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FACILITATING PSYCHOLOGICAL ADAPTATION AND INTERCULTURAL
CONTACT: THE ROLE OF BICULTURAL INTEGRATION AND
MULTICULTURAL IDEOLOGY

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Facilitating Psychological Adaptation and Intercultural Contact:
The Role of Bicultural Integration and Multicultural Ideology

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the requirements for the degree of Master of Philosophy

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CERTIFICATE OF ORIGINALITY

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Abstract

With the increase of immigration, intergroup relations in multicultural societies become an intricate and yet important issue. Research on acculturation has documented that adaptation to the host culture is affected by immigrants' acculturation strategies and the dominant group's attitudes towards immigration. While the acculturation strategies of immigrants have been extensively studied, the acculturation expectations from the host culture have received relatively less attention from researchers. Moreover, multiculturalism, which reflects the general attitude towards cultural diversity in a society, is believed to play a crucial role in the host culture's maintenance of different ethnocultural groups, but has rarely been examined from the perspective of immigrants and ethnic minorities. The present study aimed at investigating the acculturation experiences and intercultural relations in Hong Kong by incorporating mutual views of both the dominant population and non-dominant group. It also tested the mediating role of the major dimensions of intercultural relations, i.e., the dominant population's tolerance towards different cultural groups and the non-dominant group's perceived discrimination. Two community samples were recruited, including Hong Kong locals ($N = 181$) and immigrants from Mainland China ($N = 182$). Among Mainland immigrants, the integration strategy predicted both psychological adaptation and sociocultural adaptation. In addition to predicting psychological adaptation, multicultural ideology played a significant role in intercultural contact with Hong Kong people through the mediation of lower perceived discrimination. Among Hong Kong locals, the integration expectation predicted psychological adaptation. Multicultural ideology indirectly affected intercultural contact with Mainland immigrants through the mediation of greater tolerance. These results suggest that the integration strategy and expectation are more

important to intrapersonal functioning, whereas multicultural ideology may be more crucial in facilitating social interactions between majority and minority groups in culturally plural milieus.

Keywords: acculturation, integration, adaptation, multiculturalism, intercultural contact, tolerance, discrimination

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Introduction

Most contemporary societies are culturally diverse due to globalisation and world-wide immigration. Inevitably, all ethnocultural groups living in the plural milieu would be affected by the contact experiences. How to facilitate adaptation and intercultural relations has long been of interest in social and cross-cultural psychology. This interest has stimulated both theoretical and empirical work investigating the process of acculturation. However, previous research on acculturation tends to focus mainly on non-dominant groups, whereas prior research on intercultural relations has mostly targeted at dominant groups (Berry, 2001). The main purpose of the present study is to examine the interplay of these two domains in order to predict acculturation outcomes and intercultural contact from a more integrative perspective.

Acculturation

The concept, *acculturation*, was first proposed by anthropologists and sociologists as a group-level phenomenon (e.g., Linton, 1949), referring to “those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups” (Redfield, Linton, & Herskovits, 1936, p. 149). Inspired by this conceptualisation, psychologists have been studying acculturation at an individual-level. Specifically, Graves (1967) proposed that individual members of a culture in contact with those of a different culture would experience various psychological changes, coining this individual-level phenomenon as *psychological acculturation*. Distinguishing such individual-level changes from group-level changes arising from acculturation is essential because the changes take place at the two levels are different, and the extent to which individuals participate in acculturation is not the same as that experienced by their group (Berry 1997; Sam & Berry, 2010).

Acculturation was initially conceptualised as a uni-dimensional process in which managing the heritage culture and the host culture were two opposite ends of a single continuum (e.g., Gordon, 1964; Lambert, Mermigis, & Taylor, 1986). Later on, researchers conceptualised acculturation as a bi-dimensional process in which retention of heritage culture/ethnic minority identification and acquisition of host culture/majority group identification are not placed at either extreme of one bipolar dimension, but are considered as independent dimensions (e.g., Berry, 1976; Der-Karabetian, 1980; Hutink, 1986; Lasry & Sayegh, 1992; Zak, 1973). Of these, perhaps the most influential model of acculturation has been developed by Berry and his associates over the years (Berry 1976, 1984, 1990, 1994, 1997; Berry, Phinney, Sam, & Vedder, 2006; Sam & Berry, 2010). Berry (2005) defined acculturation as “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members” (p. 698). Furthermore, Berry (1980, 1990, 1997) proposed that there are two fundamental, orthogonal dimensions of acculturation—*cultural maintenance* (the wish to preserve cultural identity and characteristics of ones’ cultural heritage), and *contact and participation in the life of the larger society* (the wish to interact with members of another group). Intersecting these two dimensions, four distinct acculturation categories are generated: integration, assimilation, separation, and marginalisation. These categories carry different terminologies, depending on which cultural group, the dominant or non-dominant, is considered (Berry, 1997). When the four categories pertain to non-dominant ethnocultural groups that are in contact with a dominant group, these categories have become known as *acculturation strategies* (Berry, 2003; previously termed acculturation attitudes, see Berry, 1980; Berry, 2011). According to Berry (1997, 2005), individuals who both maintain their original culture and interact daily with other groups are believed to adopt an *integration* strategy, having some extent

of cultural integrity preserved while simultaneously seeking to socially participate in the larger society. Those who only maintain a weak identity with their heritage culture but are strongly motivated to seek daily interactions with other cultures are believed to apply an *assimilation* strategy. Conversely, when individuals maintain their original culture but are not motivated to interact with members of other groups, *separation* strategy is defined. The final strategy *marginalisation* is defined as having neither interest in one's own cultural maintenance nor interest in interacting with the cultural out-groups. It is worth noting that the abovementioned four strategies are available only if the non-dominant group members have the freedom to choose their own means of acculturation (Berry 1997, 2001, 2005). Yet, it is not always the case (Berry, 1974). Since the definition of acculturation clearly stated that it is a process involving two groups in contact, thus influencing *both* groups (Berry, 2001, 2005). When the dominant group is concerned, specifically studying how a non-dominant group *should* acculturate from the dominant group's point of view, the four categories have been named as *acculturation expectations* (Berry, 2003). Sayegh and Lasry (1993) suggested that acculturation should be examined in the interaction between members of both the ethnic group and larger society. Similarly, Sam and Berry (2010) pointed out that the kinds of acculturation expectations, which are the attitudes held by members of the larger society towards acculturating immigrants, can influence the acculturation strategies.

Along this line of research that focuses on acculturation expectations of host culture or attitude "fit" between dominant and non-dominant groups, a number of theoretical models framing host culture as a central component have emerged in recently years (see Brown & Zagefka, 2011; Sam & Berry, 2010; Smith & Khawaja, 2011). Bourhis, Moise, Perreault, and Senecal (1997) introduced the interactive acculturation model (IAM), which emphasizes not only

the acculturation strategies adopted by immigrants, but also their interplay with the acculturation expectations of the host society. When the acculturation attitudes of the dominant group do not match acculturation strategies of the acculturating group, three relational outcomes, namely consensual, problematic, and conflictual, may arise. Expanding on the IAM, Piontkowski, Rohmann, and Florack (2002) developed the concordance model of acculturation (CMA), specifically proposing four concordance outcomes, including consensual, culture-problematic, contact-problematic, and conflictual, which are generated from various possibilities of attitudinal match or mismatch between migrants and the host society. Based on Berry's acculturation attitudes, the IAM, and the CMA, Navas, García, Sánchez, Rojas, Pumares, and Fernández (2005) devised the relative acculturation extended model (RAEM), taking into consideration different acculturation domains (e.g., work, family, and religious beliefs) and differentiation between acculturation strategies adopted in reality and the acculturation attitudes preferred by the groups in contact, i.e. immigrant groups and the larger society.

Other models of acculturation have also been proposed; for instance, instead of behavioral practices or attitudes, social identification is the central issue within the context of acculturation, concerning how individuals define their ethnic identity, and at same time view their cultural identification with the host culture (e.g., Benet- Martínez & Haritatos, 2005; Phinney, 1990, 2003). From a perspective of biculturalism, Benet-Martínez, Leu, Lee, and Morris (2002) proposed a theoretical construct named Bicultural Identity Integration (BII), focusing on the degree to which “biculturals perceive their mainstream and ethnic cultural identities as compatible and integrated vs. oppositional and difficult to integrate” (p. 9).

Most of the acculturation models presented above pinpointed the importance of investigating the acculturation expectations of members of the majority group in addition to

examining the acculturation strategies of immigrants. Acculturation is a mutual process which influences the members of the host and ethnic cultures; however, in this contact process, members of the non-dominant group are usually affected at a greater extent than members of the host culture (Berry, 2001). Therefore, most studies on acculturation tend to focus on non-dominant groups with less attention to the impact on the dominant population (Piontowski, Florack, & Hoelker, 2002). As these studies mostly predict minority group members' adaptation outcomes or intergroup relations (Brown & Zagefka, 2011), how acculturation expectations affect the psychological adaptation of majority members has been under-investigated in acculturation research.

Previous studies reveal that acculturation is affected by and at the same time influences many variables. It is believed that acculturation may be affected by various demographic variables, such as age, gender, language, personality, and length of residence in the larger society (see Berry, 1997; Berry et al., 2006). Specifically, the choice of integration strategy is associated with lower levels of neuroticism, whereas separation and assimilation are linked to higher levels of neuroticism (Schmitz, 1992). As measured by the Multicultural Personality Questionnaire (Van der Zee & Van Oudenhoven, 2000), individuals high in flexibility react positively to the assimilation strategy (Bakker, van der Zee, & Van Oudenhoven, 2006). Most studies reported integration was the most popular strategy among different groups of immigrants, followed by assimilation or separation, with marginalisation being the least preferred acculturation strategy (e.g., Berry & Sam, 1997; Van Oudenhoven, Prins, & Buunk, 1998; Zagefka & Brown, 2002). Interestingly, however, integration is not the most favourable choice in some domains. For example, Lu, Samaratunge, and Härtel (2012) found that separation, instead of integration, was most favoured by professional Chinese immigrants in the Australian workplace. In the main,

there is a substantial body of evidence demonstrating that integration is the strategy that leads to the best psychosocial and health-related outcomes for immigrants and minority members at different ages (e.g., Berry, 1997; Berry, Kim, Minde, & Mok, 1987; Berry et al., 2006; Liebkind, 2001; Liebkind & Jasinskaja-Lahti, 2000; Phinney, Chavira, & Williamson, 1992; see Nguyen & Benet-Martínez, 2013 for review). Some researchers suggested that integration strategy resulted in best acculturative outcomes, as immigrants can manage to have a common identity with the host culture while still being able to distinguish themselves from the host culture in a positive way (see Zagefka & Brown, 2002). While the acculturation strategy of integration has received considerable empirical support for its favourable consequences in non-dominant groups, whether the acculturation expectation of integration has similar beneficial outcomes among dominant groups is still unclear. Piontkowski and colleagues (2002) found that majority groups in Germany and Switzerland had a strong preference for the integrationist orientation relative to the assimilationist orientation. Past studies show that integration expectation predicted various outcomes, for example, coping with stressful situations and emotional intelligence in majority group members (Schmitz & Berry, 2008). It would be interesting to investigate how integration expectation affects adjustment outcomes for majority group members in the process of acculturation, such as psychological well-being.

Multiculturalism

The world has become increasingly multicultural nowadays. The populations of many international societies, such as Canada, the United States, Sweden, Australia, the Netherlands, Singapore, and Hong Kong, are ethnically, racially, and culturally diverse, because of globalisation and international migration during the past decades. Taking Hong Kong as an example, having over 451,000 members of ethnic minorities (Census and Statistics Department,

2011) and a long history of Western and oriental exchange and communication in different aspects, Hong Kong is often described as a place where the East meets the West. Recently, the Race Discrimination Ordinance in Hong Kong was passed and gazetted in 2008 to prohibit and eliminate racial discrimination. This ordinance shows the government's attempts to further protect and respect multi-racial nature of Hong Kong. Moreover, interpretation service can be arranged to members of ethnic minorities in educational institutions, medical and health services, social welfare services, employment services, non-governmental organisations, and so on, implying that minority groups can retain their ethnic languages, which are markers of their culture, while enjoying the daily social services and getting involved into the Hong Kong community. In such a multicultural milieu, the well-being and intercultural relations of its habitants, both majority and minority groups, may be influenced by their views towards cultural pluralism in their society—whether their support multicultural ideology would greatly affect their psychological and behavioural responses. As a matter of fact, to capture this multicultural view, a concept named multiculturalism is employed.

