ACCULTURATION FACTORS AMONG ARAB/MOSLEM WOMEN WHO LIVE IN THE WESTERN CULTURE

DISSERTATION

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By

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ABSTRACT

The purpose of this study was to explore the cultural changes experienced by Arab/Moslem women residing in Columbus, Ohio, during the Winter of 2006 based on the six indicators of religion, relationships with non-relative men, living alone, control over decisions, drinking alcohol, and smoking cigarettes. This study also intended to discover the predictive relationship between the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, educational level, and acculturation.

One hundred and two Arab/Moslem women were recruited through the Islamic organization in Columbus, Ohio. Non-probability data collection method (convenience sampling) was utilized. The participants responded to a questionnaire developed by the researcher.

Descriptive statistics were used to answer the first research question (To what extent do Arab/Moslem women who live in Columbus, Ohio acculturate). Multiple regression analysis was conducted to answer the second research question (Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus, Ohio?).
The results of the descriptive analysis showed that the Arab/Moslem women who live in Columbus, Ohio were not acculturated to the American culture. The results revealed a statistically significant relationship between the dependent variable of acculturation and three of the independent variables (the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people). However, the relationship between the dependent variable of acculturation and the independent variable of educational level was not statistically significant.
Dedicated to my whole family
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CHAPTER 1

INTRODUCTION

The United States of America (USA) has been a main destination for emigrants from Europe and developing countries. The USA has “the largest immigrant population in the world, indeed in world history,” which makes American society “one of the world’s largest multiethnic societies” (Schuchman, 1997, p. 3). Arab/Moslems are part of the immigrant population in the USA, coming from different Arab countries including Kuwait, Qatar, Bahrain, United Arab Emirate, Iraq, Oman, Saudi Arabia, Yemen, Jordan, Syria, Lebanon, Palestine, Egypt, Sudan, Libya, Tunisia, Algeria, Morocco, and Mauritania.

Arab immigration to the USA had two major waves. The first wave was between the 1870s and World War II. Most of the Arab immigrants who came at that time were mainly from the Greater Syria Region and most of them were Christians, uneducated, and poor. The second wave comprised the period from World War II to the present time. This wave of immigrants comes from all parts of the Arab world and the larger number of them is Moslem, is highly educated, and is quite well off. Many of the Arab immigrants from the second wave are students who were attending American universities and have decided to stay in America (Suleiman, 1999).
Reasons for the Arab immigrations to North America were economic, political, and social (Suleiman, 1999). For example, in Arab countries, there are a lot of regional conflicts such as the Palestine-Israel, Kuwait-Iraq, Iran-Iraq, or civil wars like in Lebanon and Sudan. Because of the wars and the unstable political situation in this area, some of the people in the Arab countries emigrate to other countries. Another reason for emigration from Arab countries is economics. The majority of the Arab countries have low economic standards which made for about 70 million poor individuals in the Arab countries in the year 2001 (The World Bank, 2006). This indicates high levels of poverty in the Middle East and North Africa. Therefore, in order to improve their lives, people have to find other resources of living. Some find the solution in the idea of migration; they choose to migrate to countries with strong economies to find jobs. Moreover, in some cases, they can find jobs with better salaries than the salaries that they receive for the same job in their own countries.

Suleiman (1999) defines Arab Americans as “the immigrants to North America from the Arabic-speaking countries of the Middle East and their descendants” (p. 1). According to the US Census, the number of Arabs in the USA was 1.2 million in 2000. The largest number of immigrants are Lebanese (37%); the next largest groups are Syrian and Egyptian (12% each). The Census report does not track religion but, according to gender, 57% of the Arab immigrants were male in 2000.

The Arab American population in Ohio is estimated at 185,000, which makes the state of Ohio rank as the ninth state with a large Arab-American population. In Ohio, Arab Americans live in 86 of the 88 counties [Cuyahoga County (26%), Franklin County (16%), and Lucas County (9%)] (Arab American Institute, 2003).
1.1 Gender Views of Arab/Moslem Culture

The Arab world includes countries that are located in the Middle East and North Africa and whose first language is Arabic. These countries include Kuwait, Qatar, Bahrain, United Arab Emirates, Iraq, Oman, Saudi Arabia, Yemen, Jordan, Syria, Lebanon, Palestine, Egypt, Sudan, Libya, Tunisia, Algeria, Morocco, and Mauritania. The major religion in the Arab world is Islam except in Lebanon, where 50% of the population is Christian. There are 14 million Arabs in the Arab world who are Christian and who are considered a minority in the Arab world (Abudabbeh, 1997). The main language in the Arab world is Arabic, which is considered “the fourth most widely spoken language in the world” (Abudabbeh, 1997, p. 118).

Women’s rights and freedoms vary among Arab countries. For example, in Saudi Arabia when women are in public they have to cover their entire bodies and to wear head scarves to cover their hair (U.S. Department of State, 2004). Women in Yemen have to cover their bodies and their hair not because it is required by the law, but because it is highly socially expected. This is also true for women in Bedouin society in Kuwait (Al-Ma’seb, 2002). However, this is not the case in urban areas in Egypt or Lebanon, where women have the freedom to wear what they want.

People in some Arab countries such as Egypt and Sudan still practice female circumcision or female genital cutting (Mazharul Islam & Mosleh Uddin, 2001; U.S. Department of State, 2004). According to Mazharul Islam and Mosleh Uddin (2001), female circumcision is highly practiced in some areas in Sudan. Sudanese women view female circumcision as a very important thing to do and as a normal part of their lives (Mazharul Islam & Mosleh Uddin, 2001). There is high social pressure on families to
perform female circumcision on their young girls because society looks at women who are uncircumcised as impure women and therefore as unmarriageable (Mazharul Islam & Mosleh Uddin, 2001). However, according to the U.S. Department of State (2004), female circumcision is rarely practiced in Oman and Jordan. The same is true for the rest of the Arabian Gulf countries (Saudi Arabia, Kuwait, Qatar, Bahrain, United Arab Emirates) as well, because the societies in these countries do not view the women who are uncircumcised as impure in any way.

When women apply for a passport, the law in some Arab countries (Jordan, Saudi Arabia, and Yemen) requires a permission form from a male relative such as the husband or father. In Egypt, however, only young girls who are younger than 21 years old need permission from their fathers in order to obtain a passport. Married women in Egypt do not need permission from their husbands to get a passport either (U.S. Department of State, 2004).

There are some general values and beliefs that most of the Arab/Moslems who live in the Arab world share such as family values and gender roles. According to Kulwicki (2000), the traditional Arab family in Islamic societies is the foundation of society because it provides to its members security and a strong and dependable social, economic, and emotional support. The individual is then obligated to respect and conform to the norms of the family and to contribute both emotionally and financially to the needs of his or her family, which often requires him/her to sacrifice his/her own needs to the needs of the family.

The Arab/Moslem society is a patriarchal culture. “Gender differences in Arab societies … remain strong, and the social structure is male dominant” (Al-Krenawi &
Men have the ultimate authority in the family and in the economic decisions (Al-Krenawi, 1996). “The father is the head of the family and is considered a powerful and charismatic figure” (Al-Krenawi & Graham 2000, p. 11).

Regarding relationships between men and women, the Arab/Moslem culture is fixed and inflexible. According to Kulwicki (2000), individuals in the Arab/Moslem culture have strong beliefs about honor (sharaf) and shame (ayb). According to Al-Krenawi and Graham (2000) and to Abudabbeh (1997), most marriages are arranged. Kulwicki (2000) writes that premarital sex for girls in the Arab/Moslem societies is considered a sin that damages the family's honor. It would seriously violate cultural rules, because "a woman who loses her virginity not only brings shame on her own family, but also loses her chance of finding a suitable husband" (Al-Mughni, 1993, p. 14). Girls’ behavior is controlled by their families much more than the boys’ behavior, and girls must remain virgins until they get married, according to the values of the Arab/Moslem culture. "If shame is brought upon a family as a consequence of a girl's sexual behavior outside marriage, it may result in severe punishment and, in some cases, death by the members of the patriline, that is, the brother or father" (Kulwicki, 2000, p. 93).

Women have specific roles in Arab/Moslem culture and are expected to live within the boundaries defined by their culture. These include obeying their families, being good wives and mothers, and protecting their family’s honor. If a Bedouin Kuwaiti woman, for example, has “an interaction or social exchange with a man who is not her relative, such an act will be defined as bringing shame to her family and tribe” (Al-Ma’seb, 2002, p. 2). Arab people are afraid that their daughter’s interaction with non-
relative males may lead to premarital sexual relations, which is forbidden in Islam and Arab culture.

1.2 Acculturation Levels

Acculturation is “the process by which ethnic and racial minorities participate in the cultural traditions, values, beliefs, assumptions, and practices of the dominant society” (Snowden & Hines, 1999, p. 36).

According to Berry (2003) there are four acculturation levels. These levels are:

a) Assimilation refers to rejecting the individual’s cultural identity and accepting the host society’s culture. Assimilation strategy presents two levels of acculturation in people’s lives: one is high because people are accepting the host culture’s values and beliefs, while the other is low because they are rejecting their original culture’s values and beliefs. For example, assimilation occurs when an Arab/Moslem woman emigrates to the United States and adopts American values about gender roles such relationships with men who are not her relatives and control over her decisions; at the same time, she refuses all her Arab/Moslem culture’s values that give a man the authority over her life.

b) Integration refers to accepting the larger society’s culture while, at the same time, maintaining one’s individual cultural identity. People who adopt the integration strategy have a high acculturation level in accepting the host society’s culture. For example, integration strategy is adopted when an Arab/Moslem woman emigrates to the United States and accepts both American culture’s values and Arab/Moslem culture’s values by being a woman who can depend on herself in living her life and can still allow her family the right to discuss her decisions
without imposing their opinions on her. She becomes an independent woman, and at the same time she maintains her family’s respect.

c) Separation refers to where “individuals place a value on holding onto their original culture and at the same time wish to avoid interaction with others” (Berry, 2003, p. 24). In using the separation strategy, people show a low level of acculturation because they refuse the host culture’s values and beliefs. For example, separation occurs when an Arab/Moslem woman who emigrates to the United States keeps her Arab/Moslem values and refuses the American culture’s values. This woman still believes in her family’s authority over her life by accepting their decision regarding her relationships with men who are not her relatives, and by accepting her family’s control over all of her decisions.

d) Marginalization or deculturation refers to rejecting both the host as well as the original culture. The level of acculturation in the marginalization strategy is low because individuals refuse the host culture as well as their original culture. For example, marginalization occurs when an Arab/Moslem woman who emigrates to the United States rejects her Arab/Moslem culture’s values as well as American culture’s values. This woman refuses men’s authority, but at the same time she also feels that American culture’s values regarding relations with men who are not her relatives are too liberal. Consequently, this Arab/Moslem woman does not fit in either culture.

1.3 Statement of the Problem

Arab/Moslem women who live in their native countries are traditionally controlled by their male relatives. When these women emigrate to another country,
especially to Western countries, they are confronted with different values, norms, and cultures, especially as they relates to gender values. Chen (1998) explains that whenever immigrants enter a new host culture, “as soon as they arrive in the targeted country, a certain amount of adjustment is inevitable …. [t]he process of acculturation occurs when immigrants try to re-organize their lives in the unfamiliar environment even if they are still surrounded by close relational ties. The range of acculturation can be enormous” (p. 1).

When people emigrate to a different country, they may experience the process of acculturation and may adopt different levels of acculturation. There are also some problems that may accompany acculturation, such as stress, depression, loneliness, conflict between generations, and loss of support (Amer, 2005; Oh et al., 2002; Santisteban & Mitrani, 2003). It is important for social workers to know which, or whether, the populations with which they work are experiencing a given level of acculturation, so that they can understand the causes of their clients’ emotional and social problems. Accordingly, social workers can develop appropriate interventions that can help these immigrant clients.

Arab/Moslem women are part of the immigrant populations living in the United States of America. Like any other immigrant populations, Arab/Moslem women may experience acculturation and may be also suffering from problems associated with acculturation. Because of the limited information about whether or not immigrant Arab/Moslem women who live in the USA acculturate, and to what degree they acculturate, we lack knowledge and understanding of the problems that these women are facing.
The purpose of this study was to explore the cultural changes experienced by Arab/Moslem women who are residing in Columbus, Ohio during the Winter of 2006 based on six indicators: religion, relationship with non-relative men, living alone, control over decision, drinking alcohol, and smoking cigarettes.

Based on the acculturation theory, many studies have found that there is a relationship between the period of time that an individual stay in the host culture, contact, and acculturation among different groups of immigrants (Berry, 1980; Berry, 1997; Castro, 2003; Rosenthal et al., 1996). For example, the findings of Berry and colleagues, for example (1989, cited in Castro, 2003) showed that the length of residence in the new culture is positively associated with acculturation. The longer period of time that individuals live in the host culture, the higher the level of acculturation they will experience. However, the relationship between these variables has not been tested yet among the Arab/Moslem population living in the United States. Yet these variables could be significant predictors of acculturation among Arab/Moslem women who live in Columbus, Ohio.

There is disagreement among scholars regarding the education variable and whether it can predict acculturation. Some studies (Alkazraji et al., 1997; Amer 2003; Padilla 1980) have found that educational level predicts acculturation. One study (Hanassab, 1991), however, has found no significant relationship between educational level and acculturation.

This research study intends to discover the predictive relationship between the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, educational level and acculturation.
The purpose of the study is to develop knowledge of the predictors of acculturation among the Arab/Moslem population living in Columbus, Ohio and to discover whether these predictors play a role in the acculturation process among this population.

### 1.4 Research Questions

a) To what extent do Arab/Moslem women who live in Columbus, Ohio acculturate as indicated by the following variables?

- Do the Arab/Moslem women who live in Columbus, Ohio retain and practice their religious faith (Islam)? For example, pray five times a day, fast during Ramadan, pay the zakat.
- Do the Arab/Moslem women who live in Columbus, Ohio have relationships with males who are not their relatives?
- Do the Arab/Moslem women who live in Columbus, Ohio have control over their decisions? For example, decisions regarding their education, decision of careers, and decision of marriage.
- Do the Arab/Moslem women who live in Columbus, Ohio live alone?
- Do the Arab/Moslem women who live in Columbus, Ohio drink alcohol?
- Do the Arab/Moslem women who live in Columbus, Ohio smoke cigarettes?

b) Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus, Ohio?
1- Arab/Moslem women with a longer period of time living in Columbus, Ohio will experience a higher level of acculturation.

2- Arab/Moslem women living in Columbus, Ohio with high level of contact with American society will experience a higher level of acculturation.

3- Arab/Moslem women with high contact with the Arab/Moslem society in Columbus, Ohio will experience a lower level of acculturation.

4- Arab/Moslem women living in Columbus, Ohio with higher educational levels will experience a higher level of acculturation

1.5 Dependent Variables

In order to assess the acculturation process among Arab/Moslem women who live in Columbus, Ohio, the researcher needs to explore the differences in the values and beliefs between Arab/Moslem culture and American culture. The changes that occur within the Arab/Moslem women’s values and beliefs toward the host culture’s values and beliefs will demonstrate the level of acculturation that these women experience.

There are some major differences between Arab/Moslem culture and American culture, such as religion and gender roles and relations. Religion was selected as one of the six key variables that show the differences between Arab/Moslem culture and American culture. For example, the main religion in Arab countries is Islam and the majority of the populations are Moslem (Abudabbeh, 1997). In the USA, however, there are a variety of religions.

Women in Arab countries are controlled by values and beliefs that limit their freedom. Relationships with non-relative men was selected as one of the six key variables that show differences between American culture and Arab/Moslem culture. For
example, in the USA, women can freely have relationships with non-relative males such as friends, colleagues, and boyfriends. However, in Arab/Moslem culture, such relations are not acceptable. In some Arab/Moslem countries, a sexual relationship between an unmarried couple is even considered a crime, such as in Saudi Arabia and Kuwait (U.S. Department of State, 2004). “In Kuwait, adultery and other instances of sexual intercourse outside marriage are listed in the penal code as crimes against public decency, leading to a prison sentence of up to five years” (Al-Mughni, 1993, p. 14).

Control over decisions was selected as the third key variable that shows the differences between American culture and Arab/Moslem culture. Women in the USA do not need permission from their male relatives to make their own decisions in many matters in their lives such as marriage and careers. This is not the case in Arab/Moslem culture, where men have the authority over women’s decisions. In some cases, the societies give the men that authority; in other cases, the laws in the Arab world give males the right to control women’s lives. In other words, Arab/Moslem societies do not treat women as individuals in their own right. Women’s rights and duties are defined only in relation to other family members, and Arab/Moslem men have the duty to protect and support women. Women also do not have control over choosing their marriage partner. Marriage in Arab/Moslem culture “is not based on the Western concept of romantic love” (Abudabbeh, 1997, p. 119). Arab/Moslem women’s families choose the husband for their daughters. Although Islam requires families to respect the Arab/Moslem women’s opinion to accept or refuse the groom, “this occurs only rarely in practice” (Abudabbeh, 1997, p. 120).
The last three key variables selected to show the differences between American culture and Arab/Moslem culture were living alone, smoking, and drinking alcohol. Women in the USA can live alone and can smoke and drink alcohol if they want to. However, it is not acceptable in Islam for women to live alone. Moslem women have to live with mahram (a male relative) such as a father, a brother, a son, a grandfather, a husband or with a trusted woman. Furthermore, in Islam, drinking alcohol is forbidden for all Moslems, both men and women (Holy Qur’an). Smoking cigarettes is also not acceptable socially for Arab/Moslem women, either.

The acculturation process among the Arab/Moslem women who live in Columbus, Ohio will be illustrated with cultural changes in the following variables: religion, relationships with non-relative males, control over their decisions, living alone, drinking alcohol, and smoking cigarettes. These variables represent differences between Arab/Moslem culture and American culture. Therefore, if the Arab/Moslem women who live in Columbus, Ohio do not retain their religion, have relationships with non-relative males, have control over their decisions, live alone, drink alcohol, and smoke cigarettes, which will indicate a higher level of acculturation.

The first key variable used in this research is religion. In the Arab world, the majority of the population is Moslem. The Prophet Mohammed explains in his prophecy that Islam is built on five principles. First, to testify the following statement: “I bear witness that there is no God but Allah, and I bear witness that Muhammed is his messenger” (University of Southern California, 2005). Second, to pray five times a day; third, to pay zakat, which “refers to the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries” (University of Southern
California, 2005). *Zakat* is a duty required of all adult Moslems who are well off to pay 2.5% of their means annually to poor people. *Zakat* is not required from kids, poor people, and people who do not work, such as students; fourth, to perform the *hajj*, which “is a pilgrimage to Mecca, at least once in a lifetime, and it is obligatory upon every Muslim male and female who is mentally, physically, and financially fit” (University of Southern California, 2005); and fifth, to fast during Ramadan. “Fasting is abstaining completely from eating, drinking, intimate sexual contact and smoking from the break of dawn till sunset” (University of Southern California, 2005). All Moslems need to practice these five principles of Islam. If a Moslem man or woman is able to carry out these principles, but does not practice them, he or she would not be considered a Moslem.

