

Globalisation, Acculturation and Ethnicity

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**“Ethnic Diversity in a
Globalized World”**

OUTLINE

- 1. Introduction**
- 2. What is globalisation?**
- 3. What is acculturation?**
- 4. What are the relationships?**
- 5. Empirical example: ICSEY Study**
- 6. Conclusions**

Two Predictions

- **“The whole continent of North America appears to be destined by Divine Providence to be peopled by one nation, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs” (Quincy Adams,1811).**
- **“We can easily conceive of a time when there will be only one culture and one civilization on the entire surface of the entire earth...I don’t believe that this will happen, because there are contradictory tendencies always at work-- on the one hand towards homogenization and on the other towards new distinctions” (Levi-Strauss”(1978).**
- **So, whose expectation has come to pass?**

1. Introduction

In this presentation:

- **I challenge the commonly-held view articulated by Adams, that over time intercultural contact will inevitably lead to cultural and psychological convergence and homogeneity.**
- **I present selected evidence to support the view of Levi Strauss, that intercultural contact also produces cultural and psychological reaction and divergence, with substantial identity maintenance.**
- **I do not attempt to review all the evidence, nor to arrive at a judgment about the balance between convergence and divergence.**

Process and Outcome

- I base my argument on the distinction between the **processes** that are set in motion by intercultural contact, and the **outcomes** that result from such contact.
- Two other globalisation researchers have recently argued for the importance of this distinction.

2. Globalisation

“Globalisation refers to the multiplicity of linkages and interconnections that transcend the nation-states (and by implication the societies) which make up the modern world system. It defines a *process* (emphasis added) through which events, decisions, and activities in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the globe” (McGrew, 1992).

“Globalisation is shorthand for how our lives are becoming increasingly intertwined with those of distant people and places around the world- economically, politically and culturally...(However) *globalization is a process, not a destination* (Legrain, 2002). (emphasis added).

3. Acculturation

- **Acculturation (like globalisation) is a process of cultural and psychological change that is set in motion by intercultural contact.**
- **However, unlike much of the thinking about globalisation:**
 - **Acculturation is distinguished from assimilation, so that alternatives to homogenisation are now considered.**
 - **Acculturation also leads to changes on all groups in contact, not just in non-dominant ones.**

Reaction to Acculturation: Reaffirmation Movements

- **Anthropology has provided numerous examples of reactions to intercultural contact that have led to *reaffirmation movements*. These movements seek to avoid or reduce contact, to throw off cultural domination, and return to a more traditional way of living, or to some acceptable blending of the cultures.**
- **Examples are Rastafari, cargo cults, indigenous science...**

2. Acculturation Strategies

- **Groups and individuals in both groups hold differing views about how to relate to each other and how to change.**
- **These views are based on two underlying issues:**
 - **Cultural and identity maintenance to sustain cultural communities,**
 - **Participation with other groups in the life of the national society.**
- **Their intersection produces 4 acculturation strategies, with different names, in both groups in contact.**

