When examining the correlations between dimensions of culture among Jewish students (however without including Arab culture factor), results indicate a significant correlation between sense of belonging to Jewish group and Conservation values, that can be mediated by religiosity. Attitudes towards Arabs are negatively correlated with Conservation values, and positively correlated with Self-Transcendence values as previous studies suggest.

Table 6.2 Correlation matrix of cultural dimensions for Jews only

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Sense of belonging to Israeli group** | **Sense of belonging to the Jewish group** | **Jews on Arabs attitudes** | **Conservation** | **Self-Transcendence** | **Openness to Change** | **Self-Enhancement** | **Western / English oriented culture** |
| **Sense of belonging to the Jewish group** | .549\*\* |  |  |  |  |  |  |  |
| **Jews on Arabs attitudes** | 0.040 | -0.024 |  |  |  |  |  |  |
| **Conservation** | -0.002 | .127\* | -.189\*\* |  |  |  |  |  |
| **Self Transcendence** | -0.015 | -0.115 | .214\*\* | -.312\*\* |  |  |  |  |
| **Openness to Change** | 0.094 | 0.062 | 0.059 | -.567\*\* | -.124\* |  |  |  |
| **Self Enhancement** | -0.025 | -0.089 | 0.024 | -.453\*\* | -.322\*\* | -0.050 |  |  |
| **Western / English oriented culture** | 0.135 | 0.126 | 0.031 | -.164\* | 0.034 | 0.114 | 0.058 |  |
| **Israeli-Hebrew culture** | .346\*\* | .462\*\* | -0.022 | 0.144 | -.189\* | -0.010 | 0.000 | -0.092 |

Due to the correlation between certain factors in the general correlation matrix among Arabs, the Factor Procedure has been employed for all acculturation dimensions, and the results are presented under Varimax rotation. This measure pertains to the 11 acculturation dimensions and yielded five factors, as can be seen in table 6.3. The first factor labelled ‘Secular-liberal orientation’, includes low Conservation values, high importance attributed to openness to change values, and western / English oriented culture. This factor explains 23.72% of the variance, and the reliability score of the items in this factor results in a Cronbach’s alpha of -0.782 (computed with Conservation values) and 0.489 (computed without Conservation values.

The second factor labelled ‘Israeli orientation’, includes Hebrew oriented culture, high sense of belonging to the Israeli group, and positive attitudes towards Jews. This factor explains 14.252% of the variance, and the reliability score of the items in this factor results in a Cronbach’s alpha of 0.573.

The third factor, labelled ‘Arab-Palestinian identification’, includes high sense of belonging to the Arab and Palestinian groups. This factor explains 12.835% of the variance, and the reliability score of the items in this factor results in a Cronbach’s alpha of 0.602.

The forth factor, labelled ‘Self-transcendence,’ includes high Self-Transcendence values and low Self-Enhancement values. This factor explains 12.385% of the variance, and since it included only one item its reliability score wasn’t measured.

The fifth factor, labelled ‘Arab culture,’ includes high Arab oriented culture. This factor explains 9.207% of the variance, and since it included only one item its reliability score wasn’t measured.

Table 6.3 Rotated factor loadings of acculturation dimensions among Arabs from a principal component varimax rotation analysis

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **Secular-liberal orientation** | **Israeli orientation’** | **Arab-Palestinian identification** | **Self-transcendence** | **Arab culture** |
| Conservation | -.907 | -.100 | .075 | -.075 | .173 |
| Openness To Change | .755 | .040 | -.006 | -.109 | .125 |
| Western / English oriented culture | .602 | .009 | -.214 | .132 | .520 |
| Hebrew oriented culture | -.086 | .779 | .055 | -.052 | .172 |
| Belong Israeli | .089 | .764 | -.223 | -.041 | .034 |
| Arabs on Jews attitudes  | .323 | .596 | -.058 | .317 | -.172 |
| Belong Arab | -.049 | .060 | .863 | -.066 | .004 |
| Belong Palestinian | -.091 | -.346 | .781 | .046 | .144 |
| Self Transcendence values | .203 | .065 | -.058 | .866 | -.138 |
| Self Enhancement values | .424 | .067 | -.037 | -.724 | -.207 |
| Arab oriented culture | -.007 | .106 | .162 | -.048 | .885 |
| **Eigenvalues** | **2.609** | **1.568** | **1.412** | **1.362** | **1.013** |

