Psycho-Cultural Issues in Acculturation: Implications for School Counsellors

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Abstract: This paper examines the cultural and psychological aspect of these phenomena that takes place during acculturation. During acculturation, groups ⅼ and their individual members engage in continuous intercultural first hand contact with subsequent changes in the original culture pattern of either or with both groups. There are also individual differences on how people go about their acculturation (described in terms of integration, assimilation, separation and marginalization strategies), on how much stress they experience and on how much stress they experience and on how well they adapt socio-culturally and psychologically. The study examined the conceptual perspectives of acculturation, the concept of acculturation and acculturation process described as culture learning, acculturation contexts, acculturation strategies, acculturative shock and stress. Finally the study examined the school counsellor implications on acculturation programmes or studies and how it will help bring about peaceful and united nation.

Keywords: acculturation contests, strategies, shock, stress, group relations, counselling

Introduction

One can assume that when one exposes himself to a foreign culture, there is a sense of interest on behalf of the individual and enthusiasm in trying to learn the host language or their custom. Perhaps the concern of most people attending acculturation may be linked to current geopolitical events in the country. One may ask, how can acculturation build unity and peace among peoples of different cultural background? How can acculturation help people to seek avenue of mutual understanding, negotiate and compromise on their initial positions and achieve some degree of harmonious engagement through acculturation?

We know that centuries ago, these questions and more have been asked and also addressed from many disciplines and many differing theoretical perspectives. However, this paper is intended to examine the psychological and socio-cultural aspects of people's adaptation to a new culture and how they come into first hand contact with each other across cultural boarders to bring unity and peace to their nations cross-culturally. This will involve

addressing some basic psychological features of group relations and thus the concept of acculturation.

Conceptual Perspectives of Acculturation

The theory guiding this work is the theory of cross-cultural adaptation as a multi-staged process. The theory focuses on the unitary nature of psychological and social processes and the reciprocal functional, personal environment interdependence (Kramer, 2000b). This view takes into account the micro psychological and macro social factors into a theoretical fusion "vertical integration" of theory. The cross- cultural adaption theory is not about racial or ethnic integration rather assimilation, meaning that the foreigner must confirm to the majority group culture in order to be "communicatively competent" in their work. Gudykunst and Kim (2008), state that cross- cultural adaptation involves a continuous interplay of deculturation.

Acculturation brings about changes in strangers in the direction of assimilation, the highest degree of adaptation theoretically conceivable. GudyKunst and Kim (2003), used the term adaptation to mean simple conformity to the coercieve power of what they call a single form of mainstream "culture with its objective external identity ... what is real, what is true, what is right, what is beautiful and what is good". In their view of reality, the new comers perspective is false, a delusion or self deception and any attempt to maintain one's original false values, beliefs, ways of thinking, feeling and behaving constitute the central illness of maladaptation. According to GudyKunst and Kim (2003), this way of "upward-forward" evolution towards functional fitness and psychological health is for the new comer to willfully "unlearn" and "deculturize" herself. They proposed psychothepy as well as the abandonment of all ethnic relations and associations with ethnic ties as well as avoidance of "ethnic media" used to help immigrants achieve "integrative" conformity. According to them, this is not ecological integration but simple disintegration of the stranger until their identity is erased. As GudyKunst (2003), emphasized, the more the new comer is disintegrated the better, even if it leads to extreme distress for the immigrants. They also argue that no matter how unjust or cruel the host way of thinking, feeling and behaving, it constitutes the higher level of psychic evolution and any resistance to pressure, to conform, to disintegrate on the part of a minority person indicates that the immigrant is communicatively in competent, immature, mentally ill, weak, irrationally aggressive or hostile, lacking in self control, cynical pessimistic, closed-minded, simple-minded and ethnocentric.

In contrast to GudyKunst and Kim (2003), version of adequate evolution, Kramer (201l; 2009), theory of cultural fusion maintained cleared conceptual separation between assimilation, adaption and integration. Only assimilation involves conformity to a pre- existing form. Kramer (2000; 2009 and 2010) theory of cultural fusion is based on system theory and hermeneutics. He argued that it is impossible for a person to unlearn themselves and that "growth" is by definition, not a zero sum process that requires the disillusion of one form for another to come into being but a process of learning new languages and cultural repertoires (ways of thinking, cooking, playing, working, worshipping, dancing and singing). He maintained that one need not unlearn a language in order to learn a new one, nor does one have to unlearn who one is in order to learn new ways of dancing, cooking, talking or singing. Cognitive

complexity involves the ability to code switch between repertoires, not a zero growth, zero sum process as GudyKunst and Kim (2003), claim. Learning according to them is growth and not unlearning.