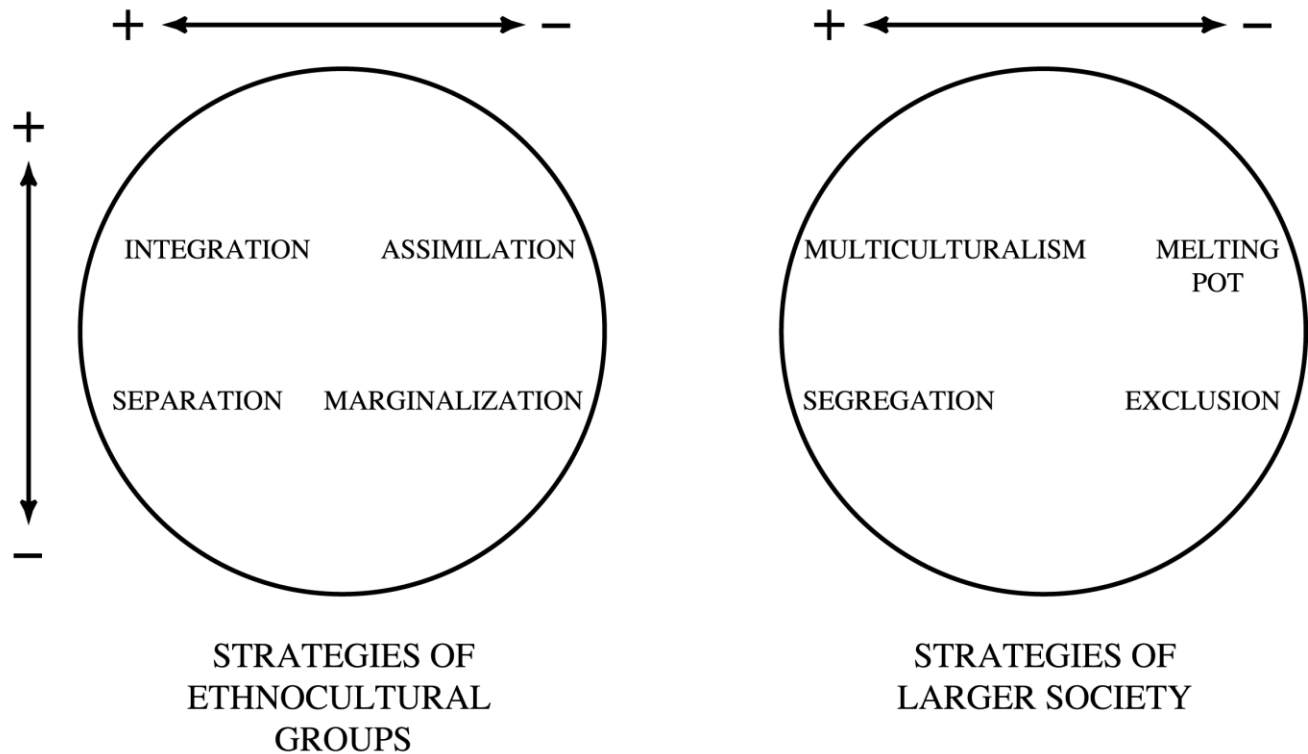
Acculturation Strategies Framework

ISSUE 1:

MAINTENANCE OF HERITAGE CULTURE AND IDENTITY

ISSUE 2:

RELATIONSHIPS
SOUGHT
AMONG
GROUPS



Example of Relationship International Comparative Study of Ethnocultural Youth (Berry et al 2006)

- 13 SOCIETIES OF SETTLEMENT:
(5 Settler, 8 Recent)
- 32 IMMIGRANT GROUPS
- Immigrant youth N = 5366
(aged 13 -18; 65.3% 2nd generation)
- Immigrant parents N = 2302
- National youth N = 2631
- National parents N = 863

ICSEY Questions

1. **How** do immigrant youth acculturate ?
2. **How well** do immigrant youth adapt?
3. What are the **relationships** between how they acculturate and how well they adapt?

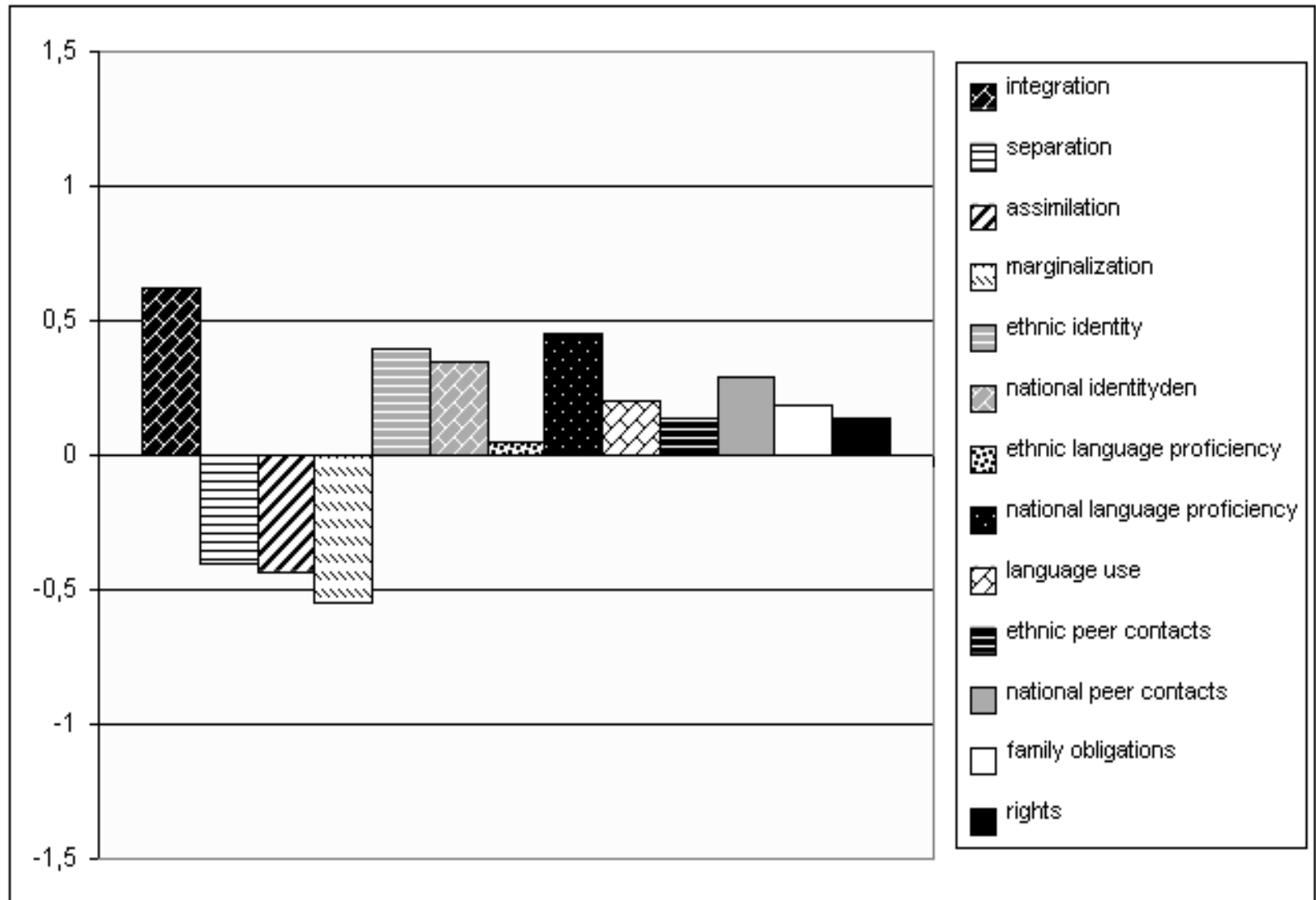
If there are systematic relationships between **how** and **how well**, then it should be possible to guide intercultural strategies to achieve the best adaptation outcomes.

