BS thesis
Marketing and International Business

Immigrant Adaptation and Acculturation Orientations
Monika Bereza

University of Iceland School of Business
Advisor: Þóra Christiansen
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ABSTRACT

The goal of this study was to examine the five acculturation orientations: assimilationism, segregationism, exclusionism, individualism and integrationism toward Polish immigrants. The Host Community Acculturation Scale was used to measure those orientations. This study also called for research on better understanding of dimensions of Polish culture. Ideas are proposed for better cooperation between immigrants and host members.

Results showed with the Icelandic students host majority members that integration and individualism were the preferred orientations, and the least endorsed were assimilation, segregation and exclusionism. The gender variable had no significance at all for the acculturation orientations, but the age variable had a significant difference on the segregation orientation.

The attitude toward Polish immigrants was positive/neutral but showed significance difference after the economic crisis and become rather negative. Despite that negative attitude, the host member disagreed to the aspect of immigrants leaving the country, because of the recent economic difficulties.

The language skills were the main hindrances for Polish immigrants to overcome in their way for better communication and in general life prospects in Iceland. Other different factors such as religious views, values and behaviors, affected the attitudes of members of the Icelandic host culture towards immigrants from Poland explored the extent.

The dimensions of Polish culture strongly represents that Polish society is still, even today characterized by a high power distance and hierarchy level matter. Individualism and masculinity matched perfect with cultural dimensions of Poland but mismatched regards uncertainty avoidance.
INTRODUCTION

Labor mobility and population migration in recent decades have become prominent in many parts of the world (Van de Vijver and Phalet, 2004). In the recent years many immigrants from Poland came to Iceland not only to work permanently but also to look for opportunity to have a better life and stay for a longer time period.

In 2009 Polish people were the largest group of immigrants in Iceland. In all 11,575 individuals are born in Poland or 40.4% of all immigrants in the country. Polish men are almost half of the male immigrants in the year 2009, or 46.2% but Polish women only 33.6% of all female immigrants. The second largest group is people born in Lithuania, 5.5%, and then people born in Germany, 4.6%. Since year 2000, 1472 Polish immigrants have studied at the University of Iceland (Statistics Iceland, 2009).

Since Polish people are the major part of immigrants in Iceland and because of the small population in this country and very close society it is a big issue to all and interesting to examine. This not only brings chances for diversity in Iceland in the near future but also can have an impact on the country’s whole identity.

The goal of this study is to examine the host member attitude toward Polish immigrants before and after crisis and which of the acculturation orientations will be most likely to be endorsed/ rejected. Further- more to find out if the host students have a good knowledge of Polish culture and what is the strongest hindrance for immigrants to overcome in their way to better life prospects and communication in the host country and which of those hindrances were rejected. The present study will explore the extent to which different factors, such as religious views, values and behaviors, affect the attitudes of members of the Icelandic host culture towards immigrants from Poland.

The paper will also examine the dimensions of culture in general and in Polish society to find better ways for relationship between Poland and the Icelandic people in the future.
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IMMIGRANTS AND INDIVIDUALS BORN ABROAD 2009

On the 1st of January 2009, immigrants in Iceland numbered 28,644 or 9% of the population. This is a large increase since 1996 when immigrants constituted only 2% of the population or 5,357 (Statistic of Iceland, 2009). An immigrant in Iceland is a person born abroad with two foreign born parents and four foreign born grandparents (Statistic Iceland, 2009). At the same time, people who are not born abroad decrease in proportion from 93.7% to 84.6%. Almost one third of immigrants in the year 1996 were from Scandinavia but only 6.3% in the beginning of the year 2009. At the same time there has been a large increase in the number of immigrants from other European countries. They were 39.8% of all immigrants in the year 1996 but 72.9% in the beginning of the year 2009. The percentage of immigrants from other parts of the world, apart from North-America did not change. The number of immigrants from North-America decreased considerably, or from 8.2% in the year 1996 to 2.6% in the year 2009. Immigrants from Poland are by far the most numerous (Statistics Iceland, 2009).

Table 1 shows immigrants and person with foreign background 2009

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>28,644</td>
<td>15,499</td>
<td>13,145</td>
</tr>
<tr>
<td><strong>Poland</strong></td>
<td>11,575</td>
<td>7,158</td>
<td>4,417</td>
</tr>
<tr>
<td><strong>Lithuania</strong></td>
<td>1,572</td>
<td>937</td>
<td>635</td>
</tr>
<tr>
<td><strong>Germany</strong></td>
<td>1,325</td>
<td>500</td>
<td>825</td>
</tr>
<tr>
<td><strong>Philippines</strong></td>
<td>1,313</td>
<td>422</td>
<td>891</td>
</tr>
<tr>
<td><strong>Thailand</strong></td>
<td>887</td>
<td>209</td>
<td>678</td>
</tr>
</tbody>
</table>

(Statistics Iceland, 2009).

There are more male immigrants then women in the year 2009 but the difference has decrease a little bit since the year 2008. Until the year 2005 there were more female immigrants than male (Statistics Iceland, 2009).
Figure 1 Immigrants by sex in Iceland between 1996-2009
1 THE THREE BERRY BOXES THEORY

Berry (1990) defined acculturation as "the process by which individual change both by being influenced by contact with another culture and by being participants in the general acculturative changes underway in their own culture" (p. 235).

