

Favouring identification with Quebecers among migrants: engaging in typical group behaviours

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What is identification with receiving societies?

- Sometimes referred to as identification with the national group or with receiving culture or with host culture
- According to social identity theory, social identification is that part of an individual's self-concept that derives from their **knowledge of belonging** to a social group, and the **value** and **emotional attachment** of that belonging (Tajfel, 1979).
 - E.g., identification with Quebecers in migrants would represent
 - The importance of self-defining and belonging to the Quebec group;
 - The value attached to being a Quebecer;
 - Feeling good about being a Quebecer.



Why does identification with groups matter?

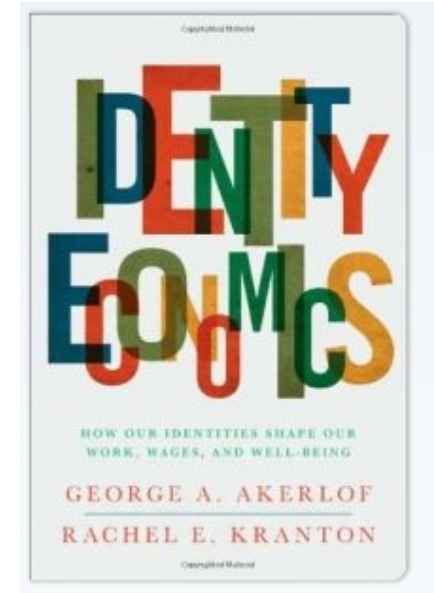
Identifying with groups

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1. Greater social influence
 - Engagement in the group
 - Actions that protect the group
2. Individual well-being
 - Physical health
 - Mental health

- This relation is:
 - Found in a diversity of contexts, including organizations, sports teams and in schools
 - Especially important when groups cannot give physical rewards to its members
 - The military identity as a substitute of financial rewards



What about identification with receiving societies in migrants?

Identification with
the receiving
society

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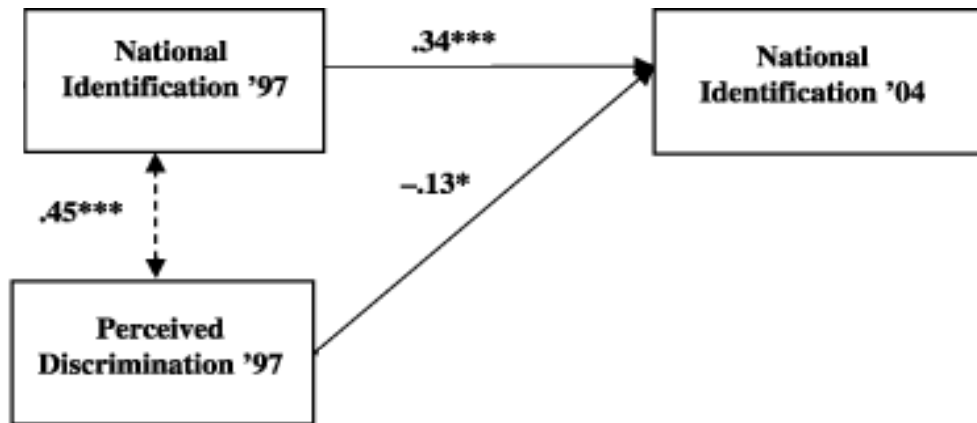


- Participation in the labour market and greater income (Nekby & Rödin, 2007)
- A more positive relation between members of the majority and of the minority through a common identity (Verkuyten, 2007)
- Greater satisfaction in migrants (Lee, 2019)



How to favour identification with receiving societies?

- Social identification depends as much on the **individual** as on the **group**:
 - Social identification is **subjective** and therefore reflects the **individual's reality**.
 - Social identification is linked to the **group**. Subjective group membership must **be recognized** by the group.
 - E.g., Discrimination



- Without doubt, the group is essential for identification with it.
- However, it is also important to consider the **individual** and, in particular, their **behaviours**.