The Concept of Acculturation

When one looked at acculturation from its theory, what comes to mind of the new immigrants in a foreign land is simply a negative connotation of the concept which is quickly developed. For instance, the traditional conception of acculturation has been the loss of one's own cultural heritage to a more dominant culture. In this regard, Scollon and Scollon (1995), opine that acculturation is used as a negative term since the process of cultural loss is considered by analysis to be an unfortunate one. This traditional conception of acculturation according to McClinton (2014), does not take into account of the complexity of the encompassing theory. The tradition conception also led Plato to say that acculturation should be avoided as he thought it would lead to social disorder. Thus Plato proposed that no one should travel until he is at least 40 years of age and that travelers should be restricted to the ports of cities to minimize contact with native citizens (Wikipedia).

Park and Klopt (2014), state that acculturation involves finding a new place to live, locating places to shop, figuring out transportation to and from school and work, selecting schools for the children and deciding on a bank, are among the physical concerns of everyday living acculturation. Similarly, when an individual exposes himself to a completely divergent environment with which he has a familiarity the difference and complexities multiply to an astronomic level. Whether the individual succeeds in assimilating oneself to the new environment greatly depends on a host of factors that influences his level of adaptability or ability to become acculturated.

Berry (2005), state that acculturation is 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. At group level, it involves changes in social structures and institutions and in cultural practice. But at the individual levels, it involves changes in a person's behavioral repertoire. Berry (2005), maintained that these cultural and psychological changes come about through a long term process sometimes taking years and even centuries. Acculturation then is defined as a process of cultural and psychological changes that involves various forms of mutual accommodation, leading to some long-term psychological and socio-cultural adaptations between both groups.

Contact and change occur for a number of reasons like migration, sojourning, tourism, colonization and military invasion. It continues even long after initial contact in culturally plural societies, where ethno-culturally communities maintain features of their heritage cultures. Other things result in acculturation in various forms usually resulting in some long-term accommodation among the group in contacts. Example learning each other's language, sharing each others food preferences, and adopting forms of dress and social interactions that are characteristics of each group. Sometimes these mutual adaptation take place easily through processes of culture shedding and learning but can create culture conflict and acculturation stress during inter cultural interactions. There are large group and individual differences in the

ways in which people seek to go about their acculturation described as acculturation strategies and the way they achieve satisfactory adaption. There are also variations within families.

Among family members, acculturation often proceeds at different rates and with different goals, sometimes leading to an increase in stress, conflict and to more difficult adaptations. Lakey (2003), opine that acculturation comprehend those phenomena which results when groups of individual having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or both groups. The social science research council (SSRC) (1956) defined acculturation as --- culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of value system, the processes of integration differentiation, the generation of development sequences and the operation of role determinants and personality functions. The emphasis of these definitions is upon the interactive view point of the acculturation process which understands change to occur in both immigrants and members of the host society. Others view acculturation process as "monistic" that is changes that occurs primarily on the part of the immigrants.

From this point of view, we need to address the basic question: does acculturation always bring unity and peace in nation building? However, the goal of this paper is to outline the meaning and the uses of acculturation as it is used in the field of cross-cultural and inter cultural studies. Following this discussion of acculturation as a general concept many of the concepts identified earlier in this study will be elaborated in later sections.

Group Relations

According to Berry (2004), there are two districts, but inter-related domains of psychological research that make up the field of group relations. For examples, when the groups involved are mainly cultural in nature, the two main domains can be termed acculturation and ethnic relations which are rooted in such contextual features as historical, political and economic baddage they bring to their relationship, which eventually can result to outcomes that can range from conflict and stress and finally to harmony and effectiveness.

Culture Learning

Learning is the means of communication among members of a culture. Language is the most visible and available of that culture (Brown, 2000). It is this idea about communication that bring the most visible aspect of a culture that lies at the heart of what Schumann (1975) Brown (2000) and Acton and walker (1986), among many of the English Foreign Language (EFL) theorists believe is the first stage of the acculturation process to "Cultural Learning". During this stage, the L_2 learner endures a heightened sense of euphoria and excitement (Brown, 2000); due to the over whelmed novelty of not only the new culture but also the language with its divergent discourse system from the one to which they are accustomed. For L_2 learners immersed in new cultural environment, the uncharacteristic forms and manners of how to communicate in particular situations confounds the learners in multifarious instances due to their not being able to understand or being able to communicate their message properly. This discourse patterns that the learners has known and become accustomed to their entire life are no longer viable in the new culture and its contradictory

patterns of discourse and socialization with members of the new cultural group.