The collection of Berry boxes has been very important for us in many ways. It shows ways how we classify acculturation attitudes and orientations, categorize acculturating groups and mostly how we imagine acculturation process and outcomes. The three Berry boxes are: a) acculturation dimensions and orientations; b) a framework for the study of acculturation processes; and c) types of acculturating groups (Ward, 2008). The first one is the investigation of identity conflict to immigrants, showing an alternative approach to conceptualizing orientations to heritage and contact cultures. The second is about the motivation for ethno-cultural continuity between acculturating individuals and acculturating groups. The last one extends theories of acculturation and intercultural relations to an atypical domain (Ward, 2008).

1.1 ACCULTURATION AND ACCULTURATION ORIENTATIONS

Berry (1974, 1980) maintains that there are two questions that confront persons from non-dominant ethno-cultural groups when engaging in intercultural contact. The first question is about the importance of maintaining one’s original cultural heritage and the second one is about the importance of engage in intercultural contact with other groups, including members of the dominant culture. Berry (1989) argues that four acculturation strategies are needed: assimilation, integration, separation and marginalization to consider these two questions above at the same time. The four strategies are based on the premise that immigrants have the freedom to choose their own way to acculturate, (Horenczyk,1996), while in cases of greater cultural differences they may be forced to follow a specific strategy rather than have the opportunity of choosing a strategy of acculturation (Berry, 1997).

1.1.1 ACCULTURATION

In most cases, the immigration experience is accompanied by acculturation. Acculturation is the process of culture change that occurs when individuals from different cultures comes together (Gibson, 2001). Some cultural differences that exist between people are easy to see, such as language, dress and traditions but there are also significant variations in the way societies organize themselves, in the ways they interact with their environment, and also in
their conception of morality. Cultural diversity is the variety of human societies or cultures in a specific region, or in the world as a whole (UNESCO, 2001). The process of acculturation involves also many changes in the values, attitudes, abilities and behaviors of the individual (Berry, 1992).

1.1.2 **PSYCHOLOGICAL ACCULTURATION**

Berry and Krishnan (1992), point out that psychological acculturation includes changes in attitudes, values, abilities and motives. Psychological acculturation is a change of psychology of the individual while collective acculturation is more about changes in a group culture (Berry 1997).
2 ACCULTURATION RESEARCH AND TYPES OF ACCULTURATING GROUPS

Acculturation research distinguishes group level variables, such as society of origin, society of settlement and group acculturation from individual level variable, such as changes in behaviors, stress and psychopathology, which lead to adaptive outcomes (Berry, 2006).

Table 2 Types of acculturating groups (Berry, 2006)

<table>
<thead>
<tr>
<th>Mobility</th>
<th>Voluntariness of contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sedentary</td>
<td>Voluntary</td>
</tr>
<tr>
<td></td>
<td>Ethno-cultural groups</td>
</tr>
<tr>
<td>Migrant</td>
<td></td>
</tr>
<tr>
<td>Permanent</td>
<td>Migrants</td>
</tr>
<tr>
<td>Temporary</td>
<td>Sojourners</td>
</tr>
<tr>
<td></td>
<td>Involuntary</td>
</tr>
<tr>
<td></td>
<td>Indigenous peoples</td>
</tr>
<tr>
<td></td>
<td>Refuges</td>
</tr>
<tr>
<td></td>
<td>Asylum seekers</td>
</tr>
</tbody>
</table>

Table 2 shows classification of acculturating groups with two dimensions: mobility and voluntariness of contact (Berry 1990, 2006). Voluntary contact is typical for groups who choose to move across cultures; immigrants, sojourners and ethno-cultural groups. In contrast, refuges and asylum seekers who are pushed from their homelands and indigenous peoples are exposed to involuntary contact. The framework also identified risk followed by the status: for example, mobile as opposed to sedentary, permanent as opposed to temporary and involuntary as opposed to voluntary. That’s why the acculturating groups tend to feel greater acculturative stress (Berry, Kim, Mindle, Mok 1987).
3 NATIONAL AND ORGANIZATIONAL CULTURES

National culture is drawn up carefully out of the responses and assumptions of the society to their environment while organizational culture explains how the societies who work for the organization regard reality, truth and work (Harris and Moran, 1991).

3.1 THE ROLE OF IDENTITY IN ACCULTURATION AMONG IMMIGRANT PEOPLE

In addition to acculturation, identity is also often important issue for immigrant people (Bhatia & Ram, 2001; Phinney, 2003). The social identity theory, (Tajfel, 1985) suggests that it is very important for a minority group to feel accepted by the majority group and to develop a relationship with this group. The similar features of culture may determine similar process of adaptation in the host country.

3.1.1 POLISH CHARACTERISTICS OF CULTURE AND THE ECONOMIC SITUATION

Polish people characteristic feature of culture are Catholic religion, Slavic languages, economic and political crisis. Polish culture has been influenced by both Eastern world and Western world influences. Today, these influences are evident in Polish architecture, folklore, and art. Polish cuisine has both influenced and been influenced by the cuisines of surrounding countries (Polish Regional Table, 2009).

Poland is considered to have one of the healthiest economies of the post-communist countries, and is currently the fastest growing country within the EU (Brogger and Lovasz, 2009). Since the fall of the communist government, Poland has steadfastly pursued a policy of liberalising the economy and today stands out as a successful example of the transition from a centrally planned economy to a primarily capitalistic market economy. Poland is the only member of the European Union to have avoided a decline in GDP during the late 2000s recession. In 2009 Poland has created the most GDP growth in the EU. As of November 2009 the Polish economy had not entered recession nor even contracted (Brogger and Lovasz 2009).

