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**The Influence of Received Integration
Efforts on Immigrants' Adaptation and
Integration in Norway**

By

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in Psychology of Intercultural Relations

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Abstract

The western world is registering an unprecedented number of people moving through borders to settle in a new country. The process of adaptation that occurs has been consistently studied, however the role of majority members in this process affects immigrants and needs further attention. With the creation of a new scale – Received Integration Efforts Scale (RIES) -, I intend to contribute to close this gap. Furthermore, I analyse the causality between RIES, acculturation strategies, and sociocultural and psychological well-being. All in all, the results suggest that the higher the perception of participants in receiving help from Norwegians, specifically the received social inclusion integration efforts (RSIIE) and the received sociostructurally integration efforts domains (RSIE), the more they chose integration or assimilation strategies and the more they feel life satisfied and socioculturally adapted. Hence these findings emphasize the importance of majority members' active efforts on immigrants' adaptation and integration in Norway.

Keywords: Acculturation, Received Integration Efforts, Sociocultural Adaptation, Psychological Well-being

PsycINFO Codes:

3000 Social Psychology

3020 Group & Interpersonal Processes

Resumo

O mundo ocidental tem registado um número sem precedentes de pessoas a atravessarem fronteiras para se estabelecerem num novo país. O processo de adaptação que ocorre tem sido sistematicamente estudado, no entanto, a forma como o papel dos membros maioritários afeta os imigrantes necessita de maior atenção. Com a criação de uma nova escala – *Received Integration Efforts Scale (RIES)* -, eu pretendo contribuir para a eliminação desta lacuna na literatura. E ainda, analiso a causalidade entre RIES, estratégias de aculturação e adaptação psicológica e sociocultural. Em suma, os resultados sugerem que quanto maior a perceção dos imigrantes na ajuda que recebem dos Noruegueses, mais especificamente nos domínios *received social inclusion integration efforts (RSIIE)* e *received sociostructurally integration efforts (RSSIE)* mais os imigrantes escolhem como estratégias a integração ou assimilação e mais satisfeitos eles se sentem com a sua vida e socioculturalmente adaptados. Consequentemente, estas conclusões enfatizam a importância que os esforços ativos dos membros maioritários têm no que diz respeito à adaptação e integração dos imigrantes na Noruega.

Palavras-chave: Aculturação, *Received Integration Efforts*, Adaptação Sociocultural, Bem-estar Psicológico

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3000 Social Psychology

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Glossary of Terms

CQ	Cultural Intelligence
LS	Life Satisfaction
RSIIE	Received Social Inclusion Integration Efforts
RSSIIE	Received Sociostructurally Integration Efforts
RJIE	Received Job Integration Efforts
SCASI	Sociocultural Adaptation Scale Interactive
SCASS	Sociocultural Adaptation Scale Structural

Immigration in Norway

Throughout our world history we are witnesses of migration movements such as the Jewish diaspora during the 6th century BC; the “Age of Discovery” from the 15th century to the 18th century, a moment of global exploration taken by Europeans; and more recently the displacement of 59.9 million of people as consequence of war (UNHCR, 2016). Today the world is facing an unprecedented movement of people. This movement might be due to the search of better life conditions – “economic migrant” -, or to escape from war – “asylum seekers” and “refugees”. In 2013, 3.4 million people immigrated to one of the EU States, including migration between EU States (Eurostat, 2015). On that same year, the number of immigrants from non-EU countries living in an EU State territory was 1.372.789 (Eurostat, 2015). In 2015 the European Union registered close to 1.3 million (Eurostat, 2016) asylum applicants. International students are also a big part, according to OCDE in 2011 nearly 4.3 million people crossed borders with the purpose of studying (OECD, 2016). All these people are social and cultural individuals bringing their languages, norms, values and traditions to their host countries, occurring therefore encounters between different cultures that can result into a successful process of adaptation or the opposite, depending on certain conditions as we will analyse further.

Norway was mostly an emigration region until the late 1960s, when it started to accept working immigrants¹ from Morocco, Yugoslavia, Turkey, and Pakistan due to its population shortage and booming economy, starting this way a rising pattern of the immigrant population in Norway until its peak in 2010 with a total of 62.710 legal immigrants in the country (Cooper, 2005). By the 1970s, with a total of 18.766 legal immigrants, the Norwegian population was mostly composed by white Christians, since most its immigrants were from its neighbouring Nordic countries, because of the common labour market established in the 1950s, between Norway, Sweden, Denmark, and Finland, joined later by Iceland in 1982, and its common passport-control that allowed citizens to travel freely between the Nordic countries. All these working migrants were supposed to be temporary but many ended up staying, as well as refugees

¹ Definition of immigrant: «Immigrants are individuals who were born abroad to two foreign-born parents, and who at some time have immigrated to Norway. People who are Norwegian-born to immigrant parents were born in Norway, and both of their parents are immigrants” https://www.regjeringen.no/contentassets/a15355e81b7a44f38f981337fe9a44f1/eng_integreringendaennyversjon.pdf

and their families due to family reunification programs. This led to the first legislative act that formally restricted immigration to Norway, namely the “immigration stop”. By 1986, the number of legal immigrants reached 27.330 and in 1987 the number of asylum seekers was 8.600. In the 1980s there were several public anti-immigration manifestations. The anti-immigration party – Progress Party -, which had a presence of 3.7% in the parliament in 1985, increased to 12.3% in 1987, and to 13.0% in 1989, which can be interpreted as confirming the xenophobic tendencies of the Norwegian population at the time. This anti-immigration tendency coincided with the opposition for Norway to be an EU member state, even though the country joined the European Economic Area (EEA) which allowed Norway to be part of the internal market without having the inherent responsibilities of being an EU member. However, the Norwegian immigration and asylum seekers policy are aligned with those from EU due to the entrance of Sweden and Finland to the EU that pushed the Norwegian subscription of the Schengen Agreement, which allows for European states’ citizens to move freely between its borders (with the exception of UK and Ireland), as a way to keep the Nordic Passport-control, and because of the Dublin Convention – “Convention determining the State responsible for examining applications for asylum lodged in one of the Member States of the European Communities” (Eur-lex.europa.eu, 2016) -, implemented on April 1st of 2002, as well as the adoption of some rules of the Dublin II regulation in September 1st of 2003. Consequently, in 2014, 58.5% of all immigrants were from EU countries, Poland being the largest country of origin (9.900 new immigrants, registering a decrease comparing with the 10.500 new immigrants from 2013), followed by Sweden (4.600), and Lithuania (4.400). While most immigrants coming from outside EU are from Syria (2.100 new immigrants), Eritrea (2.800 new immigrants), and India (1.800 new immigrants) (Norwegian Ministries, 2016). In January 1st 2016, the immigrants accounted for 13.4% of the total of Norwegian population; while the Polish continue to be the largest immigrant group (95700 persons), representing almost 14% of immigrants in Norway, the Syrians were the group with the relatively highest growth among immigrants (9700 in January 2016 in comparison with the figure for the previous year – 5400) (ssb.no, 2016). Labour immigration continues to be the main reason for immigration, however this type of immigration is registering a fall since 2011; from 2014 to 2015, labour immigration decreased by 16 % (ssb.no, 2016). During the same period, there has been a significant increase in the number of refugees, especially from

Syria (3300 persons), followed by Eritrea (2600) and Afghanistan (1100) (ssb.no, 2016).