ICSEY Question 1. How do immigrant youth acculturate?

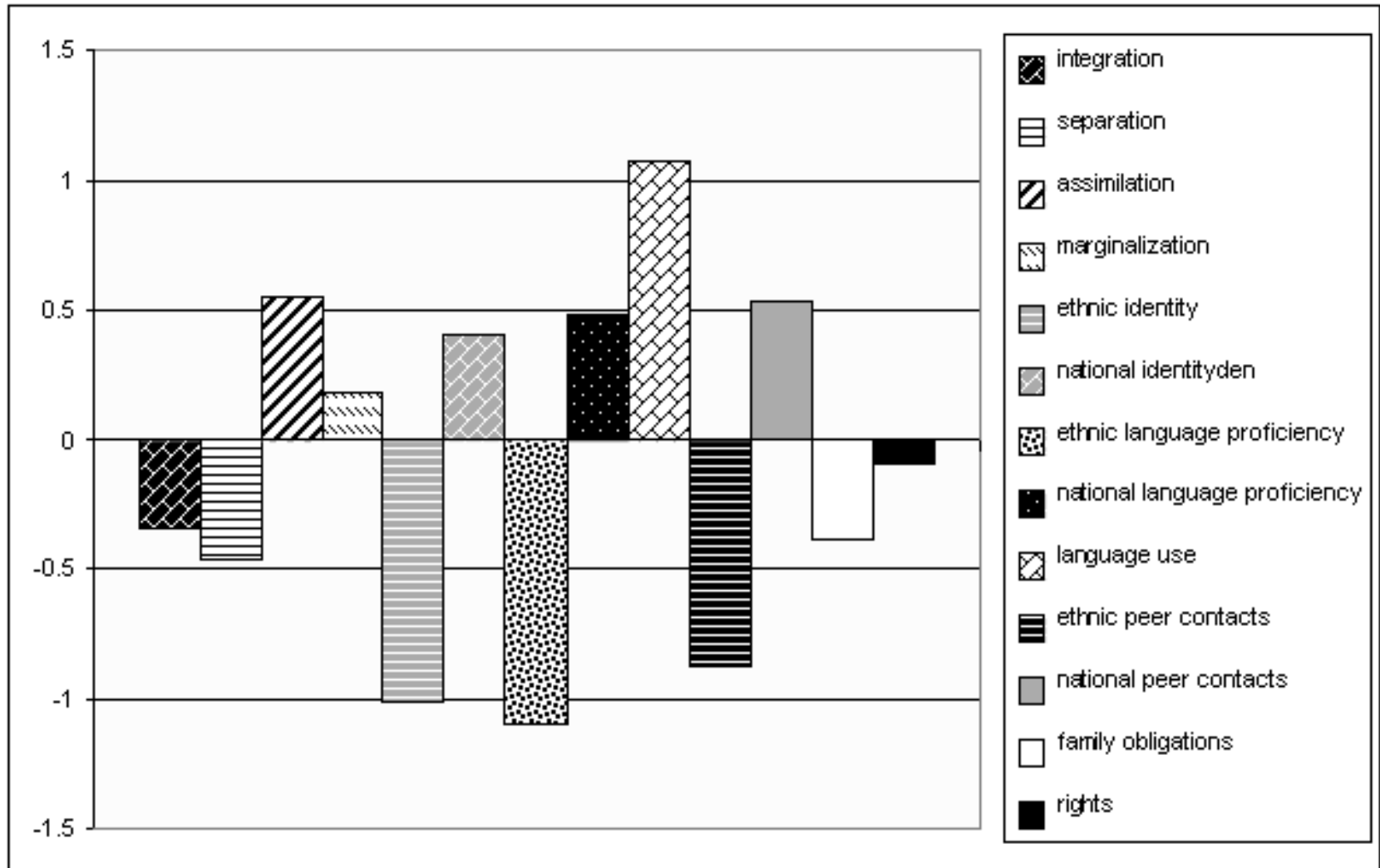
Using 12 intercultural variables, cluster analysis yielded four acculturation profiles:

