

**The Integration and Adjustment of 1st, 2nd, 3rd, and 4th Generation Immigrant Students
Attending Modern Orthodox Jewish Day Schools in the US**

By

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ABSTRACT

For Jewish immigrants to benefit from the resources and access job opportunities in the United States, they need to integrate. Acculturation is an important achievement in an immigrant's adaptation goals (Rosenthal, 2018) because it influences behavioral, affective, and cognitive functioning (Guler & Berman, 2019). Yeshiva schools were introduced in the United States to provide Jewish children with Jewish education while helping them acculturate and pursue secular higher education goals. The impact of minority schools on the acculturation of students varies. At the time of this study, there was little in the extant literature regarding U.S. Yeshiva school students' acculturation and how it influenced their life satisfaction, self-esteem, and GPA perception. The study sought to fill this gap. The aim was that study findings would yield information about how acculturation relates to the satisfaction, self-esteem, and academic achievement of high school adolescent students attending day Yeshiva schools, both natives and immigrants. The findings showed that acculturation influenced students' self-esteem, life satisfaction, and their perceptions of GPA. Immigrant students were found to be aware of the influence of the premigration culture, which shaped their emotional and mental efficacy in the host country. Acculturation knowledge was perceived as critical for behavioral and psychological adaptation for upward or downward academic and social mobility. The critical role of minority institutions in the acculturation process and educational goals fitted the two-dimensional acculturation concept. Thus, a multicultural approach was found significant for students, parents, teachers, and acculturation practitioners when helping native and immigrant students fit into the U.S. culture. The findings imply that teachers in Yeshiva schools must embrace and explore new cultural experiences and diversity to boost life satisfaction, self-esteem, and academic satisfaction.

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Chapter 1: Introduction

Nature of the Study

The integration of immigrants into the host country entails a multigenerational process of adjustment (Weinfeld, 2000). In this study, I compared the experiences of new immigrants with those of native-born U.S. citizens in grades 9-12 enrolled in Modern Orthodox Jewish day schools and yeshivot attending Modern Orthodox Jewish Day Schools in the US. I examined how Jewish immigrants transition and adapt to different spheres of life in the United States, with a particular focus on how Modern Orthodox Jewish day schools and facilitate this process for students in grades 9-12. I measured levels of acculturation, determined by nativity, citizenship, and duration of residence in the United States, generational status, English language proficiency, and cultural identification, and assessed the relationship between acculturation and students' levels of functioning in three domains: academic success, self-esteem, self-attitudes, and life satisfaction. The findings of this study may provide insight into how Modern Orthodox Jewish day schools and yeshivot can improve the acculturation and academic achievement of immigrant students at the high school level.

Background

The estimated Jewish population in the United States today is approximately 6.95 million, an increase from 5.92 million in 1980 (Sheskin & Dashefsky, 2019). The majority of this population is comprised of those who migrated from the former Soviet Union since the mid-1960s (Gold, 2016). Other Jewish immigrants from Spain and Germany entered the United States (Pérez, 2007; Sheskin & Dashefsky, 2019). The migration of Jews to the United States was mainly driven by the need to escape anti-Semitism (Birman & Trickett, 2001; Gold, 2016). The experiences of the Jewish immigrants have resulted in them pursuing

being more socially cohesive while also needing to adapt to behaviors and culture that have enabled them to benefit from the opportunities in the mainstream society (Khazzoom, 2005; Pérez, 2007; Sheskin & Dashefsky, 2019).

For immigrants to benefit from the resources and access job opportunities in the host country, they must integrate into the mainstream system (Rosenthal, 2018). Birman and Trickett (2001) identified acculturation as an important indicator of immigrants' adaptation. According to Birman and Trickett, the acculturation process and the pace at which such cultural changes occur determine immigrants' economic, educational, and psychological adaptation and influence their successful incorporation into the host country. In the context of this study, the term *acculturation* is understood as cultural changes that emerge due to prolonged interaction between individuals of different cultures (Redfield et al., 1936; Rosenthal, 2018). Acculturation influences an individual's behavioral, affective, and cognitive functioning (Guler & Berman, 2019).

The influence of acculturation differs based on various factors (Rosenthal, 2018). Celenk and van de Vijver (2011) observed that acculturation conditions and orientation are important determinants of the acculturation process. Acculturation conditions include the characteristics and aspects associated with the receiving society, which refers to integration policies in the host country and perceived or objective discrimination towards the immigrants (Celenk & van de Vijver, 2011). Acculturation conditions have been found to influence immigrants' experience of disengagement, as well as their upward or downward mobility (Kasinitz et al., 2002).

Acculturation orientation, the strategies, and the styles adopted by immigrants in coping with mainstream culture are important considerations in the study of acculturation

(Celenk & van de Vijver, 2011). Acculturation orientation provides an understanding of immigrants' choices as they deal with the pressure to uphold the ideals of the ethnic culture while trying to adapt to the mainstream culture and take advantage of existing opportunities (Friberg, 2019). Under a two-dimensional model of acculturation, the acculturation process may result in assimilation, separation, marginalization, or biculturalism orientations (Berry, 2017). With these varying acculturation orientations, immigrants are likely to experience acculturation outcomes (Friberg, 2019). As indicated by Celenk and van de Vijver (2011), some of the outcomes of the acculturation process are psychological outcomes, which include outcomes that relate to well-being and satisfaction.

Research studying independent religious schools, such as Modern Orthodox Jewish day schools reveals that these schools facilitate the acculturation of minorities to the host country (Cohen & Gold, 1997; Kasinitz et al., 2002). Modern Orthodox Jewish day schools occupy an important position in the education system among Jewish immigrants because some Jewish communities, more so the Orthodox Jews, prefer to exist in close-knit societies where there is a focus to ensure that their activities and day-to-day life reflect Jewish culture (Cohen & Gold, 1997). Yeshiva schools are used to encourage social exclusion, keeping members from outside the group or community among Jewish immigrants (Cohen & Gold, 1997). Rosenthal and Auerbach (1992) study of immigrants coming from Israel who were naturalized as U.S. citizens between 1984 and 1986 in the New York metropolitan area reported that 57% of Jewish immigrants prefer to educate their children in Yeshiva schools. According to Kasinitz et al. (2002), institutions that specifically serve ethnic minorities, such as Yeshiva schools for Jewish communities in the United States, encourage separation and biculturalism (Kasinitz et al., 2002). Likewise, Jewish schools offer Jewish immigrants study

environments cognizant of their ethnic culture, while also focusing on their academic performance and competitiveness (Rosenthal & Auerbach, 1992). The observations made by Kasinitz et al. (2002) regarding the role of minority-owned institutions in enhancing the upward mobility of minorities included that such institutions facilitate enhanced educational progress and increase the chance of immigrants joining mainstream institutions. These findings were limited, however, in that Kasinitz et al. only considered minority institutions that were historically for and by Black persons and those of Puerto Rican descent. In their comparison of the performance of students based on English language proficiency, Rosenthal and Auerbach (1992) reported that Jewish immigrants to the U.S. who had attended Yeshiva schools had difficulties with the English language compared to counterparts who had attended public and private schools.

Although researching immigrants' acculturation into Israel and not the U.S., to Chachashvili-Bolotin and Lissitsa (2016), who studied immigrants' acculturation evidence on academic achievement among immigrants who were educated in schools with varying levels of religiosity, indicated that the school type mediated the achievement level among students. Additionally, the academic achievement of immigrants coming from French, Spanish, and English speaking students and attending state-religious schools that share a similar religious and educational outlook as Modern Orthodox Jewish day schools in this study is contingent on the relationship between the vision of the immigrant children's parents regarding the future of their children and the values of mainstream culture (Chachashvili-Bolotin & Lissitsa, 2016). It is important to note that there are limited studies that specifically focus on academic performance across the different generations of Jewish immigrants who have been educated in Yeshiva schools.

Although several studies have assessed the acculturation process and its influence on Jewish immigrants (Birman & Trickett, 2001; Birman & Tyler, 1994; Felix-Ortiz et al., 2016), few scholars have attempted to provide insights into the influence of acculturation on immigrants of different generational status. Birman and Trickett (2001) argued that limited attention had been directed toward the evaluation of acculturation among immigrants of different generational statuses. It is important to note that generational status, which is defined based on the place of birth—whether in the host country or foreign country—and length of residence, is among the different considerations that have been suggested to influence the occupation process and its effect on immigrants (Birman & Trickett, 2001; Kasinitz et al., 2002). In addition, scholars have suggested that, unlike their parents, children of immigrants adjust and adopt the host country's culture at the expense of their ethnic culture (Buchanan, 1994; Szapocznik et al., 1986). Acculturation varies over time and across different generations based on the culture of origin (Birman & Trickett, 2001; Birman & Tyler, 1994; Felix-Ortiz et al., 2016).

In terms of generational status, immigrants can be identified as first-generation, which refers to those who were born in a foreign country, or second-generation, which describes the immigrants born in the host country (Celenk & van de Vijver, 2011). Studies on second-generation immigrants have indicated that this population has a high likelihood of completing four years of college and postgraduate education (Celenk & van de Vijver, 2011). They have also been shown to be more successful in school, specifically when controlling for the effects of education, gender, and age of the parents (Kasinitz et al., 2002).

Other important factors need to be considered when assessing acculturation in an age group. When assessing acculturation among Jewish immigrants, gender is an important factor

to examine. However, the evidence presented by Rosenthal and Auerbach (1992) showed no gender difference in language proficiency. Rosenthal and Auerbach also noted that the length of stay is an important factor in the acculturation of immigrants, observing that a longer stay results in greater cultural assimilation. In a study focused on Jewish immigrants coming to the United States from Russia, Birman, and Trickett (2001) also reported that with an increasing length of residence, immigrants continued to adopt the American culture and abandon their ethnic culture.

Problem Statement

The problem I sought to address through this study related to integrating and adapting 1st, 2nd, 3rd and 4th generation Jewish immigrants into U.S. society. First generation immigrants to the U.S. in this study were from Israel, South Africa and Great Britain. This problem is important because about 6.95 million Jews live in the United States (Sheskin & Dashefsky, 2019). Due to the experiences of historical discrimination and persecution which sparked their migration to the United States, some Jews, like the Orthodox (Schwab, 2022) prefer to live in communities close to fellow Jews, which tend to preserve their own identity away from the mainstream culture (Khazzoom, 2005; Pérez, 2007; Sheskin & Dashefsky, 2019). Although Jewish immigrants seek to maintain their ethnic culture, they are also aware of the need to adapt their behaviors and culture to that of the host country to benefit from the opportunities in mainstream society (Friberg, 2019; Rosenthal, 2018). Despite this knowledge, this may present a source of conflict and potentially affect various spheres of life of Jewish immigrants of different generations, as the children of immigrants may assimilate to mainstream culture, while their parents focus on the need to uphold the ethnic culture (Buchanan, 1994; Chachashvili-Bolotin & Lissitsa, 2016).

Jewish immigrants instituted Yeshivas to help Jewish immigrants of different generational statuses to acculturate while also maintaining their self-identity (Cohen & Gold, 1997; Kasinitz et al., 2002). The first Yeshiva school was started in Lower East side of New York in 1895 (Leiman, 1990). Yeshiva schools in the United States were introduced as a means of providing Jewish children with Jewish education while enabling them to have adequate preparation for university education (Rosenthal & Auerbach, 1992). As previously discussed, Chachashvili-Bolotin and Lissitsa (2016) stated that the academic achievement of immigrants who attend religious schools such as Yeshiva schools vary based on how the vision of the immigrant children's parents regarding the future of their children relates to the values of mainstream culture. This presents potential challenges, as it has been observed that children of immigrants—unlike their parents—adjust and adopt the culture of the host country at the expense of their ethnic culture (Buchanan, 1994; Szapocznik et al., 1986). Likewise, the ability of the Yeshivas to enhance the academic achievement among Jewish immigrants is also challenged by evidence showing that a high percentage of children who attended Yeshiva schools had difficulties with the English language compared to those who attended public and private schools (Rosenthal & Auerbach, 1992). This evidence on English language difficulties (Rosenthal & Auerbach, 1992) and child immigrant assimilation orientation (Buchanan, 1994; Szapocznik et al., 1986) focused on Israel is outdated. Addressing generational aspects of immigration provided an update and added more knowledge on the topic.

Although Modern Orthodox Jewish day schools and yeshivot seek to enhance the Jewish acculturation process, the existing evidence does not provide compelling insights on whether the acculturation approach pursued in the institutions addresses the areas of

challenges. Birman et al. (2002) noted that the acculturation gap exists between parents and adolescents regarding children adapting to different cultures. If not resolved, these challenges could negatively affect the student's academic achievement, self-attitudes, life satisfaction, and self-esteem (Chachashvili-Bolotin & Lissitsa, 2016). There is a paucity of evidence regarding how Modern orthodox Jewish schools facilitated acculturation relates to students' level of functioning in three domains that include academic achievement, self-esteem, self-attitudes, and life satisfaction. I anticipated addressing the highlighted gap by providing in-depth insights into academic performance, life satisfaction, and self-esteem of first, second, and third-generation Modern Orthodox Jewish day school students. I expected that by addressing the identified problem, the findings may provide insight into how Modern Orthodox Jewish day schools and yeshivot can improve the acculturation and academic achievement of immigrant students at the high school level.

Purpose of the Study

As previously discussed, Modern Orthodox Jewish day schools and yeshivot were introduced in the United States to disseminate high quality secular and religious studies at the most demanding levels (Schwab, 2022). There is limited research examining how American Modern Orthodox Jewish day schools and yeshivot have supported Jewish acculturation based on the academic process. Other factors important to immigrants are life satisfaction and self-perception. There is little in the extant literature regarding acculturation about students' levels of life satisfaction and self-esteem. Therefore, this study seeks to address this gap in the literature and provide information about how acculturation relates to life satisfaction, self-esteem, and academic achievement among school-age adolescents who attend Modern Orthodox Jewish day schools.

Research Questions

The primary research question for this study was as follows: Based on the level of acculturation, what are the perceptions of 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 attending Modern Orthodox Jewish Day Schools regarding their adjustment to the United States Modern Orthodox Jewish Day Schools. The study was guided by three subsequent questions:

1. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools students feel about their life satisfaction?
2. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools students feel about their self-esteem?
3. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools students do academically?

Significance of the Study

I expected that the findings of this study would make a significant contribution to research on the acculturation process of Jewish immigrants. Given the limited evidence on how Modern Orthodox Jewish Day Schools facilitate the acculturation process as it relates to students' level of functioning in academic achievement, self-esteem, and life satisfaction, the study was intended to address this gap. I also presumed that this study would result in novel insights into the influence of generational status (i.e., length of stay and country of origin), English proficiency, and citizenship on the dynamics associated with acculturation. Regarding the significance of the study to practice, I predicted that the new information

obtained from this study could provide a foundation upon which the relevant stakeholders develop strategies to improve the role of Modern Orthodox Jewish Day Schools in helping Jewish immigrants to acculturate.