Regarding the integration policies, Norway follows these principles (Cooper, 2005): first, immigration should be controlled, and second, all immigrants who are admitted to Norway should have equal legal and practical opportunities, all immigrants should be able to use Norwegian resources and participate in the community (A Comprehensive Integration Policy - Diversity and Community, 2013). Since the first White Paper that the government suggests a respect for the immigrants' culture and language, protecting their fundamental rights, while in the recent past there has been an emphasis on their participation in the Norwegian society and in the importance of learning the Norwegian language. Yet integration is a complex process as we will analyse further.

Research Aim

The aim of my thesis is to better comprehend how immigrants adapt and integrate into the Norwegian society. Therefore, I replicate previous studies regarding the predictors of sociocultural (Wilson, unpublished manuscript) and psychological adaptation (Diener et al., 1985), cultural intelligence (Ang. et al., 2007), and discrimination (Flores et al., 2008) along with the creation of my own scale, Received Integration Efforts Scale, measuring the perception of the help that immigrants receive from majority members and how this will impact their acculturation strategies and, consequently, reflect on their integration and adaptation. If the correlational study supports the hypothesis it will fortify the role of majority members on immigrants' acculturation strategies, as it will be relevant for future interventions regarding intercultural relations.

Theoretical background

Acculturation

According to Matsumoto and Juang (2016) culture can be define "as a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, pursue happiness and well-being, and derive meaning from life" (p. 15). When moving to a different country, a person needs to learn the language, values, norms, rules, social roles, and body language, among other elements of the host society in order to achieve adaptation, define by Berry (2006) as "the relatively stable changes that take place in an individual or group in response to

external demands” (p. 52). To the encounter occurring between two cultures we name acculturation. Berry (2005) defined acculturation as “the dual process of cultural and psychological change that takes place as result of contact between two or more cultural groups and their individual members. (...) is a process (...) that involve various forms of mutual accommodation, leading to some longer-term psychological and sociocultural adaptation between both groups” (pp. 698-699). In other words, acculturation is a long and dynamic process that results from intergroup interactions which, in turn, lead to effective harmony or conflict and stress; it is also a variable process in a way that the group and individual differences, regarding to which strategy to adopt, are numerous. One prominent way to understand this process is to differentiate between four acculturation strategies (assimilation, separation, integration, and marginalization), according to Berry’s acculturation model (Berry, 2005), which are based in two dimensions in which attitudes and behaviours are measured: the relative preference in keeping the identity and cultural heritage and the relative preference for contact and participation in the host society. Assimilation occurs when people do not wish to maintain their cultural identity but instead they want daily contact and participation with the host society, this is, the wish to be absorb by the dominant society. At the opposite of assimilation, there is separation which is when a person only wishes to keep their culture of origin while avoiding participating in the dominant society. Integration happens when there is an interest in balancing their heritage culture while participating in the host society. At last, there is marginalization which occurs when people have no interest in maintaining their original culture neither wish to take part of the host society. For each acculturation strategy from the ethnocultural group perspective, there’s an acculturation strategy from the majority members. Thereby, to integration corresponds multiculturalism, to assimilation corresponds the melting pot, to separation corresponds segregation and to marginalization corresponds exclusion.

Psychological and sociocultural well-being

Acculturation is not a process limited by attitudes and orientations. Ward and colleagues complemented the field of cross-cultural adaptation by dividing it in two domains: psychological (emotional/affective) and sociocultural (behavioural) (Ward & Kennedy, 1999). Whilst the first focus on well-being and self-esteem, the second is competence related and “influenced by factors underpinning culture learning and social skills acquisition” (Ward & Kennedy, 1999, p. 661), drawing attention to the integral psychological and sociocultural factors of the migrant adaptation. Overall, previous

literature suggests that integration is the best acculturation strategy for higher levels of psychological and sociocultural adaptation (see; Berry et al., 2006; Berry, 1997; Ward & Masgoret, 2008; Ward & Rana Duba, 1999; Ward & Kennedy, 1994; Zoblina et al., 2006).

Minority members

Immigrants' stressors. According to Dow (2011), when resettling in a new environment people can experience several difficulties that impact their psychological and physical health, some of the stressors may be unemployment, discrimination in the labour market, financial and status change, splitting and scattering of households, lacking knowledge of the host language, difficult family dynamics, the attitudes of the receiving community, racism and stereotyping, and acculturation. Because this study also has international students as participants it is important to assess the characteristics of this group. Smith and Khawaja (2011), studied how international students may experience acculturative stress and adjustment problems; according to the authors, these conditions may arise from the language barrier on both academic and social domains, from the educational stressors arising from the adoption of a new educational environment, a mismatch between their academic expectations and the realities of university life, and also to the differences regarding teaching style and services provided by the host country. Furthermore, Smith and Khawaja (2011) also reflect about the experience of establishing a new social network, which can be more difficult to Asian international students that come, usually, from collectivistic cultures to western cultures (Boski, 2008; Hofstede, 2011; Ward et al., 2001). Discrimination can be an acculturative stressor as it is for other immigrants, especially for students coming from Asia, Africa, India, Latin America, and Middle East coming to western countries. Financial problems may also represent a stressor.