Why focus on behaviour?

- 1. Migrants can adopt behaviors typical of the receiving community, those that define “us”
 - Such as cultural traditions, language adoption and normative behaviors.



For example, in Quebec



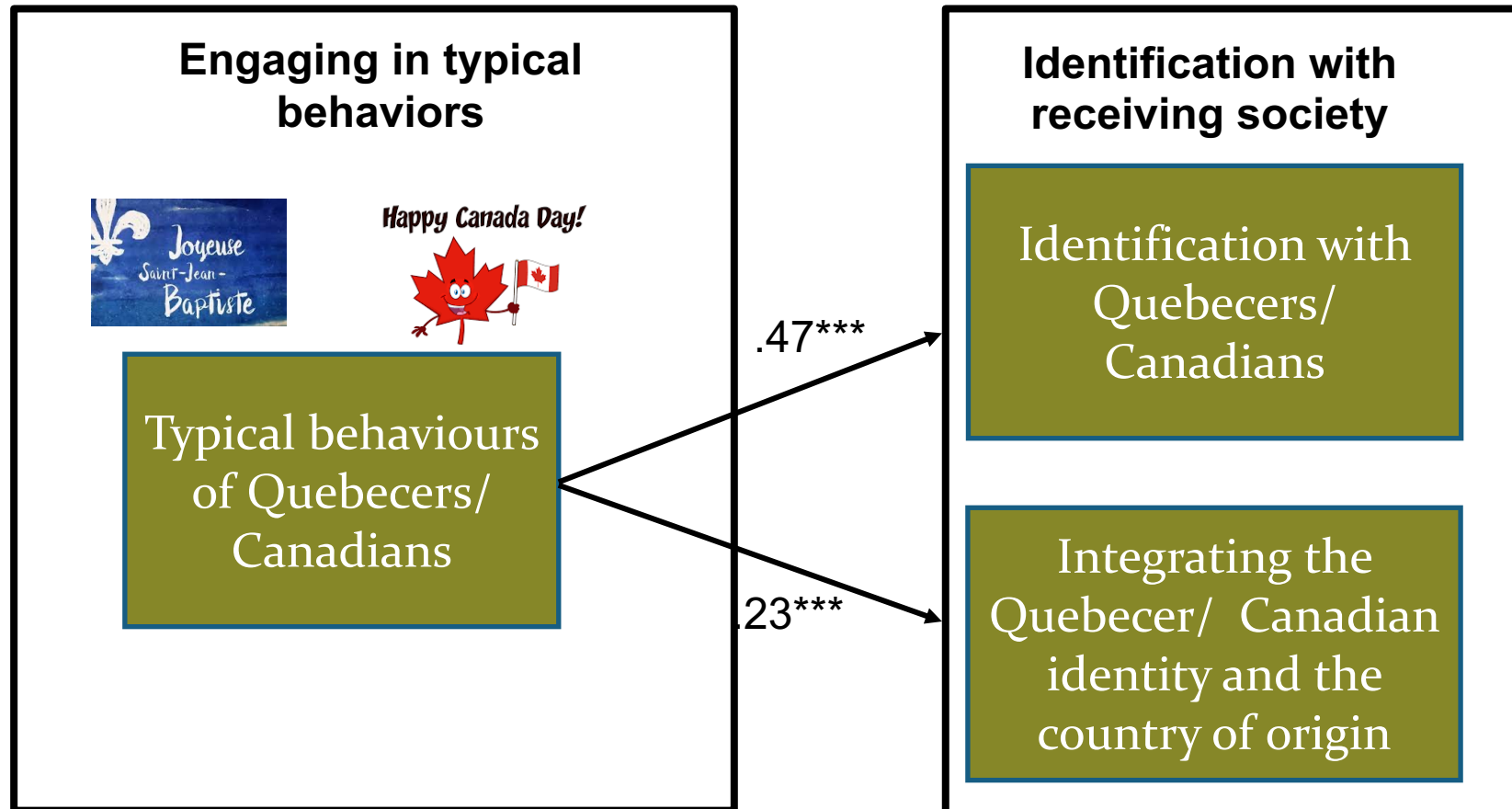
Why focus on behaviour?