In the next step I have measured correlations between the five factors of acculturation and school type (Table 6.4). Results indicate a positive and significant correlation, and somewhat similar between Secular-liberal orientation and Multicultural and Hebrew-mixed schools, and a negative significant correlation between this orientation and Arab segregated schools. The second factor – Israeli orientation has a strong positive and significant correlation with studying in Hebrew-mixed schools, and a negative significant correlation with studying in Arab only schools.

Table 6.4 Correlation matrix of acculturation factors and different types of schools among Arabs

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **Secular-liberal orientation** | **Israeli orientation** | **Arab-Palestinian identification** | **Self-transcendence** | **Arab culture** |
| **Multicultural school** | .172\*\* | -0.026 | -0.043 | 0.077 | 0.030 |
| **Hebrew mixed school** | .191\*\* | .423\*\* | -.282\*\* | 0.061 | -.131\* |
| **Arab only school** | -.283\*\* | -.271\*\* | .234\*\* | -0.110 | 0.065 |

In order to predict tendency to each of the three acculturation patterns, linear regressions were estimated for each of the first three factors among Arabs, while controlling for demographic variables in model 1, and adding the independent variable of school types in model 2 (with segregated schools being the reference category).

Table 6.5 presents linear regression coefficients predicting Secular-liberal orientation. In model 1 which control for demographic variables, it can be see that level of religiosity significantly reduced having a liberal-secular orientation, on the contrary – standard of living significantly and highly contributed to having this orientation. When adding school types to the second model, previous trends remained the same, although the effect of standard of living became smaller, and both types of schools have a small and insignificant effect.

Unsurprisingly, Arabs are positively and significantly associated with Arab culture compared to Jews; however, students in Hebrew-mixed schools are negatively associated with Arab culture compared to students in segregated schools. In addition, girls are more positively associated with Arab culture than boys, which might suggest that girls are more attached to their original culture

Table 6.5 Linear regression predicting Secular-liberal orientation as a function of type of school among Arab students

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **B** | **Std. Error** | **B** | **Std. Error** |
| **Intercept**  | .755\* | .224 | .649\* | .243 |
| **Boys** | -.030 | .115 | -.053 | .117 |
| **In 10th grade**  | -.072 | .119 | .011 | .132 |
| **Religiosity**  | -.357\* | .050 | -.338\* | .053 |
| **Educated parents** | -.061 | .133 | -.088 | .138 |
| **Standard of living** | 3.237\* | .816 | 2.815\* | .865 |
| **Multicultural school** |  |  | .220 | .160 |
| **Hebrew mixed school** |  |  | .189 | .210 |
| R2 | 25.5% |  | 26.2% |  |

Table 6.6 presents linear regression coefficients predicting Israeli orientation. Model 1 controls for demographic variables, shows that level of religiosity significantly reduced having an Israeli orientation, as well as older ages cohorts. When adding school types in the second model, the effects of both religiosity and older cohorts become insignificant, however, studying in a Hebrew-mixed school is strongly and positively associated with Israeli orientation as was reflected in previous findings.

