Outline

- Introduction
  - Defining the field
- Part I: Acculturation
  - Definitions, features and frameworks
  - Theoretical models and perspectives
  - Acculturation processes
  - Acculturation outcomes
  - Relationships between acculturation process and outcomes
  - Policy implications
Outline

• Part II: Intercultural relations
  – Intercultural Strategies
  – Policy Alternatives
  – Multiculturalism Hypothesis
  – Integration Hypothesis
  – Contact Hypothesis

Outline

• Part III: Group work
  – Form groups of 4
  – Each group selects an assignment
  – Use the rest of the afternoon, and the evening to work
  – Prepare a 15 minutes presentation for the following day
Outline

• Part III: Outcome of groups work
  – Group presentations (15 minutes presentation)
  – Discussion (30 minutes)

• Conclusions
• Challenges
• Future directions and ways ahead

Introduction: defining the field

• Human beings by nature move around, looking for “greener pastures” to settle.
• Involves colonizing new areas, annexing areas, settling in (temporarily or permanently) as immigrant, sojourners, guest worker, refugee etc
Introduction: defining the field

• One result of this is the formation of culturally plural societies, made up of people of diverse cultural and ethnic backgrounds.

• All societies in contemporary world culturally plural, with many ethnocultural groups living in daily interaction.

Introduction defining the field

• All industrialized societies will require immigration in order to support their economies and social services.
  – For example, by 2030, the EU will need 80 million immigrants, the US 35 million, Japan 17 million, and Canada 11 million (Saunders, 2010).
Introduction: defining the field

• What happens to individuals and groups when they come to live side and side with each other?
• How does the individual deal with this?
• How do groups of different backgrounds deal with this?
• Understanding these constitute to a large extent the psychology of acculturation and intercultural relations

Introduction: defining the field

• In these plural societies, two phenomena (acculturation and intercultural relations) are ripe for social psychological research.
• Research into the underpinnings of acculturation and intercultural relations is an urgent matter in most plural societies
Introduction: defining the field

- Terms used to describe meeting in culture/change in culture
  - Assimilation, acculturation and intercultural
- Intercultural: the set of processes by which individuals and groups interact when they identity themselves as culturally distinct (Clanet, 1990). (French literature)
- Assimilation and acculturation: terms originated from two different traditions

When cultures meet

- Assimilation: originated from sociology
- Acculturation: originated from anthropology
- Assimilation: a term used to describe how “immigrants” become “Americanized”
- Acculturation: used to describe how “primitive” societies became more “civilized”
- the parallel use of the concepts: when anthropologists became interested in issues at their backyard
Acculturation and Assimilation

- Assimilation primarily interested in conformity
- A one-way/ (uni-directional) process
- Everyone eventually will be assimilated
- Acculturation part of assimilation
  (Gordon, 1964)

Acculturation: a definition

Those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with each other with subsequent changes in the original culture patterns of either or both groups. (Redfield Linton & Herskovits, 1936)
Acculturation: features

- Acculturation is the process of **cultural** and **psychological** change following CONTACT between cultural groups and their individual members.
- Takes place in **both** groups and **all** individuals.

Acculturation: features

- One group is usually dominant over the others.
- Successful outcomes requires mutual accommodation among all groups and individuals living in a diverse society.
Acculturation: Features
Dimensionality and directionality

- The more one acquires of one culture, the less remains of the other culture (mutual exclusive/ zero-sum gain)??
- Bi-directional one can acquire more of new culture without losing the original culture
- Change can take place along two independent dimensions

Dimensionality and directionality

- Directionality
  - Uni-directional, change towards the another group which is “stationary”
  - One group changes to become like the other
  - Bi-directionality: mutual or reciprocal influence between two individuals or groups in contact
  - Both groups can change, but not necessarily towards a neutral mid-point
Acculturation: Features

• At the cultural level, there are three phenomena that need to be examined
  – Features of the groups prior to contact
  – The nature of their intercultural relationships
  – The cultural changes following their contact

