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Abstract

Heuristic methodology attempts to discover the nature and meaning of phenomenon through internal self-search, exploration, and discovery. Heuristic methodology encourages the researcher to explore and pursue the creative journey that begins inside one's being and ultimately uncovers its direction and meaning through internal discovery (Douglass & Moustakas, 1985). The purpose of this paper is to familiarize readers with using heuristic methodology in research. I (Ivana) share my personal notes of how I decided to use heuristic methodology in my research. In the discussion, I address the nature of heuristic methodology, including its limitations. Finally, I present excerpts from a creative synthesis in the form of three letters to illuminate the final self-reflections about the results of my research.

Keywords

Heuristic Inquiry, Acculturation, Ethnic Identity, Qualitative Research

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Heuristic Inquiry: A Personal Journey of Acculturation and Identity Reconstruction

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Heuristic methodology attempts to discover the nature and meaning of phenomenon through internal self-search, exploration, and discovery. Heuristic methodology encourages the researcher to explore and pursue the creative journey that begins inside one's being and ultimately uncovers its direction and meaning through internal discovery (Douglass & Moustakas, 1985). The purpose of this paper is to familiarize readers with using heuristic methodology in research. I (Ivana) share my personal notes of how I decided to use heuristic methodology in my research. In the discussion, I address the nature of heuristic methodology, including its limitations. Finally, I present excerpts from a creative synthesis in the form of three letters to illuminate the final self-reflections about the results of my research. Key Words: Heuristic Inquiry, Acculturation, Ethnic Identity, and Qualitative Research

When I (Ivana) was preparing to do research on refugee acculturation and ethnic identity reconstruction for my master's thesis, I wondered for a long time which methodology to select. I knew that I experienced acculturation and ethnic identity reconstruction firsthand; however, I was not sure whether I was ready to explore my own personal experience on a deeper level. After all, I had been so good at ignoring it for a number of years. Why would I want to address it now? After considerable reflection, I realized that I would never be able to understand the experiences of others unless I revisited my own experience of acculturation and identity reconstruction. That is why, despite many challenges, I chose to do a study using heuristic inquiry. However, even after I made my decision, the thought of revisiting the painful exile from my home and attempting to find life in a new country lingered long in my mind. And yet, something was propelling me towards using heuristic inquiry, perhaps an intuitive sense that it would help me find peace through better understanding of myself and through understanding the immigration experiences of people similar to me.

The purpose of this paper is to familiarize readers with using heuristic inquiry in research. Based upon my experiences, I will share my personal notes of how I came to a decision to use heuristic inquiry in my research. I will describe the process of co-researcher selection, as well as data collection. This article was co-authored by my academic supervisor, who has been my mentor for seven years. Even though this article is written using the first person to reflect my personal experience, linking research with my personal experience was inextricably influenced by the relationship with my academic supervisor. With respect to my research on the process of acculturation and ethnic identity, the research really began when we began to engage in a debate about the topic and what methodology would support my research interests. With her encouragement, I explored existing models of acculturation and ethnic identity to refine my topic.

Then I began the search for a qualitative method that would support my research topic and I debriefed my exploration with her. Through our conversations, I felt supported in realizing that a researcher can become fully engaged with the research topic and also utilize one's experience in the process. To that end, we negotiated the methodology for this study. My mentor also engaged in a detailed editing of my writings, helping me to determine choice points and directions of both content and process. The feedback provided through our ongoing dialogue and reading of all of my research drafts provided me with a greater insight about heuristic inquiry in general. She also listened to my discoveries – about the topic, about others, and about myself. Therefore, this article is a result of our collaborative efforts to create a subjective and highly personal account of using the heuristic method in research.

The discussion addresses the nature of heuristic methodology, including its concepts and phases, as well as its limitations. Examples of personal reflection that accompanied the research process are incorporated. Readers are referred to another article by Djuraskovic and Arthur (2009) for details about the research design, including the selection of six co-researchers. The article explored the specific issues that refugees face as a result of forced exile and how those issues influence experiences of acculturation and ethnic identity reconstruction. I recruited the co-researchers by advertising my study in community centres and churches, as well as using the snowball sampling method, which involved asking the individuals who decided to participate in the study if they knew anybody who would also be interested to be a co-researcher in this project. Six individuals who identified themselves as refugees from former Yugoslavia volunteered to participate in this study. Each co-researcher chose a pseudonym that was used throughout the study.

Data were collected through an informal conversational interview. The informal conversational interview allowed for a free flow of data, and supported the co-researchers to share their stories in a natural dialogue. This form of collecting data is "consistent with the rhythm and flow of heuristic exploration and search for meaning" (Moustakas, 1990, p. 47). I began each interview by inviting the co-researchers to tell me their story of forced exile, acculturation, and ethnic identity reconstruction and spontaneously asked additional questions for clarification when relevant. Co-researchers were free to discuss/not discuss any information about their experiences. Each interview was audiotaped and took between one to two hours to complete. After all interviews were completed, I transcribed the content of all interviews, after which I proceeded with data analysis. Four main categories characterized the experiences of seven individuals from the former Yugoslavia: Triggers of immigration, land of opportunities, acculturation process, and identity reconstruction. The categories suggested that the journeys of refugees are multifaceted and lifelong processes. In addition, the article provided suggestions for counselling personnel who work with refugees. Note that approval for this study was obtained from the Conjoint Faculties Research Ethics Board Conjoint of the University of Calgary.

A Personal Note

When I first started studying counselling psychology, I was not in touch with either my experience of being a refugee or with my experience of acculturation and ethnic identity reconstruction in Canada. I wholeheartedly believed that I had assimilated into the new society and that there was no need for me to revisit my immigration experience. Little did I know that within the first year of being a graduate student, I would revisit my experience and find a new passion in my life.

It was when I enrolled in a graduate course on multicultural counselling that I finally discovered how important it was for me to understand what being a refugee really means. I remember watching a film about refugees in the class and crying uncontrollably. I did not know who I was crying for. Was it for me or for the others who traveled on the same road as me? Despite the confusion I experienced that day; one thing was crystal clear for me. I knew that I had to focus my research interests on refugees and their experiences of acculturation and ethnic identity reconstruction, and I could only do that through revisiting my own experience.