3.1.2 ICELANDIC CHARACTERISTICS OF CULTURE AND THE ECONOMIC SITUATION

Icelanders are very different in the characteristic feature of culture, which makes a bigger challenge for the two countries to accept each other. Icelanders are mostly Lutherans, speaking Icelandic, which is a North Germanic language. Icelandic culture is based on the nation’s Norse heritage and its status as a developed and technologically advanced society.
The country's cultural heritage includes traditional Icelandic cuisine, the nation’s poetry, and the medieval Icelandic Sagas. In recent years, Iceland has been one of the wealthiest and most developed nations in the world. In 2007, it was ranked as the most developed country in the world by the United Nations' Human Development Index and the fourth most productive country per capita (World Economic Outlook, April 2007). In 2008, however, the nation’s banking system systematically failed, causing significant economic contraction and political unrest that lead to early parliamentary elections (Moody, 2009).

### 3.2 The Dimensions of Culture

Culture involves three learned and interdependent dimensions: language, physical, and psychological. The physical dimension relates to the environment and what is considered acceptable behavior. The psychological dimension contains contents of our beliefs by which we always subjectively measure the activities in our environment. Language is used to communicate with others if the immigrants speak our language we assumed that their values and beliefs are same as ours (Borden, 1991). According to Hofstede (1999) cultural differences can be measured along five dimensions: power distance, individualism and collectivism, gender roles, uncertainty avoidance, and virtue versus truth.

Understanding the working environment in Iceland for Polish immigrants requires a close look at the culture. A working definition of culture is: "A set of common theories of behavior or mental programmes that are shared by a group of individuals and which influence social action (Yanouzas, Boukis, Sotos, 1993). Geert Hofstede (1980) defines culture as "collective cognitive maps". Since these cognitive maps differ among cultures, they have a differential impact on managerial behavior, values, attitudes and goals (p.2).

Hofstede (1980) identified four dimensions that differentiate national culture by measuring power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity. They are described as follows:

1. **Power distance** indicates the fact that hierarchy level in institutions and organizations is the key of equality, which means that less powerful members of society accept inequality as a normal condition of life, while the more powerful members tolerate unequally environment. The degree of tolerance differs among cultures.

2. **Uncertainty avoidance** defines the range of people in a culture to the tolerance of risk or really difficult situations and the variety of how people try to avoid such situations by being strict to the rules and doctrines. Generally, people in cultures with a weak
avoidance of uncertainty are more open for accepting personal risk, and relatively tolerant.

3. Individualism versus collectivism measures the tendency of people in a culture either to primarily motivate by self-interest, work alone, or to give priority to associate with groups, such as the extended family, clan, organization. Than the people help all members and expect in turn their permanent loyalty. An individualistic society is not tightly integrated, which is opposed to a collective society.

4. Masculinity versus femininity expresses the range to which the dominant values of the society. Cultures dominated by masculinity emphasis on material success, being assertive, strong and ambitious. But the femininity culture, the quality of life, interpersonal relationships and concern for the weak matters. They believe that neither men nor women are expected to be assertive, competitive or ambitious and respect is given to the small.

3.2.1 CULTURAL DIMENSIONS AT THE ORGANIZATIONAL LEVEL

Organizations operating in cultures with a high power distance tend to have norms that place importance on the boss being superior to the subordinate. Empowering subordinates in these cultures is not the norm. A clear line is drawn between the boss and the subordinate. On the other hand, in cultures with a low power distance, bosses and subordinates are seen more as equals.

In high uncertainty avoidance cultures, organizations seek above all to avoid risk and do not push people to take risks. Those people stay away from ambiguous situations and change. The status quo is what they prefer. But in low uncertainty avoidance cultures, organizations support people to make risky innovations and allow risk taking failure of a certain amount.

In a society with high individualism values, people are expected to initiate individual action and organizations reward competitive behavior. In collective societies, organizations tend to operate by collective action, and decisions are generally made by a group of people.

The masculinity value means that people in organizations tend to be ambitious, and seek concrete performance results. Only the big, strong and fast people dominate. In feminine dominated cultures, organizations honor the pursuit of quality of work life and harmonious personal relations (Yanouzas, Boukis, Sotos, 1993).
3.2.2 Dimensions of Polish Culture

According to Hofstede’s research and his four dimensions is difficult to characterize Polish culture at this point of time, since Poland is in a period of transition from political centralism and a command economy to political plurality and a free enterprise economy (Yanouzas, Boukis, Sotos, 1993).

Yanouzas and associates (1993) presented a research of Western management trainers, one from the US and the other from Greece conducted an intensive four day program in Poland. The training class included 22 university personnel and 8 managers from various parts of Poland. Two of the experiential exercises were the survival situation, and an inter-unit conflict exercise.

Poland showed that the society is tightly integrated and people believe that only the strong can survive. According to the characteristics of Polish culture and economic facts Polish society match with individualism and masculinity.

As regards power distance, this was a total mismatch since the exercises require a small power distance for effective performance and Polish society is characterized by a high degree. Through the exercises also appears that Poles perceive a big power distance between different levels of the organizational hierarchy. The Poles had very difficult time to accept the fact that no matter what they needed to make the decisions on power or trust. Once the Polish people accepted the rules imposed by a higher authority, they developed a trust strategy and enjoyed to beat a common enemy.

Even now, Poland is characterized with a large power distance between the levels of the organization hierarchy and, on a daily basis, there is still much respect paid to authority figures. The Poles are far from safe assumption, which means there is low tendency of expecting too much in life. Perhaps the Polish people cleaved only nominally in a collective society for 40 years without fully internalizing the values of collectivism.