Although there is no commonly agreed definition of *multiculturalism*, multiculturalism is usually regarded as a general attitude concerning the acceptance of culturally diverse nature of a society, as well as mutual respect for cultural differences and active support for equal chances among mainstream and minority groups (Arends-Tóth & Van de Vijver, 2000, 2003; Berry & Kalin, 1995, 2002; Van de Vijver, Breugelmans, & Schalk-Soekar, 2008). It is relationship-oriented, assuming a culturally heterogeneous context, and actual or possible intercultural contact (Schalk-Soekar & Van de Vijver, 2008). Cultural diversity is not only a demographic feature of a society, but also the acceptance of cultural difference and support for equal opportunities by its citizens (Berry & Kalin, 1995). Schalk-Soekar, Van de Vijver, and

Hoogsteder (2004) suggested that both majority and minority groups should be included in multiculturalism research. Yet, research on multiculturalism has mainly focused on members of majority groups and less on how it affects the adaptation outcomes and intergroup contact of immigrants and ethnic minorities until the past few decades (e.g., Yagmur & Van de Vijver, 2012). Such research is especially scarce in Asian countries, and thus this knowledge gap should be filled.

Empirical studies reveal that the levels of support for multiculturalism among majority group members vary from one country to another. Berry and Kalin (1995) reported that majority group members in Canada favoured multiculturalism, while Ho (1990) found only moderate support for multiculturalism in Australia. Majority group members in the U.S. do not support multicultural diversity strongly (see Citrin, Sears, Muste, & Wong, 2001), whereas results of a few studies show that members of minority groups tend to endorse multiculturalism more strongly than members of majority groups do (Verkuyten, 2005; Verkuyten & Martinovic, 2006). Demographic variables, such as age and gender, have not yet shown a consistent relationship with multiculturalism, either. Some studies found no relationships between these variables and multiculturalism (e.g., Ho, 1990), whereas others reported a small positive correlation between age and multiculturalism (e.g., Arends-Tóth, & Van de Vijver, 2000).

Tip and colleagues (2012) examined the relationships between acculturation preferences and support for multiculturalism, showing that students from a majority group who perceived that minority members intended to maintain their own culture predicted support for multiculturalism negatively, whereas the perception that minority members intended to adapt to a host culture predicted support for multiculturalism positively. However, the reverse direction between the two variables is also possible, suggesting that their causal relationship is yet to be

established. In Berry (2001), the ideology of multiculturalism is viewed as a society-level attitude corresponding to the individual-level acculturation strategy of integration. Berry (2006) regarded both as attitudinal variables towards social diversity and participation. Based on the above conceptualisations, acculturation preferences, both strategies and expectations, and support for multiculturalism were proposed as acculturation-specific and multicultural attitudinal variables on the same level in the present research. Thus, Berry's model of acculturation preferences in relation to support for multiculturalism can be studied in the aforementioned manner. Moreover, support for multiculturalism is an important concept in today's culturally plural societies. In line with Verkuyten (2005), multiculturalism has been suggested as an effective intervention at different levels, but more empirical evidence is needed to demonstrate its favourable outcomes.

Adaptation

Acculturation has a wide range of outcomes, but the two most commonly and extensively studied outcomes in acculturation research are psychological and sociocultural adaptation (Nguyen & Benet-Martínez, 2013; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Ward and colleagues were the first to make the distinction between two types of adaptation: psychological and sociocultural (Searle & Ward, 1990; Ward & Kennedy, 1992, 1993). On one hand, *psychological adaptation* refers to the "feelings of well-being and satisfaction" (Searle & Ward, 1990, p. 450), focusing on affective responses including a sense of well-being and self-esteem, as well as physical well-being (Ward, Bochner, & Furnham, 2001). On the other hand, *sociocultural adaptation* refers to "the ability to fit in and to negotiate interactive aspects of the new culture" (Searle & Ward, 1990, p. 450), pertaining to a set of appropriate sociocultural skills that enable the individual to live successfully in an intercultural milieu (Ward et al., 2001).

Pointed out by Ward and colleagues, the patterns of psychological and sociocultural adaptation fluctuate over time: the most difficult time point for both types of adaptation is the period of early arrival; however, psychological adaptation still varies over time, whereas sociocultural adaptation usually increases and levels off finally (Ward & Kennedy, 1996; Ward, Okura, Kennedy, & Kojima, 1998).

The two types of acculturation outcomes are conceptually distinct, albeit interrelated (Ward & Rana-Deuba, 1999). In general, attachment styles and personality traits significantly predict psychological and sociocultural adaptation (see Bakker, Van Oudenhoven, & Van der Zee, 2004). For example, psychological adaptation was significantly correlated with neuroticism, self-efficacy, acculturative stress, and bicultural identity integration across acculturating samples of Mainland Chinese immigrants, Filipino domestic workers, Hong Kong and Mainland Chinese students (Chen, Benet-Martínez, & Bond, 2008). Sociocultural adaptation tends to be predicted by length of residence, language ability, interaction with host culture members, and cultural distance (Searle & Ward, 1990; Ward & Kennedy, 1992, 1993).

During the process of acculturation, both the immigrant group and the majority group may engage in intercultural contact (Berry, 2001). Both groups experience certain levels of psychological change. However, sociocultural adaptation is more relevant to members of the immigrant group, as they need to acquire appropriate skills in sociocultural domains for surviving in a new culture, whereas members of the majority group are born and may have been living in the same environment for years, and thus have sufficient skills for daily functioning.

Linking the four acculturation strategies to adaptation, Ward and Kennedy (1994) reported that, comparing with assimilated sojourners, integrated sojourners experienced less psychological distress. Separated sojourners experienced greatest sociocultural problems

whereas integrated and assimilated sojourners encountered the less, and the amount of social difficulty that marginalised sojourners experienced were in between the separated and integrated sojourners. In particular, integration, among the four acculturation strategies, was the best predictor of acculturative outcomes in many settings (e.g., Berry, 1997; Liebkind, 2001; Zagefka & Brown, 2002). However, the effect of acculturation expectations on psychological adaptation in majority group members should merit more attention in acculturation research.

In terms of multiculturalism and psychological adaption, Breugelmans and Van de Vijver (2004) revealed that there was a positive linkage between multicultural attitudes and life satisfaction among native Dutch, albeit no immigrants were being studied. This result suggests that support for multiculturalism would influence well-being, perhaps for members of both minority and majority groups. Previous studies also tried to establish a link between multiculturalism and sociocultural adaptation. Yagmur and Van de Vijver (2011) attempted to predict support for multiculturalism and sociocultural adaptation across four cultures, and hypothesised that Turkish immigrants from countries with the least support for multiculturalism, i.e., France and Germany, would show the lowest level of sociocultural adjustment. However, they failed to test this hypothesis because these two countries were ranked the second and third highest support for multiculturalism, while Australia and the Netherland were ranked the first and fourth; and no association between support for multiculturalism and sociocultural adaptation was reported. The present study does not expect a significant relationship between immigrants' support for multiculturalism and sociocultural adaptation since support for multiculturalism is concerning active endorsement of equal chances and mutual respect of differences among different cultural groups of people and may not affect immigrants' individual adjustment to a new environment as captured by sociocultural adaptation. Sociocultural adaptation focuses on

personal competence, such as having little difficulty in pace of life and using transport system, which are more related to the practical skills and daily functioning on an individual level.

Intercultural Relations

Ward and Leong (2006) argued that the acculturation strategy of integration benefits not only individuals and ethnocultural groups, but also culturally diverse societies in general, and that the benefits cannot be achieved without the society's support for multiculturalism. This view pointed out the importance of multiculturalism on intercultural relations in plural societies.

Living in a multicultural society, day-to-day intercultural encounters are inevitable. The intercultural relations are of vital importance. As stated in Berry (1990), research on intercultural relations is about understanding how each individual perceives, evaluates and behaves towards one another across cultural group lines. According to his framework (Berry, 1990, 2001), there are core components in understanding the process and outcomes of intercultural relations, such as ethnic stereotypes, ethnic attitudes, ethnic prejudice, multicultural ideology, security, and discrimination. Yet, it is arguable that the acculturation-specific attitudes, specifically the integration strategy in the immigrant group and the integration expectation in the majority group, may play a role in intercultural relations. In line with this, Zagefka and Brown (2002) pointed out that most of the acculturation research has focused on intrapersonal variables such as psychological and sociocultural adaptation of immigrants, but not intergroup relations, suggesting that it is possible to incorporate acculturation and intercultural relations into the same study.

It has been well-documented that multiculturalism plays a fundamental role in intergroup relations (Berry, 1997; 2001). Support for multiculturalism is a prerequisite for developing harmonious intergroup relations in culturally plural milieu (Berry, Poortinga, Breugelmans,

Chasiotis, & Sam, 2011; Van de Vijver et al., 2008). In a study of 500 New Zealand households, multiculturalism endorsed by the majority group and intercultural contact with immigrants were significantly correlated in a structural equation model (Ward & Masgoret, 2006). In another structural equation model, members of the majority group with higher support for multiculturalism indeed had more contact with immigrants and knew more about them (Schalk-Soekar & Van de Vijver, 2008). Multiculturalism endorsed by the majority group was positively associated with the number of ethnic outgroup friends (Verkuyten & Martinovic, 2006). In a sample of local Dutch secondary school students, multiculturalism was correlated with quantity of contact with Muslims in school context (Van der Noll, Poppe, & Verkuyten, 2010). As aforementioned, levels of support for multiculturalism are higher in members of minority groups than in majority groups. The question then arises: What is the effect of support for multiculturalism on intercultural relations for members of the minority groups?

Other than affecting intrapersonal functioning, the acculturation-specific attitude of integration may also exert impact on intercultural relations, as integration attitude on the individual level corresponds to support for multiculturalism on the societal level (Berry, 2001). Indeed, Tip and colleagues (2012) observed a positive relation between them. The effects of integration on intercultural relations are evident in a study on majority groups in Canada. Francophone students in French-speaking college and Anglophone students in English-speaking college, who favoured integrationism and individualism, developed good relationships with immigrant students (Montreuil & Bourhis, 2004). Moreover, in Van Acker and Vanbeselaere's model (2011), quality and quantity of intergroup contact predicted majority group members' acculturation expectation, and this relationship was mediated by negative affect towards outgroup. On one hand, this study showed that there was an association between acculturation

expectation and intercultural contact. On the other hand, this may immediately lead to a hotly debated question on whether attitude guides behaviour or behaviour changes attitude.

Based on the Contact Theory (Allport, 1954), many studies treated intercultural contact as an independent variable that predicts attitudes, such as prejudice (see Pettigrew & Tropp, 2006 for review). However, intercultural contact can be a behavioral outcome. Attitudes do often affect our behaviors (Ajen, 2001; Fazio & Roskos-Ewoldsen, 1994). Two meta-analyses also confirmed that relevant attitudes predict intended and actual behavior (Armitage & Conner, 2001; Wallace, Paulson, Lord, & Bond, 2005). It is plausible that attitudes relevant to intercultural relations may predict behavioral variables, such as intercultural contact. Research has also tested the paths both from contact to attitude/belief and from attitude/belief to contact (e.g., Binder et al., 2009; Pettigrew, 1997), and findings indicated that both paths were significant, although contact was a slightly stronger predictor. Empirically, in a structural equation model, multicultural attitudes significantly predicted multicultural behaviours (e.g., visit a shop run by non-natives) (Breugelmans & Van de Vijver, 2004). Taken together, before the casual relationship is confirmed, both directions are possible, and the effects may be reciprocal.