As I was getting ready to embark on one of the most difficult journeys of my life, I began wondering which methodology to use for my study. I did not want to do research that involved surveys or collecting statistical information. I wanted to understand the essence and the meaning of acculturation and ethnic identity experience of refugees. I realized that qualitative research would allow me to make sense of, or interpret, the phenomena in terms of the meanings that people bring to their experiences (Creswell, 1998). I spent numerous sleepless nights trying to determine what methodology to use and then I stumbled across the following statement, "In true experience every expression is creative, the creation of the person one is and is becoming. There is only the exploring, spontaneously expressing self, finding satisfaction in personal being" (Moustakas, 1956, p. 3). I knew then that only through a spontaneous expression of my experience I could be true to myself and paint a picture of the experiences of other individuals in my research. I also learned something else – the power of dissociation in our lives when we are faced with painful experiences. For the longest time, I believed that acculturation and ethnic identity reconstruction were meaningless concepts found only in professional literature. The feelings about my ordeal had disappeared in a background of my mind because I did not want to remember them. I wanted them to perish into non-existence. Yet, they did not; instead, they remained dormant until I was ready to re-experience them fully. Indeed, when the time was right, I experienced this huge revelation and I knew that I must explore my own experiences of acculturation and ethnic identity reconstruction to be able to understand the experiences of others.

Choosing heuristic inquiry was a difficult decision. While my passion for researching people in exile was rapidly growing, I still had to face my biggest fear of looking at myself and what I had become over the years. However, first I had to understand what heuristic methodology was really about. Heuristic inquiry is discussed in the next section of the article.

Heuristic Methodology

Heuristic methodology was developed by Clark Moustakas, who extensively wrote about it in his book, *Loneliness*, published in 1961. The word heuristics originated from the Greek word *heuriskein,* meaning "to discover or to find" (Moustakas, 1990, p. 9). Heuristic inquiry attempts to discover the nature and meaning of phenomenon through internal pathways of self using the processes of self-reflection, exploration, and elucidation of the nature of phenomenon that is being studied (Douglass & Moustakas, 1985). As such, it encourages a researcher to explore openly and pursue the creative path that originates inside of one's being and that discovers its direction and meaning within oneself. Heuristic inquiry is a unique research method that places human experiences above numbers and is deeply rooted in tacit knowledge that leads to a deeply subjective and creative connection between the researcher and phenomenon (Sela-Smith, 2002). Through a compassionate approach, the researcher moves towards an open discussion with co-researchers and facilitates an emotionally connected scientific inquiry (Anderson, 2000).

Heuristic inquiry does not exclude the researcher from the study; rather, it incorporates the researcher's experiences with the experiences of co-researchers. The researcher is required to have a direct experience of the phenomenon in question (Moustakas, 1990) in order to discover its essence and meaning. As such, "heuristics is concerned with meanings, not measurements; with essence, not appearance; with quality, not quantity; with experience, not behaviour" (Douglass & Moustakas, 1984, p. 42). However, heuristic inquiry is not a process without order. Instead, it requires the researcher to engage in a disciplined pursuit of fundamental meanings connected to significant human experiences. Both passionate and disciplined commitment to studying of human experiences is necessary to ensure trustworthiness.

Heuristic research differs considerably from other methodologies in that it views the researcher as a participant. As such, it allows the researcher to experience the intensity of the phenomenon. In fact, in heuristic research researchers pursue the inherent truth of the meaning of the phenomenon through processes of reflective learning that is self-directed, self-motivated, and open to spontaneous change in direction (Douglass & Moustakas, 1985). It is the researcher who creates the story that depicts deep meanings and essences of unique human experiences (Moustakas, 1990). Such research is inherently personal and it allows for participants to have their stories understood and their voices heard. Furthermore, when participants are chosen for a heuristics study, they are not viewed as mere subjects in the study but as important co-researchers who are an integral part of the heuristic process (Moustakas).

According to Moustakas (1990), there are seven concepts related to heuristic research. These concepts assist the researcher to reflect on his/her hunches, thoughts, images, and deeper knowledge and connect to the greater meaning of the phenomena being researched (Braud & Anderson, 1998). The heuristic concepts, along with my personal research notes, are described in the next section of the article.

Heuristic Concepts

According to Moustakas (1990), heuristic research begins with the question that needs to be illuminated or answered and it represents a scientific search that involves seven concepts: identifying with the focus of inquiry, self-dialogue, tacit knowing, intuition, indwelling, focusing, and the internal frame of reference. It was difficult to find a question that would actually lead my research. I knew that I wanted to understand the process of adaptation to a new country for refugees but it was unclear to me how to go about understanding it. At the time when I began discovering that being a refugee in a foreign country was an amazingly important concept in my life, I had already been living in Canada for nine years. However, I became consciously aware of my refugee experience in the last year of those nine years. Until then I learned to ignore all of the feelings associated with unpleasant memories of war, immigration, and new life in a strange country. In fact, I conditioned myself to believe that I had adapted to the new life successfully and that I did not need to revisit the past under any circumstances. As a result, I was unable to identify the very core of my research.

Identifying with the focus of inquiry was the first step in my journey and it referred to one's ability to immerse oneself in the question, achieve complete connection with it, and ultimately achieve a deeper understanding of it through an open-ended investigation, self-directed learning, and the engagement in the active experience (Moustakas, 1990). Therefore, one must have a direct experience of the phenomenon in question to be able to identify with experiences of others.

As I began revisiting my past and attending to my intense experience of being a refugee, I also began identifying myself as a refugee from the former Yugoslavia and a person of diverse cultural background. Painful memories began to haunt me and I began struggling with my sense of identity. I did not know where I belonged and I felt increasingly lost between two worlds, one that I used to call my home and one that I could not possibly see as my home. I was completely confused about my own acculturation and ethnic identity reconstruction and I began wondering how other individuals from the former Yugoslavia with similar experience were feeling. I researched the literature and found very little about acculturation experiences of former Yugoslavian refugees. As the time passed, I slowly became immersed in the question that I wanted to answer, "*What is the experience of acculturation for former Yugoslavian refugees?"* The answer to this question had to come from those who have experienced it. That was when I realized that I needed to begin my research by understanding my own experience in order to understand other refugees from the former Yugoslavia and their journeys.

The next step was engaging in a *self-dialogue* as a process in which the researcher enters the dialogue with the phenomenon that is being studied (Moustakas, 1990). It was an important beginning step for me because it represented recognition of my own connection to the phenomenon of the acculturation and ethnic identity reconstruction. To be able to engage in a self-dialogue, I chose to journal about my own thoughts, feelings, and memories that I had of the war, exile, and acculturation into the Canadian society. The following is the excerpt from one of the journal entries I wrote in 2003 when I first became aware of the significance of my acculturation experiences:

…The year is 1992. It is the end of April and I have just turned fifteen. I am trapped in the basement of my house along with my family and a couple of neighbours. It is warm outside and yet I am extremely cold because the basement is situated well underground. The biggest attack to date is well underway. The all too familiar song of bombs and grenades begins to play. They are falling on us like rain. It's been hours since I have been outside. I look at my parents' faces and all I can see is horror. I hear the sound of shattered glass and I wonder if my room still has windows. I don't know what time it is and I don't know how long have I been sitting in the dark shelter. I only know it's been a long time…