3.3 Modes of Acculturation

Berry talks about four modes of acculturation: assimilation, separation, marginalization and integration. Berry’s model presents us with an orderly framework. There is still not clear how people reach at these orientations, and if they change over time (Marsella & Pedersen, 2004). However, the individualism orientation toward immigrants is also a realistic option for host community members (Bourhis, 1997). This paper will use the five acculturation orientations in the survey to measure the outcomes.
Table 3 presents four modes of acculturation: a) *separation* (reject the host culture and retain the original culture), b) *assimilation* (accept the host culture and reject the original culture), c) *integration* (accept the host culture and retain the original culture), d) *marginalization* (reject the host and original culture); (Berry, 1983, 1984, 1990).

### 3.4 Religion and Perceived Discrepancy

If two cultures are compared, the difference in their perception is called perceived discrepancy. Almost 41% of new immigrants to Iceland are from Poland. With the new wave of immigrants, the role of religion in the Icelandic society may grow.

Icelanders enjoy freedom of religion under the constitution, though the state church, a Lutheran body is the National Church of Iceland. In 2009, Icelanders were divided into religious groups as follows:

1. 80.7% members of the National Church of Iceland.
2. 6.2% members of unregistered religious organizations or with no specified religious affiliation.
3. 4.9% members of the Free Lutheran Churches of Reykjavík and Hafnarfjörður.
4. 2.8% not members of any religious group.
5. 2.5% members of the Roman Catholic Church, which has a Diocese of Reykjavík (see also Bishop of Reykjavík (Catholic)).

The remaining 2.9% includes around 20-25 other Christian denominations while around 1% belong to non-Christian religious organizations. The largest non-Christian denomination is Ásatrúarfélagið, a neopagan group. Religious attendance is relatively low, as in the other Nordic countries (Statistics Iceland, 2009).

Because of the Holocaust and the post-World War II flight and expulsion of German and Ukrainian populations, Poland has become almost uniformly Roman Catholic. Most Poles approximately 88.4% in 2007 down 0.4% compared to 2006 are members of the Roman
Catholic Church (Statistics Poland, 2009). Though rates of religious observance in 2008 are currently lower than they have been in the past, Poland still remains one of the most devoutly religious countries in Europe (Centre of Public Opinion of Poland, 2005).

Religious minorities include Polish Orthodox (about 506,800), various Protestants (about 150,000), Jehovah's Witnesses (126,827), Eastern Catholics, Mariavites, Polish Catholics, Jews, and Muslims (Central statistical Office of Poland, 2007). Members of Protestant churches include about 77,500 in the largest Evangelical-Augsburg Church, and a similar number in smaller Pentecostal and Evangelical churches. Freedom of religion is now guaranteed by the 1989 statute of the Polish constitution (Pasek, 1989-1997). However, because of pressure from the Polish Episcopate, the exposition of doctrine has entered the public education system as well. According to a 2007 survey, 72% of respondents were not opposed to religious instruction in public schools; alternative courses in ethics are available only in one percent of the entire public educational system (Borecki, 2007).
4 ACCULTURATION ORIENTATIONS OF THE HOST MAJORITY

As the acceptance of the host majority toward immigrants play a major role the acculturation process there are also important to remember that the acculturation strategies indicates also how immigrants intend to interact with the host society (Berry and associates, 1989).

In the process of acceptance, immigrants may choose the two orientations: assimilation and integration. To assimilate with the dominant group, sometimes the minority try to change the characteristics of their culture completely (Tajfel, 1985). The immigrants who feel more similar culturally to the host society preferred assimilation because the orientation is related with the high self-esteem (Van Oudenhoven, Willemsma, Prins, 1996). If the cultural distance is greater, immigrants prefer integration, another strategy which allows immigrants feel accepted and still keep their original culture (Moghaddam and associates, 1980). When immigrants prefer to maintain only their original culture, they endorse the separation strategy. According to Berry, Kim, Mink and Mok (1987) separation is positively related to acculturative stress. The immigrants who choose marginalization may experience feeling of loss of identity, high levels of alienation and anxiety (Berry and associates, 1989).

Bourhis (1997a) proposed that five acculturation orientations can be endorsed by dominant host majority members toward specific immigrant minorities. These are: assimilation, exclusionism, integration, segregation and individualism.

Assimilationism

The assimilation orientation corresponds to the traditional concept of absorption whereby host community members expects immigrants to abandon their cultural identity for the sake of adopting the culture of the majority host society. This orientation implies also that dominant host community members will eventually consider those immigrants who have integrated as full- fledged members of the majority host society (Safdar, Dupius, Lewis, El- Geledi, Bourhis, 2008).

Exclusionism

The exclusionist orientation can be adopted by members of the host community who are both intolerant of immigrants who maintain their culture of origin and also refuse to allow immigrants to adopt features of the majority host culture. The exclusionists deny immigrants
the choice to maintain their heritage culture and believe that immigrants can never be incorporated culturally or socially as rightful members of the host society. This orientation in some cases would prefer some types of immigrants to be deported to their country of origin (Safdar, Dupius, Lewis, El-Geledi, Bourhis, 2008).

**Integrationism**

This orientation support host majority members who accept and value the maintenance of the heritage culture of immigrants and also accept that immigrants adopt important features of the majority host culture. Ultimately, the integrationists suggests that host community members prefer immigrants groups with a stable biculturalism because in the long term may provide to cultural pluralism as an enduring feature of the host society (Montreuil, Bourhis, and Vanbeselaere, 2004).

