

Greek host community acculturation expectations for Pakistanis



Georgios Tsouvelas & Vassilis Pavlopoulos

Department of Psychology

National and Kapodistrian University of Athens

gtsouvelas@psych.uoa.gr

Introduction

The movements of individuals or groups within and between states, nations and cultures, are phenomena as old as the history of humanity (Pavlopoulos & Besevegis, 2008). These days, immigration is one of the most complex and controversial challenges that most modern societies, including Greece, have to manage. According to Bourhis et al. (1997), the term acculturation describes the process of bidirectional change that takes place when two ethnocultural groups come into contact with one another.

A fundamental concept in theory of acculturation is the multidimensional concept of adaptation (socio-economic and psychological). Furthermore, the acculturation is a two-way rather than an one-way process, which means that both immigrants and host community members are invited to "adapt".

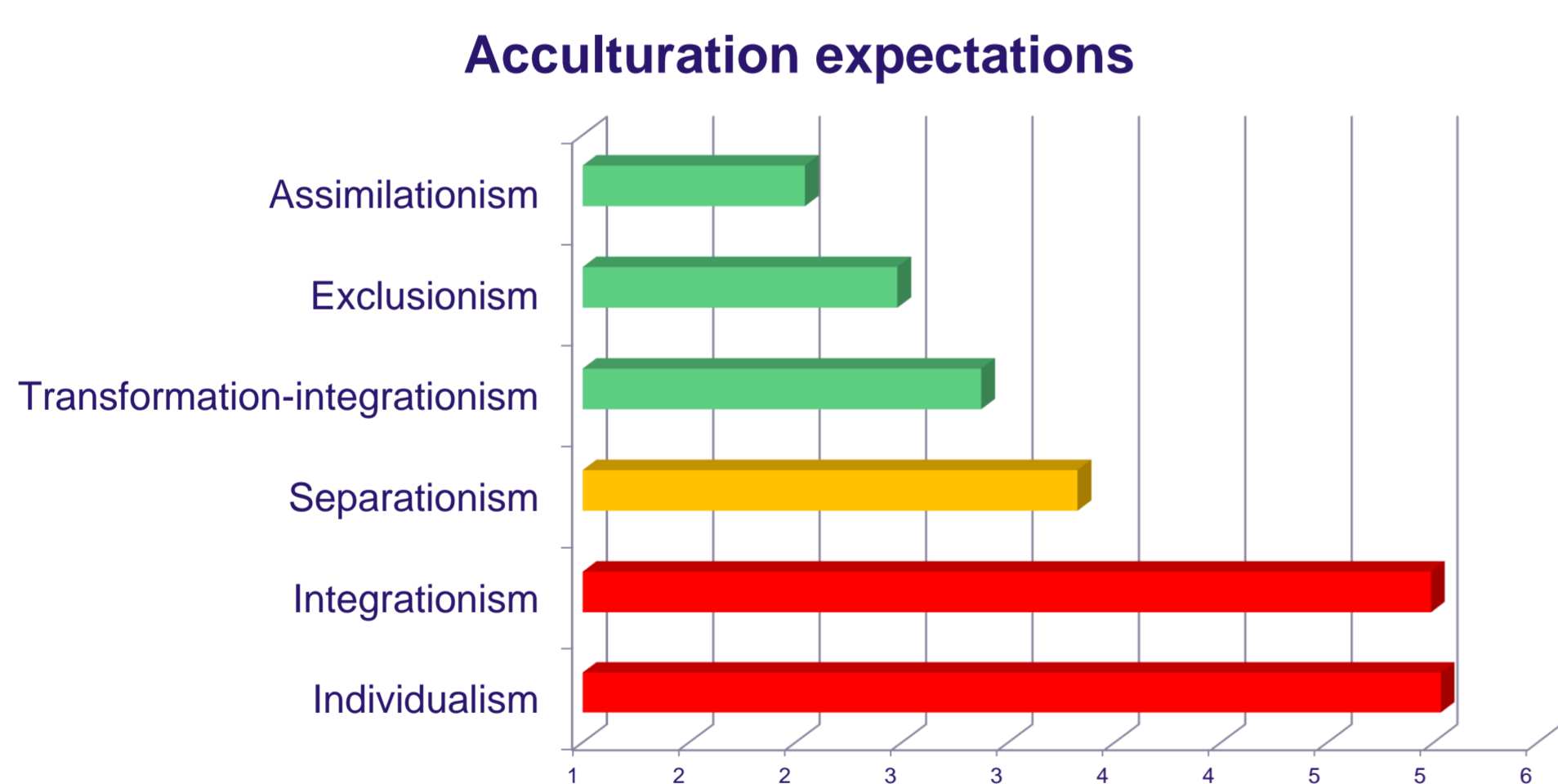
Even though since 1990, Greece has converted from an immigrant sending country to an immigrant receiving country, with immigrants coming mostly from Balkan countries, quite recently Asia is becoming a dynamic source of immigrants, because of its big population numbers, and of its general economic and social conditions. (Markoutsoglou et al., 2006).