- 2) There is a plethora of psychology research showing that, under the right conditions, our behaviours change our attitudes.
 - Signing a petition and greater intentions to engage in collective action
 - Putting a small sign and agreeing to put a bigger sign
- But there is a lack of translation into migration research.
- Much of my research has focused on understanding whether and why migrant behaviour is associated with greater national identification.



Cárdenas & de la Sablonnière (2017)

- Correlational study
- 147 migrants in Quebec
- Answered a survey measuring engagement in typical behaviors of Quebecers/Canadians, and identification processes

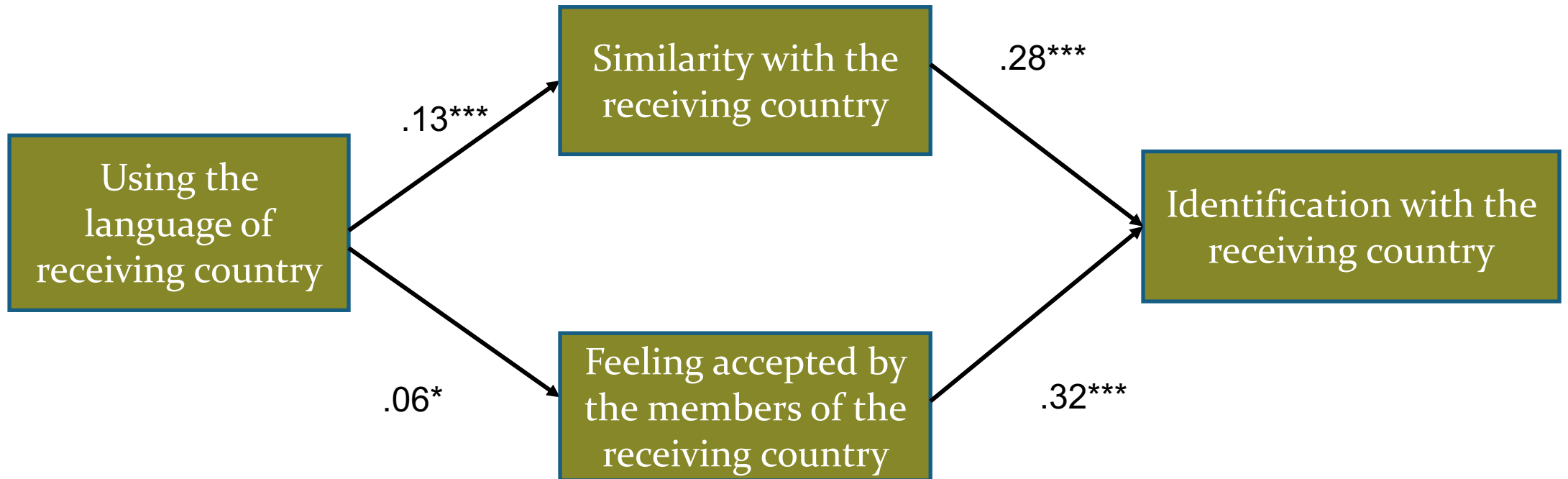


Cárdenas & Verkuyten (2019)

-Correlational study

-3,794 immigrants in three European countries (Belgium, Germany and Switzerland).

-Answered a survey measuring using the language of receiving country as engagement in typical behaviors, identification with receiving countries and two potential processes



Why focus on behaviour?