**Segregationism**

The segregationists accept that immigrants maintain their heritage culture as long as they do not mix with the host culture and keep their distance. Host community members who adopt this orientation disapproval cross-cultural contact with immigrants, prefer immigrants to stay together in separate community region and are unsure regarding the status of immigrants as rightful members of the majority host society (Safdar and associates, 2008).

**Individualism**

The individualism orientation defines the host community members and others as individuals rather than as members of group categories as immigrants or host majority members. For individualists the personal characteristics of individuals are important rather than belonging to one group or another. It is a criteria of successful acculturation for this orientation if the immigrants maintain their culture or adopt the dominant host culture because ether way count the most personal qualities of individuals who happened to be members of the host community. From the results above, I propose that positive intergroup attitude is likely to play an important role in supporting the adoption of orientations such as integration and individualism (Safdar and associates, 2008).

4.1 **CONTACT HYPOTHESIS**

In a study involving four European countries, Hamberger and Hewstone (1997) showed that having friends from other backgrounds was a better predictor of positive attitudes towards
outgroups than other variables such as value orientation, national pride, and network of interethnic contacts with neighbours and coworkers. Another analysis, Pettigrew (1998) showed that interethnic friendship was the casual factor most likely to reduce intergroup prejudice.

On the basis of the study, the hypothesis is as follow:

a) participants will endorse the welcoming acculturation orientations:
   individualism and integrationism toward Polish immigrants
b) the attitude of the participants towards the Polish immigrants is expected to have been negatively affected by the financial crisis
c) the host members will have a good knowledge of the minority group
5  METHOD

5.1  PARTICIPANTS
One hundred and ninety three Icelandic students did participate in this study. The students needed to answer this research via mail from the University mailbox and the author collected the data together after 5 days. The number of participants were from the aged 20 – 29 years old was 83 or 43.23%, from 30- 39 years old were 54 or 28.13%; 40- 49 years old were 49 or 25.52% and 50 -59 years old were only 6 or 3.13% . There were 77 males and 116 females. The respondents are students of business administration and economics at the University of Iceland.

5.2  PROCEDURE
The questionnaire was send from the www.questionpro.com website and scores on the questionnaire were all rated on 5-points Likert type scale. There were also standard demographic questions (age, gender) and awareness questions (yes/no) or from a list of items with a multiple choices. The questionnaire was answered individually and took about 3-4 minutes. Respondents completed a questionnaire in English assessing their acculturation orientation and some knowledge toward Polish immigrants in general.

5.3  QUESTIONNAIRE MEASURES
The first part of the questionnaire, deals with information about gender and age and in general knowledge or some work experiences and attitude toward Polish immigrants. The second part is about the five acculturation orientations assessed for each individual using three statements. These statements were formulated in the contexts of three domains: employment, cultural maintenance, and endogamy- exogamy. The third part is about hindrances for polish immigrants to overcome in their way to better prospects of living in Iceland. The last part of this questionnaire deal with the knowledge of the respondents about Polish culture and the primary sources for it.
Standard demographic questions

1. What is your gender? Male/Female
2. What is your age?
   - 20- 29 years old
   - 30- 39 years old
   - 40- 49 years old
   - 50- 59 years old
   - 60 and older

Awareness questions (yes/no)

3. Do you know some Polish people?
4. Have you worked with Polish immigrants in Iceland?

Likert – type, 5 points scale (from strongly agree to strongly disagree)

5. I have a positive attitude towards Polish immigrants in Iceland
6. Exclusionist: Polish immigrants should not maintain their culture of origin, nor adopt Icelandic culture, because, in any case, there should be less immigration from Poland in Iceland
7. Segregationist: Polish immigrants can maintain their culture of origin as long as they do not mix it with Icelandic culture
8. Assimilationist: Polish immigrants should give up their culture of origin for the sake of adopting Icelandic culture
9. Individualist: Whether Polish immigrants maintain their cultural heritage or adopt Icelandic culture makes no difference because each person is free to adopt the culture of their choice
10. Integrationist: Polish immigrants should maintain their own heritage culture while also adopting Icelandic culture
11. Icelanders should transform certain aspects of their culture of origin in order to really integrate the culture of Polish immigrants
12. Language skills are a hindrance for Polish people to overcome in their way to better communication and in general life prospects in Iceland
13. Religious views are a hindrance for Polish people to overcome in their way to better communication and in general life prospects in Iceland
14. Values and behaviors are a hindrance for Polish people to overcome in their way to better communication and in general life prospects in Iceland
15. Private issues are a hindrance for Polish people to overcome in their way to better communication and in general life prospects in Iceland
16. My opinion about Polish immigrants has changed since the economic crisis
17. Polish people should leave Iceland because of the economic difficulties now
18. I have good knowledge of Polish culture
Awareness question with multiply choices

19. What has been the primary source of your knowledge of Polish culture?
   - Polish friends and co-workers
   - Courses at school
   - The Icelandic media
   - Information that you have gathered from books and internet
   - Information from people you know who have worked with Polish people
   - Other, please explain…

5.4 RESULTS

The survey was completed by 193 students.

The attitude of the host member to the target group was about 50% positive, and after the economic crisis only 10% of respondents stayed positive. There is a significant difference.

This result unsupported the hypothesis about the positive attitude toward Polish immigrants before and after crisis.

However, there was significant difference between males and females (table 4 and 5) before and after crisis.

