

EDUCATION OF PORTUGUESE EMIGRANTS AND THEIR ACCULTURATION

JOAQUIM FILIPE PERES DE CASTRO
Universidade Fernando Pessoa

Praça de 9 de Abril 349, 4249-004 Porto, Portugalia

E-mail address: titodecastro@hotmail.com



ABSTRACT

The research approached how Portuguese emigrants learned on a social networking service: Facebook. It employed the mixed method, and it highlighted the observation technique. The theoretical rationale was grounded in the Rudmin Model and in the work of Castro. The internet connection and the information technologies changed the intercultural relationships, the ways to learn, and mainly the lifelong education. The social networking service encompassed agency, interaction, and interactivity among users. It boosted intercultural relationships and immigrant cultural maintenance, and the expected assimilation was nearly fulfilled. The internet connection also enabled shared educational practices and responsibilities between the receiving and sending countries. The right to learn should be extended to immigrant cultural maintenance; it should be addressed to children and also to adults in lifelong education. Intercultural training should be addressed to adults and it must approach legal questions. Furthermore, international legislation should address the receiving country cultural changes. Psychology approaches how acculturation (learning) occurred, and it can collaborate with legislators, considering the immigrant and the human rights.

Key words: the right to education, acculturation, digital rights, Facebook, emigration.

RESUMO

A investigação abordou como os emigrantes portugueses aprendem numa rede social virtual; Facebook. Empregou-se o método misto, destacando a técnica da observação. O racional teórico baseou-se no modelo de Rudmin e no trabalho de Castro. A ligação à internet e as tecnologias da informação alteraram as relações interculturais. As redes sociais virtuais implicam agência, interação e interatividade entre os usuários. A internet intensificou as relações interculturais e a manutenção cultural dos imigrantes, sendo que a assimilação foi quase descartada. A internet também permitiu práticas e responsabilidades educativas partilhadas entre os países de recepção e de envio. O direito à aprendizagem deve ser alargado à manutenção cultural dos imigrantes; este deve ser facultado a crianças e adultos. A formação intercultural deve ser facultada aos adultos e deve abordar questões legais. Além disso, a legislação internacional deve refletir sobre as mudanças culturais do país recetor. A Psicologia abordou como a aculturação (aprendizagem) ocorreu, podendo colaborar com os legisladores, considerando os direitos dos migrantes e os direitos humanos.

Palavras-chave: direito à educação, aculturação, digital rights, Facebook, emigração.

INTRODUCTION

The current exploratory research approached Portuguese emigrants, and how they learned in the digital world. The research approached how emigrants learned a second culture, how they maintained the Portuguese culture, and how they changed the sending and the receiving cultures. It employed the mixed method; primary sources and the theoretical rationale was grounded in the Rudmin Model (2009) and in the Castro's work (2016b; Castro, & Rudmin, 2017). The empirical work was devised on a social networking service called Facebook (Miller, 2011).

The information technologies changed the way of learning. The internet connection increased the potentialities of information technologies, and it affected all levels of education, for instance, on the academic world boosted the influence of the Massive Open Online Courses (MOOC). The internet connection also affected cultures on their intercultural relationships, and on the ways that immigrants learned a second culture (acculturation), and maintained or changed the sending and the receiving cultures.

The word acculturation was coined in the 19th-century, connected to learning a second culture (Powell, 1880; Rudmin, 2009). Assimilation was the first model to approach intercultural contact between different cultures. Simons (1901) wrote important fusionist articles, and the multicultural model appeared as a policy only after the civil rights movements (Castro, 2017a, b). The three models described and prescribed different kinds of relationships and different intercultural outcomes. Today, climate changes, improvements in transportation and in the internet connection boosted the intercultural relationships and the immigrant cultural maintenance. Hence, the assimilation model lost its analytical power. The current situation, besides the effect on the immigrant cultural maintenance, has also influenced the receiving country culture. Another consequence is that migrations should be approached in interaction (Bhatia, 2007; Hine, 2011; Portes, 2006). Hence, the current situation has consequences on individual, national, and international levels.

The legal systems should be adapted to the current intercultural relationships. The right to learn should be extended to immigrant cultural maintenance, to adults and children, and even to the changes in the receiving country. The internet connection and the information technologies changed the intercultural scenario. However, they also enabled shared educational practices and responsibilities.

ACCULTURATION DEFINITION

The acculturation phenomenon may be defined by its main dimensions, i.e., intercultural contact, mutual interactions between different cultures (Redfield, Linton & Herskovits, 1936), learning a second culture (Powell, 1880; Rudmin, 2009), and by cultural changes at individual (Graves, 1967) and collective levels (Malinowski, 1958; Redfield, et al., 1936). In the definition of the acculturation concept, it was important to take into account that cultural changes may drive to reformulate the cultural legacy (Barth, 1969; Clifford, 2013), because acculturation

is a dynamic process of cultural creation (Boas, 1982/1940).