…I am in the place of our first asylum. I share a tiny room with my mother and my brother. I sleep on the floor because the room is too small for three beds. My mother and I share one jacket because we didn't have time to pack our belongings. I have no news of my father. He is left behind in the horror of war. I don't know if he's still alive. I can only hope that I will see him again. People here yell insults at us and question our motives for leaving our home. We keep to ourselves and hope that in few months we will be able to return home and reunite with our family. Few months turn into years and we realize that we have reached the point of no return. We begin toying with the idea of accepting the place of final asylum. There are only three countries that offer asylum to refugees from former Yugoslavia: United States, Australia, and Canada. We only seek asylum in Canada because we feel that we should have some choice in deciding where we go from now on. After a long wait we get the good news. We will be going to Canada as government sponsored refugees. We accept this opportunity with both bitterness and excitement in hope that one day we will be able to go home…

…The year is 1995. I hear the pilot in the airplane say, "Welcome to Calgary. Enjoy your stay." I am terrified because I know that my stay in this unfamiliar place will be indefinite. I am already homesick. I long for my family and friends. I don't want to be here and yet I am excited because I smell the possibility of a normal life. I see the skyscrapers of Calgary through a tiny airplane window and think: "This is my life now. Who am I?" I feel I have lost my sense of self. Suddenly, I am somebody new, somebody strange, somebody I don't know. I swallow with difficulty and enter the new life, the life of a refugee, the life of a person without home, the life of a person from another culture. In my hand, I hold a photograph of my grandparents and I hope that I will be reunited with them soon. It will be nine years before I see them again…

…The year is 2005. I have been living in Canada for nine years now. I visited my home country only once. I experienced cultural shock, discrimination, isolation, and problems with acculturation. I also experienced success. I have earned an undergraduate university degree

> and pretty soon I will earn a graduate one. I got married and I gave birth to my son. Most of all, I re-created my sense of self. I rebuilt my life and became a multicultural person. I made my peace with home and came to embrace my culture like I never did before. However, this is only a beginning of a much longer searching of who I really am. These days my home in former Yugoslavia seems like a distant star and yet my home in Canada seems like a temporary solution. However, I count my blessings every day and I am grateful to have been given another chance in life…

Even though being able to engage in a self-dialogue was an extremely important step for me, the research I was going to do was not going to happen without *tacit knowing* – a private, personal, and subjective explicit knowledge (Polanyi, 1958). Furthermore, tacit knowledge represents all internally possessed achievable knowledge that we cannot describe or explain. For me, tacit knowledge was the sense of knowing it was time for me to go home. I could not explain the sense of urgency I had to visit home. I could not explain the need to walk the streets of my hometown. I could not describe the weird feeling I had in my stomach. I only knew I had to go. Polanyi (1964) distinguished between subsidiary elements of the tacit knowledge, which attract instant notice, and focal elements, which are inherently implicit. Furthermore, when tacit knowledge becomes explicit, the full description of the phenomenon is likely to take place (Alderson, 1998). Surely enough, without being able to explain it, in spring of 2004, I purchased a ticket to fly home. I boarded a plane on May 9, 2004 and flew into the unknown. As I was entering the city in which I was born, I did not know what I was feeling. I did not want to look at the scenery outside and I was scared. That night I wrote in my journal:

> I am finally here. This is the place where everything began. The night is silent and the only thing I can hear are my son's breaths while he's sleeping next to me. The place is unusually familiar. The sounds of cars outside, the smell of oil paints that my grandpa used for painting the most beautiful paintings and the shadow of trees in the nearby park are letting me know that I have finally arrived home. Or have I? I do not know anymore.
>
> Where is my home? I am so content to be here and yet I feel like a stranger. Like it is written on my forehead "You do not belong here anymore, go back where you came from." The only thing is I am not going back. I am going to stay here to understand my experience of a forced exile, acculturation, and ethnic identity reconstruction. Tomorrow is a new day. (Journal entry, May 24, 2004)

I knew that the journey was unfolding right in front of me and unexpectedly I was fifteen again and I was reliving the making of a refugee once again. Only this time was different because it was allowing me to understand not only my experience but the experiences of others similar to me.

Intuition was one of the vital features of searching for knowledge (Moustakas, 1990). It allows the researcher to recognize the immediate knowledge and it increases the likelihood of highly developed perception and understanding. Being able to understand my own experience of acculturation and ethnic identity reconstruction was not enough for me to complete my research. I had to rely on my intuition when researching the experiences of acculturation and ethnic identity reconstruction in order to understand the patterns, relationships, and make inferences about refugee experiences (Moustakas). I had learned how to tend to knowledge in order to illuminate it and not lose it forever. Most of all, I have learned to respect my own inner world and memories I buried deep in my unconsciousness because without understanding them I would have never been able to capture the essence and the meaning of my co-researchers' experiences. Six individuals decided to participate as co-researchers in this study and share their stories of acculturation and ethnic identity reconstruction. I thoroughly analyzed the transcripts of their interviews and finally wrote their stories about acculturation and identity reconstruction, maintaining their own frame of reference.

I relied on *indwelling*, defined as "the heuristic process of turning inward to seek a deeper, more extended comprehension of the nature or meaning of a quality of theme of human experiences" (Moustakas, 1990, p. 24). Indwelling allowed me to consciously and purposefully gain insight. I consistently turned to my own experiences of exile and immigration in search for the ultimate truth. I traveled between reading my co-researchers' stories and reading my own and discovering the elements that both represented common and yet unique experiences of significant human journeys. Indwelling required patience and understanding and it finally led me to create a meaningful synthesis that made sense not only to me as a researcher but also to those whose voices were captured in my study.

Creating a meaningful synthesis is not the end of the heuristic study. In order to emphasize a researcher's personal growth, insight, and change, a researcher is required to engage in *focusing* – a process in which the researcher recognizes the elements of the experience that were out of the researcher's consciousness (Douglass & Moustakas, 1985; Moustakas, 1990). In using the focusing process, I became aware of many central themes of the acculturation and ethnic identity reconstruction. I discovered that a journey of a refugee is a difficult one. I understood that acculturation and ethnic identity reconstruction are the ongoing life-long processes that profoundly affect individuals' functioning in a foreign society. Lastly, I have learned that I share beautiful memories with those similar to me and that being a refugee and culturally diverse individual is not a curse but a stunning gift that I can pass on to the generations to come. Most of all, I have learnt to be a refugee and be proud of my experience and achieve the essential knowledge that finally led me to the meaning of acculturation and ethnic identity reconstruction.

