Wayne State University Dissertations

Cultural conflict : attitudes of Arabic high school students toward cultural adaptation in an educational setting

Dib Saab

Follow this and additional works at: http://digitalcommons.wayne.edu/oa_dissertations

CULTURAL CONFLICT: ATTITUDES OF ARABIC
HIGH SCHOOL STUDENTS TOWARD CULTURAL ADAPTATION
IN AN EDUCATIONAL SETTING

by

DIB SAAB

DISSERTATION

Submitted to the Graduate School

of Wayne State University,

Detroit, Michigan

in partial fulfillment of the requirements

for the degree of

DOCTOR OF EDUCATION

1997

MAJOR: CURRICULUM AND
INSTRUCTION

Approved by:

_____
Advisor   Date

_____

_____

Dedication

This dissertation is dedicated to

The memory of my father, Abdul Jalil, and my brother, Diab,

who provided the inspiration to complete this project.

My mother, Mira,

who with her continuous blessing and prayers instilled

the needed persistence

My wife, Fatmeh,

whose patience and support helped me get through the

weeks of isolation in the library

and my children, Hassan, Mira, Hussein, and Mohamad

who provide inspiration and diversions throughout this process.

encouragement and support to complete my studies. My fellow staff members and administrators were also a source of motivation through their interest and advocacy throughout this project.

Many members of my extended family have also helped with this study. Ikram Saab, provided assistance to my family when we first emigrated to the United States. My brothers and sisters have also been helpful and supportive of me throughout my doctoral program.

Thanks to all of you!!!!

Table of Contents

List of Tables

List of Figures

Chapter 1

Introduction

Background

In the past, new immigrants to the United States were expected to be assimilated

into the majority culture (Banks, 1979). This goal of assimilation was reflected in school

curriculum since the 19th century when the "melting pot" theory emerged. By using

various titles for this process; including Americanism, Anglo-conformity, and

Assimilation; the bilingual student and his/her parents often became stigmatized if they

did not become part of the majority culture. In the past, the "melting pot" concept has

asked new immigrants, including Arab-American students, to renounce their cultural

identity, including language and religion, detach themselves from their heritage, values,

and traditions, and change their customs and habits to fit those of American society.

The "melting pot" theory could insure the total assimilation of all ethnic groups

into a national culture with a single language (Black, 1995). Another alternative to the

"salad bowl" which is a form of acculturation where people attempt to maintain their

native culture and native language, while living in harmony with the majority culture.

Bilingual-bicultural education favors acculturation over assimilation.

The "melting pot" theory pretended that the system of public education, with its

most universal approach, would produce a nation that was unilingual and unicultural

(Epps, 1974). Controversy regarding this theory arose because of the "salad bowl"

assumption that immigrants should be encouraged to develop their institutions and ways

of life to contribute to the richness of American life. Actually, there is tendency for

cultural diversity to exist within the majority culture, with co-existence of minority ethnic

groups based on mutual respect and recognition of majority and minority ethnic groups.

According to Sowell (1996), ". . . immigrants from different countries have tended to assimilate to the culture in their new societies to very different degrees. . ." (p. 347). The process of assimilation is based on the degree of acceptance by the new immigrant of the surrounding culture (Sowell, 1996). A major assumption of the assimilation process was that children would adapt faster than adults as a result of becoming part of the educational community in the area where they chose to settle.

Migration has long been part of the process of cultural diffusion. Intergroup differences present opportunities for cultural interchanges and economic advancement, but also for negative consequences, ranging from social frictions to the spread of disease to the disintegration of whole societies (Sowell, 1996). He cited the rapid cultural changes of immigrants from Eastern and Southern Europe to the United States in a relatively short time, and reflected on how their cultural influences has affected the history of all immigrant movement. "A rapid acculturation of cultural capital usually is possible only by borrowing from the cultures of others, at least initially, and has also produced dramatic economic and political changes" (Sowell, 1996, p. 381). He described Lebanese immigrants as middlemen who were semi-skilled and practiced peddling, often resulting in operating small neighborhood retail businesses. When they interact, as small business people, with the majority culture, they become aware of the new culture and learn to respect cultural differences. An example of successful cultural interaction was provided when a Japanese immigrant was elected president of Peru in 1991 which was representative of a broad constituency, not as an ethnic leader.

Sowell describes this interaction of cultures as cultural capital. He defined cultural

capital as "the vast spectrum of skills, such as values, traditions, and unarticulated habits of thought and action encompasses by a given culture" (p. 379). Culture is considered the manner in which a group accomplishes the things that are needed for life — perpetuation of the species, transmission of knowledge, and absorption of shocks relative to change and death. There are differences among cultures in the ". . .significance they attached to time, noise, safety, cleanliness, violence, thrift, intellect, sex, and art" (p. 379). These differences influence differences in social choices, economic efficiency, and political stability, with cultures transcend race, although some cultural associations are made with specific racial and ethnic groups. Culture is also dynamic, constantly undergoing change, with Sowell (1996) stating that "culture is not a symbolic pattern preserved like a butterfly in amber. . . its place is in the practical activities of daily life, where it evolves under the stress of competing goals and other competing cultures" (p. 378). The result of having widely varying amounts and kinds of cultural capital is that economic and social disparities among groups and nations become virtually inevitable. Cultural competition often exists at differ levels, especially in the area of language, with some groups becoming oppressed as a result of refusing to assimilate into the majority culture.

The ability to maintain and express cultural heritage is a basic human right that individuals need to protect them from the erosion of their identity (Schutte, 1993). This right included needs for creative expression that could emerge from their own culture. To protect and assure this right, tolerance of cultural variations need to be practiced internally within one's peer group, and recognition and respect of cultural diversity extended to other groups.

The Arabic community is among the fastest growing immigrant groups in the

United States . The members of these communities are at all stages of acculturation from newly arrived to fourth and fifth generation. Students in the Arabic community are also at different stages of acculturation, ranging from newly arrived to American-born. Their attitudes toward their culture cannot be understood separately from the context relating to their families, as well as Arabic and nonArabic peers.

Within the cultural diversity that shapes American society, cultural conflict might occur for Arabic adolescents when they are placed in a school environment that places emphasis on values and traditions that are different from their native culture. Cultural conflict may result from the feeling of insecurity of the new immigrant, with Arabic students needing to feel a sense of belongingness and acceptance from their peers and community, as well as being liked as individuals. Rosenberg (1965) indicated that high school students who were living in a different cultural ambiance were more likely to encounter self-esteem problems if they belong to a minority group rather than the majority group. As most of the Arabic adolescents were taught values based on Islam (Fernea & Berzigan, 1977; Hermisi, 1975), they often encounter internalized cultural conflict when faced with having to learn American values through instruction, observation, and peer modeling.

A major concern of Arabic students is learning to retain their cultural identity under new cultural orientations. The first function of a cultural group is to give its members self-identification and help maintain cultural heritages, behaviors, and values. While most Arabic adolescents are able to satisfactorily integrate their abilities and styles as students into their cultural identity, some students may have difficulty in accommodating this integration of their native culture with the school culture causing

subsequent difficulty with developmental tasks (Abi-Nader, 1990).

"The United States cannot survive as an enlightened democracy if its history and underlying civic culture is not understood and appreciated within a pluralistic setting" (Stewart, 1993, p. 108). The primary challenge facing United States school systems in regards to immigrants is determining means to insure that educational needs of new immigrants are met to insure their natural aptitudes are developed as investment tools for the American market (Stewart, 1993). The educational needs of immigrants became a national focus in 1968 when the Bilingual Education Act was enacted. At this time, the question was asked: "Should public schools actively assist immigrants in maintaining their native language and culture?" This question remains unanswered, even as public education enters the 21st century.

Within democratic societies, equal recognition and appreciation of differences is considered the healthy and appropriate mode, with denial of these differences leading to oppression (Singh, 1995). Education is necessary to establish an awareness of this principle and provide understanding of cultural diversity that could minimize discrimination against individuals on the basis of their culture. Education based on cultural development, rather than cultural maintenance or cultural denial, could protect society from segregation, isolation, and conflict (Singh, 1995). Adopting multicultural or bilingual education should be included under the umbrella of cultural development, rather than cultural maintenance. All culture should be viewed as a living organism which interacts with other organisms within its environment. During this process of interaction, culture changes and causes other organisms to change. Cultural groups should not be isolated, but should be free to interact with other cultural groups to allow for adaptation

with a focus on acculturation rather than assimilation (Singh, 1995).

Differences between Arabic and American cultures can affect the adjustment of Arab-American students to the values and norms of the new society as represented in the culture of the school and English language. A basic task facing teachers in classes that include immigrant students was that of bridging the cultural gap that separates them from their immigrant students. As cultural differences can skew instructional outcomes in most sectors of the curriculum, teachers need to acquire appropriate cultural awareness and sensitivity (Stewart, 1993). Educational professionals have assumed that the adoption of the American cultural values by minority students was necessary for academic success, although this adoption can be a source of cultural conflict with others who are intent on emphasizing the cultural group's right to maintain their culture.

Students should be made aware of the importance and implications of culture. When an individual of one culture is exposed to a different one, they may experience culture shock (Sankari, 1982). Tension and conflict arising between immigrant children and American children all too often. The outcomes of this tension and conflict can include: segregation, hostility, and loss of self-esteem among the immigrants (Stewart, 1993). These culture differences could affect immigrant students to the point that they may not be able to function properly, leading to feelings of insecurity and rejection. Students may become confused when they have poor self-images of themselves and their community (Calhoun, 1977). An adolescent who feels secure and understands his surroundings generally has a good self-image. Arab-American students, trying to meet the requirements and demands of two diverse cultures, Arabic and American, often have difficulty with self-image and coping with handling the two roles.

Schooling has traditionally been viewed as the means of integrating ethnic groups and linguistic minorities into an educational, and by implication, into the broader sociocultural mainstream (Pathey-Chavez, 1993). The values presented in schools may be in conflict with the values of students coming from a non-English speaking home (Trueba, 1990). Once the students begin to accept values presented to them in school, they may start rejecting their native cultural values. This conflict may result in frustration for students who perceive themselves as being pulled between two differing cultures: home and school (King, 1986).

Differing cultural values can result in conflicting perceptions which may affect both the cognitive and affective components of the educational process (Payne, 1990). Many educators are not prepared to teach minority students, as teachers may not be aware of learning styles that may be specific to their cultural backgrounds. The ethnic minority students may need special attention to learn to adjust to different teaching styles and methods of instruction that may differ from their former experiences with teachers and school. Behavior that is considered appropriate in school and with peers may differ from what is expected at home causing further confusion and may hinder students in their adaptation to the school culture. Teachers may be working under the assumption that school codes of behavior are common knowledge, which may not be available to unless the student has attended the school for a sufficient period to learn the rules.

Cultural conflicts also occur as a result of stereotyping of ethnic groups through media representation (Jack, 1980). American students are very open to suggestions from movies, television, and the printed media; and may become antagonistic toward specific ethnic groups that have been portrayed as "bad" or "evil." Due to the end of the Cold War

and the breakdown of the United Soviet Socialist Republic, the Arab has replaced the Russian as the ethnic group that represents the nemesis of the hero. Movies, such as "Aladdin," "True Lies," and other movies that may misrepresent the Arabic people causing young people to form negative images that may carry through to social situations in a school setting (Wingfield & Karaman, 1995).

As victims of stereotyping, students may affect the learning experience of students. When Arab American students are raised in a majority culture where little or no positive recognition of their ethnic identity is provided, self-esteem and an internalized negative perception of self-image can result. Arabic students may find their peers unaccepting of their culture because of the negative, and often inaccurate, images that have developed from misconceptions about Arabs, their history, and heritage. Smart and Smart (1995) inferred that "being caught in the web of stereotypes and expectations imposed by the dominant culture caused the acculturation stress" (p. 30).

Arabic students, especially those who are newly arrived in the United States, often have to deal with culture shock, and the numerous associated stressors that occur from contact with the different cultures. The multicultural nature of society in the United States creates daily cross-cultural conflicts and immersion, making culture shock an important source of interpersonal stress and conflict for many immigrants (Winkelman, 1994). Cultural shock may be manifested by the feeling of impotence from the inability to deal with the environment because of a lack of familiarity with cognitive aspects and role-playing skills (Taft, 1977).

According to Coleman (1961), the role of the Arabic high schools student results from the complex interaction between the characteristics of the individual, school,

teachers, peers and parents. Parental concerns result from their perceptions that their children are becoming acculturated too quickly through the influence of school and friends. They are concerned that this acculturation could increase the generation gap and sociocultural distance between family members. According to Arabic culture, Arabs maintain strong family ties and resist acculturation influences that are perceived as incompatible with their heritage. Some Arabic students depend on their ability to overcome cultural conflicts associated with impacts of sudden change in their environments. In adapting to a new environment in a strange country, Arabic students have to acquire a new language and new skills, as well as a new world-view from a radically different perception of life. Arabic adolescents have the flexibility to acquire new beliefs, modes of behavior, and communication patterns, although they may have to learn to cope with stress and prejudice during this adaptation process. This process does not mean students would be expected to give up their Arabic culture and live in the culture of the United States, it means the student must learn to function in both the Arabic world and the majority culture of the United States.

Adolescents are often unaware of the long-term implications of how changes in language and cultural influence their self-perceptions of their abilities and self-confidence. They may lose their mother tongue before they can communicate fluently in their second language. As they try to adjust to school, while trying to maintain their attachment to home values, they often feel divided and unable to cope with demands from either school or home. The high school setting has been considered to be an arena that results in cultural conflict and acculturation for Arab students.

According to Trueba (1989), cultural conflicts can arise between teacher's values

and the adolescent's needs. When this discrepancy occurs, children are often prevented from developing a personal bond with his/her teacher. The first stage of cultural conflict is established when a student from another culture enters a second culture's educational system (Upton, 1989). Arabic students, studying in America, are at the vanguard of a cultural confrontation in education. They are being required to live and learn in ways that are often alien to them. The problem is not limited to acquiring new language, but extends to an underlying cultural framework that is attached to an educational system. The stress of cultural confrontation is placed on the student, with many problems in the educational setting due to misunderstandings between students and teachers arising from culturally-based assumptions. Students are generally expected to make the adjustment necessary for success, without any adaptations made by the teacher.

Statement of the Problem

      Arabic high school students who have recently immigrated to the United States are having to learn to cope with a new culture in their schools. They may find themselves lost in school, ambivalent about their culture and the majority culture. Prior to implementation of bilingual language programs, language and cultural barriers often have caused them to be placed in special education settings. They were existing in a state of cultural transition, wanting to belong to members of their own community, while at the same time, becoming acculturated or assimilated to the majority culture. The Arabic students may feel stereotyped by the mainstream culture, both in their communities and schools. They may also feel culturally isolated from both their home culture and mainstream culture. The Arabic students may not find American friends in the school that

are interested in their cultural traditions, and they may have difficulty in discussing school activities at home because their parents do not understand these types of activities. Parents are concerned over the rapid assimilation of their children into the mainstream culture, and may want to protect them from the influence of school and American friends who could lead them further away from their traditions. These problems, arising from vacillating between the two cultures, can often result in internalized conflict within the student. Should s/he become Americanized or should s/he retain his/her native culture?

The students in the Arabic community enrolled in high schools in one school district reflect many degrees of transition from new immigrants to second and third generation descendants of immigrants. This study investigated the attitudes of Arabic high school students on their cultural adaptation in the United States. Specifically, this study determined if there were differences in attitudes toward cultural assimilation based on the grade level of the student, length of time in the United States, gender, and academic performance in high school.

This study answered the following research questions:

1. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students at different grade levels?

2. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to the length of time they have lived in the United States?

3. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their gender?

4. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their academic performance in school?

Significance of the Study

Studying attitudes of Arabic high school students toward adaptation in a new school setting could provide parents, teachers, and administrators with a more thorough understanding of the assimilation process. By understanding concerns of Arabic high school students, strategies can be developed to help promote their adaptation into the educational system.

Parents who are concerned about maintaining their native culture and do not want their children to be "Americanized" may become more aware of the process of becoming acculturated, while maintaining their native culture. This awareness can lead to acceptance of the bicultural adaptation of their children in school and to the American society.

Teachers may have major concerns about teaching new immigrants or those with limited English proficiency. The findings in this study may help them become more aware of the Arabic culture and the purpose of bilingual education programs as a means of preparing lessons and instructional strategies that meet the needs of these students both cognitively and affectively.

Educational administrators, who are worrying about cultural conflict, need to understand the underlying reasons for this conflict before developing plans to reduce the consequence of these types of conflicts between students and students with teachers. This type of knowledge can help principals and central office administrators initiate policies and procedures that can reduce stress resulting from cultural conflict and improve the climate within the school.

Students will benefit from this study by learning that other students have similar

problems in terms of cultural adaptation to the majority culture. By understanding how

the adaptation process works and how students who are farther along in the process

perceive assimilation, they may feel better about themselves and learn to have more

positive feelings about their culture.

Definition of Terms

Assimilation
: The process whereby a minority group gradually adopts the customs and attitudes of the majority culture. This type of adaptation generally leads to the disappearance of the minority culture.

Acculturation
: The modification of the culture of a group or an individual as a result of contact with a different culture. This type of cultural adaptation usually leads to a bicultural community.

Arabic
: Peoples from specific countries that share a common language and heritage. The countries in the Middle East that are considered Arabic include: Lebanon, Palestine, Jordan, Iraq, Yemen, Kuwait, Saudi Arabia, Syria, Egypt, Sudan, Lybia, United Arab Emirates, Algeria, and Morocco. The majority of the people from these countries practice Islam as their religion.

Culture
: The acquired knowledge that people use to interpret their work and generate social behavior patterns, arts, beliefs, institutions, and all other products of human work and thought. It is not the behaviors by themselves, but that which is used to construct and understand behavior.

Students
: Adolescents enrolled in a public school in grades 9 through 12.

Cultural Conflict
: An internal conflict that arises when trying to live in two cultures. Arabic students often have this type of conflict when attending school which adheres to the majority culture and at home which adheres to the culture of the country of origin.

Assumptions

The following assumptions are made for this study:

1. Arabic students participating in this study have lived in this country for a sufficient number of years to be able to respond to the survey.

2. Arabic students, included in this study want to be accepted by their nonArabic peers, but also want to maintain their Arabic culture.

Limitations

This study is limited to Arabic adolescents who are living in a single community. These Arabic adolescents may not be representative of adolescents who have immigrated from other countries or areas or of Arabic adolescents who live in different areas. As a result, the study may not be generalizable beyond the group being studied, although educators and sociologists may be interested in the findings when planning programs for newly immigrated students, either from the Middle East or from other countries.

Chapter II

Review of Literature

Migration and immigration are as old as human beings. They were considered as major factors in mixing and molding different cultural patterns. With respect to American history, immigration was the most critical factor in shaping the social and cultural patterns of contemporary American society. The degree and rapidity of adjustment to the American culture differs from one group to another. Yet each group has been attached to some extent to the cultural norms it brought to the American soil.

Historians have not agreed on who was the first Arabic speaking immigrant to establish residence in the United States. Although Haiek (1975) and Hitti (1966) agreed that the first wave of Arabic immigration began in the 1850s, Mehdi (1978) and Abraham (1981) indicated that the early period of Arab immigration to the United States began during the last two decades of the 19th century.

Chronology of Arabic Immigration to the United States

Immigration

Haddad (1994) summarized the Arab migration movement as following: Arabic immigrants arrived as migrant labor from Lebanon and Syria in the 1870, and from Yemen between 1960 -1980. They came as refugees from Syria which was occupied by Turkey in 1939, from Iraq because of Ottoman Massacre, and Persian Gulf crisis. From Palestine when they were expelled by Israelis in 1948 and 1967, and since 1975 from Lebanon to escape the civil war and when they displaced by Israeli invasion of 1982.

The Arab-American community is a combination of people who have emigrated

during last 120 years from the Arab world. The geography of this world was divided into the twenty-one nations forming the League of Arabic States by colonial powers after World Ward II (Haddad, 1994). Arabs came to the United States for many of the same reasons as immigrants from other countries; seeking refuge and safety from political upheaval, religious strife war conditions, and economic hardship.