There are some additional practices, such as memberships in the Islamic organization and participating in Arab/Moslem occasions, holidays, rituals, etc., which are used to measure whether Moslems in the Arab community in Columbus, Ohio participate in Islamic activities within the Moslem community. High score on the religion scale will indicate lower acculturation and low score on the religion scale will indicate higher acculturation.

According to Abdulrahim (1993), “The interaction of women with men, especially non-kinsmen, [is] subject to very strict control. No legitimate, that is non-sexual, reason for contact [exists], and any contact [is] viewed with suspicion” (p. 67). Therefore in the current study, relationships with non-relative men, including relationships with males with no sexual relationship or sexual relationships outside of marriage, will indicate a high level of acculturation.

Some authors have attempted to explain how Arab/Moslem men have control over Arab/Moslem women’s lives (Al-Krenawi, 1996; Al-Krenawi & Graham 2000).
Part of this involves controlling women’s decisions, such as their right to continue their studies, their right to choose a career, their right to decide to marry, and their right to choose their husbands. This kind of control is justified by the patriarchal culture in which they live, where males are given the power and the right to have authority over Arab/Moslem women’s lives. Different Arab/Moslem women respond to this kind of domination in different ways. Many women accept this male domination as a natural part of their lives, while other women reject this type of control. In fact, some have formed an organization to support women’s rights. But still, such movements are new, and Arab/Moslem society does not recognize them, nor grant them their wishes. In the current study, when Arab/Moslem women indicate that they have control over their decisions (decision of education, decision of career, and decision of marriage), it will show a high level of acculturation.

One way that also indicates a high level of acculturation is when Arab/Moslem women do not live with their families but live alone, because this is not acceptable socially in Arab/Moslem culture. Also in Islam, women need to live with a *mahram* (a male relative) such as a father, a brother, a son, a grandfather, or a husband. If women do not have a male relative, they have to live with a trusted woman (a woman who is respected socially and has a good reputation).

In the Arab world, drinking alcohol is not acceptable. Arab/Moslem women who drink alcohol will lose their reputation in their society and they will bring shame to their family’s honor. According to Abudabbeh (1997), “the family in (nomadic) Bedouin, rural, and urban areas constitutes the dominant social institution through which persons inherit their religion, social class, and identity. Whatever befalls one member of the
family can bring either honor or shame to the whole family” (p. 119). Not only is drinking alcohol not socially acceptable, but it is also forbidden in Islam (The Holy Qur’an). In Islam, drinking alcohol is one of the major sins such as murder, suicide, and adultery. Moslems must avoid these major sins (About, 2006). In this study, one way that also indicates a high level of acculturation of Arab/Moslem women living in the United States is when the women indicate that they drink any amount of alcohol.

According to Caetano and Clark (2003) “some studies have suggested that higher levels of acculturation are linked to a greater likelihood of smoking, daily cigarette use… particularly for women” (p. 234). Smoking any amount of cigarettes will also indicate a high level of acculturation in the current study.

1.6 Significance of the Study to Social Work

Social work can benefit from this study by providing a deeper understanding of the problems and challenges that are faced by people who come from other cultures to live in Western culture (the United States) with totally different societal structures and cultural environments than those of their countries of origin. In the code of ethics of the social work profession (provided by NASW), the ethical responsibilities to clients are spelled out, and one of these responsibilities is to understand cultural competence and social diversity. Cultural competence and social diversity include having a “knowledge base of their clients' cultures and [the ability] to demonstrate competence in the provision of services that are sensitive to clients' cultures and to differences among people and cultural groups” (Barker, 1999, p. 560). This study will help social workers understand the environment of the Arab/Moslem women whom they encounter in their practice and whom they serve in fulfilling their responsibilities as social workers.
When a change happens in an individual’s beliefs, values, or even appearance, this may result in confusion and therefore may create problems. Does the individual immigrant have to reject and fight changes or go along with them? According to Abudabbeh (1997), “In traditional Arab families, the wife is expected to conform to certain prescribed behaviors. A major source of conflict facing an immigrant family is the negotiation of changes in the wife’s role” (p. 122). For example, after an Arab/Moslem woman lives in the United States for a period of time, she might think of sharing the decision-making processes of the family with her husband. If she chooses to demand this type of power, this may create a problem between her and her husband, who is supposed to have the absolute power according to their own cultural perspective. However, from this woman’s new perspective, she has the right to share the power with her husband because she lives now in a culture that allows women to have their own voice and rights. By addressing and understanding these challenges and changes, social workers can better serve these people and better understand the resulting problems of immigration into the Western culture. The cultural view of the social workers is as important as the cultural views of those being served.

This research will also benefit the field of social work, in that most social workers, when they work with immigrant clients with different cultural heritages, need to understand the level acculturation. Knowing the level of acculturation at which the client is adapting will help social workers in understanding the problems that clients are facing. Al-Krenawi and Graham (2000) explain that “an assessment of the client’s personal background and level of acculturation will alert the sensitive practitioner to potential cultural conflicts with regard to treatment” (p. 12). For example, if a client is trying to
accept the host culture, and at the same time maintains his or her own culture (integration), it may cause an identity crisis given the “discrepancy between the individual’s already constructed identity and the general value system of the new social environment” (Lewin, 2001, p. 125). The needs of this client require an understanding of the ‘integration’ level of acculturation.

In some families, parents adopt an acculturation strategy that is different from the strategy that their children adopt, in which case a clash can arise between generations. This is another example in which social workers need the cultural competence that this study will provide. In the Palestinian community in Germany (Abdulrahim, 1993), for example, some women changed their appearance by taking off their head scarves and showing their hair. Another example of acculturation is a result of the conflict between the Palestinian women and their family. Palestinian women took refuge outside the Palestinian community in West Berlin, an experience that shows a new alternative in Palestinian families’ organization. The young Palestinian women use this alternative as a threat to their families, thus, an increase in their power as a result of the conflict situation (Abdulrahim, 1993). How do Western social workers deal with these issues? How can they help the women and their families at the same time, if they do not understand the complexities of acculturation of this particular group? Understanding the problems that Arab/Moslem women and their families face to cope with the demands of a new culture and their own culture can enable social workers to search for or develop intervention approaches that can fit the reality of the Arab/Moslem women in need of social work services and intervention.
There are social policies that are established to help immigrants in Western countries, particularly in the USA. To establish social policies that are appropriate to the field of social work, there is a need of in-depth research on the needs of different groups to be served. According to Al-Krenawi and Graham (2000), “many ethnic groups, such as Arab peoples, have not received comparable scrutiny by academic researchers” (p. 10). Therefore, more research needs to be conducted on the Arab/Moslem population living in the United States, so that social work will be able to inform and advocate for social policies for all the immigrant populations that it serves.

The findings of this study will help us to inform the changes that we need to make in our interventions with Arab/Moslem population if we need to create or develop new interventions that will help them with their own particular problems. The new information derived from this study will also increase the knowledge base of the social work profession, shed light on areas for future study, and inform and influence macro structures in the planning of social work programs.
2.1 Defining Culture

Culture has different definitions depending on people’s backgrounds and experiences. Culture can be symbolic of meaning or behavioral, and more. It is a term that can be defined broadly depending on people’s ideas, experiences, knowledge, and backgrounds. For example, Blumenthal (1936) explains that different authors have used culture to indicate various realities and, even if “they seem to intend to indicate the same realities, they often vary equally as much” (p. 875). Therefore, the meaning of culture varies from author to author based on each author’s knowledge, specialization, or area of study. Roughly, the authors appear to be divided in terms of defining culture either as a “symbol” or as a “behavior.”

Symbolic definition of culture: Swidler (1986), who has a sociology background, views culture as having “symbolic vehicles of meaning.” This includes formal culture (beliefs, ritual practices, art, and ceremonies) and informal culture (languages, gossip, stories, and rituals of everyday life) (p. 273). Singh and others (1998) also define culture symbolically. According to them, culture is “a dynamic conceptual abstraction” which is...
socially constructed by specific groups of people and will continue to be transmitted across generations (p. 403). A broad definition of culture entails “the shared values, traditions, arts, history, folklore, and institutions of groups of people that are unified by race, ethnicity, nationality, language, religious beliefs, spirituality, socioeconomic status, social class, sexual orientation, politics, gender, age, disability, or any other cohesive group variable” (Singh et al., 1998, p. 403).

Linguistic and behavioral definition of culture: Borden (1991, cited in Alkazraji, 1997) shares some of Swidler’s (1986) views when he defines culture as language and beliefs. Borden (1991) breaks culture into three elements which include language (used to communicate with others), psychology (the mental processes and contents of people’s beliefs), and physical (the environment and acceptable behavior). Hofstede (1991, cited in Alkazraji, 1997) also defines culture in terms of behavior and considers five elements in his definition: (1) power distance, (2) individualism and collectivism, (3) gender roles, (4) uncertainty avoidance, and (5) virtue versus truth.

In the above definitions, neither Swidler (1986) nor Borden (1991) includes relationships between people, political behavior, or when culture is practiced—in the past, present, or future. Hofstede’s (1991) definition of culture is more inclusive than Borden’s (1991), since Hofstede (1991) considers the element of gender roles, an important element to understand any culture because gender roles vary from culture to culture.

It is important to define the basic criterion of culture and to identify related elements that can be affected in people’s lives when they live in a culture totally different from their own. In the current study, the researcher used the definition of culture given in
the Social Work Dictionary. It defines culture as "the customs, habits, skills, technology, art, values, ideology, science, and religious and political behavior of a group of people in a specific time period" (Barker, 1999, p. 114). This definition is selected in this study because it is broad enough to include elements such as values, religion, customs, and behavior of people that this study evaluates with regard to the Arab/Moslem women living in the United States. Also, this definition refers to culture taking place at “a specific time period,” which is important in the current study, which examines the length of time that Arab/Moslem women have been living in the United States. Finally, the definition in the Social Work Dictionary provides a useful starting point to an operationalized definition of the concept of culture.

2.2 Acculturation

The concept of acculturation was originally developed in the field of anthropology and has been used in other fields such as sociology analysis and cross-cultural psychology (Colic-Peisker et al., 2003). Acculturation is a concept that helps to explain “the varied experiences of ethnic and cultural minorities as international migration, economic globalization, and political conflicts supported the creation of multicultural societies” (Trimble, 2003, p. 5). Various scholars have defined acculturation. Acculturation can refer to a long period of contact, a learning process, or change and adaptation.

Some definitions of acculturation use the continuous first-hand contact which implies that acculturation appears because of the long period of contact between two cultures. The earliest, classical definition of acculturation was provided by Redfield, Linton, and Herskovits (1936) as helping us comprehend
those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups. . . under this definition, acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation. (pp. 149-52)

This definition is significant because it distinguishes acculturation from assimilation.

Scholars (Amer, 2005; Berry, 1980; Berry, 2003; Castro, 2003; Chun et al., 2003; Keefe, 1980; Safdar et al., 2003; Trimble, 2003) have continued to use the definition of acculturation provided by Redfield, Linton, and Herskovits (1936).

Another definition of acculturation, given by Nwadiora and McAdoo (1996), also includes long contact between people from different cultures. According to Nwadiora and McAdoo (1996), acculturation is a “[c]ultural change which results from the continued firsthand contact between two distinct cultures. It is marked by physical and psychological changes due to the adaptaion required in diet, climate, housing, interactional styles, norms, and values to a new culture” (p. 478).

Some authors define acculturation as a learning process of individuals who enter a new culture that is different from their own. According to Zane and Mak (2003), acculturation “reflects the extent to which individuals learn the values, behaviors, life-styles, and language of the host culture” (p. 39). Hazuda (1988) defines acculturation as “a multidimensional process resulting from intergroup contact in which individuals whose primary learning has been in one culture take over characteristic ways of living from another culture” (p. 690). Neither of these definitions, however, refers to the length of time that the newcomers are in contact with the host culture.

A definition by the Social Science Research Council (SSR, 1954), which continues to be widely quoted (Amer, 2005; Berry, 1980; Berry, 2003; Castro, 2003;
Chun et al., 2003; Trimble, 2003), describes acculturation as change and adaptation.

According to the SSR (1954) definition, acculturation refers to a [c]ulture change that is initiated by the conjunction of two or more autonomous culture systems. Acculturative change may be the consequence of direct cultural transmission; it may be derived from non-cultural causes, such as ecological or demographic modification induced by an impinging culture; it may be delayed, as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life. (p. 974)

In this definition, acculturation “includes change that is indirect … can be delayed … and can be reactive” (Berry, 2003, 19). The SSR (1954) definition adds a different view to the idea of acculturation because it explains acculturation as “a selective process that may cause changes in one area of human behavior but not in another” (Chun et al., 2003, p. xxiii).

In the current study, the researcher combined the various definitions of acculturation to create the following definition: acculturation is a dynamic process that appears when two different cultures interact with each other for continuous first-hand contact which may lead to changes in the values, beliefs, and behavior of the minority group. According to Berry (1980), the obvious control of the stronger group over the weaker group suggests that “what happens between contact and change” (p. 10) may not result from a smooth transition but from difficult, reactive, and conflictual events. “In practice, one group dominates the other and contributes more to the flow of cultural elements than does the weaker of the groups” (Berry, 1980, p. 10).

The major characteristics of acculturation are contact (physical or symbolic between two groups), conflict (will occur in the case of resistance), and adaptation (different ways to reduce or stabilize conflict) (Berry, 1980).
Acculturation has four strategies which have different names “depending on which ethnocultural group (dominant or nondominant) is being considered” (Berry, 2003, 24). The acculturation strategies explain ways of adaptation to include assimilation, integration, separation, and marginalization (Berry, 1980 & 2003).

According to Berry (1984), there are two basic issues that challenge individuals and groups during the acculturation process. The first issue is cultural maintenance of one’s cultural identity and patterns. The second issue is “the desirability of ethnic contact, deciding whether positive relations with the larger society are of value and to be sought” (p. 11). The responses for these issues are dichotomized as follows: integration, assimilation, separation, and marginalization (see Figure 2.1). Based on the immigrant group’s relationship with (the group’s acceptance or rejection of) the host culture’s values and beliefs, the acculturation strategies will be determined as positive or negative strategies. According to Berry (1980; 1984), if the answer for question 2 “Are positive relations with the larger society of value, and to be sought?” is “Yes,” that implies there are two positive strategies of acculturation (integration & assimilation). However, if the answer for question 2 is “No,” then there are two negative strategies of acculturation (separation & marginalization) because the responses reject the larger society’s values.
Two of these strategies are positive ways of acculturation, i.e., assimilation and integration. Assimilation refers to rejecting the individual’s cultural identity and accepting the host society’s culture. For example, “when individuals do not wish to maintain their individual cultural identity and seek daily interactions with other cultures,” they are accepting the host culture’s pattern (Berry, 2003, p. 24). Integration refers to accepting the larger society’s culture while, at the same time, maintaining one’s individual cultural identity. In this case, Berry (2003) explains that “there is some degree of cultural integrity, and at the same time they seek, as members of an ethnocultural group, to participate as an integral part of the large society network” (p. 24).

The other two strategies include the negative ways of acculturation, separation, rejection of the host culture and maintenance of the original culture. Berry (2004) indicates that separation is the opposite of assimilation because “individuals place a value
on holding onto their original culture and at the same time wish to avoid interaction with others” (24). Marginalization or deculturation refers to rejecting both, the host as well as the original culture, a strategy that individuals use when they fail to reach assimilation.

Acculturation theory helps us to understand the different strategies of adaptive values and behaviors from one culture to another. This theory provides us an explanation for the different processes that individuals or groups go through when they have contact with the host culture (Berry, 1980; Berry 2003; Castro, 2003).

In the following section, assimilation theory and the similarity and differences between assimilation theory and the acculturation theory are presented.

### 2.3 Assimilation

In previous years, the concept of assimilation was the best way for social scientists to “understand and describe the integration into mainstream experienced across generations by many individuals and ethnic groups” (Alba & Nee, 1997, p. 827). However, lately, assimilation has not been a popular term, which has made Glazer (1998) ask, “Is assimilation dead?”

According to Gordon (1964), “there is a certain amount of confusion” about the concept of assimilation (p. 61). Many different authors discuss the meaning of assimilation and try to reach the best definition and description of the concept.

According to Wildsmith (2004), “assimilation has traditionally referred to the social, economic, and political integration of a race/ethnic minority or immigrant group into the mainstream” (p. 90-91). Brubaker (2001) explains that the core meaning of assimilation is to increase similarity or likeness: “Assimilation is thus the process of becoming similar, or of making similar or treating as similar” (p. 534).
Fichter (1957) defines assimilation as a social process where two or more individuals or a group of people accept the other group’s patterns of behavior. Fichter believes that assimilation or a social process is not a one-sided process but “a relation of interaction in which both parties behave reciprocally even though one may be much more affected than the other” (p. 229). The interaction between the groups adds a new meaning to the concept of assimilation—that is, when a group gets to assimilate completely. According to Wildsmith (2001), this “greater likelihood of assimilation is the result of increasing levels of interaction between groups, resulting from increasing amounts of exposure of groups to each other” (p. 5).

Milton Gordon (1964) gives one of the first good explanations of the concept of assimilation, and there is an agreement among scholars about the relevance of his definition of assimilation. Many studies cite Gordon (1964) when they explain the concept of assimilation and the stages of assimilation that he developed (Alba & Nee, 1997; Amer, 2005; Castro, 2003; Gans, 1997). According to Alba and Nee (1997), the “confusion among various formulations of assimilation in the early sociological literature has often been noted … this problem was not solved until Milton Gordon’s *Assimilation in American Life* (1964) provided a systematic dissection of the concept” (p. 829). Gordon (1964) broke down assimilation into seven stages, as presented in the following table:
Table 2.1: Assimilation stages adopted from Gordon (1964, p. 71)

The theory of assimilation indicates that assimilation should follow a linear path. In order for the minority group to become more assimilated, it has to move through the linear path. Gordon (1964), in his explanation of the assimilation process, indicates that the cultural or behavioral assimilation stage is the first stage, where the people in the minority group have changed their faith, beliefs, and values to the cultural patterns of the

<table>
<thead>
<tr>
<th>Subprocess or condition</th>
<th>Type or stage of assimilation</th>
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<tr>
<td>change of cultural patterns to those of host society.</td>
<td>Cultural or behavioral assimilation</td>
</tr>
<tr>
<td>Large-scale entrance into cliques, clubs, and institutions of host society, on primary group level</td>
<td>Structural assimilation</td>
</tr>
<tr>
<td>Large-scale intermarriage</td>
<td>Marital assimilation</td>
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<tr>
<td>Development of sense of peoplehood based exclusively on host society</td>
<td>Identificational assimilation</td>
</tr>
<tr>
<td>Absence of prejudice</td>
<td>Attitude receptional assimilation</td>
</tr>
<tr>
<td>Absence of discrimination</td>
<td>Behavior receptional assimilation</td>
</tr>
<tr>
<td>Absence of value and power conflict</td>
<td>Civic assimilation</td>
</tr>
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host culture. Moreover, the cultural assimilation stage is the stage where the minority group adopts the norms, language, and values of the majority group.