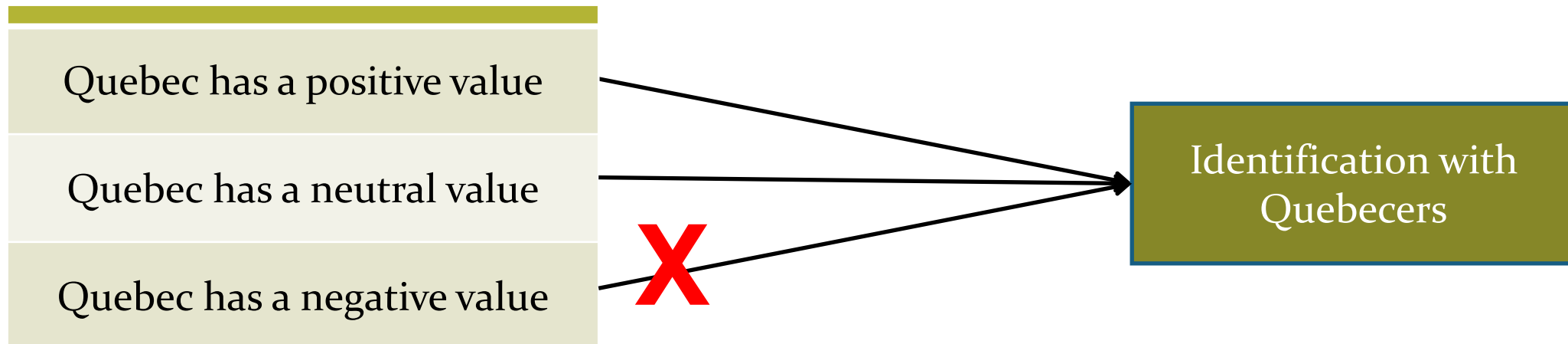
- But much of this research is correlational, and we wanted to find it out whether engaging in typical behaviours can activate identification with the receiving society.



Methodology



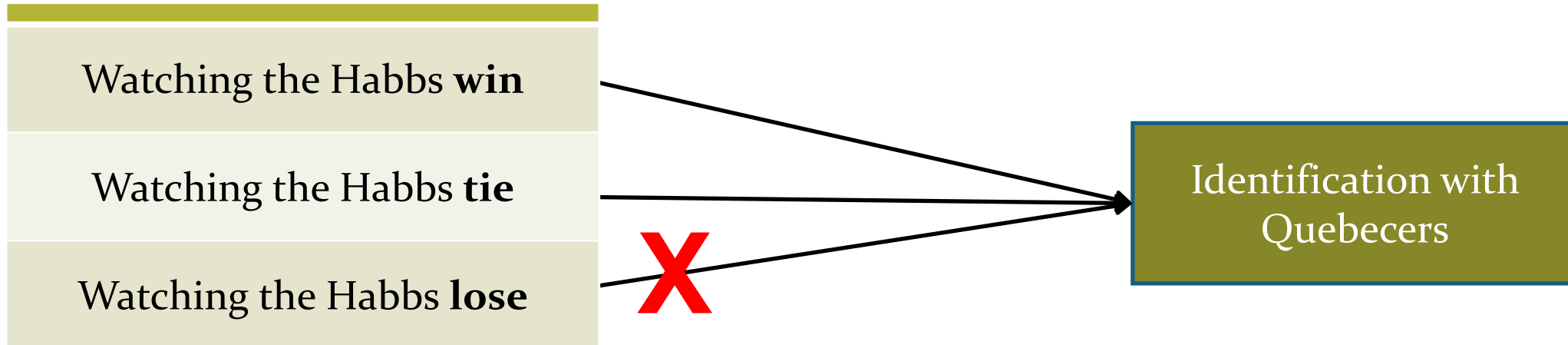
- An experimental study of 191 immigrants in Quebec
- Aims:
 - Receiving country sport viewing as a typical behavior.
 - To examine under what conditions behaviors can promote identification.
- Social identity theory postulates that we will want to belong to groups that have positive value.
 - High status;
 - Competent



