زندگی میں چاہتا / چاہتی ہوں، حاصل کر چکا / چکی ہوں۔							
۵	اگر میں اپنی زندگی پھر سے جی سکتا / سکتی تو میں تقریباً کچھ بھی تبدیل نہ کرتا / کرتی۔							

سوالنامہ پر کرنے کا شکریہ

Re: permission to use BIIS



Saba Akhtar <sabaakhtar746@gmail.com>

3/11/2020 3:48 PM



To: VERONICA BENET-MARTINEZ

Thankyou so much for your cooperation, that is so kind of you.

On Mon, 9 Mar 2020 at 00:40, VERONICA BENET-MARTINEZ <veronica.benet@upf.edu> wrote:

ATTACHED

From: Saba Akhtar [mailto:sabaakhtar746@gmail.com]

Sent: Sunday, March 08, 2020 8:22 PM

To: veronica.benet@upf.edu

Subject: permission to use BIIS

Dear Ma'am,

I am a student of Mphil Psychology at NUML University Islamabad, Pakistan. I am currently working on my thesis and my area of interest is bicultural identity and to continue my work I need to use your scale, Bicultural identity integration scale (BIIS). So kindly allow me to use it, I shall be very thankful to you. waiting for your response.

requested by,

Saba Akhtar

Permission to use WEMWBS

Submission (ID: 525938852) receipt for the submission of
/fac/sci/med/research/platform/wemwbs/using/non-commercial-licence-registration



no-reply@warwick.ac.uk <no-reply@warwick.ac.uk>

9/30/2020 2:02 PM



To: sabaakhtar746@gmail.com

Thank you for completing the registration for a Licence to use WEMWBS for non-commercial purposes.

You now have access to the scales and the associated resources here on our website:

<https://warwick.ac.uk/wemwbs/using/register/resources>

We suggest you bookmark this page for future reference.

The information declared on your Registration Form is documented below. Please retain a copy of this email as a record of your Licence together with the Terms and Conditions you have accepted. <https://warwick.ac.uk/wemwbs/using/non-commercial-licence-registration/non-commercial-terms-and-conditions.pdf>

If you have any questions please contact us via email: wemwbs@warwick.ac.uk

Question: Type of use

Answer:

Survey

Question: If other, please specify

Answer:

research thesis of mphil psychology

Question: Type of intervention (if applicable) Tick all that apply

Answer:

Mental health promotion/mental health education eg mental health literacy, school based programmes

Question: If other, please specify

Answer:

Question: Field of Use

(Tick all that apply)

Answer:

University or college

Permission to use Value Fulfilment Scale

Re: **value fulfillment and bicultural identity**



Saba Akhtar <sabaakhtar746@gmail.com>

10/1/2020 1:13 PM



To: shani oppenheim

Thank you so much for your kind reply.

On Wed, 30 Sep 2020 at 23:08, shani oppenheim <shanioppenheim@gmail.com> wrote:

Hi,
I think the best way is to stay with the minus, and calculate means,
Shani

On Wed, Sep 30, 2020 at 7:00 PM Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Dear Ma'am,
I am extremely sorry to keep bothering you frequently. Actually I just wanted to make sure whether my understanding of the scoring method of the 'value fulfillment questionnaire' is correct or not, please correct me if I am wrong. as you have given the options for responses as (3,2,1,0,-1,-2,-3) so am I supposed to consider the minus sign while analyzing the scores numerically? e.g if someone has responded as (2,1,3,0,2,-3,1,-2,-3,0) so should I add these responses as they are by adding the negative sign as well or can I convert these values according to the likert scale e.g 1,2,3,4,5,6,7? Please help me clarify my doubts, waiting for your kind reply.
requested by,
Saba Akhtar

On Tue, 22 Sep 2020 at 18:50, Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Thank you so much for your precious time and help.

On Mon, 21 Sep 2020 at 23:16, shani oppenheim <shanioppenheim@gmail.com> wrote:

Dear Saba,
All the sentence deals with not doing any harm to others + being polite, hence it is not opposite. However, sure you can divide it to two statements,
Shani

On Mon, Sep 21, 2020 at 8:11 PM Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Dear Ma'am, I hope you are doing well. sorry to bother you again but I am having an issue regarding your scale "Value Fulfillment Questionnaire" and I had no other choice but to contact you, as you know that I am doing my research thesis and during the tryout phase I came across an issue which is that item no 5 in this scale contains two statements one of them has a negative direction where as the second statement holds positive meaning and my subjects were seem to be very confused about how to respond to that item. The item is:

" Restraint of actions, inclinations and impulses likely to upset or harm others, and violate social expectations or norms. Being polite, self-discipline, respecting parents and elders"

can you please explain your understanding regarding this item so that I could work more properly and is it possible that you allow me to make a small change in this and divide that item in two parts? i.e; *Restraint of actions, inclinations and impulses likely to upset or harm others, and violate social expectations or norms.