The second stage of assimilation, based on Gordon’s (1964) process, will be structural assimilation, where the minority group has contact and relationships with the majority group in the host culture at the primary group level. Furthermore, the structural assimilation stage will reflect similarities in levels of education, income, occupation, and area of residence. Gordon (1964) indicates that when structural assimilation occurs, all next stages of assimilation will follow naturally, which means that “prejudice and discrimination will decline (if not disappear), intermarriage will be common, and the minority’s separate identity will wane” (Alba & Nee, 1997, p. 830). When the behavior and structural assimilation stages develop, they will help to weaken the boundaries between groups enough to overcome norms against intermarriage.

Wildsmith (2004) indicates that the stages of assimilation theory will occur, the longer a particular minority group has lived within the host culture, and the further removed the individuals in the minority group are from their country of origin. For example, some research has found that the minority groups that have lived in the USA for a long time experience greater levels of assimilation than a minority group that has lived in the USA for a short time (Alba & Golden, 1986).

2.4 Similarities and Differences between Acculturation and Assimilation

2.4.1 Similarities

Some authors believe that acculturation and assimilation mean the same thing. For example, Gordon (1964) indicates that “sociologists and cultural anthropologists described the processes and results of ethnic ‘meeting’ under such terms as ‘assimilation’
and ‘acculturation’” (p. 61). As he explains, the difference between the two terms is that anthropologists are more likely to use “acculturation” and sociologists prefer to use “assimilation.” Acculturation and assimilation deal with the same idea which is the process of adoption between people from two different cultures. Moreover, these terms explain how immigrants adopt the host culture’s patterns or become similar to the people from the host culture.

Culture is the core term for both acculturation and assimilation. For example, to make the processes of acculturation and assimilation happen or start, the processes have to involve at least two different cultures. The first step for the process of assimilation is a change in the cultural patterns for immigrants (Gordon, 1964). Moreover, the acculturation process deals with immigrants’ adaptation to the cultural patterns of the host culture (Berry, 1980). Therefore, if we want to understand assimilation and acculturation processes, we have to understand the process of culture and culture patterns.

Assimilation is one of the four strategies of acculturation theory which refers to when immigrants reject their cultural identity and accept the larger society’s culture (Padilla, 1980). Acculturation is the first step in assimilation theory where immigrants change their cultural patterns to the cultural patterns of the host society. Gordon (1964) explains that “cultural assimilation, or acculturation, is likely to be the first of the types of assimilation to occur when a minority group arrives on the scene” (p. 77). Therefore, both are a part of the process. Acculturation and assimilation are also similar because each one of them is a step in the stages of the other process, which means that acculturation is the first step in the assimilation process, and assimilation is one of the steps in the acculturation process.
2.4.2 Differences

Although acculturation and assimilation are similar in some areas, these terms are different in other areas. Gans (1997) explains that the distinction between acculturation and assimilation is based on the difference between culture and society. According to Gans (1997), “acculturation refers mainly to the newcomers’ adaptation of the culture (i.e., behavior patterns, values, rules, symbols, etc.) of the host society … assimilation, on the other hand, refers to the newcomers’ move out of formal and informal ethnic associations and other social institutions into the nonethnic equivalents accessible to them in that same host society” (p. 877).

There is an agreement about the time frame between acculturation and assimilation. The time that immigrants take to acculturate with the host society is fairly short in both processes. This adaptation to the host society’s patterns sometimes happens in the first generation. Assimilation, however, is a slow process. Immigrants need time to assimilate. Assimilation can happen in the second or even the third generation (Gans, 1997; Wildsmith, 2004). Acculturation is a faster process than assimilation because, as Gans (1997) explains, people can be acculturated on their own or they can wait for permission from the host culture to enter the group. In the case of the assimilation, the process takes longer partly due to discrimination. For example, the permission to enter the host culture can be denied due to discrimination between the people from the host culture and the immigrants. This is why “assimilation will always be slower than acculturation” (Gans, 1997, p. 878).
2.5 Acculturation Scales

There are many standardized measures of acculturation to assess acculturation in various minority groups in the United States, such as Asian American and Hispanic American. Unfortunately, there is not any standardized measure of acculturation to measure the process of acculturation among the population of Arab/Moslem women who live in the United States. In this section, the most frequently cited standardized measures of acculturation are described.

The Suinne-Lew Asian Self-Identity Acculturation Scale (SL-ASIA: Suinn, Ahuna, & Khoo, 1992) is one of the popular instruments used widely to measure acculturation among the Asian American population (Zane & Mak, 2003). The scale is a 21-item questionnaire that “focuses on attitudes, identity, language, friendships, behaviors, and geographic background” (Koocher, Norcross, & Hill, 1998, p. 72). Low scores on SL-ASIA indicate less acculturation to the American culture. The internal consistency reliability of this measure was high among different samples of Asian Americans. According to Suinn, Ahuna, and Khoo (1992), Cronbach’s alpha for the SL-ASIA was found to be .91, comparable to the internal-consistency estimates of .88 reported in the study by Suinn and his colleagues (1987), and .89 reported by Atkinson and Gim (1989)” (p. 1043). The concurrent validity of SL-ASIA scores was found to be correlated with the demographic information as follows: “total years attending school in the United States (r = .61), age entering school in the United States (r = .60), years living in the United States (r = .56), age entering the United States (r = .49), and years living in a non-Asian neighborhood (r = .41), ps < .001” (Zane & Mak, 2003, p. 47).
Brief Acculturation Scale (BrAS: Norris, Ford, & Bavo, 1996) for Hispanics is a four-item measure of acculturation. This scale measures language, generational status, and the “respondent’s perceived closeness to African Americans, White Americans, and Hispanic Americans in different cultural contexts” (Zane & Mak, 2003, p. 50). The internal consistency reliability of this measure was found to be (coefficient) alpha .90. The BrAS was found to be positively related to the generational level for Mexican Americans (r = .74) and generational level for Puerto Ricans (r = .40); the length of time in the USA for Mexican Americans was found to be (r = .59) and for Puerto Ricans it was found to be (r = .46) (Norris, Ford, & Bavo, 1996).

The Acculturation Rating Scale for Mexican Americans-II (ARSMA-II: Cuellar, Arnold, & Maldonado, 1995) is a widely used instrument among Mexican Americans to assess acculturation. The ARSMA-II is a “behavioral measure designed to yield five levels of acculturation (from a very Mexican orientation to very assimilated or Anglicized)” (Koocher, Norcross, & Hill, 1998, p. 72). The internal consistency reliability of this measure was found to be (coefficient) alpha .87, and a Pearson product moment correlation coefficient was found to be .89 (Cuellar, Arnold, and Maldonado, 1995).

The Brief Acculturation Scale, Acculturation Rating Scale for Mexican Americans-II, and The Suinne-Lew Asian Self-Identity Acculturation Scale have good reliability. All of these scales measure acculturation based on language, food, music, contact, friends, and identity. None of them measure the values and beliefs of ethnic minorities. For example, in The Suinne-Lew Asian Self-Identity Acculturation Scale, there is no question that asks about the values and beliefs of Asian Americans. There are
some statements in the Acculturation Rating Scale for Mexican Americans-II about the values and beliefs of Mexicans. However, these statements do not include an in-depth description of Mexicans’ values and beliefs.

2.6 Acculturation and Changes in Immigrants’ Lives

When people move to live in a culture different from their culture of origin, which becomes their host culture, there will be a conflict between the host culture and the culture of origin because each culture has its own beliefs, behaviors, and values that influence people’s lives. Moslem and Arab women, for example, living in their native countries and cultures, are strongly controlled by the male relatives in their lives. When these women travel to another country, especially Western countries, they are confronted by a variety of different values, norms, and beliefs. Consequently, these immigrant women may go through changes in their values, behavior, and beliefs.

In France, Moslem women are not allowed to wear the head scarf in French schools (Killian, 2003). Therefore, they change their appearance in order to blend in (Killian, 2002). For example, some Moslem women in France have been wearing hats instead of head scarves.

Immigrant Moslem women in Germany have also experienced changes in their lives. In the Palestinian community in Germany, some women “often removed their head scarves and pulled their skirts up to shorten them when outside family control. They also had illicit relations with boys” (Abdulrahim, 1993, p. 69). The cultural conflicts between Palestinian women and their families led the young Moslem girls to take refuge outside the Palestinian community in West Berlin. This behavior “indicates that an alternative to
family organization now exists for women. By using this option as a threat, young
women have increased their power in a conflict situation” (Abdulrahim, 1993, p. 70).

The example of Palestinian women in Germany shows two major changes in their
to lives, taking off their head scarves and living alone. The situation in Germany, where the
Palestinian immigrant women live alone without any male relatives or a family member,
is not acceptable or allowed by Arab and Moslem cultures. However, since the host
culture and German laws allow adult women to live alone, these Moslem women have
taken advantage of German culture’s values and have broken away from the men’s
control over them.

Ahmadi (2003) interviewed 29 Iranian immigrants who live in Sweden and found
that “Iranians’ encounter with the Swedish way of thinking and the Swedish sexual
culture seems to have influenced their views on virginity, premarital sexual relationships,
and acceptance of young people’s sexual activities” (p. 702). One of the biggest changes
that took place in the beliefs and values of Iranian immigrants in Sweden was that Iranian
men did not care whether their wives were virgin or not before marriage. In the Moslem
culture, men should marry women who have not been touched by other men which means
that women should be virgin before marriage. Ahmadi (2003) states that “the traditional
authoritarian patriarchal sexual relationship among Iranian migrants in Sweden is giving
way to more egalitarian relationships” (p. 684).

Hanassab’s (1991) study explores the relationship between the acculturation level
of Iranian women who live in Los Angeles, California, and their attitude toward the role
of women and intimate relationships. Hanassab (1991) interviewed 77 young Iranian
women who live in Los Angeles, California, and explained that young Iranian women
who are highly acculturated are more likely to have “liberal attitudes concerning the roles of women and intimate relationships” (p. 16).

Wihtol de Wenden (1998) conducted several surveys between 1990 and 1996 on young immigrant Moslem women in France and found that the women enjoyed their new freedom and the changes that they experienced in the new host culture. As she explains, “most young women…increasingly welcomed a loosening of the traditional bonds that tended to keep women in a subordinate position” (p. 135).

Some immigrant women react to the changes imposed on their lives and even try to reject these changes because they want to keep their original identities and do not want their identities to dissolve in the host culture. Eastmond (1993) writes that Chilean immigrants in the United States like to “reconstruct the familiar . . . [in order to] cope with forced separation and loss . . . Other aspects of life, such as language, forms of address, food and dress, which at home had been rather unreflected aspects of everyday life, now became conscious values as symbols and markers of Chileanness” (p. 40). Eastmond explains that Chileans try to keep their identity by starting their own schools and teaching their children their language, history, and dance.

Some immigrant women may feel lonely in the host culture, as they miss the social support that they used to have in their native culture. According to Aubrey (1991), international students may feel lonely when they live in a single room or a small apartment. Eastmond (1993), who studied Chilean refugee women in the United States explains that as these women go to work in the U.S., they have new working lives away from the social network of their kin, leading to less emotional support and greater
loneliness. At the same time, however, many of these Chilean refugee women welcome the absence of social control exercised by such networks (Eastmond, 1993).

A major emotional problem associated with acculturation is stress. Nwadiora and McAdoo (1996) define acculturation stress as “stress due to the acculturation process between two cultures. Psychocultural stress due to cultural differences found between a host culture and an incoming culture marked by reduction in the physical and mental health status of individuals or groups undergoing acculturation” (p. 478).

Oh and others (2002) explain that when Korean immigrants have a higher level of acculturation, it is associated with less acculturative stress. This means that assimilation strategy is associated with lower acculturative stress. However, Amer (2005) in her study of acculturative stress among Arab Moslems indicates that integration strategy is the strategy associated with lower acculturative stress and assimilation strategy has higher acculturative stress than integration strategy. The highest acculturative stress is associated with marginalization strategy. Acculturative stress in the separation strategy is lower than marginalization strategy and higher than assimilation strategy.

Items like sex, age, language, race, education, laws, and spiritual can intensify acculturative stress (Nwadiora & McAdoo, 1996). For example, gender makes a difference in the level of acculturative stress that an individual experiences. According to Amer (2005), “immigrant women tend to experience significantly higher level of acculturative stress and depression compared to their male counterparts” (p. 21). Dion and Dion (2001, cited in Amer, 2005) explains that “as immigrant women become employed, stressors from employment are compounded by pressures to continue their primary role in homemaking and parenting” (p. 21).
Education is another area in which newcomers to a host culture may experience acculturative stress. Academic stress results from different cultural expectations between the two types of educational systems, that in one’s home country and that in the host country. For example, in the USA students are expected to participate in class discussions, especially if they are in the graduate level. However, Asian, Middle Eastern, and African students can be very confused by this expectation for them to participate. In their own countries, these students “have been taught to sit in class silently, taking verbatim notes that will be studied, memorized, and then reproduced on exam or paper” (Aubrey, 1991, p. 21). Not only are international students from Asia, the Middle East, and Africa not accustomed to speaking up in class, but in fact, they have been taught that it is rude to question the teacher and to offer their critical opinion. “Discussing such concerns with the teacher is rarely a viable option; it might suggest lack of respect or imply fear of failure” (Aubrey, 1991, p. 22). As a result, international students may feel that they are disadvantaged compared to American students, because they have not had any experience in participating in class discussions and giving their critical opinion. Therefore, international students may feel pressured to assimilate when they are asked to change their academic attitudes. However, this takes a toll on the international student in the form of academic stress.

Different generations have different reactions to the changes they go through. It is difficult for the first generation of immigrant women (most of these women come to the host culture when they are adults) to accept the changes that accrue in their lives. The second generation of immigrants (most of them came when they were young or were even born in the host culture) are not sure of what is culturally right or wrong and have
conflicting feelings. For example, the young Palestinian women in West Berlin believe that it is acceptable to have a boyfriend because they see their entire German cohorts do that. On the other hand, their parents describe such relations as “illicit” because they consider such behavior a crime (Abdulrahim, 1993).

2.7 Social Work, Interventions, and Acculturation

The early social workers used two approaches to work with the immigrant clients who had problems. The first approach was to help the immigrants to become Americanized (Schuchman, 1997). On this approach, social workers used assimilation to help immigrants become Americanized, accepting the majority group’s patterns of values, culture, and behavior. Therefore, some of the social programs were designed based on this approach. However, as Brubaker (2001) argues, “state policies and programmes of ‘forced assimilation,’ or at least policies and programmes that seek to assimilate people against their will … have rightly come to be seen as morally and politically repugnant” (p. 534). A second approach was to help the newcomers with housing, jobs, education, and medical care and, at the same time, help them keep their own culture (Schuchman, 1997).

There is a consensus among social work researchers about the ways that social workers deal with immigrants’ problems, especially the immigrant clients’ problems due to the conflicts in values and belief systems. They believe that a social worker’s mission is to help immigrants adjust to a new culture, and that it is not their mission to help with assimilation (Aubrey, 1991; Deely et al., 1979; Cheung, 1989). In this section, four interventions that are suggested by the literature to help emigrants to adjust to their new environment are presented.
Aubrey (1991) discusses three stages of adjustment to the host culture that can help clinicians in their intervention. The first stage is the honeymoon stage where international students have just arrived, so they are happy to be in the USA and they find everyone and everything is great and exciting. In the second stage, international students experience increased disillusionment and irritability. They feel that nothing about the host culture is right. Their perception of Americans is negative: “they are now seen as rude, self-centered and unavailable” (Aubrey, 1991, p. 23). The third stage is individuals’ adjustment to the host culture.

Some international students accept the new culture’s values and beliefs and others reject them; both of these attitudes can cause problems to the international students and require special intervention (Aubrey, 1991). The clinical intervention suggested by Aubrey (1991) is based on several issues that clinicians should pay attention to. First, clinicians need to accept the symptoms that international students have even if these symptoms do not fit with Americans diagnostic impressions. In establishing a treatment relationship, the clinicians should know about the values of the clients’ culture. For example, clinicians need to know the attitude in some cultures regarding expressing negative emotions. For example, according to Aubrey (1991), “Asian, African, and Middle Eastern students [are] taught not to express negative emotions overtly” (p. 23). If clinicians do not know this, they may have problems when they work with international students from these cultures.

Another problem in offering intervention may be that some international students may resist a referral to mental health clinicians because receiving counseling from a stranger is unknown to them (Aubrey, 1991). They normally turn to a family member for
such counseling. For example, according to Aubrey (1991), in non-Western cultures, people talk about their personal matters with their extended family members because they think that it is inappropriate to discuss it with anyone outside the family. The best intervention for non-Western students that is suggested by Aubrey (1991) is one that is quick and short. According to Aubrey (1991), “crisis intervention and/or brief therapy focused on the presenting problem appear to be the treatments of choice for a majority of foreign students” (p. 27).

The clinicians need to learn the clients’ culture to help with their work with clients. Aubrey (1991) explained that one of the elements essential to a successful intervention is communication skills, which include not only knowing the client’s language but also their body language. First, “students’ command of English is often limited” (Aubrey, 1991, p. 27). Therefore, it is useful to use an interpreter while working with foreign students. Second, clinicians should pay attention to the body language because it is based on the cultural norms. For example, when a female client does not make direct eye contact with the therapist, it does not mean lack of trust, but implies politeness. Aubrey (1991) suggests that the best teacher for the clinicians to learn about the clients’ culture is the clients themselves because “we help [clients] overcome their passive deference to us, the perceived experts on life in America; we enlist them as equal partners in the helping process” (Aubrey, 1991, p. 31).

A strength of Aubrey’s article (1991) is that it expresses the difficulties that international students face in the United States because of the culture differences and how these differences affect their lives in the USA. A strength of her suggested intervention is that she fully acknowledges the importance of communication, especially if the client
does not speak English well, and recommends using an interpreter. Amodeo, Grigg-Saito, and Robb (1997) also support this idea, suggesting that for effective communication to take place during the intervention, the interpreter and therapist should meet before the session with the client. A limitation in the intervention suggested by Aubrey (1991) is that it is not based on research, but on the author’s experience. Therefore, we cannot know whether this intervention can be effective, since she has not tested it and does not offer data.