The art of adaptability and of being open minded to the new experiences enables the learner to progress through the initial stage far more comfortable (McClintock, 2014). This he said bestows upon the individual the necessity of learning the new culture and all of its intricate in regard to discourse and socialization. Lado (1989) note that one's ability to grasp a conflicting cultural environment is a daunting task for anyone. In order for L_2 learner to expand his competence, he has to be committed to acquire all the knowledge he can about the new culture and its conventions.

Often acculturation students not exposed to a different culture other than in the classroom, the concept of cultural learning is a foreign parameter. Damen (1987) state that at this level, cross cultural awareness involves uncovering and understanding of one's own culturally conditioned behavior and thinking as well as the pattern of others. The ability to perceive anomalies and similarities between the contrasting cultures in all probability will enable the L_2 students to program more brilliantly in their learning of the new language and assist them in their adaptation to a new culture far more competently. According to Samovar and Porter (1985), similarity of the original culture to the host culture is perhaps one of the most important factors of acculturation potentials.

Acculturation Contexts
Berry, Poortinga, Segall and Dasen (2002), state that for all cross cultural psychology, it is wise that work on acculturation be based in examining its cultural contexts. This demands that one should understand in ethno graphic terms both cultures that are in contact if one should understand the individuals who are in contact. Below is a diagram representing five aspects of cultural contexts and the two original cultures (A and B), the two changing ethno cultural groups (A and B) and the nature of their contact and interaction. These five sets of phenomena define the nature of acculturation process at the cultural level and establish the starting point for the process of acculturation at the psychological level (Berry, 2015).

Taking the immigration process as an example, we may refer to the society of origin with nomenclature (A) and the society of settlement as (B) and their respective changing features following contacts (A and B). A complete understanding of acculturation would need to start with a fairly comprehensive examination of the societal contexts. For instance, in the society of origin, the cultural characteristics that accompany individuals into the acculturation process need description to enable one understand literally where he is coming from and also to establish cultural features for comparison with the society of settlement.

In the society of settlement, a number of factors are important; they are the general orientations that, a society and its citizens have towards immigration and pluralism. Some societies who have been built by immigration over centuries have had a guided and deliberate immigration policy. The most important issue to understand for acculturation therefore is both the historical and attitudinal situation faced by immigrants in the society of settlement. Some societies in accepting cultural pluralism resulting from immigration, take steps to support the continuation of cultural diversity as a shared communal resource.

According to Berry and Kalin (1995), this position represents a positive multicultural

ideology and correspond to an exception that the integration strategy will be the appropriate way in which cultural communities should engage each other. Berry (2005), maintained that other societies seek to eliminate diversity through policies and programs or assimilation and other societies also attempt to achieve the segregation or marginalization of their diverse populations.

Murphy (1965), argued that societies that are supportive of cultural pluralism that is with a positive multicultural ideology, provide a more positive settlement contexts for two reasons; they are less likely to enforce cultural change (assimilation or exclusion (segregation and marginalization) on immigrants and they are more likely to provide social support both from the institutions of the health care and multicultural curricula in schools), and from the continuing and evolving ethno cultural communities that usually make up pluralistic societies. Berry and Kalin (1995) and Lebedeva and Tataro (2004), maintained that even where pluralism is accepted, there are well known variations in the relative acceptance of specific cultural "racial" and religious groups. Often, those groups that are less well accepted experience hostility, rejection and discrimination, a factor that is predictive of poor long-term adaptation.
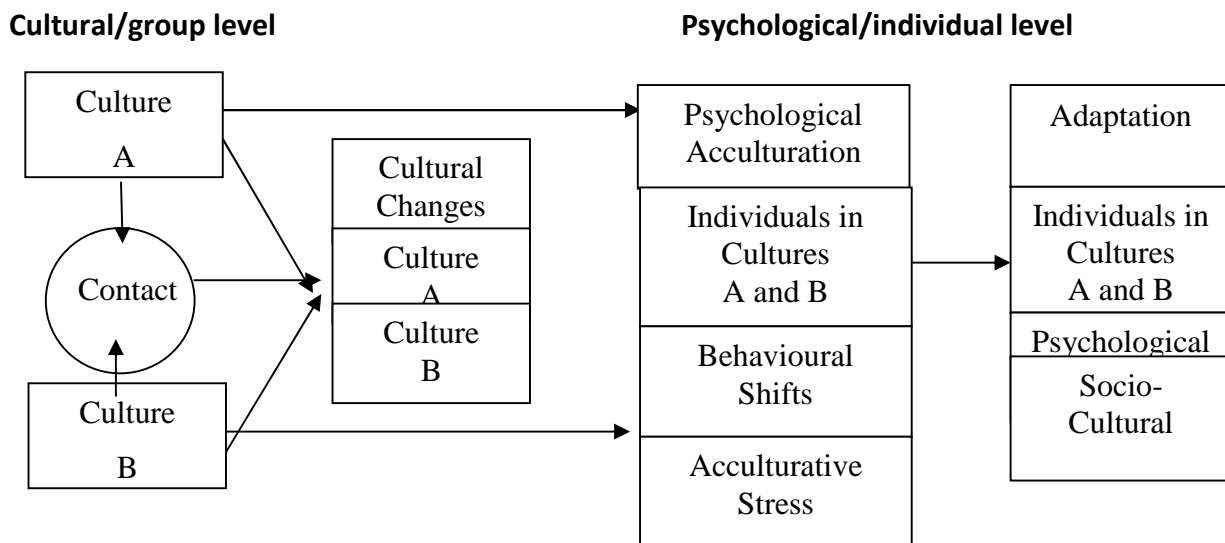
Diagram showing cultural context