Cultural Intelligence. Recent literature, although limited, is emphasizing the role that cultural intelligence may have in the integration and adaptation of immigrants, Malik et al. (2013) suggests how cultural intelligence contributes to the socialization of recent immigrant newcomers and the increase of role performance in an organizational setting. Following this notion, people living in a globalized world need to develop a cultural intelligence (CQ) that will allow for them to adapt more effectively in face of new intercultural encounters (Early & Ang, 2003). Cultural Intelligence is defined as "an individual's capability to function and manage effectively in cultural diverse settings" (Ang et al. 2007, p. 337). This concept has four dimensions, namely, metacognitive CQ,

cognitive CQ, motivational CQ, and behavioural CQ. The first corresponds to a mental process for the acquirement and understanding of cultural knowledge; while the second is the practical knowledge of the cultures that can be learn through life experiences or education; the motivational CQ refers to the attention and energy that people put into learning and functioning in intercultural settings; and the last, behavioural CQ, is the capability to use appropriate behaviour, verbal and non-verbal, in a multicultural context (Ang et al. 2007). Ang et al. (2007) studied the relationships between these four constructs and three intercultural effectiveness outcomes, specifically, cultural judgement and decision making, cultural adaptation and task performance in culturally diverse settings, suggesting that CQ improves predictions of effectiveness, and that each dimension of CQ have relevance for different outcomes, for example, only metacognitive CQ and behavioural CQ were shown to be related with task performance.

In line with this research, CQ can help immigrants to better adapt and integrate into a new cultural setting.

Majority members

Discrimination. Al Ramiah et al. (2010) defines discrimination as “unjustifiable negative behaviour towards a group or its members, where behaviour is adjudged to include both actions towards, and judgements/decisions about, group members” (p.85) and distinguishes the concept from prejudice – “unjustifiable negative attitude toward a group and its individual members” (p. 84) – and stereotypes – “beliefs about the personal attributes of a group of people, [that] can be over-generalised, inaccurate, and resistant to change in the presence of new information” (p. 84-85). Discrimination is therefore, a behaviour towards individuals based solely on their group membership. This behaviour can be displayed overtly/directly or in a subtle or unconscious way; being manifested by “verbal and non-verbal hostility, avoidance of contact, aggressive approach behaviours and the denial of opportunities and access or equal treatment” (Al Ramiah et al., 2010, p. 85).

According to Stephan and Stephan (1996), intergroup relations are characterized by threats that cause prejudice and discrimination. This threats can be *realistic threats*, this is, the perception of the outgroup threatening the political and economic power of the ingroup, as well their physical or material well-being; *symbolic threats*, that concern the differences in morals, values, standards, beliefs and attitudes; and *intergroup anxiety* that comes from concerns of being embarrassed, rejected, ridiculed, or humiliated when interacting with outgroup members. When perceived threat is high then ingroup

identification is positively related with discrimination but not when perceived threat is low, suggesting “that group members do not conform blindly to group norms” (Falomir-Pichastor, Gabarrot, and Mugny 2009, p. 79).

Recent literature is looking at the significant relationship between perceived discrimination and acculturation and to the effects of everyday discrimination in the form of microaggressions (verbal, non-verbal, and/or visual), that can have a more negative impact than overt discrimination (Solórzano, Ceja, and Yosso, 2000).

Moreover, second generation immigrants, that spend more time interacting with the host society and are, therefore, more exposed to discrimination (Umaña-Taylor and Updegraff, 2007), may experience worse health outcomes because of the loss of the community protection as they acculturate (Viruell-Fuentes, 2007).

This discrimination, as Bourhis et al (1997) showed, can be softened by state integration policies that can influence the acculturation orientations of majority and minority members as analysed next.

Acculturation expectations. Bourhis et al’ (1997) Interactive Acculturation Model (IAM), derived from Berry’s acculturation model, emphasizes the relationship of the host community with the immigrants, specifically the acculturation orientations of immigrants with the acculturation orientations of the host majority influenced by state integration policies. This model presents us with a “non-determinist, more dynamic account of immigrant and host community acculturation in multicultural settings” (Bourhis et al, 1997, p. 379) resulting in three possible relational outcomes: consensual relational outcomes, problematic relational outcomes and conflictual relational outcomes. Specifically, Bourhis et al (1997) combines the orientations of immigrant groups with the host community ones that can result in *concordance*, this is when both parts share virtually the same profile of acculturation orientations, or *discordance*, which emerges when they match very little or do not match at all, when in discordance, negative intergroup stereotypes, communication problems, and intergroup discrimination against minority group members are likely to arise that can lead to acculturative stress and lower psychological well-being. These two situations hold different relational outcomes for host community members and individual immigrants. The most consensual outcome, *consensual relational outcome*, is predicted when host community and immigrants share either integration, assimilation, or individualism as acculturation orientations. When both parts only partially agree then we are facing *problematic relational outcomes*. The most intergroup conflict situation is named

conflictual relational outcomes, with its greatest exponent of the conflict when the host community is exclusionist and the immigrants have separatist orientations. This results in five acculturation orientations for immigrants (integration, assimilation, separation, anomia, and individualism) as well as five acculturation orientations for the members of the majority society (integration, assimilation, segregation, exclusion, and individualism). Ultimately the IAM filled in the gap between immigrants, host majority and public policies. However, one of the limitations of this model is that “it does not differentiate between discordance that arises from differences in the attitudes of the dominant and the non-dominant group over the issue of cultural maintenance, and discordance that arises from differences over the issue of contact and participation” (Piontkowski *et al.*, 2002, p. 223). That being said, Piontkowski and colleagues (2002) developed the Concordance Model of Acculturation (ACM), also with reference to Berry’s acculturation model, assuming that the outcomes of the relationship between the dominant group and the non-dominant group may be consensual, culture problematic, contact problematic or conflictual. The contribute of this model is how it emphasizes the source of the issue in the problematic outcomes, that can be of either cultural maintenance or desired contact and participation. What all this models have in common is that they ignore the social context where the psychological acculturation occurs.

The Relative Acculturation Extended Model (RAEM) addresses this gap by joining both methods talked previously here (IAM and ACM) and taking into consideration the different acculturation domains -political, work, economic, family, social, religion and ways of thinking- ranging from more public to more private areas of interaction, and the difference between the preferred acculturation attitudes and the acculturation strategies in reality (Navas *et al.*, 2005).

Horenczyk (1996, 2000 in Horenczyk *et al.*, 2013) regarded the importance of acculturation discrepancies that can exist even in agreement, this is, even though research suggests that integration is the preferred strategy for both majority and minority members they can disagree on the extent of this agreement resulting in “vagueness” as the author refers it, research suggests that “immigrants tend to perceive the majority culture’s expectations of immigrant assimilation as considerably stronger than their own willingness to assimilate” (p. 208). Moreover, the author extended Berry’s work by acknowledging the complexity of social contexts, where some of the minority members must negotiate their identity with more than one outgroup, and the intergroup mutuality such as in the case of Palestinian Arab Christians in Israel that are

“in the midst of the majority Jewish population of Israel, Christians within Israel’s dominantly Muslim Arab society” (p. 209).