Hypotheses



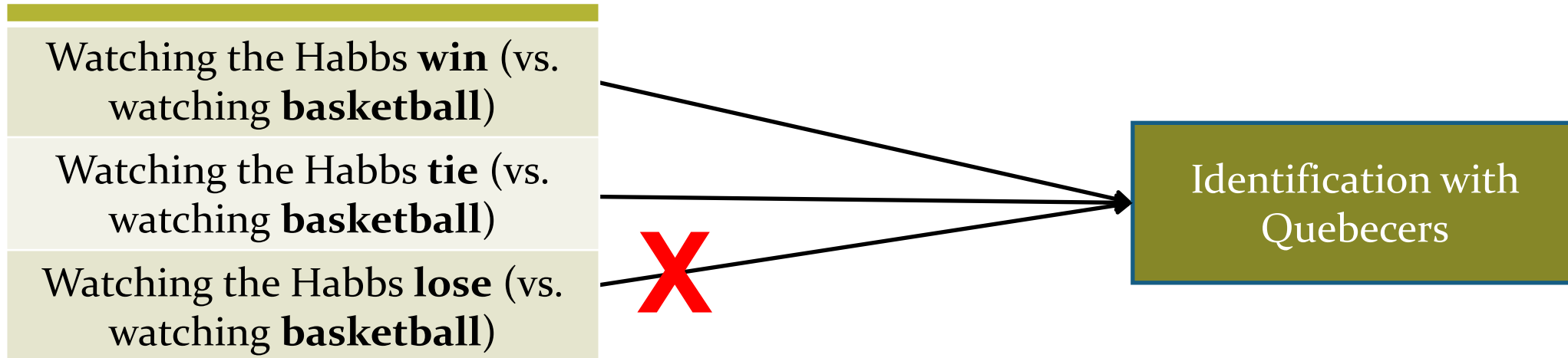
- An experimental study with four conditions (bolded below)



Hypotheses



- An experimental study with four conditions (**bolded** below)