- Integration: 36.4% (oriented to both cults.)
- Separation: 22.5 % (oriented to heritage)
- Assimilation: 18.7 % (oriented to national)
- Marginalisation: 22.4%(oriented to neither)

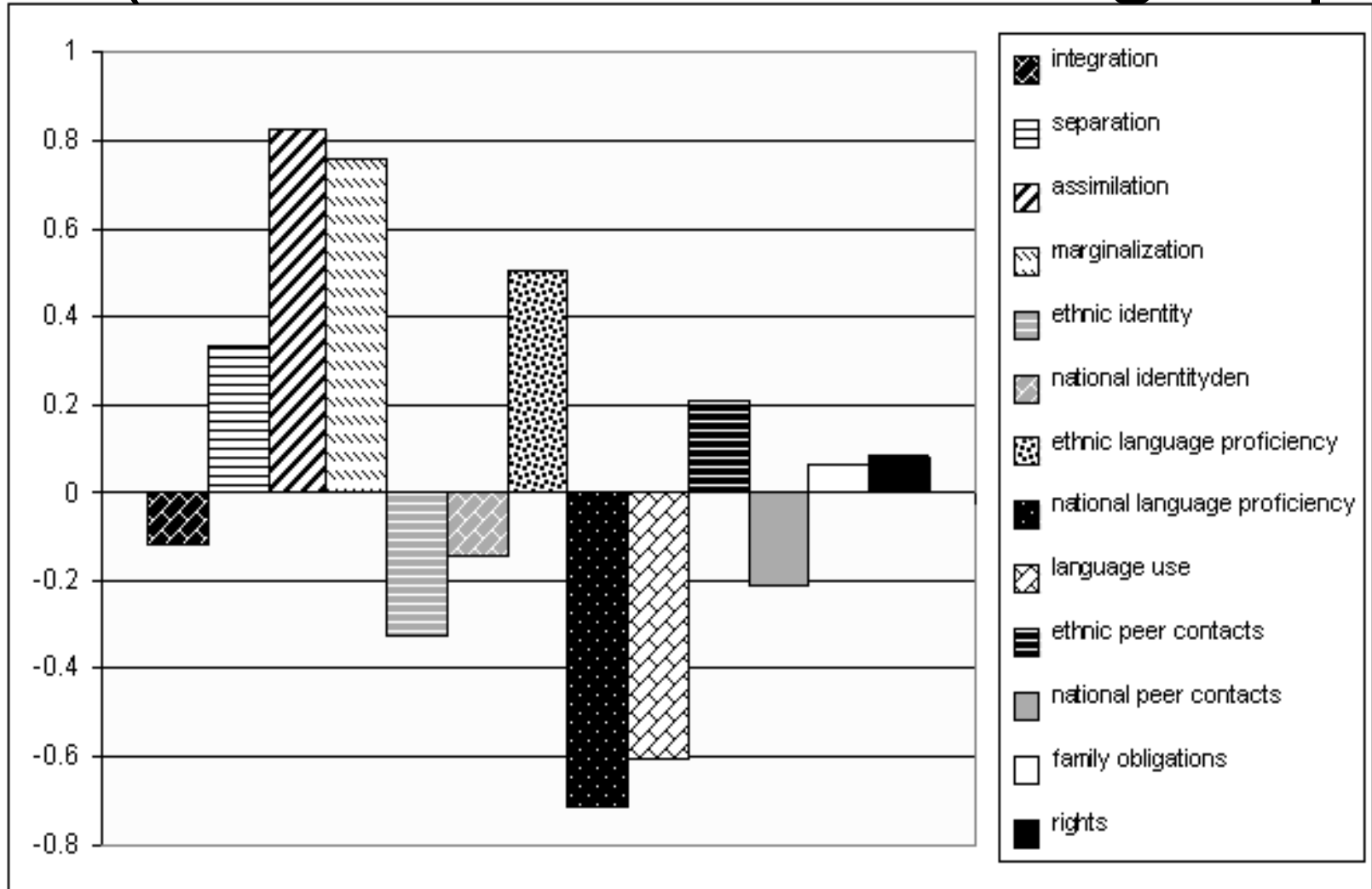
Integration Cluster (Orientation to both groups)