Acculturation: Features

• At the Psychological level, there are also three phenomena of interest:
  – Behavioral changes (e.g., daily repertoire, identity)
  – Stress reactions
  – Adaptations (psychological sociocultural)
Framework for studying acculturation

Studying acculturation
Theoretical perspectives

- Ward (2001) ABCs of acculturation
  - Affective, behavioural and Cognitive
- Life-span development suggests that development does not stop in the face of acculturation. How do humans deal with acculturation and development? The D-perspective
- Individual differences and personality as another perspective

The Affective perspectives

- Based largely on Lazarus’ stress theory
- Acculturation can induce stress reaction
- The stress reaction can result in affective (emotional) response, such as anxiety and depression
- A major perspective here is Acculturative stress of Berry (2006)
Behavioural perspectives

• Portrayed as the “behaviour changes” in Figure 13
• During cultural transitions, people may lack the relevant social skills needed to engage in the new culture
• This may result in difficulties in managing social encounters

Behavioural perspectives

• To over these difficulties, it is necessary to learn cultural specific behaviour skills (e.g., language): cultural learning
  – Gaining an understanding in intercultural communication styles and communication competence
• The approach is more applied in nature than theoretical
• Emphasis on social skills and social interaction
Cognitive perspectives

- Perspectives concerned about how people perceive and think about themselves and others in the face of intercultural encounters
- Cognitive perspectives included in the appraisal process involved in dealing with the stress

Cognitive perspectives

- Cognitive aspects refer to how people process information about their own group (in-group) and other groups (out-group)
- Concerned with how people categorise one another and how people identify with these categories
- Social identity theory: how groups and individuals define their identity in relation to the members of their own group (ethnic identity) and to the larger society that they live (national identity)
Developmental perspectives

- No clear theoretical perspective can be identified as «developmental perspectives»
- «Developmental perspectives» in reality are strands of ideas highlighting how acculturation may impact on normative development, and
- Need to draw in developmental issues in acculturation theories

Developmental perspectives

- Developmental tasks regarded could be complicated include:
  - Identity; interpersonal relations of family and peers
Developmental perspectives

- Acculturation and development confound each other
- Studies aimed at disentangling the two phenomena are generally lacking
- Comparative studies of developmental time-tables in immigrants (1st and 2nd generation) and nationals may be a possible area to go in the goal to disentangle the two phenomena

Personality & individual factors

- Area concerned with how individuals differ in the extent to which they engage in acculturation
- Area aslo concerned with the role of personality in cross-cultural adaptation, and intercultural relationships.
- Much research in this area is in intercultural communication.
Goals of acculturation research

• To understand the various phenomena of acculturation and adaptation
• To examine how individuals and groups acculturate

Goals of acculturation research

• To examine how well individuals and groups adapt
• To search for the relationships between the how, and the how well
• To apply these findings to the betterment and well-being of immigrants and ethnocultural individuals and groups
Goals of acculturation research

- Same goals apply to members of the settlement society
- Without an understanding of how they are impacted by immigration and acculturation, there can be no advancement for immigrants and ethnocultural groups when their social, economic and political environment remains negative

Variations in acculturation

- Acculturation takes many forms and has highly variable outcomes
- These variations appear in regard to how people acculturate and how well they adapt
- Variations appear to be related to a number of factors that exist prior to migration, and to factors arising following migration as a result of intercultural contact.
- Some these factors can be considered to be “protective” and some as risk factors
Acculturation process

The *how* question

- Groups and individuals in acculturation context hold differing view on *how* to relate to each other and *how* to change
- These views concerns two underlying issues
  - a. Maintenance of heritage culture and identity
  - b. Contact and participation with other groups in the acculturation context
- The intersection of these two issues produces four acculturation strategies
  - Corresponding to the “how” question
Acculturation strategies: preferences

- In most studies integration is the most preferred strategy
- In some research with indigenous peoples and sojourners, separation is preferred
- In a few studies with refugees, assimilation is preferred
- In no studies is marginalization preferred

Acculturation outcomes
The *how well* question

- The *how well* question refers to the outcome of acculturation, conceptualized as ADAPTATION
- Often defined in terms of various outcomes:
  - health status, communication competence,
  - self-awareness, stress reduction,
  - feelings of acceptance and
  - culturally skilled behaviors.
Acculturation outcomes
The *how well* question

- Ward (2001) has grouped them into *psychological* and *sociocultural* adaptations.
- The two forms of adaptation are conceptually distinct but empirically related.