Arabic immigration to the United States was initially documented in the early 1850s (Hitti, 1966) when Antoun Albushalani of Lebanon landed in Boston. The first wave of Arab immigrants to the United States was primarily from Syria and Lebanon between 1890 and 1920. Like most other immigrants, they came with few industrial skills and little formal education. A much broader social and geographic wave began in the late 1940s and included many well-educated families from Egypt, Yemen, Palestine, Syria, and Iraq.

Following the Arab-Israeli War in June, 1967, Palestinian immigration increased. The 1982 Israeli invasion of Lebanon produced another wave of Lebanese immigrants to the United States.

Elkhouli (1966) divided the patterns of Arab immigrations into four waves. The first wave occurred between 1900 and 1912, with the second wave beginning in 1930 and ending in 1938. The immigrants of these two waves were mainly migrating continuously, with family members sponsoring and helping others to migrate from the Arab world to the United States. The majority of these immigrants were Christians from Lebanon and Syria. Moslems at that time were against any immigration movement to Christian territories as they were concerned with losing their religious beliefs. As a result of these immigration patterns, the Arabic population in the United States were generally

Christians and unskilled peasants (Hitti, 1966).

The early Arab immigrants of those two waves came primarily from villages with limited economic opportunities and their expectations were that they would be able to provide financial support to their families who remained in the villages and towns of their native countries. Most early immigrants intended to return to their home lands after accumulating sufficient personal wealth to build a home or attain financial security.

The third wave started after World War II and the creation of the Israeli state. The immigrants in this wage included Moslems characterized as either students or professionals. Many immigrants in this wave were considered political refugees.

The fourth wave occurred after the Arab-Israeli War in 1967 and the Lebanese Civil War in 1975. The most recent waves of Arab immigrant was from Lebanon after the 1982 Israeli invasion of Lebanon and in 1991, when many Iraqis immigrated during the Persian Gulf Crisis (Desert Storm).

Reasons for Immigration and Settlement

Economic and political reasons were the primary motivation of Arabic immigration to the United States. Better conditions of life and promise of financial support to families remaining overseas were motivations for early immigrants. Considering the depressed conditions and economic failure of the Middle-Eastern countries, immigration provided the only way to improve their prospects for a better life. After achieving financial stability, many of the Syrian immigrants would return to their native country to return to a new and peaceful life.

Beginning in the 1950s, a radical change in the Arabic government occurred.

Some Arabic countries gained independence and were undergoing radical changes due to the failure of the institutions implemented by colonial powers. These changes resulted in political reasons for Arab persons to emigrate to the United States in an attempt to escape from prosecution from new governments. Therefore the creation of the Israel State and the continuing Israeli-Arab conflict, as well as the Lebanese Civil War added another wave of political refugees to the United States of America. Many of the immigrants were Palestinians, displaced by the Israelis, Egyptians whose land had been appropriated by revolutionaries, and Iraqi royalist feeling the Republican Regime. Some of those immigrants came in waves seeking social and financial success, such as Lebanese. Others, like Yemeni, came for economic and political reasons (Abulaban & Zeady, 1975). Other groups, such as Palestinians, came seeing shelter from the Palestinian-Israel Wars (Aswad, 1974).

Although political and/or religious reasons are sometimes delineated as factors behind the immigration of the first Arabs to the new world, the over-riding factor appears to been economical, and not political. Totally unprepared for the conditions of life they experienced in the United States, most immigrants were forced to travel from city to city as isolated individuals or in small groups. The beginning wave of immigrants settled on the Eastern Coast of the United States, with half of them ending their travels in southern states trying to work on farms in Georgia, Texas, Tennessee, New Mexico, or Arizona (Abraham & Abraham,1981). Groups of these immigrants were peddlers, or working in small shops, were settled in the Midwest States of Illinois, Indiana, Ohio, and Michigan. The Detroit Metropolitan Area has the largest concentration of Arabs in the United States. Based on the Southeast Michigan Census Organization (SEMCOG) survey,

approximately 200,00 Arabs live in Metropolitan Detroit. Of this number, 50% are

Lebanese, 20% Iraqui Chaldeans, 12% Palestinians, 10% Yemenis, and 5% are of other

Arabic nationalities. Of the 200,000 Arabs in this area, 81% live within the City of

Dearborn (Southeast Michigan Council of Governments, 1991).

In a study by Bertolaet and Saad (1984), the change in the population in the

Detroit Metropolitan area was made clear. In 1970, fewer than 1,000 immigrants from

Arab speaking countries were in this area, with this number increasing to 10,000 by 1979.

In 1980, the number of Arabic people in the Detroit area had increased to 14,700. Based

on this study, approximately 60% of the population had immigrated because of the

continuing unrest and instability in the Middle East which had profound effects on their

economic survival.

Compared to the other ethnic and minority groups, Arab-American ethnic groups

were relatively small in number, homogeneous along religious lines and country of

origin, but with widely varying socioeconomic backgrounds. The largest majority of the

Arabic people were second or third generation of second or third generation descendants

of early waves. The estimated number of Arab-American groups varies depends on the

source being used. Mehdi (1978) estimated the population in all regions of the United

States of America to be 1 million people based on the 1970 census. Haeik (1975) reported

that the Arab-American community reached over 1.5 million, with Abraham (1981)

estimated that 2 to 3 million Arabs and Arab-American s were living in the United States

of America. Another study by Payne (1990) showed a population of 78,000 Arabic

people in the Metropolitan Detroit area based on the 1980 census.

In the past, another concentration of Arab laborers, mainly from Yemen, has

developed in an area surrounding the southern area of the city of Hamtramck. They work

for one of the large automotive plants, with this community comprised primarily of single

men who work to support families that remained in their home countries (Friedlander,

1988).

Detroit is one of the few cities in the United States of America where second and

third generation of Arab Americans, as well as a large contingent of first generation and

new immigrants, live within the community. Many members of the Arab-American

community choose to retain their language and cultural customs, while learning to live

within the majority culture.

A Study of the Arabic Community

Most of the people in the Arabic community are from Lebanon, Palestine, and

Yemen. These people speak the Arabic language. The majority have left their villages and

towns in the Middle East. As a class, they are middle or lower class (Wiggle & Abraham,

1970). Religion and kinship have played a role in the community, and serve as an

attraction for new members. The growth of this community, especially in Dearborn, is

primarily due to having five mosques and two new Arabic private schools. Religion

became more influential recently because of the Islamic revolution in Iran and

renaissance of the Islamic spirit. The Arab community is not a political unit, with borders

and a governing unit, but is a cultural community that works hard to maintain their

cultural identity (Barakat, 1993). When walking around Dearborn, the Arabic influence is

marked by stores, restaurants, bakeries with advertisements in both English and Arabic.

The southern section of Dearborn consists of three distinct groups: Lebanese,

Palestinians, and Yemenis, who are tied by a common language, religion, culture, and their socio-economic levels.

Occupations.

The majority of the people in the Arabic community are employed by one of the large automotive manufactures (Abraham & Abraham, 1981). The group of Arabs who immigrated to the United States of America during the Vietnamese War were largely unskilled or semiskilled workers. They took jobs that used their manual dexterity and did not require higher skill levels. Recently, the growth of stores, businesses, and educators among the Arabic people has been remarkable.

Importance is given to extended family who provide the main source of help in advising relatives to find jobs or establish businesses (Aswad, 1974). The Arab population admits that they had gained economic wealth, but doubt whether that this gain compensates for their losses they incurred in immigrating to this country. They still prefer the American socio-economic and political structure, with its associated freedoms, over their home countries.

Religion

The early immigrants to the United States faced problems in exercising their Islamic rituals except at home. While religion is the primary focus of their culture and traditions, the Islamic holiday have only been recognized in Dearborn during the past few years. Religious doctrine is the basis of many aspects of Arabic community life. Many features of a religious nature reinforce families ties, including births, marriages, funerals, heritages and religious holidays which are occasions where extended family unit and reinforce their membership bonds. With the growth of community and influence of the

Islamic revolution of Iran, the number of mosques increased in the United States. Weekly

classes are held at community mosques for the formal instruction of children in religious

beliefs. Going to mosque on Sunday has become a family affair.

A strong interaction between the extended family and the Islamic religion still

exists. Certain religious occasions and holidays serve to unite the family, such as

marriage patterns which conform to religious dictate, serving as reinforcement that

religion is indeed a focus of family unity.

Education.

Many of the first generation immigrants had little or no formal education

(Elkhouli, 1969). Children from the second generation have a better life and receive a

formal education. These children then taught members of the first generation a great deal

about American culture, but it was hard to accept the role reversal.

Based on a study completed by Aswad (1970), 21.3% of the Arabic community in

the south end of Dearborn had no formal education, 30% had primary or secondary

school education, 27% attended high school, and 18.5% had been in college. Education

was believed to be highly related to the social class, with recent immigrants appearing to

have attained higher educational levels than the earlier wave (Brembeck, 1973).

Laborers wanted their children to obtain a higher level of education to provide

them with better opportunities in life, including becoming entrepreneurs. There is a

positive association between education and length of time since immigration. The third

generation since immigration is more educated than the second, with the second more

educated than the first.

A problem facing education of Arabic community is the difference between the

school culture and school system, when compared to the home country's system. This problem can affect the degree of acculturation or assimilation of newly arrived community members and in some ways can lead to cultural conflicts.

Religious Freedom

The early immigrants faced problems in exercising their Islamic rituals except within their homes. They encountered problems in teaching their values, as it was not allowed within the American Constitution. Furthermore, religion is the primary core of the Arabic culture and traditions. Recently, the Islamic Holidays were recognized in Dearborn. Religious doctrine is integrated into many aspects of Arabic community life. There are features of religious natures which reinforce family ties. Among these are births, marriages, funerals, heritages, and religious holidays which are occasions when the extended family unit gather and reinforce their bond of membership.

A strong interaction exists between the extended family and Islam, with certain religious occasions and holidays serving to reinforce the family unit. Family marriage patterns while continuing to conform to religious dictates, provide a focus of family loyalty that has Islamic traditions as its basis. These marriage patterns may begin to change as the Arabic population becomes more assimilated.

Marriage and Dating

Dating presents a problem to the Arabic community. Culturally, adolescents cannot date without the consent of parents, as young men and women are not totally free to meet and date. The high values are placed upon premarital chastity for women and upon their fidelity. Loss of virginity prior to marriage by a female Arab is considered to be the epitome of misbehavior, with the female being punished or divorced by her

husband.

In dating, the double standard of morality in the Arabic culture with respect to the sex dominated culture (Shuraydi, 1981). That is, males are allowed to date females, even for fun, and their behavior is tolerated by their families and culture. The reverse case for females does not allow this freedom and is often followed by punishment.

Within the Muslim community, mixed marriages are strongly resisted. In particular, a Muslim woman marrying a nonMuslim male is met with resistance even if the male converts to Islam. But the converse, the marriage of a Muslim male to a nonMuslim female after she has converted to Islam, is not met with as much resistance. Recently with second and third generation Arabic people, a more liberal attitude toward inter-religious marriages has been adopted. This change in attitudes has resulted from the decline in the number of first generation Arabics in the community and greater cultural assimilation of the second and third generation Arabics.

Comparison of Attitudes Toward Education

In most countries, the educational system reflects the culture of the majority of people in the community. Cultural differences in components of education, such as values and needs of the students, should reflect both the homogeneity and diversity of the various ethnic and cultural groups within the community.

The differences in the Arabic and American political and social systems are often a source of confusion for Arabic high school students. In their native countries, the government is generally authoritarian, and parents are considered the head of the family (Shuraydi, 1981). The education system is also authoritarian, with principles or

philosophy enforced. Values, shame, and stereotypes are used to maintain the social structures. Cultural traits of authoritarianism, shame, mass media about wealth and stereotypes of "orientalism" and "Muslim terrorists" are challenges faced by Arabic high school students along with his/her intention to become adapted to the new culture. Bouhidida (1977) suggested that the hierarchy of authority goes back into Arabic traditional society, linking not only the man to his wife, parents to their children, but also teacher to students. As a result, Arabic students are used to being obedient and accustomed to treating their teachers with respect. From this restrictive social, familial, and educational closed systems, newly immigrated Arabic students are placed in a democratic, open system with fewer boundaries placed on their behavior.

The difference among ethnic cultural groups may not lead to cultural or intergroup conflicts, but rather the intergroup reactions with other cultures could result in these conflicts. From this arena, came the importance of educators in the process of cultural or educational adaptation. The Arabic culture from the 1950s to the 1970s was influenced and directed by the nationalistic tendency. In comparison, the Arabic culture of the 1980s was more influenced by the Islamic tendency (Shuraydi, 1981). Elkhouli (1966) assumed that the nationalism movement impeded the assimilation process for a short period, and religion did not have any effect on assimilation. Elkhouly (1966) was inferring that at that time, 1960 to 1970, Islam as a religion was a facilitator of assimilation, while Arab nationalism was an inhibitor of this process.

Arabic high school students, who have come from different cultural backgrounds in their home countries, are confronted with a new system that differs dramatically from the type of educational system they previously encountered (Kibbi, 1995). The cultural

differences of the American and Arabic school systems, as well as student attitudes

regarding education, can add to the adjustment problems of newly immigrated students.

The differences between Arabic and American educational systems are related to their

cultural needs and values. The Arabic culture is influenced, for example, by religion and

family values in quite different ways than American culture. The teacher in the Middle

East is portrayed almost as a prophet and the title "teacher" is considered a symbol of

honor both among Islamic and Christian cultures. Generally, the Arabic culture admires

education and students are encouraged to learn. Education in that culture is considered the

path that could lead to better lives and social prestige. Parents, afraid of losing cultural

ways, hold strong to their old ways. The American educational system is more informal

and "laid-back", with education and learning not as valued as in the Arabic society. The

United States of America is viewed as the capital of freedom and democracy, teaches the

children to grow up, and make their own decisions. A pitfall of this type of educational

system is that this type of freedom is often taken for granted and frequently abused.

Taking advantage of the system could lead to procedures that may in the long run be

more serious to American students, as well as Arabic students. The formal, serious

educational atmosphere in the Middle East motivates adolescents to achieve optimally

and pursue higher education. The present contemporary Arabic cultural pride is the

natural desire of the youngsters to participate in rebuilding a better future for their

families and their native countries.

Kibbi (1995) inferred that parental influence and interferences in the schools,

these are considered exceptional in an Arabic school's culture. Family and parental

expectations, roles, and responsibilities are of prime importance for Arabic students. In

the United States, students are generally encouraged to freely pursue careers related to their interests, often changing career-orientation several times before choosing and completing the education related to the student's final career choice. In contrast, Arabic students' career orientation is predetermined by parents. This parental cultural attitude sometimes lead to frustration, disappointment, and unfulfilled life dreams. The decision to complete certain courses and prepare for a specific career has become a virtual necessity for maintaining a successful identity within Arabic families. Although an Arabic students can choose between a number of majors, with most options associated with high prestige and high income careers such as: doctors, engineers, teachers, and lawyers. In the United States, these same types of careers carry prestige, but many students opt for careers that do not require the investment of time and money in education and training necessary for these positions.

Factors, which produce cultural values, are established within both the family and school culture. American culture was less concerned about prestige and looks, with more attention placed on financial outcomes. Culture always has influenced the lives of young adults. However, cultural, familial responsibilities, and social pressures on adolescents have significant power to shape the ultimate decisions and future of their families, as well as the social future of their native countries (Kibbi, 1995).

A school's culture is also different in terms of the relationships between students and teachers in both the Arabic and American educational system. The interaction among teachers and students is not only influenced by school culture, but also by family and community cultures.

Education is more than the mere process of imparting knowledge to a group of

students confined within four walls, it is the creation of the student's desires to increase intellectual capacity, seeking information and making discoveries. Compared to the relaxed atmosphere in American schools, the Arabic culture awards title to certain professionals, including teachers. Teachers have power and prestige and are very respected by students and parents. Strict classroom environment is maintained, with the teacher standing in front of the classroom, to see and be seen by every student, s/he provides lectures and distributes materials related to the day's instruction, only addresses or answers questions, and permits no students to leave the classroom. Students are expected to memorize all information presented to them and apply that knowledge to real life situations. Examinations must be passes satisfactorily to be promoted to the next level. If a student fails an examination, s/he is provided with no opportunities to requalify for promotion and must repeat the grade until they exhibit mastery of the materials. This restrictive classroom atmosphere and teachers' attitudes tend to suppress student's further inquiry, motivation and desire to learn.

In the United States, the classroom atmosphere is more democratic with more interaction between teachers and students and among students. Students enter and leave classrooms, almost at will. Teachers are not accorded respect, with teaching considered a low prestige occupation. Students are given many opportunity to re-take exams. For example, a high school student takes the reading and mathematics sections of the Michigan Educational Assessment Program test in 11th grade. If the student passes all four sections (Reading, Mathematics, Science, and Writing) s/he will receive a state-endorsed diploma. Students who do not pass this test can retake it twice in the 12th grade and still receive a state-endorsed diploma without any stigma attached to having to retake

the tests. Standards of excellence and achievement are no longer emphasized, and Arabic students accustomed to disciplines associated with Arabic schools generally are among the top students in their classrooms.

The basic task facing teachers in American classes that have Arabic or other immigrant students was that bridging of the cultural gulf (Stewart, 1993). For example, initial experiences in an American school can be disorienting to Arabic students accustomed to a more restrained atmosphere. Arabic children, who have been raised in a society where frank and open contact between males and females in public is virtually unthinkable, could be shocked by the behavior of their native-born schoolmates.

The Arabic students may incur ridicule from the American students if they hold hands with friends of the same sex, behavior that is generally acceptable in most Arabic countries. Other cultural differences may cause discomfort to newly immigrated Arabic students. For example, girls from strict Moslem cultures may find it agonizing to change clothes or wear shorts for physical education classes.

In addition, Shuraydi (1981) listed additional problems encountered by newly immigrant Arabic students:

- Language: Need to learn English without an accent

- Virtual absence of parental guidance due to the low educational level of immigrant parents

- Tendency to preserve culture

- Restrictive social interaction with the out-group

- Coping with conflicting demands: like traditional values and the school setting of American culture

- Virtual absence of a normal family life due to work conditions.

Shuraydi (1981) also listed other problems facing Arabic students that result from the

host society. These problems include:

- Lack of a proper awareness, appreciation, and understanding of Arabic culture by the mainstream culture

- Prevalence of a strong negative stereotyping attitudes of Arabs and their culture.

School is the first place where students can become assimilated, acculturated, or

maintained into the culture. Within the culture, there are universal values that all people

share, while some values are specific to cultural ethnic groups. Educational systems

should build on the principle that ensures cultural development as a balanced solution

between cultural assimilation and cultural maintenance. Cultural development could be

realized through multicultural education, which provides recognition and awareness of all

cultures, and attempts to eliminate unjust discrimination against individuals on the basis

of culture (Singh, 1995).

According to Smolicz (in Singh, 1995), the loss of literacy in a minority language

by a newly immigrated student may be followed by an absence of intellectual vitality. To

minimize this loss, the maintenance and development of the core elements of a culture

should be encouraged, along with use of the native language in appropriate situations. All

people should have the right to develop their culture in addition to being afforded the

right to an equal education that encourages participation in the cultural life of other

groups along with enjoying their own culture.

According to Talbani (1995), two different viewpoints on promoting the idea of

cultural preservation exist:

- Believe cultural and racial studies will enhance the rights of people who are socially and economically deprived, and also will protect them from prejudice and discrimination

- Ethnic and cultural studies will disunite the country and will take away American identity from people.

Migration is a radical social and cultural experience and immigrants can go through painful experiences involving alienation, cultural discrimination, cultural conflict, and nostalgia. Political, social, and economic organizations, both public and private, are engaged in producing cultural products, such as books and movies, which can become catalysts in bringing about social and cultural change. In a school, which is political, social, and economic, books and materials can reflect either cultural diversity or cultural homogeneity, which may influence students to either retain or reject their culture.

