



# Differences in Schwartz values and familism among the diverse acculturation strategies

## A sample of 5 countries in Spain

Jiménez, A., Basabe, N., Páez, D. & Campos, M.  
University of the Basque Country (UPV/EHU)



### Objective

To analyze the psychosocial impact of cultural change in immigrants, exploring the relationships between cultural values and familism with the acculturation strategies by spheres of socialization

### Sample

- This study is part of a larger research project. Data was picked up during 2006.
- n=533 from Morocco, sub-Saharan Africa, Colombia, Ecuador and Brazil. The mean age of the participants was 33 years; 51% were women. On average they had been living in the host country for 5.6 years.

### Measures

- **Attitudes of Acculturation (Re-adaptation of Navas et al., 2004):** 12 items (6 home culture, 6 host culture). Scale: 1 "not at all important" – 5 "very important"
- Spheres of acculturation: Private (family, friends and religion) and Public (work, politics, social welfare).
- 4 Categories (Biculturalism, Separatism, Assimilation, Marginalization) obtained by median of acculturation attitudes (home culture vs host culture) by spheres (private vs. public).
- **Individual values (PQIV; Schwartz, 2001):** 12 items measuring 9 values. Scale: 1 "Not like me at all" – 6 "Very much like me"
- **Familism Scale (Basabe et al., 2007):** Ad hoc scale with 7 items. Scale: 1 "never/almost never" – 4 "almost always/always"

### Results

Analyses of the variance of values on acculturation strategies were carried out. As was suggested by Schwartz (1992), in order to control for possible response biases, we introduced the individual mean response on the whole PQIV scale as a co-variable. Sex, age and years living in the Basque Country were also introduced as co-variable in PQIV scale as well as in familism. The post-hoc test used was Bonferroni.