**Psychological adaptation** refers to internal phenomena
- characterized by ‘feeling well’

**Such psychological health** often considered to be a prerequisite for a successful life.

**Often assessed by:**
- lack of psychological problems (anxiety, depression, psychosomatic symptoms), and
- the presence of self-esteem and wellbeing
Acculturation outcomes
The *how well* question

- Sociocultural adaptation refers to the degree to which individuals are competent in carrying out their daily lives in their new social and cultural contexts
  - E.g., in school, at work, in social engagements
  - Characterized by ‘doing well’.

Acculturation outcomes
The *how well* question

- Often assessed by
  - school or work adjustment,
  - lack of behavior problems (e.g., truancy, petty theft, drug use),
  - competence in daily activities.
Variations in Acculturation Strategies and Adaptation

- Are there systematic relationships between answers to the *how* and *how well* questions?
- In an overview of this issue, Berry (1997) asserted that:
  - "Psychological acculturation is influenced by many individual-level factors. In particular, the integrationist or bi-cultural acculturation strategy appears to be a consistent predictor of more positive outcomes than the three alternatives of assimilation, separation or marginalisation."

Variations in Acculturation Strategies and Adaptation

- A recent meta-analysis by Benet-Martinez has shown that this relationship is indeed in evidence
- In over 80 studies (with over 8000 participants) integration (‘biculturalism’ in her terms) was positively associated with adaptation (‘adjustment’ in her terms).
Protective Factors

• Protective factors include:
  – following the integration (and to some extent the separation) strategy;
  – residing for a longer period of time in the society of settlement;
  – having social support in the two communities;
  – public policy and attitudes supporting immigration and multiculturalism.

Risk Factors

• Risk factors include:
  – following the marginalisation strategy;
  – the experience of discrimination;
  – experiencing identity problems;
  – and possibly having a large cultural distance between groups in contact.
  – low social capital (social support, education, wealth).
Relationship between processes & outcome – Empirical example

- 5366 immigrant youth, 53% female
- Mean age: 15.4 years (range: 13-18)
- 65% second generation
- 13 countries of settlement
- National youth 2631
- Over 30 immigrant groups, from
  - Asia: e.g., Chinese, Vietnamese,
  - Middle East, e.g., Turks, Armenians
  - Latin America, e.g., Mexicans, Chileans
  - South Asia: e.g., Indians, Pakistanis
  - Eastern Europe: e.g., Russians, Poles
  - Other: Caribbean, North Africa

References

Cluster analysis

• Used 13 intercultural variables
  – Acculturation attitudes (AIMS)
  – Cultural identities (Ethnic & National)
  – Language use (ethnic and & national
  – Language proficiency
  – Social relationships (ethnic & national)
  – Family relationship values (Obligations & Rights)

Cluster analysis

• FOUR CLUSTERS WERE IDENTIFIED

• Ethnic orientation  n = 975
• National orientation  n = 810
• Integrated orientation  n = 1576
• Diffuse orientation  n = 973
Ethnic vs. national

Integrated
Relationships

- Relationship between between some demographic factors and acculturation profiles
- Relationship between national contexts and ethnic groups, and acculturation profiles

Length of residence

Cluster membership by length of residence

- 0-6 yrs
- 6-12 yrs
- 12-18 yrs

Percentages for different clusters across lengths of residence.
Neighborhood composition

Cluster membership by neighbourhood composition

Occupational status

Cluster membership by occupational status
Gender

cluster membership by gender

Perceived discrimination
Acculturation profiles and Adaptation

Psychological adaptation by profile:
All immigrants, Vietnamese, and Turks
Conclusions and Implications

- Results of many recent studies of acculturation and adaptation reveal a rather positive outcome, in contrast to earlier reports.
- Variations in outcomes appear to be related to a number of factors, some of which can be managed by public and private action.
- The use of these findings to develop public policies and programmes should be a major focus of current efforts to improve the wellbeing of all acculturating groups and individuals.