Assimilation Strategy (Orientation to national society)



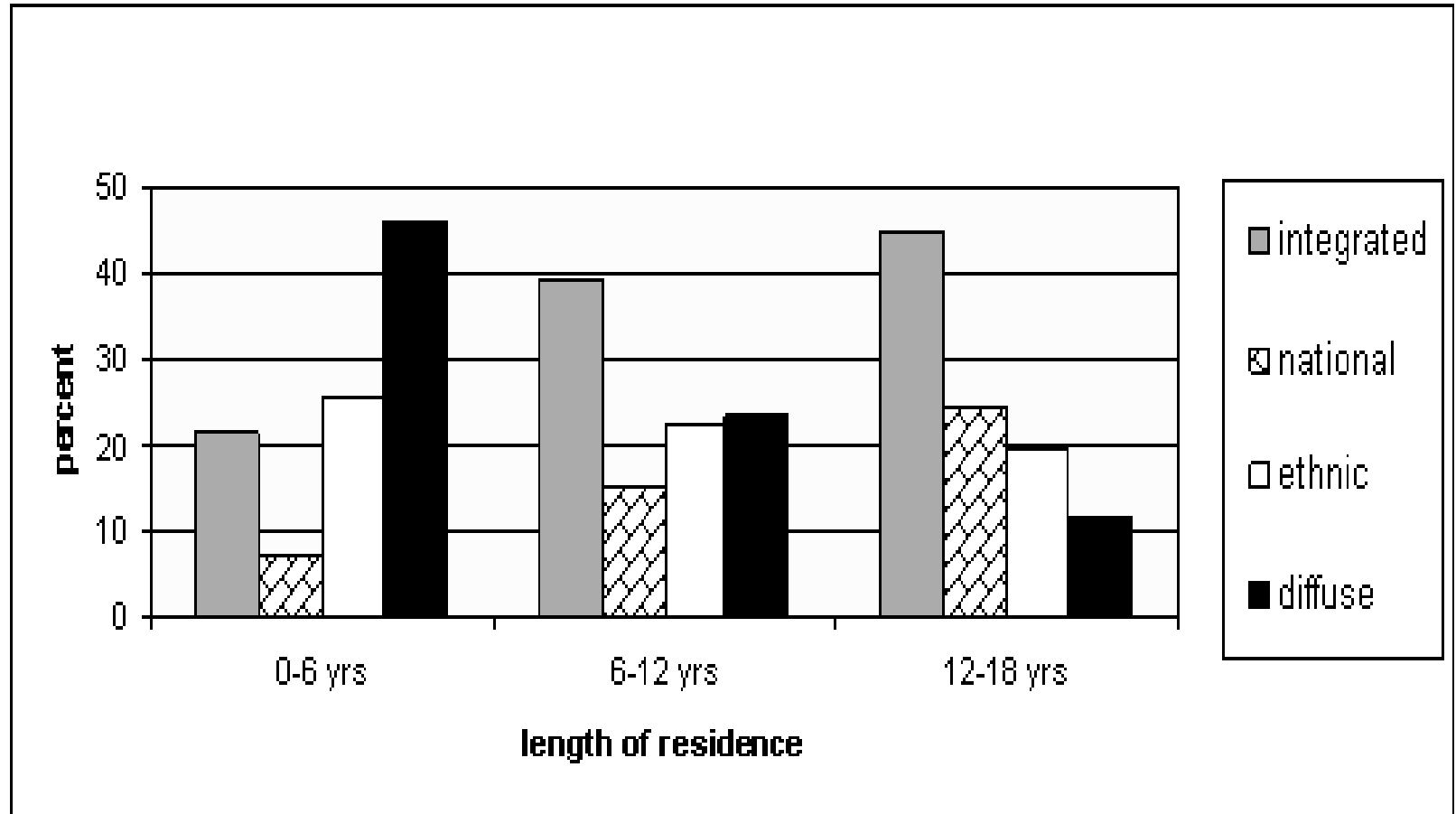
Marginalisation Strategy (Orientation to neither group)