Table 4 I have a positive attitude towards Polish immigrants in Iceland

<table>
<thead>
<tr>
<th>What is your gender?</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
<th>Range</th>
<th>Sum</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>2.34</td>
<td>77</td>
<td>1.021</td>
<td>4</td>
<td>180</td>
<td>2.00</td>
</tr>
<tr>
<td>Female</td>
<td>2.60</td>
<td>114</td>
<td>.900</td>
<td>4</td>
<td>296</td>
<td>3.00</td>
</tr>
<tr>
<td>Total</td>
<td>2.49</td>
<td>191</td>
<td>.956</td>
<td>4</td>
<td>476</td>
<td>2.00</td>
</tr>
</tbody>
</table>

Table 4, shows that there was a greater proportions of females (M= 2.60) with a positive attitude toward Polish immigrants than males (M= 2.34) before the economic crisis.

Table 5 My opinion about Polish immigrants has changed since the economic crisis

<table>
<thead>
<tr>
<th>What is your gender?</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
<th>Range</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>3.93</td>
<td>74</td>
<td>1.025</td>
<td>4</td>
<td>4.00</td>
</tr>
<tr>
<td>Female</td>
<td>3.59</td>
<td>112</td>
<td>.916</td>
<td>4</td>
<td>4.00</td>
</tr>
<tr>
<td>Total</td>
<td>3.73</td>
<td>186</td>
<td>.973</td>
<td>4</td>
<td>4.00</td>
</tr>
</tbody>
</table>
Table 5, shows that, after the economic crisis there was a greater proportion of males (M=3.93) with positive attitude toward Polish immigrants than females (M=3.59).

### 5.4.1 THE ACCULTURATION ORIENTATIONS

Table 6 Correlations among acculturation orientations

<table>
<thead>
<tr>
<th></th>
<th>Correlations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Exclusionism</td>
</tr>
<tr>
<td>Exclusionism</td>
<td>Pearson Correlation</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td>N</td>
<td>193</td>
</tr>
<tr>
<td>Segregationism</td>
<td>Pearson Correlation</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td>N</td>
<td>193</td>
</tr>
<tr>
<td>Assimilationism</td>
<td>Pearson Correlation</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td>N</td>
<td>192</td>
</tr>
<tr>
<td>Individualism</td>
<td>Pearson Correlation</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td>N</td>
<td>189</td>
</tr>
<tr>
<td>Integrationism</td>
<td>Pearson Correlation</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.00</td>
</tr>
<tr>
<td>N</td>
<td>191</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 6 represents correlations between all five acculturation orientations. Significant difference when p is less or equal 0.05.

**Individualism and integrationism**

With regard to the two mostly strongly endorsed acculturation orientations, results showed a significant immigrant target group effect for individualism and integrationism. This result supported both statements in the survey, which were that every immigrant group can maintain their origin culture while adopting the currently country’s culture and that every person is free to adopt culture of their choice.

**Assimilationism**

Results presented in Table 6 show students with no main effect for assimilation, a significant main effect of immigrant target group. This also showed that this orientation was positive related with question nr 11 (if the host members should transform certain aspects of their culture of origin in order to really integrate the culture of Polish immigrants) and strongly
rejected to giving up the culture of origin for the sake of adopting another one. The assimilation was strongly positively related with both segregationists and exclusionists.

**Segregationism**
The analysis showed no students main effect for segregation but main significant effect of immigrant target group. This orientation is very positively related with the exclusionism orientation and positively related with assimilation orientation. Furthermore, showed that Icelandic students were less likely to endorse this orientation toward Polish immigrants and rejected the statement if the immigrants maintain their culture of origin as long as they do not mix with Icelandic culture.

**Exclusionism**
The Icelandic students showed no main effect for exclusionism, but main effect for immigrants target group. However, there were some difficulties to understand this statement by many students, so is difficult to say if the results are significant according to the endorsement of this orientation.

Overall this analysis showed a strong positive relation between integration and individualism. Furthermore, strongly related with each other were assimilation, segregation, exclusionism and combined with strong negative relations between the two orientations: individualism and integration. These results suggest also that acculturation orientations may be two-dimensional: first, between individualism and integration is acceptance of the culture of immigrants and secondly, rejection of the culture of immigrants as shown by positive correlations between assimilation, segregation and exclusionism.

The respondents was asked in the survey about knowing and working with Polish immigrants, and the results showed that 60.32% know some Polish people while 47.40% had worked with this group.

Table 7 shows that the proportion of males (M=1.52) and females (M=1.53) had no significant difference. The mean was almost the same and clearly to assumed that both gender had the same working experience with Polish immigrants.

Table 7 Have you worked with Polish immigrants in Iceland?

<table>
<thead>
<tr>
<th>What is your gender?</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1.52</td>
<td>77</td>
<td>.503</td>
</tr>
<tr>
<td>Female</td>
<td>1.53</td>
<td>115</td>
<td>.501</td>
</tr>
<tr>
<td>Total</td>
<td>1.53</td>
<td>192</td>
<td>.501</td>
</tr>
</tbody>
</table>

Table 8 shows that the proportion between gender is slightly different, males (M=1.37) and females (M=1.41).
Table 8 Do you know some Polish people?

<table>
<thead>
<tr>
<th>What is your gender?</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1.37</td>
<td>75</td>
<td>.487</td>
</tr>
<tr>
<td>Female</td>
<td>1.41</td>
<td>114</td>
<td>.494</td>
</tr>
<tr>
<td>Total</td>
<td>1.40</td>
<td>189</td>
<td>.491</td>
</tr>
</tbody>
</table>

Table 9 shows age variable and the segregation orientation and the outcome shows that the age variable had a significant effect on the segregation orientation. The age variable did not have an effect on the other four orientations.