Assumptions, Limitations, and Delimitations

The assumptions in this study were based solely on aspects of the current research deemed factual but not statistically or scientifically demonstrated as accurate (Theofanidis & Fountouki, 2018). A key limitation of the study was that immigrant profiles were not homogenous. First generation immigrants were not from the same country. They were from Israel, Great Britain and South Africa. Also, even though the participants met the selection criteria, the research sites were four different Modern Orthodox Jewish day schools. Study site differences may have had different impacts on the experiences of the students, also affecting the responses. Some respondents did not answer some survey questions, weakening data analysis and comparison. Only three ($n = 3$) first generation immigrants participated compared to U.S. born ($n = 65$) which limited comparison of findings. Due to the limitations of validating the honesty and completeness of the responses provided by participants, it was assumed that the students were honest in their responses about self-esteem and life satisfaction. Additionally, in the analysis participants responses were considered to be their contextual truths (Erlingsson & Brysiewicz, 2013). Despite these shortcomings, participants were encouraged to provide responses reflecting their best knowledge of the aspect assessed during the data collection process.

Identified study limitations weaken the veracity of the conclusions gleaned (Theofanidis & Fountouki, 2018). One of the limitations of the current study involved the failure to include data from Jewish immigrant students in Modern Orthodox Jewish day public schools for comparison due to time and resource constraints. Delimiting the study

enabled a focused investigation of the phenomenon. It should be noted, however, that the focus of this research was simply to assess the influence of 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 attending Modern Orthodox Jewish Day Schools.

In summary, I only focused on academic achievements among Jewish immigrants based on their self-reported grade point averages. I also measured self-esteem and life satisfaction based on the students' self-reports. Likewise, I only considered data collected from 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 attending Modern Orthodox Jewish Day Schools in the United States.

Summary

This chapter has provided evidence taken from existing literature to support the proposed research. The evidence synthesized in the background section identifies the acculturation process among Jewish immigrants to involve efforts to preserve ethnic culture while adopting certain behaviors that enable them to take advantage of opportunities available to them in the United States. In this chapter, the study identified the assimilation of Jewish immigrants in the United States as the issue to be addressed, focusing on 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 attending Modern Orthodox Jewish Day Schools. Specific rationales have been discussed to provide the basis for assessing how acculturation relates to American Modern Orthodox Jewish Day Schools students' level of functioning in three domains, specifically academic success, self-esteem, and life satisfaction. Chapter 2 reviews the relevant literature on this topic to help solidify the research gap, while Chapter 3 outlines the research questions and hypothesis. Chapter 4 will outline the methodological approach and data collection procedures used in the study. Chapter 5 will outline the results, which will be discussed in Chapter 6.

Chapter 2: Literature Review

Introduction

This chapter contains an in-depth assessment of evidence relating to the acculturation of Jews in the United States. Identifying what is already known, and discussing the gaps in the literature, provided the conceptual framework required for this study. I retrieved existing studies from various electronic databases using keywords such as acculturation, Jewish immigrants, Yeshivas, Modern Orthodox Jewish Day Schools, academic performance, satisfaction, self-esteem, and generational status. This chapter begins with an overview of Jewish migration to the United States, in which acculturation is defined, and various aspects of the acculturation process among Jewish immigrants are discussed. Additionally, the chapter concludes with a summary that identifies the gap that renders further evaluation.

A Brief Overview of Jewish Migration to the United States

Sheskin and Dashefsky (2019) traced the history of Jewish migration to the United States. The first major period they identify spans the years between 1654 and 1810. This first wave of migration was comprised primarily of Sephardic Jews fleeing the Spanish Inquisition that had begun in 1492 and persisted throughout the next few centuries until it was officially disbanded in 1834 (Pérez, 2007; Sheskin & Dashefsky, 2019). European Jews were not allowed to own land at the time. Therefore, most of them became merchants and lived in urban areas. Following this first migration, the number of Jews in the United States totaled approximately 5,000.

The second major wave of Jewish migration to the United States occurred between 1810 and 1880, resulting primarily from legal and economic restrictions placed on Jews, especially in Germany (Elias, 2001). This second wave increased the United States Jewish population to approximately 280,000 (Hertzberg, 1989; Sheskin & Dashefsky, 2019). It

altered the demographics of American Jewry in favor of foreign-born (rather than native-born) Jews (Sheskin & Dashefsky, 2019).

The fall of the Russian Czar Alexander II led to the third wave of Jewish migration to the United States, which occurred predominantly between 1903 and 1905 (Opatowski, 1992; Pasachoff & Littman, 1996). About 15% of Russian Jewry moved to the United States during this time (Opatowski, 1992; Pasachoff & Littman, 1996). Approximately 175,000 Jews entered the United States in the third wave of migration. The large number of Russian Jews arriving in this migration brought cultural changes to American Jewry, which was previously dominated by German immigrants (Sorin, 1992). The arrival of Russian-Jewish immigrants slowed the rate of American-Jewish assimilation into the Protestant majority.

The fourth wave of Jewish migration to the United States took place between 1930 and the present. This wave of Jewish migration is mainly associated with Jewish migration to Israel in 1948 (Gold, 2016). The United States also continued to receive Jewish immigrants, predominantly Holocaust survivors, numbering approximately 160,000 (Shapiro, 1995). Approximately 600,000 Jews immigrated to the United States from the Soviet Union in the 1960s (Gold, 2016).

Acculturation of Jewish Immigrants

Defining Acculturation

Celenk and van de Vijver (2011) wrote a chapter in their book that focused on the assessment of acculturation and multiculturalism. They discuss the importance of acculturation in communities that are made up of individuals from various cultural backgrounds (Celenk & van de Vijver, 2011). Celenk and van de Vijver borrowed the definition of acculturation provided by Redfield et al. (1936) as the cultural changes that

emerge due to prolonged interaction between individuals of different cultures. Cultural change due to first-hand contact results in changes at both the individual and group level. Individual-level factors include values, attitudes, beliefs, and identities, while group-level factors involve social and cultural systems (Celenk & van de Vijver, 2011; Snauwaert et al., 2003).

The researchers noted that acculturation is a consequence of migration and its influences on an individual's behavioral, affective, and cognitive functioning (Celenk & van de Vijver, 2011). According to Celenk and van de Vijver, the effects of acculturation are determined by the conditions that characterize the acculturation process, orientation, and outcomes. Celenk and van de Vijver defined acculturation conditions as the context and resources that exist and drive the acculturation process. The receiving society, society of origin, and the specific immigrant group are examples of acculturation conditions. Concerning the receiving society, the process of acculturation can be affected by discrimination (either perceived or objective) and policies regarding the integration of immigrants (Araújo Dawson, 2009). Kasinitz et al. (2002) showed that acculturation conditions played a major role in determining the outcomes of the acculturation process. These researchers observed that second-generation immigrants in societies that faced discrimination and prejudice were more likely to experience disengagement and anger and glass ceiling effects (Kasinitz et al., 2002). Kasinitz et al. noted that such individuals ended up experiencing downward mobility, which only occurred when conditions such as negative stereotypes and the presence of self-defeating role models existed. Celenk and van de Vijver (2011) also mentioned that personality traits such as openness or extraversion are viewed as

acculturation conditions and are important in determining how an individual adjusts to the cultural context of a new environment.

Celenk and van de Vijver (2011) also discussed that acculturation orientation also determines the acculturation process. They indicated that acculturation orientation refers to the strategies and styles used by immigrants to cope with the ethnic and existing culture of the receiving society (Celenk & van de Vijver, 2011). Celenk and van de Vijver stated that immigrants are faced with the challenge of living up to the ideals of their ethnic culture (i.e., the heritage country culture) while trying to fit into the mainstream culture (i.e., the receiving society culture).

According to Kim and Omizo (2006) and Celenk and van de Vijver (2011), the acculturation process is associated with two distinct outcomes. One of the outcomes is psychological outcomes, which refer to internal adjustments. The psychological outcomes include emotional and affective outcomes, which are identified by the individual's level of well-being and satisfaction (Kim & Omizo, 2006). Behavioral adaptation refers to the external adjustments in the skills that immigrants acquire, which enables them to function effectively within the new cultural context. Behavioral adaptation can also be viewed based on the ability of the immigrants to speak the mainstream language their friends and acquaintances from mainstream culture and to acquire a job (Celenk & van de Vijver, 2011). Therefore, the behavioral adaptations can also be termed social-cultural adjustments (Yan & Berliner, 2011). Celenk and van de Vijver (2011) insisted that the outcomes of the acculturation process need to factor in the adjustments to the mainstream and ethnic culture.

Different considerations need to be considered when measuring aspects related to acculturation (Barry, 2001). When deciding on techniques and tools to collect data,

instruments such as the questionnaires, and the target group need to be considered (Barry, 2001; Celenk & van de Vijver, 2011). As there is no universal measure of acculturation that can be used to assess different aspects of acculturation among various ethnic groups, researchers need to use instruments that are specific to a given group (Barry, 2001; Thomson & Hoffman-Goetz, 2009). Celenk and van de Vijver (2011) argued that even though themes in the data collection instruments could apply to diverse groups, it is not advisable to use scales that have been specifically developed for a given group in other groups because the results may be invalid. Therefore, Celenk and van de Vijver recommended that researchers need to adapt available scales to the specific group there are studying, and the adapted instrument needs to be assessed for the psychometric properties, including internal consistency and factorial composition. Celenk and van de Vijver stated that an internal consistency of approximately 0.70 is considered sufficient.

Another aspect of data collection instruments that needs to be taken into consideration is the age group. Celenk and van de Vijver (2011) mentioned that there are acculturation data collection instruments that specifically target adults, adolescents, and children. Therefore, the researchers called for caution when using instruments to ensure that scales apply to the target group's age (Celenk & van de Vijver, 2011). Celenk and van de Vijver acknowledged the reliability and validity of using proxy measurements of acculturation. According to these scholars, proxies of acculturation are the indirect variables that are used to describe the process of acculturation, which can include the country of origin, the length of stay in the host country, and the generational status. Celenk and van de Vijver identified that generational status is a popular measure of acculturation used in studies. Immigrants can belong to various generations, such as first-generation, which refers to a group of immigrants

who were born in a foreign country, and second-generation, which refers to the immigrants born in the host country (Celenk & van de Vijver, 2011; Matera et al., 2011).

Aspects Associated with Acculturation

Immigrant Demographics and Acculturation

Kasinitz et al. (2002) provided insights regarding the integration of Jewish immigrants into American society by assessing second-generation immigrants in major cities such as New York City. These researchers identified various factors that shape the assimilation history of second-generation immigrants, which include the history of migration among whites, the dominance of ethnic minorities in the city's population, and the nature of the interaction between immigrants and the native minority groups (Kasinitz et al., 2002). Kasinitz et al. based their conclusions on data collected from telephone interviews, specifically a total of 3424 participants aged between 18 to 32 years who resided in New York City. The researchers also conducted face-to-face interviews with 342 participants in which the second-generation immigrants were the children of parents originally from China, the Dominican Republic, the West Indies, Guyana, South American countries, and Jewish immigrants (Kasinitz et al., 2002). Kasinitz et al. used individuals with native-born parents as the comparison group. Kasinitz et al. observed that second-generation Jewish immigrants had a high percentage of completing four years of college and attending postgraduate education. The researchers also noted that compared to their native-born counterparts, second-generation immigrants were more successful in school, particularly when the education, gender, and age of the parents were controlled for (Kasinitz et al., 2002).

Rosenthal and Auerbach (1992) did not observe any gender difference in language proficiency among 2nd generation Israeli immigrants in New York City. These researchers also revealed that the majority of the participants expressed the desire to preserve their ethnic

identity and rejected the idea of Americanization in areas of life such as name change (Rosenthal & Auerbach, 1992). Rosenthal and Auerbach also discussed that a longer length of stay was associated with greater cultural assimilation.

Birman and Trickett (2001) carried out a study that focused on first-generation Soviet Jewish refugee immigrants to the United States. The study described the participants as the generation of Jewish immigrants as those who immigrated with their parents. The immigrants were mostly from Ukraine, Belarus, Russia and some former Soviet Union republics. Their study included 144 adolescents with 54 % of them being male participants that lived in the United States for an average of 5.4 years (Birman & Trickett, 2001). Birman and Trickett reported that the average age of the participants was 10.67 years old when they entered the United States and about 16 years at the time of data collection. These scholars' study also included 60 parents of the adolescents who took part in the study; among the parents, 73% of them were mothers. Birman and Trickett assessed three dimensions of acculturation that included behavioral, language, and identity acculturation. Based on their conclusions, the researchers observed that with the increasing length of residence, the immigrants adopted the American culture and abandoned the culture of their country of origin, specifically Russia (Birman & Trickett, 2001).

Chachashvili-Bolotin and Lissitsa (2016) carried out a study that assessed how the academic achievement of immigrants from French, Spanish, and English speaking countries and with a high socioeconomic status of various generational statuses differed based on the schools attended, either religious or secular. The researchers considered schools with different levels of religiosity and included 52,043 first and second-generation students (Chachashvili-Bolotin & Lissitsa, 2016). Based on the data obtained from the Israeli Ministry

of Education's database, the researchers indicated that the achievements of the students were mediated by the type of school they attended (Chachashvili-Bolotin & Lissitsa, 2016). Chachashvili-Bolotin and Lissitsa further suggested that attendance at ultra-orthodox religious schools by immigrants only contributes to enhanced educational achievement if there is congruence between the vision of the immigrant children's parents regarding the future of their children and the values of mainstream culture. It should be noted, however, that Chachashvili-Bolotin and Lissitsa's study was based on immigrants that migrated to Israel.

Yeshiva Schools/Jewish Day Schools and Acculturation

Waxman (2003) discussed that religious schools such as the Modern Jewish Orthodox schools in the United States were introduced to provide Jewish children with Jewish education while providing adequate preparation for university education. According to Waxman, Yeshiva schools were established as a means of adapting to modern society. The traditional Yeshiva schools date back to 1880s (Schwab, 2022). Since that time, there have been various changes in the curriculum, particularly in 1915 in which there was an introduction of the secular high school curriculum (Waxman, 2003). The Yeshiva day schools and high schools are found in various states across the United States and have a Jewish population (Waxman, 2003).

The creation of the Yeshivas is considered one of the major achievements of American Jewish elites (Sheskin & Dashefsky, 2019). According to Sheskin and Dashefsky (2019), both the Orthodox and the conservative Jews have the opportunity to enroll in Yeshivas and schools which was not the situation in the 1980s. Kasinitz et al. (2002) highlighted the role of educational institutions for racial and ethnic minorities (such as Yeshivas) in the acculturation process in a study only focused on minority institutions

operated by Blacks and Puerto Ricans. The researchers noted that educational institutions for ethnic and racial minority perform a critical role in the acculturation process into American culture, while also helping the immigrants retain their ethnic culture. According to Kasinitz et al. (2002), such educational institutions facilitated and enhanced educational progress and increase the chances of second-generation immigrants joining mainstream academic institutions.

