



How Shall We all Live Together?

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**International conference „Integration Challenges in a Radicalizing World“
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Outline

1. Introduction
2. Multiculturalism
3. Intercultural Strategies
4. Multiculturalism Policy
5. MIRIPS Project
6. Implications



1. Introduction

The title of this presentation is the same as the question that I posed in a presentation to the Estonian Integration Foundation in 2003.

Berry, J.W. (2003) How shall we all live together? In M.Luik (Ed.) Multicultural Estonia (pp.3-11) Tallinn: Estonian Integration Foundation.]

In this presentation, I re-visit this question using the concepts and findings from our project “Mutual Intercultural Relations in Plural Societies”.

<http://www.victoria.ac.nz/cacr/research/mutual-intercultural-relations-in-plural-societies-mirips>).



2. Multiculturalism

The concept of multiculturalism has two equally important components:

1. Cultural diversity is a public and personal 'good', and should be promoted so that cultural communities may continue over generations in the larger society,
2. Intercultural contact and participation to promote inclusion of all people in the larger society is also a public and personal 'good'.
3. These core ideas are elaborated in my intercultural strategies/expectations framework

3. Intercultural Strategies and Expectations

- Groups and individuals who are members of ethnocultural groups usually hold differing views about how to relate to and how to adapt to their new society: strategies
- Similar views are also held by members of the larger society about how all cultural groups should relate to each other: expectations
- These differing views are rooted in two underlying issues:
 1. To what extent do individuals and groups value the maintenance of their heritage cultures and identities in order to sustain their cultural communities?
 2. To what extent do individuals and groups value their participation along with other groups in the life of the national society?
- Their intersection produces four strategies used by individuals and groups in intercultural contact: integration, assimilation, separation and marginalisation.

3. Intercultural Strategies and Expectations Framework

ISSUE 1:

MAINTENANCE OF HERITAGE CULTURE AND IDENTITY

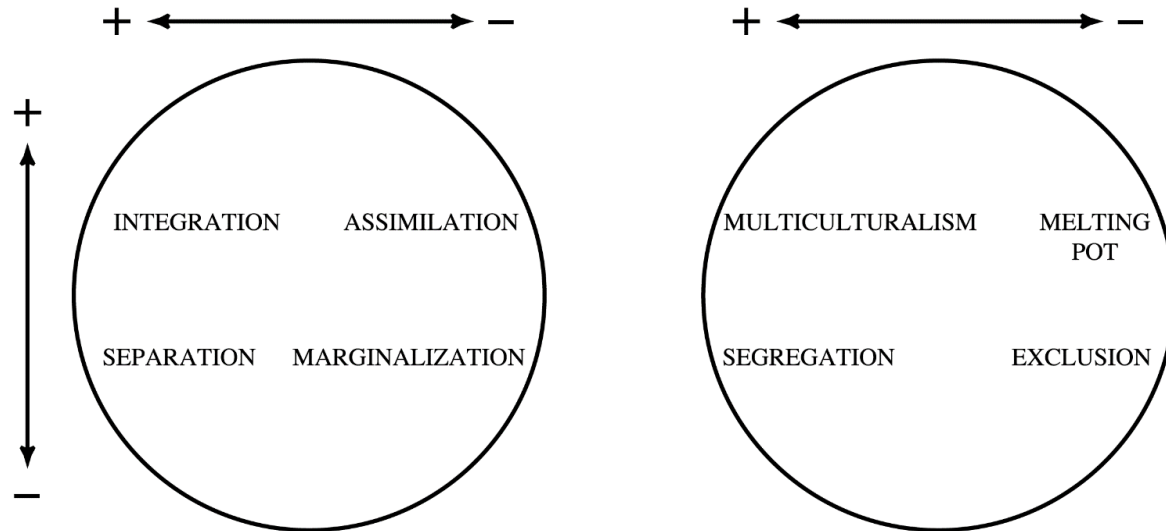
ISSUE 2:

RELATIONSHIPS

SOUGHT

AMONG

GROUPS



STRATEGIES OF
ETHNOCULTURAL
GROUPS

STRATEGIES OF
LARGER SOCIETY

4. Multiculturalism Policy

*The Canadian policy of Multiculturalism was designed to improve the quality of intercultural relations among all cultural communities within the plural Canadian society.