Integration efforts. Recent literature is emphasizing the dynamic role of acculturation. Regarding social support, Ong and Ward (2005) created the Index of Sojourner Social Support that contemplates socioemotional support and instrumental support in an acculturation context. Their results urged the importance of creating “more specific and appropriate measures of social support for research on stress and coping during cross-cultural transition” (p. 656). Using this scale on the measure of instrumental and socioemotional support for sojourners on work assignments, Podsiadlowski et al. (2013) results showed that social support is related with reducing life-changing stress and as well as with psychological well-being. Moreover, the authors suggested that the match between type and source of support is relevant in the increase of wellbeing for socioemotional support because when this type of support is provided by locals, there is an increase in satisfaction, while support from home was not relevant.

Matera, Stefanile, and Brown’s (2011) research support that perceptions of immigrants’ acculturation attitudes and generational status have an influence on the host society towards immigrants, reflecting the importance of these perceptions on the direct impact on generalized intergroup attitudes. Celeste et al. (2014), extended these findings by showing that minority and majority members experience differently intergroup situations, and “how this asymmetry is reflected in intergroup attitudes and behavioural intentions” (Celeste et al. 2014: 317). Zagefka et al. (2012)’s research, supported the hypothesis that perceived acculturation preferences had a significantly impact on white British majority participants when they watched videos of actors posed as Pakistani minority members voicing different acculturation preferences reflecting their ethnic group, and that the participants’ level of prejudice moderated significantly the effects. More recently Kunst et al. (2015) showed that it is possible to actively involve majority members with the integration of immigrants through a common group identity in the form of monetary donations, personal volunteering, and support for economic, political and juridical measures.

Research questions and hypothesis

There is a consensus in literature that integration represents the best acculturation strategy with higher levels of psychological and sociocultural well-being across different contexts (Berry 1997). For immigrants to be able to integrate it is necessary that the majority members accept and be part of that integration.

My goal, in line with the literature, is to analyse from the immigrant perspective how these active efforts by the host society will impact on immigrants' acculturation strategies and ultimately on their adaptation and integration. That being, said my research question is "Did participants choosing different acculturation strategies receive different degrees of integration help?". I hypothesize that immigrants choosing the integration and assimilation strategies were the ones that received more integration efforts by the majority members, and scored higher in sociocultural adaptation and psychological well-being, as well as in cultural intelligence, while the opposite is true for the marginalization and separation strategies.

While some other studies already addressed the impact of social support on immigrants (Ong and Ward 2005; Podsiadlowski et al. 2013), my study aims at analysing how the support of the Norwegians impact on the immigrants' acculturation strategies, creating, therefore, a scale of received integration efforts with a specific source of support (the majority members) and context specific (Norway).

Methods

Participants

The total of participants in the study was 176 immigrants. The largest group of participants were Portuguese (34.7%), followed by Italian (9.7%), and French (8.0%). Overall, the study had a very diverse sample with participants reporting being from 31 different countries in all continents.

Most participants were female (73.7%; see Table 1 for all demographics). The participants were between 19 and 51 years old with an average age in years of 31.13 ($SD = 7.7$). Of the participants, 24.6% were international students. From all respondents, 39.8% reported having a master degree and 35.1% reported having a bachelor degree. Therefore, most participants have college education. Regarding to the number of foreign countries that participants lived in despite Norway, the majority reported not having lived in another foreign country (39.18%), followed by participants that reported to have lived in one foreign country besides Norway (24.56%). As for how long do participants had lived in Norway,

Table 1. *General Characteristics of the Population*

Characteristic	Norway (n = 182)
Age M (SD)	31.13 (7.76)
Gender in %	
Male	25.8
Female	70.3
International Student in %	24.7
How long living in Norway in %	
< 6 months	19.1
7 months – 12 months	7.5
13 months – 35 months	29.6
> 3 years	37.6
How many foreign countries lived despite Norway in %	
0	37.9
1	23.6
2	16.5
3	11.5
4+	6.5
Education in %	
Some high school, no diploma	2.7
Graduated from high School, diploma or equivalent (GED)	5.5
Some college, no degree	9.9
Associate's degree (AA, AS) or equivalent	1.1
Bachelor's degree	34.1
Master's degree (MD, DDS, LLB, JD)	37.9
Professional degree (MD, DDS, LLB, JD)	1.6
Doctorate degree (PhD)	3.3
Politics in %	
Very liberal	15.9
Somewhat liberal	37.4
Centre	31.3
Somewhat conservative	8.2

most reported to live in Norway for more than 13 months but less than 3 years (38.01%) while 35.09% reported to live in Norway for more than 3 years.

Procedure

Data was collected in Norway. Participants were recruited for an online survey through social networks, specifically, through immigrant groups on Facebook. The questionnaire was shared through specific Facebook' groups whose members were immigrants living in Norway, such as "Portugueses em Oslo", "Brasileiros em Oslo", and "Españoles en Oslo".

At the beginning of the survey all participants were informed that participation was voluntary, and that responses were anonymous and treated confidentially.

Moreover, we disclose to all participants their right to withdraw at any given time without consequences.

Overall, the questionnaire contains a diversity of variables related to acculturation and adaptation. Most scales were taken from existing scales with some modifications, except for one scale developed for this study ('Received Integration Efforts'). At the end of the questionnaire participants were asked demographic questions, except nationality which was asked at the beginning.

Measures

The following section will summarize the instruments utilized in this study. Reliability analyses were performed for all instruments using SPSS. Unless stated otherwise all measures were scored on a 7-point Likert scale ranging from 1 (*totally disagree*) to 7 (*totally agree*).

Demographics. At the beginning of the survey, participants had to indicate their immigrant background. At the end, participants were asked to answer general demographic questions such as gender, age, level of education and where they fall in the political spectrum. In addition, we asked participants if they were born in Norway as well if they currently lived in Norway, we excluded from analysis two participants that answered affirmatively to the first question and four that answered negatively to the second. This was done because immigrants living in Norway were the target of this study. Moreover, we asked participants for how long they were living in Norway and to write the number of foreign countries they had lived in despite Norway.

Acculturation Orientations. The two-statement measure method, inspired by Berry, Phinney, Sam and Vedder's (2006), consisted of twenty-one items that assessed participants' heritage and dominant society orientation concerning the following domains of life: customs, values, traditions, way of living, friends, and identity. This

scale assessed acculturation in a spectrum that goes from the relative preference for maintaining one's heritage culture and identity (e.g., "I prefer to maintain my heritage cultural customs"), and the relative preference for contact and participation in the larger society where the immigrant is living (e.g., "I prefer to adopt the Norwegian culture") (Berry, 2005). The internal consistency was satisfactory (heritage culture orientation $\alpha = .87$; majority orientation $\alpha = .85$). There was a significant relationship between heritage culture orientation and majority orientation, $r(174) = -.262, p = .000$.