Cohen and Gold (1997) contributed to the literature on the factors that help Israelis to exist in close-knit and organized Jewish societies in the diaspora. Their study provided the basis upon which the Jewish schools and other institutions in the diaspora can be understood and studied (Cohen & Gold, 1997). Cohen and Gold interviewed 90 Israelis in the 1990s who resided in Toronto, reporting that Jews who live in the diaspora pursue exclusion from mainstream culture. The researchers noted that Israeli immigrants consider the need to preserve ethnic culture to be important and paramount (Cohen & Gold, 1997). The strategies used by Israelis in the diaspora to maintain distinctive Israeli communities include stereotyping, romanticizing autobiographies, and maintaining their language. The researchers indicated that social exclusion is achieved through the establishment of organizations why the Jews to serve the Jews (Cohen & Gold, 1997). Additionally, Cohen and Gold identified the "Myth of Return" to be the main motivator for the social exclusion of Israelis in the diaspora.

Rosenthal and Auerbach (1992) assessed the patterns of Israeli immigrant assimilation in the United States in the early 1990s. These researchers sought to determine how various demographic variables, such as gender, level of education, occupation, and the length of stay of the immigrants in the United States, influence the assimilation process and

outcome. Rosenthal and Auerbach based their study on a cross-sectional survey approach that utilized a descriptive, explanatory research design. The researchers randomly recruited 155 Israeli immigrants who resided in New York City and were predominantly aged between 36 and 45 years (64%) and 82% of them were married (Rosenthal & Auerbach, 1992). The findings revealed that the majority (57%) of the participants educated their children in Jewish religious schools (Rosenthal & Auerbach, 1992). Rosenthal and Auerbach assessed cultural assimilation based on English proficiency, cultural preferences, exposure to mainstream media, and religious preferences. The researchers also measured social assimilation based on whether the immigrants had friends from non-Jewish societies, their willingness to interact with non-Jewish Americans, and affiliations with non-Jewish American organizations (Rosenthal & Auerbach, 1992). According to these authors, a high percentage of children who attended Yeshiva schools had difficulties with the English language compared to those who attended public and private schools. Likewise, Rosenthal and Auerbach also revealed that many children with American friends were more fluent in English.

Acculturation and Life Satisfaction

Berger (1997) identified various challenges that adolescent immigrants face that are likely to impact their life satisfaction negatively. In this study, Russian adolescent immigrants dealt with having a double identity crisis, which negatively impacted their developmental and cultural transition (Berger, 1997). Zlotnick et al. (2019) conducted a study that focused on Israeli immigrants from the English-speaking diaspora. They assessed how acculturation related to life satisfaction among Jewish immigrants moving to Israel from Canada, South Africa, the United Kingdom and the United States. They based their findings on data collected from a cross-sectional research study involving 641 conveniently selected participants. Their findings indicated that life satisfaction was only associated with certain

variables of acculturation that included the realization of expectations for life and good health; however, life satisfaction was not associated with language acquisition and self-identity with mainstream society. Zlotnick et al. observed that life satisfaction is influenced by the understanding of the mainstream culture of the immigrant, especially before their immigration. These findings provided important insights into the association between life satisfaction and acculturation among Jewish immigrants. Therefore, it is important to establish whether a similar association between life satisfaction and acculturation exists among Jewish immigrants in the United States

Birman et al. (2002) observed that acculturation was associated with satisfaction with parental support among Jewish immigrant adolescents. The researchers based their conclusions on data that was collected from 20 Soviet Jewish refugee adolescents in the early 2000s in the United States using qualitative interviews and questionnaires (Birman et al., 2002). The acculturation variables evaluated included language, self-identity, and behavioral acculturation (Birman et al., 2002). Birman et al. adopted satisfaction with social support as one of the dimensions of peer and family adaptation because they noted the important effect of the acculturation gap that exists between parents and adolescents which they associated with conflicts and challenges faced by parents in guiding and supporting children as they adapt to a different culture. Birman et al. revealed that the participants in the study were from public high schools and not Yeshivas.

Academic Performance Assessment

According to Grigorenko et al. (2009), the assessment of the academic success of students needs to take into consideration various aspects of individual learning, which include self-efficacy, satisfaction, and motivation. The study included 152 students from a selected secondary-level boarding school in the United States, in which Grigorenko et al.

observed that GPAs and standardized test results are important indicators of academic performance among students. The researchers mentioned, however, that the use of these measures alone did not provide exhaustive insights into the overall student performance and that the predictive validity of GPA can be enhanced by incorporating information from self-reports discussing students' self-regulated learning, such as student's self-esteem and their efficacy (Grigorenko et al., 2009). Grigorenko et al. defined self-esteem as the perception of students regarding their cognitive abilities, traits, and skills. The scale they used to assess self-esteem consisted of nine items that asked the students to give their opinion regarding their intelligence (Grigorenko et al., 2009). Grigorenko et al. noted that the scale had internal consistency reliability of Cronbach's $\alpha = 0.85$ and obtained GPAs from school reports.

Theoretical Framework

This study is anchored on Berry's Model of Acculturation (Berry 1992; 2017). Berry (1992) conceptualized that individual acculturation occurs along two dimensions. The first dimension involves the retention or rejection of country-of-origin culture. Here the individual maintains their own identity and characteristics. The second involves embracing or rejecting the host country culture. In this scenario, the individual finds it valuable to create relationships with the dominant society (Berry, 1992). Acculturation is a process of cultural and psychological change due to contact with individuals or members of a group in a destination country (Berry, 2017). Factors such as demographics and society influence the acculturation process and outcomes. Various theoretical perspectives support the correlation between generational status, gender, length of time in the country, and the acculturation process of immigrants (Birman & Trickett, 2001). Some of the earlier theories propose that the acculturation process is unidimensional in that the assimilation process ends with the immigrants abandoning their former identification and adopting the identities of the host

country (Birman & Trickett, 2001). Such unidimensional acculturation theories suggest that the assimilation process first occurs with language and behavioral acculturation followed by structural acculturation, which eventually results in immigrants integrating socially and economically into mainstream society (Birman & Trickett, 2001). Celenk and van de Vijver (2011) observed that during their initial years of arrival, the immigrants are completely immersed in the ethnic culture of their parents' country, and the process of adjusting to the culture of the host country begins once the immigrants are fully immersed in the mainstream culture.

Although this was thought to be how acculturation occurs, Celenk and van de Vijver (2011) unidimensional model are challenged by other models such as the two-dimensional model of acculturation proposed by Berry (2017). The two-dimensional model suggests the potential independent relationship between the acculturation of the immigrant to the ethnic culture and the host culture (Birman & Trickett, 2001). With this theoretical perspective, unidimensional models' assumption that acculturation results in the adoption of the host country are considered to be one of the many options (Birman & Trickett, 2001). The two-dimensional model acknowledges the fact that the acculturation process depends on the willingness and readiness of immigrants to either hold to ethnic culture or adjust to mainstream culture. Based on the two-dimensional model, there are four different acculturation orientations. The first is integration, where the immigrant resolves to maintain the ethnic culture and adopt the culture of the receiving society, therefore, exhibiting biculturalism (Berry, 2017). According to the model proposed by Berry, the second orientation is assimilation, in which the immigrants decide to adopt a mainstream culture but lose their ethnic culture. Separation is the third type of acculturation orientation, in which the

immigrants decide to remain with the ethnic culture and not adjust to the mainstream culture (Berry, 2017). The fourth type of orientation is marginalization, in which the immigrants do not want to adopt either the ethnic or the host culture, which could be a result of the inability of the immigrants to relate to any of the two cultures (Berry, 2017).

Various researchers have used Berry's two-dimensional model of acculturation (Cole & Jacob Arriola, 2007; Sayegh & Lasry, 1993; Schwartz & Zamboanga, 2008). One of the most relevant studies in this area was carried out by Birman et al. (2002). These researchers used the two-dimensional model of acculturation to assess the relationship between acculturation and the adaptation of Jewish immigrants to various spheres of life, including satisfaction (Birman et al., 2002). They argued that using the two-dimensional model allows researchers to assess the association between acculturation to ethnic and mainstream culture (Birman et al., 2002). An individual's experience of two cultures was comparable to an orthogonal intersection (a meeting of two perpendicular lines). At the point where two cultures meet, three possible outcomes were possible. These are divergence, convergence or conflict (Birman et al., 2002). Birman et al. (2002) observed that the orthogonal view of acculturation supports that fitting into any cultures can be achieved independently of the other cultures and occur without conflict between the cultures (convergence), specifically the ethnic and mainstream cultures. The researchers also noted that the use of the two-dimensional model of acculturation facilitates the understanding of the negative relationship that could exist (divergence) between acculturation to ethnic and mainstream culture (Birman et al., 2002). Birman et al. argued that feelings of coercion and dissatisfaction (conflict) emerge when acculturating individuals experience conflict in values and practices between the ethnic and mainstream cultures, which limits biculturalism.

Considering Birman et al. (2002) orthogonal models' assertions regarding the likelihood of the acculturation process resulting in more than the adoption of the host culture and abandoning of the ethnic culture, it is important to carry out correlational research to determine how the generational status, gender, and length of time relate to various acculturation measures. Given this review of the literature's theoretical models for acculturation, this researcher selected Birman's orthogonal model to help evaluate the academic achievement of immigrants based on the assumption that the achievement is influenced by their language competence (Birman et al., 2002). Along with behavioral adaptation, competence in the mainstream language is considered an instrumental adaptation, which has been associated with enhanced outcomes in school and at work (Birman et al., 2002). Gil and Vega (1996) showed that language conflict among immigrants leads to low achievement in school. Given the evidence that acculturation is associated with various spheres of life such as satisfaction, I also assessed life satisfaction and self-esteem among acculturating Jewish immigrants.

Summary

Based on the literature review, it is evident that the United States still hosts Jewish immigrants. Jewish immigrants, just like other immigrants, may find it necessary to acculturate, so they can benefit from the opportunities in the host country. The reviewed research for immigrants to the U.S. indicated that the acculturation process is influenced by various factors such as acculturation conditioning, strategies, and outcomes. In the case of Jewish immigrants in the United States, acculturation conditions, given research on immigrants to the US in general, this study assumes that Jewish immigrants today may experience or perceive discrimination in integration policies, influence the acculturation process.

In this study, I examined multiple measures of acculturation to examine how they related to adjustment. As previously discussed, Modern Orthodox Jewish schools/day schools in the United States were introduced to provide Jewish children with Jewish education while enabling them to prepare for university education adequately. I was unable to find previous studies centering on how American Yeshivas and Modern Orthodox Jewish Day Schools have supported Jewish acculturation based on the academic process. As previously noted, life satisfaction and self-esteem are other spheres of life important to immigrants. Again, there is very little research regarding the influence of acculturation on students' level of functioning involving self-esteem and life satisfaction.

Chapter 3: Research Questions and Hypotheses

The central question for this study was as follows: Based on the level of acculturation, what are the perceptions of 1st, 2nd, 3rd, and 4th Generation immigrant students Ages 13-19 attending Modern Orthodox Jewish day schools regarding their adjustment to the United States. Acculturation was assessed by the student's country of origin, generational status, and citizenship. For students born outside of the United States, acculturation was further assessed by the number of years in the country, English proficiency, and cultural identity. Three subsequent questions guided the study:

1. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation immigrant students ages 13-19 attending Modern Orthodox Jewish day schools feel about their life satisfaction?
2. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation immigrant students ages 13-19 attending Modern Orthodox Jewish day schools feel about their self-esteem?
3. Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation immigrant students ages 13-19 attending Modern Orthodox Jewish day schools do academically?

Literature Supporting the Research Questions

The literature reviewed in this study narrowed down to other publications that have researched issues similar to the ones in this study. The review helped to reveal the research gaps. Among first generation children immigrants to Norway, one study concluded that the level of acculturation and the acculturation process led to distinct outcomes (Friberg, 2019). Some outcomes were psychological and behavioral in nature (Kim & Omizo, 2006). For instance, immigrants or immigrants by generations who experience discrimination can

exhibited disengagement with the host country's culture and had low life satisfaction (Kasinitz et al., 2002), a concept consistent with RQ1. Further, personal traits like introversion or extraversion partly affect the acculturation process, impacting psychological outcomes (self-esteem and general life satisfaction) (Kim & Omizo, 2006). This argument supported RQ1 and RQ2, which sought to document how participants felt about their satisfaction and self-esteem.

Acculturation influences behavioral adaptation affecting the skills the immigrants acquire, including proficiency in the mainstream language or the host country's language (Celenk & van de Vijver, 2011). Social and cultural adjustments are posited as affecting identity with the country of origin, host country, or both, influencing self-esteem and life satisfaction. This argument is congruent with RQ3 of this study, which centered on immigrant students' perceptions of academic performance, including the perception of language acculturation and GPA. The influence of cultural identity on self-esteem and life satisfaction supports RQ1 and RQ2. Guler and Berman (2019) concluded that acculturation influences an individual's behavioral, affective, and cognitive functioning. These three factors inform all three research questions. Students' behavior influences their academic performance, whereas affective and cognitive factors influence their self-esteem and life satisfaction.

The acculturation context, such as school, the community, and the immediate environment, also leads to various outcomes. Chachashvili-Bolotin and Lissitsa (2016) argued that the school type mediated the achievement level among students educated in schools with varying levels of religiosity. The objective of creating the Modern Orthodox Jewish day schools was to provide Jewish children with Jewish education while enabling

them to adequately prepare for university education (Rosenthal & Auerbach, 1992; Swab, 2022). The purpose of racial and ethnic minority schools, such as Modern Orthodox Jewish day schools, directly relates to RQ3 in that the academic preparation provided to students influences their perceptions towards language acculturation and higher GPAs (Cohen & Gold, 1997; Kasinitz et al., 2002).

Generational status, whether native-born or non-native, affects behavioral outcomes such as the type of jobs sought and the occupation of immigrants (Birman & Trickett, 2001). This position resonates with RQ3 in this study because generational status relates to the academic performance outcome. The further conclusion from Kasinitz et al. (2002) that second-generation immigrants were more successful in school is consistent with RQ3, which explored perceptions around GPA. Acculturation contacts (i.e., the people an immigrant interacts with), an immigrant's history, ethnic groups in the city's population, and the nature of the interaction with other groups (Kasinitz et al., 2002) influence values, attitudes, and beliefs. It also shapes identities (Celenk & van de Vijver, 2011; Snauwaert et al., 2003). These factors, in turn, affect immigrant students' self-esteem and self-satisfaction aspects related to RQ1 and RQ2.

Grigorenko et al. (2009) recommended that assessing students' academic success should consider various aspects of individual learning, including self-efficacy, satisfaction, and motivation, key aspects that inform RQ1 and RQ2. Berry (2017) theorized that acculturation results in integration, assimilation, separation, or marginalization orientations. The acculturation orientation the immigrant student takes affects their life satisfaction and self-esteem. The theories directly inspire RQ1 and RQ2. Also, when immigrants perceive being compelled to take a given cultural orientation contrary to their choice, it can lead to

dissatisfaction. This outcome is observed when acculturating individuals experience a conflict in values and practices between the ethnic and mainstream cultures (Birman et al., 2002), which may impact life satisfaction, self-esteem, and behavioral outcome. Cultural orientation is, therefore, aligned with all three research questions.