Immigrants coming from non Western countries, like Indians, Pakistan's, Syrians, Afghans, Chinese e.t.c. haven't been studied a lot until now, except from the studies of Kateri and Karadema (2009) and Kateri (2011). As it came out in those studies, Asians in Greece choose separation as an acculturation strategy.

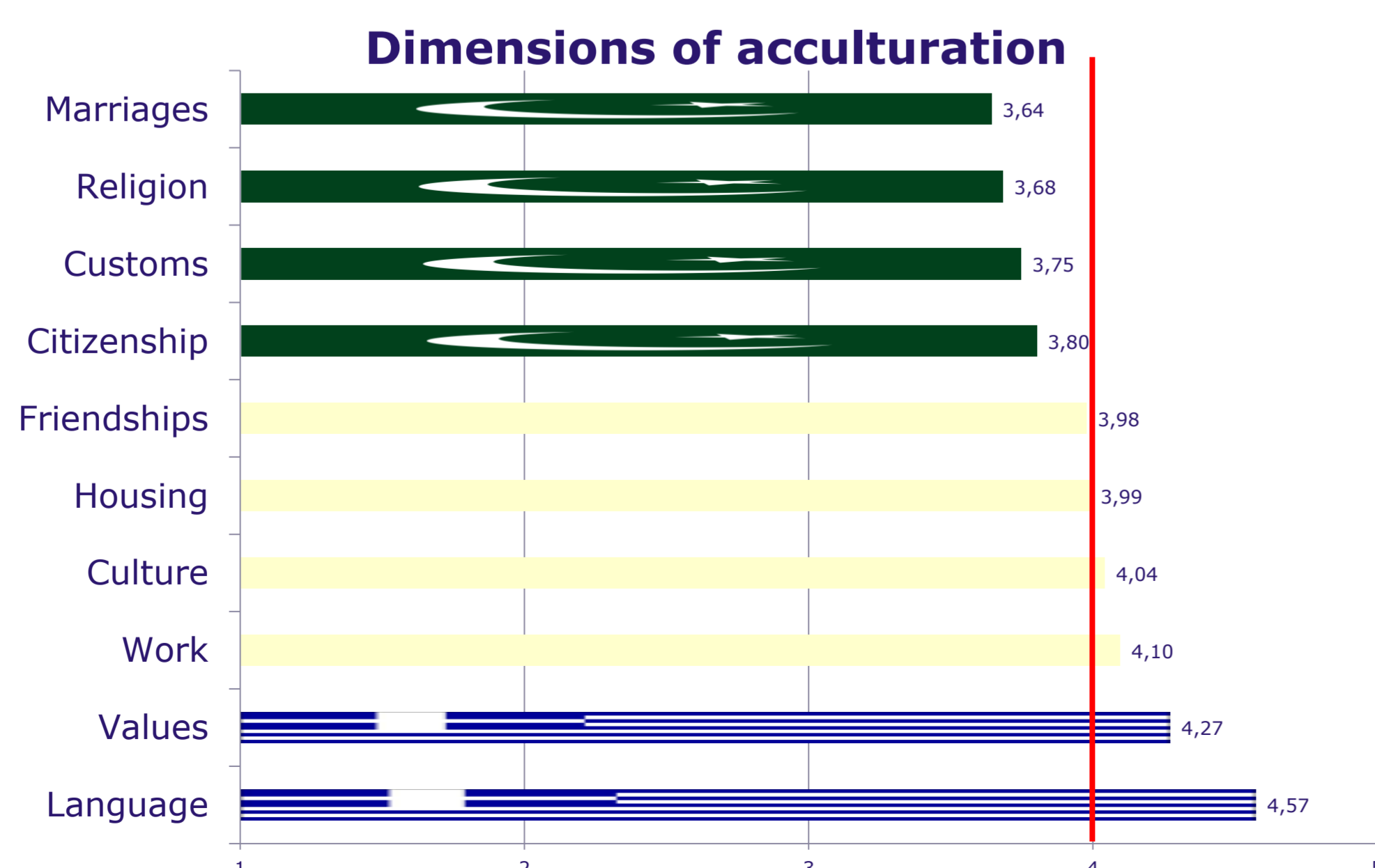
The purpose of this study is to depict the Greek host acculturation expectations for immigrants from Pakistan and evaluate the relationship between social dominance orientation and host's community acculturation orientations.