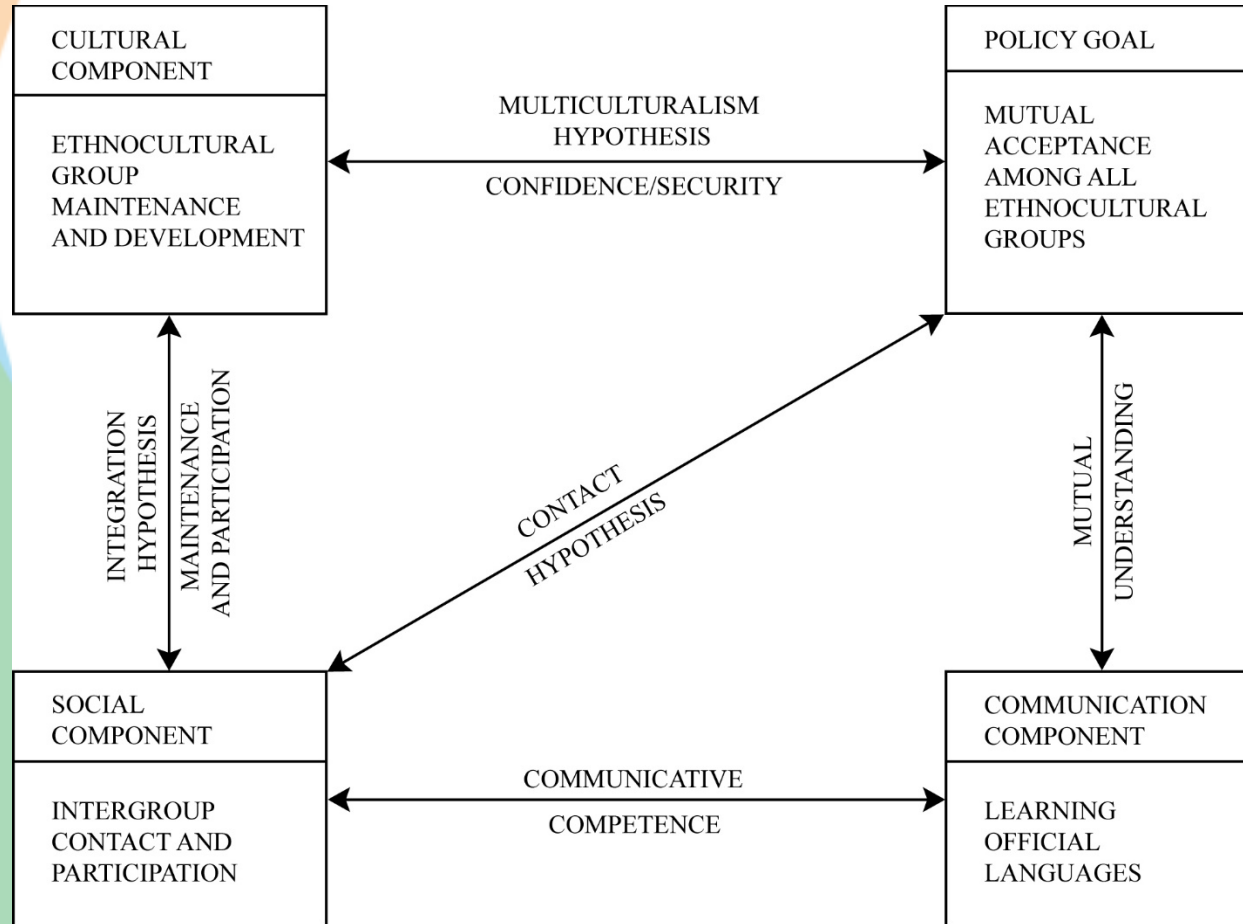
*The clear and fundamental goal of the policy is to enhance mutual acceptance among all ethnocultural groups.

*This goal is to be approached through three programme components:

1. Cultural component
2. Intercultural component
3. Communication component



4. Multiculturalism Policy Framework





4.1. Cultural Component

- *On the upper left is the first programme component of the policy.
- *This cultural component is intended to promote the security and confidence of all ethnocultural groups
- * It to be achieved by providing support to and encouragement for cultural maintenance and development among all ethnocultural groups.
- *This programme is designed to ensure the continuing cultural diversity of the population over generations.



4.2. Intercultural Component

- *The second programme component is the intercultural component (on the lower left).
- *It seeks to foster the sharing of cultural expressions by providing opportunities for intergroup contact and the removal of barriers to full and equitable participation in the daily life of the larger society.
- *This component is designed to prevent the isolation of cultural communities from others, and to ensure equitable participation among the cultural communities.



4.3. Communications Component

- *The third programme component is the intercultural communication component (in the lower right corner).
- *This represents the bilingual reality of the larger society of Canada, but also the linguistic reality of many societies.
- * The programme promotes the learning of one or both official languages (English and French) as a means for all ethnocultural groups to interact with each other and to participate in national life.

4.4. Links Among MC Policy Components

*These components may be seen as being linked to each other, giving rise to three hypotheses:

1. Across the top is the multiculturalism hypothesis
2. Down the left side is the integration hypothesis
3. Diagonally from lower left to upper right is the contact hypothesis



4.5. Multiculturalism Hypothesis

*The multiculturalism hypothesis proposes that if individuals feel secure in their group's and personal place in society (with respect to their cultural identity and their economic situation), they will be more accepting of those who differ from themselves.