Another core outcome in intergroup relations studied by researchers is perceived discrimination (Berry, 1990, 2001). The perception of discrimination is a typical characteristic of immigrants and ethnic minorities (e.g., Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Sellers & Shelton, 2003). In the context of ethnic relations, it refers to the subjective perception of unfair acts towards ethnic groups based solely on racial prejudice and ethnocentrism (Jackson, Williams, & Torres, 1997). Discrimination, in general, can be described as negative behaviours toward out-groups. Even when members of the immigrant group are similar to members of the majority group in terms of language, ethnics, and culture, they may still feel socially

disadvantaged (Ward & Leong, 2006). For example, sojourners from China experienced prejudice and discrimination in Singapore (Ward & Leong, 2005). Previous studies show that perceived discrimination is associated with length of residence (Barry & Grilo, 2003) and demographic variables, such as age (Romero & Roberts, 1998), and gender, with Asian American men perceiving higher discrimination than their female counterparts (Kohatsu et al., 2000).

Multiculturalism is usually linked to the idea of respect for equal rights of ethnic groups and regarded as an important social ideology for addressing inequality and discrimination (Verkuyten & Martinovic, 2006). Living in a culturally diverse society, immigrants and minority groups may experience less discrimination if they endorse multicultural ideology, and vice versa. This association is relevant to minority group members, as discrimination, especially related to races and ethnics, is usually perceived by members of minority groups. With respect to the acculturation-specific attitudes, discrimination perceived by new immigrants is associated with stronger ethnic identity, weaker national identity, and a lower commitment to host culture (Romero & Roberts, 1998; Ward & Leong, 2006). Another study sampling immigrant youth in 13 countries linked perceived discrimination and acculturation profiles together and found that young immigrants were most likely to be categorised in the integration profile when little discrimination was perceived (Berry et al., 2006). Taken together, perceived discrimination by non-dominant groups is expected to be negatively correlated to both support for multiculturalism and integration strategy.

Perceived discrimination has been found to be correlated with various outcomes, such as increased stress, lowered self and group esteem, poor health, and anti-social behaviours (Ward et al., 2001). In a structural equation model, a strong link was found between perceived

discrimination and poor psychological well-being (Jasinskaja-Lahti & Liebkind, 2007). From an intergroup perspective, among international students, feelings and experiences of discrimination could discourage them to make friends with locals (e.g., Chen, 1999; Mori, 2000); however, this link for immigrants is still unclear. Based on the previous studies, it is possible that both integration strategy and multiculturalism may predict perceived discrimination, which in turn will predict engagement of intercultural friendship.

Whilst perceived discrimination was proposed to mediate the linkages from integration strategy and multiculturalism to intercultural contact for immigrants, tolerance toward an ethnocentric group can be a possible mediator for the same linkages, but in majority group members. Tolerance can be conceptualised in different ways. For instance, Verkuyten (2010) referred it as “valuing and celebrating of difference, a generalized positive attitude toward outgroups, the absence of prejudice, and the putting up with something that one disapproves of or is prejudiced against” (p. 149). The present study adopted Berry’s (2006) definition of *tolerance* as an attitude towards social equality, consisting of two components: ethnic tolerance and social egalitarianism. Ethnic tolerance is similar to ethnocentrism which tends to favour one’s ingroup than outgroups (Berry & Kalin, 1995), whereas social egalitarianism is an intolerance for social dominance orientation, supporting equal opportunities and rights (Berry, 2006). Similar to ethnocentrism and prejudice, the two components in Berry’s intercultural relations framework (1990, 2001), tolerance is expected to predict an intercultural relation outcome, i.e., intercultural contact.

According to Berry (2006), although support for multiculturalism may be conceptually similar to tolerance, multiculturalism is more related to the idea that diversity is a resource for a society, and all ethnocultural groups have to accommodate one and another to obtain harmonious

relationships in a culturally plural world. Empirically, support for multiculturalism was correlated with majority group members' tolerance in a large-scale survey in Canada (Berry, 2006). Another study sampling Dutch youth found that support for multiculturalism strongly predicted their social tolerance of Muslims (Van der Noll et al., 2010). In addition to multicultural ideology, the acculturation expectation of integration can also increase tolerance. Roccas and Brewer (2002) suggested that complex social identities could be associated with reduced ingroup favoritism and increased tolerance for outgroups in general. One aspect of integration preference or biculturalism means maintaining the culture of origin or the racial/ethnic identity, while actively involving in and identifying with host culture. The expectation of dual identities may affect dominant population's tolerance towards different cultural groups. In fact, similar studies revealed that majority group members who hold the integration expectation showed more positive intergroup attitudes (e.g., less feelings of threat; less social distance) than those who hold separation, assimilation, or marginalisation expectations (e.g., Montreuil & Bourhis, 2004; Snauwaert, 2002). Thus, among the four acculturation expectations, integration is especially relevant to tolerance, and integration and multicultural ideology will jointly predict majority group members' tolerance for other cultural groups.

The Present Study and Predictions

The present study was conducted among Hong Kong locals and immigrants from Mainland China to Hong Kong. The first aim of this research was to investigate the joint effects of acculturation preference, specifically integration strategy held by immigrants or integration expectation held by majority group members, and support for multiculturalism held by both groups on acculturation outcomes. Psychological adaptation for both groups would be examined,

while only sociocultural adaptation for immigrants would be studied. Statistics collected by the Immigration Department in Hong Kong show that among over 106,600 newcomers from Mainland China during 2008-2012, 69.04% reported difficulties in adapting to Hong Kong's language, living habits, living environment, education system, and family finance (Home Affairs Department, 2013). Thus, studying predictors of Mainland immigrants' sociocultural adaptation is timely and important.

The second aim was to investigate whether the positive effect of integration strategy/expectation and support for multiculturalism on the intrapersonal variables related to acculturation can be extended to intercultural contact of friendship, which is a key indicator of intercultural relations. Furthermore, the possible mediating role of the major components in the framework of intercultural relations, i.e., the dominant group's tolerance towards different cultural groups and the non-dominant group's perceived discrimination would be tested.

Intercultural relations can be better understood when both dominant and non-dominant groups are examined together with similar questions. This mutual approach combines the research traditions of acculturation and ethnic relations into one study. Hong Kong, one of the most cosmopolitan cities in the world, provides a multicultural context to such research. Hong Kong locals and Mainland Chinese immigrants were chosen as majority and minority groups for two reasons. First, Mainland Chinese immigrants are the largest immigrant group in Hong Kong. Second, the two groups can still be distinct culturally.

In 1990, there were only around 28,000 newcomers from Mainland China residing in Hong Kong. Due to political considerations, the daily admission quota from the Mainland was increased to 150 in 1995. To date, Mainland Chinese immigrants are the largest group among immigrants from other places. There are approximately 218,000 Mainland Chinese having

resided in Hong Kong for less than 7 years over a ten-year period, with men constituting one third of the Chinese immigrant populations (Census and Statistics Department, 2011). It was expected such huge and rapid influx of Mainland Chinese immigrants would affect the immigrants themselves and members of the majority group in Hong Kong.

Though both Hong Kong residents and Mainland Chinese immigrants are regarded as Chinese and share a certain degree of similarity, there are still some cultural differences between the two groups. Linguistically, both Hong Kong and Mainland China use the same written language, but Hong Kong people adopt traditional characters and Mainlanders adopt simplified characters. Hong Kong people mainly speak a dialect called Cantonese whereas Mandarin is commonly spoken in different parts of Mainland China. Proficiency in the language of the receiving society has been proved to be a vital acculturative factor (Berry, 1997), thus expected to be an important component of adaptation and intercultural contact for Mainland Chinese immigrants residing in Hong Kong whose mother tongue is Mandarin (Chen et al., 2008). Historically, being a British colony for more than one hundred and fifty years before China regained its sovereignty in 1997, Hong Kong has developed its own unique culture, as a result of the prevailing influence of Western values and systems. Mainland China, in contrast, implemented a closed-door policy until the economic reform in 1978. The two places are different in terms of political structure, economic system, education system, media practice, communication styles, daily life style, and so on (Chen et al., 2008). Furthermore, based on Hofstede's (1991) five dimensions of culture, Mainland China is ranked slightly higher on power distance, masculinity, and long-term orientation than Hong Kong, while Hong Kong has relatively higher levels of individualism than Mainland China. Both places show similarly low levels of uncertainty avoidance, comparing to the world average (ITIM-International, 2003; see

Pan, 2008). The results clearly demonstrate that both places share some similarities on the five cultural dimensions, but still reflected a certain degree of differences.

In the present research, two studies examined the adaptation and intergroup outcomes of Mainland Chinese immigrants and Hong Kong locals, respectively. For acculturation outcomes, among Mainland Chinese immigrants, integration strategy and support for multiculturalism would predict psychological adaptation, whereas integration strategy would predict sociocultural adaptation. Among Hong Kong locals, integration expectation would predict psychological adaptation. For intergroup outcomes, among Mainland Chinese immigrants, the effects of integration strategy and multiculturalism on intercultural contact would be mediated by perceived discrimination. Specifically, being more in favour of integration strategy and multiculturalism would predict less discrimination perceived by Mainland Chinese immigrants, and consequently, more intercultural contact with Hong Kong locals. Among majority group members, integration expectation and multiculturalism were expected to predict intercultural contact, and these relationships would be mediated by tolerance. In other words, supporting for multiculturalism and expecting Chinese immigrants to adopt the integration strategy would predict intercultural contact with Mainland Chinese immigrants, and this relationship would work through majority group members' tolerance towards Mainland Chinese. On the basis of the aforementioned conceptualisations and research findings, the following hypotheses were formulated:

Hypothesis 1: Integration strategy and support for multiculturalism would positively predict psychological adaptation among Mainland Chinese immigrants;

Hypothesis 2: Integration expectation would positively predict psychological adaptation among Hong Kong locals;

Hypothesis 3: Integration strategy would positively predict sociocultural adaptation among Mainland Chinese immigrants;

Hypothesis 4a: Integration strategy and support for multiculturalism would positively predict Mainland Chinese immigrants' intercultural contact with Hong Kong people;

Hypothesis 4b: Discrimination perceived by Mainland Chinese immigrants would mediate the effects of their integration strategy and support for multiculturalism on intercultural contact with Hong Kong people;

Hypothesis 5a: Integration expectation and support for multiculturalism would positively predict Hong Kong locals' intercultural contact with Mainland Chinese; and

Hypothesis 5b: Tolerance held by Hong Kong locals would mediate the effects of their integration expectation and support for multiculturalism on intercultural contact with Mainland Chinese.

Study 1

Method

Participants

Participants were 182 immigrants (33 males and 149 females) from Mainland China residing in Hong Kong, with mean age of 41.64 ($SD = 11.14$) and age range of 22 to 79. The gender ratio and age range are generally representative of the characteristics of recent Mainland Chinese immigrants to Hong Kong (Home Affairs Department, 2013). All participants were born in Mainland China and lived there before. Their average length of immigration in Hong Kong was 8.52 years. Among participants, 5.5% received no schooling, 36.8% attended or completed primary school, 48.0% attended or completed secondary school, 4.0% attended or completed post-secondary school, 1.7% attended or completed university, 3.9% had a post-graduate degree, and 0.5% of participants did not provide information on their education.

Procedure

All participants were approached and interviewed in public areas in Hong Kong by trained interviewers with Chinese background and fluent in Cantonese. To increase the sample representativeness, stratified sampling was used and demographic quota was set based on information about age ranges and gender ratio obtained from the Census and Statistics Department (Census and Statistics Department, 2011). To prevent less educated participants from having difficulties in understanding the content of the items, face-to-face interview was employed using a structured questionnaire. Participants were asked to report demographic information at the beginning of the questionnaire, such as gender, age, ethnic origin, place of birth/length of residence, educational level. Confidentiality was ensured to encourage honest responding.

Measures

All measures were administered in Chinese. The measures were back-translated by separate Chinese-English bilinguals if an extant Chinese version of the measures was not available. The scales used in the present study were adopted from an international project “Mutual Intercultural Relations in Plural Societies” (Berry, 2012).