Alignment Between Research Questions and the Survey Instrument

The next few paragraphs explain how the three research questions are aligned with the survey questions. The level of acculturation was analogous to the predictor variable in all three research questions. Questions gathering information on country of birth, years lived in the United States, perceived proficiency in the English language, the dominant culture a student identified with, parents and grandparents' citizenship status, and student's citizenship all addressed aspects of level of acculturation. RQ1 assessed the level of acculturation and students' feeling of life satisfaction. Adapted from Huebner (1991), the following items—*My life is going well, My life is just right, I have a good life, I have what I want in life, I would like to change many things in my life, and I wish I had a different kind of life* all collected data relevant to RQ1.

The second set of questions in the survey related to RQ2 covered acculturation and students' feelings about their self-esteem. They were adapted from the Rosenberg Self-Esteem Scale (RSE, 1965), which is commonly used to measure self-esteem and an individual's overall sense of worthiness (Schmitt & Allik, 2005). In summary, the 10 questions assessed self-perception regarding self-worth relative to others, perceived good-personal-qualities, self-perception on failure, self-confidence, and pride. Other self-esteem aspects the question covered were attitudes toward self, self-satisfaction, self-respect, feelings of uselessness, and self-worth. The last question, RQ3, was on acculturation and

students' academic self-assessments. The question aimed to establish the self-reported GPA against the acculturation collected data that addressed RQ3.

Chapter 4: Method

A quantitative design was deemed more appropriate for the current study because given the central research question and research tradition, the approach was more appropriate to answer the primary research question (McCusker & Gunaydin, 2015). Unlike qualitative research, quantitative research designs are based on the philosophy of developing objective truths through the use of statistical techniques (Johnson & Onwuegbuzie, 2004; Terrell, 2012). The use of a quantitative research approach in the study was important for the collection and analysis of data regarding academic achievement based on grade point average, commonly abbreviated as GPA. The data on self-esteem and life satisfaction were collected using a quantitative research approach. The scores were provided in the Likert scale. Life satisfaction was measured in 6-points Likert scale and self-esteem a 4-points Likert scale which was assigned quantitative values. This allowed for the use of more detailed descriptive statistical tools in the analysis.

Participants

The study's target population was 13- 19 year olds first, second, and third generation Jewish immigrants enrolled in New York Jewish day schools. First generation immigrants came from (Israel $n = 2$), Second from (Great Britain), Third from (South Africa). Although there was an attempt to obtain a higher number of students, only 85 participated, with around 68 completing most of the survey. Participants were in grades 9–12 ($M = 9.96$, $SD = 1.24$), but a majority were in ninth grade (55.4%). Their ages varied from 13–19 years, with a mean of 14.96 ($SD = 1.720$). Regarding gender, 41.2% reported being male, 52.9% female, 2.9% preferred not to say, and 2.9% checked that they were nonbinary/third gender.

Procedure

Recruitment

Permission to complete the study was obtained from Yeshiva University's IRB and the administrations of the participating schools. Parental consent and student assent were also obtained before data collection. Parental consent was obtained by directly emailing parents an introduction to the study and a parental consent form to be completed. Parents were invited to send their child to school with a signed consent form, to be returned to the school principal. They were also allowed to email back with one of the two consent options marked or by explicitly stating in the email that they did or did not allow consent for their child. Once parental consent was obtained, the participants were given a statement describing the project, indicating that their answers were completely anonymous and that they were free to withdraw at any time without penalty.

Data collection was carried out in classrooms through a computer link. The respondents were given approximately 20 minutes to complete the brief questionnaire. The participants were reminded not to enter any identifying details, such as their names, on the questionnaires. The questionnaires were safely stored in Qualtrics, and the final data were stored in an SPSS file. All questionnaires and final databases were only accessible to me and my statistical consultant, who is a professor with training in the ethical treatment of human subjects and their data.

The analyses were carried out using SPSS Version 26. Descriptive statistics such as frequencies, percentages, means, and standard deviation were calculated. These statistics described the sample, assessed the general trends, and provided insight into how various measures of acculturation affect outcomes.

IRB Approval Certificate



Certificate of Action

Investigator Name: Samuel Legesse, MA	Institution Tracking Number:
Board Action Date: 03/16/2022	Sponsor Protocol Number: 127265
Investigator Address: Belfer Hall, 2495 Amsterdam Ave New York, NY 10033-3312, United States	Study Number: 1325339 IRB Tracking Number: 20217169
Approval Expires: 03/16/2023	Work Order Number: 1-1506024-1
Continuing Review Frequency: Annually	Protocol Title: The Integration and Adjustment of 1st, 2nd, 3rd, and 4th Generation Immigrant Students Attending Modern Orthodox Jewish Day Schools in the US

THE FOLLOWING ITEMS ARE APPROVED:

Investigator Protocol (12-2021) Assent Information Sheet [IN0] Consent Information Sheet - Parental Passive [IN0] Subject Questionnaires #33028305.0 - As Submitted

Please note the following information:

THE IRB HAS APPROVED THE FOLLOWING LOCATIONS TO BE USED IN THE RESEARCH:

Azrieli Graduate School of Jewish Education and Administration, Yeshiva University, 2495 Amsterdam Ave, Belfer Hall, New York, New York 10033-3312

ALL IRB APPROVED INVESTIGATORS MUST COMPLY WITH THE FOLLOWING:

As a requirement of IRB approval, the investigators conducting this research will:

- Comply with all requirements and determinations of the IRB.
- Protect the rights, safety, and welfare of subjects involved in the research.
- Personally conduct or supervise the research.
- Conduct the research in accordance with the relevant current protocol approved by the IRB.
- Ensure that there are adequate resources to carry out the research safely.
- Ensure that research staff are qualified to perform procedures and duties assigned to them during the research.
- Submit proposed modifications to the IRB prior to their implementation.
 - o Not make modifications to the research without prior IRB review and approval unless necessary to eliminate apparent immediate hazards to subjects.
- For research subject to continuing review, submit continuing review reports when requested by the IRB.
- Submit a closure form to close research (end the IRB's oversight) when:
 - o The protocol is permanently closed to enrollment
 - o All subjects have completed all protocol related interventions and interactions
 - o For research subject to federal oversight other than FDA:
 - No additional identifiable private information about the subjects is being obtained
 - Analysis of private identifiable information is completed
- For research subject to continuing review, if research approval expires, stop all research activities and immediately contact the IRB.
- Promptly (within 5 days) report to the IRB the information items listed in the IRB's "Prompt Reporting Requirements" available on the IRB's Web site.
- Not accept or provide payments to professionals in exchange for referrals of potential subjects ("finder's fees.")

This is to certify that the information contained herein is true and correct as reflected in the records of WCG IRB. WE CERTIFY THAT WCG IRB IS IN FULL COMPLIANCE WITH GOOD CLINICAL PRACTICES AS DEFINED UNDER THE U.S. FOOD AND DRUG ADMINISTRATION (FDA) REGULATIONS, U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES (HHS) REGULATIONS, AND THE INTERNATIONAL CONFERENCE ON HARMONISATION (ICH) GUIDELINES.



Measures

In this study, I assessed the independent variable level of acculturation by information regarding the student's country of origin (nativity), generational status, and citizenship. For students born outside of the United States, acculturation was further assessed by the number of years in the country, English proficiency, and cultural identity. This study had three dependent variables: life satisfaction, self-esteem, and academic achievement. The description of each of the variables and scoring is provided in the subsequent section.

Demographic Information

The demographic information collected was age, grade, and gender.

Acculturation

The different aspects of acculturation included a self-report of where the student was born, nativity, immigration history of parents and grandparents, and country/countries of citizenship. Information about county or origin, length of residence in the United States, English proficiency, and cultural identity was also obtained for immigrants.

Life Satisfaction

Data on life satisfaction were collected using the Students' Life Satisfaction Scale (SSLSS)(SLSS; Huebner, 1991). Jiang and Huebner (2017) indicated that the scale is suitable for use among participants aged between 8 to 18 years. As Celenk and van de Vijver (2011) recommended, there is a need to ensure the questionnaires used in collecting data relating to acculturation should be valid to the target group, which is the case for the SLSS. These researchers argued that there is a need to adapt the available scale to the specific study group and the psychometric properties such as internal consistency and validity established. The scale has a total of seven items, which are scored on a 6-point Likert scale that ranges from

strongly agree, which is assigned a value of 6, to *strongly disagree*, which is assigned a value of 1. The first question (*My life is going well*), the second question (*My life is just right*), the fifth question (*I have a good life*), the sixth question (*I have what I want in life*), and the seventh question (*My life is better than most kids*) are framed positively. The third question (*I would like to change many things in my life*), and the fourth question (*I wish I had a different kind of life*) are framed negatively and were reverse-coded (Huebner, 1991). The SLSS has been shown to have acceptable internal consistency with Cronbach's alpha of .82 and moderate test and retest reliability of .74 (Huebner, 1991). Likewise, the scale has also been shown to have acceptable convergent validity as indicated by its correlation to other measures of well-being such as the Andrews-Withey Life Satisfaction Test and Piers-Harris Self Concept Scale (Huebner, 1991). Scores on the seven items were averaged so that higher scores reflect greater global life satisfaction. In this study, the internal consistency was good.

Self-Esteem

In this study, self-esteem was assessed using the Rosenberg Self-Esteem Scale (RSE, 1965). This scale enables the determination of global self-esteem, which is understood as an individual's overall sense of worthiness (Schmitt & Allik, 2005). The RSE Scale is preferred because it is brief and the language within the measure is easily understood (Schmitt & Allik, 2005). The scale contains 10 items. The first question assesses the perception of the participants regarding self-worth about others. The second question explores the views of the participants regarding perceived good qualities. The third question examines whether the participants perceive the self as a failure. The fourth question examines whether the participants have confidence in their ability to accomplish things compared to other people. The fifth question evaluates whether the participants have pride in what they possess. The sixth question assesses whether the participants take positive attitudes toward themselves.

The seventh question measures whether the participants are satisfied with themselves. The eighth question examines whether the participants demand more self-respect. The ninth question focuses on feelings of uselessness, while the tenth question focuses on whether the participants sometimes feel that they are not good at all. The scale has five positively worded questions (Q1, Q2, Q4, Q6, and Q7) and five negatively worded questions (Q3, Q5, Q8, Q9, and Q10) that were reverse-coded. The 10 items are scored on a 4-point Likert scale that ranges from *strongly disagree*, which is a score of 1, to *strongly agree*, which is assigned a score of 4. For the current study, items were averaged so that higher scores reflect great self-esteem (see Zhao et al., 2021). According to Schmitt and Allik (2005), the RSE Scale has good psychometric soundness across various languages and cultures as shown by the obtained satisfactory validity and reliability values. Additionally, Tinakon and Nahathai (2012) focused on their assessment of the validity and reliability of the original and revised versions of the RSE Scale. They reported no difference in the psychometric test. The researchers obtained good internal consistency, as indicated by Cronbach's alpha of between .84 and .86. In this student the internal consistency was good (Alpha = .66).

Academic Achievement

Academic achievement was obtained from students' self-report of their GPA. Students selected a score of 0 if their grades were *mostly Fs or under 65*, 1 for *mostly Ds or in the high 60s*, 2 for *mostly Cs or in the 70s*, 3 for *mostly Bs or in the 80s*, and 5 for *mostly As or in the 90s*.

Chapter 5: Results

Descriptive Statistics

Table 1 summarizes the demographic characteristics of the subjects who were enrolled in the study. The largest proportion of participants were 14 years old (33.3%) and 13 years old (19.4%), with the majority of them in 9th grade (50.8%). The number of female participants (51.4%) outnumbered the number of male participants (41.7%), with the majority of participants (88.3%) born in the United States. In terms of parents' and grandparents' birthplaces, 59.5% of the participants' mothers were born in the United States, while 67.1% of their fathers were born in the United States. Surprisingly, 76.5% and 80.9% of the participant's mother's fathers and mothers were born in the United States, respectively. These proportions were higher than those observed in the participant's parents (mother and father). The proportions for the father's father and mother were roughly identical to those for the mon's parent, with 80.3% of the father's father and 78.3% of the father's mother being born in the United States. A sizable majority of the participants (66.7%) could communicate effectively in English.

Table and Graphs

Table 1

Demographic Characteristics

		n	%
What is your age?			
	13	14	19.4
	14	24	33.3
	15	8	11.1
	16	10	13.9
	17	7	9.7
	18	8	11.1
	19	1	1.4
What grade are you in?			
	9th	31	50.8
	10th	10	16.4
	11th	7	11.5
	12th	13	21.3
What is your gender?			
	Male	30	41.7
	Female	37	51.4
	Non-binary / third gender	2	2.8
	Prefer not to say	3	4.2
Were you born in the United States?			
	No	9	11.7
	Yes	68	88.3
Was your mother born in the United States?			
	No	28	37.8
	Yes	44	59.5
	I don't know	2	2.7
Was your father born in the United States?			
	No	23	32.9
	Yes	47	67.1
How well do you speak English?			
	Just as well as someone born in the United States	2	33.3
	Good	4	66.7
When you think about your cultural identity do you identify with			
	Mainly the country I came from	1	16.7