Cultural/group level   **Psychological/individual level**

Fig1: A general framework to understand acculturation adopted from Berry, J.W. (2005).

Acculturation Strategies

There are many ways people seek to engage in the process of acculturation. These ways are termed acculturation strategies (Paddia cited in Berry 1980). These strategies consist of two components that is attitudes (an individual's preference about how to acculturate) and behaviours (a person's actual activities) that are exhibited in day-to-day inter cultural

encounters. These two components are kept distinct, both conceptually and empirically, since there is not usually a complete correspondence between them.

Their constraints are not imposed by the dominant group so that individuals are not entirely free to act according to their preferences. According to Berry, Kim, Minde and Mok (1989), when measures of preferences and behaviours are both included in a composite assessment of how people are enculturating, there is a pattern that exhibits a consistent strategy. However, strategies used depend on a variety of antecedent factors (both cultural and psychological). There are also variable adaptative consequences (on both cultural and psychological issues) of these different strategies.

The centrality of the concept of acculturation strategies can be illustrated by reference to each of the components found in figure 1 above. At the cultural level, the two groups ie cultures A and B, that are in contact usually have some initial notions about what they are attempting to do example, colonial policies or motivations for immigration or what is being done to them during the contact. These notions involve preferences or goals they seek to achieve while in the acculturation arena as well as actual steps taken to achieve them. Similarly, the kind of changes that are likely to occur in the two cultures following contact (cultures A and B) will be influenced by their respective acculturation strategies. Both groups exhibit attitudes towards these changes. At the individual level (psychological acculturation), both behavior changes and acculturative stress phenomena are now known to be a function, at least to some extent of what people try to do during their acculturation. The longer-term outcomes (both psychological and socio-cultural adaptations) often correspond to the strategic goals set by the groups of which they are members (Berry, 1997).

Berry (1997), postulated four acculturation strategies derived from two basic issues facing all acculturating peoples. These two issues are on the distinction between orientations towards one's own group and those other groups. These issues according to Berry (1997), involves the distinction between:

1) A relative preference for maintaining one's heritage culture and identity;
2) A relative preference for having contact with and participating in the larger society along with other ethno cultural groups. These issues are presented in figure 2 below.
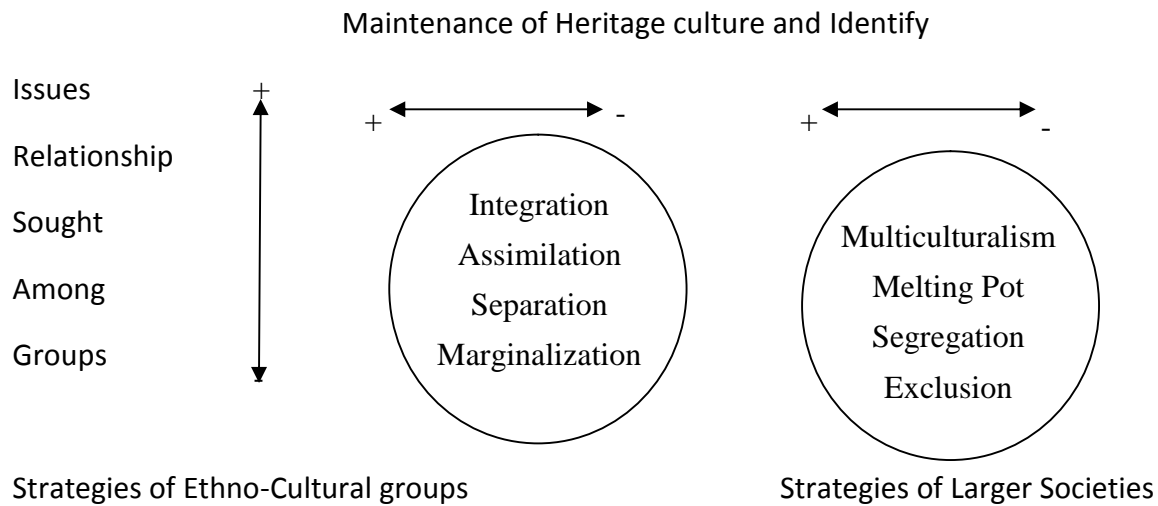
Attitudes and behaviours regarding these two issues can range along these two dimensions represented by the arrows in the diagram in fig. 2. For purposes of presentation, positive and negative orientations to these issues intersect to define four acculturations. These strategies carry different names, depending on which group (the dominant or non - dominant) is being considered. From the point of view of the non-dominant groups (on the left hand side of fig.2), when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures, the assimilation strategy is defined. Here, individuals prefer to shed their heritage culture and become absorbed into the dominant society. In contrast, when individuals place a value on holding on their original culture and at the same time wish to avoid interaction with others, then the separation alternative is defined. Here individuals turn their back on involvement with other cultural groups and then inward toward their heritage culture. When there is an interest in both maintaining one's heritage culture while in daily interactions with

other groups, integration is the option. In this case, there is some degree of cultural integrity maintained and at the same time seeking, as a member of an ethno cultural group, to participate as an integral part of the larger social network.

Finally, when there is little possibility or interest in heritage cultural maintenances (for reasons of exclusion or discrimination) then marginalization is defined. It is important to note here that assimilation and integration are distinct concepts, involving differing attitudes and behaviours. This formulation is from the perspective of non-dominant people and is based on the assumption that such groups and their individual members have the freedom to choose how they want to acculturate. When the dominant group enforces certain forms of acculturation or constrains the choices of non- dominant groups or individuals, then other terms need to be used. For instance, integration can only be "freely" chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity.

However, a mutual accommodation is required to attain integration, involving the acceptance by both groups of the right of all groups to live as culturally different people. This strategy requires non- dominant groups to adopt the basic values of the larger society, while at the same time the dominant group must be prepared to adapt national institutions (example, education, health, labour), to better meet to the needs of all groups now living together in the plural society. According to Berry (1980), the third dimension of the acculturation process produces (the right hand side of fig.2) "assimilation". He said, when assimilation is sought by the dominant acculturating group, it is termed "melting pot". When separation is forced by the dominant group, it is called "segregation", marginalization when imposed by the dominant group, is called "exclusion".

Finally, integration, when diversity is an accepted feature of the society as a whole, including all the various ethno cultural groups, is called "multiculturalism". Berry (1980), maintained that with the use of this framework, comparisons can be made between individuals and their groups and between non- dominant peoples and the larger society. Research maintained that the ideologies and policies of the dominant group constitute an important element of ethnic relations. Research by (Berry, Kalin and Taylor 1977; Bourhis, Moise, Perault and Senecal 1977), maintained that the preferences of non- dominant people are a core feature in acculturation research (Berry, Kim, Power, Young and Buyaki, 1989). Inconsistencies and conflicts between these various acculturation preferences are sources of difficulty for acculturating individuals. So when acculturation experiences cause problems from acculturating individuals, the phenomenon of acculturative shock and stress occurs.

Maintenance of Heritage culture and Identify

Issues   +

Relationship

Sought

Among

Groups

+ ←——→ -

Integration
Assimilation
Separation
Marginalization

+ ←——→ -

Multiculturalism
Melting Pot
Segregation
Exclusion

Strategies of Ethno-Cultural groups   Strategies of Larger Societies

Acculturation strategies based upon two issues in ethno-cultural groups and the larger society adopted from Berry (2005).