In the end I understood that the *internal frame of reference* was the base for all knowledge (Moustakas, 1990): "To know and understand the nature, meanings, and essences of any human experience, one depends on the internal frame of reference of the person who has had, is having, or will have the experience" (p. 26). In other words, if the researcher does not honour the individuals' internal frame of reference (individual's internal experience of the phenomena), the risk is that the individuals' experiences, thoughts, feelings, perceptions, and meanings will be distorted (Combs, Richards, & Richards, 1976). I can now surely say that to be immersed with my own experience was

a baby step leading to a much bigger step of completely understanding the experiences of others. To find the meaning of acculturation and ethnic identity reconstruction, I had to take into account my co-researchers' perspectives and engage in close conversations with my co-researchers to accurately paint the picture of their journeys. During interviews with co-researchers, I discovered how similar we really were. I used self-disclosure when appropriate to validate their stories and verify my understanding of them, which in turn elicited the accounts of their significant experiences. We compared experiences, we listened to each other, we reflected on each other's stories, and together we co-created significant meanings of our journeys. Most of all, we built strong connections with each others' stories and found new and deeper understandings of what we have gone through. What a wonderful experience to feel as one with the co-researchers of my study. I walked in their shoes and they walked in mine and while we were walking we were also creating a sub-culture of our own. We are a sub-culture of seven individuals who grew over the years and managed to build new lives but never forgot our roots, who accepted that we can simultaneously belong to two cultures and still be true to ourselves, who found our peace in being refugees, and a sub-culture of individuals who just understood each other's journeys. What a wonderful gift that is for a researcher.

The concepts of heuristic research described above did not occur without any order. Instead, I had to engage in a disciplined process and follow six phases of the heuristic research. The phases of heuristic research are described in a next segment of this article.

Six Phases of Heuristic Research

Initial engagement is the beginning phase of heuristics. "The task of the initial engagement is to discover an intense interest, a passionate concern that calls out to the researcher, one that holds important social meanings and personal, compelling implications" (Moustakas, 1990, p. 27). In this phase, the researcher immerses into self-dialogue and extensive self-exploration in order to discover the tacit knowledge and ultimately arrive to the research question. As previously noted, my initial engagement with acculturation and ethnic identity reconstruction experiences began in a multicultural class with a discovery of personal truth of being a refugee, and continued through journaling and travelling home. Through it I discovered the meaning of losing my past just to find my new present and look forward to future.

Immersion is the second phase of heuristics. In the immersion phase, the researcher becomes one with the topic and question. According to Moustakas (1990), the researcher must live the question. In order to be fully connected with the question, the researcher engages in "spontaneous self-dialogue and self-searching, pursuing intuitive clues and hunches, and drawing from the mystery and sources of energy and knowledge within the tacit dimension" (p. 28). As I was becoming rapidly immersed with the question of what is the experience of acculturation for former Yugoslavian refugees, I began looking at the world through a new and somewhat different lens. I became sensitive to issues of prejudice, racism, and discrimination but I also acquired empathy for the members of Canadian culture. Interestingly, I began explaining everything in my life through acculturation and identity re-building and I became truly immersed into the world of refugees – people in exile, stretched between the two intensely different worlds,

who did not know where they belonged. This experience was heightened during the interviews with co-researchers as significant and intense memories and understandings resurfaced for all of us. It was an exhausting process and after a while I noticed that I needed a break from talking about culture and examining the influences of culture. The experience of immersion was so strong that I finally realized that I needed to make a choice and either put my research on hold or completely burn out.

My realization that I needed a break from my experience brought me to the third phase of heuristics – *incubation.* In this phase the researcher moves away from intense immersion with the question and becomes detached from it. "The period of incubation allows the inner workings of the tacit dimension and intuition to continue to clarify and extend understanding on levels outside the immediate awareness" (Moustakas, 1990, p. 29). The incubation period I entered was strangely interesting. I turned to my son as a source of energy and I dedicated my time to taking him into the mountains and sharing with him the values ingrained in me long time ago by my parents. I taught him to ski, toboggan, and to enjoy playing in the snow. In a weird way, tending to my parenting duties allowed me to remember the life I once had; however, instead of making me more nostalgic, this experience helped me become more accepting not only of myself but also of the new life I have created in Canada. Polanyi (1964) stated that a discovery does not happen through intentional searching. Instead, it takes place, when we retreat from the intense search and immerse in incubation. Indeed, when interviews with co-researchers were finished, I was resting comfortably and not thinking of finishing up my study. It was during this time that I began understanding the experience that my co-researchers and I have had. The new light was shining upon us and we were creating a culture of our own; a culture created out of the need to belong to something in order to make better future for our children; a culture born out of our need to achieve wholeness of being and build new and stronger identities.

Illumination is the fourth phase of heuristics. As the researcher becomes more receptive to the tacit dimension of knowledge and intuition, the illumination phase unfolds freely (Moustakas, 1990). In this phase, the researcher illuminates themes from within. This phase requires a certain level of reflection but still allows for mysterious workings of the tacit knowledge and in that fosters the new awareness, modification of the existing understanding, and a new discovery of an experience that was not directly present in the researcher's consciousness (Moustakas). Indeed, as I was examining the common themes extracted from the co-researchers' interviews, I began noticing commonalities between our experiences, which forced me to travel between my own experience and the experiences of my co-researchers in order to make sense out of the emerging themes. I wrote all of the themes on small pieces of paper and taped them on a big wall in my basement. As I was grouping them together, I began noticing that the acculturation and ethnic identity experiences are not static and linear processes but ever-changing and long-lasting events in refugees' lives.

The fifth phase of heuristics, *explication* refers to the process of deep examination of themes and qualities that have surfaced during the illumination phase. Moustakas (1990) points out that in the explication phase, the researcher engages in focusing, indwelling, self-exploration, and self-disclosure, which in turns allows him/her to recognize the uniqueness of experiences. In explication, the complete picture of the phenomenon begins forming. In addition, new views, alternative explanations, and new

patterns are identified. Lastly, in the explication phase, final corrections and modifications are made, and a comprehensive picture of the phenomenon is painted. Experiencing this phase was a wonderful adventure for me. It was amazingly interesting to notice how some themes belonged together and how some did not make any sense. As I was creating a picture of the acculturation and identity reconstruction of former Yugoslavian refugees, new ideas kept emerging, and the existing themes acquired new qualities. Suddenly, everything found its place and I began grouping the themes as they were making sense to me, which later resulted in a creation of the acculturation and ethnic identity reconstruction models (Djuraskovic & Arthur, 2009).