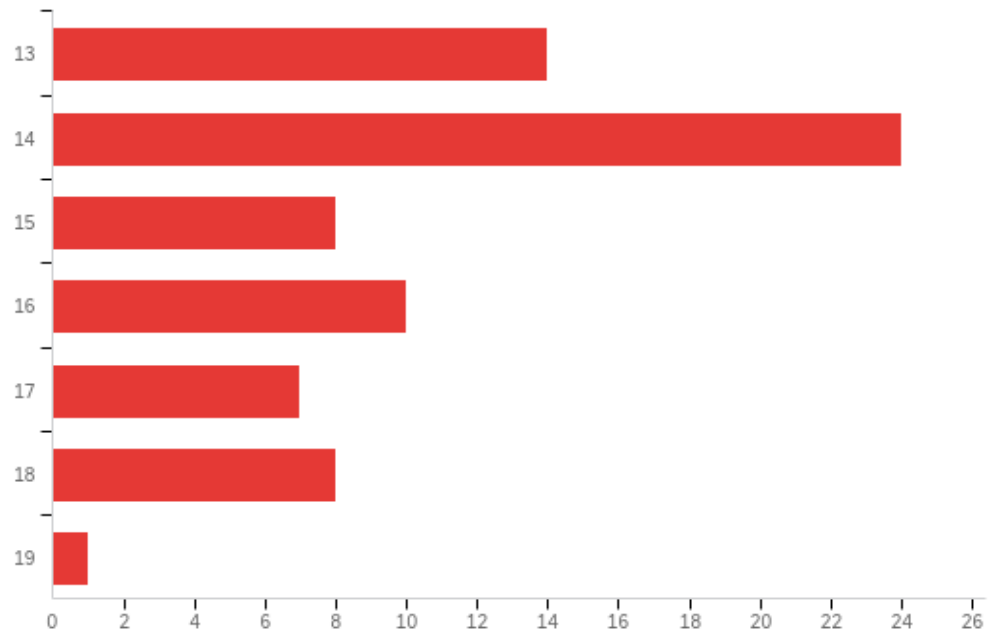
Table and Graphs

Table 1

Demographic Characteristics

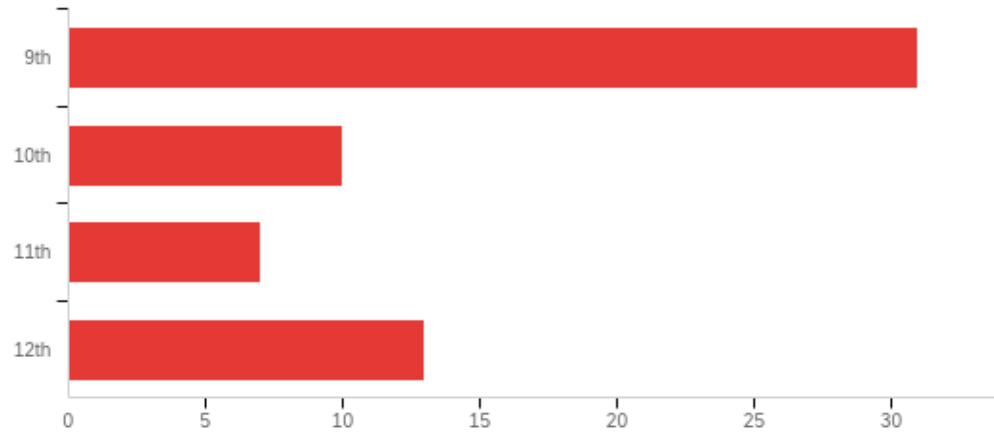
		n	%
	Mainly as being American	2	33.3
	Equally with the country I came from and being American	1	16.7
	Both the country I came from and being American	2	33.3
Was your mom's father (maternal grandfather) born in the United States?			
	No	16	23.5
	Yes	52	76.5
Was your mom's mother (maternal grandmother) born in the United States?			
	No	13	19.1
	Yes	55	80.9
Was your dad's father (paternal grandfather) born in the United States?			
	No	13	19.7
	Yes	53	80.3
Was your dad's mother (paternal grandmother) born in the United States?			
	No	14	21.2
	Yes	52	78.8

Table 2, Participants age



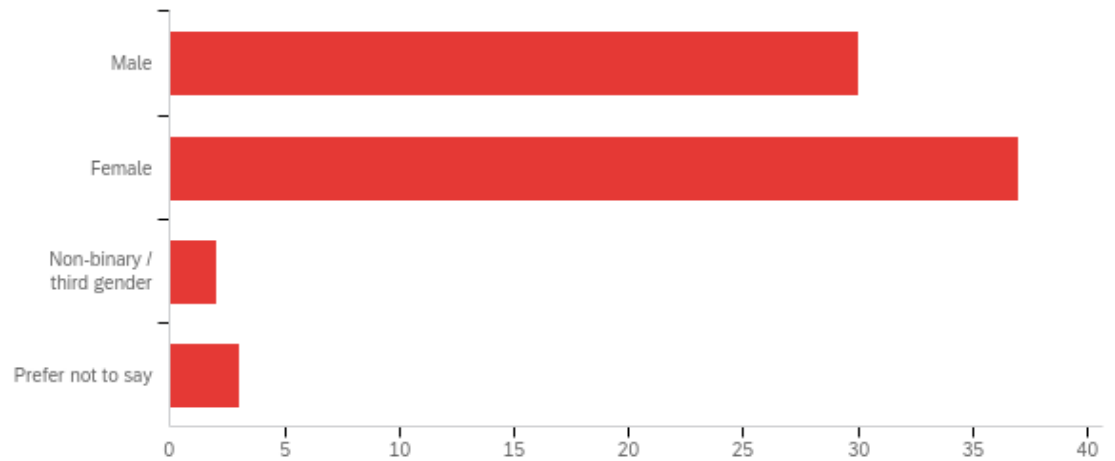
Age	%	Count
13	19.44%	14
14	33.33%	24
15	11.11%	8
16	13.89%	10
17	9.72%	7
18	11.11%	8
19	1.39%	1
Total	100%	72

Table 3, Participants Grade



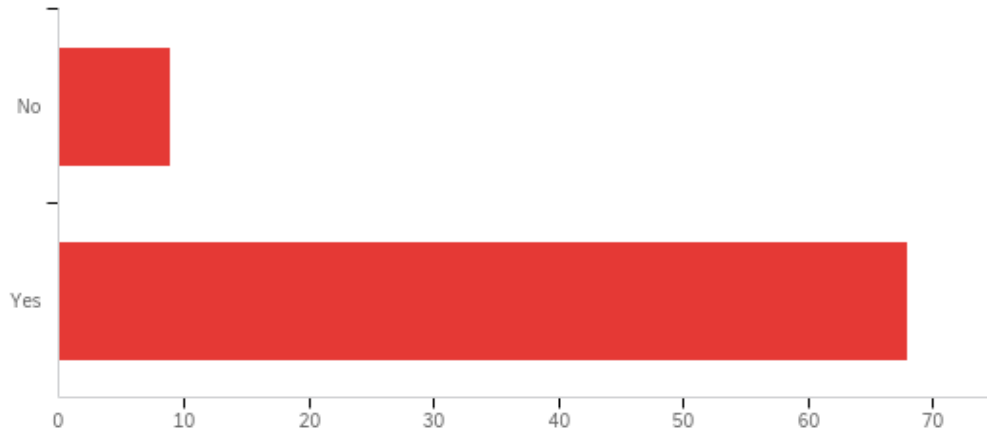
Grade	%	Count
9th	50.82%	31
10th	16.39%	10
11th	11.48%	7
12th	21.31%	13
Total	100%	61

Table 4, Participants Gender



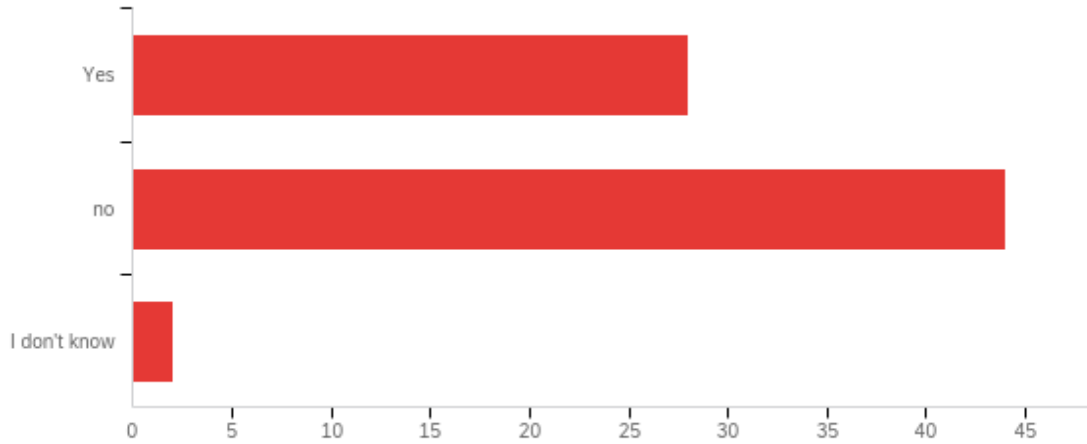
Gender	%	Count
Male	41.67%	30
Female	51.39%	37
Non-binary / third gender	2.78%	2
Prefer not to say	4.17%	3
Total	100%	72

Table 5, Were you born in the United States?



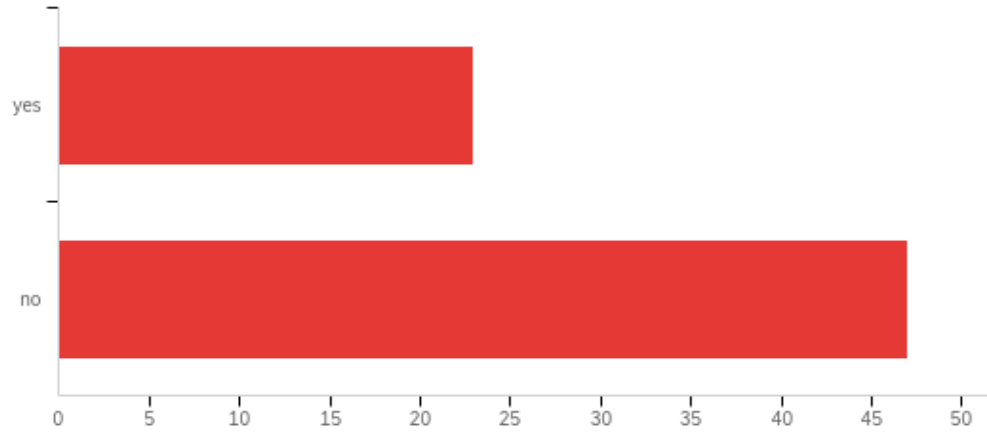
Were you born in the US?	%	Count
No	11.69%	9
Yes	88.31%	68
Total	100%	77

Table 6, Were your mother born in the United States?



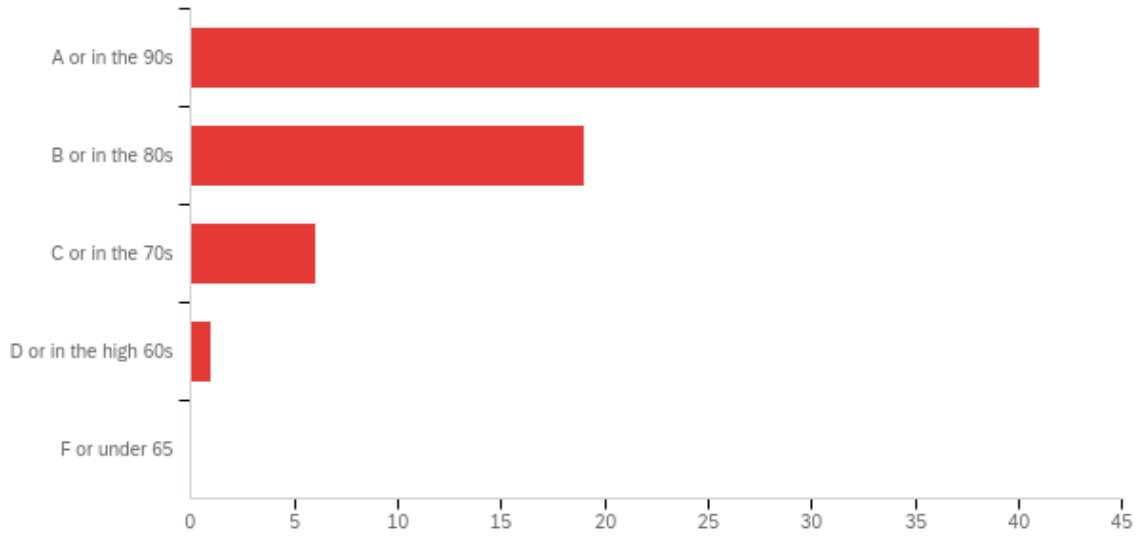
Were your mother born in the United States	%	Count
Yes	37.84%	28
no	59.46%	44
I don't know	2.70%	2
Total	100%	74

Table 7, Were your father born in the United States?



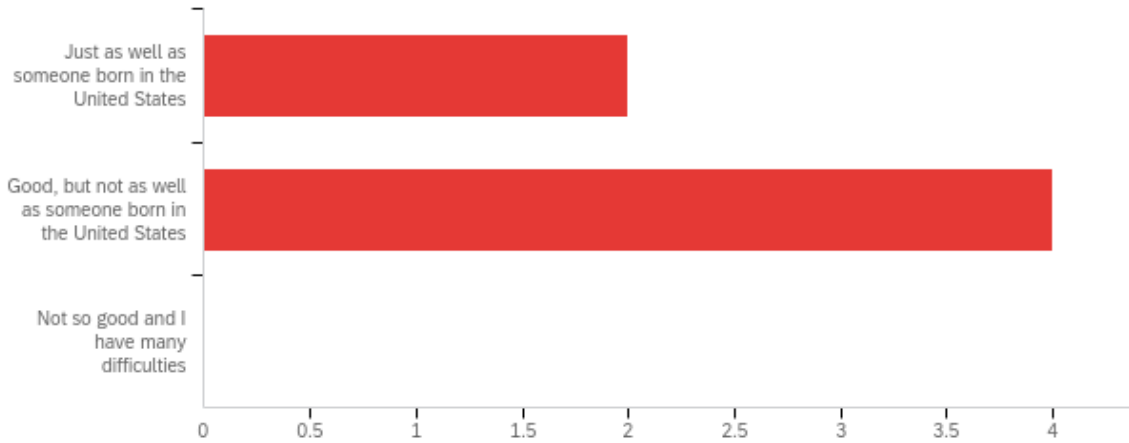
Was your father born in the United States?	%	Count
yes	32.86%	23
no	67.14%	47
Total	100%	70

Table 8, Participants estimated overall grade point average (GPA)



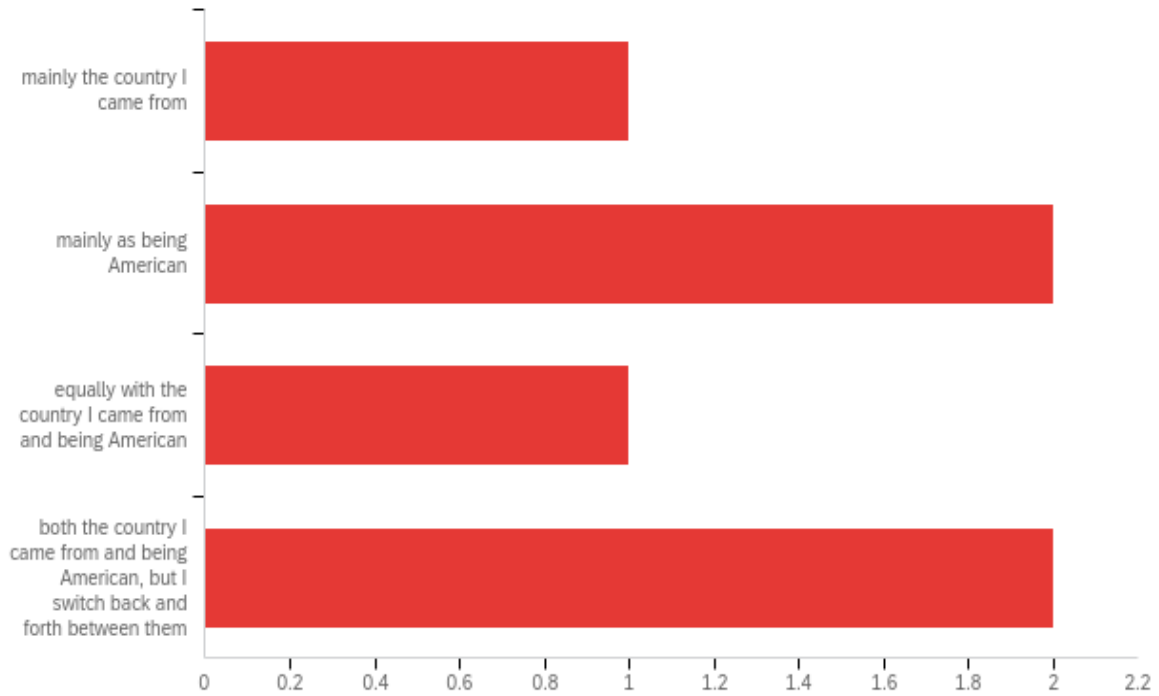
High School GPA	%	Count
A or in the 90s	61.19%	41
B or in the 80s	28.36%	19
C or in the 70s	8.96%	6
D or in the high 60s	1.49%	1
F or under 65	0.00%	0
Total	100%	67

