

The immigrant of today is the host of tomorrow

**Some historical, technological, and demographic
developments**

I. One-dimensional model

- Host societies have a homogeneous culture
- Immigrants form only a small proportion of the total population
- Immigrants are -relatively- welcome because of economic, ideological or moral reasons

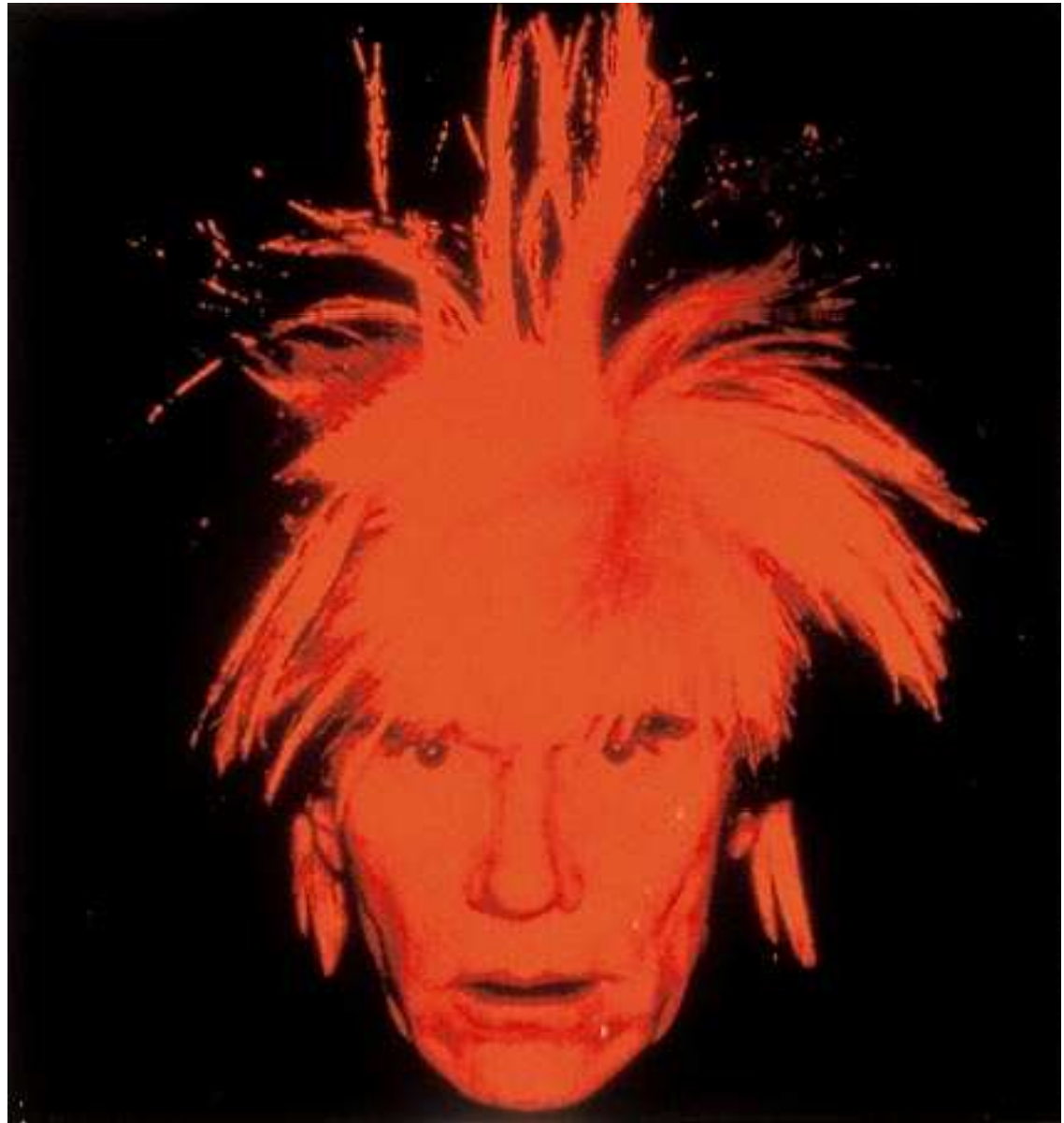
What do immigrants want?

- Most immigrants cherish to some extent their own culture, but have a strong desire and need to interact with the local people
- Most immigrants conform to implicit pressures to assimilate
- Later generations tend to move spontaneously towards assimilation



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One-dimensional model of acculturation

Original culture →

→ Culture host society
(Assimilation)

II. Two-dimensional model

- Host societies have a relatively homogeneous culture
- Immigrants come in groups and form a considerable minority group -at least- in some areas of the country
- Most immigrants are economic immigrants

Adaptation strategies (Berry, 1997)



Original culture should be maintained?

Yes

No

Need for contact
with the host
society?

Yes

Integration

Assimilation

No

Separation

Marginalisation

What do immigrants want?

- Most immigrants cherish their own culture, but have a strong desire and need to interact with the local people
- When pressure on them to assimilate becomes too strong some do assimilate, but some tend to show reactance, which may strengthen their need for separation or may lead to marginalization
- Later generations tend to move towards assimilation

What do receiving societies want?

- They underline the importance of interaction between locals and immigrants
- Most nations want their immigrants to assimilate to the mainstream culture, which implies that they prefer their own majority culture