Language proficiency (Cantonese). The scale for Cantonese proficiency measured a participant’s abilities to understand, speak, read, and write in Cantonese. Sample items included, “How well do you speak Cantonese?” and “How well do you read Cantonese?” Responses to these questions were indicated on a 5-point Likert scale from *not at all* (1) to *very well* (5). The reliability coefficient in present study was .94.

Acculturation strategies. Based on the Acculturation Attitudes Scale (Berry et al., 1989), four *acculturation strategies* adopted by immigrants were assessed: integration, assimilation, separation, and marginalisation. Each participant received a score on each of these four acculturation strategies. The 16 items evaluated four domains of life: culture traditions, language, social activities, and friends. For example, four items in the domain of cultural traditions included: “I feel that Mainland Chinese immigrants should maintain our own cultural traditions and not adapt to those of Hong Kong” (separation strategy); “I feel that it is not important for Mainland Chinese immigrants either to maintain their own cultural traditions or to adopt those of Hong Kong” (marginalisation strategy); “I feel that Mainland Chinese immigrants should maintain our own cultural traditions but also adopt those of Hong Kong” (integration strategy); and “I feel that Mainland Chinese immigrants should adopt Hong Kong’s cultural traditions and not maintain those of our own” (assimilation strategy). Responses for all items were anchored on a 5-point Likert scale, with 1 indicating *strongly disagree* and 5 indicating

strongly agree. The alphas in the present study were .70, .52, .48, and .44 for integration, assimilation, separation, and marginalisation, respectively. The Acculturation Attitudes Scale has been found to have moderate reliabilities in some previous studies. For example, the Cronbach's alphas across 13 countries in a study ranged from .48 to .64 (Berry et al., 2006). Brown and Zabefka (2011) suggested that the moderate reliabilities of this scale may be due to the complexity of their constituent items. It may also be the result of inadequate operationalisation (Berry & Sam, 2003).

Psychological adaptation. Suggested by Berry et al. (2006), psychological adaptation was measured with three scales: Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985), Rosenberg Self-Esteem Scale (RSES; Rosenberg, 1965), and the Scale for Psychological Problems, originally developed for Immigrant Youth in Cultural Transition project (Berry et al., 2006). The SWLS is a 5-item scale which assesses the cognitive evaluation of one's life in general. A sample item is, "I am satisfied with my life." Responses were anchored on a 5-point scale ranging from *strongly disagree* (1) to *strongly agree* (5). The alpha in the present study was .89. The RSES consists of 10 items, measuring one's evaluation of self-worth. A sample item is, "I feel I have not much to be proud of." Participants replied on a 5-point scale ranging from *strongly disagree* (1) to *strongly agree* (5). The alpha in this study was .79 after removing an item "I wish I could have more respect for myself" (reverse) due to its negative item-total correlation. The Scale for Psychological Problems is a 15-item scale, evaluating the extent to which individuals experience depression, anxiety, and psychosomatic symptoms. Sample items include, "My thoughts are confused", "I feel tired", and "I am worried about something bad happening to me." Participants indicated the extent to which they experienced each symptom on a 5-point scale ranging from *never* (1) to *very often* (5). The alpha in this study

was .93. A composite score for psychological adaptation was derived by averaging the standardized scores for self-esteem, life satisfaction, and psychological problems (reversed).

Sociocultural adaptation. Based on Furnham and Bochner's (1982) Social Situation Questionnaire, Ward and Kennedy (1994) developed a scale focusing on skills required to manage every social situation in a new cultural environment. Using a 5-point Likert scale ranging from *no difficulty* (1) to *extreme difficulty* (5), respondents rated the amount of difficulties they experienced in various social domains. This version consists of 20 items, for example, "Using transport system"; "Going to social gatherings"; and "Worshipping." The alpha in this study was .92.

Support for multiculturalism. The Multicultural Ideology Scale (Berry & Kalin, 1995) was used to measure participants' endorsement of the view that cultural diversity and multiculturalism are good for the society at large and its individual members. This scale was originally referred to Canadian society and adapted to measure Hong Kong in this study. The scale consists of 10 statements (e.g., "We should recognise that cultural and racial diversity is a fundamental characteristic of the Hong Kong society") assessed on a 5-point Likert scale ranging from 1 (*disagree*) to 5 (*totally agree*). The reliability of this scale for the present study was .64, after 4 items with negative item-total correlations were removed. The items deleted were either too long and probably too difficult to understand, not applicable in a Hong Kong context, or referring to behavior rather than ideology. The selection of items was documented in previous studies. For example, Tip and colleagues (2012) adopted seven items of the scale to measure multiculturalism in the British context. Arends-Tóth and Van de Vijver (2003) used eight items to measure multiculturalism due to low factor loadings of two items. The alphas of this scale ranged from .49 to .73 for immigrant samples in four countries (Yagmur & Van de Vijver, 2012).

Perceived discrimination. The Perceived Discrimination Scale (Berry et al., 2006) was used for Mainland Chinese immigrants only. It is a 5-item scale, assessing perceived frequency of feeling unaccepted, being treated unfairly or negatively or being teased, and so on, because of one's ethnicity. A sample item includes, "I have been teased or insulted because of my Mainland Chinese immigrant background." Participants responded on a 5-point Likert scale ranging *strongly disagree* (1) to *strongly agree* (5). The alpha in this study was .84.

Intercultural contact. Intercultural contact with Hong Kong people was measured by evaluating the quantity of Hong Kong friends (i.e., "How many Hong Kong friends do you have?") and the frequency of contact with Hong Kong friends (i.e., "How often do you meet with your Hong Kong friends?"). The responses to the two items were indicated on two 5-point scales ranging from *none* (1) to *many* (5), and *never* (1) to *daily* (5), respectively. Then the scores of quantity of frequency items were averaged. The alpha in this study was .80.

Results

Descriptive statistics, including means, standard deviations, reliability coefficients, and correlation coefficients for Study 1 are presented in Table 1. The mean scores of all participants on Cantonese proficiency ($M = 3.62$, $SD = 1.02$), integration strategy ($M = 3.70$, $SD = 0.79$), multicultural ideology ($M = 3.43$, $SD = 0.43$), and sociocultural adaptation ($M = 4.28$, $SD = 0.55$) were above the scale midpoint of 3, while intercultural contact with Hong Kong people ($M = 3.18$, $SD = 1.01$) was slightly above the scale midpoint of 3. In contrast, the mean scores of separation strategy ($M = 2.42$, $SD = 0.71$), assimilation strategy ($M = 2.12$, $SD = 0.66$), marginalisation strategy ($M = 2.27$, $SD = 0.74$), and perceived discrimination ($M = 2.52$, $SD = 0.89$) were below the scale midpoint of 3, indicating that integration was most favoured among the four acculturation strategies. As psychological adaptation was derived from averaging the

standardized scores for self-esteem, life satisfaction, and psychological problems (reversed), no mean score of it was reported.

Correlation analysis was conducted first. As shown in Table 1, among Mainland Chinese immigrants, integration strategy and multicultural ideology were positively correlated, $r = .27, p < .001$. Psychological adaptation was positively correlated with integration strategy, $r = .44, p < .001$, and multicultural ideology, $r = .33, p < .001$. Sociocultural adaptation was positively correlated with integration strategy, $r = .23, p < .01$, and yet not significantly correlated with multicultural ideology, $r = .07, p > .05$. Intercultural contact with Hong Kong people was positively correlated with integration strategy, $r = .16, p < .05$, and multicultural ideology, $r = .17, p < .05$, while negatively correlated with perceived discrimination, $r = -.32, p < .001$. Perceived discrimination was negatively correlated with multicultural ideology $r = -.27, p < .001$, but not significantly correlated with integration strategy, $r = .11, p > .05$.

Hierarchical multiple regression was conducted to predict psychological adaptation. In the first block, age and gender were entered as demographic covariates. Length of immigration and measure of host language skills, i.e., Cantonese proficiency, were entered into the second block to test their effects. The final block contained the key variables in predicting psychological adaptation: four acculturation strategies and multicultural ideology. The regression analysis produced a sample multiple correlation coefficient of .52, indicating that 27% of the total variance in psychological adaptation could be explained by the independent variables, $F(9, 172) = 7.18, p < .001$ (see Table 2). In the first block, none of the demographic variables reached significance, $ps > .05$. In the second block, the effects of length of immigration and Cantonese proficiency were not significant either. In the third block, psychological adaptation was predicted

by integration strategy, $\beta = .36, p < .001$, and multicultural ideology, $\beta = .22, p < .01$, thus supporting Hypothesis 1.

Another set of hierarchical multiple regression was conducted to predict sociocultural adaptation. Variables in the first and second blocks were the same as those in the previous model. The final block contained variables of interest in predicting sociocultural adaptation: four acculturation strategies and multicultural ideology. The regression analysis produced a sample multiple correlation coefficient of .42, indicating that 17% of the total variance in sociocultural adaptation could be explained by the independent variables, $F(9, 172) = 4.01, p < .001$ (see Table 3). In the first block, none of the demographic variables reached significance. In the second block, the effects of length of immigration, $\beta = -.29, p < .001$, and Cantonese proficiency, $\beta = .15, p < .05$, were significant. In the third block, sociocultural adaptation was predicted by integration strategy, $\beta = .20, p < .01$, but not multicultural ideology, $\beta = .02, p > .05$. Therefore, Hypothesis 3 that integration strategy would positively predict sociocultural adaptation among Mainland Chinese immigrants was supported.

Additional regression analyses were conducted to test the mediating role of perceived discrimination by including integration strategy and multicultural ideology as predictors of intercultural contact with Hong Kong people, and this linkage would be mediated by perceived discrimination after controlling for age, gender, length of immigration, and education level. Figure 1 summarizes the results of the mediation model. As shown in this figure, multicultural ideology was a significant predictor of perceived discrimination, which in turn negatively predicted intercultural contact with Hong Kong people. Specifically, high levels of multicultural ideology were associated with less perceived discrimination, $\beta = -.21, p < .01$, which in turn was related to an increase in intercultural contact with Hong Kong people, $\beta = -.26, p < .001$. The

mediation model explained 12% of the variance in perceived discrimination, and 14% of the variance in intercultural contact with Hong Kong people according to R^2 values. These values are larger than the minimum effect size, $R^2 = .04$, recommended by Ferguson (2009). To further examine the mediating role of perceived discrimination, Sobel test (Sobel, 1982) for indirect effect was calculated. As the mediational model specified particular direction of effects, one-tailed probability value was used throughout the study unless specified otherwise. The Sobel statistic, $z = 2.13$, $p < .05$, indicating that perceived discrimination fully mediated the link between multicultural ideology and intercultural contact with Hong Kong people.

Due to the unexpected negative correlation between length of immigration and sociocultural adaptation, $r = -.31$, $p < .001$, additional analyses were conducted to investigate this correlation. The sample was split into two groups, Chinese immigrants having resided in Hong Kong for seven years or less ($n = 132$) and those having resided in Hong Kong for longer than seven years ($n = 50$). Zero-order correlation analyses indicated that the correlation between length of immigration and sociocultural adaptation was not significant in the less-than-seven-years group, $r = .02$, $p > .05$, while there was a significant, negative correlation between length of immigration and sociocultural adaptation in the more-than-seven-years group, $r = -.41$, $p < .01$. In relation to this, the above three regression models were conducted again in the less-than-seven-years group to predict psychological adaptation, sociocultural adaptation, and intercultural contact with Hong Kong people. The results of the less-than-seven-years group were similar to those of the whole sample, with the same significance and direction of predictors, indicating that the current regression models represent characteristics of new immigrants.