*This should lead to greater mutual acceptance

*Conversely, if they feel culturally, economically or personally threatened, they will reject others who are different from themselves.



4.6. Integration Hypothesis

- *The integration hypothesis proposes that individuals will feel well (psychologically) and do well (socioculturally) if they are engaged in both their own culture and that of the larger society.
- *That is, being integrated (doubly-engaged ; ‘bi-cultural’) will provide the basis for successful adaptation to intercultural living.
- *In contrast, if individuals adopt a strategy of being engaged in only one or the other culture (by way of assimilation or separation), or if they engage in neither culture (by way of marginalization), they will have poorer psychological and sociocultural adaptation than when they adopt the integration strategy.



4.7. Contact Hypothesis

- *The contact hypothesis proposes that individuals will be more accepting of others if they engage in contact with them.
- *However, these improvements in mutual acceptance may take place only under certain conditions, such as when contact is voluntary, is of relatively equal status, and when promoted by shared norms or by public policy.



4.8. Communications Component

- *The third programme component is the intercultural communication component (in the lower right corner).
- *This represents the bilingual reality of the larger society of Canada, but also the linguistic reality in Estonia.
- * The programme promotes the learning of one or both official languages (English and French) as a means for all ethnocultural groups to interact with each other and to participate in national life.

5. MIRIPS Project

*A project that examines these three principles across 16 societies is nearing completion.

*The goal is to discover the conditions (historical, cultural, political) under which they may be valid.

*This project is intended to provide a wider examination of the evidence, across many societies, and many different kinds of ethnocultural groups.

*If they are found to be generally valid, they may be useful to develop policies and programmes to improve intercultural relations in many societies.



5. MIRIPS Research Findings

In the 16 country-studies, there were 38 possible evaluations of the three hypotheses. These studies included samples of both dominant and non-dominant groups in all the countries; in some countries, there was more than one study, and more than one non-dominant sample; in one country, only one hypothesis evaluated).

The findings have generally supported the three hypotheses.

However, there are variations in the level of support according to the sample (national or ethnic).



5. MIRIPS Research Findings

Hypothesis	National Samples			Ethnic Samples			Total		
	+	0	-	+	0	-	+	0	-
Multiculturalism	16	3	1	15	3	1	31	6	2
Contact	12	6	1	11	7	1	23	13	2
Integration	12	3	2	13	2	3	25	5	5

Note + supportive

0 no relationship

- contrary



5. MIRIPS in Estonia: MC Hypothesis

The results for both majority (Estonian-speaking) and minority (Russian-speaking) participants showed that intergroup anxiety as a form of threat is negatively associated with intergroup outcomes.

High perception of intergroup anxiety predicted more negative outgroup feelings, less outgroup trust, and more ingroup bias.



5. MIRIPS in Estonia: Contact Hypothesis

Majority Estonian participants.

In line with the contact hypothesis, all the forms of outgroup contacts studied are negatively related to group anxiety and positively related to support for minority rights and practical actions promoting minority rights

Minority Russian participants.

In line with the hypothesis, all the forms of outgroup contacts reduce group anxiety and are positively related to self-esteem. Those with a high sense of national belonging demonstrate stronger positive relations between outgroup contacts and self-esteem and stronger negative relations between outgroup contacts and group anxiety, compared to those with a low sense of national belonging.



5. MIRIPS in Estonia: Integration Hypothesis

Minority Russian participants

With respect to the relationship between acculturation strategies and psychological adaptation, those in the assimilation group have higher life satisfaction than those in the other groups.

With respect to economic indicators of sociocultural adaptation (economic situation and proportion), those in the integration group have lower scores.

With respect to intercultural adaptation (anxiety and trust), those in the assimilation group have the most positive scores compared to the other groups; and for outgroup feelings, the integration and assimilation groups are more positive than those in the separation and marginalization group.

Majority Estonian sample... not reported



6. Promoting Multiculturalism in Plural Societies

With these concepts, frameworks and findings, it should be possible to carry out policy-relevant research, and through this research to develop appropriate policies and programmes.

Applications of such research to education, health, justice and labour may be attempted through the use of findings linked to these three principles:

1. Provide a secure place for all peoples in the region
2. Support the contact and engagement of individuals and groups across the region
3. Advocate for the development of integrated identities



6. Promoting Multiculturalism in Estonia

Within the context of the general findings, Estonia has presented a unique history and demography that needs to be taken into account when developing a policy and programmes to improve intercultural relations.

I believe that the general findings, and their implications, are valid

However, the specific findings in Estonia require caution:

- intergroup anxiety plays a major role in how both the multiculturalism and contact hypotheses are working.
- being 'doubly engaged' (integration) may not serve well the goal of successful mutual adaptation.



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