An important function of all educational institutions is to prepare students to become productive citizens through postsecondary education or initiating them into the corporate and commercial culture of society. Arabic students could be affected by the curriculum and materials used in the schools, and depending on how carefully the textbooks and materials are selected, this affect can be positive. If experiences provided by schools were negative, the student may be adversely affected, as well as their future ability to be productive citizens in a multicultural society.

Research on Assimilation and Acculturation

The Encyclopedia of Social Science has defined assimilation as:

The name given to the process by which peoples of diverse racial origins and different cultural heritages, occupying a common territory, achieve a

cultural solidarity sufficient at least to achieve national unit.

Assimilation is the tendency for the majority cultural group to enforce the adoption of certain codes which is the case of "melting pot" theory. As assimilation is the process of transforming aspects of a minority culture into a status of relative adjustment to the form of the majority culture (Herkovitz, 1958) there is a need to understand elements that promote or impede assimilation into American culture.

For study purposes, another form of adaptation to a new culture, acculturation, is presented. "Acculturation is the process that underlines changes in the immigrant's cultural beliefs and values toward those of the host society" (Rogler, 1994, p. 15). The difference between assimilation and acculturation is that acculturation could lead to assimilation, while allowing the immigrant to maintain some aspects of their native culture. Acculturation is a process by which an immigrant's attitudes and behaviors gradually change toward those of the dominant cultural group as a result of exposure to a new cultural system, while maintaining specific aspects of their native culture, such as language, holidays and rituals, and native dress (Kreshen & Biber, 1988).

Acculturation is a process in which some cultural aspects are taken into a culture, adjusted and fitted to the majority culture while preserving some of the native culture. This process allows people to live in harmony while maintaining a multicultural environment.

Immigrant assimilation into the mainstream of American society has been a continuing many-faceted process for all immigrants. The process of assimilation progresses unevenly and unpredictably throughout the lives of immigrants in America's pluralistic society. The complexity of assimilation may be governed by a number of

variables inherent in the migration patterns of any given people, including:

- The period of migration,

- The social, political, economic conditions in the host country (Naff, 1985)

- The size of group, its cultural values and customs;

- The group's motivation for migrating, expectations, and degree of national sentiments.

Therefore some other conditions including:

- a conscious decision to be assimilated into the American culture,

- decision to surrender Arabic nationality and native culture

may be explained by migration motivation. Migration motivation is described as the reasons for immigrating and expectations of the immigrant regarding the permanency of his/her residency in the United States. This motivation could be expected to exert powerful influences regarding the assimilation of students. For example, the particular needs, anxieties, and expectation of Irish who fled from potato famine, or whole communities of Eastern Europe Jews who sought refuge from religious persecution, contrast sharply with those immigrants whose social uprooting was less traumatic or self-imposed (Haiek, 1992). The freedom to exercise some control over one's destiny cushions the impact of assimilation process.

Acculturation and assimilation patterns of established Arab students closely resembled those of other ethnic groups. For example, many students have pursued the "American dream" and some have realized it, if only in part. The old immigrants often are not aware of the extent to which they have accepted American norms, values, and attitudes.

Winkelman (1994) in his article "Cultural shock and Adaptation" discussed cultural shock that often preceded the assimilation process. The multicultural nature of American society could create daily cross-cultural conflict and immersion for new immigrants. Prior to becoming assimilated or acculturated, new immigrants were exposed to cultural shock that resulted from the challenge of living in new cultural surroundings and the loss of familiar cultural environments that included membership in the majority culture. So cultural adaptation required understanding and manifesting behaviors that could be understood in both cultures.

A case study by Keefe and Padilla (1991) examined the acculturation process of Chicano ethnic groups using 24 Mexican Americans and 22 Anglo Americans participant The two main concerns voiced by the participants were a) cultural awareness and b) ethnic loyalty. They found out that several factors were involved in the acculturation process, including:

- the number of generations that the cultural group had been in the country with the 2nd generation more acculturated than the first one,

- socioeconomic status,

- religion,

- residency,

- urbanity,

- education and

- age.

The process of cultured change, assimilation and ethnic identification are dependent on family structure, and adaptation takes place naturally as long as immigrants

engage in communication with the members of host culture.

Smart and Smart (1995) discussed the stress that often accompanied the
acculturation or assimilation process. Acculturation stress could result from the
presentation to a new culture. The authors gave the case of Hispanic ethnic groups.
Hispanics have a number of significant stressors that are likely to be persuasive, intense,
and lifelong. A study by Moran and Hakuta (1992) found that stress and anxiety could be
acute at the beginning of acculturation process, with this process delayed when rewards
were minimal and/or inadequate opportunities were provided to learn the host culture
language.

The importance of language to facilitate transition or adaptation to a new culture
was demonstrated in a study of Hmong children in American society (Trueba, 1990).
Language and cultural barriers have caused many students to be placed in special
education programs prior to referral to bilingual education programs. The author
described difficulties of Hmong children in adapting to schools in the United States.
Students found themselves in a state of transition. While these children want to belong to
their own people, and they want to become mainstream Americans at the same time. They
were caught between the school's culture and their native culture.

Hmong parents express a common concern that rapid acculturation of their young
children through the influence of school and peers might increase the generational gap
and social cultural distance between family members (Trueba, 1990). For this reason,
older Hmong people, in a manner similar to the Arabic people, maintain strong family
ties and resist acculturation influences that are perceived as incompatible with Hmong
traditions. In his study, Trueba (1990) indicated that assimilation could manifested

through different aspects. For example, marriage into a majority culture family that was equally conscious of social status could result in loss of contact with one's own ethnic group or ethnic culture, change in religious beliefs, and loss of active membership in the extended family and its traditions.

A study about Hmong students (Strouse, 1987) showed that American Educational System was having problems keeping Hmong students enrolled in schools. The reason for these problems was that schools failed to reach across a substantial cultural gap and provide access to the larger society. Instead they placed their focus on rushing the Hmong students into assimilating to a substitute culture radically different from their own. The findings of the study indicated the importance of school or the educational system as a facilitator to the assimilation or acculturation process. Strouse (1987) proposed the establishment of a new educational policy embracing the pluralistic vision of the United States society. Membership in an ethnic group provides a cultural base for people of different backgrounds and capacities, and little is available that could compensate for its loss.

The cultural adjustment of Chinese students in American college was examined by Upton (1987). The study showed the opposition and contrast between the educational systems and cultural norms of China and the United States. This contrast affected the Chinese students' level of assimilation and their attitudes toward American students. Their attitudes toward education and the teacher's role and instructional style also affected Chinese students' academic performance. The author concluded that greater cultural or educational system confrontation, which occurs when a student from one culture enters the educational system of a second culture, delays in the adjustment or

assimilation process were encountered.

As home, social environment, time on task, motivation, quality of instruction, peer group and media, were variables used by Payne (1993) to compare the educational productivity model of majority and minority high school students. He found out some significance of sex and motivation variable on the assimilation of students in high school. These two variable were considered as important to the assimilation process, with male students assimilating more quickly than female students.

Patthey-Chavez (1993) emphasized the school's role as arenas for cultural assimilation within a multidimensional model of acculturation. Individuals could adopt specific traits from the new culture, while discarding some native traits, and at the same time, retain or strengthen other traditional cultural values and behavior.

To examine the degree of acculturation of Mexican Americans, Orzco, Thompson, Kapes, and Montgomery (1993) measured five areas of acculturation including: language acquirement, ethnic pride and identity, ethnic interaction, cultural heritage and generational proximity. These elements simultaneously affect the acculturation process of most ethnic groups. The study provided information on the influence of acculturation level on the academic achievement and social behavior of high school students.

Data was collected by Naff (1994) to examine the elements that contributed to the assimilation of first generation Arab immigrants. His findings concluded that peddling was the most fundamental factor in the assimilation process of Arabic community. Becoming peddlers forced Arab immigrants to learn English quickly because communicating with potential customers was critical to their success. Peddling enabled them to see the country and experience its way of life firsthand. It took them into private

homes and raised their aspirations for what they could accomplish. Shop keeping, like peddling, furthered the assimilation process as it bound the entrepreneur to a complex of businesses, community relationships, bankers, wholesalers (Naff, 1994) .

Wigle's (1974) study of the Muslim community located in the south end of Dearborn used the variables of kinship, religion, community, and nationality. The findings of this study showed that among third generation immigrants, a new emphasis is being placed upon retention of the Arabic Culture that is stronger than the somewhat assimilist trend of the second generation.

Research on Arab children who were bilingual by Roushdy (1969) concluded that bilingualism could effect the subject's performance in Arabic and English and educators can not judge academic performance unless both domains of bilingualism are considered. She also concluded that since Arabic is the socially dominant language in that community, it should be part of the school curriculum.

The Arabic community showed they could compromise by living a dual life style (Aswad, 1974). In public, they were assimilated and belonged to Christian religious group, while in private they maintained elements of their own cultural identity. These conclusions were based on data collected by Kayal (1973) in his study of the Melkite community in Brooklyn and Catholic communities in Lebanon and Syria. Kayal noted that while Arabs were publicly assimilated into the western religions, they reverted back to their original cultural heritages by marrying Christians with Arab backgrounds.

Another study by Aldahab (1970) for the Arabic community provided evidence that participants appeared to be assimilated into the American culture. Most Arabics in his study had American names and spoke English at home.

The assimilation process and its effect on schooling was the focus of ten case studies conducted by Gibson and Ogbu (1991) in their book, <u>Minority Status and Schooling, A Comparative Study of Immigrant and Involuntary Minorities</u>. They pointed out that cultural and language differences could create conflicts in teaching that could affect academic achievement of minority students. Their ethnographic research indicated that adaptative strategies provided by schools can ease the assimilation process for minority students. These strategies were considered priorities to help young children and adolescents become assimilated within the community.

Minority groups viewed the acquisition of academic learning and skills in the majority culture as leading to assimilation. Gibson considered schools as "agents for cultural assimilation" to be a strong acculturation force, leading students to understand, accept, and uphold the value of the dominant cultural group.

Sometime ethnic groups developed mechanisms that diminish acculturative and assimilative contacts to an absolute minimum by organizing what may be called ethnic clubs (Aswad, 1984). Another type of adjustment could result by forming ethnic village as in the South end of Dearborn or in Hamtramck. Another form could impede the adjustment to American life by creating ethnic community, such as in the case of Hispanics where immigrants to this community tried to maintain their native language, heritage, and traditions. Community social gatherings could block the assimilation process for a while, although they would not be able to stop it.

<u>School Programs That Assist Students to Make the Transition to United States Educational System</u>

Language was the first barrier facing new immigrants to the United States. Learning the English language was to be considered the first stage of adaptation to the new life and a necessary step to the students for becoming assimilated to a new educational system. Educational strategies dealing with limited English proficiency students were classified into two categories, each relating to a different philosophy. The "Sink or Swim" policy supported the concept of the "melting pot" society where everyone must have one language and one culture. Bilingual education leads to a bicultural society or cultural liberalism and social diversity (Garcia, 1988). Inherent throughout the "sink or swim" philosophy are the "English only" and "submersion" movements. Both programs deny the use of any language other than English (Diaz Soto, 1991).

Recent years have brought changes to the philosophy of education in American public schools. Many people, especially linguistic minorities, have been concerned about the responsibility of public education to provide educational services to minority or non-English speaking students. To cope with this problem, bilingual education was introduced under the umbrella of Equal Educational Act For All Students passed in 1964. This law was the result of long political and judicial struggles (Lau vs. Case and others). The bilingual education Act of 1968 gave minority students the right to receive an equal education by using native language, although strategies that could be used to achieve this goal were not included in the law. The law allowed school districts to choose their own strategies to fit the needs of bilingual students in their school districts and to help improve their academic achievement. The passage of the 1968 Title VII Bilingual Education Act and Landmark United States Supreme Court Decision Lau vs. Nichols (1974) provided a legal basis for equitable treatment of limited English proficiency (LEP)

students in United States schools. Educational policies for minorities has put nonEnglish language minorities into the national spotlight. The questions raised about these legal programs concerned the goal of Bilingual Educational: Was it established to help new immigrants students to assimilate to school system or was it established for political and social hidden reasons?

Revising the different strategies of Bilingual Education Programs could help clarify these concerns and examine research regarding these programs in school settings. By understanding the purpose and importance of bilingual education, better understanding regarding the positive or negative aspects of these programs and their relationship to the assimilation of new immigrant students.

In the United States, bilingual education is typically defined as an educational program for language minority students, in which instruction is provided in the child's primary language, while the child acquires sufficient English skills to function academically (Cummins, 1984). Several approaches can be used in bilingual education programs, including: maintenance, transitional, immersion, two way, and English as second language (ESL).

The maintenance approach is considered by many researchers as the most desirable form of bilingual education. This approach provides for the maintenance of the native language, as well as acquisition of the second language. The approach is based on research by Cummins (1979) that theorizes that first and second language development are interdependent and therefore an emphasis should be placed on first language development to assist with acquisition of a second language. The importance of maintaining native language is clear from a study by Skutnabb-Kangas (1980) where he

studied Finnish immigrants who were instructed in Swedish instruction for almost seven years. The Finnish immigrants had not reached the average competence of Swedish children in the Swedish language. Cummins (1979) added that threshold level of language development must be reached in the native language, to avoid cognitive deficits and derive cognitive advantages of bilingual education.

The critics of maintenance viewed it as a hidden political and cultural agenda to prevent assimilation. They believed that fluency in English should override all considerations so students can transfer to mainstream classes (Thomas, Collier, & Abbott, 1993).

Cummins (1988) and Krashen & Biber (1988) asserted that instruction through the native language is the most effective way of empowering students to learn all in curriculum areas, become skilled in cognitive and linguistic processes, and eventually acquire a second language.

Transitional Bilingual Approach is the most widely used approach to bilingual education in Michigan Schools. This approach has been implemented in different school districts, and is the favorite of the federal government. In this model, the first language is used initially to impart literacy, with English gradually added until a student makes a transition to instruction totally in English. This process generally takes 2 to 5 years and is termed by some as subtractive bilingualism. A decrease in one language is associated with an increase in the other as is the case with most Arabic Students. Supporters of this approach argue that the proper goal of the bilingual program should be to promote the fastest assimilation of the limited and nonEnglish speakers into the English-speaking educational mainstream. Multiculultral advocates argued that the use of the transitional

approach in effect caused the immigrant to lose their language and become mainstreamed into the majority culture, with a loss of their native culture.

English as a Second Language (ESL).

ESL programs enables Limited English Proficiency (LEP) students to receive extras instruction in English each day. This approach recommends the introduction of the English curriculum from the very beginning of the student's schooling experience, with minimal intervention or use of the native language. This strategy calls for the use of simplified English to facilitate comprehension.

Proponents argued that spending more time on English instruction should assist students in their acquisition of English. Rossel and Ross (1986) expressed opposition to this approach, as they did not consider it to be a bilingual program. They further argued that this type of educational approach neglected psychological, linguistics, and cultural aspects of learning (Ramirez, 1986).

Immersion Bilingual Education.

Under the immersion approach to bilingual education, subject areas are taught in both languages. The classes include English speaking students as well as students who speak their native language. Some immersion schools have promoted school reform efforts by becoming magnet schools that have assisted with the integration of students from diverse socioeconomic and ethnic linguistic background. The immersion concept was first developed in Canada in the mid 1960s. This innovation was advocated by English-speaking parents who wanted their children to be bilingual and develop additional skills to bring to the job market. Among the major goals of immersion are additive bilinguals, high levels of literacy in two languages, and academic success.

The immersion concept can be best understood by comparison with subtractive bilinguals where the ethnic language is gradually replaced by the national language. According to Thomas (1982), research showed the students who were being instructed in two languages generally did not achieve academically at the same level as those being instructed in one language. He inferred that during the first or second years while they are developing skills in the second language, the immersion students lagged behind students who were receiving instruction in one language, the immersion students lagged behind students who were receiving instruction in one language. However, by the third or fourth year, immersion students began to catch up and by the 5th year they began outperforming all comparison groups and remained high academic achievers throughout their educational careers.

Two-Way Bilingual Programs.

Two-way Bilingual Programs are very close or similar to immersion program but not all content areas are necessary utilized in the language instruction. Under this program, bilingual classrooms include students who are fluent in their native language, as well as students fluent in the English language. This interaction aids children from different linguistic and cultural backgrounds to acquire each other's language.

Two-way bilingual programs promote better understanding and helps develop more productive relationships between minority and majority cultural groups in addition to language development. Two-way bilingual programs have attempted to provide opportunities for both language minority and majority students to develop literacy by including English speakers as part of the classroom population. The goal of most two-way programs is to bring native language speakers and English speakers to full

bilinguals.

Unlike other instructional programs, bilingual education has become a political matter. The controversy surrounding bilingual programs, regardless of the type, was the purpose, if the program was developed to facilitate students' assimilation to language or culture. School has been an environment where diverse groups have been exposed to the language and the common culture of society. Through this exposure, many Arabic high school students have become assimilated into the society by learning English regardless of how they well be able to take advantage of the educational opportunities of American system.

In general, bilingual education provides opportunities for immigrant students to participate in classroom activities in their native language while simultaneously learning English (Delarosa,1989). Methods of instruction might vary, but the goal of bilingual education, to help students become fluent in English, has remained constant.

Research about Bilingual Education.

A common myth is the Bilingual Education is not needed now because past immigrant groups do not need it. During the pre-industrial and early industrial economic periods, education played different role (Yzaghire in Whitrock, 1985). Most jobs in early periods required far less education than the informational and technical occupations today. Bilingual education attempts to decrease the length of the acculturation period, moving students into the assimilation phase.

Critics of bilingual education inferred that the use of native language can slow down a child's transition into English. The use of native language help to acquire basic skills and ensure that children do not fall behind their peers in other subjects while they

learn English.

The Macias (1979) study found that 83.9% of Chicano neighborhood parents of East Los Angeles wanted their children to learn English, but not at the expense of their native language and culture. Glazer (1980) viewed bilingual education as dividing society in terms of language and culture, as well as challenging the loyalty o the student to his/her native land. Bilingual education could prolong social disadvantages of new immigrants by delaying their need to learn English and become assimilated into the common culture (Rodriguez in Whitrock, 1985). Bilingual education has not contributed to immigrant students' improvement in academic achievement claimed by their proponents (Epstein, 1977). These critics are primarily focused on maintenance bilingual programs. Proponents of these programs have argued that languages spoken by minority groups in this country constitute a national asset which should be developed (Garcia, 1989).

The American Institute for Research Study (AIR) (1977) was rejected by Gray, (1977) and Cardenas (1978). The AIR study of Title VII evaluated Spanish-English students and showed that participation in bilingual programs had little positive effect for Hispanic students included in the study. Gray pointed out that the five months between the pre and post-test of this study may have been too short to have caused change in the participants. Gray argued that any positive effects found by the AIR study might have been present for exemplary bilingual programs in the sample and could have been canceled out by effects of programs that were bilingual in name only or were considered unsatisfactory in other ways.

Troike (1978) study found evidence to support the argument that properly

implemented bilingual programs provide good results in terms of academic learning and in other aspects that measure a program's success. Students showed higher attendance records and high self-esteem.

More recent examinations of bilingual program evaluations have led to negative conclusions about them (Baker & DeKanter, 1981). These evaluations were later refuted by other researchers (Hernandez & Chavez, 1981) for violations of research principles. Research was limited to 28 cases and advantages of bilingual education were eliminated from their studies.

Based on Title VII, Elementary and Secondary Education Act of 1974 Sec. 703 (a) 4 (A), bilingual education should insure instruction to LEP students in English and native languages, taking the cultural heritage of such children into consideration, and allowing students to progress effectively and successfully through the educational system. If the principles of bilingual education programs included bilingual, as well as bicultural education, bilingual education could lock or delay the acculturation and assimilation process. Bilingual programs could assist students to assimilate within the educational system, but there should also be concerns regarding their social acculturation or social assimilation. The attitude of students regarding retention of their native language and becoming proficient in the English language can not be separated from their self-feelings as learners or members of a specific cultural community. According to Gonzales (1993) students must be understood in terms of attitude, as well as cognitive and linguistic processes, to maximize mono or biliteracy development.

