Entering a New World

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Overview

• Getting to know each other

• Culture shock:
  – Changes in self-perception
  – Changes in group-perception

• “Us” versus “them”
  – Group belonging and identification
  – Stereotypes, prejudice, and discrimination

• The role of interethnic contact

• How to make friends with natives?
Where are we all from?
When did you arrive in the Netherlands?

- Just arrived
- Been here for about a year
- Been here for about 2-5 years
- Arrived more than 5 years ago
- Born in the Netherlands
Temporary or long-term stay?

- Just to finish the study
- Possibly looking for a job afterwards
- Definitely want to stay

- Dutch people who consider moving abroad?

BEWARE of the “forever temporary” trap!!!
Culture shock

1. Honeymoon phase:
   - The differences between the old and new culture are seen in a romantic light
   - Fascination by the new culture

2. Negotiation phase:
   - After some time (usually around 3 months), differences between the old and new culture become apparent and may create anxiety, frustration and anger
   - Loneliness and homesickness

3. Adjustment phase:
   - After some more time (6-12 months) the new culture begins to make sense
   - You develop routines

4. Mastery phase (biculturalism):
   - Able to participate fully and comfortably in the host culture
Redefining self and others

Individuals need to construct new perspectives on self, others and the environment that fit with the new situation (Pedersen, 1995)
Living in-between

“Everything impressed itself on my memory, and with double associations; for I was constantly referring my new world to the old for comparison, and the old to the new for elucidation... All the processes of uprooting, transportation, replanting, acclimatization and development took place in my soul... It is painful to be conscious of two worlds”

Mary Antin, a Russian Jew in the US in 1912: “The promised land”
Different points of reference - self

Without changing your beliefs and practices, you become a different person after migration.

What you valued about yourself is not being recognized by others as valuable anymore...
Different points of reference - self

Without changing your beliefs and practices, you become a different person after migration.

**Dutch thermostat:**
- comfortable = 20°
- normal = 18°
- night = 15°
- away = 12°

**Croatian thermostat:**
- comfortable = 28°
- normal = 22°
- night = 20°
- away = 18°

What you valued about yourself is not being recognized by others as valuable anymore...
Different points of reference - self

Without changing your beliefs and practices, you become a different person after migration.

... and what you didn’t value is suddenly seen as special
Different points of reference - self

Examples from the audience?

- Positive changes in self-perception?
- Negative changes in self-perception?
Different points of reference - group

You might also evaluate your own ethnic group differently:

- Critical of ingroup’s values and traditions → distance yourself from your ingroup and blend in with the new cultural group

- More proud of ingroup’s values and traditions → identify more strongly ("reactive ethnicity", Rumbaut, 2008)
Different points of reference - group

Social identity theory (Tajfel & Turner, 1979):

-Self-categorization
-People derive self-esteem from membership in groups that are positively evaluated
-In search of positive distinctiveness
-Comparisons with out-groups

“US” versus “THEM”

Identification with ingroup depends also on how relevant other groups accept and evaluate your group
Perception of ingroup by others

- Admiration for your culture?
- Criticism of your culture?
- Prejudice and discrimination?
Stereotypes

• Cognitive tools for processing information about individuals
• Help us simplify the complex world we are living in
Stereotypes

Valence context dependent?

*Heaven is where:*

- policemen are English,
- cooks are French,
- mechanics are German,
- lovers are Italian, and
- everything is organized by the Swiss.
Stereotypes

Valence context dependent?

*Hell is where:*

- policemen are German,
- cooks are English,
- mechanics are French,
- lovers are Swiss, and
- everything is organized by Italians.
<table>
<thead>
<tr>
<th></th>
<th>Competence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Warmth</td>
<td></td>
</tr>
</tbody>
</table>
| Low        | Paternalistic stereotype  
  low status, not competitive  
  (e.g., housewives, elderly people, disabled people) | Envious stereotype  
  high status, competitive  
  (e.g., Asians, Jews, rich people, feminists) |
| High       | Admiration  
  high status, not competitive  
  (e.g., ingroup, close allies) |            |
Stereotypes

• Faulty generalizations
• Distortions of reality
• Can fuel intergroup tensions and conflicts
• Prejudice (affective) + discrimination (behavioural)

REMEDY?

Intergroup contact
The importance of contact (I)

Corrects stereotypes and reduces prejudice

- Casual vs. deep contact (Allport, 1954)
- Optimal conditions:
  - Equal status
  - Common goals
  - Cooperation
  - Support of authority

→ Facilitating but not necessary conditions (Pettigrew & Tropp, 2006)
Contact reduces prejudice
The importance of contact (II)

Soothes the culture shock
– Research among international students in Canada (Chapdelaine & Alexitch, 2004)
– Culture shock measured as a difference in the degree of social difficulty in interactions in the home and host country (getting to know people well, understanding jokes/humor, etc.)
A model of culture shock

Cross-cultural differences

Social interaction with hosts

Previous cross-cultural experience

Culture shock
A model of culture shock

- Cross-cultural differences
- Social interaction with hosts
- Previous cross-cultural experience

Culture shock
The importance of contact (III)

Catalyzes the development of a sense of belonging to the host nation

Gordon (1964): Stages of assimilation

• **Acculturation**: adoption of language and daily customs and norms
• **Structural assimilation**: large-scale entrance of minorities into cliques, clubs and institutions in the host society.
• **Marital assimilation**: widespread intermarriage.
• **Identification assimilation**: the minority feels bonded to the dominant culture.
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The importance of contact (III)