Discrimination. Based on the discrimination stress scale (Flores et al., 2008) I measured with six items how often participants perceived being negatively discriminated due to their ethnics' background (e.g. "how often are you treated rudely or unfairly because of your ethnic background?"). The response options ranged from "never" (1) to "all of the time" (5). The Cronbach's alpha was high ($\alpha = .92$).

Acculturation expectations. Following a similar procedure as Kunst and Sam (2013), I used the two-statement measurement method to measure participants' perceptions of majority expectations regarding immigrants' acculturation. This scale consisted of fourteen items assessing the same acculturation domains as the acculturation orientations' scale. For instance, participants completed the items "Most Norwegians want immigrants to identify with being Norwegian" or "Most Norwegian want immigrants to maintain their cultural background customs". The Cronbach's alpha was satisfactory ($\alpha = .88$)

Cultural Intelligence (CQ). Cultural Intelligence was assessed with the 20-item Cultural Intelligence Scale by Ang. et al. (2007). Since the concept of cultural intelligence is a multidimensional construct, the first four items corresponded to the metacognition (e.g., "I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds"), the next six items corresponded to the cognitive (e.g. "I know the cultural values and religious beliefs of other cultures"), the next five items correspond to the motivational (e.g. "I am confident that I can socialize with locals in a culture that is unfamiliar to me"), and the last five items corresponded to the behavioural dimension of cultural intelligence (e.g. "I change my non-verbal behaviour when a cross-cultural situation requires it"). All constructs obtained a satisfactory Cronbach's Alpha (Metacognitive CQ: $\alpha = .81$; Cognitive CQ: $\alpha = .82$; Motivational CQ: $\alpha = .82$; Behavioural CQ: $\alpha = .82$).

Received Integration Efforts. To measure the immigrants received integration help received by majority members I created a scale with items measuring real-life experiences in Norway covering three aspects of life, such as work, public services and social life in an attempt to encompass both the public and private spheres of a persons' life. After an exploratory factor analysis, we came up with a scale divided in three factors (see Table 2). The first factor represented received socio-structural efforts and encompasses seven items related with public services (e.g. "How often did you experienced that a Norwegian explained how to use the Norwegian health system to you?"). The second factor resembled received social inclusion, hence the name social inclusion efforts and comprises five items (e.g. "how often did you experience that a Norwegian invited you to a social event/activity?"). The last factor represented received job integration efforts since the three items loading on the factor are job related (e.g. "how often did you experienced that a Norwegian helped you applying for a job?"). The reliability estimated by Cronbach's alpha was satisfactory for the three factors (social structure efforts $\alpha = .92$; sociability efforts $\alpha = .95$; job integration efforts $\alpha = .95$).

Sociocultural adaptation. The revised sociocultural adaptation scale, based on Wilson (unpublished manuscript) consisted of ten-items asking participants to score in a scale ranging from 1 (*very difficult*) to 7 (*very easy*) how was their experience in several areas in Norway regarding not only behavioural domains but also cognitive ones (e.g. "maintaining my hobbies and interests"). The Cronbach's Alpha was satisfactory ($\alpha = .90$).

Psychological adaptation. To measure psychological adaptation, I used the satisfaction with life scale, based on Diener et al. (1985), where participants were asked how much they agreed or disagreed with the 5 items measuring life satisfaction (e.g., "In most ways my life is close to my ideal"). The Cronbach's Alpha was satisfactory ($\alpha = .86$).

Table 2. *Factor Loadings for Exploratory Factor Analysis With Oblimin with Kaiser Normalization Rotation*

Scale	Factor 1: Received social- structure efforts	Factor 2: Received social inclusion efforts	Factor 3: Received job integration efforts
(...) a Norwegian explained how to use the Norwegian health system to you?	.906	.047	-.003

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(...) a Norwegian was willing to explain how to get a medical appointment?	.882	.080	-.066
(...) a Norwegian explained the social security system in Norway to you?	.767	-.173	.066
(...) a Norwegian was willing to explain you how to open a bank account in Norway?	.766	.045	-.031
(...) a Norwegian explained the tax system in Norway to you?	.665	-.033	-.095
(...) a Norwegian helped you obtain a social security number?	.631	.104	-.210
(...) a Norwegian explained the current political situation in Norway to you?	.523	-.294	.044
(...) a Norwegian invited you to a social event/activity?	-.055	-.981	-.008
(...) a Norwegian invited you to join his/her circle of friends?	.016	-.869	-.038
(...) a Norwegian invited you to take part in Norwegian traditions/events?	.056	-.757	-.103
(...) a Norwegian invited you to his/her home?	-.026	-.704	-.135
(...) a Norwegian was there for you when you needed help?	.181	-.592	-.087
(...) a Norwegian helped you prepare for a job interview?	.058	-.013	-.900
(...) a Norwegian helped you to write or improve a CV for a Norwegian company?	-.014	-.041	-.897
(...) a Norwegian helped you applying for a job?	.024	-.082	-.793
Eigenvalue	10.191	1.528	1.222

% of Total Variance	56.6%	8.49%	6.80%
Total Variance			71.9%

Results

Initial Analysis

First we examined Pearson correlations between all the main variables in the study (see table 3). Not surprisingly, received sociostructurally integration efforts (RSSIE) presented a large and positive correlation with received social inclusion integration efforts (RSIIE) ($r = .674, p < .001$), received job integration efforts (RJIE) ($r = .654, p < .001$), life satisfaction ($r = .345, p < .001$), sociocultural adaptation scale structural (SCAS) ($r = .378, p < .001$) and sociocultural adaptation scale interactive ($r = .284, p < .001$). Received sociostructurally integration efforts (RSSIE) also revealed a medium and positive correlation with motivational CQ ($r = .218, p < .01$). Moreover, and as expected, it revealed a large and negative correlation with discrimination ($r = -.246, p < .001$). As for received social inclusion integration efforts (RSIIE), it also revealed a large and positive correlation with life satisfaction ($r = .39, p < .001$), sociocultural adaptation scale – structural (SCASS) ($r = .39, p < .001$), sociocultural adaptation scale - interactive (SCASI) ($r = .37, p < .001$), received job integration efforts ($r = .654, p < .001$) and perceived minority expectations ($r = .272, p < .001$), at last it revealed a medium and positive correlation with motivational CQ ($r = .226, p < .01$) and a large negative correlation with discrimination ($r = -.256, p < .001$). Received job integration efforts revealed a large positive correlation with life satisfaction ($r = .385, p < .001$) and sociocultural adaptation scale – structural ($r = .244, p < .001$). This results suggest that the more they receive sociostructural and social inclusion integration efforts, the more sociocultural adapted and satisfy with life they were.