In recent years, increasing attention has been paid to cultural factors other than language. Bilingual education should also be considered as bicultural education. The

integration of both native and majority language and culture should be considered as important as the multiculturalism movement in regards to the maintenance of cultural factors (Trueba, 1981). American schools reflect the mainstream culture where minorities are expected to become assimilated. By ignoring children's culture, their self-esteem, and even their academic achievement, can be affected detrimentally. Lower test scores, and school failure of minority children have frequently been attributed to a cultural deficit.

If bilingual education is used to introduce students to cognitive skills, then these students should be learning about culture at the same time. Language is not simply a matter of words, the deeper aspects of a person's life, religious, social cultural, and political are also affected (Hernandez, 1978).

Bilingual Education could help students understand the deeper aspects of their culture, as well as the deeper aspects of mainstream population culture. Bilingual students generally view the bilingual classroom as the link between their native culture and the mainstream cultures.

The first conflict for bilingual students arises as a result of the perception of their family and community that by learning English, the student is rejecting his/her native culture. This perception serves to reinforce the concept that being fluent in English language is a first step to reject their native culture and become acculturated (LaFontaine 1978).

Debate about bilingual education is concentrated on it's goals and strategies. Should bilingual education be used to ensure assimilation or segregation of ethnic groups? Is the use of a native language a tool that allows transmission of communication or is a goal by itself? Should bilingual education be adjoined to bicultural or multi

cultural education? Two models of bilingual education, pluralistic and assimilationist, are discussed in the literature. Pluralistic tendency stressed the incorporation of ethnic and non-ethnic local language varieties and cultures of communities in the program (Ambert, 1985). The goal of bilingual education is to integrate the instruction of ethnic and non-ethnic groups, while maintaining language variety and cultural diversity. Assimilation tendency tends to speed the transmission to the mainstream culture of ethnic groups to non-ethnic as quickly as possible. The pluralistic model is associated to maintenance model (adopted primarily in California), while the assimilationist model is adjoined to bilingual transitional program (used primarily in Dearborn, Michigan).

Arabic high school students, like any other new immigrant students or other ethnic groups, have been receiving bilingual transitional programs. They are included in this program until becoming fluent in English language. Researchers inferred that if they are acculturated while they are in program, they should become fully or partially assimilated when they become students in mainstream classroom setting (Shuraydi, 1981). Although Arabic students, in one cultural aspect or other, are assimilated, they remain attached to their native culture and traditions. For example, they still celebrate some of these rituals (religious, weddings, funerals) following Arabic traditions of their families. Bilingual programs in Dearborn are not fully bicultural, and may not lead to have fully bicultural students. Recommendations of community leaders to have a dual bilingual program has not been supported by the local board of education. The concern for protecting or maintaining language is a home and/or family problem, and is considered to be unrelated to school. As taxpayers are not obligated to pay for other ethnic groups to maintain language and culture, this becomes a community problem.

With the increase of arabic population in Dearborn, which not has two private schools adopting the American educations system, while teaching the native language to maintain the Arabic culture. Private schools, social clubs, intensives communities gathering, and Sunday school at the mosque could delay, but not stop, the acculturation or assimilation process of Arabic High School students.

Problems Facing Bilingual Education

Bilingual education has been under attack according to Krashen (199). He suggested that bilingual education should begin by using native language in learning subject matter content because it assists students to adjust more easily to their new educational environments and makes the instruction they receive in English more comprehensible. Krashen (1996) provided instances of learning English without official bilingual education programs offered at school. He mentioned that students were offered bilingual or English as a second language education through parents or private tutors.

The socioeconomic status of the student also affected the acquisition of academic English. Students from families with higher socioeconomic status learned English more quickly for the following reasons:

- Students with higher socioeconomic status had more education in native languages

- More care givers were available to the student to teach him/her English

- Parents could provide private tutoring, books, and access to libraries (Krashen, 1996).

Krashen (1996) also suggested that the public was against bilingual education, especially if it was based on learning the native language first and then English. The

public objects to the cost of the application of bilingual education and not it's theories.

According to Krashen (1996), studies had found that children speak English more than their parents, possibly resulting from their exposure to more children and people who do not speak the students' native language. There are also distinctions between the use of conversational language and academic language, with ESL programs assisting immigrants to learn conversational English. Instruction in native languages has been shown to help development of academic English and learning the native language does not harm English language development.

The effectiveness of bilingual education cannot be questioned when it provides a print-rich environment in the primary language and encourages children to read. By using ESL or shelter programs to each curriculum content area, bilingual education programs are doing well by providing access to reading in both the first and second language.

Evaluation of Bilingual Educational Programs

An exposition of five methodologies used to teach limited English proficiency (LEP) students include:

1. English only used in submersion program, "sink or swim"

2. Structured English immersion using English only and teacher is able to communicate in students' native language

3. ESL rarely using native language

4. Structured home language and immersion using the home language until becoming fluent than teaching in the second language

5. Transitional bilingual education using native language along with English.

A review of studies showed that bilingual programs persist regarding hidden agendas to promote culture rather than simply learning English (Evaluation of Current Bilingual Programs, 1990).

According to McArthur (1993), in 1979 children who spoke a language other than English at home were more likely to be behind their English speaking peers. By 1989, this difference had disappeared. In 1979, children who spoke only English at home were 40% more likely to be performing at less than grade level. By 1989, the percentage of LEP students who were performing at less than grade level had dropped to 15%, which is approximately the same level of the English speakers only.

Out of 35 scientific studies showed transitional bilingual education (TBE) was helping students learn English quicker that the submersion program. One study found an improvement in math, with 14 studies showing no differences in TBE or submersion. Five studies on these programs produced negative results. In summary, 7% showed TBE to be no difference or worse than immersion, with 93% showing the same results as submersion programs.

Chapter III

Methods

This chapter presented the methodology that was used to collect and analyze the data needed to answer the research questions posed for this study. The sections included in this discussion are: research design, setting for the study, participants, instrumentation, variables in the study, data collection procedures, and data analysis.

Research Design

A nonexperimental descriptive research design was used in this study. This type of design is appropriate when the independent variables are not manipulated and no treatment or intervention was provided to the participants. An original survey developed by the researcher was used to collect information on the acculturation of Arab American students in 9th through 12th grades.

Research Questions

Four research questions were answered in this study:

1. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students at different grade levels?

2. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to the length of time they have lived in the United States?

3. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their gender?

4. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their academic performance in school?

Setting for the Study

Two high schools in a large suburban school district were used in this study. This district included three senior high schools with a total student population of approximately 3,700 students. Three middle schools, with a student enrollment of approximately 2,000 students, are located within this city. The 19 elementary schools in the city have approximately 8,200 students enrolled (Michigan Education Directory, 1995).

The city where the study is being conducted is home to the largest Arabic community in the United States. Approximately 1,750 high school students are Arabic, with many of these students recent immigrants primarily from Iraq, Lebanon, Yemen, and Palestine, with other Arabic countries also represented among the students.

All three high schools offer a bilingual educational program to help the new immigrants adapt to the educational system in the school district. This transitional program is intended to help students gain sufficient proficiency in English to be successful in high school.

Participants

Arabic adolescents enrolled in two public high schools in a large suburban community participated in this study. Approximately 100 students in each school, 25 in each grade from 9 through 12, completed the survey. By using all grade levels, student differences in perceptions of culture and assimilation by age could also be investigated. The Arabic students were asked to complete a survey that is concerned with obtaining information regarding the acculturation of the students. They ranged from new

immigrants to those who are second or third generation students. The reason for using a cross-section of students with differential immigration statuses was to examine the degree of acculturation and assimilation into the majority culture and the degree to which students were retaining their native culture.

Instrumentation

An original survey was developed by the researcher for this study. The survey was based on a thorough review of the literature and the experiences of the researcher. Three separate areas was included on the survey.

The first section of the survey was concerned with perceptions of cultural relationships in the home, at school, and with peers. Thirty-five items were included in this section. Each item was rated by the students on a five-point Likert scale with a "1" indicating "strongly disagree" and "5" "strongly agree." A neutral point of "3" was provided for students who were neutral on an item.

The second section of the survey obtained information regarding the learner characteristics of the student. The items in this section included: age, gender, grade, country from which the student emigrated, year they entered the United States, language spoken in the home and by parents. School-related items in this section included: grades in school, after-school plans, participation in a bilingual program, participation in Arabic cultural programs, participation in other school-related programs, types of school programs and types of Arabic programs in which students participate. These questions were answered using a forced-choice format to maintain consistency in the responses.

The third section of the survey obtains information regarding family and

acculturation into the American society. The types of items that were included on this survey were family members living in the home, relationships between family members, changes in family systems since emigrating to the United States, current lifestyle, grade at entry into school system, difference in schools from native country, comparison of education in the two countries, and treatment of Arabic culture in the school. The items on this section of the survey used a forced-choice format to obtain consistent answers for the study. The response types vary according to the questions.

Data Collection Procedures

Following approval to collect data from the Behavioral Investigation Committee (BIC) at Wayne State University, the researcher contacted the principals of two high schools in the selected district. During these meetings the researcher discussed the purpose and importance of the study, plans for collecting data, and uses of the data. The researcher and principals determined a mutually agreeable time to collect the data.

Prior to meeting with the students, the researcher sent home an informed consent form for the parent to sign. A passive consent form was used that required parents to sign and return the form only if they choose not to have their child participate in the research study.

On the meeting day, all students who had been selected to participate in the study and whose parents had not returned consent forms were asked to meet with the researcher in small groups in the media center to complete the surveys. The surveys were distributed and completed at this meeting. A bilingual teacher from the school assisted in the administration in the instance where students have difficulty in understanding the

language on the instrument.

To maintain confidentiality of the students in the study, they were instructed not to write their names or other identifying information on the survey. An envelope was given to each student in which to place his/her completed instrument prior to returning it to the researcher. Students, who were absent on the day that surveys, were not allowed to participate in the study. All data collection took place in the schools with no instruments allowed out of the media centers.

Data Analysis

The data collected from the surveys were entered into a computer file for analysis using the Statistical Package for the Social Sciences - Windows, version 7.5. The analysis was divided into two sections. The first section used frequency distributions, measures of central tendency and variation, and crosstabulations to provide a description of the sample. The second section of the survey used inferential statistical procedures to answer each of the research questions. The inferential analyses included one-way analysis of variance, Pearson product moment correlations, and t-tests for two independent samples. All decisions on the significance of the findings were made using an alpha level of .05. Figure 1 presents the data analysis that were used to answer each research question.

A focus group was held to further determine how students felt about the acculturation process. A content analysis was used to summarize the results of the focus group which responded to question to obtain information on topics on the survey that required additional explanation. Results of the focus group can be found in the Appendix.

Figure 1

Statistical Analysis

Research Question	Variables	Statistical Analysis
1. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students at different grade levels?	<u>Dependent variable</u> Attitudes toward cultural adaptation <u>Independent Variable</u> Grade level of student	One-way analysis of variance procedures were used to determine if there was a difference in the attitudes of students toward cultural adaptation by their grade level. If there is a difference as determined by a statistically significant omnibus F ratio, a posteriori testing using Tukey's Honest Significant Difference (HSD) were used to compare all possible pairwise comparisons to find the grade level(s) that were contributing to the significant difference.
2. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to the length of time they have lived in the United States?	<u>Dependent Variable</u> Attitudes toward cultural adaptation <u>Independent Variable</u> Length of time in the United States	One-way analysis of variance procedures were used to determine if there was a difference in the attitudes of students toward cultural adaptation by the length of time they have lived in the United States. If there is a difference as determined by a statistically significant omnibus F ratio, a posteriori testing using Tukey's Honest Significant Difference (HSD) were used to compare all possible pairwise comparisons to find differences in the length of time lived in the United States that are contributing to the significant finding.
3. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their gender?	<u>Dependent Variable</u> Attitudes toward cultural adaptation <u>Independent Variable</u> Gender of the student	t-tests for two independent samples were used to determine if there are differences in the attitudes of male and female students toward cultural adaptation

Research Question	Variables	Statistical Analysis

4. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their academic performance in school?	<u>Dependent Variable</u>
	  Attitudes toward cultural adaptation
	
	<u>Independent Variable</u>
	  Self-reported academic performance of student
		One-way analysis of variance procedures were used to determine if there was a difference in the attitudes of students toward cultural adaptation by their self-reported grades in school. If there was a difference as determined by a statistically significant omnibus F ratio, a posteriori testing using Tukey's Honest Significant Difference (HSD) were used to compare all possible pairwise comparisons to find students' self-reported academic performance that are contributing to the significant difference.

Chapter IV

Results of Data Analysis

The results of the data analysis that was used to describe the sample and answer

the research questions are presented in this chapter. The data were collected from high

school students who completed an original survey that was intended to obtain information

on their assimilation into the majority culture.

A total of 216 students in 9th through 12th grades were included in the study. The

grade distribution of the students is presented in Table 1.

Table 1

Grade of Students

Grade in School	Frequency	Percent
Ninth	42	20.7
Tenth	49	24.1
Eleventh	55	27.1
Twelfth	57	28.1
Total	203	100.0

Missing   13

Forty-two (20.7%) students were in the 9th grade, with 49 (24.1%) students in the

10th grade. Fifty-five (27.1%) students reported they were in the 11th grade, and 57

(28.1%) were in the 12th grade. Thirteen students did not provide their grade level on the

survey. These students were enrolled in two high schools in a single school district

located in Dearborn, Michigan.

The data analysis is divided into two sections. The first section provides a profile

of the students and their school characteristics. The second section answers the research

questions using inferential statistical analysis.

Description of the Students

The students were asked to provide their gender on the survey. Their responses were summarized using frequency distributions. The results of this analysis are presented in Table 2.

Table 2

Gender of Students

Gender of Students	Frequency	Percent
Male	103	49.0
Female	107	51.0
Total	210	100.0

Missing   6

The majority of the students (n=107, 51.0%) reported their gender as female. A total of 103 (49.0%) male students participated in the study. Six students did not provide their gender on the survey.

The students were asked to report the country of their birth. Their responses were summarized using frequency distributions. Table 3 presents the results of this analysis.

Table 3

Country of Birth

Country of Birth	Frequency	Percent
United States	37	19.8
Yemen	12	6.4
Kuwait	3	1.6
Lebanon	74	39.6
Palestine	12	6.4
Egypt	1	.5
Jordan	5	2.7
Saudi Arabia	4	2.1
Iraq	30	16.0
West Africa	3	1.6
Morocco	1	.5
Tunisia	1	.5
Syria	2	1.1
Sierra Leone	2	1.1
Total	187	100.0

Missing   13

The largest number of students (n=74, 39.6%) had immigrated from Lebanon,

with 30 (16.0%) reporting they had come from Iraq. Twelve (6.4%) students were from

Yemen, with an equal number from Palestine. Five (2.7%) students reported they were

from Jordan, with 4 (2.1%) from Saudi Arabia. The United States was the country of birth

of 37 (19.8%) of the students. Twenty-nine students did not respond to this question.

The students were asked to indicate the language that was spoken in their homes.

Their responses were summarized using frequency distributions. The results of this

analyses are presented in Table 4.

Table 4

Language Spoken in Home Most Often

Language Spoken in Home Most Often	Frequency	Percent
Arabic	95	44.0
English	26	12.3
Both Arabic and English	90	42.7
Total	211	100.0

Missing   5

The largest group of students (n=95, 44.0%) reported that Arabic was the

language spoken in their homes. Twenty-six (12.3%) students indicated that English was

spoken in their homes, while 90 (42.7%) spoke both Arabic and English in their homes.

Five students did not respond to this question.

The students were asked to indicate the language spoken by their parents. Their

responses were summarized using frequency distributions for presentation in Table 5.

Table 5

Language Spoken by Parents

Language Spoken by Parents	Frequency	Percent
Arabic	153	72.9
English	12	5.7
Both Arabic and English	45	21.4
Total	210	100.0

Missing   6

The majority of the students (n=153, 72.9%) reported their parents spoke Arabic,

with 12 (5.7%) indicating they spoke English. Forty-five (21.4%) students reported their

parents spoke both Arabic and English. Six students did not respond to this question.

The students were asked to self-report their grades in school. Their responses were summarized using frequency distributions. The results of this analysis is presented in Table 6.

Table 6

Self-reported Grade Point Average

Self-reported Grade Point Average	Frequency	Percent
Mostly "As"	48	23.0
Mostly "Bs"	102	48.8
Mostly "Cs"	46	22.0
Mostly "Ds"	6	2.9
Mostly "Es"	7	3.3
Total	209	100.0

Missing   7

The largest group of students (n=102, 48.8%) reported their grades as mostly "Bs", with 46 (23.0%) reporting their grades as mostly "As". Forty-six (22.0%) students had mostly "Cs", while 6 (2.9%) indicated they got mostly "Ds" in school. Seven (3.3%) students reported they received mostly "Es" in their classes. Seven students did not respond to this question.

The students were asked to indicate their plans for after they completed high school. They were given a list of 4 options and were instructed to check all that apply. The results of frequency distributions on the positive responses are presented in Table 7.

Table 7

Plans after Completion of High School

Plans After Completion of High School	Frequency	Percent
College	172	79.6
Trade School	10	4.6
Get a Job	53	24.5
Get Married	42	19.4
Other	15	6.9

The largest group of respondents (n=172, 79.6%) reported they intended to attend college after completing high school. The next largest group of students (n=53, 24.5%) were planning to get a job, while 42 (19.4%) were planning on getting married after high school. Ten (4.6%) students reported they planned on attending a trade school after high school. Fifteen (6.9%) of the students indicated "other" as their post high school plans, but did not elaborate on their responses. The "other" after high school plans that were listed by the students included become a pilot, have a family, own a gas station, and play basketball.

The students were asked if they attended bilingual programs at school. Their responses were summarized using frequency distributions. The results of this analysis are presented in Table 8.

Table 8

Attend Bilingual Programs at School

Attend Bilingual Programs at School	Frequency	Percent
Yes	87	42.2
No	119	57.8
Total	206	100.0

Missing   10

The majority of students (n=119, 57.8%) reported they were not involved in the

bilingual programs at their schools. Eighty-seven (42.2%) students attended bilingual

program. Ten students did not respond to this question.

The students were asked to indicate the frequency with which they participated in

Arabic cultural programs. Their responses to this question were summarized using

frequency distributions. The results of these analyses are presented in Table 9.

Table 9

Frequency of Participation in Arabic Cultural Programs

Frequency of Participation in Arabic Cultural Programs	Frequency	Percent
All the time	35	16.8
Most of the time	59	28.2
Occasionally	77	36.8
Never	38	18.2
Total	209	100.0

Missing   7

The largest group of students (n=77, 36.8%) reported they occasionally

participated in Arabic cultural programs, with 59 (28.2%) participating in these programs

most of the time. Thirty-five (16.7%) students indicated they participated in Arabic

cultural programs all the time, with 38 (18.2%) students indicating they never participated in these programs. Seven students did not respond to this question.

The students were asked to report the frequency of participation in school related programs. Frequency distributions were used to summarize the responses of the students for presentation in Table 10.

Table 10

Frequency of Participation in School Related Programs

Frequency of Participation in School Related Programs	Frequency	Percent
All the time	29	13.9
Most of the time	68	32.1
Occasionally	64	30.6
Never	49	23.5
Total	209	100.0

Missing   7

The largest group of students (n=68, 32.1%) participated in school related programs most of the time, with 64 (30.6%) indicating occasional participation in these types of programs. Twenty-nine (13.9%) students participated in school related programs all the time, while 49 (23.5%) reported they never participated in these programs. Seven students did not respond to this question.

The students were asked to indicate the types of school programs in which they participated. The students were provided with a list of four types of school programs and were instructed to indicate all that applied. As a result, the number of responses exceeded the number of respondents. The positive responses of the students were summarized using frequency distributions. Table 11 presents the results of this analysis.