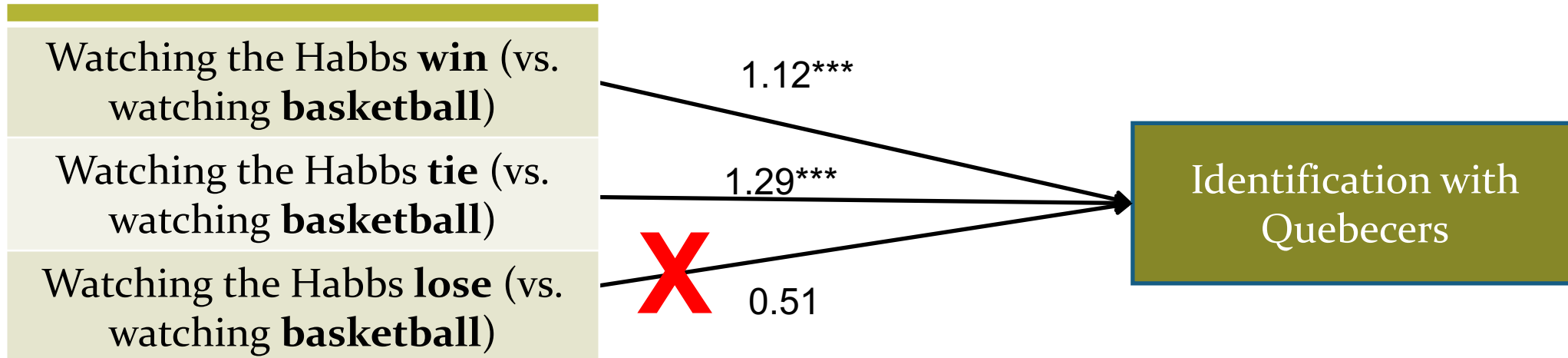
VS



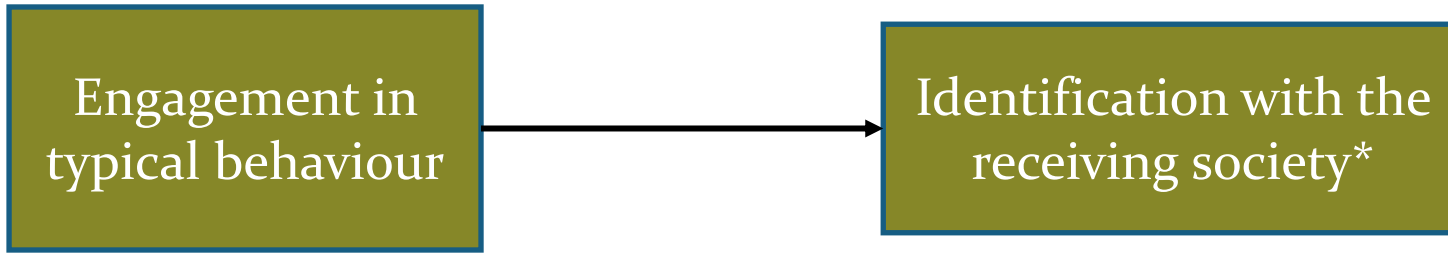
Results



- An experimental study with four conditions (bolded below)



Discussion

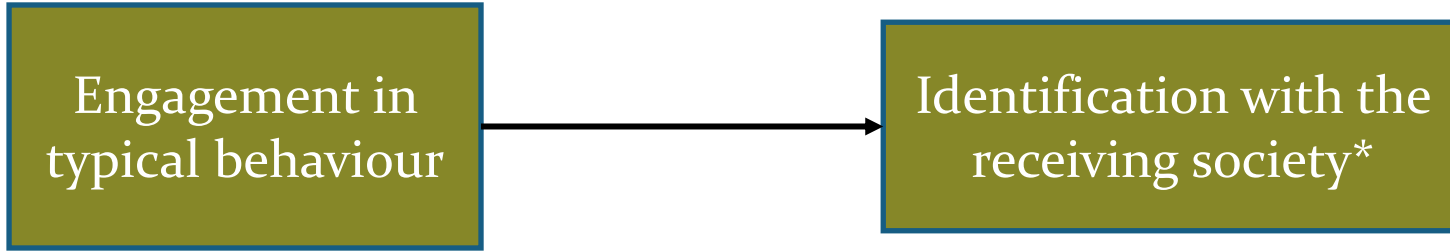


*** When the receiving society does not have a negative value**

- Translation and reflections for/by practitioners:
 - Presenting the receiving societies and their behaviours as having a positive value
 - Creating spaces and tools that facilitate engagement in typical behaviours
 - Especially for those who are isolated and have financial difficulties
 - Creating **safe** spaces, where newcomers can understand why a behaviour is important and practice it without feeling judged
 - Should engagement in typical behaviours be mandatory?
 - Research in psychology suggests that the behaviours become less integrated
 - Would regionalization favour engagement in typical behaviours with members of the receiving society?
 - Greater contact with receiving society (in theory)



Discussion



*** When the receiving society does not have a negative value**

- In conclusion:
 - Fostering identification with societies *is* a path to prosperity
 - Engagement in typical behaviours could lead us there



Thanks! Questions and comments?

- More details can be found:
- Cárdenas, D., & Verkuyten, M. (2020). Immigrants' behavioral participation and its relation with host society identification: Perceived closeness to the prototype as a psychological mechanism. *Self and Identity*, 19(6), 719-737. <https://doi.org/10.1080/15298868.2019.1665577>
- Cárdenas, D., & de la Sablonnière, R. (2020). Participating in a new group and the identification processes: The quest for a positive social identity. *British Journal of Social Psychology*, 59(1), 189-208. <https://doi.org/10.1111/bjso.12340>
- Cárdenas, D., & de la Sablonnière, R. (2017). Understanding the relation between participation in a new culture and identification: Two studies with Latin-American immigrants. *Journal of Cross-Cultural Psychology*, 48, 854-873. <https://doi.org/10.1177/0022022117709983>