Acculturative Shock
Individuals attend to various factors when encountering a foreign culture context. These factors can at times become burdensome for them due to shock of contrast and difference between two cultures. Brown (2000), highlights this when he states that, a person's world view, self identity and systems of thinking, acting, feeling and communicating can be disrupted by a contact with another culture. Thus an individual is led into the consequence phase of the acculturation continuum and culture shock. This starts once the "initial period of eruption and joy at the new and strange" has worn off, an individual may be plagued by the enormous complexities that living in a new culture and learning a new language generates.

Culture stock is a construct an individual cannot avoid. It is a natural process that anyone who is exposed to a foreign culture environment different than their own will go through in varying degrees, depending on how one copes with the emotional (loneliness, homesickness, anger, indecision) and physical (water, food, physical contact), feelings one will experience (Brown, 2000, Darnen, 1987 and Schumann, 1975). With the emergence of culture shock, individuals feel the intrusion of more and more cultural differences into their own image of self and security (Brown, 2000) .Schumann (1975), identified one main cause of culture shock as "social distance". Brown (1986), believe that the concept of culture shock emerged as an effective construct to give explanatory power to the place of culture learning in social language learning.

The hypothesis that the more two cultures contradict each other in terms of discourse and patterns of behavior, the more challenging it will be for an L_2 learner to acquire the target language(TL) and to the new culture. Also, the closer the two cultures the more effortless it will be. But if an L_2 learner through the phase of culture shock did not develop increased negativism or because disillusioned towards the new culture then the individual is motivated.

This shows that the individual will experience minimal culture shock and accept the

differences for what they are, just differences. His desire to learn the culture and the phase and their progression will forge ahead. Acton and Walker de Felix (1986), said this does not mean that and instrumentally motivated individual will not succeed, but in all probability, he will have a more arduous and extended out of culture shock and in many cases become stuck. The motivation one has will go a long way in defending against and curbing such feelings.

Acculturative Stress
Having previously experienced culture shock, the leaner's next progression along the acculturation continuum is that of culture stress (Brown, 2000). In the context of culture stress, this phase shows that one is recovering from the trying experience that just occurred in culture shock.

Berry (1992; 1997), proposed two ways to conceptualize acculturation outcomes in the first behaviour shifts, those changes in the individual repertoire were observed taking place rather early and usually non-problematic. This process encompasses three sub-processes-cultural shedding, culture learning and cultural conflict. The first two involve the selective accidental or deliberate loss of behaviours and their replacement by behaviours that allow the individual a better "fit" with the society of settlement. Ward, Bochner and Furnham (2001), maintain that most often this process is termed adjustment phase because virtually all the adaptation changes take place in the acculturating individual, with few changes occurring among members of the larger society. These adjustments are typically made with minimal difficulty in keeping with the appraisal of the acculturation experiences as non-problematic.

However, some degree of cultural conflict may occur, which in the case of assimilation, usually resolved by the acculturating person yielding to the behavioural norms of the dominant group. In the case of those pursuing separation, individuals may withdraw from the acculturation arena in order to avoid continuing cultural conflict. But for those seeking integration conflict can be avoided only when the two groups in contact agree that mutual accommodation is the appropriate course to follow. Though this is possible where there is a high multicultural ideology in the dominant society that matches the preference for integration among the non-dominant groups. In the case of marginalization, cultural conflict is a variable feature of daily life and is usually resolved by seeking little involvement in either culture.

When greater levels of cultural conflict are experienced and these experiences are judged to be problematic but controllable and surmountable, then the second approach (acculturative stress) is the appropriate conceptualization (Berry, Kim, Minde and Mok, 1997). Lazarus and Folkman (1984), are drawing on the broader stress and adaption paradigms on this approach advocates the study of the process of how individuals deal with acculturative problems on first encountering them and over time. Thus acculturative stress is a stress reaction in response to life events that are rooted in the experience of acculturation.

Acculturative stress is a term that has to encompass both shock and stress (Ward, Bochner and Furnham 2005). They maintain that shock comes with only negative connotations while stress commonly connotes a negative experience in the field of health psychology, stress can vary from positive to (eustress) to negative (dis-stress) in valence. Because acculturation has both positive (example, new opportunities) and negative (example discrimination) aspects,

the stress conceptualization better matches the range of effect experienced during acculturation. They urged that shock has no cultural or psychological theory or research context associated with it, because stress has a place in a well developed theoretical matrix (that is, stress-coping- adaptation). Again the phenomena of interest have their likes in the intersection of two cultures that is they are intercultural rather than cultural in their origin. The term "culture" implies that, only one culture is involved, whereas the term 'acculturation" shows that two cultures are interacting and producing stress phenomena.