Table 11

Types of School Programs in which Arabic Students Participate

Types of School Programs	Frequency	Percent
Academic (National Honor Society, French Club, etc)	43	19.9
Varsity Sports (Football, basketball, etc.)	71	32.9
After school tutoring programs	25	11.6
Social clubs	39	18.1
Other school programs	46	21.3

The largest group of students (n=71, 32.9%) were involved in varsity sports, with 43 (19.9%) of the students participating in academic programs. Thirty-nine (18.1%) reported that they participated in social clubs, and 25 (11.6%) participated in after school tutoring programs. Forty-six (21.3%) students were involved in "other" school activities. The other school activities included choir, band, social functions, commercial science, school guide, forensics, weight training, soccer, and other clubs.

The students were asked to report the types of Arabic programs in which they participated. The students were given a list of four types of programs and were instructed to mark all that applied to them. The positive responses were summarized using frequency distributions for presentation in Table 12.

Table 12

Types of Arabic Programs In Which Students Participate

Types of Arabic Programs in Which Students Participate	Frequency	Percent
Religious services	73	33.8
Social programs	45	20.8
Sports programs	30	13.9
Arabic language lessons	26	12.0
Other	29	13.4

The largest group of students (n=73, 33.8%) reported they attended religious services, with 45 (20.8%) attending social programs. Thirty (13.9%) students participated in sports programs, with 26 (12.0%) participating in Arabic language lessons. Twenty-nine (13.4%) students reported participation in other Arabic programs, but failed to indicate the types of programs in which they participated.

The students were asked to report all of the family members who lived in their homes. The students were provided with a list of possible relatives that could be sharing their homes. As a result, the number of responses exceed the number of respondents. Their responses were summarized using frequency distributions for presentation in Table 13.

Table 13

Family Members Living in Home

Family Members Living in Home	Frequency	Percent
Father	165	76.4
Mother	178	82.4
Brothers	174	80.6
Sisters	148	68.5
Grandfather	13	6.0
Grandmother	17	7.9
Uncles	20	9.3
Aunts	18	8.3
Cousins	21	9.7
Other Relatives	15	6.9

Missing   7

The majority of students reported living with their fathers (n=165, 76.4%),

mothers (n=178, 82.4%), brothers (n=174, 80.6%), and sisters (n=148, 68.5%). Thirteen

(6.0%) students reported living with their grandfather, and 17 (7.9%) students reported

their grandmothers lived with them. Twenty (9.3%) students had uncles living in their

homes, and 18 (8.3%) reported their aunts lived in their homes. Cousins were reported by

21 (9.7%) students. Fifteen (6.9%) students indicated that other relatives lived in their

homes. Some of these "other" relatives included neighbors, nephews, and friends.

The students were asked to describe their family. Their responses were

summarized using frequency distributions for presentation in Table 14.

Table 14

Family Description

Family Description	Frequency	Percent
Very close	123	60.0
Close	55	26.8
Somewhat close	18	8.8
Not close	9	4.4
Total	205	100.0

Missing   11

The majority of the respondents (n=123, 60.0%) had a very close family

relationship, with 55 (26.8%) indicating their family relationship as close. Eighteen

(8.8%) had a somewhat close family relationship, while 9 (4.4%) reported their family

relationships as not close.

The students were asked if their had been a change in their family system since

coming to the United States. And if there had been a change, to report the type of change.

Table 15 presents the results of the frequency distributions on the responses to these

questions.

Table 15

Change in Family Systems

Change in Family Systems	Frequency	Percent
Yes	87	35.6
Parents more controlling Parents less controlling	66 21	75.9 24.1
No	104	64.4
Total	191	100.0

Missing   25

Eighty-seven (35.6%) students reported their family systems had changed since coming to the United States. Of this number, 66 (75.9%) indicated their parents had become more controlling, while 21 (24.1%) students reported their parents had become less controlling. The family system had not changed for 104 (64.4%) of the students. Twenty-five students did not respond to this question.

The student were asked to describe their present lifestyle. The responses to this question were summarized using frequency distributions. Table 16 presents the results of this analysis.

Table 16

Self-report Lifestyle

Self-reported Lifestyle	Frequency	Percent
Acculturated into American society	34	21.0
Assimilated into American society	45	27.8
Maintained Arabic culture	83	51.2
Total	162	100.0

Missing   54

The majority of students (n=83, 51.2%) reported they had maintained their Arabic lifestyle, while 34 (21.0%) had become acculturated into American society. Forty-five (27.8%) students reported they had been assimilated into American society. Fifty-four students did not provide a response to this question.

The students were asked to report the number of years they had been in the United States, and their age when they started school in the United States. Their responses to this question were summarized using descriptive statistics for presentation in Table 17.

Table 17

Descriptive Statistics
Student History in the United States

Student History	Mean	SD	Median	Range	
				Minimum	Maximum
Years in the United States	5.07	5.10	3	1	20
Age at time of school entry	11.11	4.73	13	3	19

Missing   Years in the United States   72
               Age at time of school entry   72

The mean number of years the students had been in the United States was 5.07

(sd=5.10), with a median of 3 years. The range of years the students had been in the

United States was from 1 to 20 years. Seventy-two students did not respond to this

question which may in part be due to their being born in the United States. The mean age

at which the students time they entered school was 11.11 (sd=4.73) years, with a median

age of 13. The range of ages of the students at the time they entered school was from 3 to

19 years. Seventy-two students did not respond to this question.

The students were asked to indicate the grade to which they were assigned when

they started school. Frequency distributions were used to summarize this data. Table 18

presents the results of this analysis.

Table 18

Grade When Student Started School in the United States

Grade when Student Started School in the United States	Frequency	Percent
First	9	8.3
Second	1	0.9
Third	4	3.7
Fourth	6	5.5
Fifth	3	2.8
Sixth	6	5.5
Seventh	9	8.3
Eighth	14	12.8
Ninth	24	22.0
Tenth	20	18.3
Eleventh	11	10.1
Twelfth	2	1.8
Total	109	100.0

Missing 107

The largest group of students (n=24, 22.0%) reported they began school in the

United States in the 9th grade, with 20 (18.3%) reported they were in the 10th grade.

Fourteen (12.8%) students were in the eighth grade when they started school, and 11

(10.1%) were in the 11th grade. Nine (8.3%) students were in the 1st grade, with the same

number reporting they were placed in the 7th grade. Six (5.5%) students were assigned to

the 4th grade, with a similar number indicating they were placed in the 6th grade when

they started school in the United States. Four (3.7%) students were placed in the 3rd grade,

while 3 (2.8%) students assigned to the 5th grade when they came to the United States.

Two (1.8%) students were in the 12th grade when they started school, and 1 (0.9%) was in

the 1st grade. One hundred seven students did not respond to this question, with 37 of

these students born in the United States.

The students were as if they thought the schools in the United States differed from schools in their native country. Their responses were summarized using frequency distributions. The results of this analysis are presented in Table 19.

Table 19

Schools in United States Differ from Schools in Native Country

Schools in United States Differ from Schools in Native Country	Frequency	Percent
Yes	157	85.3
No	27	14.7
Total	184	100.0

Missing   32

The majority of the students (n=157, 85.3%) reported they believed the schools in the United States differed from schools in their native country. Twenty-seven (14.7%) students did not feel their was a differences between schools in the United States and their native country. Thirty-two students did not respond to this question.

The students who indicated they felt there was a difference between the schools in the United States and those in their native country. They were given a list of ways that schools could be different. Their positive responses were summarized using frequency distribution. Table 20 presents the results of this analysis.

Table 20

Ways that Schools Differ in the United States

Ways that Schools Differ in the United States	Frequency	Percent
Students can choose classes	100	63.7
School is more fun	98	62.4
Teachers are friendlier	90	57.3
Courses are easier	89	56.7
Less Strict	87	55.4
Counselors help with problems	84	53.5
Life skills are taught in school	81	51.6
Student has more freedom	80	51.0
Teachers are willing to help	61	38.9
Discipline is not as harsh	59	37.6
Classes are more hands-on	58	36.9
Have more activities in which to participate	58	36.9
Parents are more welcome in schools	50	31.8
Corporal punishment is not used	44	28.0
Curriculum covers broad topics	32	20.4
Less homework	24	15.3

In indicating how United States' schools differed from schools in their native country, the largest group of students (n=100, 63.7%) reported that students can choose their classes in the United States. Ninety-eight (62.4%) students reported that school was more fun in the United States, while 90 (57.3%) indicated that teachers are friendlier in the United States. Eighty-nine (56.7%) students reported that courses are easier, with 87 (55.4%) indicating that United States' schools are less strict. A majority of the students (n=84, 53.5%) reported that counselors help with problems, while 81 (51.6%) indicated that United States' schools provided instruction in life skills. Eighty (51.0%) students

thought that students have more freedom in schools in the United States. Fewer students

reported differences such as: teachers are willing to help (n=61, 38.9%), discipline is not

as harsh (n=59, 37.6%), classes are more hands-on (n=58, 36.9%), have more activities in

which to participate (n=58, 36.9%), parents are more welcome in school (n=50, 31.8%),

corporal punishment is not used (n=44, 28.0%), curriculum covers broad topics (n=32,

20.4%), and less homework (n=24, 15.3%).

The students were asked where they thought their education was better. Their

responses were summarized using frequency distributions. Table 21 presents the results

of this analysis.

Table 21

Where Education Was Better

Where Education was Better	Frequency	Percent
Native Country	59	33.9
United States	115	66.1
Total	174	100.0

Missing   42

The majority of the students (n=115, 66.1%) thought their education was better in

the United States. Fifty-nine (33.9%) students believed they had received a better

education in their native country. Forty-two students did not provide a response to this

question.

The students were asked where they felt they were in greater danger in school.

Their responses were summarized using frequency distributions for presentation in Table

22.

Table 22

Where Danger in School Is Greatest

Where Danger in School is Greatest	Frequency	Percent
Native Country	42	24.4
United States	130	75.6
Total	162	100.0

Missing   44

The majority of the students (n=130, 75.6%0 reported that danger in schools was

greatest in the United States. Forty-two (24.4%) respondents considered the schools in

their native country to present the greatest danger to them. Forty-four students did not

provide a response to this question.

The students were asked to describe the ethnicity of their friends in school. Their

responses were summarized using frequency distributions. Table 23 presents the results

of the summarization of this analysis.

Table 23

Ethnicity of Friends in School

Ethnicity of Friends in School	Frequency	Percent
All Arabic	40	20.6
Mostly Arabic	73	37.6
About Even	66	34.0
Mostly nonArabic	9	4.6
All nonArabic	6	3.1
Total	194	100.0

Missing   22

The largest group of students (n=73, 37.6%) reported that their friends were

mostly Arabic, with 66 (34.0%) indicating their friends were equally divided between

Arabic and nonArabic peers. Forty (20.6%) students had all Arabic friends. Nine (4.6%)

students reported their friends were mostly nonArabic, with 6 (3.1%) indicating their

friends were all nonArabic.

The students were asked if their teachers included Arabic culture awareness in

their lessons. Their responses were summarized using frequency distributions. The results

of this analysis are presented in Table 24.

Table 24

Teachers Include Arabic Cultural Awareness in Lessons

Teachers include Arabic cultural awareness in lessons	Frequency	Percent
All of the time	14	73.0
Most of the time	29	15.2
Some of the time	66	34.6
Occasionally	40	20.9
Never	42	22.0
Total	191	100.0

Missing   25

The largest group of students (n=66, 34.6%) reported their teachers included

cultural awareness in their lessons some of the time, with 42 (22.0%) indicating their

teachers never included cultural awareness in their lessons. Forty (20.9%) students had

teachers that occasionally included cultural awareness in their lessons. Fourteen (7.3%)

students reported their teachers always included Arabic cultural awareness in their

lessons, with 29 (15.2%) having teachers who included Arabic cultural awareness in their

lessons most of the time.

The students were asked if their teachers acknowledge the Arabic culture through

discussions with students. They were given examples of ways that teachers could

acknowledge the Arabic culture, such as: talking about Ramadan, language differences,

etc. The results of the summarization of the responses to this question are presented in

Table 25.

Table 25

Teachers Acknowledge Arabic Culture Through Discussions with Students

Teachers Acknowledge Arabic Culture Through Discussions with Students	Frequency	Percent
All of the time	15	7.9
Most of the time	38	20.1
Some of the time	65	34.4
Occasionally	51	27.0
Never	20	10.6
Total	189	100.0

Missing   27

The largest group of students (n=65, 34.4%) reported their teachers'

acknowledged the Arabic culture some of time, with 51 (23.6%) reporting their teachers

occasionally acknowledged the Arabic culture through discussion with students. Thirty-

eight (20.1%) participants reported their teachers acknowledged the Arabic culture most

of the time, while 20 (10.6%) of the students indicated their teachers acknowledged the

Arabic culture all of the time in their discussions with students. Fifteen (7.9%) students

indicated their teachers never acknowledged the Arabic culture in their discussions with

students. Twenty-seven students did not respond to this question.

The arabic students were asked if nonArabic students showed respect for Arab

students in their school. Their responses to this question were summarized using

frequency distributions. Table 26 presents the results of this analysis.

Table 26

NonArabic Students Show Respect for Arab Students in their Schools

NonArabic Students Show Respect for Arab Students in Their Schools	Frequency	Percent
All of the time	37	19.4
Most of the time	59	30.9
Some of the time	57	29.8
Occasionally	23	12.0
Never	15	7.9
Total	191	100.0

Missing   25

The largest group of respondents (n=59, 30.9%) reported that nonArabic students showed respect for Arabic students most of the time, with 57 (29.8%) indicating that nonArabic students showed respect for Arabic students some of the time. Thirty-seven (19.4%) students indicated that nonArabic students showed respect for Arabic students all of the time. Twenty-three (12.0%) students reported that nonArabic students occasionally showed respect for Arabic students, with 15 (7.9%) indicating that nonArabic students never showed respect for Arabic students. Twenty-five students did not respond to this question.

The Arabic students were asked if people of all cultures and ethnic groups were made to feel welcome in the schools. Their responses were summarized using frequency distributions for presentation in Table 27.

Table 27

People of All Cultures and Ethnic Groups Are Made to
Feel Welcome In the Schools

People of All Cultures and Ethnic Groups Are Made to Feel Welcome in the Schools	Frequency	Percent
All of the time	69	36.3
Most of the time	53	27.9
Some of the time	41	21.6
Occasionally	16	8.4
Never	11	5.8
Total	194	100.0

Missing   26

Sixty-nine (36.3%) Arabic students felt that people of all cultures and ethnic

groups were made to feel welcome in their schools most of the time, and 53 (27.9%)

students thought that people of all cultures were welcome in the school most of the time.

Forty-one (21.6%) Arabic students reported that people of all cultures were made to feel

welcome in the schools some of the time, while 16 (8.4%) thought people of all cultures

were made to feel welcome in the schools occasionally. Eleven (5.8%) Arabic students

reported that people of all cultures and ethnic groups were never made to feel welcome in

their schools. Twenty-six Arabic students did not respond to this question.

Factor Analysis

To determine if factors would emerge from the 35 items that were included in the

perceptual items on the survey, a principal components factor analysis using a varimax

rotation was used. Eleven factors emerged from this analysis that explained a total of

62.5% of the variance in Perceptions of Arabic Students Regarding Assimilation into the

Majority Culture. Table 28 presents the items that loaded on each of the 11 factors.

Table 28

Factor Analysis
Perceptions of Arabic Students on Assimilation into the Majority Culture

Factor	Items Included on Factor	Eigenvalue	Percent of Explained Variance
School-related factors	27, 28, 29, 30, 31, 32, 33, 34, 35	5.25	25.7
Isolation	5, 7, 9, 16, 19	3.74	10.7
Expectations	1, 10, 12, 18	2.84	8.1
Maintenance of Ethnic Identity	2, 6, 11, 14	1.67	4.8
Awareness of Arabic Culture	17, 24, 25,	1.44	4.1
Bicultural Adaptation	3, 21, 23	1.36	3.9
Socialization	22, 26	1.22	3.5
Ethnic Pride	8, 20	1.17	3.4
Acceptance	4	1.12	3.2
Dating	15	1.07	3.1
Friends	13	1.00	2.9

The eleven factors; school-related factors, isolation, expectations, maintenance of ethnic identity, awareness of Arabic culture, bicultural adaptation, socialization, ethnic pride, acceptance, dating, and friends; all had eigenvalues greater than 1.00 indicating the amount of variance explained by each of the factors was statistically significant. The amount of variance explained by each factor ranged from 25.7% for school-related factors to 2.9% for friends. Each of the factors that emerged on the factor analysis was used as a subscale in subsequent analyses to answer the research questions. The factor loadings on this analysis are presented in Appendix A.

<u>Research Questions</u>

Four research questions were developed for this study. Each of these questions were answered using inferential statistical analyses, with all decisions on the significance of the findings made using an alpha level of .05.

Research question 1. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students at different grade levels?

The responses to each item on the subscales were summed to obtain a score for each subscale. These scores were used as the dependent variable in one-way analysis of variance statistical procedures with the grade level of the Arabic high school student used as the independent variable. The results of this analysis are presented in Table 29.

Table 29

One-Way Analysis of Variance
Perceptions of Arabic Students on Assimilation into the Majority Culture
by Grade Level

Subscale	Number	Mean	SD	DF	F Ratio
School-related factors					
9th grade	42	29.29	2.14	3/199	1.70 (NS)
10th grade	49	29.98	1.71		
11th grade	55	26.35	.78		
12th grade	57	26.98	.76		
Isolation					
9th grade	42	12.12	.95	3/199	2.34 (NS)
10th grade	49	11.88	.73		
11th grade	55	11.84	.64		
12th grade	57	9.84	.59		
Expectations					
9th grade	42	17.55	.51	3/199	2.04 (NS)
10th grade	49	16.06	.50		
11th grade	55	16.04	.46		
12th grade	57	16.68	.42		
Maintenance of Ethnic Identity					
9th grade	42	11.67	.69	3/199	1.40 (NS)
10th grade	49	11.90	.47		
11th grade	55	12.42	.48		
12th grade	57	12.98	.38		
Awareness of Arabic Culture					
9th grade	42	10.14	.42	3/199	1.47 (NS)
10th grade	49	10.16	.36		
11th grade	55	10.67	.46		
12th grade	57	11.18	.37		
Bicultural Adaptation					
9th grade	42	9.40	.54	3/199	.98 (NS)
10th grade	49	10.10	.46		
11th grade	55	9.05	.43		
12th grade	57	9.79	.45		
Socialization					
9th grade	42	6.19	.34	3/199	2.63 (NS)
10th grade	49	7.06	.38		
11th grade	55	5.91	.32		
12th grade	57	6.70	.24		
Ethnic Pride					
9th grade	42	8.67	.34	3/199	.17 (NS)
10th grade	49	8.43	.32		
11th grade	55	8.71	.30		
12th grade	57	8.61	.25		

Table 28 *(Continued)*   86

One-Way Analysis of Variance
Perceptions of Arabic Students on Assimilation into the Majority Culture
by Grade Level

Subscale	Number	Mean	SD	DF	F Ratio
Acceptance					
9th grade	42	3.95	.23	3/199	1.45 (NS)
10th grade	49	4.20	.25		
11th grade	55	3.67	.17		
12th grade	57	3.74	.17		
Dating					
9th grade	42	2.93	.33	3/199	1.07 (NS)
10th grade	49	2.43	.22		
11th grade	55	3.05	.25		
12th grade	57	2.96	.29		
Friends					
9th grade	42	3.21	.24	3/199	4.08*
10th grade	49	2.67	.22		
11th grade	55	2.27	.16		
12th grade	57	2.53	.14		

*p<.05

One subscale, friends, differed significantly between Arabic students at the four

grade levels. The obtained F ratio of 4.08 was statistically significant at an alpha level of

.05 with 3 and 199 degrees of freedom. Students in the 9th grade (m=3.21, sd=1.59) had

the highest score on this subscale, with 11th grade students (m=2.27, sd=1.19) having the

lowest scores. Students in the 10th grade (m=2.67, sd=1.53) and 12th grade (m=2.53,

sd=1.08) had scores that were lower than the 9th grade students, but lower than the 11th

grade students. To determine which of the grade levels were contributing to the

significant result, Tukey's Honest Significant Difference (HSD) a posteriori test was

used. The results of this test, comparing all possible pairwise comparisons, showed a

statistically significant difference between students in the 9th and 11th grades, with the 9th

grade students having significantly higher scores than 11th grade students. The other

pairwise comparisons were not statistically significant indicating the differences in their

scores were not significant. From this result it appears that students in the 9th grade had

more friends in their neighborhoods than students in the 11th grade, with no differences found among the students in the other grade levels.