Role of Length of Residence

- The longer youth resided in their new society, the more they became integrated, and the less they were marginalised.
- Over time in the new country, youth also increased their national orientation, but did not decline in their ethnic orientation.

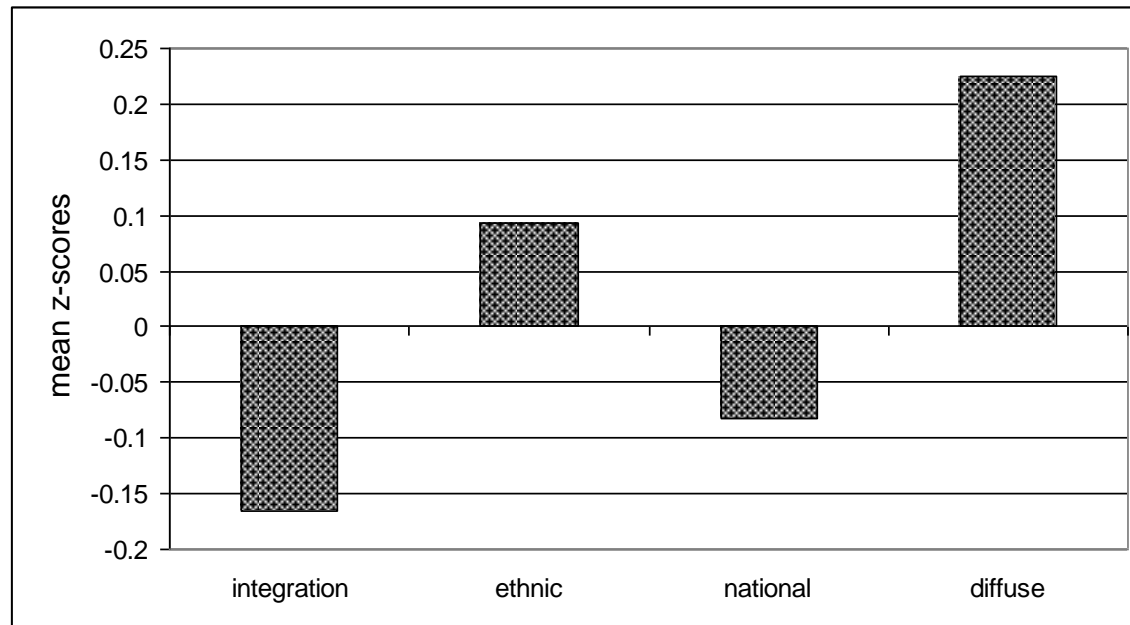
Acculturation Profiles by Length of Residence



Role of Discrimination

- The single most important intercultural variable in the ICSEY study is the experience of discrimination
- In a structural equation model, discrimination predicted how youth will acculturate.
- In the profiles, the experience of discrimination is least for those integrating, and most for those who are marginalised.

Perceived Discrimination by Acculturation Strategy



ICSEY Question 2 :How Well do Immigrant Youth Adapt?

Two forms of adaptation were found in all samples:

1. ***Psychological***: Lack of Psychological Problems (anxiety, depression, psychosomatic symptoms), Self-esteem, Wellbeing.
2. ***Sociocultural***: School Adjustment, lack of Behaviour Problems (eg.,truancy, petty theft).

There were no overall differences between immigrant and national youth.