Table 9, Participants English language skill



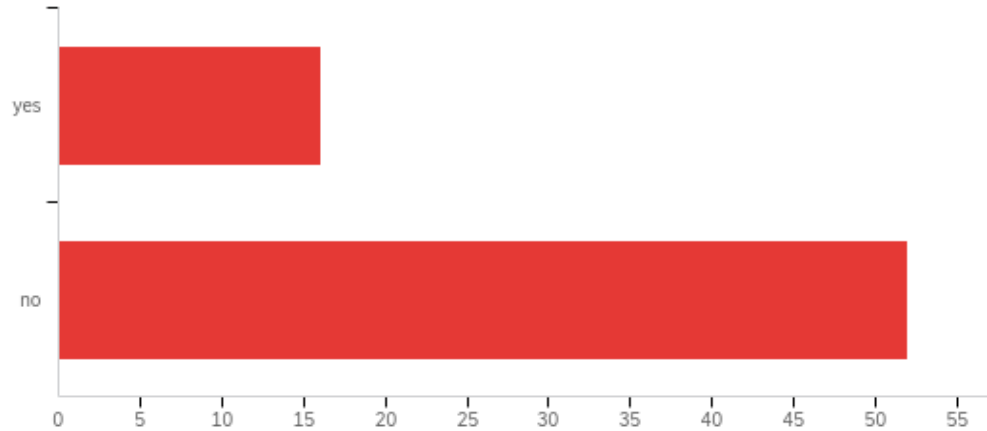
How well do you speak English?	%	Count
Just as well as someone born in the United States	33.33%	2
Good, but not as well as someone born in the United States	66.67%	4
Not so good and I have many difficulties	0.00%	0
Total	100%	6

Table 10, Participants cultural identification



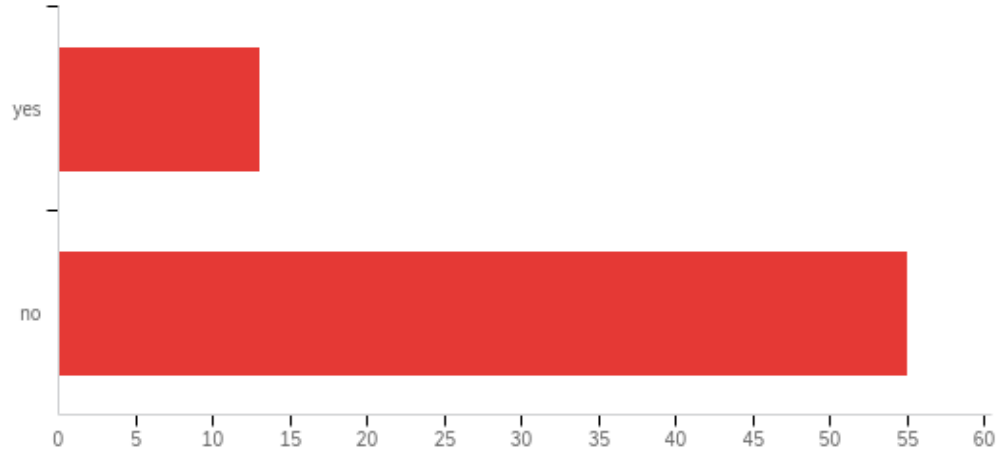
When you think about your cultural identity do you identify with	%	Count
mainly the country I came from	16.67%	1
mainly as being American	33.33%	2
equally with the country I came from and being American	16.67%	1
both the country I came from and being American, but I switch back and forth between them	33.33%	2
Total	100%	6

Table 11, Participants maternal grandfather born in the United States



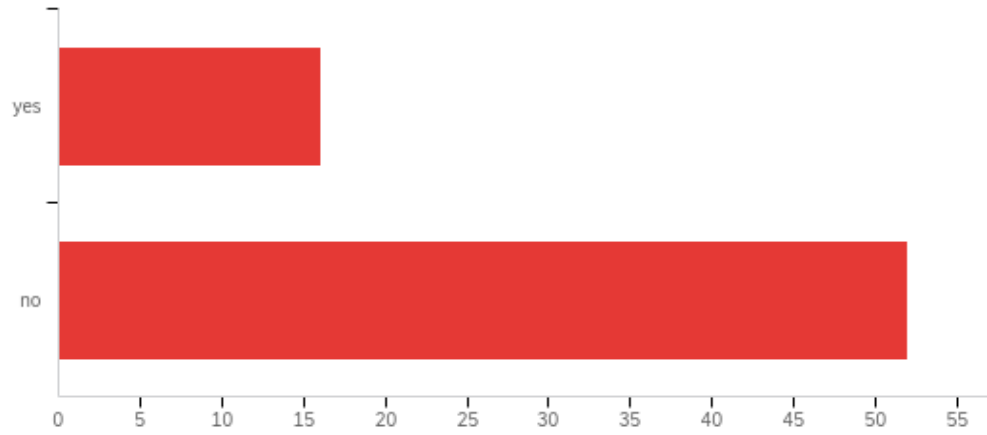
Was your mom's father (maternal grandfather) born in the United States?	%	Count
yes	23.53%	16
no	76.47%	52
Total	100%	68

Table 12, Participants maternal grandmother born in the United States



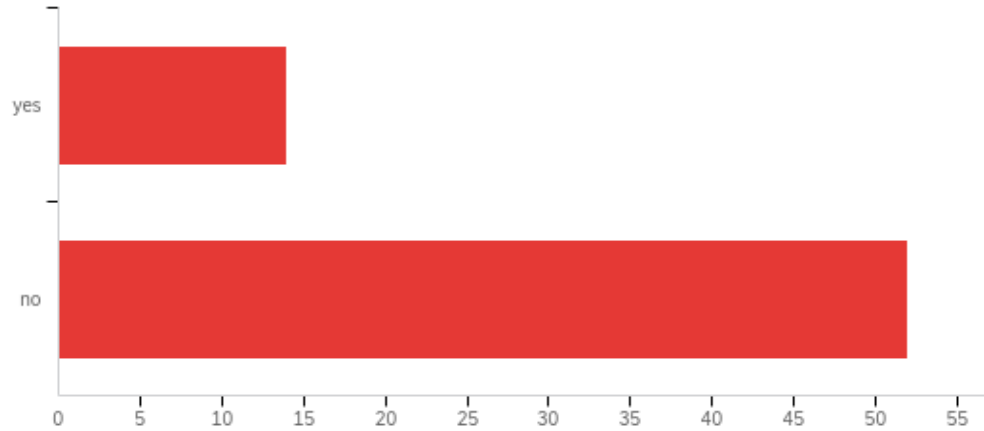
Was your mom's mother (maternal grandmother) born in the United States?	%	Count
yes	19.12%	13
no	80.88%	55
Total	100%	68

Table 12, Participants paternal grandfather born in the United States



Was your dad's father (paternal grandfather) born in the USA?	%	Count
yes	19.70%	13
no	80.30%	53
Total	100%	66

Table 13, Participants paternal grandmother born in the United States



Was your dad's mother (paternal grandmother) born in the USA?	%	Count
yes	21.21%	14
no	78.79%	52
Total	100%	66

The SLSS (Students' Life Satisfaction Scale) ranged from 1 (*strongly disagree*) to 6 (*strongly agree*) and the sample mean was 3.99, indicating that on average, students mildly to moderately agreed that they were satisfied with their lives. The SES ranged from 1 (*strongly disagree*) to 4 (*strongly agree*) and the sample mean was 2.29, indicating that on average, students were shy of agreeing that they had good self-esteem. The academic achievement scale ranged from 5 (*mostly Fs or under 65*) to 1 (*mostly As or in the 90s*) and the sample mean was 1.51, indicating that on average, students had mostly Bs or As for grades. Table 1 presents these statistics.

Table 14

Descriptive Statistics for Outcomes

Variable	<i>M</i>	<i>SD</i>	Min	Max
Life Satisfaction	3.99	.56	2.33	5.33
Self-Esteem	2.29	.30	1.20	3.11
Grade Point Average	1.51	.73	1	4.00

Notes. Grade point average scored as 5 for mostly Fs or under 65, 4 for mostly Ds or in the high 60s, 3 for mostly Cs or in the 70s, 2 for mostly Bs or in the 80s, and 1 for mostly As or in the 90s

Research Question 1

4. *RQ1 asked: Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th*

Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools students feel about their life satisfaction?

To see if there were any differences in the average life satisfaction scores and several independent (predictor) variables, the study performed analysis of variance (ANOVA). Table 2 below provides a summary of the disaggregated average means and standard deviations. Those who were born in the United States (n=64) tended report a higher life satisfaction (M = 3.98; SD = .47) than those who were born in other counties (n=9; M = 3.70; SD = .98) but this difference was not statistically significant (p = .16). First-generation immigrants also reported lower life satisfaction (M = 3.38; SD = 1.01) than second (M = 4.02; SD = .36)-, third (M = 3.89; SD = .58), and fourth-generation (M = 4.06; SD = .59) students. The differences between second-, third-, and fourth-generation children did not vary substantially from one another (p = .11).

For other measures of acculturation, just like the previous predictors were not statistically different, students with citizenship in the United States and one foreign country

fares worse than those with citizenship in the United States only or the United States and two or more countries. This difference was not statistically different ($p = .25$). With regards to the effects of years in the United States, level of English proficiency, and cultural identity the groups of individuals not born in the United States, the differences were not statistically different and this was largely because of limited numbers in the groups.

Table 15

Life Satisfaction Scores Based on Acculturation Status Variables

Country of Origin				
	United States	Other		
<i>M (SD)</i>	3.98 (.47)	3.703 (1.57)		
<i>n</i>	64	9		
Generational Status				
	1st: Came to U.S.	2nd: Born in U.S.	3rd: Parent(s) born in U.S.	4th: Grandparent(s) born in U.S.
<i>M (SD)</i>	3.38 (1.01)	4.02 (.36)	3.89 (.58)	4.06 (.59)
<i>n</i>	4	32	12	23
Citizenship				
	US only	US and 1 other country	US and 2+ other countries	
<i>M (SD)</i>	3.98 (.34)	3.71 (.73)	3.78 (1.50)	
<i>n</i>	46	12	3	
Years in the U.S.				
	Born in U.S.	Less than 10	More than 10	
<i>M (SD)</i>	3.98 (.47)	3.75 (.84)	3.58 (1.53)	
<i>n</i>	64	4	2	
English Proficiency				
	Born in the U.S.	Just as well as someone born in U.S.	Good but not as well as someone born in U.S.	Not so good and I have many difficulties
<i>M (SD)</i>	3.98(.47)	3.42 (1.40)	3.92 (1.04)	
<i>n</i>	64	2	4	
Cultural Identity				
	Born in U.S.	Mainly with the previous country	Mainly with U.S.	Switching between the previous country and U.S.
<i>M (SD)</i>	3.98 (.47)	4.17	3.75 (1/77)	3.61 (.98)

<i>n</i>	64	1	2	3

Research Question 2

Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools students feel about their self-esteem?

A one way ANOVA was performed to evaluate the relationship between acculturation (independent) variables and how the students felt about their self-esteem. The means and standard deviations are presented in Table 3 below. The students who were born in American had significantly higher self-esteem scores ($M = 2.31$; $SD = .25$) than those born elsewhere ($M = 2.06$; $SD = .52$), $p = .019$. There were no statistical differences among the generations, as the ANOVA test had p-value greater than .05 ($p = .99$). When compared with those students with only American citizenship and the rest with more than one citizenship, the test showed some statistically significant differences ($p = .023$). A Tukey post hoc test revealed that the students with only American citizenship had statistically significantly ($p = .018$) high self-esteem scores ($M = 2.34$; $SD = .26$) compared to those of USA and one other country ($M = 2.06$; $SD = .41$). There was no statistically significant difference between those of US only and those of US and more than 1 other countries ($p = 1.00$). Equally, those with less than 10 years living in the US had significant lower self-esteem scores ($M = 2.01$; $SD = .52$) than those with more than 10 years in the US ($M = 2.60$; $SD = .14$), $p = .034$. Those born in the US and those with over 10 years living in the US had no statistical differences in self-esteem scores.

Those students who perceived themselves as good but not as well as someone in the US in terms of English proficiency had statistically significantly lower self-esteem scores (M

= 1.94 ; SD = .48) than those born in America (M = 2.31 ; SD = .25), p = .020. There were no differences between those born in America and those who perceived themselves good in English just as well as someone born in the US.