Relations between immigrant and host society are dynamic

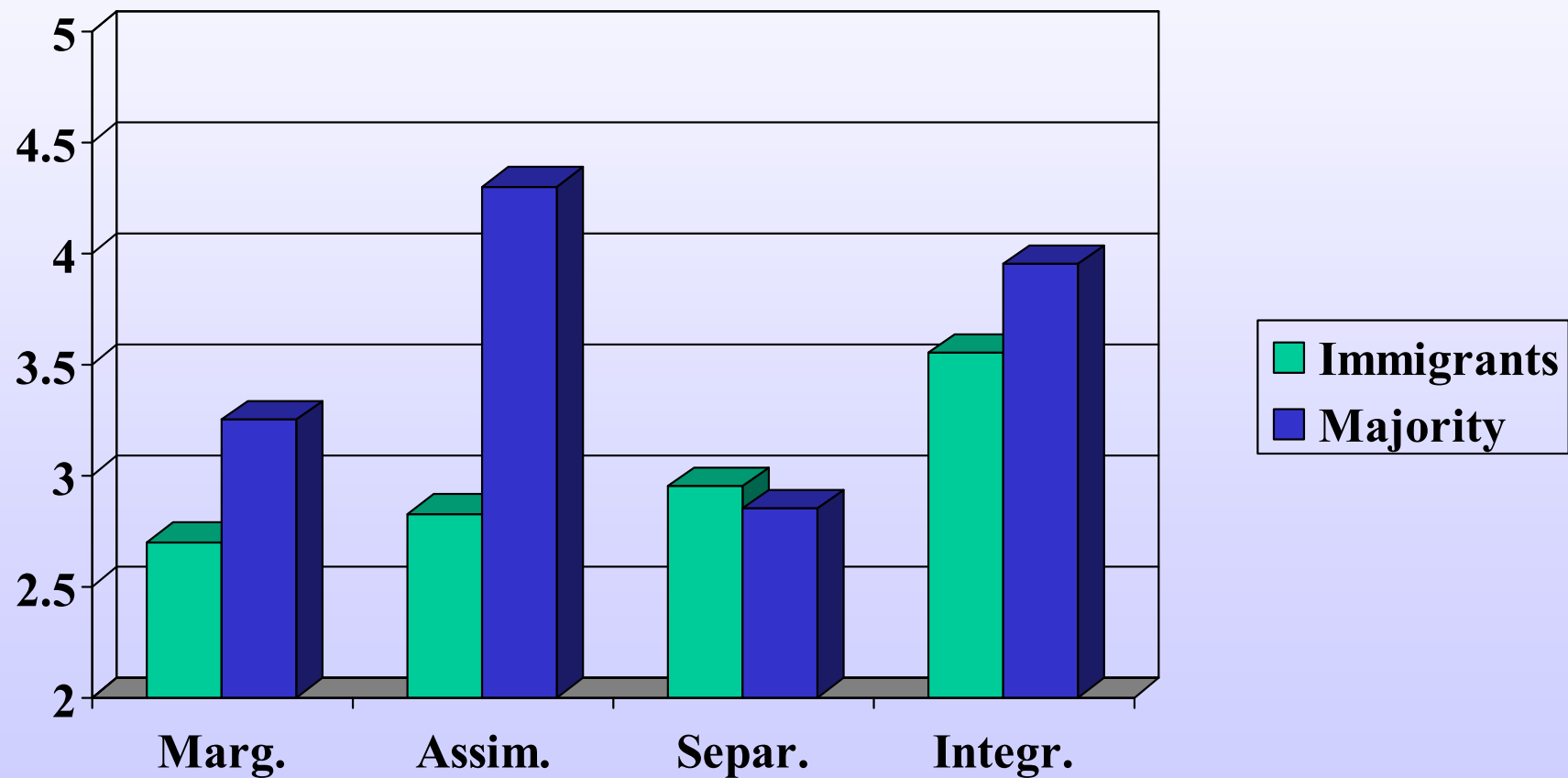


- Bourhis, et al. (1997): An interactive acculturation model
- There is an interaction between state integration policies - through majority members 'attitudes - and immigrants' acculturation individual strategies
- These interactions may be consensual, problematic or conflictual