VALUES	PRIVATE SPHERE						PUBLIC SPHERE					
	a	b	c	d	F (3,531)	η²	a	b	c	d	F (3,531)	η²
<b>Universalism:</b> 3. (He/She) thinks it is important that every person in the world be treated equally. (He/She) believes everyone should have equal opportunities in life. 9. It is important to (him/her) to listen to people who are different from (him/her). Even when (he/she) disagrees with them, (he/she) still wants to understand them.	4,96	5,27 <sub>bc</sub>	4,76	5,08 <sub>c</sub>	10,20 <sup>**</sup>	,055	4,94	4,94	5,21 <sub>ab</sub>	5,03	4,16 <sup>**</sup>	,023
<b>CONSERVATION</b>												
<b>Tradition:</b> 10. " (He/She) thinks it is best to do things in traditional ways." "It is important to (him/her) to keep up the customs (he/she) has learned."	4,50	4,60	4,53	4,39	2,31 <sup>†</sup>	,013	4,58	4,50	4,52	4,35	1,93	,011
<b>Conformity:</b> 8. It is important to (him/her) always to behave properly. (He/She) wants to avoid doing anything people would say is wrong.	3,96 <sub>d</sub>	4,05 <sub>d</sub>	4,01 <sub>d</sub>	3,49	4,93 <sup>***</sup>	,027	4,06	3,74	3,93	3,78	1,96	,011
<b>Security:</b> 5. It is important to (him/her) to live in secure surroundings. (He/She) avoids anything that might endanger (his/her) safety. 6. It is very important to (him/her) that (his/her) country be safe from threats from within and without. (He/She) is concerned that social order be protected.	4,70	4,85	4,94	4,80	1,32	,007	4,88	4,78	4,89	4,53	2,29 <sup>†</sup>	,013
<b>SELF-ENHANCEMENT</b>												
<b>Power:</b> 2. It is important to (him/her) to be in charge and tell others what to do. (He/She) wants people to do what (he/she) says.	4,85	4,90	4,63	4,88	2,27 <sup>†</sup>	,013	4,78	4,99	4,74	4,75	2,36 <sup>†</sup>	,013
<b>Achievement:</b> 4. It is very important to (him/her) to show (his/her) abilities. (He/She) wants people to admire what (he/she) does.	3,64 <sub>b</sub>	3,43	3,81 <sub>b</sub>	3,68 <sub>b</sub>	8,21 <sup>***</sup>	,045	3,63	3,60	3,62	3,73	,73	,004
<b>Hedonism:</b> 11. (He/She) seeks every chance (he/she) can to have fun. It is important to (him/her) to do things that give (him/her) pleasure.	2,66	2,51	3,21 <sub>ab</sub>	2,79	5,50 <sup>***</sup>	,031	2,64	2,80	2,81	2,88	,65	,004
<b>OPENESS TO CHANGE</b>												
<b>Stimulation:</b> 7. (He/She) thinks it is important to do lots of different things in life. (He/She) always looks for new things to try.	4,12	3,91	4,13	4,18	1,72	,010	4,10	4,20 <sub>c</sub>	3,84	4,28 <sub>c</sub>	3,99 <sup>**</sup>	,022
<b>Self-direction:</b> 1. Thinking up new ideas and being creative is important to (him/her). (He/She) likes to do things in (his/her) own original way. 12. It is important to (him/her) to make (his/her) own decisions about what (he/she) does. (He/She) likes to be free and not depend on others.	4,14	3,88	4,11	4,08	1,79	,010	4,15 <sub>b</sub>	3,79	4,20 <sub>b</sub>	4,04	4,41 <sup>***</sup>	,025
<b>Collectivism</b> (Benevolence, tradition and conformity)	4,58	4,59	4,39	4,63	2,93 <sup>*</sup>	,016	4,50	4,66	4,47	4,63	2,61 <sup>*</sup>	,015
<b>Individualism</b> (Power, achievement, hedonism, stimulation and self-direction)	4,42	4,42	4,25	4,43	,98	,006	4,35	4,54	4,28	4,40	1,90	,011
<b>Mixed</b> (Security and universalism)	4,74	4,76	4,53	4,82 <sub>c</sub>	3,11 <sup>*</sup>	,018	4,65	4,78	4,66	4,86	1,80	,010
<b>Familism</b>	4,33	4,45 <sub>d</sub>	4,48 <sub>d</sub>	4,14	3,61 <sup>*</sup>	,020	4,47	4,26	4,41	4,16	3,11 <sup>*</sup>	,017
	4,02	3,90	4,04 <sub>b</sub>	4,06 <sub>b</sub>	4,17 <sup>**</sup>	,023	3,98	4,02	3,96	4,09	1,89	,011
	4,90	5,08 <sub>c</sub>	4,69	4,98	9,37 <sup>***</sup>	,051	4,86	4,96	4,97	4,89	1,26	,007
	4,67	5,23 <sub>cd</sub>	4,76	4,70	11,65 <sup>***</sup>	,062	4,64	4,92	5,01 <sub>a</sub>	4,83	4,70 <sup>**</sup>	,026

\*\*\* p ≤ .001, \*\* p ≤ .01, \* p ≤ .05, & p ≤ .10. a. Punctuation significantly higher than Biculturals; b. Punctuation significantly higher than Separatists; c. Punctuation significantly higher than Assimilators; d. Punctuation significantly higher than Marginals.

BICULTURALISTS		SEPARATISTS		ASSIMILATORS		MARGINALS	
Private sphere		Private sphere		Private sphere		Private sphere	
Higher	Lower	Higher	Lower	Higher	Lower	Higher	Lower
Self-enhancement	Power	Universalism	Self-enhancement	Self-enhancement	Universalism	Self-direction	Tradition
		Collectivism	Power	Power	Self-direction	Individualism	Collectivism
		Familism	Individualism	Collectivism	Mixed		
		Tradition		Individualism			
Public sphere		Public sphere		Public sphere		Public sphere	
Higher	Lower	Higher	Lower	Higher	Lower	Higher	Lower
Hedonism	Universalism	Achievement	Universalism	Universalism	Achievement	Achievement	Collectivism
			Hedonism	Hedonism			
				Familism			

### Conclusions

The profiles of values are related to the acculturation strategies: values congruent with the acculturation context, such as Self-enhancement and low power, have a greater presence in Biculturals in the private sphere and, hedonism, in the public sphere. Separatists share fewer dominant values of the host society, privately they are more collectivistic, traditionalist and strongly family-oriented whilst in the public area are centred on Achievement. Assimilators present a profile of dominance (power) at the private level, combined with universalist and hedonist (also familist) criteria in the public sphere. Finally, Marginalization enhance a individualistic profile, with higher values in self-direction in the private sphere and, at the same time, emphasizing achievement in the public sphere.