Deely and others’ (1979) study of a drug-addiction treatment program in New York shows that the elderly Chinese in the program suffer from poor health, as most of them are over 60 years old and addicted to heroin. They also have additional problems as well as all the problems of an elderly population. The drug-addicted elderly Chinese are also “alienated from the English speaking community and service providers” because they do not speak English (Deely et al., 1979, p. 404). Consequently, there is “no integration into American English speaking society, [so that] the Chinese addict [is] left feeling almost totally isolated. Hence the need for a special programme which would accept them” (p. 404). Another problem they have is that they feel estranged from any relatives and from the rest of the Chinese population because of their addiction. As Deely and colleagues (1979) explain, “The Chinese family totally ostracizes any member who becomes an addict” (p. 404).

When one of the Chinese community members has an addiction problem, the community will isolate him or her, at the same time that this person feels guilt and shame (Deely et al., 1979). Yet, people do not blame their community for this reaction. Therefore the social worker in this situation must pay attention to the values and beliefs
of the client’s community. One of the drug-addicted elderly Chinese whom Deely and others (1979) studied said that he is working hard to stop using drugs because he strongly wishes to return to his community. In this case, the goal of the social worker is not assimilation, but adjustment.

This problem shows us how values and beliefs play a big role on the Chinese immigrants’ lives. For example, Deely and colleagues (1979) wonder, “Why does the elderly Chinese addict not steal or engage in violent crime?” (p. 408). To answer this question the social worker and researchers must understand Chinese values and beliefs. The Chinese believe that if they commit a crime that would bring shame and disrespect to their family. Some of them already feel bad that they brought shame to their family name by using drugs (Deely et al., 1979).

According to Deely and others (1979), the drug-addiction treatment program succeeded, because the intervention used in the program relied on social workers who speak the clients’ language and share the same cultural background. These social workers who speak both English and Chinese help the clients with “concrete services such as housing, welfare, health, and [dealing] with the bureaucracy [thereby eliminating] some of their tremendous feelings of alienation from society and family” (Deely et al., 1979, p. 409). The authors explain that the social service agency used an intervention method that did not try to force the clients to accept American values as a way of life, but accepted the clients’ lifestyle without any judgment from the social worker. According to Deely and colleagues (1979) this intervention helps the clients to adjust to the new world, as well as helping the program to succeed.
A limitation of Deely and others’ (1979) study is that while the researchers emphasize that the drug-addiction treatment program succeeded, they did not explain how they evaluated the program to support this conclusion. The authors also did not clarify whether the intervention used in the program can be generalized to other populations. A strength of the intervention that the drug-addiction treatment program uses is that the social workers do not force the clients to assimilate to the new environment but help them adjust. Another strength is the use of social workers who speak the clients’ language, understand the background of the clients, and even share the same cultural background.

As Cheung (1989) states, social services have to help immigrants adjust to, “but not assimilate into, a new culture” (p. 459) because some immigrants do not want to change their values and beliefs. For example, Cheung (1989) in his study on elderly Chinese women who live in the USA explains that elderly Chinese women may not change their values easily when they live in a new culture and they do not want to “become part of the melting pot of cultural values” (p. 457). Sewell-Coker and colleagues (1985) who studied West Indians in the United States also argue that most immigrants do not like to assimilate into the host culture and they resist change. Sewell-Coker and others (1985) also state that most immigrants are more likely to hold onto their values and beliefs.

Cheung (1989) explains that most immigrants have many difficulties in adjusting to the new culture, such as loss of identity and power, language problems, lack of support, illness, poverty, and delay in asking for services. Killian (2002) explains that Arab immigrants in France, especially the women, also have some difficulty. Most Arab
women in France are “poorly educated and occupy the bottom rungs of the social structure… [they are] less likely to work, and when they do, they often engage in paid domestic work, cleaning, and childcare” (Killian, 2002, p. 77).

Cheung (1989) argues that immigrants do not ask for help mainly because they are unfamiliar with the new culture and do not know where to turn. Another reason that Cheung gives is that elderly Chinese woman immigrants do not ask for help because they do not believe in or value intervention services, especially if those interventions encourage people to assimilate.

In response to the kinds of difficulties that immigrants in the United States face, Cheung (1989) suggests an intervention that addresses problems related to the language barrier and culture shock. The author recommends establishing a service program that is “staffed with bilingual and bicultural social workers…. [and that] services should focus on the person’s need for a cohesive family structure by providing services in a simulated family setting” (p. 459). According to Cheung (1989), the areas of services that immigrants would benefit most include “health care, housing, financial assistance, transportation, nutrition, recreation, home health, vocational and educational training, and other supportive services” (Cheung, 1989, p. 459).

Cheung (1989) further recommends that when the location of service programs is familiar to the clients, it is easier for the clients to access the services that are available to them. This can help clients gain some control over their environment and feel comfortable connecting to the services easily. Cheung therefore suggests that the location of the service programs should be close to the immigrant community so that clients can walk to them, especially since they most likely do not own vehicles (Cheung, 1989).
Overall, Cheung believes that the best intervention is the one based on the idea of adjustment, rather than assimilation.

Sewell-Coker and others, (1985) explain that the West Indian population in North America came to live in the USA to get good jobs and better education because they had problems in their original country, such as unemployment and few opportunities for education and training. However, some of them “try to hold onto every aspect of their culture and thus make little attempt to assimilate” (p. 564). According to Sewell-Coker and colleagues (1985), as immigrants living in a host country, West Indians “encounter conflicting values … [and] the resulting stress may lead to dysfunctional reactions” (p. 563).

Sewell-Coker and others, (1985) report that West Indians hold onto their values especially in their relationship with their children. For example, when they have a problem with their children and when the form of discipline that they use “is labeled child abuse and reported to Protective Services” (Sewell-Coker et al., 1985. p. 565), they get very angry and feel that the USA laws should not interfere with their relations with their kids. Also, when they are asked to go to counseling with their kids, West Indian “parents become defensive and resist it, because it is unfamiliar and they are more comfortable sharing family problems with their family” (Sewell-Coker et al., 1985. p. 565).

Sewell-Coker and others (1985) suggest an intervention with West Indian immigrants, in which the therapist must describe the therapy process and explain all of the questions that will be asked. This helps to establish a relationship between the therapist and the West Indian parents. The therapist must understand certain values that
West Indians have and must respect them. Among the values of West Indians is the fact that, as a sign of respect, they do not maintain direct eye contact; they also are more formal and address people by their last name. Sewell-Coker and others (1985) also address the need for accessibility of services. They ask, “Are there changes in service delivery patterns that make services more accessible, such as flexibility in scheduling, new programs, and demonstrated tolerance for cultural differences?” (p. 567).

In these articles (Cheung, 1989 & Sewell-Coker et al., 1985), the authors explain that it is important to help clients adjust to the new culture’s values and beliefs. However, Cheung (1989) and Sewell-Coker and others (1985) recommended intervention programs have not been tested yet. Therefore, we cannot be sure whether they would be effective or not, and whether the clients would accept them or not. Furthermore, the interventions they recommend may not be transferable to other immigrant populations. In the case of Cheung’s (1989) study, the intervention would be helpful to the Chinese clients, if the location of the service is near their homes. However, if an Arab woman needed help from social services, she would prefer to go to a service where she would not be at risk of running into Arabs who might know her because she would be embarrassed to go to a location in her Arabic community.

Cheung (1989) and Sewell-Coker and others (1985) are aware that most immigrant clients do not like to assimilate into the new culture, but prefer to keep some of their own values and beliefs. Therefore, the authors understand that assimilation is not the best goal to have when working with immigrants. This is one of the strengths of the above programs, which is not to force the clients to assimilate.
Another strength of the types of intervention programs Cheung (1989) and Sewell-Coker and others (1985) recommend is that the social workers should base their intervention on the values and beliefs that the clients have, so that they do not offend their clients by ignoring the clients’ values and beliefs. When social workers show respect for and knowledge of the client’s background, they will gain the client’s trust, which can help to develop a relationship between the client and the social worker. The whole process of intervention is dependent on a trusting relationship between them.

It is important to listen to the clients when they explain their problems. The solution for the immigrant clients is not to help them assimilate to the new culture, but to understand and respect their values and beliefs and allow them to choose what is best for them. Any social programs intended to help immigrants should be customized for their needs.

2.8 Factors that Influence the Acculturation Process

Some literature indicates that time contact with people in the host culture, and educational level have a big influence on the immigrants’ lives (Alkazraji et al., 1997; Berry, 2003; Versteegh, 2000). In the following section, each one of these factors, as they relate to the issue of acculturation, will be discussed.

2.8.1 Time: “The period of time that an emigrant stays in the host culture”

When immigrants spend a long period of time in the host culture, they are more likely to accept the host culture’s values, beliefs, food, and ideas. Alkazraji and others (1997) found in their study of Moslem employees in the United States that “the efforts of Muslim immigrants to retain their native culture decline over time” (p. 252).
Another study by Versteegh (2000) showed that second-generation immigrants of Polish background began to Americanize and to lose interest in their own culture, such as the Polish language, values, and gender roles. However, there was not a significant change in the first-generation immigrants from Poland, especially in the women’s status, where men are the ones who make the decisions in the family and women are supposed to follow and obey them. At the same time, Versteegh (2000) writes about some changes in the first generation, such as the women going to work to supplement the family income, something they did not do when they were living in Poland.

2.8.2 Contact

When immigrants get involved with people from the host culture, that may lead to changes in their behavior and appearance. For example, Killian (2002) conducted a qualitative study with forty-five Maghrebin Moslem women who live in France. The “audio-taped in-depth, semi-structured interview” (p. 77) showed that Maghrebin Moslem women changed their appearance when they were in public in order to blend in with the French people.

Versteegh (2000) explains that one of the reasons that lead to changes in the second-generation immigrants of Polish descent to the United States is contact with Americans, and describes different ways of contact between the two groups. For example “in public school, the Polish children got in touch with the American culture and America . . . the Polish children who did not go to school got into contact with the American culture at work” (p. 135). When this contact took place Polish immigrants discover the new culture’s ideas and values, which later influenced them (Versteegh, 2000).
Abdulrahim (1993) writes about defining gender among Palestinian women in West Berlin. The author explains that schooling plays a big role in changing immigrant women’s lives in the host culture. “More than anything else, schooling exposed the young women to German culture and society” (p. 68).

In West Berlin, schools are coeducational. Girls have to study with boys in school, which increases the relationships between boys and girls. Although these relationships are not allowed in Arab and Moslem communities, in West Berlin, these women developed relationships with their male classmates. Some of these relations were sexual. By going to school, young Moslem women had changed one of the major values on which Arab and Moslem culture is built: the regulated relationships between genders.

Most young Moslem women believe that “they related to most male classmates as friends, free from any sexual connotation” (Abdulrahim, 1993, p. 68). However, even when young Muslim women formed nonsexual relationships with the opposite sex in school, they still had problems with their families because their parents “considered all relationships across the gender divide to have sexual aspects” (Abdulrahim, 1993, p. 68).

2.8.3 Education

Education is an important variable that causes changes in the immigrants’ lives. Alkazraji and others (1997) explain that “more educated immigrants [are] more accepting of [the US national culture] than…less educated Muslims” (p. 251). Killian (2002) explains that “High education in the Maghreb follows a largely French model, and being educated in the French language and exposed to great French thinkers obviously brought these respondents more in line with French cultural repertoires than lesser-educated compatriots” (p. 79).
Most of the immigrants who live in a Western culture believe that education is the best way to improve their lives and their children’s lives and to become successful in the host culture. “Successful migration has meant, in some instances, a striving by husbands and wives to improve the status of their children through improvement in educational qualifications” (Buijs, 1993, p. 9). However, Hanassab (1991) studies the extent of acculturation of Iranian women into the American culture and shows that educational level is not significantly related to acculturation.

Education is an important step for any woman who wants to improve her income and job opportunities. “Education gave the theoretical possibility of socio-economic mobility and the improvement of living conditions…education gave women a relatively legitimate reason to justify their presence in unsegregated German public areas” (Abdulrahim, 1993, p. 77). Therefore, when immigrant women get a high level of education, that will help them to increase their income, which helps them to control their lives without depending on the men.

2.9 Summary of the Literature Review

The current study uses the definition of acculturation as a dynamic process that implies a long period of contact between two different cultures; as a result of this contact, changes may occur in the weaker group’s values, beliefs, and behavior. Based on Berry (2003), there are four strategies of acculturation (assimilation, integration, separation, marginalization) that individuals in the minority group may adopt. Another theory that explains the changes in the immigrants’ lives is assimilation theory. Assimilation is a linear model that assumes all immigrants will assimilate totally into the host culture at the end of the seven stages of assimilation provided by Gordon (1964).
During the process of acculturation, some emotional and social problems may come up, associated with the changes that appear in the immigrants’ lives such as stress, depression, or family conflicts. Among social work researchers, there is an agreement about the ways that social workers deal with immigrants’ problems, especially the immigrant clients’ problems due to the conflicts in values and belief systems. Social workers believe that the best intervention is to help immigrants adjust to the new culture.

The literature does not provide much information about the acculturation strategies that Arab/Moslem women who live in the USA may adopt and how they adjust to the host culture. Furthermore, there are many studies that have been done on different populations who live in the USA to examine the relationship between time, contact with people in the host culture, and educational level. However, we do not know much about whether or not the period of time that an emigrant stays in the host culture, contact with American culture and people, contact with Arab culture and people, and educational level influence acculturation among Arab/Moslem women.

Based on the literature, the current study explores the following research questions:

- To what extent do Arab/Moslem women who live in Columbus, Ohio, acculturate?

- Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus, Ohio?
CHAPTER 3

METHODOLOGY

This chapter presents the research methodology followed in the present study. The study design, setting, sampling method, data collection procedures, instrument, and data analyses are discussed.

The present study seeks to assess two research questions as follows:

a) To what extent do Arab/Moslem women who live in Columbus, Ohio acculturate as indicated by the following variables?

- Do the Arab/Moslem women who live in Columbus, Ohio retain and practice their religious faith (Islam)? For example, pray five times a day, fast during Ramadan, pay the zakat.

- Do the Arab/Moslem women who live in Columbus, Ohio have relationships with males who are not their relatives?

- Do the Arab/Moslem women who live in Columbus, Ohio have control over their decisions? For example, decisions regarding their education, decision regarding careers, and decision regarding marriage.

- Do the Arab/Moslem women who live in Columbus, Ohio live alone?

- Do the Arab/Moslem women who live in Columbus, Ohio drink alcohol?

- Do the Arab/Moslem women who live in Columbus, Ohio smoke cigarettes?
b) Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus?

1- Arab/Moslem women with a longer period of time living in Columbus, Ohio will experience a higher level of acculturation.

2- Arab/Moslem women living in Columbus, Ohio with high level of contact with American society will experience a higher level of acculturation.

3- Arab/Moslem women with high contact with the Arab/Moslem society in Columbus, Ohio will experience a lower level of acculturation.

4- Arab/Moslem women living in Columbus, Ohio with higher educational levels will experience a higher level of acculturation

3.1 Study Design

A survey approach was selected to address the research questions. According to Creswell (2003), the survey designs “provides a quantitative or numeric description of trends, attitudes, or options of a population” (p. 153). Survey research is used for descriptive and explanatory purposes (Rubin & Babbie 2001), and helps the researchers collect data from a large sample of people.

The goal of this research was to gather information from a large number of people in a specific period of time. Exploration and description of the Arab/Moslem women’s acculturation were pursued. Therefore, the survey approach was considered the best design approach.
3.2 Setting

The Islamic Society of Greater Columbus (ISGC) facilities in Columbus, Ohio, USA were chosen to distribute the questionnaire because it is the biggest Islamic organization in Columbus and the majority of Moslem population in Columbus, Ohio attends its facilities.

The Islamic Society of Greater Columbus is a non-profit and non-governmental organization that conducts “religious, educational, cultural, social, philanthropic and other activities in the best traditions of Islam” (ISGC, 2003). ISGC helps Moslems in the Columbus area in different ways, such as education, financial aid, jobs, and Islamic information. For example, when someone does not have a place to live, ISGC offers them shelter and food. ISGC does not only give money to poor Moslems, but also helps them improve their skills to find a job. When someone is out of work and needs money, the ISGC staff studies that person’s case and provides financial aid every month until the person can find a job. ISGC also provides funding for medical expenses to uninsured Moslems and helps Moslems with their children’s education by offering educational scholarships in the Islamic school in Columbus.

The Islamic Society of Greater Columbus offers family counseling. When Moslem families have a problem in the home, such as a depressed family member or a marital issue, a counselor who speaks Arabic and English can intervene. This counselor meets with family members on a one-on-one basis, and also gives lectures in the mosque on issues that Moslem couples who live in the United States may face within their relationship as well as in their relationships with the American society.
ISGC helps Moslems keep in touch with other Moslems in the community by organizing events and dinners in the mosque especially during the holy month of Ramadan or during Eid, two traditional Moslem holidays. ISGC helps Moslems with funeral arrangements because Moslems have different burial rites regarding how the person is washed and prepared for burial. For example, the body is not placed in a coffin but wrapped in a white cotton shroud.

Moslems usually want their kids to learn Arabic and the *Qur’an* in addition to English. To meet this need, ISGC provides two educational programs, Sunrise Academy and the Al-Manar Weekend School. Sunrise Academy is a full-time Islamic school in Central Ohio, which provides academic programs for Kindergarten through 10th grade. The Al-Manar Weekend School is for children who are four to fourteen years of age. It provides Arabic and English language programs and teaches the Qur’an and Islamic studies.

Through the Islamic Information Center, the ISGC provides useful information that Moslems need, such as the time of prayers or when Ramadan will start and when the *Hajj* will take place in a given year. For example, Moslems have to pray five times a day at specific times, and these times change throughout the year, which makes it difficult for them to know the exact time to pray. When Moslems are in their home countries, they hear the call to prayer from the mosque. But those who live in the West have to figure out the schedule for themselves. ISGC makes this information available.

Another Center of ISGC is the Islamic Education and Fatwa Center, which offers useful intervention programs for Moslems. This program helps Moslems interpret Islamic law under certain unusual circumstances. For example, during Ramadan all Moslems
should fast, so if a Moslem does not fast because he or she is sick, what should he or she do to make up for that time? Or if a man beats his wife, she may not know whether she has the right to get a divorce under Islamic law. A Moslem woman in such a situation can call the Fatwa Center to ask for Islamic legal advice.

ISGC also provide two mosques (Masjid Omer Ibn El Khattab and Masjid Abubaker Al-Siddiqe) to the Moslem community in Columbus where Moslems can pray, attend literature, conferences, and celebrate especial events such as Eid and Ramadan.

This study involved a population of Arab/Moslem women who live in Columbus, Ohio, USA geographical area. The target population included Arab/Moslem women who were community residents in the area during the Winter of 2006.