*Being polite, self-discipline, respecting parents and elders.

please share your opinion on this matter, I shall be waiting for your kind response.

requested by,
Saba Akhtar

On Sun, 22 Mar 2020 at 02:16, Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Thank you so much! you're so kind.

On Sun, 22 Mar 2020 at 01:15, shani oppenheim <shanioppenheim@gmail.com> wrote:

Attached is an example of the questionnaire, when you want to look on two identities in parallel. you can also ask about one identity...

On Sat, Mar 21, 2020 at 12:57 PM Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Dear Ma'am,

Sorry to bother you again, but I cannot find the complete version of the 'subjective value fulfillment questionnaire' which you used in your research, can you please help me in this matter, I shall be very thankful to you.

requested by,
Saba Akhtar

On Sat, 21 Mar 2020 at 15:56, Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Dear Ma'am,

Sorry to bother you again, but I cannot find the complete version of the 'subjective value fulfillment questionnaire' which you used in your research, can you please me in this matter, I shall be very thankful to you.

requested by,
Saba Akhtar

On Sat, 21 Mar 2020 at 12:52, Saba Akhtar <sabaakhtar746@gmail.com> wrote:

This is great, thank you so much!

On Sat, 21 Mar 2020 at 01:59, shani oppenheim <shanioppenheim@gmail.com> wrote:

Dear Saba,

Attached is the paper you requested and another paper which describes how we measured the construct. If you still need any help please contact me,

Shani

On Fri, Mar 20, 2020 at 3:35 PM Saba Akhtar <sabaakhtar746@gmail.com> wrote:

Dear Ma'am,

I am a student of Mphil psychology at NUML university Islamabad, Pakistan. I am currently working on my thesis and my area of research is bicultural identity, during my research and reading the literature related to my topic I saw your article on 'value fulfillment and bicultural identity integration' which is published on journal of cross cultural psychology. unfortunately I cannot get access to the complete article and could only read the abstract. I am very interested in reading your article that's why I am writing you this email to ask if there is any way to get access to it and I want to ask another favor from you, can you please tell me that how did you measure the construct of value fulfillment. I shall be waiting for your kind response. Thankyou
requested by,

itar

Permission to use the IPTS:

There is no need to ask either me or my co-authors for permission to use the IPTS and we are generally happy for you to translate the scale into another language. The only precondition to using the IPTS is, that you cite the origin of the IPTS as shown below or in the attached document ([IPTS Reference & Items](#)). We would also be very happy to hear about your findings if you have used the IPTS in your own work. A short email or a comment on this blog would be fantastic 😊

Scoring the IPTS:

There are no cut-off values and the IPTS is not intended for use as a diagnostic tool. Instead, the IPTS is conceptualised as an interval scaled/continuous individual differences measure and contains of three sub-scales (warm tolerance, cold tolerance, tolerance limits). To create these sub-scales, you need to calculate the mean for all participants for each sub-scale. Maybe also have a look at the reliability of each sub-scale (e.g., Cronbach's Alpha) and their respective means and standard deviations.

Of course, you can categorise participants into people scoring high/low or high/medium/low (etc.) on interpersonal tolerance, but such splits are probably best driven by your own research needs and sample data. Also, remember that if you dichotomise or create categories from continuous data, you always lose information.

Satisfaction With Life Scale (SWLS)

Permission to Use

The scale is copyrighted but you are free to use it without permission or charge by all professionals (researchers and practitioners) as long as you give credit to the authors of the scale: Ed Diener, Robert A. Emmons, Randy J. Larsen and Sharon Griffin as noted in the 1985 article in the *Journal of Personality Assessment*.

About SWLS

The SWLS is a short 5-item instrument designed to measure global cognitive judgments of satisfaction with one's life. The scale usually requires only about one minute of a respondent's time.

[SWLS_English.doc](#)

In order to better understand the scores of the SWLS, please read the document below.

[Understanding the SWLS scores \(.pdf\)](#)

If you would like to use SWLS on a 5-point scale, please refer to the following paper for norms.

Kobau, R., Snizek, J., Zack, M. M., Lucas, R. E., & Burns, A. (2010). Well-being assessment: An evaluation of well-being scales for public health and population estimates of well-being among US adults. *Applied Psychology: Health and Well-being*, 2(3), 272-297.
doi:<http://dx.doi.org/10.1111/j.1758-0854.2010.01035.x>