Policy Implications

These consistent relationships may permit the development of policies and programme applications to improve the outcomes for all groups in contact:
- the national society,
- public institutions,
- ethnocultural groups,
- individuals.
Part II: Intercultural relations

Research on these issues can provide a knowledge basis for the development and implementation of policies and programmes in plural societies in order to improve intercultural relations.

Intercultural strategies
- pursued by receiving societies and by individuals in both the larger society and the migrant populations.
Part II: Intercultural relations

• Policy alternatives will be suggested that are related to these intercultural strategies.
• Three hypotheses (multicultural, integration and contact) related to these strategies and policies, along with comparative evidence:

Introduction

• Policy alternatives that relates to these intercultural strategies.
• Central hypotheses in intercultural relations:
  – the *multiculturalism hypothesis*;
  – the *integration hypothesis*;
  – the *contact hypothesis*. 
Introduction: Core concepts

The multiculturalism hypothesis is that when individuals and societies are confident in, and feel secure about, their own cultural identities and their place in the larger society, more positive mutual relations will result. In contrast, when these identities are threatened, mutual hostility will result.

Introduction: Core concepts

The integration hypothesis is that there will be more successful psychological and social outcomes for individuals and societies when strategies and policies that support double cultural engagement (i.e., with both the heritage and national cultures) are pursued.
Introduction: Core concepts

The contact hypothesis is that greater contact between cultural groups will lead to more positive mutual regard, under most contact circumstances.

- As for all psychological phenomena, the comparative approach considers that they need to be examined cross-culturally. This may permit the discovery of some generalisations.

Introduction

- From cross-cultural psychological perspectives (Berry et al, 2011) individuals who have been enculturated in a particular society develop and display behaviors that are adaptive to, and (usually) functional in, that society.
- Because of these differing cultural life circumstances, there are psychological similarities to be found among individuals within a culture.
Introduction

• There are also psychological differences to be found between individuals who have different cultural backgrounds.
• Despite evidence for such differences across cultures, there is also much evidence for the existence of psychological universals.
• These are the basic underlying psychological processes or capacities that all human beings have at birth.

Intercultural Psychology

• Following birth, cultural experiences shape these commonalities into different behavioral repertoires over the course of development, leading to their differential expressions in different cultures.
• Since individual intercultural behaviors are rooted in these common psychological processes, they permit intercultural relations to take place (Sam & Berry, 2006).
Intercultural Psychology

• Without these underlying commonalities, there could be no communication, nor any mutual intercultural understanding

• Much of the research has been carried out in “settler societies”, ones that have largely been built upon colonization (of indigenous peoples) and immigration (e.g., Australia, Canada, New Zealand, USA).

Intercultural Psychology

• A key research question is whether findings from these societies apply to nation states that have long-established national cultures, such as those in Europe and Asia.

• Comparative research on psychological aspects of migration and settlement is essential in order to answer this question.
Intercultural Strategies

• Groups and individuals of different cultural backgrounds living in plural societies hold differing views about how to relate to each other and how to change.

• These views are based on two underlying issues- the relative preference for:

  1. Maintaining heritage culture and identity to sustain cultural communities.
  2. Participation with other groups in the daily life of the larger national society.

• These two issues are similar to what we discussed under acculturation.
The *how* question
Acculturation strategies

Figure 13.2. Acculturation strategies in ethnocultural groups and the larger society (from Berry, 2001a).
Intercultural Strategies

• The use of the concepts of *integration* and *multiculturalism* involve engagement with *both* cultures.
• It is not just with the larger society, which is termed *assimilation / melting pot*.
• Nor is it just with the heritage culture, which is termed *separation / segregation*.