Results

Graph 1. Means of Host Acculturation Community Scale



Graph 2. Means of the acculturation expectations in domains of culture



Methods

Participants were 404 students of University of Athens, (mean age = 21.16, $SD = 5.89$; 129 (31,4%) males and 275 (68,1%) females). All participants were born in Greece, as were their parents. Participants were asked to answer a questionnaire during class time; they were informed their responses would remain confidential.

The Host Community Acculturation Scale (HCAS) is made up of a list of items worded to represent each of six acculturation orientations (assimilationism, segregationism, exclusionism, individualism, integrationism and transformatonal integrationism) held by host majority members towards specific immigrant groups (Bourhis & Bougie, 1998). For each item, respondents are asked to indicate to what extent they agree with the statement on a 7-point Likert scale.

A 10 items scale that assessed domains of Greek's acculturation expectation of Pakistanis in a bidirectional model was administered. The domains included were marriages, religion, customs, citizenship, friendships, housing, culture, work, values and language. A 7-likert agreement/disagreement scale was used. Boxes closer to the left preserved elements from Pakistani culture, boxes closer to the right preserved elements from Greek culture and the answer in the middle of the scale preserved elements from both cultures ($\alpha = .78$).

To assess SDO (SDO7 scale short form; Ho et al., 2015) the scale was translated in Greek and back translated in English language. This scale consists of 8 items measuring the desire for inequalities versus egalitarianism (e.g., "Some groups of people are simply inferior to other groups"). A 7likert agreement/disagreement scale was used, where higher scores mean stronger desire for inequalities ($\alpha = .74$).

Graph 3. Systematic correlations (Pearson r) of SDO with HCAS and acculturation expectations in domains of culture.



Discussion

This is the first study to our knowledge that assessed host acculturation orientations about Pakistanis in Greek social context.

Most respondents showed higher levels of accordance with expectations of individualism, integrationism and separationism.

Furthermore, in domains of marriages, religion, customs and citizenship most respondents preferred Pakistanis to stay together and keep elements of their culture. In domains of values and language, respondents preferred Pakistanis to adopt the Greek ones.

As expected, social dominance orientation positively influenced the endorsement of the rejection strategies, and negatively the endorsement of the welcoming ones. Social dominance orientation was positively related to assimilationism, separationism and exclusionism and negative to individualism and transformation-integrationism. Similar findings were obtained in other research projects in Italy (Andrighetto, et al. 2008; Trifiletti, et al. 2007). In domains of culture participants with high levels in social dominance orientation supported that Pakistanis should follow the Greek culture, values and language. Conversely, participants with high levels in social dominance orientation supported that Pakistanis should maintain Pakistanis citizenship and stay in places mainly near their compatriots.

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