3.3 Sampling Method

This study used a non-probability, convenience sampling method to recruit the study participants. According to Johnson and Christensen (2004), convenience sampling refers to “people who are available, volunteer, or can be easily recruited are included in the sample” (p. 214). The researcher will not be able to generalize from this type of sample to the whole Arab/Moslem population that lives in the USA, because not everyone in the population had an equal chance to be included in the sample. Johnson and Christensen (2004) explain that many researchers select convenience samples due to practical constraints. The study sample was restricted to individuals who were:

- Age 18 or older at the time of the survey
- Women
- Arab/Moslem
- Living in Columbus, Ohio
The researcher used the facilities of the Islamic Society of Greater Columbus (ISGC) to distribute the questionnaire. The researcher got permission from the ISGC to distribute the questionnaire in its facilities.

3.4 Steps in Data Collection

I. The Behavioral/Social Sciences Institutional Review Board of The Ohio State University approved the proposal of the current study.

II. The investigator requested and received permission from the Islamic Society of Greater Columbus (ISGC) to distribute the questionnaire in all their facilities. The investigator distributed the questionnaire in the following locations: Masjid Omar Ibn Khattab, Masjid Abubakr Al-Siddiqe, Sunrise Academy, and the Almanae Weekend Islamic School.

III. At the facilities of the Islamic Society of Greater Columbus, the investigator placed posters informing the women about the research project in general and the investigator, the study purpose, the voluntary nature of participation, and the time and place that the investigator was present in each facility, in particular.

IV. If an Arab/Moslem woman showed interest and agreed to participate in the study, the investigator and participant went to a private room inside these organizations so that the participant could fill out the questionnaire in private.

V. The investigator waited for the participants until they completed the questionnaire, thanked them, and took the questionnaire.

VI. Data collection packet included the following documents:

a) A cover letter that included the purpose of the study, a request of cooperation, assurances of protection provided to the respondent, freedom
to participate in the research, freedom to answer the questionnaire or not, any research risks involved, the benefits of participation, promise of results, and appreciation. (see appendix A)

b) Questionnaire. (see appendix B)

3.5 Instrument of the Study

The participants in this study completed an instrument developed by the researcher. The researcher developed a questionnaire that included three parts. Part (A) included relevant demographic items such as marital status, age, level of education, living with family, having children, and the amount of time of living in the USA. In Parts (B) and (C), the researcher used items which included statements about the participants’ values, beliefs, relationships, and preferred food after they came to the USA. The questionnaire included statements and questions about the variables that have an influence on the level of acculturation such as whether the participants have contact with the Arab communities in Columbus, Ohio, if they have American friends in Columbus, and the amount of time they spend with Americans. Likert 4-point scales were used: “strongly agree; agree; disagree; strongly disagree” and “always, sometimes, rarely, never.”

The researcher included in the instrument some questions or items borrowed from different developed acculturation scales. The researcher chose these questions because they address gender roles, time, and values relevant to the purpose of the present study. Questions number 7 and 8 in Part (A) were borrowed from The Suinn-Lew Asian Self-Identity Acculturation scale (Suinn, Ahuna, & Khoo, 1992). Questions number 16, 17, and 18 in Part (C) were borrowed from Spence and Helmreich (1978). Questions number
19 and 20 in Part (C) were modified items borrowed from Suinn, Ahuna, and Khoo (1992). To adapt these questions to the research purpose, the researcher made some changes or modifications to some of these questions. For example, The Suinn-Lew Asian Self-Identity Acculturation scale was designed for the Asian population so the questions in the scale asked about Asian culture such as where were you raised? The possible answers were in Asia only, mostly in Asia some in the US, equally in Asia and the US, mostly in the US and some in Asia, and in the US only. In the questionnaire of the present study the researcher used the same question but changed the possible answers so they would be appropriate to the study. The question that the researcher used in the questionnaire after completing the changes to where were you raised? included the potential answers of in the Middle East only, mostly in the Middle East some in the US, equally in Middle East and the US, mostly in the US and some in Middle East, and in the US only.

Aloud (2004), in his dissertation on the Arab/Moslem population in Columbus, Ohio indicates that the “examination of the target population’s educational level (same population the researcher of the present study will use) indicated an acceptable level of spoken English among this group, which suggested administration of the instrument in English” (Aloud, 2004, p. 49). However, the language versions of the questionnaire were English and Arabic. A member of the Arabic Department at The Ohio State University translated the questionnaire, cover letter, and posters from English to Arabic. A member of the Arabic Department at The Ohio State University translated the questionnaire, cover letter, and posters from Arabic to English to make sure that the translation was accurate.
3.6 Validity of the Questionnaire

To insure the validity of the instrument, the researcher developed a questionnaire with items based on what the literature suggests as significant indicators of acculturation (Alkazraji et al., 1997; Cuellar et al., 1995; Suinn et al., 1992). For example, Alkazraji and colleagues (1997) suggested degree of religiosity as one of the significant indicators of acculturation among the Moslem population in the United States.

The researcher did a field-testing of the instrument, utilizing a panel of judges consisting of The Ohio State University professors familiarized with the study, Arab/Moslem professionals within the community, and professionals who work with immigrants in the USA. This panel evaluated a draft of the questionnaire and gave their opinions on whether the instrument was appropriate for measuring what it is supposed to measure and “whether they see any problems that may have been overlooked” (Ary et al., 2002, p. 402). Changes were made based on responses and feedback from members of the panel. For example, one of the items in the first draft of the questionnaire of this study was “I have contact more with the Arab/Moslem community in the USA.” The feedback that one of the professors who is familiar with this study gave was that it would be better if the researcher explains what she means by “contact” because each participant may understand contact differently. Therefore, the researcher substituted with statements like “I am involved more with the Arab/Moslem community in the USA” and “I associate with Arabs.”

Ary and colleagues (2002) explain that one important variable that influences the validity of a questionnaire is, “[D]oes the questionnaire protect the respondents’ anonymity, especially when sensitive or personal questions are asked” (p. 409). The
researcher did not have any identifying information about the people who volunteered for the study.

Factor analysis is a statistical method used to determine construct validity of an instrument. According to Johnson and Christensen (2004), factor analysis refers to “a statistical procedure that analyzes the relationships among items to determine whether a test is \textit{unidimensional} (i.e., all of the items measure a single construct) or \textit{multidimensional} (i.e., different sets of items tap different constructs or different components of a broader construct)” (p. 144). To check how the concepts of acculturation, contact with American culture and people, and contact with Arab culture and people are defined by the measures, the current study used factor analysis.

\textbf{3.7 Reliability of the Questionnaire}

Hair and colleagues (1998) define Cronbach’s alpha as a “measure of reliability that ranges from 0 to 1, with values of .60 to .70 deemed the lower limit of acceptability” (p. 88). Cronbach’s alpha for acculturation was found to be .81. For the contact with American people and culture scale, the Cronbach’s alpha was .87. The last scale was contact with Arab people and culture. The Cronbach’s alpha for this scale was .64.

\textbf{3.8 Data Analysis}

To answer the first research question, “To what extent do Arab/Moslem women who live in Columbus, Ohio, acculturate?”, the researcher used a descriptive analysis. Key variables were created that show the process of change in Arab/Moslem emigrant women’s lives. The key variables that represent acculturation in this study were religion, relationships with men, living alone, drinking alcohol, smoking cigarettes, and control over their decisions.
The independent-samples t-test was used to measure the influence of some of the demographic information such as work outside the home and marital status on acculturation. The independent-samples t-test was used to compare the means of these demographic variables and their influence on acculturation. For example, the difference between the means of the two groups of Arab/Moslem women who work outside the home and the Arab/Moslem women who do not work outside the home on acculturation.

For the second research question, “Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus?”, the researcher used a multiple regression analysis. This type of analysis helps to improve our prediction. The independent variables were the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level. The dependent variable was acculturation.

In the following chapter, the descriptive analysis and multiple regression analysis of the variables will be discussed in detail.
CHAPTER 4

DATA ANALYSIS AND RESULTS

The present chapter includes the data analysis, interpretation of the data obtained, and results of the study. This chapter is organized as follows: treatment of the data; descriptive analysis of the participants’ demographic characteristics; descriptive analysis of acculturation; and multiple regression analysis.

4.1 Treatment of the Data

All data analyses were executed using the Statistical Package for the Social Sciences (SPSS v 14.0). Percentages and frequencies were completed for acculturation levels, demographics, and descriptive characteristics of the 102 participants (Arab/Moslem women, ages 18 or older, who live in Columbus, Ohio, USA area) included in the study.

4.2 Descriptive Analysis of the Participants’ Demographic Characteristics

Descriptive analysis was generated for all demographic background variables obtained from the 102 Arab/Moslem women who participated in this study. All of the participants were female; 54.9% were married, 39.2% were single, 4.9% were divorced and 1% was widowed. The participants’ average age was 29 years (range = 19-55). The highest age was 55 years and the lowest age was 19 years. Of these women, 87.3% were first generation, 10.8% of the participants were second generation, and 1% of the
participants was fifth generation. Of the Arab/Moslem women who responded to the questionnaire, 63.7% were raised in the Middle East only; 13.7% were raised mostly in the Middle East and some of their time in the USA; 8.8% were raised equally in the Middle East and the USA; 6.9% were raised mostly in the USA and spent some of their time in the Middle East; and 6.9% were raised in the USA only.

Regarding the participants’ household annual income, 35.3% reported their income was less than $10,000; 31.4% reported their income was between $10,001 and $30,000; 17.6% reported their income was between $30,001 and $50,000; 7.8% reported their income was between $50,001 and $70,000; and 7.8% reported an income of $70,001 or more. Of the women who participated in this study 35.3% work outside the home and 64.7% do not. Out of Arab/Moslem women who participated in this study, 2.9% reported that they had elementary school education; 1% had secondary education; 45.1% had a high school degree; 4.9% had a diploma (2 years after high school); 33.3% of them had a bachelor’s degree; 1% had achieved the GED; and 11.8% had achieved a master’s degree. (See Table 4.1 and Table 4.2 for the demographic characteristics of the study participants.)
<table>
<thead>
<tr>
<th>Variables</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Marital status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>40</td>
<td>39.2%</td>
</tr>
<tr>
<td>Married</td>
<td>56</td>
<td>54.9%</td>
</tr>
<tr>
<td>Divorced</td>
<td>5</td>
<td>4.9%</td>
</tr>
<tr>
<td>Widowed</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td><strong>Generation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Generation</td>
<td>89</td>
<td>87.3%</td>
</tr>
<tr>
<td>2nd Generation</td>
<td>11</td>
<td>10.8%</td>
</tr>
<tr>
<td>5th Generation</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td>Don't know</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td><strong>Educational degree</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary</td>
<td>3</td>
<td>2.9%</td>
</tr>
<tr>
<td>Secondary</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td>High school</td>
<td>46</td>
<td>45.1%</td>
</tr>
<tr>
<td>Diploma</td>
<td>5</td>
<td>4.9%</td>
</tr>
<tr>
<td>Bachelor</td>
<td>34</td>
<td>33.3%</td>
</tr>
<tr>
<td>Master</td>
<td>12</td>
<td>11.8%</td>
</tr>
<tr>
<td>GED</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td><strong>Place women were raised</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Middle East only</td>
<td>65</td>
<td>63.7%</td>
</tr>
<tr>
<td>Mostly in Middle East, some in U.S.</td>
<td>14</td>
<td>13.7%</td>
</tr>
<tr>
<td>Equally in Middle East and U.S.</td>
<td>9</td>
<td>8.8%</td>
</tr>
<tr>
<td>Mostly in U.S., some in Middle East</td>
<td>7</td>
<td>6.9%</td>
</tr>
<tr>
<td>In U.S. only</td>
<td>7</td>
<td>6.9%</td>
</tr>
<tr>
<td><strong>Work outside the home</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>36</td>
<td>35.3%</td>
</tr>
<tr>
<td>No</td>
<td>66</td>
<td>64.7%</td>
</tr>
<tr>
<td><strong>Household annual income</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than $10,000</td>
<td>36</td>
<td>35.3%</td>
</tr>
<tr>
<td>$10,001-$30,000</td>
<td>32</td>
<td>31.4%</td>
</tr>
<tr>
<td>$30,001-$50,000</td>
<td>18</td>
<td>17.6%</td>
</tr>
<tr>
<td>$50,001-$70,000</td>
<td>8</td>
<td>7.8%</td>
</tr>
<tr>
<td>$70,001 or more</td>
<td>8</td>
<td>7.8%</td>
</tr>
</tbody>
</table>

Table 4.1: Demographic characteristics of the study participants (n = 102).
<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>29.37</td>
<td>9.11</td>
<td>19.00</td>
<td>55.00</td>
</tr>
</tbody>
</table>

Table 4.2: Descriptive analysis of the participants’ age (n = 102).

4.3 Descriptive Analysis of Acculturation

To measure acculturation, a variable was created to show the process of change in Arab/Moslem women’s lives after they moved to the United States. The key variables that represent acculturation in this study are religion, relationships with non-relative men, living alone, drinking alcohol, smoking cigarettes, and control over decisions. These key variables show the differences between Arab/Moslem culture and Western culture. For example, the majority of the populations in Arab countries are Moslem, whereas Moslems in the United States are considered a minority. Moreover, women in Arab countries are controlled by values and beliefs that limit their freedom with regard to their freedom to control their lives, unlike women in Western culture. Arab/Moslem women cannot have relationships with non-relative males, cannot live alone, cannot drink alcohol, cannot smoke cigarettes, and do not have control over their decisions. In Arab countries men have the power to take over the women’s decisions. In contrast, women in Western culture are free to have relationships with non-relative males if they want to do so, they can live alone, can drink alcohol and smoke if they want to do so, and they have control over their decisions. In the current study, changes in Arab/Moslem women’s values and beliefs regarding these key variables indicated a degree of acculturation that these women underwent. Statements for these key variables were presented in the questionnaire for each variable.
The following process was used to create the acculturation variable. Items were created to measure the key variables of religion, relationships with non-relative men, control over decisions, living alone, drinking alcohol, and smoking cigarettes. In the religion variable, five items were selected: praying five times a day, fasting during Ramadan, paying zakat “the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries,” (University of Southern California, 2005), participating in Islamic organizations, and participating in Arab/Moslem occasions, holidays, and rituals. The first three items represent three of the five principles on which Islam is built. The last two items are intended to measure whether Moslems in the Arab community in Columbus, Ohio participate in Islamic activities within the Moslem community.

The researcher created a scale that represented the women’s level of religiosity. The scale consisted of women’s responses to five items: whether they prayed five times a day; whether they fasted for Ramadan; whether they paid their zakat; whether they participated in Islamic organizations; and whether they participated in Arab/Moslem occasions, holidays, and traditions. Each item consisted of four possible responses from Always (four points) to Never (one point). This resulted in a religion scale, where higher values were associated with greater religious activity. Potential scores for the religion scales ranged from a low score of 5 to a high score of 20. The mean score of the religion scale was 16.63 (sd = 2.67), indicating that the subjects of this study indeed were more active in religion and less acculturated on this dimension. The Cronbach's alpha was found to be .513.
A scale was created that represented the Arab/Moslem women’s level of relationships with non-relative men who are not their relatives. The scale consisted of women’s responses to three items: whether Arab/Moslem women accepted that they can work with men who are not their relatives; whether they accepted that Arab/Moslem women can have friendships with men; and whether they accepted that Arab/Moslem women can have a boyfriend. Each item consisted of four possible responses from Strongly Agree (one point) to Strongly Disagree (four points). This resulted in a relationships with non-relative men scale, where lower values were associated with greater acceptance of relations with men who were not the women’s relatives. Potential scores for the relations with non-relative men scales ranged from a low score of 3 to a high score of 12. The mean score of the relationships with men scale was 8.4 (sd = 2.25), indicating that the subjects of this study were not active in terms of relationships with non-relative men and less acculturated on this dimension. The Cronbach's alpha was found to be .82.

Another scale was created for the third key variable, which represented the Arab/Moslem women’s level of control over their decisions. The scale consisted of women’s responses to three items regarding their beliefs: whether Arab/Moslem women can choose a husband; whether they can choose their careers; and whether Arab/Moslem women can choose their husbands without any intervention from their families. Each item consisted of four possible responses from Strongly Agree (one point) to Strongly Disagree (four points). This resulted in a control over their decisions scale, where lower values were associated with greater control over their decisions. Potential scores for the control over decisions scale ranged from a low of 3 to a high score of 11. The mean
score of the control over decisions scale was 5.5 (sd = 1.61), indicating that the subjects of this study were indeed active in terms of control over their decisions and acculturated on this dimension. The Cronbach's alpha was found to be .63.

A scale that represented the Arab/Moslem women’s level of acceptance of living alone was created. The scale consisted of the women’s responses to two items: whether they accepted that Arab/Moslem women can study in a college that is located in a different city from where their families live and whether they accepted that Arab/Moslem women can live alone. Each item consisted of four possible responses from Strongly Agree (one point) to Strongly Disagree (four points). This resulted in a living alone scale where lower values were associated with greater of acceptance of living alone. Potential scores for the living alone scales ranged from a low score of 2 to a high score of 8. The mean score of the living alone scale was 4.8 (sd = 1.72). The Cronbach's alpha was found to be .78.

The researcher created a scale that represented a women’s level of acceptance of drinking alcohol. The scale consisted of women’s responses to two items: whether Arab/Moslem women associated with a friend who drinks alcohol, and whether they believed that women have a right to drink alcohol if they choose to. The first item consisted of four possible responses from Always (one point) to Never (four points). The second item consisted of four possible responses from Strongly Agree (one point) to Strongly Disagree (four points). This resulted in a drinking alcohol scale, where lower values were associated with greater acceptance of drinking alcohol. Potential scores for the drinking alcohol scale ranged from a low score of 3 to a high score of 8. The mean score of the drinking alcohol scale was 7.32 (sd = 1.34), indicating that the subjects of
this study were not active in terms of drinking alcohol and less acculturated on this
dimension. The Cronbach's alpha was found to be .62.