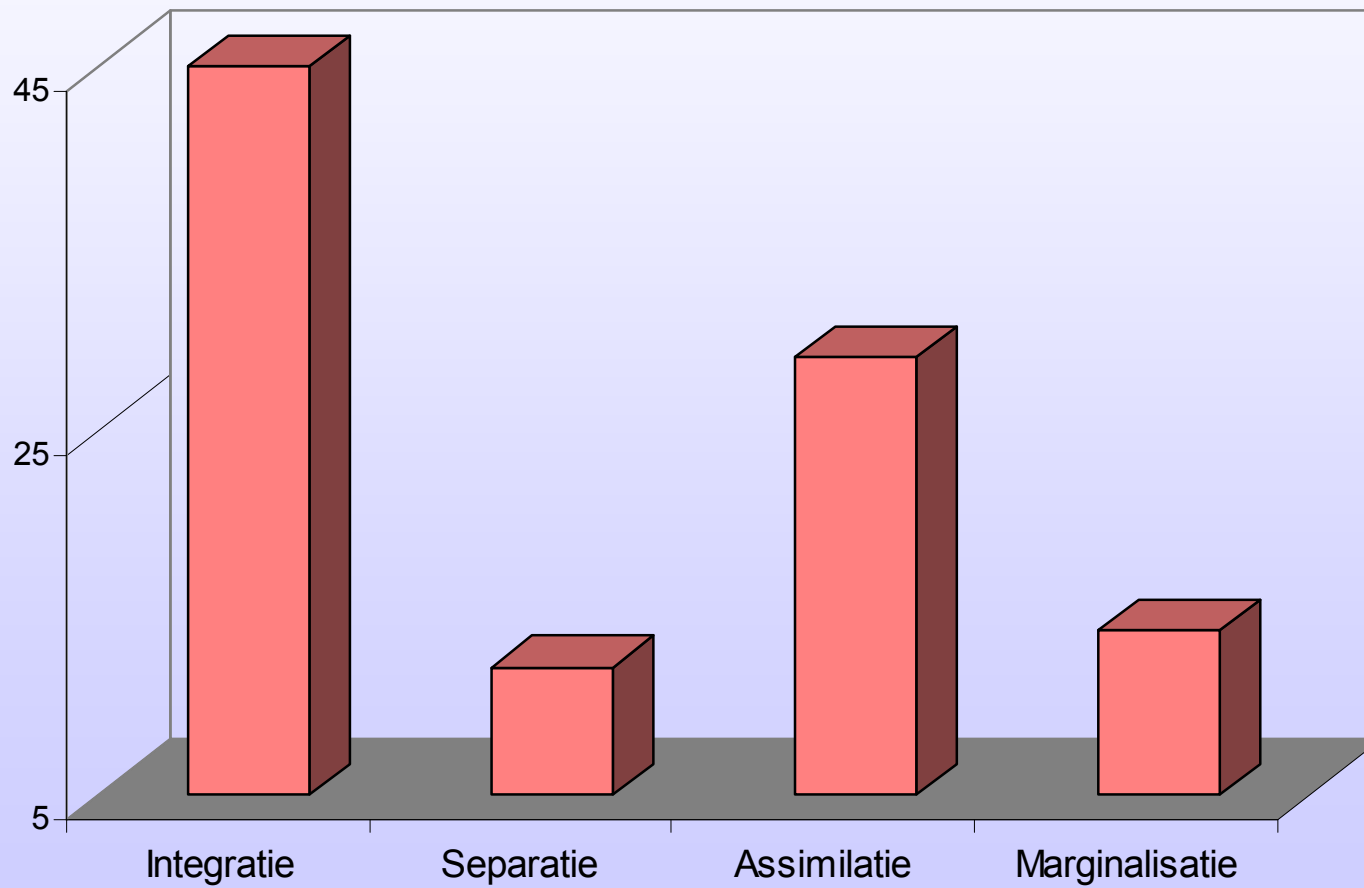
A SCENARIO OF AN INTEGRATING IMMIGRANT

Hassan is a Moroccan who has lived in the Netherlands for about ten years. When he arrived he was wondering how things would be. The Netherlands and Morocco are very different. He says: "my wife and I comprise a progressive minority in the Moroccan community. We are very religious and we stick to all Moroccan customs, but we are not isolated from our environment. As a consequence of this flexible attitude, colleagues at work appreciate me, and accept that I stick to my own culture. On Islamic celebrations I always can have a day off, and my colleagues watch carefully not to drink coffee or not to eat cakes in front of me". Hassan has been thinking of adopting the Dutch nationality, but he does not see the advantages of it. He considers himself as a Moroccan in spite of his pleasant contact with Dutch people.

Attitudes of Turkish immigrants (N = 300) and Dutch majority members (N = 1844) towards adaptation of immigrants

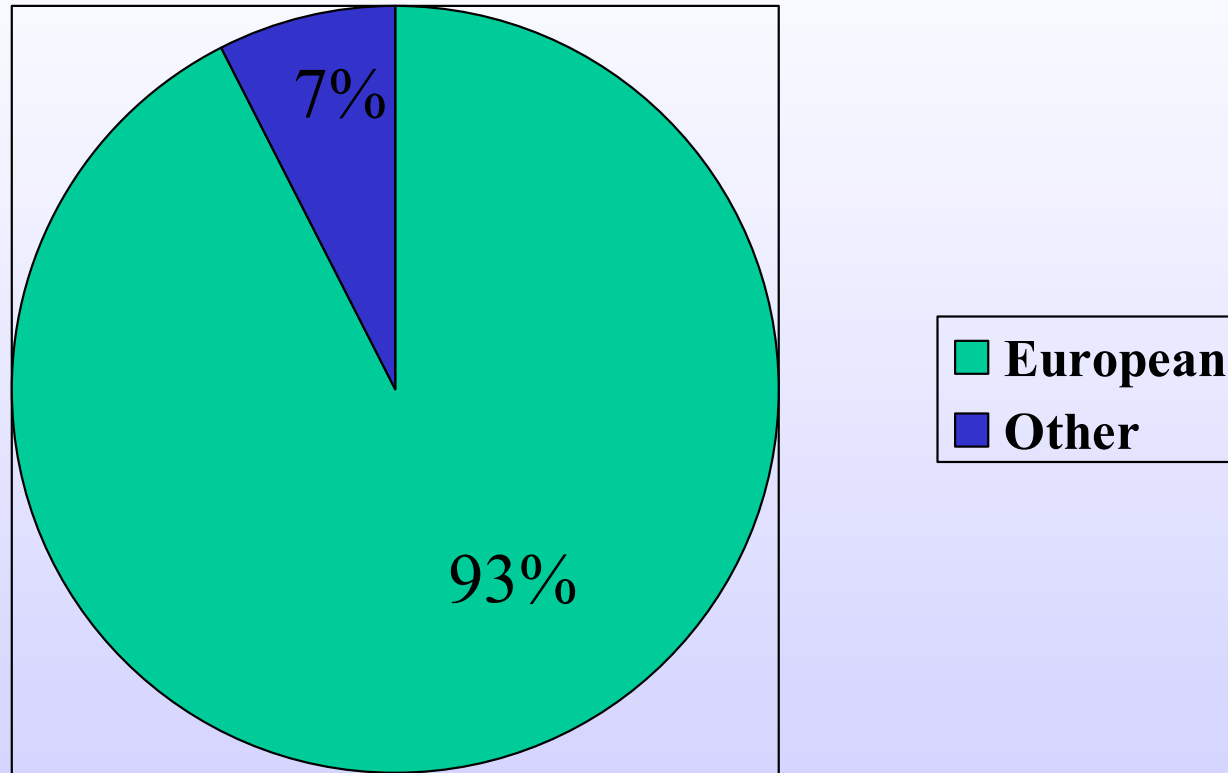


Preference for adaptation strategies of Dutch immigrants (%) in 4 Anglo host societies (N=1600)