The final phase of heuristics is *creative synthesis.* It represents the final integration of the data, qualities, and themes discovered in the explication phase (Moustakas, 1990). Furthermore, creative synthesis can be presented in the form of a narrative, poem, painting, story, or some other creative form. It is not a mere summary of what went on in the study. It is the complete depiction of a human experience in all its wholeness. I wondered for a long time what my creative synthesis would look like. As I was searching for an answer, I realized that there are three important eras in my and co-researchers' lives: our past, our present, and our future. So, I decided to write three letters each representing a particular era. These letters represent the creative synthesis and they can be viewed not only as my self-search of acculturation and ethnic identity reconstruction but also as a compelling synthesis of both my own journey as well as the journeys of my co-researchers. However, it should be noted that the creative synthesis in this study was my individual conceptualization of our journeys. Nevertheless, co-researchers contributed to its creation by providing me with an ongoing feedback about whether or not the narrative I was creating was reflective of their experiences. While keeping in mind that heuristic research begins and ends with the researcher, I worked hard to incorporate the co-researchers' experiences in the creative synthesis. Even though co-researchers did not actively engage in the writing process, the stories they have shared with me contributed to the final three letters.

These stories painted the picture of our past, our present, and our future; they represented the consolidation of multiple identities. We have embraced who we once were, only to emphasize the importance of living in the present moment, and opening our arms to the possibilities of what future in the new culture may bring us. In addition, to include my voice in the creative synthesis, I presented my own conceptualizations of what the past, present, and future meant for me embodied in my grandfather, myself, and my son. The process of writing these letters allowed me not only to finish my study but also to reach a sense of closure. I was finally able to make peace with the home that I lost a long time ago and embrace the home that I have built for myself but did not want to acknowledge. The complete letters are presented below.

Letters to Past, Present, and Future: Consolidation of Multiple Journeys

Writing the creative synthesis was both rewarding and bittersweet journey. Not only did I realize that there are three significant eras in my and co-researchers' journeys; I also discovered that each era carried in itself a distinct identity. We realized early on that our only connection to the past were our memories of how life used to be. We remembered our country with pride and we grieved its death wholeheartedly. We knew

that we would never experience living in such a wonderful country again and we found ways of how to remain connected to the inner sense of belonging.

At the same time, we also recognized that the horrors we witnessed have provided us with the new knowledge – a knowledge of ourselves, of our roots, and of our country. As our lives continued, we noticed that, somehow, we needed to face the present and begin living in it. Our memories have somewhat faded and while some of us were clinging to the idea that it is possible go have a home, we all realized that we needed to let go of the past and live in the present. It was interesting when we realized that we could co-exist in two cultures and still have a fulfilling life. Many of us continued excelling professionally or academically. We built families and laid the stepping stones for generations to come. Eventually, we realized what our future should include. We noted the new learning, we let go of the pain, we embraced possibilities, and finally we integrated into this new world we created for ourselves. Nevertheless, we are still reminded of the place we called home, and we often tell story to our children of how it was to live there before the darkness came. In telling our stories, we are creating a new reality, passing important values, and, most importantly, keeping who we are alive.

The three letters presented below encompass our testimonies of loss, fear, perseverance, courage, honesty, and rebirth. They are our collective voice that helps us look back and remember the life we had with a full heart, but also focus on the present, and work together to create new, alternative, and more viable opportunities and realities.

First Letter: Letter to Grandfather

> Dear Grandpa,
>
> I dreamt wonderful things last night. I dreamt of you. The dream was so vivid that I wished not to wake up for a very long time. It was a warm fall evening and we were sitting on the grass in front of our cabin in the mountains. Grandma was still working in the garden. She was wearing her old beige jacket and the big black boots. In a distance, I could hear crickets singing their song. I felt really safe in my dream because I knew you were there to protect me. I wanted to stay like that forever.
>
> When I woke up it was dark. I realized you were gone. I could not find you anywhere. I was afraid that I would not be able to see you in this darkness. I was a long way from home and I did not know where I was going. I heard strange sounds coming from far away. At the time I could not determine what they were but they frightened me very much. The road I was travelling on was strangely unfamiliar. I met people on it and they told me that terrible things have happened at home while I was gone. I could not find it in my heart to believe them. I did not understand why they were telling me stories of horror and death. All I knew was that I was lost and I could not find my way home. I could not grasp the fact that one single moment shattered my youth, my home, and my life.

Years have gone by and I am still travelling. I am all grown up now. I do not know where you are but I desperately hope that I will find you one day. Sometimes at night I close my eyes and you come to me. You comfort me and tell me that I will be able to come back one day. Your voice is soothing and helps me persevere. You help me continue my journey and even though I cannot see where I am going I feel I have a direction. I am tired of searching for you and I truly hope that soon I will be able to see you again. I know that things will not be the same between us but I truly hope that someday soon I will be able to return to you.

Second Letter: Letter to Myself

Dear Friend,

I think of you often. I hope you are well and happy. I am doing all right. Although I could not find my way home, I found a place where I feel comfortable. When I first arrived here, I was frightened. Everything that surrounded me was so different that I could not picture my life here. Have you ever had that feeling that you do not belong somewhere and that everything that once defined you was gone? I most certainly have. And then I would think of home and realize that what I once loved and cherished is forever lost.

I used to walk these streets and wish that the wind would come and take me away. I hated people and most of all I hated myself. I could not find a similar soul to me to share these feelings with. I saw myself as an outsider and I did not want to be here. And yet I knew that the home once so close to me was nowhere to be found. I was stretched between two worlds; one that I carried in my heart and one that I was living in. I wondered who am I for a very long time and then slowly I received my revelation.

As time passed me by, I began learning about this new person I had become. I also began learning about this world I was living in. At first I felt angry because I did not want to let go of my old self. However, I could not help but notice that my life has taken another direction and that I have grown into a fulfilled person both personally and professionally. I discovered that there is life after past and that it is not terrifying after all. I began loving this place and things that I was able to do in it. I still longed for home but gradually this longing turned into something pleasant and warm. I realized that I carry something in my heart and in my whole being that I can pass onto the generations to come. It was the wisdom that I was enriched with.

I have finally found my peace. I have grown into a person that has combined two worlds together and created a new life; a life that I learned

to love. It has given me things that enlightened my existence and allowed me to reach my wholeness.

Be well my friend and think of me sometimes when warm fall evening comes knocking on your door. And…please remember that I am with you always.

Third Letter: Letter to My Son

Dear Son,

I am writing you this letter because I want to tell you a wonderful story. I want to tell you the story about your roots. Although you were born here, your roots belong to a wonderful place that exists in my heart and the heart of thousands others who were forced to leave their home and come here in a search of a better and more peaceful life.

The story begins in the little country in the Balkans that used to fill my heart with happiness. It was a beautiful country where everyone lived in peace and harmony. The grass was greener there and the flowers had colours unlike anything you had ever seen. Children used to play outside and their laughter used to fill the air like the most beautiful song.

Although this little country has disappeared, it still exists in my heart and I hope that I will be able to pass its beauty onto you. The wisdom and the splendour of our culture is something that I hope you will learn to cherish. Having a culture is a marvellous thing and it will help you become a wonderful person. If you learn to love and cherish your roots, you will be able to understand and love your fellow human beings. You will become a person of the world.