Table 3. Means, Standard Deviations and Correlations Between the Main Study Variables

	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	
1. Discrimination	M = 1.76 (SD = .79)	-.093	-.058	-.193**	-.060	-.338***	-.425***	-.400***	-.246***	-.256**	-.140	.090	-.323***
2. Metacognitive CQ	M = 5.60 (SD = .78)	-	.379***	.371***	.430***	.216**	.148	.152*	.094	.087	.112	-.080	.060
3. Cognitive CQ	M = 4.62 (SD = .10)	-	.314***	.223**	.212**	.131	.171*	-.016	-.016	.036	.044	.007	.032
4. Motivational CQ	M = 5.63 (SD = .89)	-	-	.336***	.466***	.296***	.417***	.218**	.226**	.155*	-.080	-.080	.202**
5. Behavioural CQ	M = 5.13 (SD = .98)	-	-	-	.204**	.139	.150*	.086	.052	.073	.038	.038	.006
6. Life Satisfaction	M = 4.66 (SD = 1.48)	-	-	-	-	.572***	.375***	.345***	.385***	.204***	-.015	-.015	.286***
7. SCASS	M = 4.70 (SD = 1.39)	-	-	-	-	-	.440***	.378***	.393***	.244***	-.033	-.033	.233**
8. SCASI	M = 4.10 (SD = 1.22)	-	-	-	-	-	-	.284***	.370***	.185*	-.149*	-.149*	.211**
9. RSSIE	M = 2.83 (SD = 1.67)	-	-	-	-	-	-	-	.674***	.654***	.043	.043	.272***
10. RSIE	M = 3.21 (SD = 1.92)	-	-	-	-	-	-	-	-	.624***	-.050	-.050	.246***
11. RJE	M = 2.32 (SD = 1.78)	-	-	-	-	-	-	-	-	-	-.034	-.034	.218**
12. Perceive Majority Efforts	M = 4.67 (SD = 1.11)	-	-	-	-	-	-	-	-	-	-	-	-.272***
13. Perceived Minority Efforts	M = 3.84 (SD = .93)	-	-	-	-	-	-	-	-	-	-	-	-

* $p < .05$; ** $p < .01$; *** $p < .001$

SCASS = Sociocultural Adaptation Scale Structural; SCASI = Sociocultural Adaptation Scale Interactive; RSSIE = Received Socioculturally Interactive Integration Efforts; RSIE = Received Social Inclusion Integration Efforts; RJE = Received Job Integration Efforts

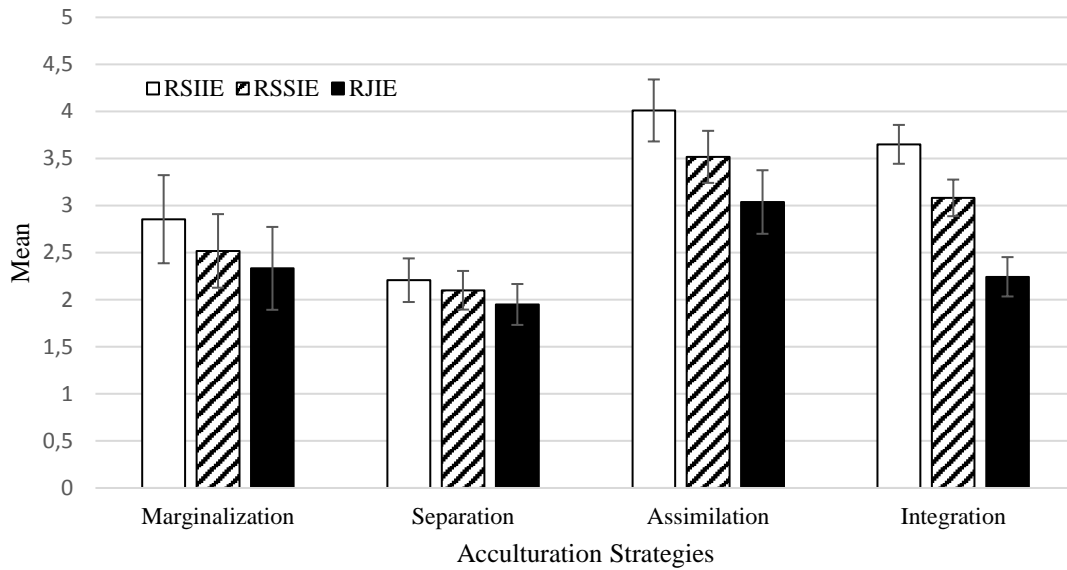
Acculturation Strategies

Did participants choosing different acculturation strategies receive different degrees of integration help? First I used the midpoint split procedure which is when “scale scores above the midpoint on the Likert scales are taken to indicate agreement to the scale construct and are classified —high on the scale, and scores below the midpoint refer to disagreement and are classified —low on the scale” (Arends-Tóth and van de Vijver 2006, p. 11) to divide participants into four acculturation strategies, namely, integration (38.3%), separation (30.3%), assimilation (21.1%), and marginalization (10.2%). As in previous studies, integration was the preferred strategy for the immigrants.

As seen in figure 1, I analysed whether the different acculturation profiles differed in terms of my scale, «Received Integration Efforts». As expected, participants who scored high on assimilation and integration were also the ones that reported more received sociostructurally integration efforts (RSSIE) and received social inclusion integration efforts (RSIIE).