Table 9 Age variable and the segregationism orientation

<table>
<thead>
<tr>
<th>Mean</th>
<th>Difference (I-J)</th>
<th>Std. Error</th>
<th>Sig.</th>
<th>95% Confidence Interval</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tukey HSD</td>
<td>20-29 years old</td>
<td>30-39 years old</td>
<td>-.517*</td>
<td>.169</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>-.452*</td>
<td>.174</td>
<td>.050</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>-.221</td>
<td>.409</td>
<td>.949</td>
</tr>
<tr>
<td></td>
<td>30-39 years old</td>
<td>20-29 years old</td>
<td>.517*</td>
<td>.169</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>.065</td>
<td>.191</td>
<td>.986</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>.296</td>
<td>.417</td>
<td>.893</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>30-39 years old</td>
<td>.452*</td>
<td>.174</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>50-59 years old</td>
<td>.231</td>
<td>.419</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>20-29 years old</td>
<td>.221</td>
<td>.409</td>
</tr>
<tr>
<td></td>
<td>30-39 years old</td>
<td>-.296</td>
<td>.417</td>
<td>.893</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>-.231</td>
<td>.419</td>
<td>.946</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>-.452*</td>
<td>.174</td>
<td>.010</td>
</tr>
<tr>
<td></td>
<td>30-39 years old</td>
<td>.065</td>
<td>.191</td>
<td>.734</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>.296</td>
<td>.417</td>
<td>.478</td>
</tr>
<tr>
<td></td>
<td>40-49 years old</td>
<td>.231</td>
<td>.419</td>
<td>.581</td>
</tr>
<tr>
<td></td>
<td>50-59 years old</td>
<td>.221</td>
<td>.409</td>
<td>.590</td>
</tr>
</tbody>
</table>

* The mean difference is significant at the .05 level.
The results presented in Table 9 show that there were significant differences between people at age 20-29 years old, 30-39 years old and 40-49 years old in the way they related to segregation orientation. There were no effects between 50-59 years old and those groups mentioned above. The most likely to support the segregation were students at age 20-29, with the highest mean.

The find out if the attitude variable did have an effect on the five acculturation orientations, the ANOVA’s test was completed. The results show significance level of 0.00 which indicates that at least one pair of means is significantly different in all orientations compared.

Table 10 Exclusionism

ANOVA

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>68.733</td>
<td>4</td>
<td>17.183</td>
<td>30.438</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>105.005</td>
<td>186</td>
<td>.565</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>173.738</td>
<td>190</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I have a positive attitude towards Polish immigrants in Iceland

Tukey HSD\(^{a,b}\)

<table>
<thead>
<tr>
<th>Exclusionism</th>
<th>N</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>39</td>
<td>1.72</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>64</td>
<td>2.33</td>
<td>2.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither agree nor disagree</td>
<td>65</td>
<td>2.69</td>
<td>2.69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>16</td>
<td>3.31</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>7</td>
<td></td>
<td></td>
<td>4.57</td>
<td></td>
</tr>
</tbody>
</table>

Means for groups in homogeneous subsets are displayed.

\(^a\) Uses Harmonic Mean Sample Size = 19.083.

\(^b\) The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

The test output above has significantly different group means in separate columns. The respondents immediately shows that students who strongly agree (4.57), agree (3.31), neither agree nor disagree (2.69) and disagree on exclusionism, but not significantly different from each other and strongly disagree students (1.72), define four unique groupings of likelihood to have the positive attitude. Students who strongly agree to reject exclusionism are the most
likely to develop a positive attitude toward Polish immigrants, so it makes sense, that Icelandic students as mention before showed no main effect to the exclusionism orientation.

Table 11 Segregationism

ANOV

<table>
<thead>
<tr>
<th>I have a positive attitude towards Polish immigrants in Iceland</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sum of Squares</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>Between Groups</td>
</tr>
<tr>
<td>Within Groups</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

I have a positive attitude towards Polish immigrants in Iceland

Tukey HSD a,b

<table>
<thead>
<tr>
<th>Segregationism</th>
<th>N</th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>47</td>
<td>2.11</td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>63</td>
<td>2.30</td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>2.75</td>
<td>2.75</td>
</tr>
<tr>
<td>Neither agree nor</td>
<td>63</td>
<td>2.78</td>
<td>2.78</td>
</tr>
<tr>
<td>disagree</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>14</td>
<td></td>
<td>3.29</td>
</tr>
<tr>
<td>Sig.</td>
<td></td>
<td>.305</td>
<td>.538</td>
</tr>
</tbody>
</table>

Means for groups in homogeneous subsets are displayed.


b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

The respondents in table above who agree (3.29), neither agree nor disagree (2.78), and strongly agree (2.75) but not significantly different from each other, and disagree (2.30), strongly disagree (2.11), define two unique groupings of likelihood to develop a positive attitude towards Polish immigrants. Students who agree to reject segregation are most likely to have a positive attitude towards Polish immigrants.
The assimilation orientation shows that the students who agree (3.18), strongly agree (3.14), neither agree nor disagree (2.87), but not significantly different from each other and disagree (2.38), strongly disagree (1.95), define three unique grouping of likelihood to have a positive attitude. Students who agree to reject the assimilation orientation are most likely to have a positive attitude toward Polish immigrants.
Table 13 Individualism