A scale that represented Arab/Moslem women's level of acceptance of smoking
cigarettes was created. The scale consisted of women's responses to three items: whether
Arab/Moslem women smoked cigarettes; whether they accepted that Arab/Moslem
women can smoke cigarettes if they choose to; and whether they believed that women
have a right to smoke cigarettes if they choose to. The first item consisted of four
possible responses from Always (one point) to Never (four points). The second and the
third item consisted of four possible responses from Strongly Agree (one point) to
Strongly Disagree (four points). This resulted in a smoking cigarettes scale, where lower
values were associated with greater acceptance of smoking cigarettes. Potential scores
for the smoking cigarettes scale ranged from a low score of 5 to a high score of 12. The
mean score of the smoking cigarettes scale was 10.4 (sd = 1.87), indicating that the
subjects of this study were not active in terms of smoking cigarettes and less acculturated
on this dimension. The Cronbach's alpha was found to be .61.
The key variables (religion, relationships with non-relative men, living alone, drinking alcohol, smoking cigarettes, and control over decisions) were computed to create a new variable, which was the acculturation variable. The range of acculturation started with a value of 21, which indicated the highest value of the acculturation variable and ended in a value of 67, which indicated the lowest value of the acculturation variable. The mean score for acculturation was 53 and the median was 54 (sd = 8.39), indicating that the subjects of this study were not acculturated on this dimension. The distribution of acculturation was a negatively skewed distribution (skewness, -1.107). The greater percentage of responses were concentrated at the high end of the scale, where 11.8% of the respondents were not acculturated (see Figure 4.1). The Cronbach's alpha for the acculturation scale was found to be good .81.
<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Median</th>
<th>Std. Deviation</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acculturation</td>
<td>53.00</td>
<td>54.00</td>
<td>8.39</td>
<td>21.00</td>
<td>67.00</td>
</tr>
</tbody>
</table>

Table 4.4: Descriptive analysis of acculturation (n = 102).

Figure 4.1: Acculturation graph.
4.4 T-Test

The independent-samples t-test analysis indicated that the 36 Arab/Moslem women who work outside their homes had a mean of 50.5 in the scale of acculturation and the 66 Arab/Moslem women who do not work outside the home had a mean of 55.4 thus the means differ significantly at the p < .05 level (p = .02). Based on the acculturation scale, where higher score indicates low acculturation; the results of the independent-samples t-test analysis indicated that Arab/Moslem women who do not work outside the home are less acculturated than Arab/Moslem women who do work outside the home.

The independent-samples t-test was also used in this study to analyze the influence of marital status on acculturation. The analysis indicated that 40 Arab/Moslem single women had a mean of 48.8 in the acculturation scale and the 56 Arab/Moslem married women had a mean of 56, thus the means differ significantly at the p < .05 level (p = .001). Based on the acculturation scale, where higher score indicates low acculturation; the results of the independent-samples t-test analysis indicated that Arab/Moslem married women are less acculturated than Arab/Moslem single women.
Table 4.5: The independent-samples t-test analysis and results.

<table>
<thead>
<tr>
<th>Acculturation</th>
<th>$N$</th>
<th>Mean</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work outside the home</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>36</td>
<td>50.5</td>
<td>.02</td>
</tr>
<tr>
<td>No</td>
<td>66</td>
<td>54.4</td>
<td>.02</td>
</tr>
<tr>
<td>Marital status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>40</td>
<td>48.87</td>
<td>.001</td>
</tr>
<tr>
<td>Married</td>
<td>56</td>
<td>56.03</td>
<td>.001</td>
</tr>
</tbody>
</table>

In Table 4.6, 69.6% of Arab/Moslem women reported that they strongly believe in Arab/Moslem values and only 1% reported not believing in Arab/Moslem values. Of these women, 55.9% or less indicated that they do not believe in American values, while 39.2% indicated that they do not believe that there was any change in their values since they came to the USA. Only 13.7% of the Arab/Moslem women indicated that they strongly believe their values have changed since they came to the USA.
<table>
<thead>
<tr>
<th>Variables</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self rate on believe in Arab/Moslem values</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 do not believe</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td>3</td>
<td>8</td>
<td>7.8%</td>
</tr>
<tr>
<td>4</td>
<td>21</td>
<td>20.6%</td>
</tr>
<tr>
<td>5 strongly believe</td>
<td>71</td>
<td>69.6%</td>
</tr>
<tr>
<td><strong>Self rate on believe in American values</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 do not believe</td>
<td>27</td>
<td>26.5%</td>
</tr>
<tr>
<td>2</td>
<td>30</td>
<td>29.4%</td>
</tr>
<tr>
<td>3</td>
<td>24</td>
<td>23.5%</td>
</tr>
<tr>
<td>4</td>
<td>17</td>
<td>16.7%</td>
</tr>
<tr>
<td>5 strongly believe</td>
<td>4</td>
<td>3.9%</td>
</tr>
<tr>
<td><strong>Self rate on believe of Arab/Moslem values change since coming to the USA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 do not change</td>
<td>40</td>
<td>39.2%</td>
</tr>
<tr>
<td>2</td>
<td>15</td>
<td>14.7%</td>
</tr>
<tr>
<td>3</td>
<td>14</td>
<td>13.7%</td>
</tr>
<tr>
<td>4</td>
<td>19</td>
<td>18.6%</td>
</tr>
<tr>
<td>5 strongly change</td>
<td>14</td>
<td>13.7%</td>
</tr>
</tbody>
</table>

Table 4.6: Descriptive analysis of the Arab/Moslem women’s values.

### 4.5 Multiple Regression Analysis

The purpose of the second research question in this study is to predict a relationship between the independent variables the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, educational level and the dependent variable of acculturation.
According to Hair and colleagues (1998), “the ability of an additional independent variable to improve the prediction of the dependent variable is related not only to its correlation to the dependent variable, but also to the correlation(s) of the additional independent variable to the independent variable(s) already in the regression equation” (p. 156).

The researcher used correlation among the independent variables to test the relationships between them. The result shows that there is a correlation between contact with American culture and people and contact with Arab culture and people ($r = -.28$) and between contact with American culture and people and the period of time that Arab/Moslem women stay in the USA ($r = .27$). However, there is no correlation between educational level and contact with American culture and people ($r = -.11$), between educational level and the period of time that Arab/Moslem women stay in the USA ($r = .02$), and between educational level and contact with Arab culture and people ($r = .05$). There is no correlation between contact with Arab culture and people and the period of time that Arab/Moslem women stay in the USA ($r = -.03$).

To assess the impact of multicollinearity, the tolerance and VIF values were calculated. According to Hair and colleagues (1998), “a high tolerance value indicates little collinearity … [and] small VIF values [are] indicative of low intercorrelation among variables” (p. 208). The tolerance values all exceeded .83, which indicates a low level of collinearity and VIF values are all close to one (see Table 4.8: Testing for multicollinearity: assessing tolerance and VIF values).
### Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>$X_1$</th>
<th>$X_2$</th>
<th>$X_3$</th>
<th>$X_4$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Predictors</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₁ Contact with American culture and people</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₂ Contact with Arab culture and people</td>
<td>-.283(**)</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X₃ the period of time that Arab/Moslem women stay in the USA</td>
<td>.270(**)</td>
<td>-.028</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>X₄ Educational Level</td>
<td>-.115</td>
<td>.022</td>
<td>.052</td>
<td>1.00</td>
</tr>
</tbody>
</table>

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.7: Correlation between independents variables.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Tolerance</th>
<th>VIF</th>
</tr>
</thead>
<tbody>
<tr>
<td>X₁ Contact with American culture and people</td>
<td>.834</td>
<td>1.200</td>
</tr>
<tr>
<td>X₂ Contact with Arab culture and people</td>
<td>.908</td>
<td>1.101</td>
</tr>
<tr>
<td>X₃ the period of time that Arab/Moslem women stay in the USA</td>
<td>.915</td>
<td>1.093</td>
</tr>
<tr>
<td>X₄ Educational Level</td>
<td>.986</td>
<td>1.014</td>
</tr>
</tbody>
</table>

Table 4.8: Testing for multicollinearity: assessing tolerance and VIF values
The researcher used a multiple regression analysis to predict the relationship between the independent variables (the period of time that Arab/Moslem women stay in the USA; contact with American culture and people; contact with Arab culture and people; educational level) and the dependent variable (acculturation). This type of analysis helped to improve the prediction of the relationships between the independent variables and the dependent variable of this study. Multiple regression analysis “is a general statistical technique used to analyze the relationship between a single dependent variable and several independent variables” (Hair et al., 1998, p. 142). The independent variables in this analysis included the period of time that Arab/Moslem women stay in the USA; contact with American culture and people; contact with Arab culture and people; educational level. The dependent variable was acculturation. The regression equation was \( Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 \) where

- \( X_1 \) = the period of time that Arab/Moslem women stay in the USA.
- \( X_2 \) = contact with American culture and people.
- \( X_3 \) = contact with Arab culture and people.
- \( X_4 \) = educational level.

The contact with American people and culture and contact with Arab people and culture variables were created as follows:

A scale that represented the Arab/Moslem women’s level of contact with American people and culture was created. The scale consisted of Arab/Moslem women’s responses to six items: whether Arab/Moslem women associate with Americans; whether Arab/Moslem women go to Americans’ birthday parties; whether Arab/Moslem women
have daily conversation with Americans; whether Arab/Moslem women visit American friends; whether Arab/Moslem women spend most of their day with Americans; and whether Arab/Moslem women are more involved in the American community. The first five items consisted of four possible responses from Always (one point) to Never (four points). The sixth items consisted of four possible responses from Strongly agree (one point) to Strongly disagree (four points). This resulted in a contact with American people and culture scale, where lower values were associated with greater contact with American people and culture. Potential scores for contact with American people and culture ranged from a low score of 6 to a high score of 20. The mean score of contact with American people and culture scale was 14 (sd = 3.78). Cronbach's alpha for contact with American people and culture scale was found to be .87.

A scale that represented Arab/Moslem women’s level of contact with Arab people and culture was created. The scale consisted of women’s responses to three items: whether Arab/Moslem women associate with Arabs; whether Arab/Moslem women spend most of their days with other Arabs; and whether Arab/Moslem women are involved more with the Arab/Moslem community in the USA. The first two items consisted of four possible responses ranging from Always (one point) to Never (four points). The third item consisted of four possible responses ranging from Strongly agree (one point) to Strongly disagree (four points). This resulted in a contact with Arab people and culture scale, where lower values were associated with greater contact with Arab people and culture. Potential scores for contact with Arab people and culture ranged from a low score of 3 to a high score of 11. The mean score of contact with Arab people and
and culture scale was 5.5 (sd = 1.54). Cronbach’s alpha for contact with American people
and culture scale was found to be .64.

The item that represented educational level was “What is the highest educational
degree that you hold?”; and the item that represented the length of time that
Arab/Moslem women stay in Columbus, Ohio was “How long have you been in the
U.S.A?”.

The overall F is 19.12 and R² = .44, which means that 44% of the variance in
acculturation was explained by the three predictor variables (the period of time that
Arab/Moslem women stay in the USA; contact with American culture and people;
contact with Arab culture and people). The relationship between the dependent variable
of acculturation and the predictor variable of education level was not statistically
significant (p = .53). However, the relationships between the dependent variable of
acculturation the three predictor variables of the period of time that Arab/Moslem women
stay in the USA, contact with American culture and people, and contact with Arab culture
and people were statistically significant.

The relationship between the period of time that Arab/Moslem women stay in the
USA and acculturation was statistically significant (p = .01, t = 2.62). The relationship
between contact with American culture and people and acculturation was statistically
significant (p = .001, t = 7.41). The relationship between contact with Arab culture and
people and acculturation was also statistically significant (p = .034, t = -2.15). The β
values indicated that the relative influence of the entered variables, that is, contact with
American culture and people, had the greatest influence on acculturation (β = .62),
followed by the period of time that Arab/Moslem women stay in the USA (β = .21), and
then contact with Arab culture and people ($\beta = -.17$). The direction of influence for the period of time that Arab/Moslem women stay in the USA and contact with American culture and people was positive. That is, the longer the Arab/Moslem women stayed in the USA, the more contact they had with American culture and people. However, the direction of influence for contact with Arab culture and people was negative.

<table>
<thead>
<tr>
<th>Mode</th>
<th>$R$</th>
<th>$R^2$</th>
<th>$F$</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.664(a)</td>
<td>.441</td>
<td>19.12</td>
</tr>
</tbody>
</table>

Table 4.9: Over all $F$ and $R$ square

<table>
<thead>
<tr>
<th></th>
<th>$Beta$</th>
<th>$t$</th>
<th>$Sig$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contact with American culture and people</td>
<td>.62</td>
<td>7.41</td>
<td>.001</td>
</tr>
<tr>
<td>Contact with Arab culture and people</td>
<td>-.17</td>
<td>-2.15</td>
<td>.034</td>
</tr>
<tr>
<td>the period of time that Arab/Moslem women stay in the USA</td>
<td>.21</td>
<td>2.62</td>
<td>.010</td>
</tr>
<tr>
<td>Educational Level</td>
<td>.05</td>
<td>.64</td>
<td>.526</td>
</tr>
</tbody>
</table>

Table 4.10: Multiple regression (the relationships between acculturation and the period of time that Arab/Moslem women stay in the USA; contact with American culture and people; contact with Arab culture and people; educational level).
<table>
<thead>
<tr>
<th>The independent variables</th>
<th>The dependent variable</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1-Contact with American culture and people</strong></td>
<td><strong>Acculturation</strong></td>
</tr>
<tr>
<td>I associate with Americans.</td>
<td>Religiosity</td>
</tr>
<tr>
<td>I go to Americans’ birthday parties.</td>
<td>I pray five times a day.</td>
</tr>
<tr>
<td>I have daily conversation with Americans.</td>
<td>I fast during Ramadan.</td>
</tr>
<tr>
<td>I visit Americans’ friends.</td>
<td>I pay my zakat every year.</td>
</tr>
<tr>
<td>I spend most of my day with Americans.</td>
<td>I participate in the Islamic organization.</td>
</tr>
<tr>
<td>I am involved more with American community.</td>
<td>I participate in Arab/Moslem occasions, holidays, traditions, etc</td>
</tr>
<tr>
<td><strong>2-Contact with Arab culture and people</strong></td>
<td><strong>Relationships with non-relative men</strong></td>
</tr>
<tr>
<td>I associate with Arabs.</td>
<td>It is acceptable that Arab/Moslem women work with men who are not relatives.</td>
</tr>
<tr>
<td>I spend most of my day with Arabs.</td>
<td>It is acceptable that Arab/Moslem women have friendship relations with men.</td>
</tr>
<tr>
<td>I am involved more with the Arab/Moslem community in the USA.</td>
<td>It is acceptable for Arab/Moslem women to have a boyfriend.</td>
</tr>
<tr>
<td><strong>Control over decisions</strong></td>
<td></td>
</tr>
<tr>
<td>Arab/Moslem women can choose their husbands.</td>
<td></td>
</tr>
<tr>
<td>Arab/Moslem women can choose their careers.</td>
<td></td>
</tr>
<tr>
<td>Arab/Moslem women can choose their husbands without any intervention from their family.</td>
<td></td>
</tr>
<tr>
<td><strong>Living alone</strong></td>
<td></td>
</tr>
<tr>
<td>Arab/Moslem women can study in a college that is located in a different city from where their family live.</td>
<td></td>
</tr>
<tr>
<td>It is acceptable that Arab/Moslem women live alone.</td>
<td></td>
</tr>
<tr>
<td><strong>Drinking alcohol</strong></td>
<td></td>
</tr>
<tr>
<td>I associate with a friend who drinks alcohol</td>
<td></td>
</tr>
<tr>
<td>I think one of the women’s rights is to drink alcohol if they want to</td>
<td></td>
</tr>
<tr>
<td><strong>Smoking cigarettes</strong></td>
<td></td>
</tr>
<tr>
<td>It is acceptable that Arab/Moslem women smoke cigarettes if they want to.</td>
<td></td>
</tr>
<tr>
<td>I think one of the women’s rights is to smoke cigarettes if they want to.</td>
<td></td>
</tr>
<tr>
<td>I smoke cigarettes</td>
<td></td>
</tr>
</tbody>
</table>

Table 4.11: Items representing the dependent and independent variable scales.
4.6 Factor Analysis

A factor analysis on the 10-item contact with American people and culture/contact with Arab people and culture, using the varimax rotation method, yielded two factors. Factor 1, which is contact with American people and culture, accounted for 39.61% of the variance. Factor 2, which is contact with Arab people and culture, accounted for 20.65% of the variance. The eigenvalues associated with factor 1 was 3.88 and for factor 2 was 1.53.

The first factor included the following items: I associate with Americans; I go to Americans’ birthday parties; I have daily conversations with Americans; I visit American friends; I spend most of my day with Americans; and, I am involved more with the American community. All of the above items were loaded on factor 1.

The second factor included the following items: I associate with Arabs; I spend most of my day with Arabs; and, I am involved more with the Arab/Moslem community in the USA. All of these items were loaded on Factor 2. This study utilized the general rule of thumb of, the factor loading greater than ± .30 is considered to meet the minimal level to be used to specify variables that load on each component. In the first factor (contact with American people and culture), all of the loadings are greater than ± .50, which is considered practically significant (Hair et al., 1998). In the second factor (contact with Arab people and culture), all of the loadings are greater than ± .50, except for the loading of the last item (I am involved more with the Arab/Moslem community in the USA), which is greater than ± .40, but is still considered practically significant. Therefore, the instrument the measure contact is constructed valid.
<table>
<thead>
<tr>
<th>Item</th>
<th>Factor Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>I associate with Americans.</td>
<td>.726</td>
</tr>
<tr>
<td>I go to Americans’ birthday parties.</td>
<td>.706</td>
</tr>
<tr>
<td>I have daily conversations with Americans.</td>
<td>.760</td>
</tr>
<tr>
<td>I visit American friends.</td>
<td>.855</td>
</tr>
<tr>
<td>I spend most of my day with Americans.</td>
<td>.816</td>
</tr>
<tr>
<td>I am involved more with the American community.</td>
<td>.706</td>
</tr>
<tr>
<td>I associate with Arabs.</td>
<td>.893</td>
</tr>
<tr>
<td>I spend most of my day with Arabs.</td>
<td>.845</td>
</tr>
<tr>
<td>I am involved more with the Arab/Moslem community in the USA.</td>
<td>.434</td>
</tr>
</tbody>
</table>

Eigenvalues: 3.88  1.53  
% variance explained: 39.61 20.65

Table 4.12: Factor analysis of contact with American people and culture/ contact with Arab people and culture.
Acculturation scale: A factor analysis of the 18 items that included religion, relationships with non-relative men, living alone, drinking alcohol, smoking cigarettes, and control over their decisions, using the varimax rotation method, yielded six factors. Factor 1 accounted for 33.61% of the variance; factor 2 accounted for 11.18% of the variance; factor 3 accounted for 8.47% of the variance; factor 4 accounted for 7% of the variance; factor 5 accounted for 6.5% of the variance; and factor 6 accounted for 5.8% of the variance. The eigenvalue associated with factor 1 was 6.05, for factor 2 was 2, for factor 3 was 1.5, for factor 4 was 1.25, for factor 5 was 1.17, and for factor 6 was 1.04.
Figure 4.3: The Scree Plot of acculturation scale.