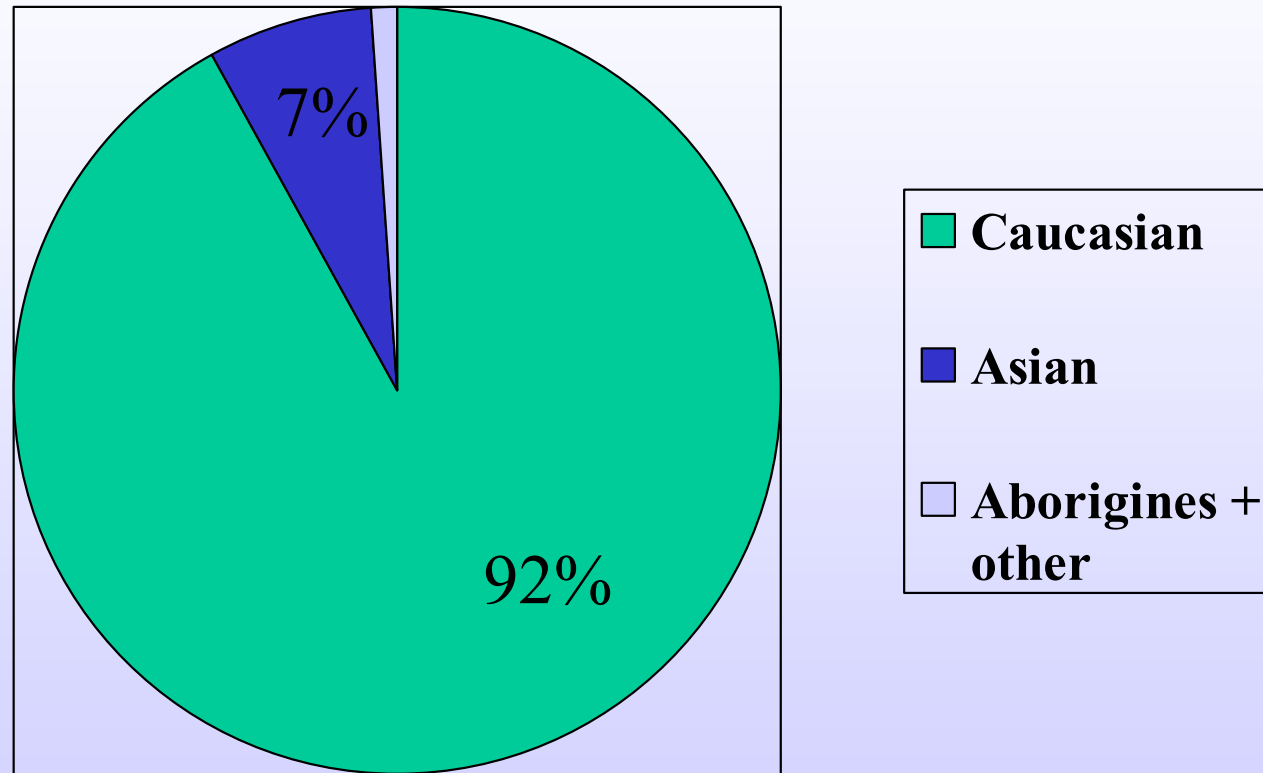


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An example: ethnic groups in Western Europe: Between model II and III



Another example: ethnic groups in Australia: Between model II and III



III. Transitional model

- Host societies –decreasingly- have a homogeneous dominant culture
- Immigrants come in *large* groups and form a considerable proportion of the nation
- Most immigrants are economic immigrants
- Immigrants may have strong transnational links with country of origin

Three questions

- Should original culture be maintained?
- Is there a need for contact with the host society?
- Is there a need for contact with the country of origin?

What do immigrants want?

- **Most immigrants cherish to a large degree their own culture, but have a positive attitude towards interacting with the local people**
- **When pressure on them to assimilate becomes strong, many show reactance, which may strengthen their need for separation**
- **Most immigrants are to some extent in contact with country of origin by trips, mutual visits, e-mail, commercial ties, satellite TV, etc.**
- **Later generations do not feel the urge to assimilate**

Transitional model

**Own culture and
transnational contacts
are important**

Own culture

Host culture

yes

Integration
reinforced by
transnational
contacts

Integration

Assimilation

**Contact with
host society**

Ethnic enclave

Separation

Marginalization

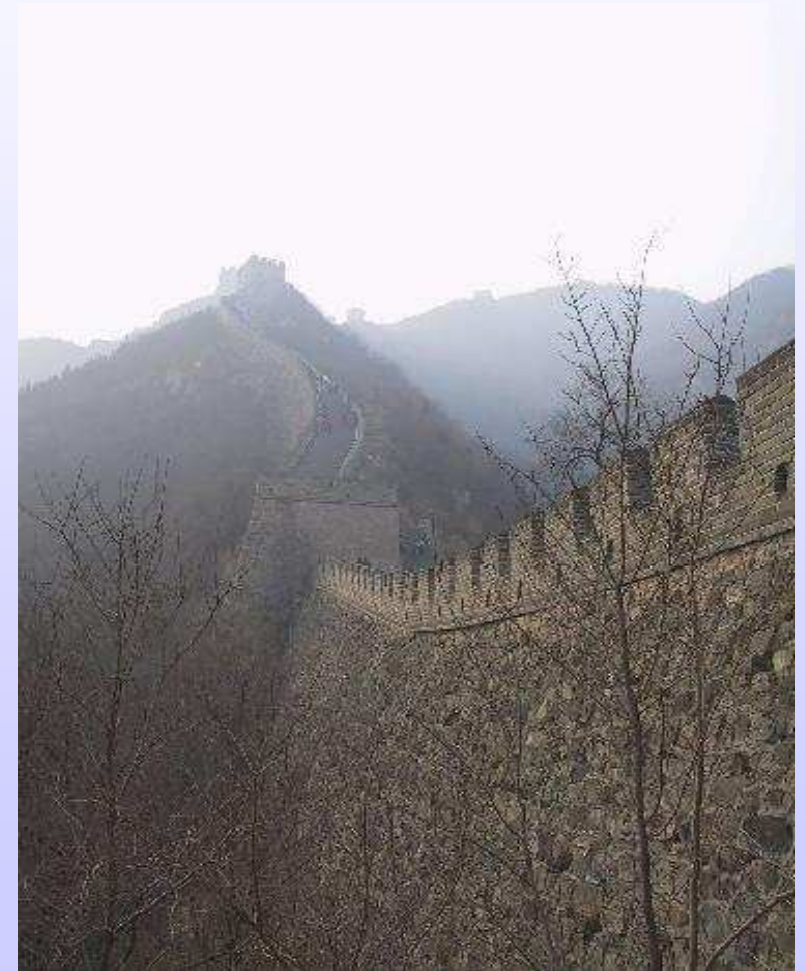
no



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Reactions of receiving societies:

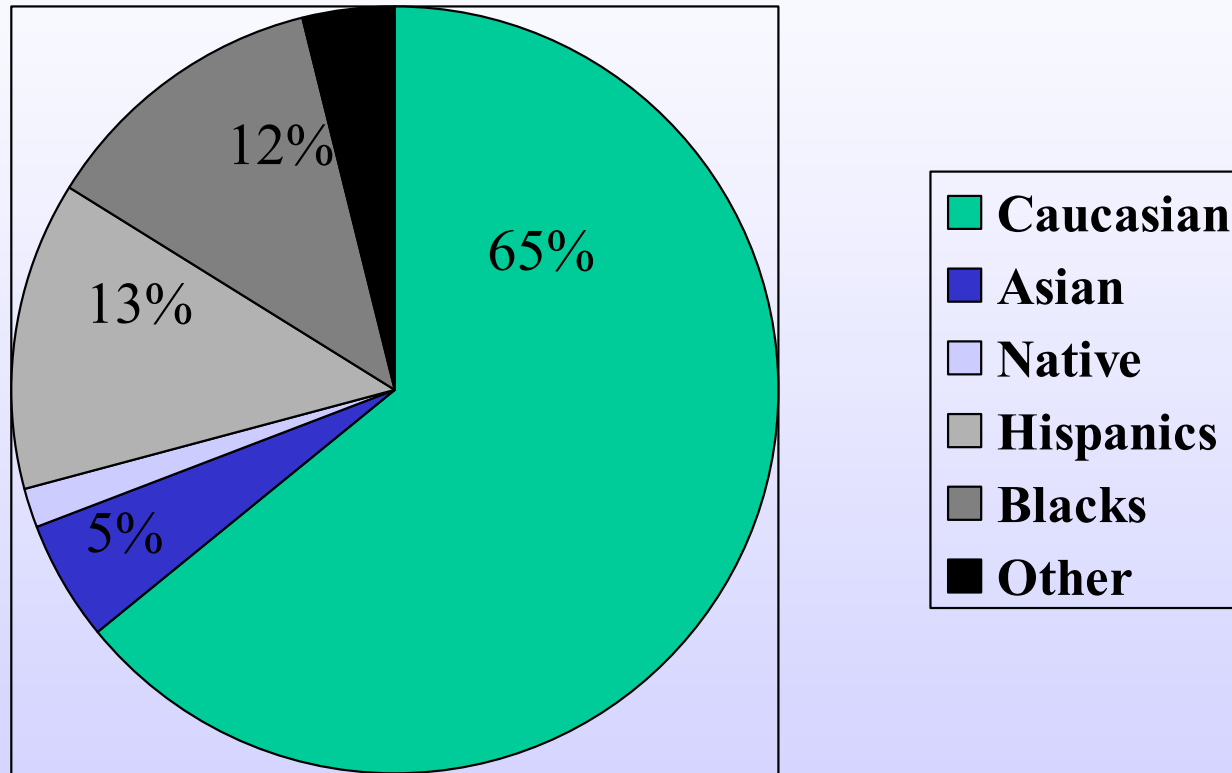
- **Most nations try to limit the influx of immigrants**



Reactions of receiving societies (2):

- **They put *more* pressure on immigrants to assimilate to the mainstream culture**
- **They may show defensive reactions towards immigrants, e.g. by strengthening their national identity or changing policies (*immigration law, and language policies in the USA*)**

Ethnic groups in the USA: Between model III and IV



IV. Heterogeneous model

- **Host societies are -increasingly- *becoming culturally heterogeneous*: the influence of the majority culture is fading**
- **Immigrants *from a variety of backgrounds arrive in large groups* and form a considerable proportion of the nation**
- **Most immigrants are economic immigrants or their relatives**
- **The largest groups of immigrants have natural transnational links with country of origin**
- **A new – more - *superordinate national identity* is being developed or may be developed**

What do immigrants want?

- **Most immigrants intensively interact *and identify with the -multicultural-* host society**
- **Simultaneously they still identify *to some extent* with their original culture**
- **Later generations tend to ‘creolise’ into the host society culture.**
- **Most first generation immigrants have intensive contact with country of origin by trips, mutual visits, e-mail, commercial ties etc.**

Creolisation

- **The concept of creolisation refers to the mixing of two or more formerly discrete traditions or cultures. In an era of global mass communication and capitalism, creolisation can be found almost everywhere in the world, but there are strong differences as to the degree of mixing.**
- **The concept helps making sense of a great number of contemporary cultural processes, characterised by change and fuzzy boundaries.**

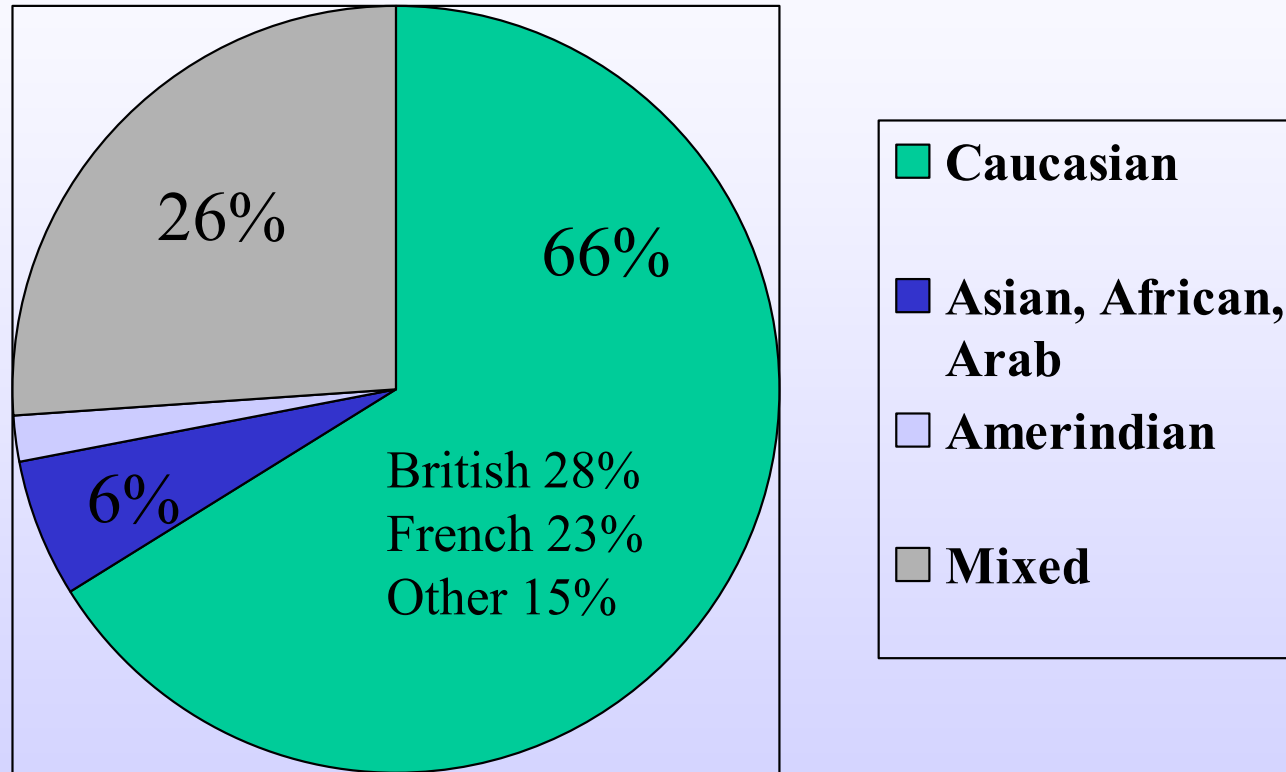
Examples of creolisation (2)