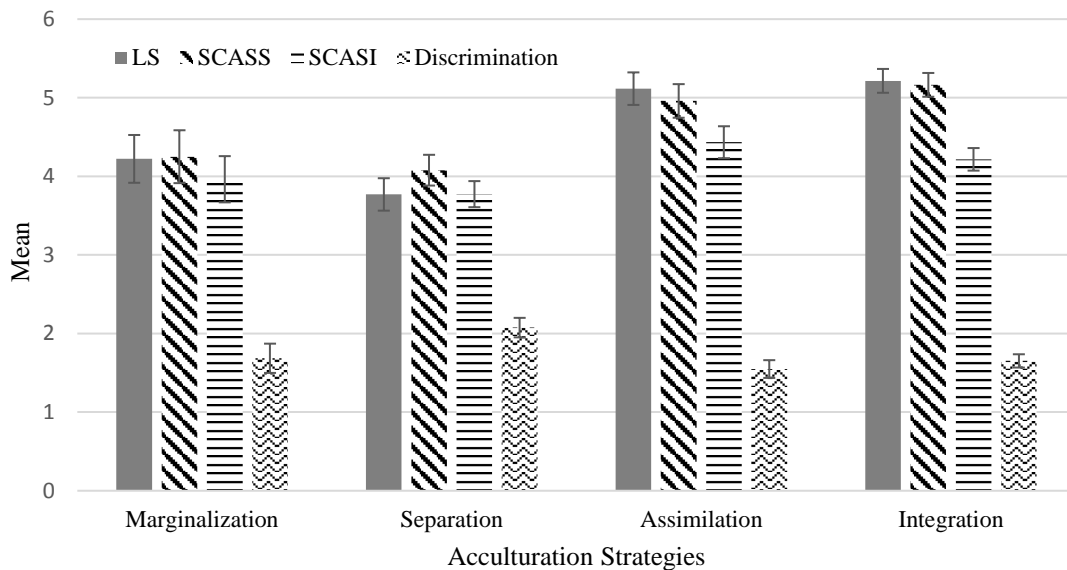
I also looked at how the other main variables of the study related with the acculturation strategies (figure 2), and as expected, participants who scored higher in the assimilation and integration strategies were also the ones that scored higher in life satisfaction (LS), and on both sociocultural adaptation (SCASS and SCASI). Moreover, participants on the separation cluster reported higher levels of discrimination as well as in integration comparing with participants on the assimilation cluster that reported lower levels, as expected.

Received Integration Efforts of Immigrants in Norway



Error Bars: +/- 1 SE

Figure 1. Relation between Received Social Inclusion Integration Efforts (RSIIE), Received Sociostructurally Integration Efforts (RSSIE), Received Job Integration Efforts (RJIE) and the four acculturation strategies.



Error Bars: +/- 1 SE

Figure 2. Relation between Life Satisfaction (LS), Sociocultural Adaptation Scale Structural (SCASS), Sociocultural Adaptation Scale Interactive (SCASI), Discrimination, and the four acculturation strategies.

Indeed, one way ANOVAS displayed in table 4 showed that there was a significant difference between groups on all variables except for the SCASI. Subsequently, post-hoc comparisons using Tukey HSD were conducted and indicated that participants in the separation cluster scored significantly different on received sociostructurally integration efforts (RSSIE) than participants in assimilation and integration groups. The same happened for received social inclusion integration efforts (RSIIE). As for received job integration efforts (RJIE), participants in the separation group scored significantly different than participants in the assimilation group. In LS and sociocultural adaptation scale – structural (SCASS), participants in the separation group scored significantly different than participants in the marginalization group, followed by the assimilation group, and finally, by the integration group. Regarding discrimination, participants in the assimilation cluster scored lower than participants in the integration and separation clusters.

Summing up, participants in the groups assimilation and integration received more sociostructurally integration efforts (RSSIE) and social inclusion integration efforts (RSIIE) than participants in the separation group; participants in the assimilation group reported receiving more job integration efforts (RJIE) than in the separation group; while participants in the integration group feel more life satisfied and sociocultural adapted in structural terms (SCASS) followed by the assimilation group, the marginalization group, and finally the separation group.

Table 4. Analysis of Variance for Acculturation Strategies and Tukey HSD

	Marginalization		Separation		Assimilation		Integration		Post hoc
	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	
Discrimination ¹	1.68 (.79)	2.07 (.90)	1.55 (.70)	1.65 (.69)	A < I, S				
SCASS ²	4.25 (1.43)	4.08 (1.40)	4.96 (1.30)	5.16 (1.24)	S < M < A < I				
SCASI	3.96 (1.25)	3.77 (1.21)	4.43 (1.25)	4.22 (1.18)					
RJIE ³	2.33 (1.87)	1.95 (1.58)	3.04 (2.00)	2.24 (1.71)	S < A				
RSSIE ⁴	2.52 (1.66)	2.10 (1.49)	3.52 (1.68)	3.08 (1.59)	S < A, I				
RSIIE ⁵	2.85 (1.98)	2.21 (1.69)	4.01 (2.00)	3.65 (1.69)	S < A, I				
LS ⁶	4.22 (1.29)	3.77 (1.50)	5.11 (1.27)	5.21 (1.24)	S < M < A < I				

ANOVA F statistics: ¹F(3,172) = 4.39, $p = .005$; ²F(3,169) = 7.70, $p = .000$; ³F(3,169) = 2.79, $p = .042$; ⁴F(3,171) = 6.82, $p = .000$; ⁵F(3,171) = 9.60, $p = .000$; ⁶F(3,172) = 13.79, $p = .000$.

SCASS = Sociocultural Adaptation Scale Structural; SCASI = Sociocultural Adaptation Scale Interactive; RJIE = Received Job Integration Efforts; RSSIE = Received Sociostructurally Integration Efforts; RSIIE = Received Social Inclusion Integration Efforts; LS = Life Satisfaction

Acculturation Orientation

Does integration help predict ethnic and national orientation? Next, to triangulate on the method of measuring acculturation, as seen in table 5, I have run regression analysis predicting orientation towards the ethnic group or the majority (ethnic orientation or majority orientation) as separate scales rather than computing acculturation strategies. It was found that being an international student ($\beta = .654, p < .01$), the participants' education ($\beta = .130, p < .05$), the perception that participants have of minority expectations ($\beta = .201, p < .05$) and the discrimination ($\beta = .362, p < .01$) they endure are predictors of an orientation towards the ethnic group. On the other hand, being high on CQ meta-cognitive ($\beta = -.265, p < .05$), the perception of majority expectations ($\beta = .216, p < .01$), and the received social inclusion integration efforts ($\beta = .134, p < .01$) predicted higher levels of majority orientation. Also, being an international student ($\beta = -.423, p < .05$) predicted majority orientation even though not as significantly as in ethnic orientation.

Table 5. *Regression analysis predicting the ethnic and majority orientation*

Variables	Ethnic Orientation	Majority Orientation
	β	β
Age	-.008	-.010
Gender	.213	-.199
International Student	.654**	-.423*
Lived Countries	-.086	.060
Education	.130*	.008
CQ meta-cognitive	.143	-.265*
CQ cognitive	-.053	-.105
CQ motivational	.059	.077
CQ behavioural	-.052	.112
Perceived Majority Expectations	.032	.216**
Perceived Minority Expectations	.201*	.149
RSSIE	-.102	.009
RSIIE	.013	.134**
RJIE	-.056	.003
SCASS	.083	.137
SCASI	.002	-.076
Discrimination	.362**	-.074
R ²	.203	.332
F (17, 148)	2.213**	4.329***

* $p < .05$; ** $p < .01$; *** $p < .001$

RSSIE = Received Sociostructurally Integration Efforts, RSIIE = Received Social Inclusion Integration Efforts; RJIE = Received Job Integration Efforts; SCASS = Sociocultural Adaptation Scale Structural; SCASI = Sociocultural Adaptation Scale Interactive.