Given that the data for present study were cross-sectional, it is possible that the independent variables, the mediator, and the dependent variable could be interchanged. A series

of model testing was carried out to rule out the alternatives. As shown in Figure 2, using intercultural contact with Hong Kong people and perceived discrimination as the mediator and dependent variable, respectively, results of regression analysis indicated that there was an indirect effect of integration strategy on perceived discrimination, the Sobel statistic, $z = 1.81$, $p < .05$. However, it is worth noting that there was no significant correlation between integration strategy and perceived discrimination, $r = .11$, $p > .05$, suggesting the initial step of mediation analysis was not supported (Baron & Kenny, 1986). The path linking multicultural ideology and intercultural contact with Hong Kong people in the model was not statistically significant, $\beta = .11$, $p > .05$, and thus no indirect effect is possible. Alternatively, Using perceived discrimination and the two variables, integration strategy and multicultural ideology, as independent variable and mediators, respectively, analyses showed that there was no indirect path from perceived discrimination to intercultural contact with Hong Kong people, because neither the link between perceived discrimination and integration strategy nor that between multicultural ideology and intercultural contact with Hong Kong people was statistically significant, $\beta = -.13$ and $.14$, respectively, $ps > .05$ (see Figure 3). These additional results confirm the direction of effects in the hypothesized models.

In sum, among Mainland Chinese immigrants, the regression results partially supported Hypothesis 4a that integration strategy and support for multiculturalism would positively predict intercultural contact with Hong Kong people, and the correlational results showed that integration strategy and support for multiculturalism were significantly related with intercultural contact with Hong Kong people. Results of the mediation analysis supported Hypothesis 4b that Mainland Chinese immigrants' perceived discrimination would mediate the link between their support for multiculturalism and intercultural contact with Hong Kong people.

Study 2

Method

Participants

Participants were 181 Hong Kong locals (75 males and 106 females), with mean age of 44.98 ($SD = 14.41$) and age range of 20 to 82. Among them, 2.2% received no schooling, 22.1% attended or completed primary school, 52.0% attended or completed secondary school, 9.4% attended or completed post-secondary school, 13.8% attended or completed university, 0.6% had a post-graduate degree, and 0.5% of participants did not provide information on their education.

Procedure

Procedure used in Study 2 was identical to that used in Study 1.

Measures

Language proficiency (Mandarin). This scale measured a respondent's abilities to understand, speak, read, and write in Mainland immigrants' language Mandarin. Sample items included "How well do you speak Mandarin?" and "How well do you read Mandarin?" Responses to these questions were on a 5-point Likert scale from *not at all* (1) to *very well* (5). The alpha in this study was .94.

Acculturation expectations. Based on the Acculturation Attitudes Scale (Berry et al., 1989), four *acculturation expectations* assessed Hong Kong locals' expectations on how Mainland Chinese immigrants *should* acculturate to the Hong Kong society: integration, assimilation, separation, and marginalisation. Each participant received a score on each of these four acculturation expectations. The 16 items evaluated four domains of life: culture traditions, language, social activities, and friends. For example, four items in the domain of friends

included: “Mainland Chinese immigrants should have only Hong Kong friends” (assimilation expectation); “Mainland Chinese immigrants should not have either Hong Kong or Chinese immigrant friends” (marginalisation expectation); “Mainland Chinese immigrants should have only Mainland Chinese friends” (separation expectation); and “Mainland Chinese immigrants should have both Mainland Chinese and Hong Kong friends” (integration expectation).

Responses for all items were anchored on a 5-point Likert scale, with 1 indicating *strongly disagree* and 5 indicating *strongly agree*. The alphas in this study were .64, .54, .51, and .60, for integration, assimilation, separation, and marginalisation expectations, respectively.

Psychological adaptation. Psychological adaptation measured in Study 2 was identical to that used in Study 1. The alpha in this study was .88, .80, and .93 for the SWLS, RSES, and the Scale for Psychological Problems, respectively. Please note that the same item in the RSES was removed due to negative item-total correlation as in Study 1.

Support for multiculturalism. Support for multiculturalism measured in Study 2 was identical to that used in Study 1. The reliability of this scale increased slightly from .40 to .48, after one item with negative item-total correlation was removed. Due to its modest reliability, the results should be interpreted with caution.

Tolerance. Based on Berry and Kalin (1995) and Berry (2006), this scale measured the degree of acceptance of individuals or groups that are culturally or racially different from oneself. The scale consists of 11 items, with six items measuring ethnic tolerance and five items measuring social egalitarianism. All responses were anchored on a 5-point Likert scale, with 1 indicating *strongly disagree* and 5 indicating *strongly agree*. Sample items included, “It is a bad idea for people of different races/ethnicities to marry one another” (ethnic tolerance); and “We

should promote equality among groups, regardless of racial or ethnic origin” (social egalitarianism). The alpha in this study was .66.

Intercultural contact. The measure for intercultural contact with Mainland Chinese immigrants was similar to that used in Study 1, but referring to Mainland Chinese immigrants in this study. The variable of intercultural contact with Mainland Chinese immigrants was obtained by averaging the scores of the two items. The reliability was .78 in this study.

Results

Descriptive statistics, including means, standard deviations, reliability coefficients, and correlation coefficients for Study 2 are presented in Table 4. The mean scores of all participants on integration expectation ($M = 3.91$, $SD = 0.68$), multicultural ideology ($M = 3.48$, $SD = 0.45$), and tolerance ($M = 3.57$, $SD = 0.53$) were above the scale midpoint of 3, while Mandarin proficiency ($M = 3.15$, $SD = 1.17$) was slightly above the scale midpoint of 3. By contrast, the mean scores of assimilation expectation ($M = 2.35$, $SD = 0.67$), separation expectation ($M = 2.36$, $SD = 0.76$), and marginalisation expectation ($M = 2.13$, $SD = 0.74$) were below the scale midpoint of 3, indicating that integration was most favoured among the four acculturation expectations, while intercultural contact with people from Mainland China ($M = 2.75$, $SD = 1.05$) were slightly below the scale midpoint of 3. Since psychological adaptation was derived from averaging the standardized scores of self-esteem, life satisfaction, and psychological problems (reversed), no mean score of it was reported.

As in Study 1, correlation analysis was conducted. As shown in Table 4, among majority group members in Hong Kong, integration expectation and multicultural ideology were positively correlated, $r = .29$, $p < .001$. Psychological adaptation was positively correlated with integration expectation, $r = .23$, $p < .01$, and multicultural ideology, $r = .16$, $p < .05$. Intercultural

contact with people from Mainland China was positively correlated with integration expectation, $r = .20, p < .01$, multicultural ideology, $r = .16, p < .05$, and tolerance, $r = .24, p < .01$. Tolerance was positively correlated with integration expectation, $r = .29, p < .001$, and multicultural ideology $r = .46, p < .001$.

Hierarchical multiple regression was conducted to predict psychological adaptation. In the first block, age and gender were entered as demographic covariates. Language measure, i.e., Mandarin proficiency, was entered into the second block as another covariate. The final block contained key variables in predicting psychological adaptation: four acculturation expectations and multicultural ideology. The regression analysis produced a sample multiple correlation coefficient of .30, indicating that 9% of the total variance in psychological adaptation could be explained by the independent variables, $F(8, 172) = 2.10, p < .05$ (see Table 2). In the first and second blocks, demographic variables and Mandarin proficiency did not reach significance. In the third block, psychological adaptation was predicted by integration expectation only, $\beta = .16, p < .05$, but not multicultural ideology, $\beta = .06, p > .05$. In short, Hypothesis 2 that integration expectation would positively predict psychological adaptation among majority group members in Hong Kong was supported.

As in Study 1, regression analyses were performed to test the mediation of tolerance with integration expectation and multicultural ideology as predictors of intercultural contact with people from Mainland China, controlling for age, gender, and education level. Figure 2 summarizes the results of the mediation model. Multicultural ideology was a statistically significant predictor of tolerance, which in turn predicted levels of intercultural contact with people from Mainland China. Specifically, higher levels of multicultural ideology were found to increase the levels of tolerance, $\beta = .42, p < .001$, which in turn was related to an increase in

intercultural contact with people from Mainland China, $\beta = .17, p < .05$. The independent variables explained 25% of the variance in tolerance, and 8% of the variance in intercultural contact with people from Mainland China. The R^2 values indicated moderate effect size, $R^2 = .25$, and minimum effect size, $R^2 = .04$, according to Ferguson (2009). Similar to Study 1, Sobel test (Sobel, 1982) for indirect effect was calculated in order to confirm the significance of the mediator. The Sobel statistic, $z = 1.93, p < .05$, indicated that tolerance fully mediated the link between multicultural ideology and intercultural contact with people from Mainland China.

Similarly, shown in Figure 4, integration expectation significantly predicted tolerance, which in turn predicted intercultural contact with people from Mainland China. More specifically, high levels of integration expectation were related to high levels of tolerance, $\beta = .18, p < .01$, which in turn was associated with an increase in intercultural contact with people from Mainland China, $\beta = .17, p < .05$. However, the Sobel statistics, $z = 1.62, p = .05$, indicated a marginally significant indirect effect of integration expectation through tolerance on intercultural contact with people from Mainland China.

Similar to Study 1, a series of model testing was carried out to rule out alternative models. As shown in Figure 5, using intercultural contact with people from Mainland China and tolerance as a mediator and dependent variable, respectively, results of regression analysis indicated that the links from integration expectation to intercultural contact with people from Mainland China, and to tolerance were both significant, $\beta = .17$ and $.16$, respectively, $ps < .05$; and the link from intercultural contact with people from Mainland China to tolerance was significant too, $\beta = .14, p < .05$. However, the mediating effect of intercultural contact with people from Mainland China on the link between integration expectation and tolerance was not significant, the Sobel statistic, $z = 1.50, p > .05$. The path linking multicultural ideology and

intercultural contact with people from Mainland China was not statistically significant, $\beta = .12$, $p > .05$, and thus indirect effect is impossible. Alternatively, as shown in Figure 6, using tolerance and the two variables, integration expectation and multicultural ideology, as independent variable and mediators, respectively, results revealed that, though the effect of tolerance on integration expectation and multicultural ideology was significant, $\beta = .29$ and $.45$, respectively, $ps < .001$, the effects of integration expectation and multicultural ideology on intercultural contact with people from Mainland China were not strong enough to form any significant indirect paths, $\beta = .14$ and $.07$, respectively, $ps > .05$. These additional results confirm the direction of effects in the hypothesised models.

In sum, the regression results partially supported Hypothesis 5a that Hong Kong locals' integration expectation and support for multiculturalism would positively predict intercultural contact with people from Mainland China, and the correlational results demonstrated that integration expectation and support for multiculturalism were significantly related with intercultural contact with people from Mainland China. Results of regression analyses supported Hypothesis 5b that tolerance held by Hong Kong locals would mediate the link between support for multiculturalism and intercultural contact with people from Mainland China, and the link between integration expectation and intercultural contact with people from Mainland China, albeit the indirect effect is marginally significant.

Discussion

In the present research, two studies examined the roles of integration strategy/expectation and support for multiculturalism in adaptation and intercultural relations. The mediating role of the major dimensions of intercultural relations, i.e., the dominant population's tolerance towards

a non-dominant group and the non-dominant group's perceived discrimination, was investigated. The bulk of past research has mostly sampled immigrants in the United States, Canada, Australia, and the Netherlands who underwent inter-country migration. Uniquely, the present study sampled immigrants in community who underwent intra-country migration within China in South East Asia. Overall, the findings of the two studies are generally consistent with the hypotheses except part of Hypothesis 4b that Mainland Chinese immigrants' perceived discrimination would mediate the link between integration strategy and intercultural contact with Hong Kong people. For Mainland Chinese immigrants, both integration strategy and support for multiculturalism predicted psychological adaptation, while only integration strategy significantly predicted sociocultural adaptation. Support for multiculturalism played a crucial role in intercultural contact with Hong Kong people through the mediation of lowering the perception of discrimination. Integration strategy was significantly and positively correlated with intercultural contact with Hong Kong people, though its effect in the regression analysis was marginally significant. Yet, the mediating effect of perceived discrimination between them was not supported in the present sample (part of Hypothesis 4b). For majority group members in Hong Kong, integration expectation predicted psychological adaptation. While integration expectation positively predicted intercultural contact with Mainland Chinese immigrants, and this path was marginally mediated (p -value of Sobel test statistic was exactly .05) by greater tolerance, support for multiculturalism predicted intercultural contact with Mainland Chinese immigrants, and this link was fully mediated by the greater tolerance held by majority group members. In the main, integration plays a more important role in psychological and sociocultural adaptation, whereas support for multiculturalism plays a more significant role in intercultural relations.