I have arrived here ten years ago and embarked on a journey that lasts to this day. My journey evolved over time and helped me realize how important it is to remember where I come from. Although I learned to love and respect this country, something was missing from my life. I have finally found it when I had you.

You are lucky to have been born in Canada. Although your roots are somewhere else, this is your home. Cherish it, my son, and enjoy its gifts. Here, you will have peace and security. Live in harmony and respect your fellow humans. Do not hurt anybody and do not let the evil forces poison your mind with nationalism and hatred.

The biggest gift I have for you is life in Canada where you will probably never experience horrific things I did when I was living back home. But…do not forget where you come from. Remember your ancestors and

> pass your wisdom onto your children. That way our little beautiful country will keep living on in our hearts and will never die again.
>
> Stay well my son and always remember who you are.

Limitations of Heuristic Methodology

Although heuristic methodology has many strengths, it also has limitations. A key consideration is that heuristic inquiry is mostly characterized with little or no control or restraints placed on its procedures. For example, Frick (1990) pointed out that although creative freedom often represents a positive element in the heuristic research, it could lead to irresponsibility of the researcher and undeveloped research. Indeed, even though I was well prepared to do my research, there were times during the interviews with co-researchers when I struggled with focusing on co-researchers' internal frame of reference. Much too often, co-researchers' experiences resembled my own and in a way I was experiencing a parallel process of trying to understand their stories while tending to my own thoughts and feelings at the same time. In addition, as much as I felt immersed in my research, I fought hard not to overstep co-researchers' boundaries and possibly contaminate their stories with my own experience. I attributed that to the power of the co-researchers' stories and their similarity to my journey. At times, I had to work hard not to assume the role of a counsellor. Due to its subjective nature, heuristic methodology challenged the depth of my ability to remain a researcher while listening to difficult human experiences. I had to remind myself that the goal of my research was not to comfort the co-researchers but to capture the meaning of their journeys, despite my inherent desire to protect them from painful memories.

Heuristic methodology requires the researcher to have a solid knowledge in the philosophical roots of heuristic methodology, which may be difficult process for inexperienced researchers (Creswell, 1998). Interestingly enough, this was perhaps one of the biggest challenges I had to face before commencing my research. Upon deciding that heuristic methodology would allow me to do the research I wanted, I engaged in a lengthy learning process about the guiding philosophy (Creswell; Douglass & Moustakas, 1985; Moustakas, 1990; Polanyi, 1964). However, exploring the philosophical tenets of heuristics paid off because this knowledge allowed me to challenge one of my biggest fears – looking at myself and my own experience. It allowed me to build courage to not only change the way I was looking at the world but to find treasure in other people's stories of their acculturation and ethnic identity reconstruction experiences.

A second potential limitation is that heuristic methodology places importance on the subjective experience of the phenomenon in question. As such, it increases the researcher's bias. The synthesis of the meaning and the essence of the phenomenon in heuristic methodology are solely based on the researcher's interpretation. The researcher has a direct experience of the phenomenon of interest, which may subjectively influence the study and interpretation of the findings. For example, the researcher's bias could affect the selection of co-researchers in that researcher could go as far as only selecting individuals who would positively confirm his/her own experiences of the phenomenon of interest. While I tried to control for this problem through unbiased co-researcher selection methods, I often struggled with losing the direction in which I was going.

Specifically, during interviews, I struggled to stay focused on the topic. Since both my co-researchers and I had similar experiences, it was difficult not to digress from the main topic and embark on reliving memories of the homeland and good times we spent there before the war. This was further complicated by the informal nature of the interviews, which allowed for little control as to what direction conversation was taking. Therefore, I needed to use extra care when listening to co-researchers' stories and use additional skills needed to bring co-researchers back to the topic of interest when they digressed from the original conversation.

Third, the small number of co-researchers in this research (N=6) could not ensure any further generalization of results. However, I only included a small number of co-researchers for the purposes of capturing their deep and subjective experiences of acculturation and ethnic identity reconstruction.

Fourth, I was not concerned with quantitative measures of the validity of heuristic methodology because it is a qualitative method of research. Its validity cannot be "determined by correlations or statistics" (Moustakas, 1990, p. 32). Instead, when evaluating the validity of heuristic research, the researcher needs to be concerned with meaning. According to Moustakas, the researcher is the primary judge of validity. Therefore, the researcher must return to the collected data numerous times in order to check whether the accurate depictions of co-researchers' stories were achieved. For example, after I finished writing co-researchers' stories, I met with the co-researchers and asked them to read their stories and elaborate on whether the stories accurately depicted their experiences. In addition, through the process known as member checking, I asked co-researchers to include in their feedback any additional information they would like to have included in their stories. Furthermore, after all the themes were extracted from co-researchers' transcripts, I created a list of categories and themes in the form of a themes questionnaire. I, then, asked each co-researcher to read the themes questionnaire and mark a "True" response for each theme that accurately depicted their experience, a "False" response for each theme that contradicted their experience, and a "N/A" response for each theme that did not resonate with their experience. The themes that received fewer then three "True" responses were excluded from the final analysis. While this method of validating categories and themes clearly has a quantitative flavour, I used it with a different intention in mind. Throughout my research I have been faced with time constraints, difficulty coordinating my schedule with co-researchers, and co-researchers' struggle to find the sufficient time to read my findings and provide me with feedback.

After careful consideration and weighing the options for validation of heuristic research, I concluded that the most efficient way of validating themes would be creating a list of all categories and themes and ask co-researchers to check off the themes that best described their experience. This enabled me to connect with all co-researchers, who in turn were able to donate their time and validate the categories and themes explicated in this research. While I am aware that there are numerous ways for one to engage in validation of heuristic research, given all of the constraints, this method seemed the most appropriate. The method of checking-in with co-researchers was adopted from Bauche (2004). Final thematic analysis generated 75 themes. The four central categories emerged: *Triggers of Immigration, Land of Opportunities, Acculturation Process,* and *Identity Reconstruction.* The results of the analysis suggested that the acculturation and identity reconstruction experiences are transitional processes that are fluid, ongoing, and

ever-changing for refugees as they adapt to their new lives (Djuraskovic & Arthur, 2009). Conducting this study allowed me to capture the refugees' subjective accounts of their journey, showing that encouraging refugees to tell their story from their internal frame of reference may facilitate a positive healing process. Thus, understanding refugees' experiences from their own point of view may be an essential element in the effective refugee counselling. Please refer to Appendix A for the categories and themes, Appendix B for examples of data collected, and Appendix C for the themes questionnaire used for member checking.