The remaining 10 subscales did not differ among the students relative to their grade levels. As a result, it appears that the process of acculturation and assimilation were not differing among high school students at different grade levels.

Research question 2. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to the length of time they have lived in the United States?

The 11 subscales that comprised the attitudes toward cultural adaption of Arabic high school students were used as the dependent variables in a one-way analysis of variance. The length of time the students had lived in the United States was used as the independent variable in this study. The length of time the students were in the United States were divided into five categories: Born in the United States, 0 to 1 years, 2 to 3 years, 4 to 8 years, and over 8 years. The results of these analyses are presented in Table 30.

Table 30

One-Way Analysis of Variance
Perceptions of Arabic Students on Assimilation into the Majority Culture
by Length of Time in the United States

Subscale	Number	Mean	SD	DF	F Ratio
School-related factors				4/171	2.19 (NS)
Born in USA	39	24.56	4.78		
0 to 1 years	29	28.83	12.11		
2 to 3 years	55	29.87	9.05		
4 to 8 years	29	29.34	11.47		
Over 8 years	24	28.33	6.50		
Isolation				4/171	17.29*
Born in USA	39	8.31	2.27		
0 to 1 years	29	12.38	4.64		
2 to 3 years	55	14.65	4.94		
4 to 8 years	29	11.76	5.40		
Over 8 years	24	8.04	2.73		
Expectations				4/171	1.99 (NS)
Born in USA	39	17.59	2.45		
0 to 1 years	29	16.14	3.44		
2 to 3 years	55	15.93	3.83		
4 to 8 years	29	16.24	3.17		
Over 8 years	24	17.17	1.99		
Maintenance of Ethnic Identity				4/171	1.18 (NS)
Born in USA	39	11.62	4.02		
0 to 1 years	29	12.00	3.25		
2 to 3 years	55	13.13	4.23		
4 to 8 years	29	12.17	2.79		
Over 8 years	24	11.96	2.48		
Awareness of Arabic Culture				4/171	.76 (NS)
Born in USA	39	10.05	2.54		
0 to 1 years	29	10.31	2.44		
2 to 3 years	55	10.64	3.27		
4 to 8 years	29	10.63	3.14		
Over 8 years	24	11.29	2.51		
Bicultural Adaptation				4/171	11.14*
Born in USA	39	7.23	3.06		
0 to 1 years	29	10.41	2.81		
2 to 3 years	55	10.72	3.03		
4 to 8 years	29	11.31	3.04		
Over 8 years	24	8.75	3.19		
Socialization				4/171	2.32 (NS)
Born in USA	39	5.76	1.90		
0 to 1 years	29	6.86	2.97		
2 to 3 years	55	7.07	2.32		
4 to 8 years	29	6.45	2.08		
Over 8 years	24	6.00	2.13		

Subscale	Number	Mean	SD	DF	F Ratio
Ethnic Pride				4/171	2.27 (NS)
Born in USA	39	9.15	1.61		
0 to 1 years	29	7.76	2.37		
2 to 3 years	55	8.71	2.57		
4 to 8 years	29	8.31	2.00		
Over 8 years	24	9.08	1.38		
Acceptance				4/171	.66 (NS)
Born in USA	39	3.59	1.25		
0 to 1 years	29	3.90	1.05		
2 to 3 years	55	3.98	1.74		
4 to 8 years	29	4.14	1.19		
Over 8 years	24	3.88	1.85		
Dating				4/171	.99 (NS)
Born in USA	39	2.97	2.06		
0 to 1 years	29	2.14	1.33		
2 to 3 years	55	2.78	1.45		
4 to 8 years	29	2.59	2.41		
Over 8 years	24	2.96	2.42		
Friends				4/171	1.04 (NS)
Born in USA	39	2.41	1.25		
0 to 1 years	29	2.66	1.40		
2 to 3 years	55	2.71	1.46		
4 to 8 years	29	3.03	2.01		
Over 8 years	24	2.33	1.17		

*p<.05

Two of the 11 subscales were found to differ among the students relative to the

length of time they had been in the United States. The first subscale that differed was

isolation. The F ratio of 17.29 obtained on this analysis was statistically significant at an

alpha level of .05 with 4 and 171 degrees of freedom. To determine which groups were

contributing to the significant difference, Tukey's HSD was used to compare all possible

pairwise comparisons. The results of this analysis showed that students who were born in

the United States (m=8.31, sd=2.27) had significantly lower scores on isolation than

students who had been in the United States from 0 to 1 year (m=12.38, sd=4.64), from 2

to 3 years (m=14.65, sd=4.94), and from 4 to 8 years (m=11.76, sd=5.40). Significant

differences were also found between students who had been in the United States for over

8 years (m=8.04, sd=2.73) and the students who had been in country for 0 to 1 year, 2 to 3

years, and 4 to 8 years. There were no differences between students who were born in the United States and those who had been in the United States for more than 8 years.

The second subscale that provided evidence that students differed relative to the length of time they had been in the United States was bicultural adaptation. The resultant F ratio of 11.14 was statistically significant at an alpha level of .05 with 4 and 171 degrees of freedom. This result indicated that students differed in their perceptions of bicultural adaptation relative to the length of time they had lived in the United States. To determine which of the comparison groups were contributing to the significant results, Tukey's HSD a posteriori tests were used to compare all possible pairwise comparisons. The results of these analyses showed that students who were born in the United States (m=7.23, sd=3.06) had significantly lower scores on this subscale than students who had been in the United States for 0 to 1 year (m=10.41, sd=2.81), 2 to 3 years (n=10.72, sd=3.03), and 4 to 8 years (n=11.31, sd=3.04). Significant differences were also found between students who had been in the United States for over 8 years (m=8.75, sd=3.19) differed significant from those who had been in the United States for 4 to 8 years (m=11.31, sd=3.04). The other comparisons were not statistically significant.

The results of the one-way analysis of variance procedures for the remaining subscales did not differ relative to the length of time the participant had been in the country. From these results, it appears that Arabic students who have been in the country less than 8 years believe they are isolated and have not adapted to a bicultural society.

Research question 3. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their gender?

To answer this research question, t-tests for two independent samples were used

to compare the attitudes of Arabic students regarding their cultural adaptation between

male and female students. The results of these analyses are presented in Table 31.

Table 31

t-Tests for Two Independent Samples
Perceptions of Arabic Students on Assimilation into the Majority Culture
by Gender

Subscale	Number	Mean	SD	DF	t-Value
School-related factors Male Female	103 107	28.47 28.30	11.89 8.46	208	.12 (NS)
Isolation Male Female	103 107	11.52 11.04	5.06 5.09	208	.70 (NS)
Expectations Male Female	103 107	16.21 17.00	3.44 3.27	208	-1.70 (NS)
Maintenance of Ethnic Identity Male Female	103 107	11.81 12.83	3.24 3.67	208	-2.15*
Awareness of Arabic Culture Male Female	103 107	10.43 10.84	3.08 2.73	208	-1.03 (NS)
Bicultural Adaptation Male Female	103 107	9.18 10.14	3.30 3.40	208	-2.07*
Socialization Male Female	103 107	6.41 6.50	2.58 1.99	208	-.31 (NS)
Ethnic Pride Male Female	103 107	8.44 8.84	2.25 1.95	208	-1.39 (NS)
Acceptance Male Female	103 107	3.96 3.79	1.16 1.65	208	.89 (NS)
Dating Male Female	103 107	2.52 3.19	1.80 2.07	208	-2.47*
Friends Male Female	103 107	2.83 2.54	1.69 1.15	208	1.42 (NS)

*p<.05

Three of the 11 subscales; maintenance of ethnic identity, bicultural adaptation, and dating; differed between male and female students. The t-value of -2.15 obtained for the comparison of scores on maintenance of ethnic identity between male and female students was statistically significant at an alpha level of .05 with 208 degrees of freedom. This result provided evidence that female students (m=12.83, sd=3.67) had significantly higher scores on this subscale than male students (m=11.81, sd=3.24).

The obtained t-value of -2.07 for comparison of scores on bicultural adaptation between male and female students was statistically significant at an alpha level of .05 with 208 degrees of freedom. From this result, it appeared that female students (m=10.14, sd=3.40) had significantly higher scores than male students (m=9.18, sd=3.30).

When scores on the subscale, dating, were compared between male and female students using a t-test for two independent samples, the resultant t-value of -2.47 was statistically significant at an alpha level of .05 with 208 degrees of freedom. This result provided evidence that female students (m=3.19, sd=2.07) had significantly higher scores on the subscale, dating, than male students (m=2.52).

The remaining subscales; school-related factors, isolation, expectations, awareness of Arabic culture, socialization, ethnic pride, acceptance, and friends; did not produce statistically significant differences between male and female student. From these lack of findings, it appeared that male and female students were in agreement on these factors related to acculturation.

Research question 4. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their academic performance in school?

The grade point average of the high school students were revised to include "As"

in one group, "Bs" in a second group, and "Cs, Ds, and Es" in the third group. This revised grade point average was used as the independent variable in a one-way analysis of variance. The dependent variables in this analysis were the summed scores on each of the 11 subscales. Table 32 presents the results of these analyses.

Table 32

One-Way Analysis of Variance
Perceptions of Arabic Students on Assimilation into the Majority Culture
by Grade Point Average

Subscale	Number	Mean	SD	DF	t-Value
School-related factors					
As	48	25.83	6.37	2/206	2.52 (NS)
Bs	102	29.41	11.95		
Cs, Ds, and Es	59	27.34	6.21		
Isolation					
As	48	10.31	4.42	2/206	7.17*
Bs	102	10.46	4.48		
Cs, Ds, and Es	59	13.27	5.93		
Expectations					
As	48	17.02	3.04	2/206	4.51*
Bs	102	17.00	2.78		
Cs, Ds, and Es	59	15.49	4.17		
Maintenance of Ethnic Identity					
As	48	11.85	3.33	2/206	.52 (NS)
Bs	102	12.46	3.31		
Cs, Ds, and Es	59	12.39	3.95		
Awareness of Arabic Culture					
As	48	10.77	2.55	2/206	.11 (NS)
Bs	102	10.71	2.98		
Cs, Ds, and Es	59	10.53	3.02		
Bicultural Adaptation					
As	48	8.85	3.23	2/206	2.27 (NS)
Bs	102	10.09	3.65		
Cs, Ds, and Es	59	9.54	2.84		
Socialization					
As	48	6.83	2.09	2/206	1.32 (NS)
Bs	102	6.30	2.22		
Cs, Ds, and Es	59	6.20	2.08		
Ethnic Pride					
As	48	8.79	2.08	2/206	2.82 (NS)
Bs	102	8.89	1.90		
Cs, Ds, and Es	59	8.10	2.40		

Subscale	Number	Mean	SD	DF	t-Value
Acceptance					
As	48	3.90	1.15	2/206	.29 (NS)
Bs	102	3.92	1.53		
Cs, Ds, and Es	59	3.75	1.48		
Dating					
As	48	2.38	1.58	2/206	2.05 (NS)
Bs	102	2.98	2.10		
Cs, Ds, and Es	59	3.08	1.99		
Friends					
As	48	2.27	1.13	2/206	3.03 (NS)
Bs	102	2.88	1.52		
Cs, Ds, and Es	59	2.73	1.46		

*p<.05

When students' perceptions of their assimilation in the majority culture were compared by self-reported grade point average, two of the 11 subscales, isolation and expectations, provided evidence of statistically significant differences among the three grades: As, Bs, and Cs, D, and Es. The F ratio of 7.17 obtained for isolation was statistically significant at an alpha level of .05 with 2 and 206 degrees of freedom. The students who reported their grades as mostly Cs, Ds, and Es (m=13.27, sd=5.93) had the highest scores on this subscale, with those who reported As (m=10.31, sd=4.42) and Bs (m=10.46, sd=4.48) having lower scores. To determine which of the three groups were contributing to the significance of the findings, Tukey's Honest Significant Difference (HSD) analyses were performed. The results of these analyses showed that students who had the lowest grades differed significantly from those who reported As and Bs. No significant differences were found between the students who reported As and students who reported Bs as their grade point average.

The analysis comparing perceptions of expectations by self-reported grade point averages produced an F ratio of 4.51 that was statistically significant at an alpha level of .05 with 2 and 206 degrees of freedom. This result indicated a significant difference

between students who had As (m=17.02, sd=3.04), Bs (m=17.00, sd=2.78), and Cs, Ds, Es (m=15.49, sd=4.17). To determine the source of the significant result, Tukey's HSD was used to determine which groups were contributing to the significant differences. The results of this analysis showed that students who self-reported Cs, Ds, and Es differed significantly from students who reported their grades as As and students who reported their grades as Bs. There was no difference between students who reported As and students who reported Bs as their grades.

The remaining subscales did not differ among the students relative to their grade point average. These results indicated that students with different grade point averages were no different in their perceptions of school-related factors, maintenance of ethnic identity, awareness of Arabic culture, bicultural adaptation, socialization, ethnic pride, acceptance, dating, and friends.

Summary

The results of the data analysis that was used to describe the sample and answer the research questions have been presented in Chapter IV. The conclusions and recommendations that can be developed from these findings are included in Chapter V.

Chapter V

Summary, Conclusions, and Recommendations

Summary

Cultural conflict is a social and educational problems that exists in the American

plurastic society because of the myriad of racial and ethnic groups that reside in the

United States. Cultural conflict can occur when new immigrants to United States have to

learn to cope with majority culture of American society, while trying to maintain their

native culture.

The transition to the majority culture can be more difficult for newly immigrated

students who perceive conflict between their native school's culture and their new

school's culture. These students have to respond to their ethnic community and family

need to preserve and maintain their own culture, while becoming adapted to the new

educational culture. Arabic high school students, like students of many other ethnic

groups, often find themselves caught between conflicting cultures, and must become

either acculturated or assimilated. When students from different cultural, social, and

educational backgrounds try to fit into a hostile environment, the result may be increased

anxiety and stress (Smart, 1995), as well as development of negative self-esteem and poor

academic achievement (Rosenberg, 1965).

Cultural adaptation occurs in two forms: acculturation and assimilation.

Assimilation is the intended goal of the "melting pot" theory of national unity under an

umbrella of one language and one culture, guarding against any tendency of having

multicultural and social diversity (Black, 1995). The acculturation process is another

aspect of adaptation in which new immigrants could maintain specific aspects of their

native culture while becoming adapted to the majority culture. This attitude is reflected in the "salad bowl theory" that promotes social diversity and multicultural aspects of American society.

Different aspects of adaptation can result from being exposed to a new culture (Sowell, 1996). Cultural capital needs to be maintained as a factor influencing survival. The question still to be asked is to what extent can Arabic high school students or other new immigrants keep themselves from being adapted to majority culture in one aspect or another. Students in the Arabic community in one school district reflect many degrees of adaptation as the participants ranged from new immigrants to second and third generation. The purpose of this study was to show differences in the degrees of transition and attitudes of Arabic high school students toward their adaption into the majority culture.

Arabic high school students primarily have immigrated with their parents who wanted to provide better living conditions and a means of continuing the education of their children. The insecure political and social status of Arabic countries have forced many Arabs to immigrate to the United States, looking for temporary residency. The variety of Arabic backgrounds of different varieties of immigrants may also affect their level of adaptation (Assawad, 1974). A Southeast Michigan Council of Government (SEMCOG) survey estimated that most new Arab immigrants settle in Michigan, specifically in the Metropolitan Detroit area. Compared to other ethnic groups, the Arabic community is to be considered small in number, having common cultural backgrounds despite religious differences among the different nationalities and ethnic groups. Many Arabic students included in this study are from Lebanon, Yemen, and Palestine. Arabic

culture is described as conservative, with extended families and family ties, close social relationships, and religion as dominant factors. The Arabic community is supportive and concerned about education.

Social interaction between male and female students is of concern to many Arabic parents. Dating is a crucial issue, with many marriages preplanned in some way, and honor is having a major place in their life. Although gender does not affect Arabic families as deeply as it did in earlier times, it still remains within some, especially new immigrants, a matter of honor and reputation.

Values are generally taught at home and school, and become part of an individual's culture. When the Arabic students transfer from an authoritarian regime in their native country to a democratic one, a major conflict may occur in cultural interactions. Arabic high school students who retain their native culture while having to interact with the new culture, may find many contradictions that can affect their adaptation to the majority culture.

Arabic students' perceptions of school culture can become a critical issue when dealing with the adaptation process. The cultural differences of the American and Arabic school systems, as well as students' attitudes toward education, can add to adjustment difficulties of Arabic high school students. Cultural differences in educational systems can affect students' attitudes toward adaptation. Immigrant Arabic students are accustomed to a school culture that is more firm and disciplined, centered in students' efforts, instruction centered on the teacher as the monopole of classroom. Education in many ways is based in values and religion.

Opportunities provided to American students to grow up and make their own

decisions were not found in Arabic schools where students were programmed to do

whatever parents want (Kibbi, 1995). Arabic students wanted to accommodate their

parents' goal of attaining prestige through their children's educational progress.

American students were more likely to follow careers that would make financial security

a possibility.

Relationships between teachers, parents, and students differ in Arabic schools and

in American schools differ. In Arabic schools, parents are not involved and the teacher is

the most important person in the educational dyad. Conversely, in American schools,

parents are encouraged to be involved in their child's education and parents, teachers, and

students work together to provide positive educational experiences. American teachers

have to cope with this cultural gulf (David, 1993). A restrained, and sometimes separate

school for genders are replaced by a totally different relaxed, mixed school in the United

States. The effects of trying to make the transition between the two educational systems

may last longer the period of student's social adjustment (Upton, 1987).

Educational adaptation for Arabic students begins with learning the English

language. Bilingual education has had its critics regarding political, social, and

educational reasons for and against the program on one side and the philosophy of

education on the other side. The "English-only" movement supports the melting pot

theory, with assimilation of all ethnic groups under one language and one culture.

Bilingual education, with some of its attributes, supports maintenance of the native

language, while learning English. Under this system, the new immigrant can become

acculturated, while maintaining his/her own culture. Critics of bilingual maintenance

strategies feel the adaptation process of students may be impeded, with associated delays

in becoming productive citizens occurring. Bilingual and bicultural education could lead

to dissociation of American society. In general, bilingual education provides

opportunities for new immigrant students to be effective in classrooms, while not being

isolated. This integration of regular education and bilingual education helps make the

transition gradually to English language and mainstream classroom settings (Transitional

bilingual education).

Assimilation of minority ethnic group to majority culture group could have

different levels considering some factors that could impede or promote this process.

Motivation of migration, length of residency, and expectations that lead to some aspects

of it. Cultural contact may produce shock and stress that could impede adaptation to the

majority culture (Smart & Smart, 1995). Trueba's study (1990) about Hmong students

found that language was a crucial factor for adaptation to new culture, with acquisition of

English leading to easy adaptation into majority culture. Separating students for a long

periods of time in self-contained classrooms could also reduce time required to make the

transition to the new educational system.

Studies about the Arabic community's adaptation showed peddling or main

factors for the first wave of immigrants that helped them to be adapted (Naff, 1985).

Bilingualism and adaptative strategies adopted in schools promoted a fast adaptation of

Arabic students. Gibson (1991) viewed schools as a main agent of adaptation process.

Other factors could impede minimize adaptation process like cultural clubs and ethnic

activities and reunion (Asawad, 1974).

Methods.

A nonexperimental, descriptive research design using an original survey as the

primary source of data was used in this study. The participants were Arabic high school students who were enrolled in two public high schools in one community. These participants were in grades 9 through 12 and included new immigrants, first, and second generation Arabic students. Passive consent forms were used, with all students included unless their parents specifically chose to have them excluded.

The instrument was divided into three sections. The first section obtained information about perceptions of cultural relationships in the home, school, and with peers. The second section was concerned with the demographic characteristics of the participants, including participation in school and Arabic activities. The third section of the survey focused on the familial acculturation into American society.