It is theoretically possible that perceived discrimination mediates the path between integration strategy and intercultural contact with people in Hong Kong, though it was not confirmed statistically in the present study. The non-significant indirect effect of integration strategy for Mainland Chinese immigrants was largely due to non-significant path between integration strategy and perceived discrimination. When immigrants favour separation strategy, they may perceive more discrimination, perhaps because they think majority groups regard them as outgroup members. When immigrants use assimilation strategy, they may also experience more discrimination, as they may think that even though they are strongly motivated to seek daily interactions with people in larger society, they will not be accepted. People with integration strategy actively participate in both cultures and seek social support from their networks of both cultures, probably feeling less excluded and discriminated. In fact, these expected relations are supported by a large-scale empirical study (Berry et al., 2006). Berry and colleagues explained that when immigrants do not feel discriminated, they would approach the host society with the same degree of respect that had been accorded to them. Comparing to the racially, not only culturally or ethnically diverse nations such as Canada and the US where different racial groups have their distinct characteristics and speak very different languages, immigrants from Mainland China, especially from Southern areas of China, may have similar physical characteristics and also speak Cantonese. Though Mainland Chinese immigrants may still experience discrimination based on the results of Ward and Leong (2006), but they should experience less discrimination if integration strategy is adopted, comparing to people who migrate to a racially, culturally, and ethnically different place. Although the association between integration strategy and perceived discrimination is not significant in the present study ($r = .11, p > .05$), the trend is in the predicted direction. Perhaps it can be attributed to the increasing conflict and hostility between

Hong Kong locals and Mainland Chinese due to a series of societal issues, such as competing for resources. From some Hong Kong locals' point of view, if a large number of Mainland Chinese immigrants reside in Hong Kong, they may cause heavy burden to the Hong Kong government and compete with Hong Kong locals for job opportunities, children's education quota, public housing, medical care, social welfare, and so on. On the other hand, immigrants may have an impression that some Hong Kong locals still look down on them, even when they are residents of Hong Kong and contributing to the local community. Though Mainland immigrants adopting the integration strategy experience less discrimination, the extent is not great enough to reach significance. The level of perceived discrimination is not only affected by integration strategy, but also other variables, such as socioeconomic status. Mainland Chinese immigrants may perceive high degree of discrimination, as their socioeconomic status is generally lower than Hong Kong locals. Therefore, further studies can continue to examine this linkage and may also increase the sample size to test its effect.

The results of the two studies indicate that integration plays a more important role in psychological and sociocultural adaptation. In other words, integration is more predictive of intrapersonal functioning. Integration strategy, but not support for multiculturalism, predicted sociocultural adaptation significantly in Mainland Chinese immigrants. The outcome of sociocultural adaptation pertains to competence for living in a new environment, for example, the pace of life, going to social gatherings, and following rules and regulations, while integration strategy refers to behaviours and attitudes to get involved in both the host and ethnic cultural groups. Based on social learning model (Furnham & Bochner, 1982), the way immigrants choose to acculturate will influence them to obtain or learn a set of socioculturally appropriate skills when living in a new intercultural environment. The predictive effect of integration strategy on

sociocultural adaptation lends some support to this notion. Yet, other than integration strategy, support for multiculturalism in Hong Kong still predicted psychological adaptation, as endorsing cultural diversity and equal rights among ethnic groups is relevant to immigrants' feelings of self-worth and enhances their satisfaction with life in an international and multicultural society like Hong Kong. On the other hand, for predicting the psychological adaptation of majority group members in Hong Kong, the effect of support for multiculturalism has not reached significance. A possible explanation is that as the largest minority group in Hong Kong, Mainland immigrants have much more social interactions with Hong Kong locals than other ethnocultural groups. The influx of immigrants and acculturation expectations of Mainland immigrants become an important concern among Hong Kong locals. Their attitudes towards cultural others in general (i.e., multicultural ideology) affect their well-being to a lesser extent than attitude towards Mainland immigrants (e.g., integration expectation). Nevertheless, when it comes to intercultural relations, the degree of support for multiculturalism still plays a significant role in predicting intergroup friendship in both immigrant and majority groups. By the definition aforementioned, multiculturalism is about the active support for cultural diversity. Furthermore, suggested by Schalk-Soekar and Van de Vijver (2008), it is more relationship-oriented, assuming actual or possible intercultural contact. People who hold a positive attitude towards multiculturalism, recognising intergroup differences, respecting equal rights, will behave consistently with that attitude by engaging in intercultural contact.

Some results on demographic variables in the present study are consistent with previous findings, but some of them show different patterns. For example, similar to previous studies (Félix-Ortiz, Newcomb, & Myers, 1994; Romero, & Roberts, 1998), Cantonese proficiency was negatively related to perceived discrimination. However, length of immigration was not

associated with perceived discrimination, which was different from the results of Barry and Grilo (2003). In line with the results of Chen and colleagues (2008), length of immigration was not a significant predictor of psychological adaptation. Surprisingly, in contrast to the findings that sociocultural adaptation would improve and level-off over time (e.g., Ward et al., 1998), the length of immigration was negatively correlated with sociocultural adaptation in this study, which is intriguing. Perhaps due to the increasing societal changes in Hong Kong these years, such as high inflation rate and real estate prices, immigrants find it more and more difficult to meet the demands of life when they are struggling with financial and vocational challenges. This effect may be more salient in Mainland Chinese immigrants who have been resided in Hong Kong for many years, comparing to new immigrants from Mainland China. Mainland Chinese immigrants in the old days were usually poorer and less educated than recent ones when migrating to Hong Kong. They moved to Hong Kong probably because of family reunion and Hong Kong's higher living standards, more developed social and economic systems, and more stable political environment, relative to Mainland China. However, in recent years, the reasons for migrating to Hong Kong are diverse. For example, the Capital Investment Entrant Scheme and Quality Migrant Admission Scheme (Immigration Department, 2013) welcomes immigrants with assets and skills. Moreover, due to the economic reform and rapid social and economic development in Mainland China, the cultural distance between Mainland China and Hong Kong has been shortened. In addition, the support and resources for recent immigrants are better than those for immigrants in the past. Based on these factors, it is possible that Mainland Chinese immigrants who came to Hong Kong many years ago cannot catch up with the rapid change in Hong Kong, and thus still encounter adjustment problems in the sociocultural domain, whereas recent immigrants may adapt better and face less sociocultural problems. This explanation is

supported by the additional correlation results which indicated non-significant correlation between length of immigration and sociocultural adaptation among immigrants who have been resided in Hong Kong for less than seven years, while there is still a negative correlation between the two variables among immigrants who have been resided in Hong Kong for more than seven years. As the present study only captured acculturation experiences at a certain point of time, a longitudinal design may reveal the mechanisms in the immigration process. Moreover, the association between length of immigration in a host country and acculturation outcomes may be moderated by the type of migrating group, such as sojourners, immigrants, refugees, and it may depend on different kinds of acculturation outcomes, namely cognitive, behavioral, or affective (Ward et al., 2001).

The means of the four acculturation preferences in both samples show that immigrants and majority group members in Hong Kong favoured integration most. The results are consistent with most previous research; however, studies demonstrated that Dutch majority group members prefer immigrants to adopt assimilation strategy most (Van Oudenhoven et al., 1998; Verkuyten & Thijs, 1999). In the present study, both Mainland Chinese immigrants and majority group members in Hong Kong share similar Chinese cultural traditions. Both groups have the consensus that immigrants should merge into the Hong Kong society that is heavily influenced by Western culture while maintaining cultural elements of the Chinese Mainland. This is perhaps a unique pattern of intra-cultural immigration.

Consensus between the two groups can also be found from the endorsement of multiculturalism. The levels of support for multiculturalism in Hong Kong locals are similar to those in Mainland Chinese immigrants, and both cultural groups generally supported the idea of multiculturalism in Hong Kong. It would be interesting to compare the levels of support for

multiculturalism in different ethnocultural groups and examine the driving forces behind these attitudes. For example, Verkuyten and Martinovic (2006) found that multiculturalism was endorsed more strongly by Turk/Moroccan immigrants than by the Dutch, and this may be due to the possibility that support for multiculturalism allows immigrants to maintain their own culture and obtain higher social status in the Netherlands. The agreement on multiculturalism between different ethnocultural groups, especially between dominant and non-dominant groups, may provide an integrative perspective to study intercultural relations.

While integration strategy/expectation and support from multiculturalism in the present study were treated as independent variables simultaneously, Schalk-Soekar and Vande Vijver (2008) showed that the acculturation expectations of majority group members were viewed as antecedents of support for multiculturalism. Berry's (2001) framework suggested that multicultural ideology was the counterpart of integration strategy, and they were both attitudinal variables (Berry, 2006). Therefore, in the present study, support for multiculturalism and integration strategy/expectation are regarded as an attitude toward multiculturalism and acculturation-specific attitude, respectively. Statistically, these variables were consistently correlated with each other in the two studies, $r = .27$ in the immigrant sample, and $r = .29$ in the majority sample. The testing of alternative models in both studies shows that the present models received most empirical support, and suggests that at least in Hong Kong context, integration and multiculturalism simultaneously affect the outcome variables. Nevertheless, it is also possible that the general attitude, support for multiculturalism, is an antecedent of the specific attitude, integration, and the possible alternative cannot be ruled out without casual evidence.

In Berry's (2001) framework, perceived discrimination was proposed as an outcome of support for multiculturalism, and conflict and stress were tested as the consequences. Similar to

his framework, the present study used the quantity of intergroup friendship and frequency of meeting intergroup friends as the outcome variable of support for multiculturalism, instead of measuring conflict and stress directly. The model in the present study is also similar to Schalk-Soekar and Vande Vijver (2008), which employed multiculturalism as an antecedent and its related aspects, i.e., contact with immigrants and knowledge about immigrants, as outcomes. Furthermore, in contrast to Contact Theory (Allport, 1954) that proposed intergroup contact predicting intergroup attitudes and Ward and Masgoret (2006)'s model that commenced with two exogenous variables: multicultural ideology (individual difference) and intercultural contact (situational factor), the current study hypothesised the attitude toward multiculturalism and acculturation-specific attitude as independent variables to predict intergroup contact, which was regarded as a behavioural outcome. The model can place perceived discrimination as an antecedent. That is, when an individual experiences discrimination before, such discriminated experiences may affect his or her preferences of acculturation strategy and general attitude towards multiculturalism, and consequently influence intercultural contact. However, alternative model testing (Figure 3) demonstrated that the model was not supported, as the paths from perceived discrimination to integration strategy and from multicultural ideology to intercultural contact with Hong Kong people were not significant. Theoretically this is in line with the existing attitude-behavior linkage (see Eagly & Chaiken, 1998). Taken the above arguments together, it may conceptually and empirically provide support to the possible casual direction between multiculturalism and intercultural relations.

Before concluding, several caveats for this study and future research directions are noteworthy. First, the present study did not measure other variables which may be included in the acculturation and intercultural relations research, such as cultural distance, ethnic stereotypes.

