**Chapter 4:**

The acculturation strategy minorities and immigrant choose to implement, is reflected to their values, identity, lifestyles and attitudes(S. J. Schwartz & Unger, 2010). In previous chapters, I have measured these four domains of among Jewish and Arab students attending different types of schools.

While Berry’s acculturation approach imagines a wholesale acceptance and/or rejection of mainstream and heritage cultures according to a chosen strategy, in reality people adopt different cultural values, lifestyles and identifications represented by different groups (Weinreich, 2009). The fact that a minority member is choosing a certain strategy in one domain, doesn’t mean the same will be adopted in other domains (S. J. Schwartz, Vignoles, Brown, & Zagefka, 2014). While one acculturation dimension can ne changed, the others might not change at the same rate or direction, or at all (S. J. Schwartz & Unger, 2010).

Nevertheless, as Wimmer shows (2007) “Ethnic communities/identities/cultures may persist over time and allow individuals to achieve upward social mobility without having to develop social ties with mainstreamers, without having to acculturate to mainstream culture, and without necessarily identifying with the national majority”.

Therefore, in the current chapter therefore I examine the relations between the acculturation dimensions discussed in previous chapters in order to identify whether they are correlated, and how does it have to do with school context.

**Identity and values**

According to the literature examining the association between identity and values, both derive from the core of self, are two sided and influence each other. “ Personal identity is produced through value Commitments” (Hitlin, 2003). “Our values, then, cause us to possess a sense of a unified, trans situational personal identity. These values in turn are enacted and articulated situationally through the intermediate development of various role-, group-, and value-identities”. Hence, acquiring a stable and mature value system is an fundamental aspect of self.important part of identity formation in adolescence (Knafo & Schwartz, 2004). Both identities and values, are ordered by relative importance.

Changes in values occurred more slowly than behavioural acculturation (Hovey, Kim, & Seligman, 2006)

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Studies that examined the correlation between social identity and values based on Schwartz theory (Bardi, Jaspal, Polek, & Schwartz, 2012; Roccas, Schwartz, & Amit, 2010) found that Individuals who give high priority to conservation values and low priority to openness to change values identify more with the nation. Nevertheless, the relations between identity and values depend on the group’s position. To majority group members stronger the belief in conservation values implies a stronger sense of belonging to the collective, patriotism, hence stronger national identification. Minority group members on the other hand, who attribute importance to conservation values, when encounter an conditions of uncertainty, tend to identify more with their own ethnic group (Roccas, Schwartz, & Amit, 2010, Schwartz et al., 2014)) These findings were consistent within the US and Israel.

Among immigrants who felt pressure to assimilate, the correlation between national identification and conservation values was smaller. It conflicted their appeal to maintain their heritage and tradition. Among these groups, ethnic identity and conservation values correlation was stronger (Bardi et al., 2012).

**Values and attitudes**

Studies that examine the relations between value and attitudes towards out-group members follow two opposite explanation. The first, based on Social Identity Theory, assumes that due to the fact that people are biased to better evaluate their in-group, the more similar out-group members perceived, the stronger the bias becomes, since they threaten the unique social identity (Roccas & Schwartz, 1993).

The second explanation is that similiarity can also lead to a less positive responses to out-groups. Bogardus (1958) suggested that intergroup similarity increases readiness for intergroup contact only in the absence of competition.

However, other group of studies focus on values’ contents and their association with attitudes on out-group members. According to it conservation values (security, condormity, tradition) are negatively correlated with readiness for social contact, since social contact shakes stability and threatens ones culture as it exposes it to other norms and habits. In addition tradition values are usually correlated with level of religiosity, indicating more tendency for social homogeneity.

On the other hand universalism values are positively correlated with readiness for social contact (Sagiv & Schwartz, 1995 Bilsky & Schwartz, 1994)

**Lifestyles and other acculturation dimensions**

As said, lifestyles and the other acculturation components, based on Berry’s acculturation theory, are perceived intertwined in acculturation process, no matter which strategy minority members choose[[1]](#footnote-1).

Some studies however, examined the relation between language proficiency, as one of the main cultural practices and a “powerful transmitter of cultural lineage and traditions”, with other dimensions. A relation between minority’s language and values was found, as greater control in host society’s language predicts stronger identification with its values, and vice versa (S. J. Schwartz et al., 2014, S. J. Schwartz & Unger, 2010). Regarding national and ethnic identification, findings show that “ethnic identity does not necessarily diminish with greater orientation toward the host culture; ethnic identity can remain strong without interfering with participation in the larger society” (Phinney, 2004).