Discussion

Main Findings

There is a consensus in literature that the best acculturation strategy, in terms of reporting higher levels of psychological adaptation and being the preferred strategy among various groups of migrants in diverse settings, is integration (Berry, 1997, Ward, 2008). On the opposite, marginalization is the strategy where immigrants show lowest levels of psychological adaptation (Berry, 1997). In line with these, the present study showed that immigrants in Norway also prefer the integration strategy, while marginalization was the least chosen one. However, in this study the acculturation strategy with lower levels of psychological adaptation was separation as I will discuss further ahead.

The purpose of my study was to investigate received integration efforts were related with immigrants' integration and adaptation. Specifically, I wanted to analyse if immigrants that perceived more integration efforts were the ones that chose integration or assimilation and reported higher levels of psychological and sociocultural well-being. Overall, my study suggests that participants that chose integration and assimilation were the ones that reported to have received more help from Norwegians, in the form of social inclusion and sociostructural help, such as invitations to join the circle of friends and/or explain how to get a medical appointment. Therefore, my hypothesis was supported. I believe this may happen because the more willing immigrants are to contact with Norwegians, the more Norwegians will be willing to help them, or vice-versa, immigrants receiving more help at the beginning may be more willing to choose assimilation or integration. This is not the case for perceived job integration efforts though, in fact our study revealed no significant relation between the perceived received help related with job and the chosen acculturation strategy. One way to explain it is because immigrants can come to Norway already with a job proposal, or they may resort to fellow immigrants from their country of origin for this purpose, since they possibly have more knowledge of the companies that recruit immigrants more easily. But also, because some of our participants were international students that did not look for a job.

About the causality between the acculturation strategy and the levels of psychological and sociocultural well-being, my study suggests that immigrants in the

assimilation group feel less discriminated specially in comparison with immigrants from the integration and separation groups; immigrants in the assimilation were also the ones that received more help regarding job issues, while the opposite happened for the participants in the separation group. Immigrants that received more help integrating were immigrants on the assimilation and integration strategies. Overall, the immigrants in the integration group are the ones that feel more life satisfied, closely followed by the assimilation group, with immigrants in separation feeling lower levels of life satisfaction. Despite previous literature, immigrants in the marginalization group were not the ones reporting lower levels of life satisfaction, this happened to immigrants in the separation group maybe because they are the ones that feel more home-sickness and therefore report these lower levels. Although immigrants in the integration group feel more discriminated than immigrants in assimilation, the first ones are the ones that feel more life satisfied maybe because of the community support that they may receive; even though Podsiadlowski et al.'s (2013) research suggests that only support from locals increase satisfaction and can give a feeling of reassurance, the explanation that the authors offer is that locals can explain cultural misunderstandings and, therefore, attribute the incidents to the context instead of internal dispositions. In this regard, compatriots can have the same role of locals especially considering that a considerable part of participants in this study live in Norway for more than 3 years and are already acquainted with the culture.

The fact that participants in all acculturation strategies did not report high levels of discrimination, can be justified by Norwegian integration policies that, as Bourhis et al. (1997) suggests, can soften discrimination.

Regarding if integration help predicts ethnic or majority orientation, my study suggests that being an international student, the participants' education, the participants' perception of minority expectations and the level of discrimination endured are predictors of ethnic orientation. Respecting discrimination, this is not surprising, since if immigrants endure discrimination from the majority members they will search for support among their community members. As for being an international student, it is also not surprising because international students are in Norway for a limited period, usually one or two semesters, returning, after that, to their home country, not seeking a long-lasting connection with Norway. The participants' perception of minority expectations as a predictor of ethnic orientation can be a result of the feeling of identity threat that leads immigrants to protect their culture. About national orientation,

metacognitive cultural intelligence was a significant predictor, as well as perception of majority expectations and received social inclusion integration efforts. The fact that metacognitive cultural intelligence predicts majority orientation was expected; this type of intelligence corresponds to the cultural knowledge that the person has, and the more cultural knowledge the immigrant has, the less confusing the norms and behaviours will be, causing, consequently, less stress (Ang et al., 2007) that will, in turn, result in an orientation towards majority. It is also not surprising that receiving more social inclusion integration help is a predictor of majority orientation since participants that perceived receiving more help were the ones having more friendly contact with Norwegians and therefore revealing a higher orientation towards majority. As for the relation between the perception that immigrants have about the majority expectations and the orientation towards majority, it can be explained by the fact that that perception is for the immigrants to integrate and participate in the society and that goes accordingly with most of the participants in this study that are positioned in the assimilation and integration groups.

Therefore, my hypothesis were confirmed: immigrants choosing integration and assimilation strategy were indeed the ones reporting higher level of received integration help, as well as the ones feeling more life satisfied and sociocultural adapted.

Limitations

This study had a reasonable sample size (N= 182) with participants from varied Nations and different durations of stay. However, most participants were female (70%) which is not representative of the immigrant population (the female represented approximately 47% of the total of immigrants in 2015) and most participants had a university degree ($\approx 75\%$) while in Norway, only 20.7% of immigrants have short tertiary education and 17.1% have long tertiary education. Further studies should try to have a more representative sample regarding gender and education.

The use of Facebook to distribute the questionnaire allowed me to have fast and assertive contact with sojourners, yet this method excluded from the study sojourners without access to a computer with Internet. Future studies should also recruit participants offline. Moreover, the language of the questionnaire was exclusively in English which also excluded sojourners not proficient in English.

The participants answered the questionnaire by making recollections of their past, a longitudinal study would be more reliable when testing the effects of perceived integration help.

Although I distinguished the source of support as the majority members, I did not distinguish between majority members representing an institution or not, this is, if the Norwegians helping were doing their job as employees of the university (in the case of international students) or employees of public organisations whose goal is to integrate immigrants.

Finally, when analysing the results, I did not distinguish between participants coming from similar or distant cultures, making this distinction should have impact on the results once small cultural distance is a facilitator in integration (Boski, 2008; Hofstede, 2011; Ward *et al.*, 2001).

Conclusions

Received integration efforts revealed differences when choosing the acculturation strategy as well as in the levels of sociocultural and psychological well-being. Integration and assimilation were the strategies chosen by participants that reported to have received more integration help, that are better adapted in Norway and are more life satisfied. Therefore, this study emphasizes the importance of the active role of majority culture members' in the adaptation and integration of immigrants.

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