Items 1 through 5 were designed to measure religion. All 5 items did not load on a single factor, but loaded across factors. Religion included five items: praying five times a day, fasting during Ramadan, paying zakat, participating in Islamic organizations, and participating in Arab/Moslem occasions, holidays, and rituals. The first item (praying five times a day) was loading in factor 2 (– .44) and loading also in factor 3 (– .54); the second item (fasting during Ramadan) was loading in factor 3 (– .78); the third item (paying zakat) was loading in factor 6 (.87); and the last 2 items (participating in Islamic organizations, and participating in Arab/Moslem occasions, holidays, and rituals) were loading in factor 5 (.86, .85).
Items 6 through 8 were designed to measure relationships with non-relative men. All of the three items loaded in factor 1; item 8 (It is acceptable for an Arab/Moslem woman to have a boyfriend) also loaded in factor 2.

Items 9 through 11 were designed to measure control over their decisions. Items 9 and 10 (Arab/Moslem women can choose their husbands, Arab/Moslem women can choose their careers) loaded on factor 4. However, items 11 (Arab/Moslem women can choose their husbands without any intervention from their family) loaded on factor 2.

Items 12 and 13 were designed to measure living alone. All of the items in this element loaded in factor 1. Items 14 and 15 were designed to measure drinking alcohol. The two items did not load on a single factor. Item 14 (I associate with a friend who drinks alcohol) had overloading. It loaded on factor 1 and factor 3. Item 15 (I think one of the women’s rights is to drink alcohol if they want to) loaded in factor 2.

Items 16 through 18 were designed to measure smoking cigarettes. Item 16 and item 17 (I think one of the women’s rights is to smoke cigarettes if they want to, it is acceptable that Arab/Moslem women smoke cigarettes if they want to) loaded on factor 2; however, item 17 also loaded on factor 1. Item 18 (I smoke cigarettes) loaded in factor 3. All of the loadings were greater than ± .40 (see appendix E).

The results of factor analysis on the acculturation scale showed that some of the subscales that the acculturation scale included, such as the religiosity scale and the drinking alcohol scale, have low construct validity. The items that the religiosity subscale included may have measured major principles of Islam such as praying five times a day, fasting during Ramadan, and paying zakat, but the other two items, measuring other religious activities of Moslems, such as participating in the Islamic
organization and participating in Arab/Moslem occasions, holidays, and traditions, might not be measures of Islam.

The other reason that the acculturation scale showed low construct validity was the small sample size used in the current study. Nunnally (1978, cited in Pedhazur & Schmelkin, 1991) suggested a rule to help choose the appropriate sample size for factor analysis, i.e., “to have at least 10 times as many subjects as variables” (p. 624). According to Nunnally’s rule, the researcher for this study needed to have 180 subjects to do the factor analysis. However, there were only 102 participants in the current study, not enough to run a factor analysis of the acculturation scale which included 18 items.
CHAPTER 5

SUMMARY AND INTERPRETATION OF DATA

This chapter presents a summary of the study, of the research findings, the implications of the study, the study’s limitations, and the recommendations for future research.

5.1 Summary of the Study

According to Rosenthal and others (1996), “migration to a different nation can involve a major challenge to an individual’s values, beliefs, and modes of behaviour” (p. 81). Arab/Moslem women who live in the United States are living in a culture that has different values and beliefs than Arab/Moslem values and beliefs. There are many differences between the Arab/Moslem culture from which the Arab/Moslem women came and Western culture, such as religion, gender roles, and women’s freedom. For example, women in the United States can have relationships with non-relative men, live alone, drink alcohol and smoke cigarettes if they want to, and they have control over their lives’ decisions. However, Arab/Moslem women cannot do any of the above because it is not allowed in Arab/Moslem culture’s values and beliefs.

The processes of acculturation have been studied for many immigrant groups. However, very little research has been conducted on acculturation and the factors related to acculturation among Arab immigrants. As in the case of other immigrant groups,
Arab/Moslem women who emigrate to the United States go through a process of
acculturation and may adopt one of the strategies identified by Berry (2003):
assimilation, integration, separation, and marginalization.

The purpose of this study was to explore the cultural changes experienced by
Arab/Moslem women residing in Columbus, Ohio, during the Winter of 2006 based on
the six indicators of religion, relationships with men, live alone, control over decisions,
drink alcohol, and smoke cigarettes.

Based on the acculturation theory, many studies have found that there is a
relationship between time, contact, and acculturation among different groups of
immigrants (Berry, 1984; Berry, 1997; Castro, 2003; Rosenthal et al., 1996). The
educational level is another variable that predicts acculturation, although, Hanassab
(1991) argues that there is not a significant relationship between educational level and
acculturation. Prior to the present study, the relationship between time, contact,
educational level and acculturation had not been tested yet among the Arab/Moslem
population living in the United States. Yet, since these variables could be significant
predictors of acculturation among Arab/Moslem women, this study aimed to discover the
predictive relationship between the period of time that Arab/Moslem women stay in the
USA, contact with American culture and people, contact with Arab culture and people,
educational level, and acculturation.

One hundred and two Arab/Moslem women were recruited through the Islamic
community and religious organization in Columbus, Ohio. Non-probability data
collection method (convenience sampling) was utilized. The participants responded to a
questionnaire developed by the researcher that included three parts. Part (A) included
relevant demographic items: marital status, age, level of education, living with family, having children, and the amount of time of living in the USA. There were also questions in part (A) about variables that do have an influence on the level of acculturation, such as how long the participants have lived in the USA and the highest level of education that the participants held. Parts (B) and (C) of the questionnaire included items asking about the participants’ values, beliefs, relationships, food preferences, and whether or not they had contact with Arab and American culture and people after they came to the USA.

Descriptive statistics were used to answer the first research question (To what extent do Arab/Moslem women who live in Columbus, Ohio acculturate?). Multiple regression analysis was presented to answer the second research question (Can a model consisting of a linear combination of the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people, and educational level predict the level of acculturation of the Arab/Moslem women living in Columbus?). The results of the descriptive analysis showed that the majority of the Arab/Moslem women who live in Columbus, Ohio were not acculturated.

The results of the multiple regression revealed a statistically significant relationship between the dependent variable of acculturation and three of the independent variables (the period of time that Arab/Moslem women stay in the USA, contact with American culture and people, contact with Arab culture and people). However, the relationship between the dependent variable of acculturation and the independent variable of educational level showed no statistical significance. Discussion of these two data analyses is presented in the following section.
5.2 Descriptive Analysis of Acculturation

One of the study’s main goals was to explore to what extent Arab/Moslem women who live in Columbus, Ohio acculturate, as indicated by the following variables:

- Do the Arab/Moslem women who live in Columbus, Ohio retain and practice their religious faith (Islam)? For example, pray five times a day, fast during Ramadan, pay the zakat.
- Do the Arab/Moslem women who live in Columbus, Ohio have relationships with males who are not their relatives?
- Do the Arab/Moslem women who live in Columbus, Ohio have control over their decisions? For example, decisions regarding their education, career, and marriage.
- Do the Arab/Moslem women who live in Columbus, Ohio live alone?
- Do the Arab/Moslem women who live in Columbus, Ohio drink alcohol?
- Do the Arab/Moslem women who live in Columbus, Ohio smoke cigarettes?

Based on the descriptive analysis of the acculturation variable, the results showed that the majority of the participants’ responses was located at the end of the acculturation scale, which indicated that the majority of participants in the study was not acculturated. In other words, Arab/Moslem women’s responses on rating themselves on believing in Arab/Moslem values indicated that they are holding to Arab/Moslem values and beliefs. The majority of the participants (69.6%) strongly believed in their Arab/Moslem values. Also, the highest percentage of the responses (39.2%) indicated that the Arab/Moslem women’s values did not change since they came to the USA.
The findings of this study indicated that Arab/Moslem women who live in Columbus, Ohio are adopting one of the acculturation strategies, which is separation. According to Santisteban and Mitrani (2003), separation refers to “becoming totally embedded in the culture of origin and refusing to participate in the new culture” (p. 123). Living in a culture that is totally different than their own culture may lead to some emotional and social problems and difficulties for Arab/Moslem women, such as cultural conflict, stress, and depression. The separation strategy which Arab/Moslem women who participated in this study adopted is, according to Amer (2005), one of the highest strategies associated with acculturative stress. Social workers who work with this population need to understand the stress that these women may experience in their lives, be aware of the acculturation process, and how this process plays a big role in acculturative stress.

Although the factor analysis of the acculturation scale showed a low level of construct validity, the researcher is confident on the ability of the acculturation scale to measure the concept of acculturation. Another type of validity, such as content validity, were assured. First, the researcher developed a questionnaire with items based on what the literature suggests as significant indicators of acculturation (Alkazraji et al., 1997; Cuellar et al., 1995; Suinn et al., 1992). Second, the researcher field-tested the instrument, utilizing a panel of judges consisting of The Ohio State University professors familiarized with the study, Arab/Moslem professionals within the community, and professionals who work with immigrants in the USA.
5.3 Multiple Regression Analysis

Another goal of this research was to predict the relationship between acculturation (the dependent variable) and time (the period of time that Arab/Moslem women stay in the USA), contact with American culture and people, contact with Arab culture and people, and educational level (independent variables):

1- Arab/Moslem women with a longer period of time living in Columbus, Ohio will experience a higher level of acculturation.

2- Arab/Moslem women living in Columbus, Ohio with a high level of contact with American society will experience a higher level of acculturation.

3- Arab/Moslem women with a high level of contact with Arab/Moslem society in Columbus, Ohio will experience a lower level of acculturation.

4- Arab/Moslem women living in Columbus, Ohio with higher educational levels will experience a higher level of acculturation.

The results of the regression analysis showed that there was a positive relationship between acculturation and time (the period of time that Arab/Moslem women stay in the USA), which means Arab/Moslem women with a longer period of time living in Columbus, Ohio will experience a higher level of acculturation. Another positive relationship was between acculturation and the second independent variable (contact with American culture and people), which showed a statistically significant relationship. Arab/Moslem women with a high level of contact with American society experience a higher level of acculturation. The third statistically significant relationship was between acculturation and contact with Arab culture and people (independent variable). However, this relationship was negative, which means that Arab/Moslem women with a high level
of contact with the Arab/Moslem society in Columbus, Ohio experience lower levels of acculturation; Arab/Moslem women with low contact with the Arab/Moslem society in Columbus, Ohio experience higher levels of acculturation.

The results of this study were found to be congruent with acculturation theories and studies on time and contact as predictors of acculturation (Amer., 2005; Berry, 2003; Castro, 2003; Piontkowski et al., 1992). The findings of Berry and colleagues, for example (1989, cited in Castro, 2003) showed that the length of residence in the new culture is positively associated with acculturation. The longer period of time that individuals live in the host culture, the higher the level of acculturation they will experience. The findings of the current study support this previous findings, as the results showed that, the longer Arab/Moslem women live in Columbus, Ohio, the higher level of acculturation they experience.

According to Castro (2003) and Piontkowski and colleagues (1992), contact with the host culture is another predictor of acculturation. The findings of the current study also showed that there is a statistically significant relationship between contact with American culture and people (the host culture) and acculturation among Arab/Moslem women. This finding also confirms contact with the host culture as one of the predictors of acculturation.

The relationship between acculturation and educational level was not statistically significant in this study, which supported Hanassab’s (1991) findings on the acculturation of Iranian women into American culture. Hanassab (1991) found that educational level was not significantly related to acculturation among young Iranian women living in the United States. Padilla’s (1980) findings, however, showed that “educational level is
positively correlated with acculturation” (p. 75); i.e., the participants who were less acculturated were falling into the lower educational level. Alkazraji and colleagues’ study (1997) also indicated that more educated Moslem immigrants are more accepting of American culture than the less educated Moslem immigrants. The findings of the present study, however, showed that educational level does not predict acculturation among Arab/Moslem women who participated in this study. Therefore the findings of the current study did not support the findings of Alkazraji and colleagues (1997) and Padilla (1980).

The researcher of this study might speculate, and considers a challenge for future research in the area, the impact of the religious variable over any other variables upon this particular culture group. The place where the women of this study received their formal education, a variable not under control on this study, might affect the relationship between educational level and acculturation.

5.4 Implications of the Study

The main contribution of this study was to provide a better understanding of the acculturation process among Arab/Moslem women who live in Columbus, Ohio. Social workers can develop a deeper understanding of the Arab/Moslem culture, environment, and of the problems and challenges that confront Arab/Moslem women who are living in the USA. For clinical social workers who are working with Arab/Moslem women, this study provides information about Arab/Moslem culture, tradition, and religious views of their culture and the American culture. Also, this study gives clinical insights into the process of acculturation among Arab/Moslem women who are more likely “not
acculturated,” which helps social workers find appropriate approaches to follow when working with this population.

The implications of this study for social work practice are that there is a need for new interventions that can meet the needs of the Arab/Moslem women who adopt separation strategy. Since these women are refusing the American culture’s values and beliefs and are holding onto their Arab/Moslem values and beliefs, they need interventions that can help them to adjust to the new culture without forcing them to be Americanized. In other words, models of social work intervention based on assimilation theory are not applicable to this particular population group.

Some of the social policies that are used today in the USA were also adopted from assimilation theory to help immigrants melt into American society (i.e., be Americanized). Consequently, a lot of social programs are designed based on these polices. The findings of this study showed that the participants were not acculturated, also indicates a need to policies changes. Development and implementation of policies to help clients who adopt a strategy other than assimilation in their adjustment to the host culture, such as separation strategy, need to be given serious thoughts.

This study provides perhaps the first findings of whether or not Arab/Moslem women acculturate and what factors might influence the acculturation of this population. The findings of this study will help social workers understand the predictors that may influence the acculturation process of Arab/Moslem women who live in Columbus, Ohio. These predictors include the period of time that Arab/Moslem women stay in the U.S, contact with American culture and people, and contact with Arab/Moslem culture and people. For example, if Arab/Moslem women have more contact with Arab/Moslem
people and culture while living in the United States, they are more likely to experience lower levels of acculturation.

Moreover, the study presents demographic characteristics and background information about Arab/Moslem women that can be helpful in many ways to the Arab/Moslem community and organizations in Columbus, Ohio, such as using the information in designing social and educational programs for the Arab/Moslem community and help members of the community better understand American culture.

5.5 Limitations of the Study

There were a number of limitations to this study. One of the limitations of the study was the lack of external validity (generalization of the findings) due to the use of a non-probability, convenience sampling method to recruit the study participants. Moreover, the study was limited to the Arab/Moslem women who participated in the study and these women might be different than the Arab/Moslem women who did not participate in the study. For example, the sample was recruited in the Islamic organization in Columbus, Ohio, so the researcher cannot reach the Arab/Moslem women who do not participate in this organization who are more likely not to be religious women. The study was also limited to the Arab/Moslem women living in Columbus, Ohio. Other USA states or regions might attract different individuals. Another limitation of this study was a low construct validity of the acculturation scale, which might cause threat to the study’s internal validity.

This study surveyed only Arab/Moslem females. The experiences of Arab/Moslem females vary form the Arab/Moslem males who lived in the USA. Thus,
the results of this study should not be applied to Arab/Moslem males’ acculturation experience.

Another limitation, and a challenge at the same time, was that the researcher was an insider. As a Moslem and Arab woman who is studying in the USA, the researcher has similar experiences to the experiences of the women who participated in this study. We all are Arab and Moslem women, we all live in different culture than our native culture, and we all share the same values and beliefs. The Arab and Moslem community in Columbus is a small community, where everyone knows everyone else. Therefore, even with all of the preconditions and safeguards for confidentiality, these women may still have been afraid to give an honest answer about their private lives and what they really believed, because the researcher is a member of the Arab/Moslem community in Columbus. Potential negative consequences such as rejection from the community or shame to their families may have made the women who participated in the research afraid of giving accurate answers about sensitive issues such as drinking alcohol or relationships with non-relative males.

5.6 Recommendations for Future Research

There are many studies that have been conducted in the area of acculturation and there are still many areas that need to be examined. Recommendations emanating from the present study include a replication of the current study in a different city such as Detroit, Michigan, which has a large number of Arab/Moslem population with a variety of social, political, and religious organizations. Research not limited to only one specific organization as in the present study. Another recommendation for future researchers who may want to replicate this study is to use a representative/random sample.
The factor analysis conducted of the data collection tool reflected low construct validity. Researcher refinement of this tool might generate different findings. The items measuring religiosity could be separated into those measuring Islam principals and those measuring only religious activities.

The current study findings showed that the Arab/Moslem women do not acculturate, but adopt a separation strategy. However, the current study did not explore how these women feel about this adaptation strategy and how adopting this strategy affects their lives. By an in-depth interviewing of Arab/Moslem women, future researchers can use a qualitative method to explore these women’s feelings associated with separation strategy and to discover how this level of acculturation affects their lives.

Another area for future research is using a quantitative method to discover the relationship between stress levels and the acculturation strategy that Arab/Moslem women adopt. Future studies can investigate whether Arab/Moslem women who adopt separation strategy experience a higher level of stress than women who adopt other levels of acculturation such as assimilation and integration strategies.

Arab women who are not Moslem might also generate different research results. The inclusion and distinction of non Arab/Moslem women in the sample of future research is highly recommended.
APPENDICES
APPENDIX A

COVER LETTER TO ARAB/MOSLEM PARTICIPANTS
Dear Respected Sister,

I am a Ph.D social work student at The Ohio State University. I invite you to participate in my study that will assess the impact of the Western culture on the Arab/Moslem women. I hope the results of this study will contribute to the improvement of the social services for the Arab/Moslem women. Without you, this study would not be possible, and more important, the awareness of Arab/Moslem population problems and needs cannot be determined and fulfilled. I assure you complete anonymity and confidentiality; your name, address, or any other identification are not requested, and your responses will be used only for research purposes.

In the Packet you will find a questionnaire that contains three parts. Each part includes several questions concerning a specific area. The questionnaire can be completed in approximately 15-20 minutes. For my study to make an accurate conclusion, it is very important that you provide a response to every question.

Your participation is voluntary, you can refuse to answer questions that you do not wish to answer, and you can refuse to participate or you can withdraw at any time without penalty or repercussion. There will be no economic, political, or social consequences for refusing to participate in the study. By completing the questionnaire you are agree to participate in the study.

Thank you for your time, consideration, and honest responses regarding this issue. I am asking Allah to reward you for helping both your sister as well as your community by participating in this project. If you have further questions, please contact me through email (almaseb.1@osu.edu).

Principal Investigator
Signature
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Co-Investigator
Signature
-----------------------------
APPENDIX B

CULTURAL BELIEFS AND VALUES QUESTIONNAIRE
Cultural beliefs and values Questionnaire

Demographic questions
In part (A), I will ask some question about your demographic background. Please check the appropriate answer. Remember that no name or any other information that indicates who you are is being asked, so no one will know that this information belongs to you.

Please write or check the appropriate answer.