Intercultural Policy Alternatives

• All plural societies are now attempting to deal with the issues of intercultural relations within their own diverse populations.
• Some declare that “multiculturalism has failed”, having tried a policy that is not multiculturalism at all (in the terms used here), but is essentially one of separation.
Intercultural Policy Alternatives

• As an alternative, they usually propose the term ‘integration’, usually meaning a form of ‘assimilation’.
• Others propose that ‘integration’, through a policy of multiculturalism, is the only possible solution.
• Following is a summary of the first such policy (in Canada, 1971), and of the EU (2005) policy.

Canadian Multiculturalism Policy

• In 1971, the Canadian Federal government announced a policy of Multiculturalism, whose goal was “to break down discriminatory attitudes and cultural jealousies”.
• This goal of improved intercultural relations was to be achieved by:
Canadian Multiculturalism Policy

– supporting ethnocultural communities in their wish to maintain their heritage cultures, and
– by promoting intercultural contact and participation in the larger society.

Canadian MC Policy: Core ideas

“A policy of multiculturalism within a bilingual framework.... (is) the most suitable means of assuring the cultural freedom of all Canadians. Such a policy should help to break down discriminatory attitudes and cultural jealousies. National unity, if it is to mean anything in the deeply personal sense, must be founded on confidence on one’s own individual identity; out of this can grow respect for that of others, and a willingness to share ideas, attitudes and assumptions.....
Canadian MC Policy: Core ideas

The Government will support and encourage the various cultural and ethnic groups that give structure and vitality to our society. They will be encouraged to share their cultural expression and values with other Canadians and so contribute to a richer life for all”. (Government of Canada, 1971, pp. 8545-8546).

Research issues

- A number of research issues:
  a. The fundamental goal of the policy is to enhance mutual acceptance among all cultural groups.
  b. This goal is to be approached through two main program components.
  i. cultural component of the policy; to be achieved by providing support and encouragement for cultural maintenance and development among all cultural groups.
Research issues

II. **social** component, which seeks the sharing of cultural expressions by providing opportunities for intergroup contact, and the removal barriers to full and equitable participation in the daily life of the larger society.

III. component acknowledged the importance of learning a common **language(s)** in order to permit intercultural participation among all groups.

---

Canadian MC Policy

- Cultural Component
  - Ethnocultural Group Maintenance and Development

- Social Component
  - Intergroup Contact and Participation

- Multiculturalism Hypothesis
  - Confidence/Security

- Communication Component
  - Competence

- Policy Goal
  - Mutual Acceptance Among All Ethnocultural Groups

- Learning Official Languages
Canadian Multiculturalism Policy

The concept of multiculturalism and of the MC policy have two simultaneous and equally important emphases:

- the maintenance and development of heritage cultures and identities (the cultural component) and,

- the full and equitable participation of all ethnocultural groups in the life of the larger society (the social component).

Together, and in balance with each other, it should be possible to achieve a functioning multicultural society.

A third component is that of learning either or both ‘official languages’ (English or French) in order to permit mutual understanding and participation in the larger society.
These MC initiatives were consolidated in 1988 with the passing of the Canadian Multiculturalism Act. Among its provisions are to:

“(a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage;

b. recognize and promote the understanding that multiculturalism is a fundamental characteristic of the Canadian heritage and identity and that it provides an invaluable resource in the shaping of Canada's future;
Canadian MC Policy

(c) promote the full and equitable participation of individuals and communities of all origins in the continuing evolution and shaping of all aspects of Canadian society and assist them in the elimination of any barrier to that participation;

(d) recognize the existence of communities whose members share a common origin and their historic contribution to Canadian society, and enhance their development.”
Canadian MC Policy

• Just this year (2011) the Federal government asserted:
"Integration is a two-way process, requiring adjustment on the part of both newcomers and host communities... the successful integration of permanent residents into Canada involves mutual obligations for new immigrants and Canadian society. Ultimately, the goal is to support newcomers to become fully engaged in the social, economic, political, and cultural life of Canada”.