The process of validation makes the heuristic methodology a very demanding process that requires the researcher to engage in a lengthy and possibly exhausting process. Unprepared researchers may run into problems of struggling with accurately depicting co-researchers' experiences of the phenomenon and missing out on capturing important meanings of the experiences. There were many times when I felt tired of re-visiting the data and conversing with the co-researchers in my study. There were even times when I wanted to quit and forget the whole idea of getting my degree finished. I learned to appreciate the paradox that structure can be found in a highly subjective research method. Heuristic methodology is a subjective but structured research method and if one is ready to face the depth of work required to complete his/her research, the challenges may be overcome.

Concluding Remarks

If somebody asked me if I would use heuristic methodology in my research again my answer would be, "Yes, in a heartbeat." Heuristic inquiry is a wonderful qualitative research approach that represents a personal journey towards tacit knowing. It challenged me to use creativity, compassion, self-exploration, and introspection, and it provided me with the deep understanding of the meaning and the essence of the significant human experience (Douglass & Moustakas, 1985). Heuristic inquiry taught me to honour the richness and complexity of my co-researchers' and my experience through capturing the meaning of our journeys (Giorgi, 1970).

Heuristic methodology represented a disciplined pursuit of the experience of the phenomenon and it required me to commit my body and the soul to the research, co-researchers, and personal exploration of the experience of acculturation and ethnic identity reconstruction. Heuristic methodology was surely a very demanding process. It began with my question about the acculturation experience of former Yugoslavian refugees and it ended with the creation of the new, life-changing understanding. I was challenged to engage in a long journey of self-search, careful selection of co-researchers, and passionate interviewing process. In the end, I was personally transformed. I was able to say that I was proud of being a refugee. But most of all, I was able to take the best out of the two very different worlds and begin building a home – something I have not had for a while.

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Appendix A: Categories and Themes

Categories	**Triggers of Immigration**	**Land of Opportunities**	**Acculturation Process**	**Identity Reconstruction**
Themes	*A. Loss of a Country* 1. Desire to leave 2. No future 3. Identity diffusion *B. Effects of War* 1. Disbelief 2. Uncertainty 3. Forced exile	*A. Freedom* 1. Personal freedom a. freedom of identity b. personal safety c. personal independence 2. Societal freedom a. basic human freedoms b. equality c. citizenship *B. The Better Life* 1. Positive future a. accomplishment b. appreciation for new life 2. Cost of immigration a. weaker family bond b. faster pace of life c. ethnocentrism *C. Realities of Culture Shock* 1. Change in status a. economic hardship b. loss of social networks 2. Lack of sense of belonging a. isolation b. cultural differences	*A. Desire to Assimilate* 1. Desire to fit in a. North Americanization b. perceived Canadian patriotism 2. Indifference about one's culture a. desire to erase past b. disinterest for situation in homeland *B. Rebelling* 1. Separation a. disregard for Canadian values b. living in two parallel worlds 2. Awareness of one's culture a. embracing cultural values *C. Turning Point* 1. Visiting home a. frightening change b. forced vacation 2. No life in homeland a. no sense of belonging b. no desire to go back *D. Integration* 1. Reconciliation a. pride for one's culture 2. Acceptance a. acceptance of new values b. acceptance of new life	*A. Loss of Identity* 1. No sense of belonging a. sense of being stateless b. no sense of belonging to one nation 2. Identity confusion a. no developed sense of self b. incomplete Canadian *B. Rebelling* 1. Development of ethnic identity a. strong cultural identity b. ethnic identity as a defense mechanism 2. Permanent immigrant a. perception that one is different *C. Turning Point* 1. Visiting home a. frightening change b. forced vacation 2. No life in homeland a. no sense of belonging b. no desire to go back *D. Integration* 1. Reconciliation a. pride for one's ethnic identity 2. Acceptance a. pride for new identity b. acceptance of new sense of self

Appendix B: Examples of Interview Data Collected

Category	**Triggers of Immigration**
Olivera	*…I just saw so many people in Serbia who lost their hometowns and were struggling and (were) depressed and were just not happy really. I think they probably realized same things as me that Serbia isn't their country anymore and people that lived there probably looked at us as people from Bosnia, not their brothers and sisters…for a while I think…I knew that I was going to go somewhere. Like I knew that couldn't be my life. I always wanted to study and at that time I had no chance, like there was no support of any kind…*
Anita	*…I guess being from mixed marriage it's really hard because like you don't belong to any side…especially in my hometown, like the only actual war that we had was a war between Croatians and Muslims and me being from one side Muslim, from another side Croatian, I really did not belong anywhere…It felt like everything here (former Yugoslavia) is temporary, job is temporary, everything is temporary, you just have to pick up the stuff and leave…there was almost nothing to hold you back…*
Vladimir	*…Not seeing very clear future in that country at the time, we thought that perhaps it would be best to leave…our family didn't really suffer any casualties as a result (of war) other then the obvious economic ones…I think the only thing that affected us was a bleak economic future of the country and high unemployment rates…*
Category	**Land of Opportunities**
Nikola	*…I was impressed with everything (in Canada)…I definitely felt a relief and saw a different life…like this is how people live without thinking about war and having to fear for their life and everything and it was definitely a positive experience…I can be completely independent here, financially independent…I have the option of going to school and…quitting a job, finding another one, not having to settle for anything…*
Olivera	*…I really appreciate Canada that it gave me a chance. I still feel that I made the right choice. Like I feel lucky enough to live here…even (when) we went through so much, like it was hard at the beginning, I never really blamed Canada for any of my circumstances…everything else…everything there (in former Yugoslavia) was so bad that I just couldn't imagine that it could be any worse then it was…I guess that was a good point to be in life because everything that happened here (in Canada) is actually change for the better…*
Alex	*…When I got to Ottawa to reception house…it was just a bit strange…people of different nationalities, different backgrounds, Black people, Brown people, Yellow people…people from all over the world…it was just strange for me…and that first night…I didn't sleep first night…the first night I think I spent entire night praying…I was*