Table 6.6 Linear regression predicting Israeli orientation as a function of type of school among Arab students

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **B** | **Std. Error** | **B** | **Std. Error** |
| **Intercept**  | .639\* | .253 | .130 | .262 |
| **Boys** | .164 | .130 | .057 | .126 |
| **In 10th grade**  | -.343\* | .134 | -.115 | .142 |
| **Religiosity**  | -.140\* | .056 | -.034 | .057 |
| **Educated parents** | -.161 | .151 | -.072 | .149 |
| **Standard of living** | -.186 | .925 | -1.046 | .932 |
| **Multicultural school** |  |  | .200 | .172 |
| **Hebrew mixed school** |  |  | 1.168\* | .226 |
| R2 | 6.3% |  | 16.2% |  |

Table 6.7 presents linear regression coefficients predicting Arab-Palestinian identification. The first model show here as well level of religiosity significantly contributed to having Arab-Palestinian identification. When adding school types in the second model, the effect of religiosity is getting smaller, although insignificant, however, studying in a Hebrew-mixed school is strongly and negatively associated with Arab-Palestinian identification as was reflected in previous findings. Nevertheless, when I examined the effect of Hebrew-mixed schools, with multicultural schools as the reference category, differences were insignificant. That might implying certain resemblance between the two types of mixed schools.

Table 6.7 Linear regression predicting Arab-Palestinian identification as a function of type of school among Arab students

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **B** | **Std. Error** | **B** | **Std. Error** |
| **Intercept** | -.834 | .246 | -.509 | .262 |
| **Boys** | .085 | .126 | .155 | .126 |
| **In 10th grade**  | .190 | .130 | .017 | .143 |
| **Religiosity**  | .258\* | .055 | .192\* | .058 |
| **Educated parents** | .166 | .146 | .144 | .149 |
| **Standard of living** | -1.148 | .897 | -.411 | .935 |
| **Multicultural school** |  |  | -.265 | .173 |
| **Hebrew mixed school** |  |  | -.706\* | .227 |
| R2 | 10.8% |  | 14.5% |  |

## 6.3 CONCLUSION

To conclude this chapter, dimensions of acculturation are not necessarily intertwined. While in some aspects Arabs can adapt to majority’s culture, in others they can preserve their own. I call this phenomenon ‘Segmented Acculturation’, in which dimensions of acculturation do not necessarily match.

In general, due to the complex political situation, and the Jewish definition of the state, Arabs are not encouraged to fully assimilate, or have the desire to do so. Therefore, they are exposed to contradicting forces which depend on their social positions.

The strategies parents and children choose to implement in their school choices are related to the opportunities structure they face, which is related to their religiosity, parents’ education and standard of living. In addition, the type of settlement they live in, whether mixed or homogenic, creates additional opportunities and constraints, which can also contribute to choosing different acculturation strategies.

Majority of Arabs live in residential and educational segregation, that preserves Arab culture and tradition, and maintains cultural enclaves, since their interface with Jews is very small. They have mostly Arab oriented lifestyles, Arab oriented values, and an unchallenged Arab identity. They are exposed to a certain level to Israeli and western oriented culture, through their encounter in Israel or with the global changes taking place in the Arab world, and occasionally choose to adopt specific dimensions, such as music and TV. Their parents, especially the academically educated have to engage more with Jews in the labor market or the educational field.

The less religious residents in Mixed cities, are more likely to send their children to Hebrew schools. Students in these schools seem to adopt Israeli orientation much more than their peers in other schools. The Arab students attending multicultural schools demonstrate a strong Palestinian affiliation however their values and lifestyles point on intergrative and openness to Israeli / western oriented culture.

As mentioned, multicultural schools draw on a multicultural tradition. This tradition rests on a liberal conception, which, on the one hand, places values ​​such as individualism and universalism at its core, as an alternative to tradition, while emphasizing minority’s group affiliation and the sense of pride that must accompany it. This is intensified in the Israeli context, when it is argued that Palestinian identity is deprived from the Arab citizens are. Multicultural schools offer to hold the rope on both sides - strengthening Palestinian national affiliation, but also closeness to liberal values ​​that are not always in line with Arab culture. The Arab students in these schools reflect this inadequacy in their choices as reflected in this study. They reject Israeli identification, but not necessarily the values ​​and lifestyles of the majority group