The EU Integration policy

• The European Union (2005) adopted a set of “Common Basic Principles for Immigrant Integration”.
The EU Integration policy

• “Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States. Integration is a dynamic, long-term, and continuous two-way process of mutual accommodation, not a static outcome. It demands the participation not only of immigrants and their descendants but of every resident. The integration process involves adaptation by immigrants, both men and women, who all have rights and responsibilities in relation to their new country of residence. It also involves the receiving society, which should create the opportunities for the immigrants’ full economic, social, cultural, and political participation.

Corner stones of EU-Integration policy

• the right of all peoples to maintain their cultures;
• the right to participate fully in the life of the larger society; and
• the obligation for all groups (both the dominant and non-dominant) to engage in a process of mutual change.
Corner stones of EU-Integration policy

- Note that there is no MENTION OF permitting cultural maintenance in the family or cultural community (private maintenance), while rejecting such expressions in the public space.

The Multicultural hypothesis

- The basic notion in this hypothesis is that only when people are secure in their identities will they be in a position to accept those who differ from themselves; conversely, when people feel threatened, they will develop prejudice and engage in discrimination.

The **multiculturalism hypothesis** is thus:
The Multicultural hypothesis

- when people feel secure in their own identity will they be in a position to accept those who differ from them.
- In contrast, when there is a threat to their culture and identity, individuals and groups may react by reciprocating the hostility, and by forming a ‘reactive identity’ and adopting a separation strategy.

Evidence Supporting the Multiculturalism Hypothesis

Many studies have now been carried out, providing supporting evidence.

Examples are provided from:
- National surveys in Canada
- National survey in New Zealand
- Group studies in Russia
- Study of Estonian-Russians
National Survey in New Zealand

In a structural equation model, Ward & Masgoret (2008) found that:
- MC ideology predicted security (.68) and attitudes towards immigrants (.35),
- Security predicted attitudes toward immigrants (.53).

Group Studies in Russia

• Lebedeva & Tatarko (2008) studied migrants from the Caucasus to Moscow and Muscovites.
• They found that cultural security predicted tolerance, integration and social equality in both groups, but to a lesser extent among Muscovites.
Study of Estonian-Russians

- Russian-speakers are 32% of Estonian population.
- A representative sample of 341 was asked about their acculturation preferences, ethnic self-esteem, and their experience of discrimination, and their level of cultural threat, civic engagement and economic and political satisfaction (Kruusvall, Vetik, & Berry (2009)).

Study of Estonian-Russians

- Four usual acculturation groups were found:
  - separation and diffuse groups had the highest levels of threat and lowest self-esteem, and civic engagement.
  - the integration and assimilation groups had lowest threat and discrimination, and high civic engagement and satisfaction
Study of Estonian-Russians

• Public policy attempts (largely assimilationist) to make the Russian-speaking population “more Estonian”, while placing barriers to achieving this, appear to have lead to the development of a “reactive identity” and a turning away from the country of Estonia.

Multiculturalism Hypothesis
Conclusions

• Security in one’s own identity underlies the possibility of accepting “others”.
• This acceptance includes being tolerant, accepting cultural diversity in society, and accepting immigrants to that society.
• In contrast, threatening a group’s or individual’s identity and place in a plural society is likely to lead to hostility, and possibly to the development of reactive identities.
Integration Hypothesis

- In much research on acculturation, Integration has often been found to be the strategy that leads to better adaptation than other strategies (reviewed by Berry, 2011).
- A possible explanation is that those who are ‘doubly engaged’ with both cultures receive support and resources from both, and are competent in dealing with both cultures.
- The social capital afforded by these multiple social and cultural engagements may well offer the route to success in plural societies.