- **Use of International English**
- **Use of ethno-language, consisting of words from different cultural groups**
- **Hip hop**
- **International food: pizza, hamburger, taco**
- **Soccer**

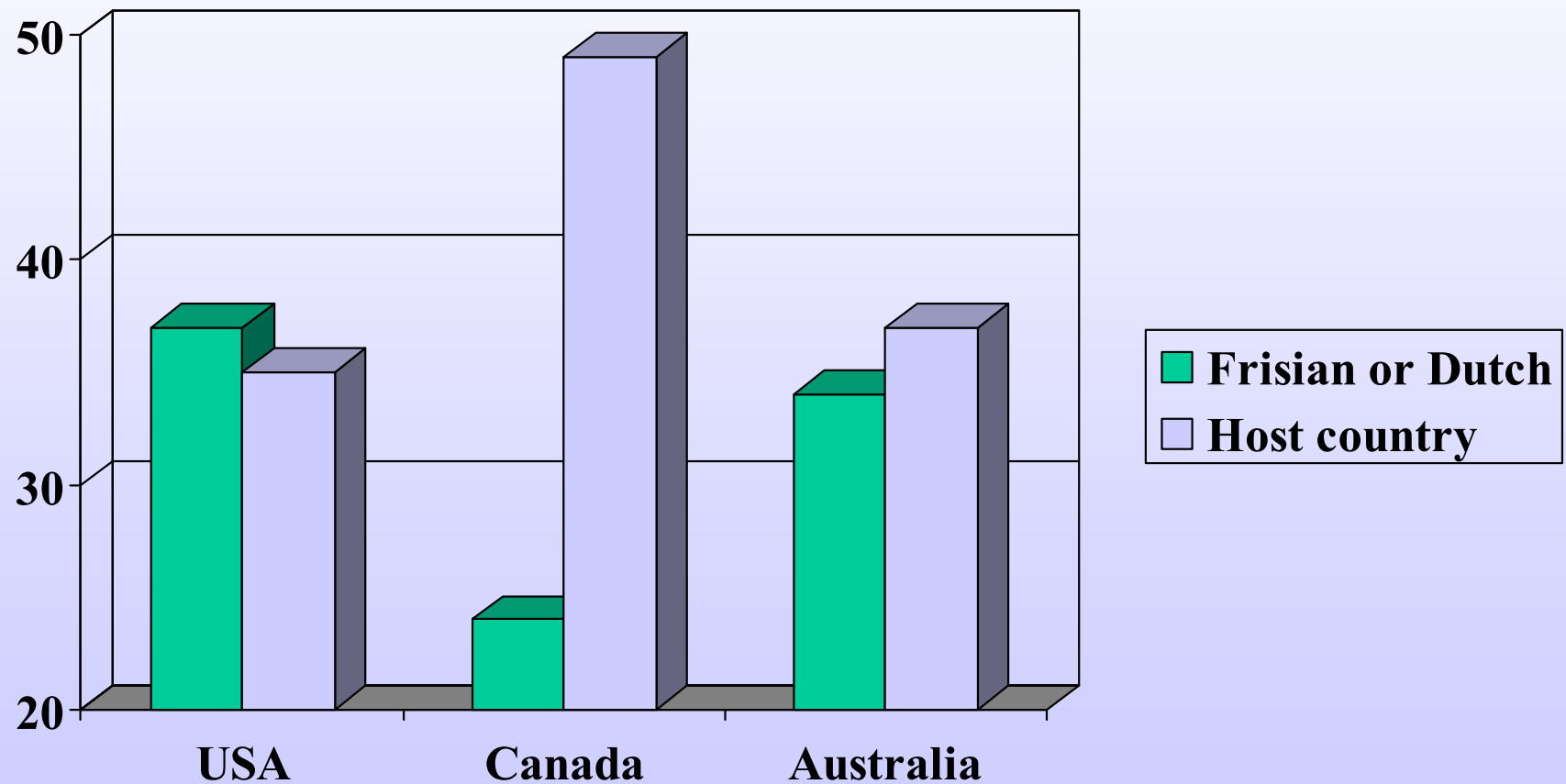
The heterogeneous culture model

	Own culture important and transnational contacts	Own culture important	Own culture not important
yes	Pluralism reinforced by transnational contacts	Pluralism	Creolisation
no	Ethnic enclave	Separation	Marginalisation/ individualisation