Catalyzes the development of a sense of belonging to the host nation

Direct role of interethnic contact:
• Having native friends is positively related to identification with the host country (De Vroome, Verkuyten & Martinovic, 2013)
• Having native friends is also positively related to settlement intentions in the host country (De Vroome & Van Tubergen, 2014)

Indirect role of interethnic contact:
• Contact improves language proficiency (Vervoort et al, 2012)
• Contact helps find jobs (Kanas et al, 2011)
→ important for developing a sense of belonging to the host nation
Host national identification

- Cross-national research: immigrants generally have lower host national identification than the majority group (Staerklé et al., 2010)

- In traditional immigration countries (e.g. US, Canada) strong ethnic and host national identification can coexist

- In Western European countries the two identities can sometimes clash (Martinovic & Verkuyten, 2012)
A study on Muslims in Germany &NL

- Ingroup norms
- Discrimination by outgroup
- Religious identification
- Host national identification

Only for immigrants who think Islamic and Western ways of life are incompatible!!!
Host national identification

Yet many immigrants do develop an attachment to the host country

What stimulates identification with the host country?
Host national identification

A study among Turkish and Moroccan immigrants in the Netherlands (De Vroome et al. 2013)

- Contact with natives (+)
- Socio-economic status (+)
- Language proficiency (+)
- Discrimination (-)
- Years in the Netherlands (+)
Satisfaction with the host nation

• **Integration paradox**
  • Higher educated immigrants are the ones who are usually more integrated than lower educated immigrants
  • Better jobs, higher language proficiency, more contacts with natives

• Yet they can at the same time be less satisfied with the host society than lower educated immigrants and turn away from it.

→ EXPLANATIONS: perceived discrimination and perceived lack of respect
Satisfaction with the host nation

- Higher educated might be:
  - More exposed to discrimination (contacts, work)
  - More perceptive of it (cognitive sophistication)
  - Higher expectations (more disappointed)

- Hypothesis:

Higher educated perceive more discrimination and less respect, and are therefore less satisfied with the Dutch society.
Determinants of intergroup contact - theory

Theory of preferences, opportunities and third parties

PREFERENCES: for a culturally and/or socio-economically similar others

OPPORTUNITIES: to meet preferred others (depend on group size, segregation)

THIRD PARTIES: family or the community can encourage or discourage interethnic contacts
Determinants of intergroup contact - findings

LONGITUDINAL STUDIES FROM THE NETHERLANDS, GERMANY & CANADA:

- Age at migration
- Language proficiency
- Level of education
- Occupational status
- Membership in associations
- Neighborhood
- Cross-ethnic partner
Determinants of intergroup contact - findings

LONGITUDINAL STUDIES FROM THE NETHERLANDS, GERMANY & CANADA:

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- Neighborhood
- **Cross-ethnic partner**
**Table 7**  Observed 10-year probabilities (percentages) of divorce for marriages representing all combinations of husband’s and wife’s nationality in the period 1974–84, the Netherlands (number of marriages in parentheses)

<table>
<thead>
<tr>
<th>Nationality of husband</th>
<th>Dutch (862,995)</th>
<th>Western European (8,572)</th>
<th>Southern European (2,712)</th>
<th>Turkish (158)</th>
<th>Moroccan (275)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dutch</td>
<td>11.4 (862,995)</td>
<td>22.3 (8,572)</td>
<td>28.1 (2,712)</td>
<td>39.2 (158)</td>
<td>63.6 (275)</td>
</tr>
<tr>
<td>Western European</td>
<td>15.8 (9,742)</td>
<td>7.6 (1,570)</td>
<td>–</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>Southern European</td>
<td>24.3 (4,708)</td>
<td>–</td>
<td>9.3 (39)</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>Turkish</td>
<td>56.0 (1,385)</td>
<td>–</td>
<td>–</td>
<td>0.7 (2,288)</td>
<td>–</td>
</tr>
<tr>
<td>Moroccan</td>
<td>52.2 (1,706)</td>
<td>–</td>
<td>–</td>
<td>–</td>
<td>1.6 (1,258)</td>
</tr>
</tbody>
</table>

*Note:* Western European countries are Belgium, France, Germany, Luxembourg, and UK. Southern European countries are Greece, Italy, Portugal, Spain, and (former) Yugoslavia. Percentages are not presented for cells in which N <100. ‘Other’ nationalities not presented in the table.

*Source:* As shown in Table 2.
Conclusions

• Entering a new world is a tough endeavor

• Risk of culture shock:
  • Redefining the self
  • Seeking acceptance by outgroup
  • Staying loyal to ingroup
Conclusions

• Friendships with natives are the best recipe for a smooth integration:
  • Reduce mutual stereotypes and prejudice
  • Soothe culture shock
  • Facilitate identification with the host country

→ DUTCH FRIENDS MAKE YOUR STAY MORE PLEASANT!

but do keep international friends, it’s important to have someone to complain to about the Dutch every now and then ;)

• Learning the Dutch language, working, joining associations, and having a Dutch partner all help develop friendships with the Dutch
Conclusions

• What can the ‘hosts’ do:
  • Give friendship with an immigrant a chance (many stay longer than you’d think)
  • Speak Dutch to them if they want to learn the language

→ IMMIGRANT FRIENDS ENRICH YOUR LIFE!

but do keep Dutch friends to have someone to complain to about these weird foreigners every now and then ;)

THANK YOU FOR YOUR ATTENTION

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