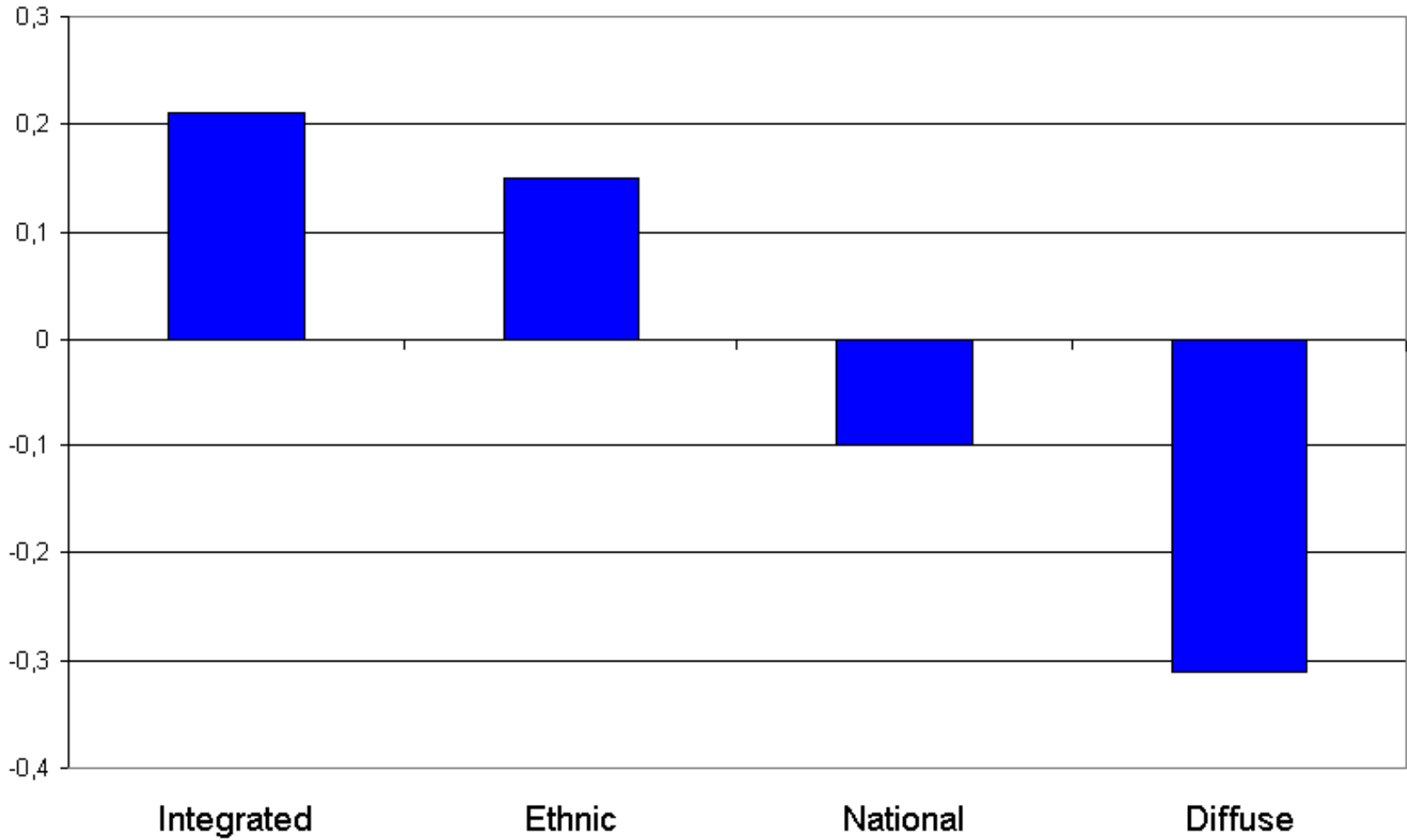
ICSEY Question 3: Relationships Between How Youth Acculturate and How Well they Adapt

Are there relationships between *how* youth acculturate, and *how well* they adapt Psychologically and Socioculturally? Yes.