Table 16

Self-Esteem Scores Based on Acculturation Status Variables

Country of Origin				
	United States	Other		
<i>M (SD)</i>	2.31 (.25)	2.06 (.52)		
<i>n</i>	64	9		
Generational Status				
	1st: Came to U.S.	2nd: Born in U.S.	3rd: Parent(s) born in U.S.	4th: Grandparent(s) born in U.S.
<i>M (SD)</i>	2.25 (.45)	2.30 (.24)	2.31 (.33)	2.30 (.28)
<i>n</i>	4	32	12	23
Citizenship				
	U.S. only	U.S. and 1 other country	U.S. and 2+ other countries	
<i>M (SD)</i>	2.34 (.26)	2.06 (.41)	2.33 (.38)	
<i>n</i>	46	12	3	
Years in the U.S.				
	Born in U.S.	Less than 10 Years	More than 10 Years	
<i>M (SD)</i>	2.31 (.25)	2.01 (.52)	2.60 (.14)	
<i>n</i>	64	4	2	
English Proficiency				
	Born in the U.S.	Just as well as someone born in U.S.	Good but not as well as someone born in U.S.	Not so good and I have many difficulties
<i>M (SD)</i>	2.31 (.25)	2.40 (.14)	1.94 (.48)	
<i>n</i>	64	2	4	
Cultural Identity				
	Born in U.S.	Mainly with previous country	Mainly with U.S.	Switching between previous country and U.S.
<i>M (SD)</i>	2.31 (.25)	2.60	2.25 (.35)	1.82 (.42)
<i>n</i>	64	1	2	3

Research Question 3

RQ3 asked: *Based on the level of acculturation, how do 1st, 2nd, 3rd, and 4th Generation Immigrant Students Ages 13-19 Attending Modern Orthodox Jewish Day Schools do academically?* The overall grade point average (GPA) for each student ranged from 1 (representing largely As or in the 90s) to 5 (representing mostly Fs or under 65), suggesting that the lower the scores, the higher the achievement. Table 4 shows the dis-aggregated scores. The only acculturation variable with statistically different GPA scores was the country of origin, where those students born in US had higher and so better GPA ($M = 1.38$; $SD = .59$) than those born elsewhere ($M = 2.57$; $SD = .98$), $p < .001$. There were no statistical differences among students of various generations ($p = .260$) and citizenship ($p = .116$). Despite the following acculturation variables having statistically significantly differences in GPA scores, post hoc tests were not performed because at least one group had fewer than 2 cases; number of year living in the US ($p = .019$), English proficiency ($p < .001$), and cultural identity ($p < .001$)

Table 17*Grade Point Average Satisfaction Scores Based on Acculturation Status Variables*

Country of Origin				
	United States	Other		
<i>M (SD)</i>	2.57 (.98)	1.38 (..59)		
<i>n</i>	60	7		
Generational Status				
	1st: Came to U.S.	2nd: Born in U.S.	3rd: Parent(s) born in U.S.	4th: Grandparent(s) born in U.S.
<i>M (SD)</i>	2.00 (1.00)	1.32 (.60)	1.64 (..81)	1.57 (.75)
<i>n</i>	3	31	11	21
Citizenship				
	U.S. only	U.S. and 1 other country	U.S. and 2+ other countries	
<i>M (SD)</i>	1.39 (.58)	1.83 (..94)	1.67 (.58)	
<i>n</i>	44	12	3	
Years in the U.S.				
	Born in U.S.	Less than 10	More than 10	
<i>M (SD)</i>	1.38 (.59)	2.25 (.96)	2.00	
<i>n</i>	60	4	1	
English Proficiency				
	Born in the U.S.	Just as well as someone born in U.S.	Good but not as well as someone born in U.S.	Not so good and I have many difficulties
<i>M (SD)</i>	1.38 (.59)	2.00	2.75 (1.26)	
<i>n</i>	60	1	4	
Cultural Identity				
	Born in U.S.	Mainly with the previous country	Mainly with U.S.	Switching between the previous country and U.S.
<i>M (SD)</i>	1.38 (.59)	1.00	4.00	2.67 (.58)
<i>n</i>	60	1	1	3

Notes. Grade point average scored as: 0 for mostly Fs or under 65, 1 for mostly Ds or in the high 60s, 2 for mostly Cs or in the 70s, 3 for mostly Bs or in the 80s, and 5 for mostly As or in the 90s

Case Studies of Students Who Immigrated to the United States

The four foreign-born students demonstrated a lot of diversity, and two of the four students had a substantial amount of missing data. Therefore, rather than directly comparing them as a group to United States-born students, each one is described individually and compared to the United States-born students.

Table 18

Descriptive Statistics of the Four Students Who Were Immigrants (A–D)

Participant	Age	Grade	Gender	Country of Origin	Citizenship	Years in U.S.	English Proficiency	Cultural Identity
A	14	9	Nonbinary/ third gender					
B	14		Male	South Africa		14	As good as United States-born	Mainly as being American
C	13	9	Male	Israel	Israel & Great Brittan	1	Good but not as good as United States-born	Mainly as Israeli
D	13		Female	Israel		3	As good as United States-born	American & Israeli, switching back and forth

Note. All blank cells represent missing data.

Table 19

Outcome Statistics for the Four Students Who Were Immigrants (A–D) Compared With the Average of United States-Born Students

Participant ID	School Grades*	SWL	SE
A		4.00 (z = -.52)	2.20 (z = -1.44)
B		1.17 (z = -3.69)	3.40 (z = 1.48)
C	4 (z = .66)	4.50 (z = .05)	2.70 (z = -.22)
D	3 (z = -1.05)	4.33 (z = -.14)	2.40 (-.95)
United States-born	3.62	4.56	2.81

Note. All blank cells represent missing data. * 3 = School grades of mostly Bs, 4 = school grades of mostly As.

Immigrant A was missing a lot of data, but was identified as being 14 years old and in ninth grade. There was no information on place of birth, citizenship, length of stay in the United States, language proficiency, and cultural identity, making it hard to understand the factors that might impact their immigration status/level of acculturation. They were also the only participant to identify as nonbinary/third gender. If that was accurately reported, that is statistically and culturally rare for American Modern Orthodox students to identify as in ninth grade ?!! and this may have shaped their satisfaction with life or self-esteem. They were only slightly below the mean on life satisfaction ($z = -.52$), but substantially below the mean on self-esteem ($z = -1.44$). Although immigration status may have played a role in determining their adjustment, their level of acculturation was not clear, and gender identity may also play a meaningful role in their well-being.

Immigrant B was also missing some data, but they identified as a 14-year-old male born in South Africa. He reported being in the United States for 14 years, being as proficient in English as a United States-born student, and identifying mainly as American. He was remarkably low in life satisfaction ($z = -3.69$; the lowest score of all participants) but substantially above the mean on self-esteem ($z = 1.48$). Although these students were foreign-born, they seemed to identify largely as Americans who spoke excellent English and lived nearly all of their life in the United States. This suggests that factors other than them being foreign-born influenced their well-being. Given the extremity of the two well-being measures and the fact that there were only four immigrants, this American-identifying

immigrant may have had a heavy influence on scores when comparing the United States-born to immigrant students, calling into question the results of the group comparison.

Immigrant C was a 13-year-old ninth-grade male born in Israel, who had no missing data. His citizenship was in both Israel and Great Brittan, and he has only been in the country for 1 year. He indicated his level of English proficiency was good, but not as good as a United States-born student, and that he identified as mainly Israeli. His school grades were slightly above the average United States-born student ($z = .66$) but he was average on life satisfaction ($z = .05$) and self-esteem ($z = -.22$). This participant's immigration status may have been fairly salient because of the duration of time living in America, citizenship, English language skills, and cultural identity.

Immigrant D was a 13-year-old female born in Israel, who had only some missing data. Her citizenship was in both Israel and Portugal, and she had only been in the country for 3 years. She indicated being as proficient in English as a United States-born student and identified as American and Israeli, switching back and forth between countries. Her school grades were below the average United States-born students ($z = -1.05$), as was her self-esteem ($z = -.95$), but she was average on life satisfaction ($z = -.14$). This participant's immigration status may have been fairly salient also because of the duration of time living in America, citizenship, and cultural identity. Participants C and D tended to be average to below average in self-esteem and life satisfaction; however, they differed in grades, with C being slightly above average and D being below average.

Summary:

Results from Research Questions 1–3 indicated that there was a difference between United States-born and non-United States-born students in terms of life satisfaction, with

native-born students having slightly higher life satisfaction. There were no substantial differences in measures of self-esteem and GPA. First-generation immigrants also had lower life satisfaction second-, third-, and fourth-generation (i.e., born in the United States, parents born in the United States, and grandparents born in the United States, respectively) students, but these differences were not evident between second-, third-, and fourth-generation children. The mean self-esteem and GPA ratings did not vary substantially between generations of students.

The results for the other measures of acculturation were less clear. There were often no substantial differences between groups—and when there were, they did not always follow a systematic pattern. The biggest reason that it may be hard to determine the effects of citizenship, number of years in the United States, level of English proficiency, and cultural identity on life satisfaction, self-esteem, and academic achievement was because the different immigrant groups tended to at most contain one or two individuals only and the few immigrants in this study were fairly heterogeneous. For example, using a single student who immigrated to the United States 3 years ago to represent the average student who immigrated here 3 years ago may place far too much weight on one idiosyncratic student's report. To represent a population, it would make sense to either have a large varying group—or even a smaller representative group. Unfortunately, that was not obtainable for this study.

Chapter 6: Discussion

In this study, I examined the influence of acculturation on life satisfaction, self-esteem, and academic achievement among adolescents who attended Modern Orthodox Jewish day schools in the United States. Based on the level of acculturation, the perceptions of 13–19-year-old students regarding adjustment to the United States were evaluated. Using Berry's Model, acculturation was assessed by the student's country of origin, generational status, and citizenship. For students born outside of the United States, acculturation was also assessed by the number of years in the country, English proficiency, and cultural identity. By linking the findings to related research, this discussion explains how acculturation influenced the respondents' life satisfaction, self-esteem, and academic achievement. The limitations of the current study and suggestions for future research are outlined, followed by the implications of the study and my conclusions.

Conclusion

1. *Participants who were born in the US (n=65), reported a higher Life Satisfaction than those participants born in other counties (n=3).*

Overall, life satisfaction for the United States-born generation of immigrants and foreign-born immigrants was average to moderately high. However, United States-born respondents (n=65) consistently reported feeling more satisfied than their counterparts (n=3). The constraints of the sample make it difficult to assert that there is an association between life satisfaction and acculturation among Jewish immigrants in the United States. However, what is seen here justifies testing this assumption with a wider sample comprised of a higher percentage of 1st generation immigrants. Especially given it has a theoretical basis in the findings by Zlotnick et al. (2019), who reported an association between life satisfaction and

acculturation among Israeli immigrants coming from diaspora from English-speaking nations.

2. *First-generation immigrants in this study (n=3) reported a lower life satisfaction than 2nd, 3rd, and 4th generation (=65).*

First-generation immigrants reported the lowest level of satisfaction. This finding is consistent with other research suggesting that the length of stay in one's new country influences acculturation outcomes (Celenk & van de Vijver, 2011). However, one cannot be certain given the small number of 1st generation immigrants who responded to this study and the missing data for some of the respondents. Among first-generation immigrant participants in this study, one respondent who had lived longest in the United States had the least self-reported life satisfaction. Within the study's theoretical arguments (Berry, 2017; Birman et al., 2002), low life satisfaction can be interpreted to be consistent with arguments by Kasinitz et al. (2002), who posited that acculturation shapes immigrants' experiences of (dis)engagement and upward or downward mobility. Yet again, the limitations of the 1st generation sample made it hard to confidently make such assertions and more research is needed.

3. *Participants with citizenships in the US and two or more additional countries reported a lower life satisfaction than those who were only US citizens (n=65)*

Life satisfaction driven by cultural identity was overwhelming and strongest among United States-born respondents, a finding consistent with assimilation acculturation (Berry, 2017). Most participants (n=82) leaned towards assimilation. One student identified with separation acculturation and another with integration acculturation. These findings contrast research findings three decades ago, where most participants expressed the desire to preserve

their ethnic identity and rejected the idea of Americanization in areas of life such as name change (Rosenthal & Auerbach, 1992). The acculturation outcomes generally confirmed Celenk and van de Vijver (2011) psychological outcomes relating to individual well-being and satisfaction. Institutions specifically serving minorities, such as Modern Orthodox Jewish day schools for Jewish communities in the United States, have been reported to encourage separation and biculturalism (Kasinitz et al., 2002). This institutional orientation was not confirmed in this study because most students leaned more toward assimilation.

4. *In this study, participants who were US born (n=65) or identified as an immigrant reported little to no difference between self-esteem and acculturation variables.*

Across all groups, the individual status variables more than averagely influenced the students' self-esteem. The years spent in the United States had an average influence on the participants' self-esteem, with little or no differences between self-esteem perceptions of United States-born students and immigrant groups.

5. *One 1st generation participant, out of 3, who had been in the US for 14 years reported the highest (?) higher self-esteem than those born in the US*

Despite the limitations of 1st generation immigrant participants, one student who also identified as being a 1st generation immigrant and had lived in the United States longest (14 years) compared to the two others in the sample reported higher self-esteem than those born in the United States and the two cases of immigrants with one and eight years of stay. The finding revealed that despite exposure to the same acculturation environment, different individuals perceive themselves differently. This observation is consistent with the conclusion that acculturation outcomes vary from one immigrant to another (Friberg, 2019). The divergent observation of slow acculturation and low self-esteem by the two immigrant

cases whose length of stay was 3 and 14 years resonated with Birman and Trickett's (2001) suppositions. The acculturation process and the pace at which such cultural changes occur determine educational and psychological adaptation, together with immigrants' economic fit and influence immigrants' successful incorporation into the host country. A longer length of stay has been associated with greater cultural assimilation (Rosenthal & Auerbach, 1992), a conclusion inconsistent with the case of the immigrant with the longest stay (14 years), but whose self-perception revealed separation acculturation.

6. *One immigrant identified mainly with US culture.*

The limitations of only four 1st generation immigrants notwithstanding, one student had higher self-esteem than those born in the US, the immigrant who identified mainly with their country of origin, and the one who switched between identifying with the US and their country of origin. These few cases of first-generation immigrants were aligned with the assimilation acculturation trajectory. The life satisfaction of one first-generation participant was strongly influenced by the culture of the country of origin, aligning with Berry (2017) separation acculturation. Another case weakly associated mainly with the United States, only mildly confirming assimilation acculturation. The fourth and final case strongly associated with both cultures conforming to biculturalism or integration acculturation (Berry, 2017).

Further analysis of the biculturalism case revealed the respondents self-reported their perception of school grades and self-esteem below the average reported by United States-born students but had an average sense of life satisfaction. This participant's immigration status may have played a key role because of their short 3-year stay in America, her citizenship, and her cultural identity. The biculturalism orientation observed with this participant was a case of double identity, which studies suggest negatively impacts

immigrant's developmental and cultural transition (Berger, 1997). The low feeling of life satisfaction and self-esteem and average satisfaction with GPA was also congruent with the assertion that when immigrants exhibit a double identity crisis, it leads to development and cultural transition challenges.

The four acculturation orientations offer a possible explanation for why immigrants experience different acculturation outcomes, as Friberg (2019) argued, and also evident in the results of the student with a bicultural orientation. Evidence of the four acculturation paths is consistent with studies suggesting that acculturation over time and across different generations varies based on the country and culture of origin (Birman & Trickett, 2001; Birman & Tyler, 1994; Felix-Ortiz et al., 2016).

The assimilation orientation by most of the participants in the findings agreed with earlier theoretical propositions that the acculturation process is sometimes unidimensional, and the process ends with the immigrants abandoning their former identity and adopting the host country's identities (Birman & Trickett, 2001). The assimilation observed with the first-generation students and one immigrant case confirms assertions in a previous study which concluded that children of immigrants adjust and adopt the culture of the host country at the expense of their ethnic culture (Buchanan, 1994; Szapocznik et al., 1986). The separation and bicultural acculturation self-reported by the foreign-born students conform to the two-dimensional acculturation process (Berry, 2017).

7. In English proficiency, one immigrant identified as being good but not as good as a US-born students, had the highest GPA, followed by US born students, followed by the immigrant who felt they were just as good as someone born in the US

GPA satisfaction was slightly higher than average among United States-born Modern Orthodox Jewish school students. The majority of the school-going students felt that their proficiency in English more than averagely influenced their GPA satisfaction. Despite the sample size limitation, the finding disconfirmed that of Zlotnick et al. (2019). Their study assessed how acculturation related to life satisfaction among Jewish immigrants. They reported that life satisfaction was only associated with certain variables of acculturation that included the realization of expectations for life and good health, but argued that life satisfaction was not associated with language acquisition and self-identity with the mainstream society.