Findings.

A total of 203 students participated in the study, with approximately equal numbers at each of the four grade levels. A similar number of male and female Arabic students participated in the study.

Immigrant students from 13 Arabic countries and first and second generation students born in the United States were included in the study. The majority of the students spoke either Arabic or Arabic and English in their homes. Twenty-six (12.3%) of the students spoke English only. Most of the parents spoke Arabic, with some speaking both Arabic an English. Twelve (5.7%) of the parents spoke English only.

The self-reported grade point average of the students was mostly in the "B" range, with few students indicating they had "D" or "E" averages. When asked about plans for after college, the majority indicated they were planning to attend college, with several reporting they were going to get a job or get married. Fewer than half of the students

attended bilingual programs.

The students participated in Arabic cultural programs either most of the time or occasionally, with participation in school-related programs paralleling participation on Arabic activities. The types of school programs in which the students participated most often included academic, varsity sports, social clubs, and after school tutoring programs. The types of Arabic programs included religious services, social programs, sports programs, and Arabic language lessons.

The family members living in the students' homes included fathers, mothers, brothers, and sisters primarily. In some homes, grandfathers, grandmothers, uncles, aunts, cousins, and other relatives were also included. The students described their families as having very close relationships, with parents more controlling after coming to the United States. The majority of the students reported maintaining their Arabic culture, with approximately the same number being either acculturated or assimilated into American society.

Factor Analysis.

A factor analysis was used to determine if the 35 items on the survey could be divided into subscales that could explain the perceptions of Arabic student assimilation into the majority culture. The results of the factor analysis produced 11 subscales that explained a total of 73.4% of the variance in the perceptions of Arabic students on assimilation into the majority culture. These 11 subscales included: school-related factors, isolation, expectations, maintenance of ethnic identity, awareness of Arabic culture, bicultural adaptation, socialization, ethnic pride, acceptance, dating, and friends. The eigenvalues for each of these subscales were greater than 1.00 indicating the amount

of variance explained by the individual subscale was statistically significant. These

subscales were used to answer each of the research questions posed for this study.

Research Questions.

Four research questions were posed for this study. These questions were answered

using inferential statistical analysis, with all decisions on the significance of the findings

made using an alpha level of .05.

Research question 1. Is there a difference in the attitudes toward cultural
adaptation of Arabic high school students at different grade levels?

The students' perceptions on cultural adaptation of Arabic high school students at

different grade levels was tested using one-way analysis of variance. The results of this

analysis provided evidence of one statistically significant difference for friends.

According to the Tukey's HSD that was used to compared all possible pairwise

comparisons, students in the 9th grade had the most positive perceptions on the subscale,

friends, with students in the 11th grade having the least positive perceptions. The other

subscales did not differ among the students relative to their grade level.

Research question 2. Is there a difference in the attitudes toward cultural
adaptation of Arabic high school students relative to the length of time
they have lived in the United States?

To test for differences between the students' perceptions toward cultural

adaptation of Arabic high school students by the length of time they had lived in the

United States, one-way analysis of variance statistical procedures were used. The results

of these analyses indicated two subscales, isolation and bicultural adaptation, differed

among the students relative to the length of time they had been in this country.

Using Tukey's HSD a posteriori tests, statistically significant differences were

found between students who had been in the United States from 0 to 1 year, 2 to 3 years,

and from 4 to 8 years differed significantly from students who had been born in the United States. The immigrant students had significantly lower scores on this subscale than Arabic students born in the USA.

The results of the Tukey's HSD a posteriori test that was used to compare all possible pairwise comparisons on the subscale measuring bicultural adaptation indicated that students who were born in the United States had significantly lower scores than students who had been in the United States for 0 to 1 year, 2 to 3 years, and 4 to 8 years indicating better bicultural adaptation for Arab students born in the United States than for immigrant Arabic students. Significant differences were also found between those who had been in the United States for 4 to 8 years and those who had been in the country for over 8 years. Students who had been in the United States longer appeared to have better bicultural adaptation than students who were in country for a shorter period of time. The other subscales did not differ among the students relative to the length of time they had been in the United States.

Research question 3. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their gender?

Male and female students' perceptions toward cultural adaptation of Arabic high school students were compared using t-tests for two independent samples. The results of this analysis provided evidence of significant differences in the subscales: maintenance of ethnic identity, bicultural awareness, and dating. Female students had significantly higher scores on each of these three subscales than male students.

Research question 4. Is there a difference in the attitudes toward cultural adaptation of Arabic high school students relative to their academic performance in school?

The students were divided into three groups based on their self-reported grade

point averages, "As", "Bs", and "Cs, Ds, and Es". The perceptions of Arabic students toward cultural adaptation of Arabic high school students were compared by grade point average to determine if better students had differential attitudes than Arabic students who performed poorly in school. Two subscales, isolation and expectations, differed among the students based on their grade point averages.

Tukey's HSD a posteriori tests were used to determine which of the three groups of students were contributing to the significant result found for the subscale, isolation. Students who had "Cs, Ds, and Es" had significantly higher scores on isolation than students with As or students with Bs as their self-reported grades.

To determine which of the three groups of students were differing on the subscale, expectations, Tukey's HSD a posteriori tests were used. Significant differences were found among the three groups of students, with students who had "Cs, Ds, and Es" having significantly lower scores on this subscale than students with As and Bs.

Conclusions

Ninth grade students differed significantly from 11th grade students on the subscale, friends. This subscale examined perceptions of friends in their neighborhood. This difference could be related to factors of age. Ninth grade students are more limited in their mobility and have friends who are located within their immediate neighborhood. As students move through the grades, their mobility increases, with 11th and 12th grade students driving, working, and expanding their friendships beyond their immediate neighborhoods.

Arabic students who were born in the United States showed more assimilation to

the majority culture than groups who had been here for varying periods ranging from 0 to 8 years. Although the differences within new immigrants were small regardless of length of residency, longer residences were associated with higher levels of acculturation. This bicultural adaptation could be related to several factors. School and bilingual programs were most important. Peer pressure, the necessity to move forward within the new society, and survival factors were also important in helping students become acculturated. To succeed at school, immigrant students need to learn English. Regardless of different strategies adopted by bilingual programs, the major goals of this program is to insure the transition of these students to mainstream classes within two to five years. Learning English should facilitate the cultural transition also by helping Arabic students how to cope with new cultural or educational system. Living within the majority American culture requires adaptation to survive.

Arabic students who were born in the United States differed from new immigrants in their perceptions of cultural adaptation. Students who were born in the United States are removed from the true Arabic culture of their parents or grandparents. They are influenced from birth by television, preschool experiences, elementary school, and high school. They are not subjected to the same types of experiences new immigrants from Arabic countries have had to endure in recent times. Conversely, new immigrant students, especially those who have come when they are in elementary or middle school, may have trouble relating to the more relaxed school environment, excesses of society that were not available in their native country, and cultural differences. As they are in the country longer, they become more assimilated, with immigrant students who have resided in the United States for more than eight years having similar perceptions to the Arabic students

who have been born in the United States.

Bilingual transitional programs offered in Dearborn Public Schools should insure the transition of bilingual students to mainstream classrooms within two to five years. There is an inverse relationship associated with learning English. As use of English increases, use of native language decreases. Becoming fluent in English should facilitate the adaptation process of Arabic students and ease their sense of isolation. Supporters of bilingual programs argue that the primary goal of bilingual programs is to promote the fastest assimilation of students to the majority cultural and educational system.

Maintenance of ethnic identity is higher with females than males. This finding may be related to the Arabic culture where girls are generally obedient and followers, showing their respect to their families and culture. They are more conservative than their male counterparts. Honor, reputation, and family ties are important elements in raising girls within the Arabic community. Male children are allowed more freedom than females, causing female Arabic high school students to be more controlled and under the strict observation of parents. Parents who follow the Arabic culture insist on teaching children values at home by modeling Arabic morals and standards for both their male and female students. Because girls are raised with high standards and have strict limits placed on their behaviors, they are more likely to maintain their cultural identity than boys who are allowed more freedom.

Another element that could explain the difference between boys and girls regarding maintenance of ethnic identity. Arabic male adolescents are allowed greater freedom than Arabic female adolescents, with boys encouraged to continue their education more often than girls. As a result, Arabic females are more restricted and have

less exposure to other cultures within society. Arabic girls are expected to become engaged and marry earlier and within the Arabic community which places further constraints on them, causing them to retain their ethnic identity.

Arabic female students had higher scores in bicultural adaptation than Arabic male students. Female students are generally more conservative and respectful to their own or other's cultures. Arabic high school girls may want function within the majority culture, but are expected to maintain their own culture, especially in regards to appropriate behaviors and respect of the customs and mores of their community. When Arabic girls dismiss their cultural traditions, the Arabic community reacts in a negative manner.

Arabic male students had lower scores on bicultural with high grades regarding their assimilation into the majority culture. This phenomenon could be explained primarily by a language barrier. Students with high grades have probably been provided with adequate language services over long periods of time. Mastering English could help low achieving students to understand content areas and facilitate communication skills which can improve the process of assimilation.

Assimilation to the majority culture is a long process that often spans generations. Becoming proficient in the English language is essential for Arabic immigrant adolescents to be successful in high school in the United States. The goal of assimilation is not to exchange native culture with the majority culture, but to help students learn to live comfortably and grow socially and academically within both cultures.

<u>Recommendations for Further Research</u>

The following recommendations should be considered to continue research into cultural assimilation of Arabic students and students of other ethnic groups into the mainstream educational culture:

- Replicate the study using a different ethnic group to determine if the results are similar to those found in this study.

- Examine the perceptions of parents of Arabic students to determine their attitudes regarding the assimilation of their children into the majority culture.

- Investigate the role of teachers and administrators in high schools as a way of learning how these educational professionals influence assimilation of Arabic students into the majority culture.

- Use a cross-sectional research design to examine cultural assimilation on Arabic students and their families to determine who successful new immigrants, first, second, and third generation Arabic students are in maintaining a bicultural adaptation.

- Use a longitudinal case study approach to follow cultural assimilation of Arabic students from their arrival in the United States and first enrollment in the public school system to their graduation from high school to determine how students assimilate or become acculturated into the majority culture.

Appendix A

Factor Analysis
Factor Loadings

Factor	Loadings
School Related Factors	
32. I am required to participate in school programs that conflict with Arabic customs.	.74
31. I would like to go back to my native country to live.	.73
33. Non-Arabic students often tease me about the way I dress.	.72
34. Reading materials about Arabic culture are limited in my school library.	.72
30. My teachers do not understand the Arabic culture.	.68
35. I cannot eat the food in the school cafeteria because it does not consider the Arabic dietary customs.	.67
29. My parents do not understand school rules and traditions.	.64
28. My teachers understand my problems with language.	.64
27. My teachers are friendly with my parents.	.58
Isolations	
9. The nonArabic students at school are unfriendly to me.	.74
7. I would rather not be identified as Arabic.	.65
16. I avoid interacting with people outside of the Arabic Community.	.64
19. School is hard because I have problems with the language.	.56
5. I feel different from the other students when I speak Arabic.	.54
Expectations	
10. My parents expect me to do well in school.	.76
18. I could do better in school if I tried harder.	.74
12. I am expected to maintain traditional Arabic customs in my neighborhood.	.49
1. I am comfortable speaking English in school.	.48
Maintenance of Ethnic Identity	
2. I prefer to speak Arabic.	.73
6. I prefer to be with other Arabic students.	.59
11. My parents want me to speak Arabic at home.	.56
14. I do not have friends outside of my neighborhood.	.32
Awareness of Arabic Culture	
25. All students in the schools should learn about Arabic customs.	.69
17. I am concerned about other teenagers forgetting their Arabic customs.	.56
24. I think the school should provide more help to Arabic students.	.49

Factor	Loadings
Bi-cultural Adaptation	
21. I like listening to Arabic music.	.65
3. Arabic is the "only" language spoken at home.	.40
23. Bilingual classes helped me adjust to school in the United States.	.40
Socialization	
22. I attend social activities in the Arabic community.	.81
26. My parents attend school functions on a regular basis.	.44
Ethnic Pride	
20. I consider myself Arabic first and American second.	.76
8. I am proud that I am Arabic.	.39
Acceptance	
4. I feel like I am accepted at school when I speak English.	.75
Dating	
15. My parents expect me to date only Arabic teenagers.	.79
Friends .	
13. All of my friends live in my neighborhood	.81

Appendix B

Correspondence

.

Memo

To: Students

From: Dib Saab

Re: Research on Cultural Adaptation of Arabic Students

A research project is being conducted to determine how you feel about yourself and how you act in certain situations. This study is important to learn more about attitudes of Arabic students toward cultural adaptation.

The surveys that you will be completing will take approximately one class period. Please answer each item as it pertains to you. If you have trouble understanding the questions, the researcher will be happy to help you to complete the questionnaires.

Please be advised that all responses will be confidential and that no individual will be identifiable from the analysis that will be provided on the final report.

Your participation in this study is voluntary, with the return of your completed survey evidence of your willingness to participate in the study. If you decide you do not want to participate in the study, you will not be required to complete the surveys. Your grades will not be affected by your decision to participate in the study. Once you have returned your completed survey, you cannot withdraw as the surveys have not been coded in any way.

Please complete the survey and return it to me prior to leaving the classroom. If you have any questions regarding the items on the survey or the purpose of the study, please feel free to raise your hand and you will be provided with answers to your questions.

I appreciate your help with this project.

Dib Saab
Researcher

Dib Saab

Dear Parents:

I am conducting a research study that perceptions of cultural adaptation of Arabic students in high school. This study is being completed as part of my doctoral program at Wayne State University.

I would like to invite your child to participate in this study. His/her participation would involve completing a questionnaire packet during one class period. *The principal of the school* has given me permission to conduct this research study and *the teacher* has agreed to allow me to use class time for this purpose.

All information obtained on the questionnaire packet will be confidential. The analysis of the data will be in summarized form, with no individual students identifiable.

Participation in this study is voluntary. If you do not choose to allow your child to participate, it will not be held against him/her. If at any time prior to the completion of the data analysis, you choose to withdraw your child from the study, you can contact the researcher who will destroy the data. Withdrawal from the study will not affect his/her grade in the class where the questionnaire packet was completed.

There are no benefits or risks that would likely result from your child's participation in this study. In the unlikely event of an injury arising from participation in this study, no reimbursement, compensation, or free medial treatment is offered by Wayne State University.

If you *do not* want your child to participate in this study, please sign the attached form and return it to your child's *teacher/counselor*. Children who are in the class, but have a signed response denying participation in the study will not be allowed to complete the questionnaire packet.

If you have any questions or would like to discuss this research project in further detail with the researcher, please feel free to contact him at (xxx) xxx-xxxx. You may also contact, Dr. Peter A. Lichtenberg, Chairperson, Behavioral Investigation Committee at (313) 577-1628 if you have any questions regarding your child's participation in this study.

Sincerely,

Dib Saab
Researcher

- -

My child _____ **cannot**
                (Please print name)

participate in the study on cultural adaptation of Arabic students in high school.

Parent Name _____ Date _____

Appendix C

Survey Instrument

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Place a check mark (✓) in the column that most closely matches your agreement with each of the following statements.	1	2	3	4	5
1. I am comfortable speaking English in school.					
2. I prefer to speak Arabic.					
3. Arabic is the "only" language spoken at home.					
4. I feel like I am accepted at school when I speak English.					
5. I feel different from the other students when I speak Arabic.					
6. I prefer to be with other Arabic students.					
7. I would rather not be identified as Arabic.					
8. I am proud that I am Arabic.					
9. The nonArabic students at school are unfriendly to me.					
10. My parents expect me to do well in school.					
11. My parents want me to speak Arabic at home.					
12. I am expected to maintain traditional Arabic customs in my neighborhood.					
13. All of my friends live in my neighborhood.					
14. I do not have friends outside of my neighborhood.					
15. My parents expect me to date only Arabic teenagers.					
16. I avoid interacting with people outside of the Arabic Community.					
17. I am concerned about other teenagers forgetting their Arabic customs.					
18. I could do better in school if I tried harder.					
19. School is hard because I have problems with the language.					
20. I consider myself Arabic first and American second.					
21. I like listening to Arabic music.					
22. I attend social activities in the Arabic community.					
23. Bilingual classes helped me adjust to school in the United States.					
24. I think the school should provide more help to Arabic students.					
25. All students in the schools should learn about Arabic customs.					
26. My parents attend school functions on a regular basis.					

Place a check mark (✓) in the column that most closely matches your agreement with each of the following statements.	1	2	3	4	5
27. My teachers are friendly with my parents.					
28. My teachers understand my problems with language.					
29. My parents do not understand school rules and traditions.					
30. My teachers do not understand the Arabic culture.					
31. I would like to go back to my native country to live.					
32. I am required to participate in school programs that conflict with Arabic customs.					
33. Non-Arabic students often tease me about the way I dress.					
34. Reading materials about Arabic culture are limited in my school library.					
35. I cannot eat the food in the school cafeteria because it does not consider the Arabic dietary customs.					

Please answer the following questions as they apply to you. There are no right or wrong answers, and all responses will be confidential. Answer all of the items.

Age _____

Gender
- ❑ Male
- ❑ Female

Grade
- ❑ 9th
- ❑ 10th
- ❑ 11th
- ❑ 12th

From What Country Did you Emigrate
_____

What year did you come to the U.S.
_____

Language spoken in home most often
- ❑ Arabic
- ❑ English
- ❑ Both Equally

Language spoken by parents
- ❑ Arabic
- ❑ English
- ❑ Both Equally

My grades in school are most often
- ❑ Mostly As
- ❑ Mostly Bs
- ❑ Mostly Cs
- ❑ Mostly Ds
- ❑ Mostly Es

My after school plans include (check all that apply)
- ❑ College
- ❑ Trade School
- ❑ Get a job
- ❑ Get married
- ❑ Other _____

Do you attend the bilingual program in your school?
- ❑ Yes
- ❑ No

How often do you participate in Arabic cultural programs
- ❑ All the time
- ❑ Most of the time
- ❑ Occasionally
- ❑ Never

How often do you participate in school related programs?
- ❑ All the time
- ❑ Most of the time
- ❑ Occasionally
- ❑ Never

What types of school programs do you participate in?
- ❑ Academic (National Honor Society, French Club, etc.)
- ❑ Varsity sports (Football, basketball, etc)
- ❑ After school tutoring programs
- ❑ Social clubs
- ❑ Other _____

What types of Arabic programs do you participate in?
- ❑ Religious services
- ❑ Social programs
- ❑ Sports programs
- ❑ Arabic Language lessons
- ❑ Other _____

Please indicate the family members who live in your home.

❑ Father	❑ Mother	❑ Brothers	❑ Sisters	❑ Cousins
❑ Grandfather	❑ Grandmother	❑ Uncles	❑ Aunts	❑ Other _____

How would you describe your family?

- ❑ Very close(tight)   ❑ Close (tight)   ❑ Somewhat close (tight)   ❑ Not close (tight)

Has there been a change in your family system since you came to the United States?

- ❑ Yes   ❑ No

If yes, please indicate how it has changed.

- ❑ Parents more controlling   ❑ Parents less controlling

How would you describe your lifestyle now.

- ❑ Acculturated into American society   ❑ Assimilated into American society
- ❑ Maintaining Arabic culture

What grade were you in when you started school in the United States?   _____

How old were you at this time?   _____

Do you think schools in the United States are different from schools in your native country?

- ❑ Yes   ❑ No

If yes, how do schools in the United States differ from those in your native country? (Check all that apply)

Schools in the United States are:
- ❑ Less strict
- ❑ Teachers are friendlier
- ❑ Discipline is not as harsh
- ❑ Classes are more hands-on
- ❑ Curriculum covers broad topics
- ❑ Teachers are willing g to help
- ❑ Parents are more welcome in schools
- ❑ Counselors help with problems
- ❑ Other differences _____

- ❑ Less Homework
- ❑ Courses are easier
- ❑ Student has more freedom
- ❑ Students can choose classes
- ❑ School is more fun
- ❑ Life skills are taught in school
- ❑ Corporal punishment is not used
- ❑ Have more activities in which to participate

Based on your answers to the questions about schools, where do you think your education was better?