The present study also did not consider the individual difference variables. For example, in a previous study, attachment style of dismissing, Big Five personality trait of intellect, but not extraversion, and intercultural traits of open-mindedness and flexibility were found to be associated with the degree of contact with immigrants (Hofstra, Van Oudenhoven, & Van der Zee, 2009). Acculturation and intergroup relations still have many important features to be explored. Further studies should investigate more relevant variables, providing a more panoramic perspective to these two issues. Future research should also include more outcome variables to measure the same construct. Taking intercultural friendship as an example, future research should measure the time spent and activities or self-disclosure with outgroup friends (e.g., Turner, Hewstone, & Voci, 2007), and feeling of closeness with outgroup friends (e.g., Eller & Abrams, 2003), in addition to measuring the quantity of friendship. Furthermore, multiculturalism is such an important construct, and should be operationalized in different ways, such as Multicultural Attitude Scale (Breugelmans & Van de Vijver, 2004). Secondly, since the present study is correlational in nature, additional analyses were conducted to rule out alternative models. While most alternative models were not supported, the mediating effect of intercultural contact with people in Hong Kong on the link between integration strategy and perceived discrimination was statistically significant in the Mainland Chinese immigrant sample, albeit the main effect was not significant. It is theoretically possible that integration strategy, an attitudinal variable, could influence intercultural contact with people in Hong Kong, a behavioral variable, which in turn leads to the change of discrimination perception by Mainland Chinese immigrants, an evaluative variable. This whole linkage suggested a reciprocal relationship: from attitude to behavior and then to attitude again. Pettigrew (2008) called for more longitudinal studies because previous studies also found reciprocal effects; i.e., interethnic friendship predicts prejudice negatively,

while negative intergroup attitude leads to fewer intergroup friends. The present study used the approach of attitudes influencing behavior, but the reversed direction of behavior affecting attitudes is also possible. Future studies can use experimental method (e.g., Matera, Stefanile, & Brown, 2011) and longitudinal design (e.g., Binder et al., 2009) to answer the directional question. Thirdly, longitudinal studies are also useful to examine the variation of support for multiculturalism in a society. Findings of Breugelmans and colleagues (2009) revealed that the level of support for multiculturalism in the Netherlands had been stable over years despite some national and international issues. However, more studies should be done to test whether this pattern is generalisable to other cultural contexts. Finally, the present study only sampled Mainland Chinese immigrant as a minority group. The generalisability of the models to other ethnocultural groups in Hong Kong, such as Indians, Nepalese, and Pakistanis, can be further tested.

To conclude, this study suggests that, residing in a culturally plural society, the integration strategy and expectation are more important to intrapersonal functioning, specifically, psychological adaptation and sociocultural adaptation (for immigrants only), while multicultural ideology may be more powerful in facilitating intercultural contact between members of majority and minority groups, and this linkage can be explained by discrimination perceived by minority group members and tolerance held by majority group members.

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Table 1

Means, Standard Deviations, Reliability Coefficients, and Intercorrelations for the Measures in Study 1 (N = 182 Mainland Chinese Immigrants)

	<i>M</i>	<i>SD</i>	2	3	4	5	6	7	8	9	10	11	12
1. Age	41.64	11.13	-.08	.46***	.00	.14	.21**	.12	-.18*	.05	-.09	.18*	-.11
2. CA	3.62	1.02	.94	-.08	-.01	-.12	-.04	-.10	.06	.05	.16*	-.30***	.22**
3. LHK	8.52	10.50		— ^a	-.12	.07	.00	.18*	-.03	-.03	-.31***	-.05	.08
4. INT	3.70	0.79			.70	-.19**	-.01	-.04	.27***	.44***	.23**	-.11	.16*
5. SEP	2.42	0.71				.48	.25***	.54***	-.25***	-.27***	-.10	.15*	-.05
6. ASS	2.12	0.66					.52	.21**	-.27***	-.01	.00	.23**	-.14
7. MAR	2.27	0.74						.44	-.06	-.15*	-.18*	.06	.06
8. MI	3.34	0.43							.64	.33***	.07	-.27***	.17*
9. PA	^b 0.00	0.77								.81	.40***	-.17*	.09
10. SA	4.28	0.55									.92	.06	.06
11. PD	2.52	0.89										.84	-.32***
12. ICHK	3.18	1.01											.80

CA = Cantonese ability; LHK = length of residence in Hong Kong; INT = integration, ASS = assimilation; SEP = separation; MAR = marginalization; MI = multicultural ideology; PA = psychological adaptation; SA = sociocultural adaptation; PD = perceived discrimination; ICHK = intercultural contact with Hong Kong people.

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

The reliability coefficients are found along the diagonal line; ^aAlpha not applicable.

^bPA was derived from averaging the standardized scores for self-esteem, life satisfaction, and psychological problems (reversed); mean value is not applicable.

Table 2

Hierarchical Regression Models for Variables Predicting Psychological Adaptation in Studies 1 and 2.

Variables	Study 1: Mainland Chinese immigrants ($N = 182$)			Study 2: Hong Kong Chinese residents ($N = 181$)		
	Block 1 β	Block 2 β	Block 3 β	Block 1 β	Block 2 β	Block 3 β
Age	-.05	-.05	-.02	-.07	-.07	-.00
Gender (1 = male, 2 = female)	.05	.05	-.03	-.06	-.06	-.07
Length of residence		.01	.05		—	—
Cantonese ability		.04	.03		—	—
Mandarin ability		—	—		-.00	-.03
Integration			.36***			.16*
Separation			-.13			.13
Marginalization			-.07			.00
Assimilation			.11			.06
Multicultural ideology			.22**			.06
R^2	.01	.01	.27	.01	.01	.09
ΔR^2	.01	.00	.26	.01	.00	.08
F change	.44	.11	12.64***	.64	.00	3.09*
Δdf	2/179	2/177	5/172	2/178	1/177	5/172

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

Table 3

Hierarchical Regression Model for Variables Predicting Sociocultural Adaptation in Study 1 (N = 182 Mainland Chinese Immigrants)

Variables	Block 1 β	Block 2 β	Block 3 β
Age	-.09	.08	.07
Gender (1 = male, 2 = female)	.08	-.04	-.06
Length of residence		-.34***	-.29***
Cantonese ability		.15*	.15*
Integration			.20**
Separation			.04
Marginalization			-.15
Assimilation			.03
Multicultural ideology			.02
R^2	.01	.12	.17
ΔR^2	.01	.10	.06
F change	1.23	10.39***	2.33*
Δdf	2/179	2/177	5/172

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

Table 4

Means, Standard Deviations, Reliability Coefficients, and Intercorrelations for the Measures in Study 2 (N = 181 Hong Kong Chinese Residents)

	<i>M</i>	<i>SD</i>	2	3	4	5	6	7	8	9	10
1. Age	44.98	14.41	-.15*	-.12	.14	.20***	.22***	-.21**	.06	-.11	-.03
2. MA	3.15	1.17	.94	.11	-.03	.01	-.13	.23**	.01	.21**	.29***
3. INT	3.91	0.68		.64	-.18*	-.29***	-.34***	.29***	.23**	.29***	.20**
4. ASS	2.35	0.67			.54	.30***	.33***	-.28***	-.10	-.13	-.04
5. SEP	2.36	0.76				.51	.59***	-.35***	-.23**	-.17*	-.12
6. MAR	2.13	0.74					.60	-.36***	-.20**	-.25***	-.16*
7. MI	3.48	0.45						.48	.16*	.46***	.16*
8. PA	^b 0.00	0.74							.82	.14	.17*
9. TOL	3.57	0.53								.65	.24**
10. ICMC	2.75	1.05									.78

MA = Mandarin ability; INT = integration, ASS = assimilation; SEP = separation; MAR = marginalization; MI = multicultural ideology; PA = psychological adaptation; TOL = tolerance; ICMC = intercultural contact with people from Mainland China.

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

The reliability coefficients are found along the diagonal line.

^bPA was derived from averaging the standardized scores for self-esteem, life satisfaction, and psychological problems (reversed); mean value is not applicable.

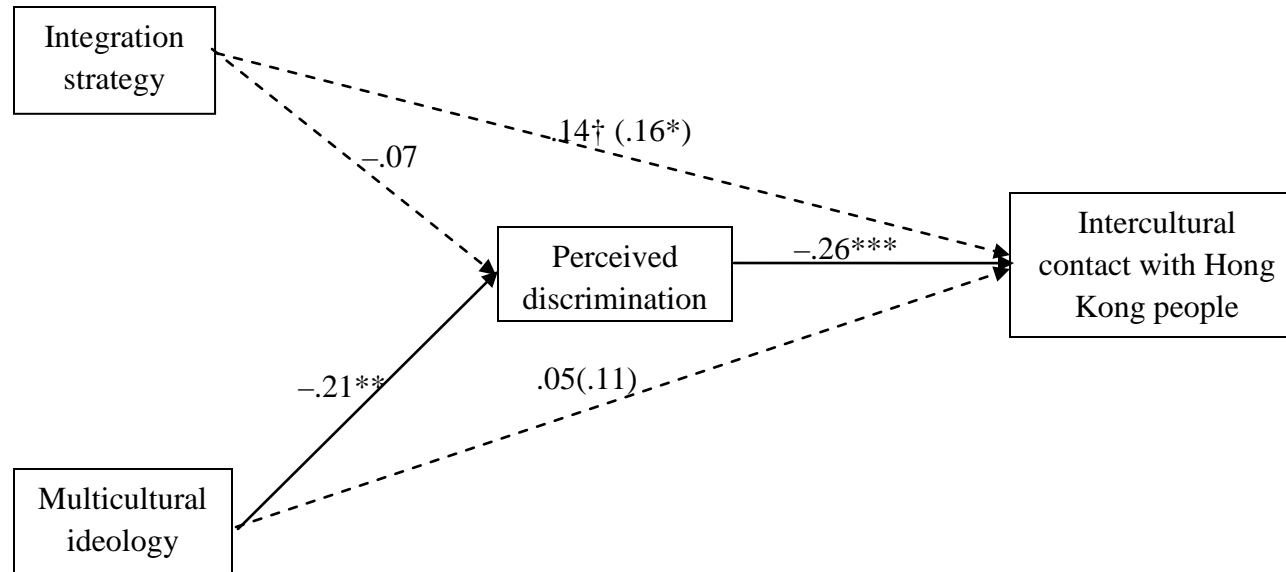


Figure 1. Standardized coefficients for mediation model (controlling for age, gender, length of immigration, and education level) depicting perceived discrimination as a mediator of the relationship between multicultural ideology and intercultural contact with Hong Kong people.

† $p = .07$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Dashed lines represent non-significant relationships ($ps > .05$).

Standardized coefficients in parentheses illustrate the direct effect before controlling for the mediator.

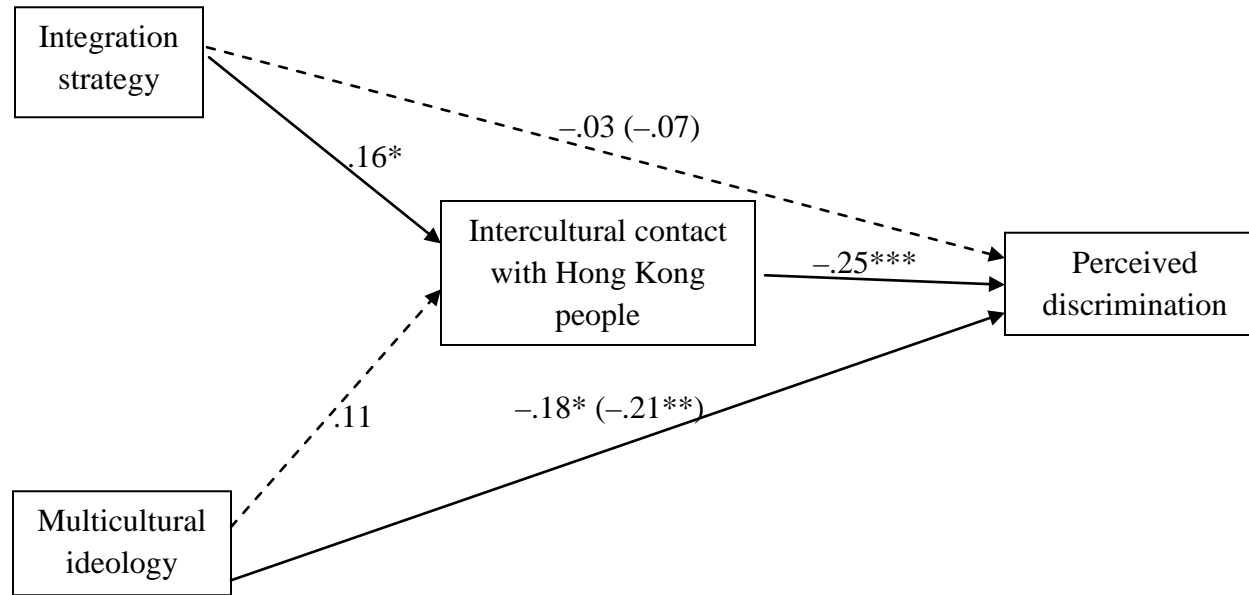


Figure 2. Standardized coefficients for an alternative mediation model (controlling for age, gender, length of immigration, and education level) depicting intercultural contact with Hong Kong people as a mediator of the paths from integration strategy and multicultural ideology to perceived discrimination.