An example: Ethnic groups in Canada: Model IV



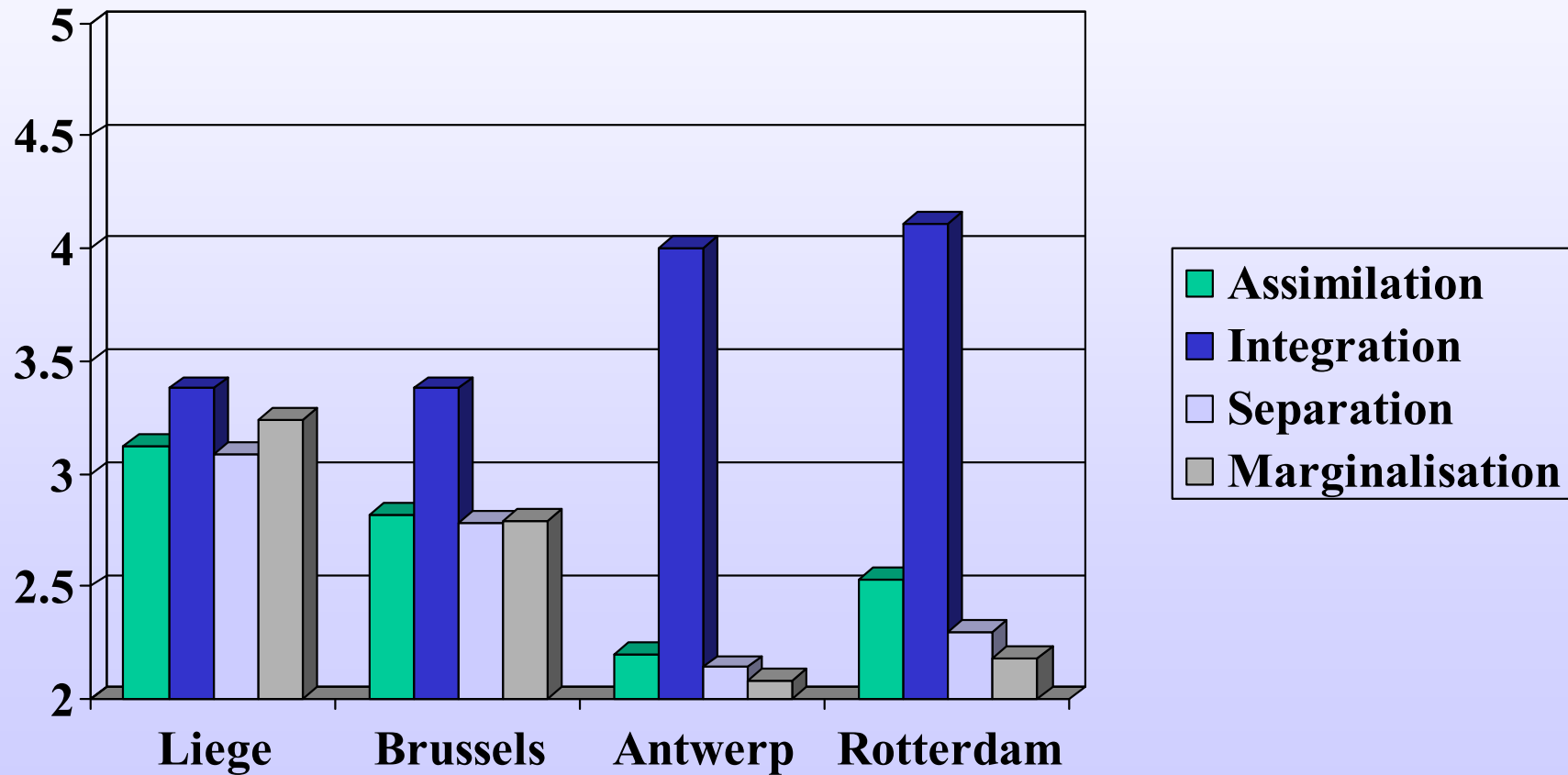
Percentages of self-labels used by Frisian immigrants in 3 immigration countries (N=1400)



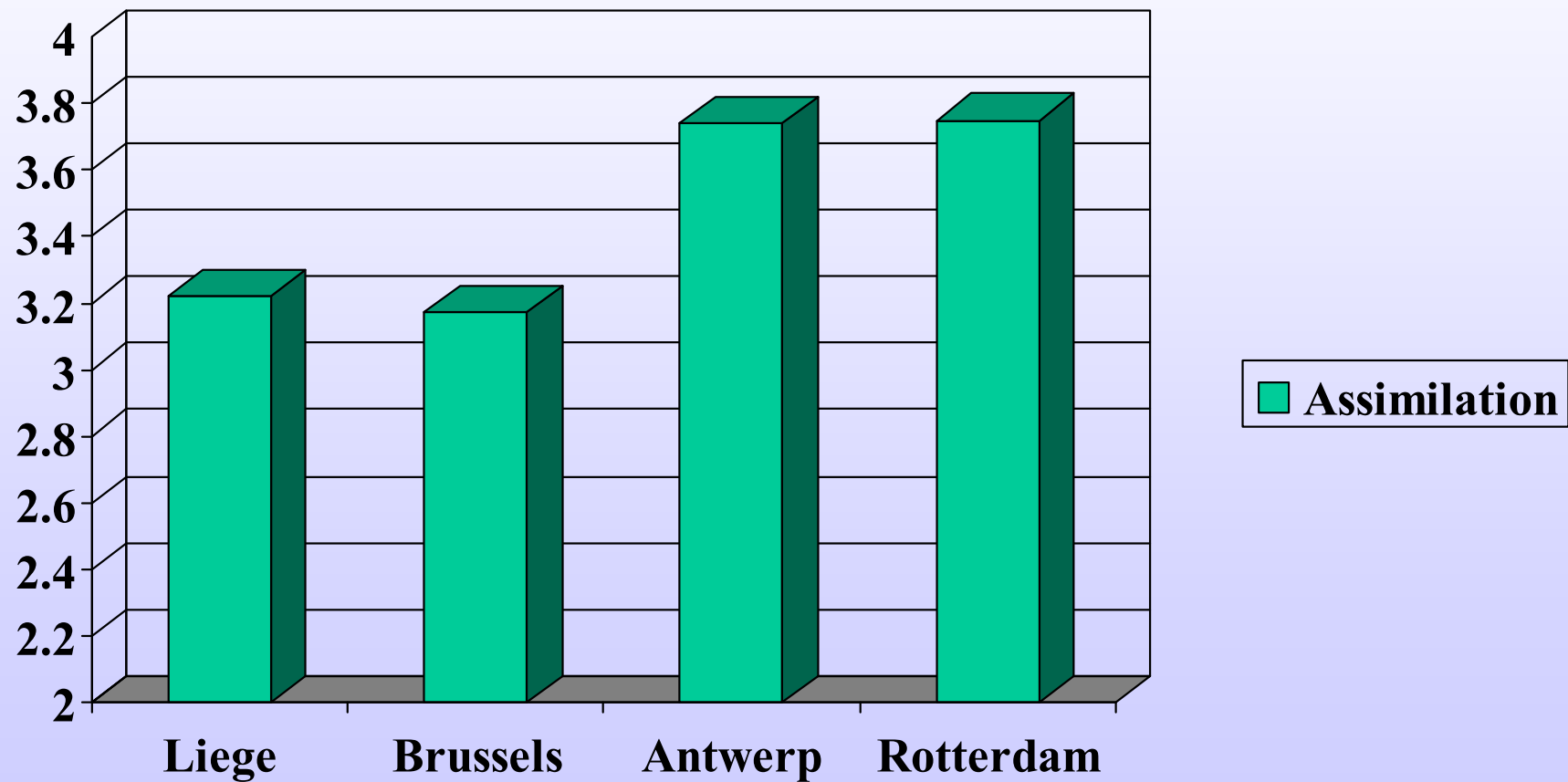
Effects of national culture and language on acculturation and well-being

- Antwerp, Liège, and Brussels are Belgian cities; Rotterdam is a Dutch city:
Comparison of national cultures
- Antwerp and Rotterdam are Dutch-speaking cities; Liège and Brussels are French-speaking cities: Comparison of languages

Acculturation attitudes of Moroccans (N = 304) in 4 cities in Belgium and The Netherlands



Satisfaction with life of Moroccans (N = 304) in 4 cities in Belgium and The Netherlands



Conclusions

Demographic developments affect the acculturation strategies of immigrants but increasingly the acculturation strategies of host society members as well.