Integration Hypothesis

- Specific contrasts between societies that have different immigration and settlement policies have recently appeared.
- In one, second generation immigrant youth in Canada and France were compared (Berry & Sabatier, 2010).
Integration Hypothesis

• The national context was found to have an effect on their acculturation strategies and on the relationship with their adaptation.
• in France, there was more discrimination, less orientation to their heritage culture (identity, behaviour), and adaptation (self-esteem and deviance) was poorer.

Integration Hypothesis

• Within both samples, integration was found to be associated with better adaptation and marginalisation with poorer adaptation.
• However the magnitude of these differences was less in France than in Canada.
• This difference was interpreted as a result of it being more psychologically costly to express ones ethnicity in France than in Canada, and to be related to differences in national policy an practices.
Integration Hypothesis

Evidence

• Benet-Martínez (2010) carried out a meta-analysis across 83 studies and 23,197 participants.
  – Integration (‘bicuralism’) was found to have a significant and positive relationship with both psychological adaptation (e.g., life satisfaction, positive affect, self-esteem) and sociocultural adaptation (e.g., academic achievement, career success, social skills, lack of behavioural problems).

Contact Hypothesis

• “Prejudice...may be reduced by equal status contact between majority and minority groups in the pursuit of common goals.” (Allport, 1954)
• This effect is predicted to be stronger when there is equal status contact, when the contact is voluntary and when supported by society.
Contact hypothesis

• Pettigrew and Tropp have carried out a number of meta-analyses of hundreds of studies of the contact hypothesis, which came from many countries and many diverse settings (schools, work, experiments).

Contact hypothesis

• Their findings provide general support for the contact hypothesis:
  – intergroup contact does generally relate negatively to prejudice in both dominant and non-dominant samples:
  – “Overall, results from the meta-analysis reveal that greater levels of intergroup contact are typically associated with lower level of prejudice...”(Pettigrew & Tropp, 2001, p. 267).
Contact hypothesis

- Effect was stronger where there were structured programs that incorporated the four conditions outlined by Allport than when these conditions were not present.
- Greater intercultural contact is associated with more positive intercultural attitudes, and lower levels of prejudice.
- This generalisation has to be qualified by two features:

Contact Hypothesis

- the interactive effect of contact and intercultural attitudes (Binder, et al, 2009), and
- the existence of examples of the opposite effect, where increased contact is associated with greater conflict.
- The conditions (cultural, political, economic) under which these opposite outcomes arise are in urgent need of examination.
Conclusions

• In the review of concepts and evidence in intercultural relations in plural societies some general principles have emerged.
• These generalisations appear to be rooted in some common psychological processes, and are expressed in varied ways across cultures.
• This conclusion supports the theoretical position of universalism.

Conclusions

• Of particular importance are the findings regarding the multiculturalism hypothesis:
  – Security in one’s own identity underlies the possibility of accepting “others”.
Conclusions

– This acceptance includes being tolerant, accepting cultural diversity in society, and accepting immigrants and national minorities in that society.
– In contrast, threatening a group’s or individual’s identity and place in a plural society is likely to lead to hostility and the development of reactive identities.

Conclusions

• For the integration hypothesis, encouraging, and providing support for, *double cultural engagement* is required for successful mutual adaptation.
• Attempting to limit migrant engagement to their own cultural communities (often due to discrimination) will lead to *separation*. 
Conclusions

• Attempting to limit the maintenance and expression of cultural heritage (through laws and informal norms) may lead to assimilation; but it may also lead to separation by stimulating the development of a ‘reactive identity’.
• Attempting to limit both will lead to marginalisation.
• For all three alternatives, poorer adaptation is likely to result.

Conclusions

• Third, for the contact hypothesis, the promotion of intercultural encounters will generally lead to improved intercultural relations.
• This is more likely to happen when there is a sense of security (no sense of threat) to either group, and when opportunities are viewed as mutually beneficial (and not as a zero sum).
Some references


Some references


• Kruusvall, Vetik, & Berry (2009). The Strategies of Inter-Ethnic Adaptation of Estonian -Russians. *Studies of Transition States and Societies, 1*, 3-24

Some references