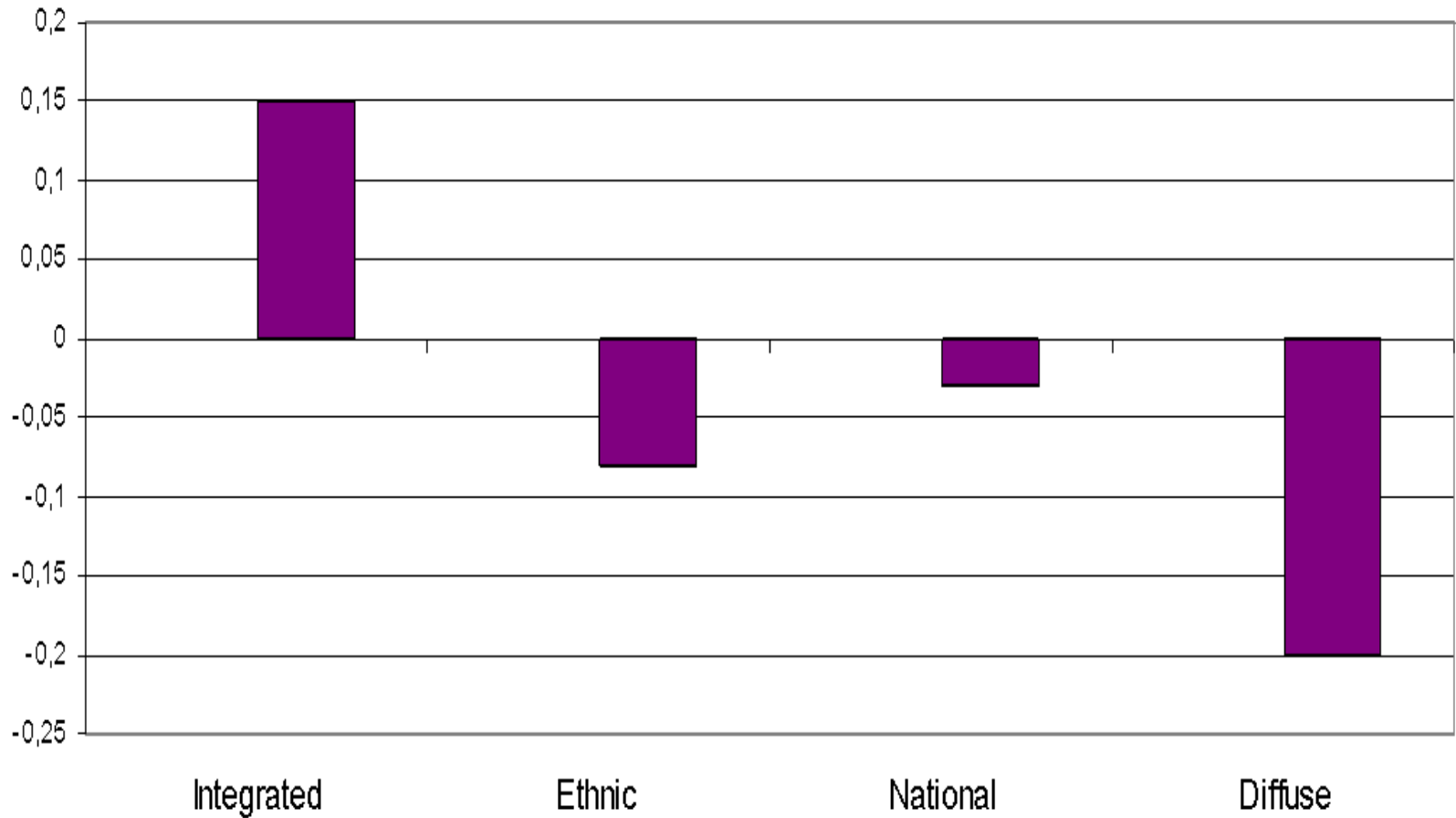
Psychological Adaptation: Integration highest; followed by Separation, then Assimilation; Marginalisation lowest.

Sociocultural Adaptation: Integration highest; followed by Assimilation, then Separation; Marginalisation lowest.

ICSEY: Psychological Adaptation



ICSEY: Sociocultural Adaptation



ICSEY Conclusions

- **The most common way of acculturating is Integration (36.4%); Assimilation is the least preferred (18.7%).**
- **When the two ways that involve cultural and identity maintenance (Integration and Separation) are combined, they total 58.9%. The ways that do not seek such maintenance (Assimilation and Marginalisation) are only 41.1%.**
- **The majority of youth are clearly not seeking to give up their heritage cultural identities or practices.**

ICSEY Conclusions

- And over time, Integration doubles (from 22% to 44%), while Marginalisation decreases (from 45% to 11%).
- Thus, even for youth (who are often considered to be most receptive to assimilation and to the attractions of globalisation), there is no evidence of their absorption into one homogeneous national or an emerging global culture.

6. General Conclusions

- **The ICSEY study shows clearly that cultural and identity loss and homogenisation (which are often the assumed single consequence of globalisation as a process) do not inevitably occur.**
- **Indeed, this study reveals that cultural and identity loss (assimilation) are not the most common outcomes of a high degree of contact and domination.**
- **Such evidence should alert us to the dangers of accepting the wide-spread assumption that globalisation means only homogenisation, and that ethnic identity will disappear.**