- 1. Few immigrants → primarily assimilation**
- 2. Larger numbers → immigrants: integration
host society: assimilation**
- 3. Large groups → immigrants: integration and transnationalism
host society: pressure to assimilate
and defensive strengthening of own values**

Conclusions

Large groups and a decreasing majority group →
immigrants: creolisation, pluralisation,
transnationalism
host society: creolisation or pluralism

Adverse reactions of societies may respectively lead
to marginalisation (model I), separation (model II),
ethnic enclaves (model III), marginalisation,
separation or enclaves (model IV) of immigrants

The impact of media

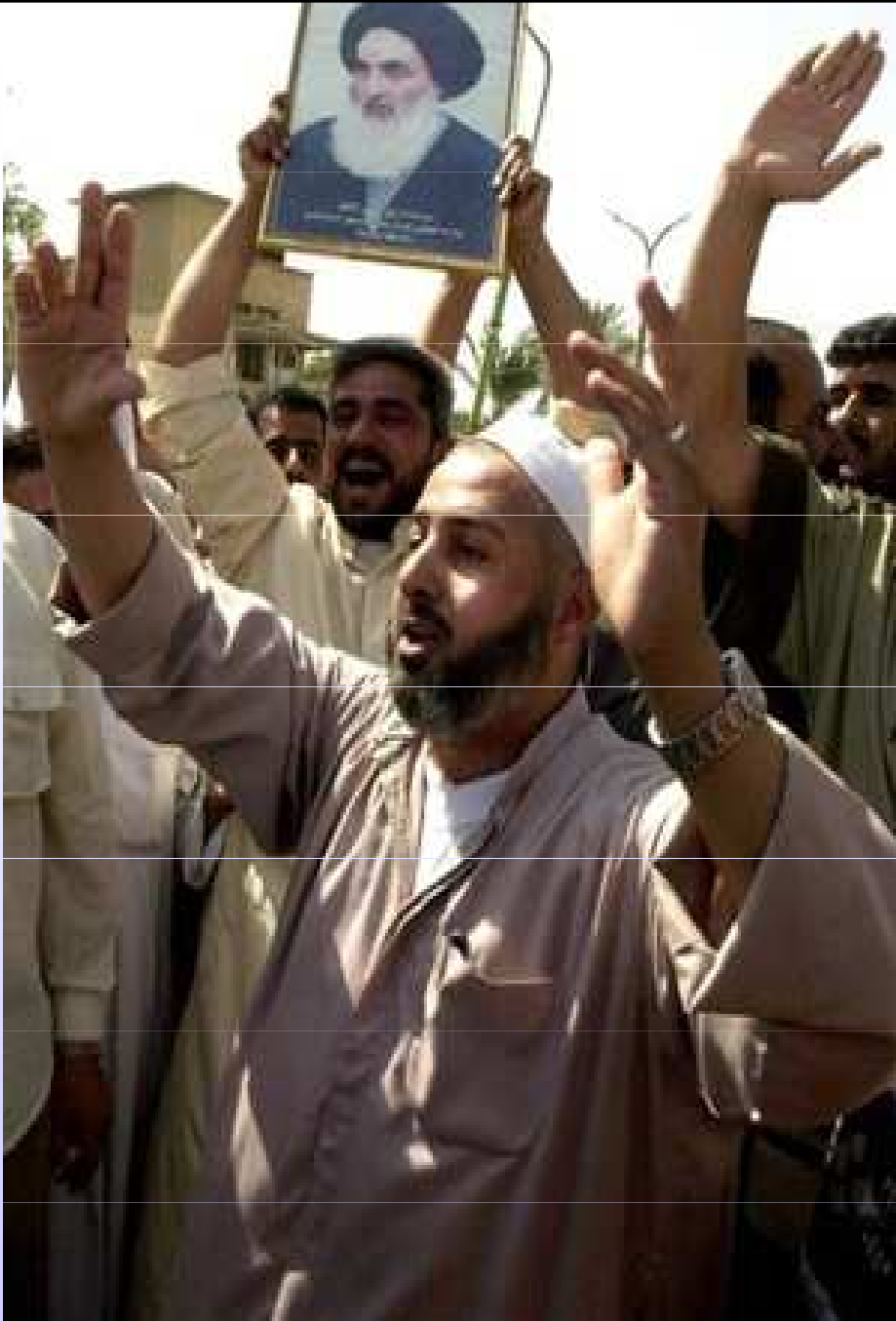
- **Minorities draw more attention. Their presence is being overestimated**

Economist: *What percentage of the British population do you think are immigrants to this country?*

– Daily Star	26
– The Sun	25
– Daily Mirror	21
– The Guardian	11
– The Times	10
– The Independent	8
– Financial Times	6
– <i>Average of all newspapers</i>	<i>21</i>

Typical internet images (Google) of Muslims and Christians

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Christenen en hun communicatie



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References

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- Bourhis, R. et al. (1997). Towards an interactive acculturation model: A social-psychological approach. *International Journal of Psychology*, 32, 369-386.
- Van Oudenhoven, J.P., Prins, K.P., & Buunk, B.P. (1998) Attitudes of minority and majority members towards adaptation of immigrants. *European Journal of Social Psychology*, 26, 649-661.
- Van Oudenhoven, J.P., Ward, C., & Masgoret, A.M. (2006). Patterns of relations between immigrants and host societies. *International Journal of Intercultural Relations*, 637- 652.