1-How old are you?
---------------------

2-What is your marital status?
---Single ---Married ---Divorced ---Widowed

3-Do you have children?
---Yes ---No

4-If yes, how many do you have?
--------------

5-With whom do you live?
---Parents ---Husband/children ---only husband ---Only children ---Alone
---Friend
---Other (specify) -------

6-What is your original nationality? (Country of origin)
--------------

7-What generation are you? (Check the generation that best applies to you)

  o 1st Generation = I was born in Middle East or country other than U.S.
  o 2nd Generation = I was born in U.S.; either parent was born in Middle East or country other than U.S.
  o 3rd Generation = I was born in U.S., both parents were born in U.S, and all grandparents born in Middle East or country other than U.S.
  o 4th Generation = I was born in U.S., both parents were born in U.S, and at least one grandparent born in Middle East or country other than U.S. and one grandparent born in U.S.
5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.

Don't know what generation best fits since I lack some information.

8-Where were you raised?

--- In Middle East only
--- Mostly in Middle East, some in U.S.
--- Equally in Middle East and U.S.
--- Mostly in U.S., some in Middle East
--- In U.S. only

9-How long have you been in the U.S.A? (In years)

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10-What is the highest educational degree that you hold?

-----------------------------

11-If you attend the university, what is your major at the university?

-----------------------------

12-Do you work?

---Yes  ---No

13-If yes, what occupation or profession are you in?

-----------------------------

14-Which of the following best matches your household annual income?

---Less than $10,000  ---$10,001-$30,000  ---$30,001-$50,000

---$50,001-$70,000  ---$70,001 or more

15-Are you planning to go back to your country of origin?

---Yes  ---No

16-If yes, when you are planning to go?

---0-12 months  ---1-3 years  ---3-6 years  ---6 years or more
17- Are you the first member of your family came to the USA?

---Yes ---No

18-If no, who was the first member of your family came to the USA?

------------------------
In (B) part, I would ask some questions about your daily life. Please check the appropriate answer. Remember that no name or any other information that indicate who you are is being asked, so no one will know that this information belongs to you.

<table>
<thead>
<tr>
<th></th>
<th>Always</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
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<tbody>
<tr>
<td>1) I pray five times a day.</td>
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<tr>
<td>2) I fast during Ramadan.</td>
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<td>3) I pay my <em>zakat</em> every year.</td>
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<td>4) I participate in the Islamic organization.</td>
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<td>5) I participate in Arab/Moslem occasions, holidays, traditions, etc</td>
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<tr>
<td>6) I associate with Americans.</td>
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<tr>
<td>7) I associate with Arabs.</td>
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<tr>
<td>8) I speak Arabic at home.</td>
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<tr>
<td>9) I speak English at home.</td>
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<tr>
<td>10) I prefer Middle Eastern food at home.</td>
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<tr>
<td>11) I prefer American food at home.</td>
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<tr>
<td>12) I smoke cigarettes.</td>
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<tr>
<td>13) I go to Americans’ birthday parties.</td>
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<tr>
<td>14) I have daily conversation with Americans.</td>
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<td>15) I visit Americans’ friends.</td>
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<td></td>
<td>Always</td>
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<tr>
<td>16) I spend most of my day with Americans</td>
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<tr>
<td>17) I spend most of my day with Arabs.</td>
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<tr>
<td>18) I associate with a friend who drinks alcohol.</td>
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</table>
In part (C), I would ask some questions about your ideas and beliefs. Please check the appropriate answer. Remember that no name or any other information that indicate who you are is being asked, so no one will know that this information belongs to you.

<table>
<thead>
<tr>
<th>In the Arab/Moslem community in the U.S.A,</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
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</thead>
<tbody>
<tr>
<td>1) It is acceptable that Arab/Moslem women work with men who are not relatives.</td>
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<td>2) It is acceptable that Arab/Moslem women have friendship relations with men.</td>
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<tr>
<td>3) It is acceptable for an Arab/Moslem woman to have a boyfriend.</td>
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<tr>
<td>4) Arab/Moslem women can choose their husbands.</td>
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<tr>
<td>5) Arab/Moslem women can choose their careers.</td>
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<tr>
<td>6) Arab/Moslem women can study in a college that is located in a different city from where their family live.</td>
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<td>7) It is acceptable that Arab/Moslem women live alone.</td>
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<td>8) Arab/Moslem women know their husbands before marriage.</td>
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<tr>
<td>9) Arab/Moslem women can choose their husbands without any intervention from their family.</td>
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<tr>
<td>10) It is acceptable that Arab/Moslem women smoke cigarettes if they want to.</td>
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<td>11) I am involved more with Arab/Moslem community in the USA.</td>
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<tr>
<td>12) I am involved more with American community</td>
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<tr>
<td>13) I think one of the women’s rights is to smoke cigarettes if they want to.</td>
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<tr>
<td>14) I think one of the women’s rights is to drink alcohol if they want to.</td>
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<tr>
<td>15) Arab/Moslem women should worry less about their rights and more about becoming good wives and mothers.</td>
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<tr>
<td>16) It is rude to Arab/Moslem women to have an “obey” position in the marriage.</td>
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<tr>
<td>17) Arab/Moslem women should not expect to go exactly to the same places as men.</td>
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<tr>
<td>18) Arab/Moslem women should not expect to have quite the same freedom of action as Arab/Moslem men.</td>
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</tbody>
</table>
19) Rate yourself on how much you believe in Arab/Moslem values (e.g., about marriage, family, education, work):

1  2  3  4  5
(Do not believe)  (Strongly believe in Arab/Moslem values)

20) Rate yourself on how much you believe in American (Western) values:

1  2  3  4  5
(Do not believe)  (Strongly believe in American values)

21) Rate yourself on how much you believe that your Arab/Moslem values have changed since you came to the USA:

1  2  3  4  5
(Do not change)  (Strongly change)
استبيان القيم و المعتقدات الثقافية

الأسماء الديموغرافية

في الجزء الأول (أ) سوف أطرح أسئلة عن خلفيتك الديموغرافية. الرجاء اختيار الإجابات المناسبة. تذكر أنك لن يتم طلب أي معلومات تتعلق بأسلوبك أو شخصيتك، لذا لن يعرف أحد أن هذه المعلومات تخصك.

الرجاء الإجابة عن الأسئلة التالية، و اختيار الإجابات الصحيحة:

1-كم عمرك؟

2-ما هي حالتك الاجتماعية؟
--- عزباء --- مزوجة --- مطلقة --- أرملة

3-هل لديك أطفال؟
--- نعم --- لا

4-إذا كانت الإجابات نعم، كم عدهم؟

5-مع من تعيشين؟
--- الأبناء --- الزوج و الأطفال --- الأطفال فقط --- بمفردك --- صديق
--- آخرين (حديدي)---

6-ما هي جنسيتك الأصلية؟

7-إلى أي جيل تنتمين؟ (اختاري الجيل الأنسب إليك)
--- الجيل الأول = لقد ولدت في الشرق الأوسط أو دولة أخرى غير الولايات المتحدة الأمريكية
--- الجيل الثاني = لقد ولدت في الولايات المتحدة الأمريكية وأحد والديك ولد في الشرق الأوسط أو دولة أخرى غير الولايات المتحدة الأمريكية
--- الجيل الثالث = لقد ولدت في الولايات المتحدة الأمريكية و والديك ولد في الولايات المتحدة الأمريكية و جميع أجدادي ولدوا في الشرق الأوسط أو دولة أخرى غير الولايات المتحدة الأمريكية
8- أين كانت تنشأ؟

9- كم عدد السنوات التي عشستي بها في أمريكا؟

10- ما هي أعلى شهادة علميّة حصلتّي عليها؟

11- إذا كنت في الجامعه فما هو تخصصك؟

12- هل تعملين؟

13- إذا كانت الإجابة نعم، فما هو عملك؟
14- ما الأُكثر ملائمة لدخلك الشهري السنوي مما يلي؟

---- أقل من 1000 دولار
----- 1000-3000 دولار
----- 3000-5000 دولار
----- 5000-7000 دولار
----- 7000 دولار أو أكثر

15- هل تخططين للعودة إلى دولة المنشأ؟

--- نعم --- لا ---

16- إذا كانت الإجابة نعم، متى تخططين للعودة؟

17- هل أنت أول فرد من عائلتك أتى إلى الولايات المتحدة الأمريكية؟

18- إذا كانت الإجابة لا، فمن هو أول فرد من عائلتك أتى إلى الولايات المتحدة الأمريكية؟
في الجزء (ب) سوف أطرح أسئلة عن حياتك اليومية. الرجاء اختيار الإجابة المناسبة. مع تذكر أنه لا أسماء أو أي معلومات أخرى تدل على شخصيتك. سوف يتم السؤال عنها. لذلك لا أحد يعلم أن هذه المعلومات تخصك.

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<tr>
<th>أبدا</th>
<th>دائما</th>
<th>بعض الوقت</th>
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<tbody>
<tr>
<td>1- أنا أصلي خمس مرات في اليوم.</td>
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<td>2- أنا أصوم في رمضان.</td>
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<td>3- أنا أدفع زكاي كل سنة.</td>
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<td>4- أنا متواجد في التنظيمات الإسلامية.</td>
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<td>5- أنا متواجد في العطل والمناسبات العربية.</td>
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<td>6- أنا أصدق الأمريكي.</td>
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<tr>
<td>7- أنا أصدق العرب.</td>
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<td>8- أنا أتحدث العربي في المنزل.</td>
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<td>9- أنا أتحدث الإنجليزية في المنزل.</td>
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<td>10- أنا أفضل الطعام الشرقي أو الشمالي في المنزل.</td>
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<tr>
<td>11- أنا أفضل الطعام الأمريكي في المنزل.</td>
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<td>12- أنا أدخن السجائر.</td>
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<tr>
<td>13- أنا أذهب إلى أعياد الميلاد الأمريكية.</td>
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<tr>
<td>14- أنا أتحدث يومياً مع الأمريكي.</td>
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<tr>
<td>15- أنا أزور أصدقاء أمريكي.</td>
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<tr>
<td>16- أنا أقضي معظم وقتيا مع أمريكي.</td>
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<tr>
<td>17- أنا أقضي معظم وقتيا مع العرب.</td>
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<tr>
<td>18- أنا أراق صديق يشرب الخمر.</td>
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</tbody>
</table>
في الجزء (ج) سوف أطرح أسئلة عن أفكارك و معتقداتك. الرجاء اختيار الأجابه المناسبة. مع تذكر أنه لا أسماء أو أي معلومات أخرى تدل على شخصيتك سوف يتم السؤال عنها. لذلك لا أحد يعلم أن هذه المعلومات تخصك.

<table>
<thead>
<tr>
<th>موافق بشدة</th>
<th>موافق</th>
<th>غير موافق بشدة</th>
<th>غير موافق</th>
</tr>
</thead>
<tbody>
<tr>
<td>في المجتمع العربي المسلم في الولايات المتحدة الأمريكية:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1- إنه من المقبول أن النساء العربيات المسلمات يعملن مع رجال ليسوا ذوا صلة قربي.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- إنه من المقبول أن النساء العربيات المسلمات تكون لديهن علاقة صداقة مع الرجال.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3- إنه من المقبول أن النساء العربيات المسلمات يكون لديهن رفيق.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4- النساء العربيات المسلمات يستطيعن اختيار أزواجهن.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5- النساء العربيات المسلمات يستطيعن اختيار مهنهن.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6- النساء العربيات المسلمات يستطيعن الدراسة في كلية تقع في مدينة أخرى غير المدينة التي تعيش بها أسرهن.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7- إنه من المقبول أن النساء العربيات المسلمات يشعن لوحدهن.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8- النساء العربيات المسلمات يعرفن أزواجهن قبل الزواج.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9- النساء العربيات المسلمات يستطيعن اختيار أزواجهن دون يدخل من العائلة.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10- إنه من المقبول أن النساء العربيات المسلمات أن يدخن السجائر.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11- أنا منتصب أكثر مع المجتمع العربي المسلم في الولايات المتحدة الأمريكية.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12- أنا منتصب أكثر مع المجتمع الأمريكي.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13- أعتقد أن أحد حقوق المرأة هو شرب الخمر إذا أرادت ذلك.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14- أعتقد أن أحد حقوق المرأة هو التدخين إذا أرادت ذلك.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15- النساء العربيات المسلمات يجب أن يلقن أقل على حقوقهن وأكثر على أن يكونن زوجات و أمهات جيدات.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>غير موافق بشده</td>
<td>غير موافق</td>
<td>موافق بشده</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------------</td>
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<td>------------</td>
</tr>
<tr>
<td>16. - إغاثة من الحماقة للنساء العربيات المسلمات إتخاذ وضع الطاعة في الزواج.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. - النساء العربيات المسلمات لا يجب أن يتوقعن الذهاب إلى نفس أماكن الرجال.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. - النساء العربيات المسلمات لا يجب أن يتوقعن أن يأخذن نفس الحرية مثل الرجال العرب المسلمين.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

19 - قيمي نفسك من حيث كم تؤمنين بالقيم العربية الإسلامية (مثل الزواج-العائلة-التعليم-العمل).

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>أؤمن بشده بالقيم العربية الإسلامية</td>
<td>(لا أؤمن)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

20 - قيمي نفسك من حيث كم تؤمنين بالقيم الأمريكية (الغربية)

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>أؤمن بشده بالقيم الأمريكية</td>
<td>(لا أؤمن)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

21 - قيمي نفسك من حيث كم تؤمنين بأن قيمك العربية الإسلامية تغيرت منذ قدومك إلى الولايات المتحدة الأمريكية.

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(تغيرت كثيرا)</td>
<td>(لم تتغير)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX C

THE OHIO STATE UNIVERSITY HUMAN SUBJECT APPROVAL FORM
BEHAVIORAL/SOCIAL SCIENCES
INSTITUTIONAL REVIEW BOARD
RESEARCH INVOLVING HUMAN SUBJECTS
THE OHIO STATE UNIVERSITY

X Original Review

ACTION OF THE REVIEW BOARD

Research Protocol:
2006B0072 ACCULTURATION FACTORS AMONG ARAB/MOSLEM WOMEN WHO LIVE IN
THE WESTERN CULTURE: THE CASE OF USA, Maria C. Julia, Hend Al-Mu'ieh, Social
Work.

presented for review by the Behavioral/Social Sciences Institutional Review Board to ensure the
proper protection of rights and welfare of the individuals involved with consideration of the
methods used to obtain informed consent and the justification of risks in terms of potential benefits
to be gained.

The protocol review was APPROVED BY EXPEDITED REVIEW, category 7.

NOTE: The protocol was approved for non-English speaking subjects under 45 CFR 46.116 and 46.117. Human
subjects regulations (45 CFR 46.116 and 46.117) require that informed consent be presented “in language
understandable to the subject” and in most situations documented in writing. The IRB requires a back translation from
the foreign language to English with verification that translation was done by an independent translator.

Approval for proposed research includes all materials submitted by the investigator unless
otherwise noted.

It is the responsibility of the principal investigator to retain a copy of each signed
consent form for at least three (3) years beyond the termination of the subject's
participation in the proposed activity. Should the principal investigator leave the
University, signed consent forms are to be transferred to the Behavioral and Social
Sciences Institutional Review Board for the required retention period. This
application has been approved for a period of not more than one year. You are
reminded that you must promptly report any problems to the Review Board, and that
no procedural changes may be made without prior review and approval. You are
also reminded that the identity of the research participants must be kept confidential.

Date: March 28, 2006 Signed: [Signature]
Chairperson

hl-025h Behavioral approval letter (08.04)
APPENDIX D

LETTER OF SUPPORT FROM THE ISLAMIC SOCIETY OF GREATER COLUMBUS (ISGC)
February 02 2006

Office of Research Risks Protection
310 Research Foundation Building
1960 Kenny Road
Columbus, OH 43210

Re: Letter of Support: Hend AlMaseb

Dear Sir/Madam

This is a letter of support for Ph.D. candidate Hend AlMaseb, to conduct her research activity, titled

"Acculturation Factors among Arab/Muslim Women who live in the Western culture"

within the Islamic Society of Greater Columbus (ISGC) facilities. We understand that the researcher will use the collected data for research purpose only and that no access to these documents will be given away to any other party without permission of the ISGC.

The ISGC will provide adequate support to the researcher such as permitting her to distribute the questionnaire to the Arab/Muslim women in ISGC facilities and events.

The ISGC appreciates this opportunity to support and help the OSU students and faculty. We are looking forward for further cooperation.

If you have any question, please, do not hesitate to contact me at (614) 352-2245

Yours truly,

Dr. Mouhamed Nabil Tarazi
President of the Islamic Society of Greater Columbus

Phone: 614-326-1111 - Fax: 614-459-7958 - E-mail: info@isgc.org - URL: http://www.isgc.org
APPENDIX E

FACTOR LOADINGS BY ITEM
<table>
<thead>
<tr>
<th>Items</th>
<th>Factor Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-I pray five times a day</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-.445</td>
</tr>
<tr>
<td>2-I fast during Ramadan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-.781</td>
</tr>
<tr>
<td>3-I pay my zak* every year</td>
<td>.873</td>
</tr>
<tr>
<td>4-I participate in the Islamic organization</td>
<td>.869</td>
</tr>
<tr>
<td>5-I participate in Arab/Moslem occasions, holidays, traditions</td>
<td>.856</td>
</tr>
<tr>
<td>6-It is acceptable that Arab/Moslem women work with men who are not their relatives</td>
<td>.871</td>
</tr>
<tr>
<td>7-It is acceptable that Arab/Moslem women have friendship relations with men</td>
<td>.783</td>
</tr>
<tr>
<td>8-It is acceptable for an Arab/Moslem woman to have a boyfriend</td>
<td>.441 .615</td>
</tr>
<tr>
<td>9-Arab/Moslem women can choose their husbands</td>
<td>.902</td>
</tr>
<tr>
<td>10-Arab/Moslem women can choose their careers</td>
<td>.850</td>
</tr>
<tr>
<td>11-Arab/Moslem women can choose their husbands without any intervention from their family</td>
<td>.715</td>
</tr>
<tr>
<td>12-Arab/Moslem women can study in a college that is located in a different city from where their family lives</td>
<td>.586</td>
</tr>
</tbody>
</table>
Continued

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>13-It is acceptable that Arab/Moslem women live alone</td>
<td>.593</td>
<td></td>
</tr>
<tr>
<td>14-I associate with a friend who drinks alcohol</td>
<td>.465</td>
<td>.576</td>
</tr>
<tr>
<td>15-I think one of the women's rights is to drink alcohol if they want to</td>
<td></td>
<td>.790</td>
</tr>
<tr>
<td>16-I think one of the women's rights is to smoke cigarettes if they want to</td>
<td></td>
<td>.740</td>
</tr>
<tr>
<td>17-It is acceptable that Arab/Moslem women smoke cigarettes if they want to</td>
<td>.421</td>
<td>.604</td>
</tr>
<tr>
<td>18-I smoke cigarettes</td>
<td></td>
<td>.789</td>
</tr>
</tbody>
</table>
REFERENCES