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

Dashed lines represent non-significant relationships ($ps > .05$).

Standardized coefficients in parentheses illustrate the direct effect before controlling for the mediator.

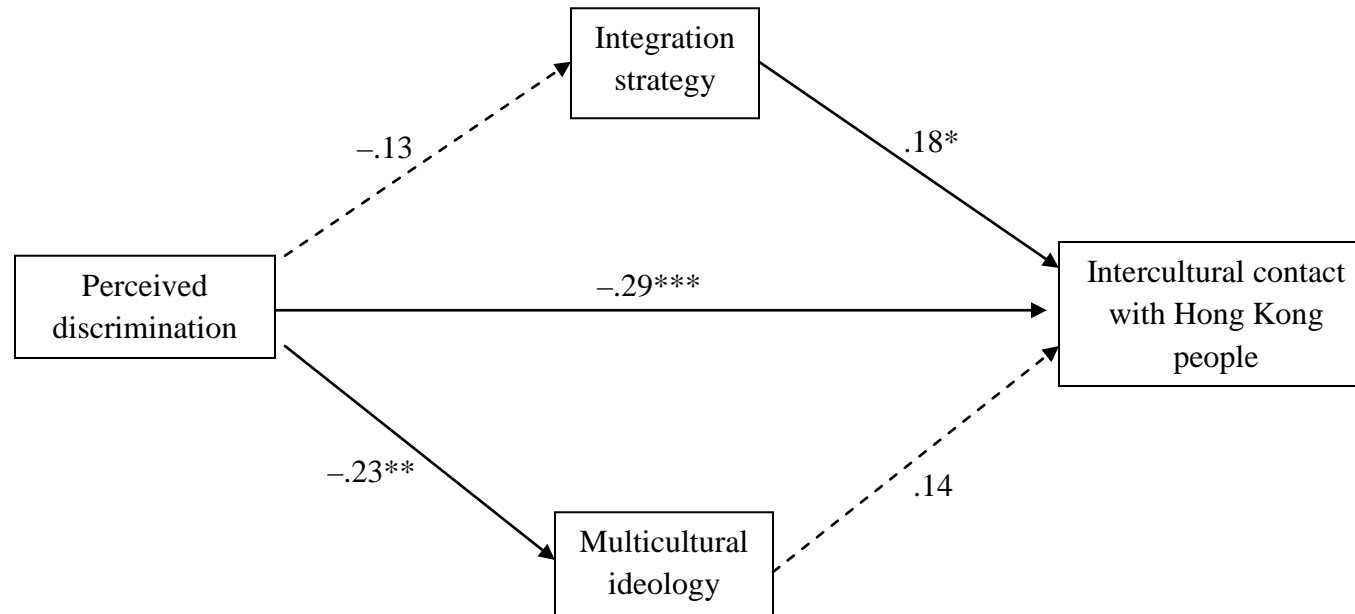


Figure 3. Standardized coefficients for an alternative mediation model (controlling for age, gender, length of immigration, and education level) depicting integration strategy and multicultural ideology as mediators of the path from perceived discrimination to intercultural contact with Hong Kong people.

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

Dashed lines represent non-significant relationships ($ps > .05$).

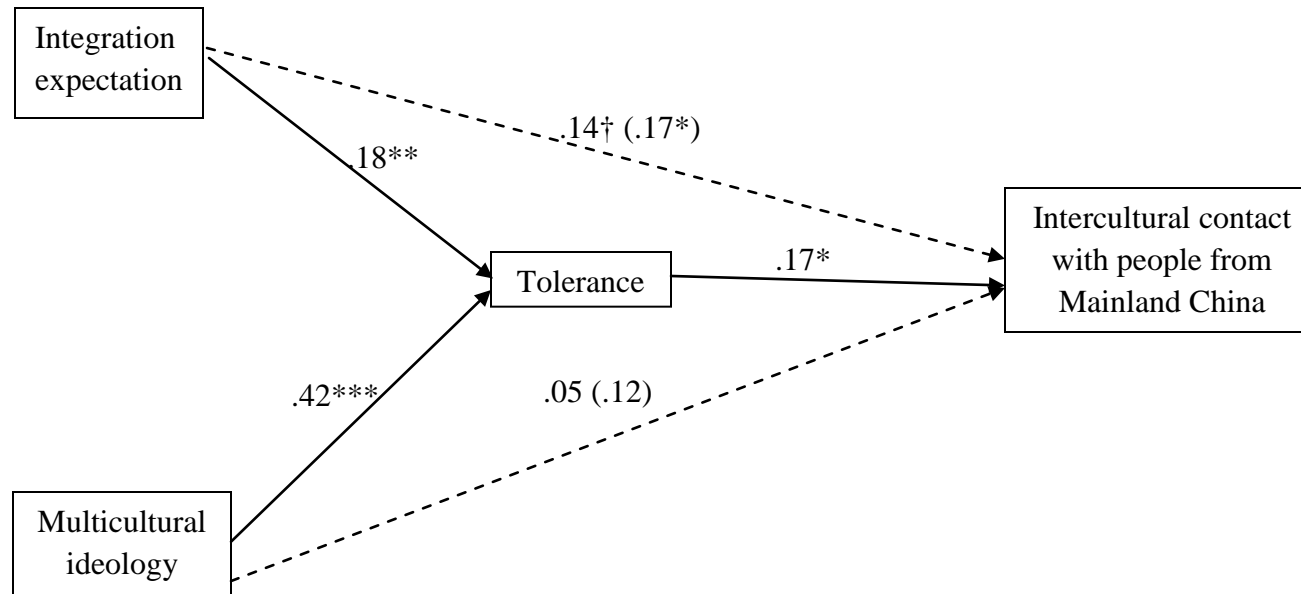


Figure 4. Standardized coefficients for mediation model (controlling for age, gender, and education level) depicting tolerance as a mediator of the paths from multicultural ideology and integration expectation to intercultural contact with people from Mainland China.

† $p = .07$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Dashed lines represent non-significant relationships ($ps > .05$).

Standardized coefficients in parentheses illustrate the direct effect before controlling for the mediator.

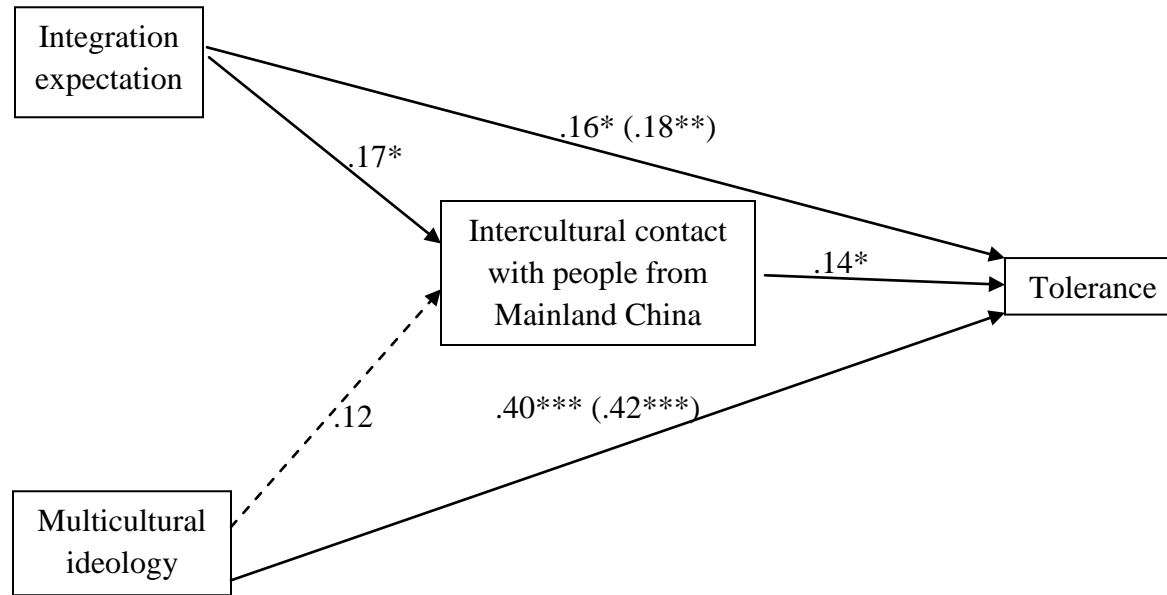


Figure 5. Standardized coefficients for an alternative mediation model (controlling for age, gender, and education level) depicting intercultural contact with people from Mainland China as a mediator of the paths from integration expectation and multicultural ideology to tolerance.

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

Dashed lines represent non-significant relationships ($ps > .05$).

Standardized coefficients in parentheses illustrate the direct effect before controlling for the mediator.

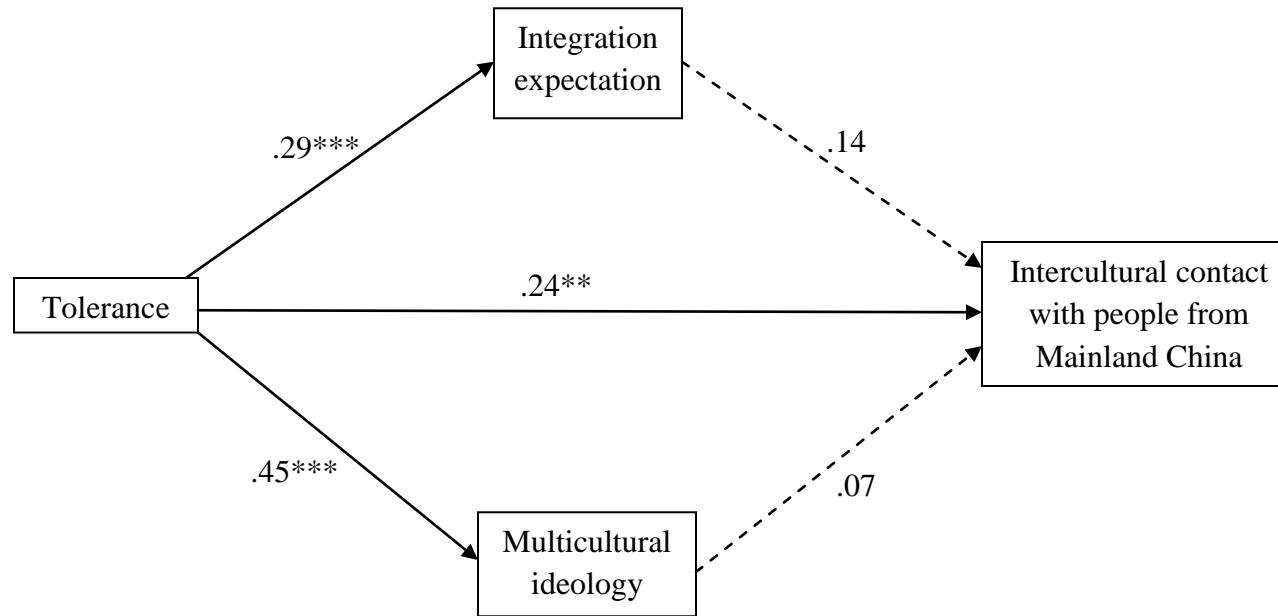


Figure 6. Standardized coefficients for an alternative mediation model (controlling for age, gender, and education level) depicting integration expectation and multicultural ideology as mediators of the path from tolerance to intercultural contact with people from Mainland China.

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

Dashed lines represent non-significant relationships ($ps > .05$).