	praying to God to help me get through that…
Category	**Acculturation Process**
Vanesa	*…I think it (the acculturation process) went great…I'm happy…I can't say anything bad about this culture really. Like for some people it's more difficult. I think it's important also that…I went to university here and I met lots of Canadian people so I got sort of blended in as opposed to sticking to your own native community and then (that) sort of draws you back…this way I got to like Canadians, I got to like their culture too. If I was only hanging out with Yugoslavian people then I would never get to see the best of Canadian culture and best of their people…I think I'm pretty much "Canadianized"…well for the most part, not 100% but for the most part…*
Vladimir	*…I like Canada…I love Canada. Canada is not my homeland. Perhaps it is my country, it's one of them…I enjoy my time here but I want to go to Bosnia and use the skills I learned here over there…I really see myself as a person who is able to live few different lives in a few different dimensions. I haven't assimilated. I am just able to multitask really. I don't come home and live in Canada. And I don't go to work and exist as a Croatian person…I'm a worker…I come home and I'm a Croatian person. I go to church and I'm a Roman Catholic and that's it. I mean, I don't think that this is a solution for all of the people that come here…maybe it's my way of dealing with what I'm stuck with. I'm just able to live in two different worlds at the same time…*
Olivera	*…I think it (the acculturation process) went really well…I realized that I cannot delete my roots, they are there and I shouldn't be ashamed of them and I'm quite proud…I learned both ways…I became Canadian, I realize this is my country, and I really love Canada, I really do…I really feel Canadian but at the same time I know my roots. I know where I come from and I know my kids will know where I come from even though they will be Canadians…*
Category	**Identity Reconstruction**
Anita	*I'm still Bosnian, I have Canadian citizenship but I'm still Bosnian…I would say to everybody… like at the moment I start talking they say where are you from I say from Bosnia…so what I would be now…I am Canadian but with the Bosnian origin…definitely with Bosnian origin still.*
Nikola	*I am as much Canadian as I am Bosnian I think…that's definitely what it is. If I am here I am telling you my background, my ethnic background where I grew up and all that but when I go outside of Canada I am Canadian…I am Canadian Serb…*
Alex	*I do consider myself Canadian but…I am also a Serb, I am also an Orthodox Serb…I am Canadian Serb…Canadian Orthodox Serb…*

Appendix C: Themes Questionnaire[1]

Please complete the following questionnaire by placing an "X" into an appropriate space. Please note that a "true" response reflects your true experience of acculturation. A "false" response indicates that the theme is not reflective of your experience of acculturation. A "N/A" response indicates that the theme does not apply to you.

		True	False	N/A
1.	You departure from former Yugoslavia was triggered by the event of war?			
2.	You have experienced a loss of a country due to the war?			
3.	You had desire to leave your home country?			
4.	You saw no future in your home country?			
5.	You have experienced identity diffusion when the war began?			
6.	You have experienced some effects of war?			
7.	You could not believe that the war began in your country?			
8.	You have experienced uncertainty as a result of war?			
9.	You have experienced forced exile as a result of war?			
10.	You perceived Canada to be the land of opportunities?			
11.	You have perceived that you have freedom in Canada?			
12.	You have experienced personal freedom in Canada?			
13.	You have experienced freedom to be who you are in Canada?			
14.	You have experienced personal safety in Canada?			
15.	You have experienced personal independence in Canada?			
16.	You have experienced societal freedom in Canada?			
17.	Living in Canada provided you with basic human freedoms?			
18.	You have experienced equality in Canada?			
19.	You have perceived that the right to Canadian citizen ship is a societal freedom?			
20.	You saw new opportunities in Canada?			
21.	You saw better life in Canada?			
22.	You saw positive future in Canada?			
23.	You had a sense of appreciation for Canada?			
24.	You had a sense of accomplishment in Canada?			
25.	You have experienced some costs of immigration when you arrived in Canada?			
26.	You perceived family bond to be weak in Canada?			
27.	Pace of life is faster in Canada then in homeland?			
28.	Canadians have ethnocentric attitudes towards refugees?			
29.	You were faced with realities of culture shock when you arrived in Canada?			
30.	You have experienced change in status when you arrive in Canada?			
31.	You have experienced economic hardship when you arrived in Canada?			
32.	You have experienced a loss of social networks when you arrived in			

[1] Adopted from Bauche (2004)

	Canada?			
33.	You have experienced lack of support?			
34.	You have experienced lack of sense of belonging when you arrived in Canada?			
35.	You have experienced isolation when you arrived in Canada?			
36.	You had difficulty fitting in when you arrived in Canada?			
37.	You have experienced cultural differences in Canada?			
38.	Initially, you had desire to assimilate into Canadian society?			
39.	Initially, you had desire to fit in the Canadian society?			
40.	Your perception was that you are assimilating into Canadian society?			
41.	You have experienced North Americanization?			
42.	You have experienced Canadian patriotism?			
43.	Initially, you felt indifferent about your culture?			
44.	Initially, you had desire to erase past?			
45.	You were not interested in situation in homeland?			
46.	Initially, you did not want to have strong association with homeland?			
47.	You have rebelled against dominant culture during your acculturation process?			
48.	During rebelling, you have experienced separation between cultures?			
49.	You have experienced disregard for some Canadian values?			
50.	During rebelling, you had limited interaction with dominant culture?			
51.	During rebelling, you have experienced living in two parallel worlds?			
52.	During rebelling, you wished to preserve your own culture?			
53.	During rebelling you have experienced strong bond with homeland?			
54.	During rebelling, you have embraced your cultural values?			
55.	During rebelling, you have experienced appreciation for your cultural roots?			
56.	Visiting your homeland played a role in your acculturation process?			
57.	You have perceived change in homeland as frightening?			
58.	You have perceived the situation in homeland as chaotic?			
59.	Visiting home felt like a forced vacation?			
60.	You have realized that there is no life for you in your country anymore?			
61.	You have experienced emotional disconnection with homeland?			
62.	You had no sense of belonging to your home country?			
63.	You had no desire to go back?			
64.	You have integrated both cultures into your life?			
65.	You have experienced reconciliation with your homeland?			
66.	You are now proud of your culture?			
67.	You have retained some cultural values?			
68.	You have experienced closure with your homeland?			
69.	You have accepted the new culture?			
70.	You have combined two cultures together?			
71.	You have accepted your new values?			
72.	You have accepted the new life?			
73.	You have experienced a loss of identity when you arrived in Canada?			
74.	You have lost the sense of belonging to your homeland when you immigrated to Canada?			
75.	You saw yourself as stateless when you arrived in Canada?			

76.	You felt indifferent about your identity?			
77.	You had no sense of belonging to one nation?			
78.	You have experienced identity confusion?			
79.	You had no developed sense of self when you arrived in Canada?			
80.	You felt as an incomplete Canadian?			
81.	You have experienced incongruence between identities?			
82.	You have rebelled against Canadian identity during your acculturation process?			
83.	During rebelling, you have developed ethnic identity?			
84.	During rebelling, you had strong cultural identity?			
85.	During rebelling, your ethnic identity developed as a defence mechanism?			
86.	During rebelling, you were proud of your ethnicity?			
87.	During rebelling, you have experienced lack of Canadian identity?			
88.	You have felt as a permanent immigrant?			
89.	During rebelling, you had no sense of belonging to Canada?			
90.	During rebelling, you did not want to be Canadian?			
91.	You have integrated both identities in your life?			
92.	You have reconciled with your old sense of self?			
93.	You are now proud of your ethnic identity?			
94.	You have retained your sense of self?			
95.	You have experienced closure with who you once were?			
96.	You have accepted your new identity?			
97.	You have combined two identities together?			
98.	You are proud of your new identity?			

Authors' Note

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