Another dominant cultural practice is food consumption. Food holds cultural traditions, heritages, and norms, it can strengthen ethnic relationships and connectedness with the community (Carrus, Nenci, & Caddeo, 2009, (Weller & Turkon, 2015)). Food is also used to mark social boundaries and construct identitie, especially among minorities and immigrant groups (Laroche, Kim, Tomiuk, & Bélisle, 2005; Vallianatos & Raine, 2008; Weller & Turkon, 2015).

While cultural practices tend to differ among immigrants generations, as the 1.5, 2nd and 3rd are born in the receiving society and are more exposed to its culture, the situation in Israel differ since Arab Palestinians are indigenous minority, living for generations in the same geographic area, however, the outer regime has changed 70 years ago. The level of exposure to Israeli culture among Arab minority depend on many macro level factors, such as the political situation and atmosphere, Jewish culture reception, geographic location (whether segregated or mixed), and micro-level factors such as age, gender, education, and field of work.

Following this review, in the next part I will examine the correlations between the different acculturation dimensions measured in previous chapters among Arab students.

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| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Belong Palestinian** | **Belong Arab** | **Self Transcendence** | **Conservation** | **ArabsonJews2** | **ArabFactor2** | **EnglishFactor2** | **HebrewFactor2** |
| BelongIsraeli | -.378\*\* | -.054 | 0.039 | -.125\* | .366\*\* | 0.023 | .185\*\* | .368\*\* |
| BelongPalestinian |   | .451\* | -0.085 | .218\*\* | -.257\*\* | .190\*\* | -.142\* | -.163\*\* |
| Belong Arab |  |  | -.131\* | .128\* | -.127\* | .103 | -.082 | -.021 |
| SelfTransendence |   |  |   | -.380\*\* | .260\*\* | -0.040 | .124\* | 0.041 |
| Conservation |   |  |   | 1 | -.322\*\* | 0.087 | -.356\*\* | -0.068 |
| ArabsonJews2 |   |  |   |   |   | -0.074 | .251\*\* | .218\*\* |
| ArabFactor2 |   |  |   |   |   |   | .265\*\* | .231\*\* |
| EnglishFactor2 |   |  |   |   |   |   |   | -0.075 |

The following correlation table examines the relations between the various acculturation components studied in previous chapters. The table reveals interesting patterns among the Arab group.

First, as predicted in the theories described above, ethnic and national identification patterns (operationally tested by sense of belonging to various groups) are significantly correlated with higher order values, especially conservation. Sense of belonging to the Arab and Palestinian group in positively correlated to conservation values, although the correlation is stronger between sense of belonging to the Palestinian group and conservation. This correlation resonates with previous literature, suggesting that individuals who highly appreciate stability and continuity as reflected in conservation values, feel stronger sense of belonging to their immediate ethnic group who share interests and faith, especially in a conflictual reality such as in Israel. Sense of belonging to the Israeli group, however, is negatively correlated with conservation values, which reinforces theoretical expectations, according to which minorities who attributing higher importance to conservation values tend to feel stronger sense of belonging to their ethnic identity.

When examining the relations between self-transcendence values and identification, it shows that while the correlation between sense of belonging to the Israeli and Palestinian group is insignificant, sense of belonging to the Arab group is negatively and significantly correlated with attributing importance to self-transcendence values, which requires further examinations.

The relations between attitudes towards out-group and values also reveal predicted patterns where higher importance attributed to conservation values is significantly and negatively correlated with positive attitudes towards Jews, while attributing higher importance to self-transcendence values is positively correlated with positive attitudes towards Jews. The relations between attitudes to different culture types reveal positive significat correlation to English and Hebrew oriented culture, suggesting that openness to others is related to openness and consumption of majority culture.

When examining the correlation between sense of belonging to different groups and consumption of different culture types it shows there is a positive correlation between sense of belonging to the Israeli group and English and Hebrew-oriented cultures – meaning stronger Israeli sense of belonging is associated with consumption and preference to Hebrew, and to a lower extent English-oriented cultures. The correlation between sense of belonging to the Israeli group and Arab-oriented culture is insignificant.

With regards to a sense of belonging to the Palestinian groups, correlation patterns are the opposite. Stronger sense of belonging to the Palestinian group is negatively associated with consumption and preference to Hebrew and English-oriented cultures, and as predicted in literature, positively correlated with Arab-oriented culture. With regards to sense of belonging to the Arab group, no significant correlations were found, probably because it is the most common category that is not marked as identified with one side of the ethnic-national spectrum.

With regards to the correlation between different types of values and cultural-orientations, it shows that only the English-oriented culture has a significant negative and high correlation with conservation and a significant positive correlation with self-transcendence values.

1. Milton Gordon’s assimilation theory, however, perceived acculturation as an adoption of cultural attributes such as behaviors, as the first and most intuitive step toward assimilation. Identification assimilation was only the forth phase among minority members, when they feel bonded to the dominant culture and identify with it. [↑](#footnote-ref-1)