Berry (1997), emphasized that relating these two approaches to acculturation strategies, will allow some consistent empirical findings. Example for behavior shifts, the fewest behavioural changes result from the assimilation strategy, like integration that involves the selective adoption of new behaviours from the larger society and retention of valued features of one's heritage culture. Marginalization is associated with major heritage culture loss and the appearance of a number of dysfunctional and deviant behaviours' (such as delinquency, substance and familial abuse). But for acculturative stress, there is a clear picture that the pursuit of integration is least stressful (at least where it is accommodated by the larger society). Marginalization is most stressful, in between are the assimilation and separation strategies. Sometimes one at the other and the other time is less stressful. Berry (1997); Berry and kim (1988), hold that there are various indicators of mental health in this pattern of findings.

Similarly, in coping with these acculturation changes, some long term adaptations may be achieved. Adaptation refers to the relatively stable changes that take place in an individual or group in response to external demands. Adaptation also may or not improve the "fit" between individuals and their environments. It is thus not a term that necessarily implies that individuals or groups change to become more like their environments (that is, adjustment by way of assimilation) but may involve resistance and attempts to change environments or to more away from them altogether by separation).

Adaptation is also multifaceted. The initial distinction between psychological and socio-cultural adaptation was proposed and validated by ward (1960). Psychological adaptation largely involves one's psychological and physical well being, whereas socio-cultural adaptation refers to how well an acculturating person is able to manage daily life to some extent. However, psychological problems often increase soon after contact followed by a general (but variable) decrease over time. However, socio-cultural adaptation has a linear improvement with time. Analyses of the factors affecting adaptation recalled a generally consistent pattern. Good psychological adaptation is predicted by personality variables, life change events and social support. Whereas good socio cultural adaptation is predicted by cultural knowledge degree of contact and positive inter group attitudes.

Berry (1997) and Ward (1996), posit that research relating to adaptation and acculturation strategies allows for some further generalizations. For both forms of adaptation, those who purse and accomplish integration appear to be better adapted and those who are marginalized are least well adapted. Again, assimilation is remarkably consistent and parallel with the generalization made above regarding acculturative stress. Berry (1997) and Berry and Sam (1977), showed the positive benefits of the integration strategy. The most substantial evidence in support of this pattern comes from the study of immigrants' youth (Berry, Phimey,

Sam and Vedder, 2006). This study found evidence for the existence of the distinction between issues composed of few psychological problems adaption (high self esteem and life satisfaction) and socio cultural adaptation (good school adjustment and few behavioural problems).

When these two adaptation measures were related to the four acculturation profiles, a clear and consistent pattern emerged. According to Barry et al (2006), those in the integrated cluster were highest on both forms of adaptation while those in the diffuse cluster were lowest in both. Those in the ethnic cluster had moderately good psychological adaptation but lower socio cultural adaptation, while those in the national cluster had poorer scores on both forms of adaptation. The result suggests that those who pursue integrative strategies (in attitudes, identities and behaviours) will achieve better adaptation than those who acculturate in other ways, especially those who are diffuse or marginal in their way of acculturating.

School Counsellor Implications

The present study is undertaking to examine the relationship between building a united and peaceful nation through acculturation. The paper also is interested in counselling techniques and strategies for this specialized population. Acculturative processes were hypothesized to have a relationship with assimilation and adaptation of L_2 students in acculturation. Similarly, it was hypothesized that counselling techniques used by school counselors were significantly different for those population due to the unique and specialized needs of the acculturating students' population. Research by Pederson and Carey (2003), show that the role and function of the school counsellor is critical when working with immigrant students. Also Roysircar Sodowsky and Frey (2003), found out that school counsellors can assist and help present stressors that interfere with academic functions of students on acculturation programme. For example, the use of individual and group interventions provided by a counsellor who speaks the students' native language can facilitate communication and enable students to express and deal with their emotional issues more effectively (Thorn and contreras, 2005).

A subsequent study by Ajayi (2006), revealed that poor performance of English student learners (ESL) can only be addressed when the language learning curriculum and instructional practices align with the students' needs, interest and expectations. Also research by McCall-Perez (2000), indicates that enhancing professional preparation of counsellors to work with acculturating students showed positive effect on student outcomes through increased second language (L_2) literacy, improved mastery of academic contents and skills and smoother transactions through and beyond high school. The study further indicated that there are specific strategies school counsellors can use such as developing collegial relationships and dialogue with acculturating students/immigrants.