In this current study, as opposed to Zlotnick et al. (2019), all United States-born participants and one immigrant felt that English proficiency highly influenced their life satisfaction, with two foreign-born immigrants perceiving the influence of English proficiency as slightly lower than average. The influence of self-identity by country of origin also suggested that United States-born students felt being Americans highly influenced their life satisfaction. However, non-natives only reported an average perception due to the influence of the country of origin. Self-identity by years of stay across all groups strongly influenced life satisfaction. Only one case of the immigrant with the longest stay reported a disagreement with that perception.

8. There were few or no differences between US born and immigrant groups for most of the acculturation variables.

Across all the status variables, perceptions of GPA were slightly higher than average, as influenced by the acculturation variables, with little or no differences between United States-born and immigrant groups. This comparison should be treated with caution due to the

small number of first-generation immigrants ($n = 4$) compared with those of U.S. born immigrants ($n = 65$). This observation was congruent with the study's conclusions among students from a selected secondary-level boarding school in the United States, where Grigorenko et al. (2009) concluded that GPAs and standardized test results were important indicators of academic performance among students.

Despite the sample size limitations on interpretation, this study's data suggested that English proficiency and life satisfaction were very strong among most United States-born 1st, 2nd, 3rd, and 4th Generation Immigrant Students aged 13-19 attending Modern Orthodox Jewish Day Schools. English proficiency and GPA perception were slightly higher than the average for nearly all first-generation participants. The influence of English proficiency on self-esteem in all groups was average, with minimal negligible differences between United States-born immigrants' perceptions and those of foreign-born immigrants.

Based on these findings, Modern Orthodox Jewish school-going students have shifted in language and social acculturation. The observation contrasted Rosenthal and Auerbach (1992), who concluded that a high percentage of children who attended Jewish schools had difficulties with the English language compared to those who attended public and private schools. This study's data could not show whether these current findings would still hold compared to students in public schools, as all the data for this study were collected from private day Modern Orthodox Jewish schools.

9. The overall perceptions of GPA satisfaction by country of origin were higher than the average for the entire sample. But between the two groups, for United States-born respondents, it was only marginally higher than that for other immigrants.

Regarding generational status, second-generation immigrants' self-reported scores were the highest among all generations, albeit marginally. This observation was consistent with Kasinitz et al. (2002) that second-generation immigrants were more successful in school, particularly when, in their study, the education, gender, and age of the parents were controlled for (Kasinitz et al., 2002). Operationalizing this study with generational status aligned with Celenk and van de Vijver (2011), who identified that generational status was a popular measure of acculturation.

The student's mild to moderate satisfaction with their life is consistent with expected psychological outcomes that demand immigrants' internal adjustments for successful acculturation. The adjustments include emotional and affective outcomes, evidenced by the individual's level of well-being and satisfaction (Kim & Omizo, 2006). These outcomes were also discussed by Celenk and van de Vijver (2011). The authors highlighted the psychological outcomes of the acculturation process, including outcomes related to well-being and satisfaction.

The academic achievement findings indicated that, on average, students had mostly Bs or As, suggesting that Modern Orthodox Jewish school students had made expected academic adjustments to adapt to the U.S. academic culture. This finding was further evidenced by the averagely high self-esteem of speaking English, which confirmed that behavioral adaptation is partly the ability of the immigrants to speak the mainstream language (Celenk & van de Vijver, 2011; Yan & Berliner, 2011). Above-average self-esteem in English proficiency suggested progress in language acculturation among the study participants.

The GPA score pointed to positive academic performance that could help upward mobility. This observation complemented Kasinitz et al. (2002) work conducted among institutions serving the minority, specifically Black persons and those of Puerto Rico descent which reached similar findings. The assessment of GPA perceptions in this study by itself heeded the recommendation by Grigorenko et al. (2009), whose logic was that assessing a student's academic success needed to consider various aspects of self-regulated learning, including self-efficacy, satisfaction, and motivation. This study's findings addressed the aspects of satisfaction.

Summary of Findings

Even though the findings are consistent with study theory assertions, they need to be interpreted cautiously because 1st generation immigrants comprised only 0.05% of the entire sample. This limitation hampered the appropriate comparison of responses from 1st generation immigrants with those of U.S. born students.

In summary, the findings showed that those study participants born in the U.S. tended to have higher Life Satisfaction than those born in other counties. The four 1st generation immigrants expressed lower life satisfaction than 2nd, 3rd, and 4th generation counterparts. Students with citizenship in the US and two or more additional countries fared worse in Life Satisfaction than those with citizenship in the US only. Most acculturation variables had little or no self-esteem differences between US-born and immigrant groups. One respondent who had been in the US for 14 years had higher self-esteem than those born in the US. The said immigrant who identified mainly with US culture had higher self-esteem than those born in the US, the immigrant who identified mainly with their country of origin, and the one who switched between identifying with the US and their country of origin.

In GPA scores, one immigrant who identified their English proficiency as good but not as good as a US-born student reported the highest GPA. This result was followed by US-born students, followed by the immigrant who said they were just as good as someone born in the U.S. However, there were little or no differences between US-born and immigrant groups for most of the acculturation variables related to GPA scores. Self-esteem from GPA scores was highest for immigrants who identified mainly with their country of origin. Finally, the overall perceptions of GPA satisfaction by country of origin were higher than the average for the entire sample. But between the two groups, for United States-born respondents, it was only marginally higher than that for other immigrants.

Limitations and Recommendations for Future Research

A primary limitation of this study was its relatively small sample size of 1st generation immigrant students. First-generation immigrants comprised only 0.05 percent of the sample. The four students in the study who were foreign-born demonstrated considerable diversity. A case-by-case analysis of the four students showed some missing data. This limited ability to properly compare native-born respondents to immigrant students. Therefore, rather than directly comparing them as a group to the United States-born students, each was described individually and compared to the United States-born students. However, drawing conclusions from such a small number of individuals limits the generalization of such findings. The discordant observations with the four participants call for triangulation of findings, and I would recommend a qualitative descriptive case study to investigate the potent explanations behind these perceptions for those who participated in this study. Still, I would recommend broadening the scope of a future study with a larger sample of 1st generation immigrants. Finally, The sampling strategy was a limitation of this study. The

respondents were selected from four private schools. Responses may not be representative of public schools.

Additionally, some responses from the 1st generation immigrant students limited the generalizability of the study's results. Some scores had a biased influence on composite totals and mean. For example, one of the four immigrant students had extremely low life satisfaction and an extremely high self-esteem score. In some analyses, this was the only person in the group, possibly misrepresenting otherwise similar individuals. The small sample size also precluded the comparison of different immigrant groups and a meaningful examination of cultural identity.

To research, the findings that acculturation more than averagely impacts the feeling of life satisfaction, self-esteem, and GPA Grades signifies a need for more investigations. Such inquiry can pivot this knowledge and identify further ways to provide Jewish children with Jewish education and improve native and immigrant students' acculturation and academic performance. The divergent observations with the four immigrant participants call for corroboration of findings through a qualitative descriptive case study which could help substantiate the observations.

A conceptualization limitation arose in the relationship between acculturation and satisfaction. Acculturation challenges have been shown to cause stress, leading to mental health conditions. Such negative acculturation experiences dent self-esteem, confidence, and image. A well-facilitated acculturation process with minimal challenges would be expected to lead to greater satisfaction. Conversely, challenging acculturation, where the immigrant experiences integration obstacles and barriers, would be expected to lead to less or lower

perceived satisfaction. As such, the measurement gap between the two concepts is narrow, and the influence of acculturation on satisfaction is seemingly known or can be predicted.

The study instruments used were self-report measures, which are of somewhat questionable accuracy due to respondents' subjectivity and the likelihood of giving socially desirable answers or an inability to correctly self-assess. The influence of premigration or family history in the self-assessment is hard to establish. Future studies relying on data from more objective sources such as students' GPAs, school records, or third-party (e.g., teacher or principal) reports can help overcome this limitation. Family history could be obtained from parents.

Future studies could also diversify the outcome measure used. The current study focuses on positive subjective measures of well-being and grades, while future scholars could assess the influence of acculturation and negative students' behavior or socially undesirable outcomes. The influence of peers, family, and social environment on the responses or student perceptions was not integrated into the assessment. Additional investigations using robust correlation models and analysis of variance between the two groups can offer a deeper understanding of these factors' roles.

Another limitation relates to how the concept of acculturation was measured. The current study examines acculturation by assessing where the students were born, generational status, and citizenship. Premigration history has a huge influence on post-migration acculturation, self, and emotional efficacy, aspects that were beyond this study. For those who immigrated to the United States, acculturation was further assessed by the number of years lived there, English proficiency, and cultural identity. Other studies have assessed

acculturation in varieties of different ways. Future studies could incorporate some of these approaches.

This cross-sectional study measured students at only one point in time, with no follow-up. Another avenue for future research could be longitudinal studies tracking students across time. This would allow researchers to examine acculturation differences across time.

Future studies can utilize larger sample sizes to ensure adequate representation of immigrants. Immigrants from different countries have different cultural identities that could significantly affect outcomes. Comparing immigrant students from different countries and cultural backgrounds could provide further insight into diverse immigrant experiences in 1st, Modern Orthodox Jewish Day Schools. Phenomenological studies aiming to map individual immigrant experiences would help to achieve this. This would allow for comparing quantitative observations and in-depth individual responses rather than grouping immigrants from diverse cultural backgrounds and collectively examining their experiences and outcomes.

Implications

The following implications were deduced from the findings from 13–19-year-old 1st, 2nd, 3rd and 4th generation immigrants studying in Modern Orthodox Jewish day schools;

1. Teachers should be aware of how immigrants' acculturation to their new country relates to their perceptions of self-esteem, life satisfaction, and GPA. The findings show that acculturation influences 1st, 2nd, 3rd and 4th generation immigrants students' self-esteem, life satisfaction, and perceptions of GPA Grades. For the students attending ethnic and racial minority schools, being aware of the influence of the culture of the previous country and the new country should help them shape their emotional and mental efficacy within the context of their new cultural environment. Awareness of

acculturation findings like the ones in this study helps them know that behavioral and psychological adaption is vital for their upward or downward academic and social mobility.

2. Modern Orthodox middle and high school stakeholders seeking to support their 1st and 2nd generation students should know that acculturation is a two-dimensional approach.

The findings underline the critical role played by minority institutions in the acculturation process and academic goals of immigrants into American culture. Findings suggested acculturation outcomes range from assimilation, integration, separation and marginalization congruent with Berry's two-dimensional Model of acculturation. The evidence that individual acculturation follows Berry's model of acculturation outcomes (assimilation, integration, separation, or marginalization) is important information. Students, parents, teachers, and stakeholders can benefit from this knowledge when helping native and immigrant students fit into the new culture (assimilation) without hindering those who desire to retain (separation) or express their ethnic culture (integration). This scenario is common for minority schools with a multicultural environment, like the Modern Orthodox Jewish day schools, because they face the challenge of harmoniously managing cultural diversity.

3. Modern orthodox schools must be mindful of cultural differences among students.

The findings imply that teachers in Modern Orthodox Jewish Day Schools must be aware of and anticipate cultural differences among students so as to be tolerant of them. Only by acknowledging these differences can schools enact policies cognizant of religious practices significantly different from the school's religious code or guidelines. Conclusively,

stakeholders should appreciate that acculturation conditions play a major role in determining acculturation process outcomes. Practically, handling students with different cultural backgrounds could take the form of school fetes, academic fairs, or food festivals where student demo their cultural artifacts.

4. Interrogate and utilize second-generation academic success lessons

Second-generation immigrants self-reported scores were the highest among all generations. This finding is consistent with Kasinitz et al. (2002), who found second-generation immigrants more successful in school than their counterparts. Even though the scope of this study could not establish the reasons for this observation, educators should be conscious of these results and give greater attention to this generation of student immigrants. To researchers and educators, attention should also be turned toward understanding why other generations are less successful than the second generation, identifying what leads to this observation, and attempting to unearth what can be done to remedy or correct the disparity.

Conclusions

This study addressed the problem related to integrating and adapting Jewish immigrants into U.S. society. It was inspired by the paucity of research regarding how Modern orthodox Jewish schools facilitated the acculturation of 1st, 2nd, 3rd and 4th generation students' functioning levels in three domains: academic achievement, self-esteem and attitudes, and life satisfaction. By addressing the identified problem, the study hoped findings may provide insight into how Modern Orthodox Jewish day schools can improve the acculturation and academic achievement of immigrant students at the high school level.

Despite sample size limitations due to the small number of 1st generation immigrant participants, the findings on acculturation were consistent with theoretical models of acculturation. Assimilation, integration, separation and marginalization acculturation orientations were observed among the students. Hence, evidence of assimilation, separation and bicultural integration strongly suggested the two-dimensional acculturation model was more congruent with this study. The high assimilation orientation observed was a major shift from 3 decades ago when most immigrants living in the United States then showed desires to preserve their ethnic identity and rejected the idea of Americanization.

Effects of acculturation on self-esteem, life satisfaction, and GPA perceptions were observed. Acculturation influenced the three domains of the study differently. Participants born in the US reported a higher Life Satisfaction than those participants born in other countries. United States-born respondents consistently felt more satisfied than their counterparts. The four first-generation immigrants in the study reported the lowest level of satisfaction than the other three generations. However, this finding could be different if the number of participants was larger.

Life satisfaction based on cultural identity was overwhelming and strongest among United States-born respondents. The years spent in the United States had an average influence on the participants' self-esteem. Despite exposure to the same acculturation environment, different individuals perceived themselves differently. The culture of the country of origin strongly influenced the life satisfaction of one first-generation participant. Compared to counterparts, GPA satisfaction was slightly higher than average among United States-born Modern Orthodox Jewish school students. Most participants felt their proficiency in English more than averagely influenced their GPA satisfaction. For all status variables,

perceptions of GPA were slightly higher than average relative to acculturation variables, with little or no differences between United States-born and immigrant groups. Based on generational status, second-generation immigrants' self-reported scores were the highest among all generations, although the difference was marginal.

The influence of acculturation on life satisfaction was consistent with expected psychological and behavioral outcomes that demand immigrants' internal adjustments shaping individual emotional and affective outcomes. The influence varies and the level and intensity differ for each person. Country of origin and life satisfaction in this study suggested that nativity status influenced satisfaction more in United States-born students than in immigrants. Individual differences define the students' acculturation paths and the acculturation orientations adopted. This observation is a key explanation of why the respondents experienced different acculturation outcomes. As reported in other Generational status studies, second-generation immigrants' self-reported GPAs were the highest among all generations. Conclusively, schools influence the acculturation experiences of students and facilitate the acculturation of immigrants to the host country. Acculturation influenced life satisfaction, self-esteem, and GPA scores among Jewish immigrants in the United States.

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