ANOVA

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>20.279</td>
<td>4</td>
<td>5.070</td>
<td>6.216</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>148.438</td>
<td>182</td>
<td>.816</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>168.717</td>
<td>186</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I have a positive attitude towards Polish immigrants in Iceland

Tukey HSD a,b

<table>
<thead>
<tr>
<th>Individualism</th>
<th>N</th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>41</td>
<td>2.02</td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>72</td>
<td>2.43</td>
<td>2.43</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>6</td>
<td>2.67</td>
<td></td>
</tr>
<tr>
<td>Neither agree nor disagree</td>
<td>42</td>
<td>2.81</td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>26</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td>Sig.</td>
<td>.064</td>
<td>.306</td>
<td></td>
</tr>
</tbody>
</table>

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 18.711.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

The respondents in table above who disagree (3.00), neither agree nor disagree (2.81) strongly disagree (2.67) and agree (2.43 but not significantly different from each other, strongly agree (2.02), define two unique groupings of likelihood to have a positive attitude. Students who disagree to reject the individualism orientation are most likely to have a positive attitude towards Polish immigrants. This means that the respondents accepted individualism.
The host students who strongly disagree (3.75), neither agree nor agree (2.66) and agree but no significantly different from each other and who strongly agree (2.35) and disagree (2.33), define two unique groupings likelihood to have a positive attitude towards Polish immigrants. The respondents who strongly disagree to reject the integration are most likely to have a positive attitude. This means that the host members accepted the orientation.

These ANOVA’s test above shows that there were definitely meaningful differences in individualism and integration orientations if compared to positive attitude. The less meaningful was segregation, assimilation and exclusionism orientation.

Further -more, the host members 52.63% agree that language skills were the biggest hindrances for Polish immigrants to overcome in their way to better communication and in general life prospects in Iceland.

The religion views were strongly rejected with 41.58% together with values and behaviors (43.68% neither agree nor disagree) and private issue with 60 % neither agree nor disagree.
5.4.2 CALLS FOR INTERVENTION

This study calls for intervention effects both to advance personal and social identity in immigrant people and also to provide host society more accessible to immigrant people. The recommendations are based on acculturation and identity theory, the research of the dimensions of Polish culture and the outcomes of the five acculturation orientations in this study. The interventions recommended falls into two categories.

First, interventions are recommended to help the newcomers’ into the host society with creation of some specific social institution with attention to language skills development and in general cultural practices in daily interpersonal transaction. Secondly, to reduce cultural identity confusion, the host members need to confront and work with the immigrants to develop a positive, rather than negative, personal and social identity. This represents also challenges to managers who must determine how to effectively manage workers with diverse backgrounds. These interventions would really help immigrant people experiencing difficulty or distress in the acculturation and identity development process (Schwartz, Montgomery, Briones, 2006).
DISCUSSION

The terms acculturation, identity, and culture, all of which are central to the argument in the present paper, have been the subject of many discussion (Schwartz and associates, 2006). This study compared the five acculturation orientations, and also the characteristics in culture and recent economy of Poland and Iceland.

This study showed that the integration and individualism were clearly the preferred orientations expressed by Icelandic students. Both these orientations stand for the idea that immigrants should either maintain their heritage culture or adopt features of the host society members and to have the freedom to choose as their desire.

The attitude changed after economic crisis from being rather positive to negative. However, the there is a high percentage of the host student who rejected the statement about the immigrants leaving the country. The significant difference was that the greater proportion of females had a positive attitude toward Polish immigrants before crisis but after crisis the proportion was greater for males. The economic crisis did have an impact on the attitude toward Polish immigrants in Iceland. It is safe to assume that economics difficulties in the host country had an effect on the Polish immigrants and adaptation process in general.

The age variable had a significance effect on the segregation orientation. The segregation is about accepting that immigrants maintain their heritage culture as long as they do not mix with the host culture and keep their distance. Along with the rejection on segregation the host students also reject the statement about if the host members should transform certain aspects of the origin culture in order to really integrate with the culture of Polish immigrants. Those results relate in particular way and are believable and showed the host student member clearly trustworthy and justifiable behavior.

The only hindrance to have significant difference was language skills. Religious views, private issue, values and behaviors explored the extent in this study and are aspects for the future examination.

The very different characteristics of Polish and Icelandic culture and the different economy path have an impact how the two society co-operate. The economic crisis, especially in Iceland push many Poles back home as mention before and there is still unknown how many
finally leave. Still, according to the BBC’s news (Furlong, 21 October, 2008) the Icelandic financial crisis threatens to push many Polish immigrants, back home.

Not only the economy but the dimensions of polish culture suggested that there still much to learn for both countries about each other. To be an immigrant never been easy for anyone but to be a person without identity is unbearable. Identity theory according to Tajfel (1985) it is very important for minority group to fell accepted by the majority group and to develop relationship with this group.

The dimensions of Polish culture strongly represents that Polish society is much different from Icelandic nation. However, all the results compared in this study shows that host members are individualists and integrationists which are very positive for the Polish immigrants. There are no hindrances of any kind from the host members toward Polish immigrants. The future is bright for both countries.

In sum, I have reviewed aspects of dimensions of culture, of the relationship between acculturation orientations, identity and have advanced recommendations/ideas regarding this relationship. It is hoped that this will lead to progress knowledge of acculturation development and this knowledge to find use in helping new immigrants in the acculturation process and on a positive path for the host society.
REFERENCES


Harris, P.R., & Moran, R.T. (1991). Managing cultural differences. Houston, TX: Gulf


http://www.geert-hofstede.com