Clement and Collison (2000), described a multilinguistic training approach for counsellor that can be implemented in counsellor education programmes. In his work, Ingraham (2000), proposed a multicultural school consultation (MSC) framework for selecting the appropriate approach when working with culturally and linguistically diverse families. The MSC framework will be a guard to asset parents of billingual students by implementing culturally appropriate school-based practices that can be utilized by both internal and external consultants using a variety of models (example, behavioural, ecological, instructional and mental health).

Ingraham (2000), revealed practical strategies to help counsellors working with acculturating students or strangers. He proposed cross-cultural consulting as a subset of multicultural consultation that happens when consultation occurs across cultures. Tarver-Behring and Ingraham (1998), defined cross- cultural consultation as a culturally sensitive, indirect service in which the consultant, adjust the consultation service to address the needs and cultural values of the client or both. Rogers (2000), identifies a multicultural cross-cultural model with sex cross-cultural competencies as:

a) Understanding one's own and others' culture;
b) Developing cross-cultural communication and impersonal skills;
c) Examining the cultural embededness of consultation;
d) Using qualitative methodologies;
e) Acquiring culture- specific knowledge;
f) Understanding of and skill in working with interpreters.

However school conusellors can help their acculturating students better understand their cultural differences and how it affects their personal and academic goals, as well as their relationship with others. Through the use of individual, small group and classroom guidance interventions, acculturating students have the opportunity to explore their cultural differences and discuss their acculturation experiences. As a result of these academic settings, all acculturating students are able to better understand themselves as well as their peer (Rayle and Myer, 2004).

In Baca and Koss-Chionio (1999) and Noam (1999) research, they found out that group work is one made of counselling that can be an effective way to foster adolescents students ethnic development. Specifically, school counsellors can plan and implement ethnic exploration groups in which students research their ethnic heritage, discuss their background and others and learn new information about other ethnic groups (Holcomb-McCoy, 2005). They may also facilitate discussion about others' negative racial/ethnic perceptions and or instances where students may have experienced this racism (Holcomb-McCoy- Thomas, 2001). After an exploration of feelings associated with encounters of racism, school counsellors may employ problem-solving activities such as role playing to help students handle similar situations in the future. The above activities can also score as starting point for students attaching meaning to their ethnicity and further developing acceptance of other ethnic group member (Holcomb-McCoy 2005). Personal and career goal setting is another way to incorporate unity and peaceful nation building exploration in schools. The concept of developing ones ethnic identities and acceptance of other ethnic differences, can lead to self realizations that allow acculturating students to better understand themselves and matters relating to national building with respect to their personal and social domain for example, during a classroom guidance lesson acculturation students can discuss their ethnic strengths and weaknesses and create a plan for their lives focused around healthy ethnic identities.

Additionally, students can specifically identify people and activities where they feel they belong and that can also foster their cultural identities in a positive way. School counsellors can

promote the development of healthy cultural identities through collaboration with professionals in the community that are knowledgeable about the topic. Use of these professionals through the dissemination of free information or inclusion in school presentations can help to the promotion of wellness and healthy living across cultural living. Rayle and Myers (2004), add that because classroom guidance reaches all students in schools, counsellors can use the findings of the current study to introduce, educate and facilitate student discussions, self awareness and to teach skills students may need as they matter to others and to themselves, have healthy cultural identities and lead live of wellness. Attention to the areas addressed by Rayle and Myers (2004), will not only lead to acculturating students' academic retention and success but they can also help a comprehensive school counselling program to meet the diverse needs of all the immigrants.

School counsellors also need to examine counselling strategies and resources they use and consider possible modification taking into account the importance of acculturating student's cultural identity development (Holcomb-McCoy 2005). School counselling offices should contain books, video and other resources representing people of various colours and cultures to promote acculturating students exploration and acceptance of their own ethnic background. Holmcomb- Mccoy (2005), found that school counsellors should provide opportunities for positive acknowledgement of students ethnic group membership.

During classroom guidance lessons, small groups and any other school counselling activity,

recognition can be given to students' uniqueness with respect to their ethnic and or race. For example Rigauzio-Diailio, Ivey, Grady and Kunkler-Peck (2005), describe having students construct a family genogram as an effective counselling strategy that allows exploration of cultural/family rituals, expectations, beliefs and values. These therapeutic interventions can be applied at the elementary and lower secondary level collaboratively considering their developmental factors. These interventions could also be applied by the school counsellors during acculturation programmes in the school to wage against the acculturative shock and stress using, acculturative strategies emphasized by Berry (2005), in what he termed adjustment in individuals to enable them adjust with minimal difficulty in keeping with the appraisal of the acculturation experiences as non-problematic.

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