❑ Native country ❑ United States

Where do you feel students are in greater danger when they are in school?

❑ Native country ❑ United States

Are your friends in school:

❑ All Arabic ❑ Mostly Arabic ❑ About even ❑ Mostly nonArabic ❑ All nonArabic

The next set of items relate to the treatment of the Arabic culture in your schools. Answer them as you feel they relate to you.

The teachers include Arabic culture awareness in their lessons.

❑ All of the time ❑ Most of the time ❑ Some of the time ❑ Occasionally ❑ Never

The teachers acknowledge the Arabic culture through discussions with students. (Ex. Talking about Ramadan, language differences, etc)

❑ All of the time ❑ Most of the time ❑ Some of the time ❑ Occasionally ❑ Never

The nonArabic students show respect for Arab students in this school.

❑ All of the time ❑ Most of the time ❑ Some of the time ❑ Occasionally ❑ Never

People of all cultures and ethnic groups are made to feel welcome in the schools.

❑ All of the time ❑ Most of the time ❑ Some of the time ❑ Occasionally ❑ Never

Thank You For Taking the Time to Complete this Survey

Appendix D

Results of Focus Group

A group of 10 students who participated in the original survey were asked to be a part of a focus group. The results of the study were shared with the students and they were given an opportunity to react to the findings.

When asked about the difference in attitudes toward cultural adaptation related to different grade levels and how 11th grade students appeared to have more American friends than 9th grade students, their responses were:

The differences may have been due to transitional period from middle to high school, fluency in English and communication skills, gender, type of personality, peer pressure, family style, socioeconomic status, and/or social customs.

The difference in cultural adaptations related to length of residency their reactions were mainly concentrated on the factor of time. The longer you live within a majority group, the better you'll be adjusted to their culture. Students who where born in the United States were more closely aligned with the majority culture. Students who had more than eight years of residency had become assimilated as a result of their school experiences.

In regard to the difference in attitudes toward cultural adaptation relative to gender and how male students were more adapted than female students, their reactions were explained by conservative cultural backgrounds. Another reaction was related to religion and reputation. Boys were given more freedom than girls within the Arabic culture. Girls were expected to become housewives and maintain their ethnic heritage. Girls were more concerned about honor, reputation, and respect.

The final topic of discussion was the difference on cultural adaptation relative to academic achievement. Good students showed greater adjustment or adaption than

average or poor students. Most of the group agreed that proficiency in language and

communication skills facilitated adaptation to the majority culture.

References

1990 Census Community Profiles for Southeast Michigan/WSU Center for Urban Studies (vol. 4). (1991). Detroit: Michigan Metropolitan Information Center and Southeast Michigan Council of Government.

Abi-Nader, J. (1990,). Helping minority high school students redefine their self-image through culturally sensitive instruction. Paper presented at the American Education Research Association, Boston, MA.

Abraham, S., & Abraham, N. (Eds.). (1981). The Arab world and Arab-Americans: Understanding a neglected minority. Detroit: Wayne State University Center for Urban Studies.

Abu-Labam, B., & Zeady, F. T. (Eds.). (1975). Arabs in America: Myths and reality. Wilmette, IL: Medina University Press International.

Aldahab-Yehia, M. (1970). The Detroit Maronite community. Unpublished Master's Thesis, Wayne State University, Detroit.

Ambert, Al. N. (1985). Bilingual education source book. New York: Garland Publishers.

Appleton, N. (1983). Cultural pluralism in education. New York: Longman.

Aswad, B. (1974). Arabic speaking communities in American cities. New York: Center for Migration Studies and The Association of Arab-American University Graduates.

Baha Abau, L. (1990). Social and political attitude of Arab-Americans (Issue 24-90). Washington, DC: American-Arab Anti-Discrimination Committee,.

Baker, G. C. (1978). The role of the school in transmitting the culture of all learners in a free democratic society. Educational Leadership, 36(2), 134-138.

Baker, K. A., & DeKanter, A. A. (1981). Effectiveness of bilingual education: A review of literature. Washington, DC: U. S. Department of Education Office of Planning, Budget, and Evaluation.

Baker, K. A., & DeKanter, A. A. (1983). Bilingual education: A reappraisal of federal policy. Lexington, MA: Lexington Books.

Banks, J. A. (1977). Multiethnic education/Practices and promises. Bloomington, IN: Phi Delta Kappa Educational Foundation.

Banks, J. A. (1979). Teaching strategies for ethnic studies. (2nd ed.): Allyn &

Bacon.

Banks, J. A., & McGee Banks, C. A. (1993). <u>Multicultural education: issues and perspectives</u>. Boston: Allyn & Bacon.

Barakat, H. (1993). The Arab world: Society, culture, and state. <u>Berkeley, CA, The Regents of the University of California</u>.

Barth, F. (1969). <u>Ethnic groups and boundaries</u>. Oslo, Norway: Johansen and Nielsen Boktrykkeri.

Bertolaet, F., & Wajeh, S. (1984). <u>The technical proposal bilingual education. Multifunction center #18</u>. United States Department of Education, Ann Arbor: School of Education, University of Michigan.

Black, S. (1995). Bilingual education: Melting pot or salad bowl? <u>Education Digest, 60</u>(7), 53-60.

Bouhidiba, A. (1977). The child and mother in Arab-Muslim society. In L. C. Brown & N. Itzkowitz (Eds.) <u>Psychological Dimensions of Near Eastern Studies</u>. Princeton, NJ: Darwin Press.

Brembeck, C. S., & Hill, W. (1973). <u>Cultural challenges to education: The influence of cultural factors in school learning</u>. Lexington, MA: Lexington Books.

Calhoun, G. (1976). Self concept and self-esteem: Another perspective. <u>Clearing House, 50</u>(3), 131-133.

Carter, T. P. (1982). <u>Bilingual education that works effective schools for Spanish speaking children</u>. Sacramento, CA: California State Department of Education.

Chaheen, J. J. (1980). <u>The influence of the Arab stereotype on American Children</u>. Washington, DC: Arab Discrimination Committee Publication.

Coleman, J. S. (1961). <u>The adolescent society</u>. New York: Free Press.

Cummins, J. (1979). Linguistic interdependence and the educational development of bilingual children. <u>Review of Educational Research, 49</u>(2), 222-251.

Cummins, J. (1984). <u>Bilingulaism and special education issues in assessment and pedagogy</u>. San Diego, CA: College Hill Press.

Delarosa, D., & Yzahire, P. (1989). Beyond the myth of bilingual education. <u>Hispanic Journal, 36</u>, 36.

Diaz Soto, L. (1991). Understanding bilingual/bicultural young children. Young Children, 46(2), 30-36.

Eisenlohr, C. J. (1988). The dilemma of adolescent Arab goals in an American high school. Unpublished Dissertation, University of Michigan, Ann Arbor.

Elkhouli, A. A. (1966). The Arab Moslems in the United States: Religion and assimilation. New Haven, CN: College and University Press.

English First Foundation. (1990). Evaluation of current bilingual programs (ERIC Document ED 384 213). Springfield, VA: English First Foundation.

Epps, E. G. (1974). Cultural pluralism. Berkeley, CA: McCutchan Publishing Corporation.

Epstein, N. (1977). Language, ethnicity, and the schools: Policy alternatives for bilingual bicultural education. Washington, DC: George Washington University Institute for Educational Leadership.

Fernea, E., & Bezingan, B. (1977). Middle eastern Muslim women speak. Austin: Austin University, University of Texas Press.

Foundation, E. F. (1990). Evaluation of current bilingual programs (ERIC Document ED 384-213). Springfield, VA: English First Foundation.

Fragasao, J. M. (1991). Adaptation, acculturation, and ethnicity. Hispanic Journal of Behavioral Sciences, 13(4), 448-455.

Friedlander, J. (Ed.). (1988). Sojourners and settlers: The Yemeni immigrant experience. Los Angeles: G. E. von Grunebaum Center for Near Eastern Studies: The Regents of the University of California.

Garcia, E. (1988). Attributes of effective schools for language minority students. Education and Urban Society, 20(4), 387-398.

Garcia, E. (1995). Bilingual development and the education of bilingual children. American Journal of Education, 1, 96-121.

Garcia, E., & August, D. (1988). The education of language minority students in the United States of American. Springfield, IL: Charles C. Thomas.

Gazden, C. B. (1984). Effective instructional practices in bilingual education (ERIC Document ED 249 768): National Institute of Education.

Gibson, M. A., & Ogbu, J. V. (1991). Minority status and schooling: A

comparative study of immigrants and involuntary minorities. New York: Garland Publishing Company.

Glazer, N. (1980,). Pluralism and ethnicity. Paper presented at the The Center for the Study of American Experience, Annenborg Schools of Communications, University of Southern California, Los Angeles.

Gonzales, F. (1993). Creating education that works: Building bilingual teachers' competencies. (ERIC Document: ED 366 483).

Gordon, M. M. (1964). Assimilation in American life: The role of race, religion, and national origin. New York: Oxford University Press.

Gray, T. (1977). Response to AIR study. Arlington, VA: Center for Applied Linguistic.

Haddad, Y. (1994). A century of Islam in America. Washington, DC: Islamic Affairs Program, Middle East Insitute.

Haiek, J. (1992). Arab American Almanac. Glendale, CA: News Circle Publications.

Hakuta, K., & Gould, J. (1987). Synthesis of research on bilingual education. Educational Leadership, 44(6), 38-45.

Hamayan, E. V. (1983). Language development in Arabic-English public students: The learning process teaching methodologies and strategies. Ann Arbor, MI: University of Michigan, School of Education, Arabic Language Bilingual Materials Development Center.

Hernadez, & Chavez. (1981). The federal policy toward language and education: Pendulum or progress? (Monograph #12). Sacramento: Cross Cultural Resource Center.

Herskovits, M. J. (1958). Acculturation: The study of culture contact. Gloucester, MA: Peter Smith.

Hitti, P. (1966). A short history of the near east. Princeton, NJ: D. VanNostrand Company, Inc.

Houghind, E. (1985). Taking root, Bearing fruit: The Arab-American Experience (ERIC Document ED 361 275). Washington, DC: American-Arab Anti Discrimination Committee,.

Kayal, P. M. (1970). The churches of the Catholic Syrians and their role in assimilation process. New York: Fordham University.

Kayal, P. M. (1973). Religion and assimilation. International Migration Review, 7(4), 409-426.

Kayal, P. M., & Kayal, J. M. (1975). The Syrian Lebanese in America: A study in religion and assimilation. Boston: Twayne Publication.

Keefe, & Padilla. (1991). Hispanic Journal of Behavioral Society, 13(4), 448-455.

Kibbi, I. (1995). Lebaneses and American Educational Differences: A comparison. Education, 115(3), 441-444.

King, L. R. (1986). Cultural diversity: New directions for education (ERIC Document ED 285 486).

Krashen, S., & Biber, D. (1988). On course: Bilingual education success i California. Sacramento: California Association for Bilingual Education.

Krashen, S. D. (1996). Under attack: The case of bilingual education. Culver City, CA: Language Education Associates.

LaFontaine, H., Persky, B., & Golubchick, L. H. (1978). Bilingual Education. Wayne, NJ: Avery Publishing Group.

Macias, R. F. (1976). Opinions of Chicano community parents on bilingual preschool education. In A.Verdoodt & R. Kjolseth (Eds.), Language in Society . Louvain, Belgium: Louvain Institute de Linguistique.

McArthur, E. K. (1993). Language characteristics and schooling in the U.S.A.: A changing picture: 1979-1989 . Washington, DC: National Center for Education Statistics, U.S. Department of Education, Office of Educational Research and Improvement.

McCaros, E. (1994). The development of Arab American identity. Ann Arbor: University of Michigan Press.

Mehdee, B. T. (1978). The Arabs in American, 1492-1977: A chronology and fact book. Dobbs Ferry, NY: Oceana Publishers.

Michalak, L. (1988). Cruel and Unusual (Issue Paper 15). Washington, DC: American-Arab Anti-Discrimination Committee,.

Moran, C. E., & Hakuta, J. (1995). Bilingual education-Broadening research perspectives (ERIC Document ED 382 720).

Naff, A. (1985). Becoming American. The early Arab immigrant experience. Carbondale, IL: Southern Illinois University Press.

Orzco, S., Thompson, B., Kapes, J., & Montgomery, G. T. (1993). Measuring the acculturation of Mexican Americans: A covariance structure analysis. Measurement and Evaluation in counseling and Development, 25, 149-155.

Pathey-Chavez, G. G. (1993). High school as an arena for cultural conflict and acculturation for Latinos Angelinos. Anthropology and Education quarterly, 24(1), 33-60.

Payne, O. L. (1990). A comparison of majority and minority students on variables of an educational productivity model (ERIC Document ED 362 532).

Ramirez, A. G. (1985). Bilingulaism through schooling: Cross cultural education for minority and majority students (ERIC Document ED 274 762).

Ramirez, J. D. (1986). Comparing structural English immersion and bilingual education : First year results of a national study. American Journal of Education, 95, 122-148.

Rosenberg, M. (1965). Society and adolescent self-image. Princeton, NJ: Princeton University Press.

Rogler, L. H. (1994). International migrations: A framework for directing research. American Psychologist, 49(8), 701-708.

Rossel, C., & Ross, J. M. (1986). The social science evidence on bilingual education. Boston: Boston University Press.

Roushady, A. (1971,). A case of bilingualism: An investigation in the area of lexical and syntactic interference in the performance of bilingual child. Paper presented at the Modern Language Association, Chicago.

Saad, E., & Ibrahim, M. (1970). Interactions, perceptions, and attitudes of Arab students toward Americans. Journal of Sociology and Social Research, 55, 29-45.

Sankari, F. (1982). Arabesque: Insights into Arab culture, the changing role of Arab Women, Part I. Detroit: Warren David Producer, Wayne State University.

Shaheen, J. (1986). The influence of the Arab stereotype on American children (2): ADC Issue Paper.

Shokey, K. (1991). Bilingual education: A resource guide for educators and administrators (ERIC Document ED 348 863).

Shuraydi, M. (1981). The cultural background of Arabic-speaking children in the public system in the United States of America. Ann Arbor, MI: The Arabic Language Bilingual Materials Development Center, School of Education, University of Michigan.

Shutte, O. (1993). Cultural identity and social liberation in Latin American thought. New York: State University of New York.

Singh, B. R. (1995). Shared values, particular values, and education for a multicultural society. Educational review, 47(1), 11-24.

Skutnabb-Kangas, T., & Toukoumoa, P. (1976). Teaching migrant children's mother tongue and learning the language of host country in the context of the socio-cultural situation of the migrant family. Helsinki, Finland: Finnish National Commission for UNESCO.

Smart, J. F., & Smart, D. W. (1995). Acculturation stress: The experience of the Hispanic immigrant. Counseling Psychologist, 23(1), 25-42.

Sowell, T. (1996). Migration and culture: A world view. New York: Basic Books.

Spradley, J. P., & McCurdy, D. W. (1986). Conformity and conflict, Symbolizing roles: Behind the veil New York: Scott, Forsman, Little, Brown Higher Education.

Stewart, D. W. (1993). Immigration and education: The crisis and opportunities. New York: Lexington Books.

Strouse, J. (1987). Hmong refugees and educational policy (ERIC Document ED 336 976).

Suha, J. S. (1990). Sex, lies, and stereotypes: The image of Arabs in American popular fiction (ADC Issue Paper 23). Washington, DC: American-Arab Anti-Discrimination Committee.

Taft, R. (1977). Coping with unfamiliar cultures: Studies in cross-cultural psychology. (Vol. 1). London: Academic Press.

Talbani, A. (1995). Class, culture, and race in American schools. Journal of Educational Studies, 26(4), 382-386.

Thomas, W. P., Collier, V. P., & Abbot, M. (1993). Academic achievement through Japanese, Spanish, or French: The first two years of partial immersion. The Modern Language Journal, 77(2), 170-179.

Troike, R. C., & Perez, E. (1978). At the crossroads. Bilingual Education: Current Perspectives, 5, 63-81.

Trueba, H. T., Guthrie, G. P., & Hu-PiAu, K. (1981). Culture and the bilingual classrooms: Studies in classrooms ethnography (ERIC Document ED 338 751).

Trueaba, H. T. (1990). <u>Cultural conflict and adaptation: The case of Hmong children in American society</u> (ERIC Document ED 226 877).

Upton, T. A. (1989). <u>Chinese students, American universities, and cultural confrontation</u> (ERIC Document ED 339 191).

Wigle, L. D., & Abraham, S. (1974). <u>Arab nationalism in America. The Dearborn Arab Community</u>. Detroit: Wayne State University.

Willig, A. C. (1985). A meta-analysis of selected studies on effectiveness of bilingual education. <u>Review of Educational Research, 55</u>(3), 269-317.

Wingfield, M., & Karaman, B. (1995, March/April). Arab stereotypes and American educators. <u>Social Studies and the Young Learners, 7</u>, 7-10.

Winkelman, M. (1994). Cultural shock and adaptation. <u>Journal of Counseling and Development, 73</u>(2), 121-126.

Wittrock, M. C. (1985). <u>Handbook of Research on Teaching</u>. (3rd ed.). New York: MacMillan Publishing Company.

ABSTRACT

CULTURAL CONFLICT: ATTITUDES OF ARABIC HIGH SCHOOL STUDENTS
TOWARD CULTURAL ADAPTATION IN AN EDUCATIONAL SETTING

by

DIB SAAB

December, 1997

Advisor: Dr. Rodolfo Martinez

Major: Curriculum and Instruction

Degree: Doctor of Education

The purpose of this study was to determine if Arabic students from one

community differed in their attitudes toward cultural assimilation based on grade level,

length of time in the United States, gender, and academic performance in high school. A

total of 216 Arabic high school students in grades 9 through 12 participated in this study.

These students were either immigrants or children of immigrants.

Cultural assimilation for the purpose of this study was defined as the process

whereby a minority group gradually adopts customs and attitudes of the majority culture.

This type of adaptation generally leads to disappearance of the minority culture.

An original instrument was developed for this study which measured 11

subscales, including: school-related factors, isolation, expectations, maintenance of ethnic

identity, awareness of Arabic culture, bicultural adaptation, socialization, ethnic pride,

acceptance, dating, and friends.

Students were equally represented across grade levels, with a similar number of

male and female students included in the sample. More than 80% of the participants had

been born in countries outside the United States and the majority spoke both Arabic and English. Family structures were generally described as close, with parents more controlling in the United States than in their native countries. Most students indicated they were maintaining their Arabic culture.

Differences were found among students on their attitudes toward cultural assimilation. The subscale, friends, differed among students by grade level. Differences were found for isolation and bicultural adaptation when compared by length of time in the United States. Male and female students differed in their attitudes toward maintenance of ethnic identity, bicultural adaptation, and dating. Students with high grade point averages differed from students with lower grade point averages when compared on isolation and expectations.

The findings of this study showed that Arabic students, as their length of time in the United States increased became more assimilated into the majority. They tended to want to maintain their Arabic culture, while becoming assimilated into the majority culture. The students generally felt that United States schools were more open, with more freedom available than schools in Arabic countries.

Autobiographical Statement

Dib A. Saab

Education:

Doctor of Education – 1997
Wayne State University, College of Education, Detroit, Michigan
Major: Curriculum and Instruction

Master of Education – 1992
Wayne State University, College of Education, Detroit, Michigan
Major: Bilingual/Bicultural Education

Master of Education – 1979
Lebanese University, College of Education, Beirut, Lebanon
Major: General Philosophy in French Language

Certification:

State of Michigan – Provisional Certificate - Secondary Education
W.K. Endorsement (Arabic)

Professional Experience:

Detroit Public Schools - K. B. White Elementary School
1992 to Present
Bilingual teacher

Dearborn Public Schools
1991 to 1995
E.S.L. Teacher – Adult Education

1990 - 1992
Long-term substitute bilingual teacher

Bint Jbeil State Secondary School, Bint Jbeil, South Lebanon
1979 - 1987
French Language Teacher

Memberships:

Access