ACCULTURATION MODELS

The acculturation topic is approached by four models, i.e., assimilation, multicultural, fusion and intercultural (Castro, 2012, 2014a, b, 2015, 2016a, b, c, d, e, 2007c; Castro, & Rudmin, 2016). According to Castro (2015), in the assimilation model, the minority culture is expected to disappear. The mutual learning will not be reported on the expected outcome, because the minority will be completely assimilated. The European policies in the 19th-century, the Chicago School (Park, 1928) and the work of Gordon (1964), were examples of the assimilation model.

In the multicultural model, the minority culture is expected to get adaptation, and, at the same time, to maintain its culture (Berry, 2001). In the multicultural model, just the minority is described as learning and both cultures are interacting with the larger society. The WASP culture (White, Anglo-Saxon, Protestant) and the Berry Model (2001) are examples of the multicultural approach.

Castro (2017a, b) tried to explore the roots of the multicultural model. In the *American Journal of Sociology*, Robert Park (1914) pointed out to the multiculturalism as an outcome, "... a bi-racial organization of society, in which the Negro is gradually gaining a limited autonomy ..." (p. 623). Later, Gregory Bateson (1935) also pointed to multiculturalism as an outcome, "... the persistence of both groups in dynamic equilibrium within one major community." (p. 74). In the American Anthropologist, multiculturalism was described by Sol Tax (1941), Evon Vogt (1955) and Steven Polgar (1960). According to them, the mutual recognition gave place to different cultures living in the same territory with no further cultural changes, regardless of continuous contact. Castro (2017a, b) argued that the multicultural model was grounded in liberal thought, because the dominant group gave the right to the minority, i.e. the right to be different. The multicultural model had a good feature; the cultural maintenance, mainly in comparison to the forced assimilation and the forced fusion. However, it may freeze asymmetric power positions between cultural groups and it may establish a permanent cultural differentiation.

In the 19th-century, Herbert Spencer also praised minimal interaction between different cultures in order to achieve cultural maintenance and diversity. Furthermore, contact may lead to conflicts and to decrease contact is not the solution (Malik, 2015). The multicultural model faces a similar problem to the assimilation model. In the assimilation model, the immigrant/refugee/minority absorption does not depend on acculturation, i.e. on learning a second culture. Park (1928) defined the marginal man as not recognized by any culture, and the cultural assimilation is different regarding the social assimilation (Frazier, 1949), because the latter depends on the majority acceptance, and the cultural assimilation is achieved by learning the second culture.

In the fusion model, there is interaction, mutual learning between different cultures and there are cultural mixtures (Herskovits, 1938; Simons, 1901), which will produce a new culture with internal diversity (Bastide, 1973; Castro, 2008, 2011, 2012, 2014a, b, 2015, 2016a, b, d). The Freyre theory (1986/1933; Rudmin, Wang & Castro, 2016) and Alexander the Great (Simons, 1901) were examples of

the fusion model.

In the intercultural model, at private and individual levels the minority may change or maintain its cultural legacy, due to the *laissez-faire*. However, the minority at the public level is expected to adjust the majority culture, for instance, in labour, and at educational domains. At the institutional level, the interaction between different cultures is reduced. The universal values of the French Republic may be an example of the model, because its institutional values are not expected to change, due to the minority agency. According to Taylor (2012), the intercultural model entailed interaction, but the multicultural did not. According to Martigny (2016), in the 1980s, France tried a new approach, and it was similar to the fusion model.

ACCULTURATION AS A WAY TO LEARN AND AS PRODUCING CULTURE

Acculturation may be conceived as an effect of human migrations, cultural exchanges, colonizations, and wars, because of intercultural contact. It may be also conceived as a cause, because it created cultures, which were learned and were transmitted across generations. Beside enculturation and socialization, acculturation is also a way of learning. Acculturation takes place between different cultures. Enculturation occurs by the mere relationships with other individuals within a certain culture, and socialization occurs via institutions, and it is formal (Illich, 1971). Acculturation is a cognitive phenomenon, because it is learning a second culture. Yet, acculturation takes place on the intercultural relationship, and the phenomenon is also social and intercultural.

It is acknowledged that culture is done by acculturation, innovation and by cultural diffusion. Acculturation is done by contact between cultures, innovation is done in a single culture, and diffusion does not need intercultural contact, for instance, paper came from China and it arrived in many cultures often without intercultural contact with China (Orsenna, 2012).

Navas et al. (2005) devised the Relative Acculturation Extended Model (RAEM). It stated that acculturation was complex (different strategies were adopted by the same cultural group at the same time). According to Navas et al. (2005), acculturation was also relative, because the same strategies were not always applied and the same options were not preferred, when the interaction took place in different domains. Thus, acculturation was complex, relative, selective, and it was multidimensional and negotiated. In the current article, it was stated that no model fitted on the Portuguese emigrant's reality. Acculturation should be approached mainly as a learning phenomenon, because the word was coined as learning by Powell (1880). Rudmin (2009) devised a model that approached acculturation as learning a second culture.

THE RUDMIN MODEL

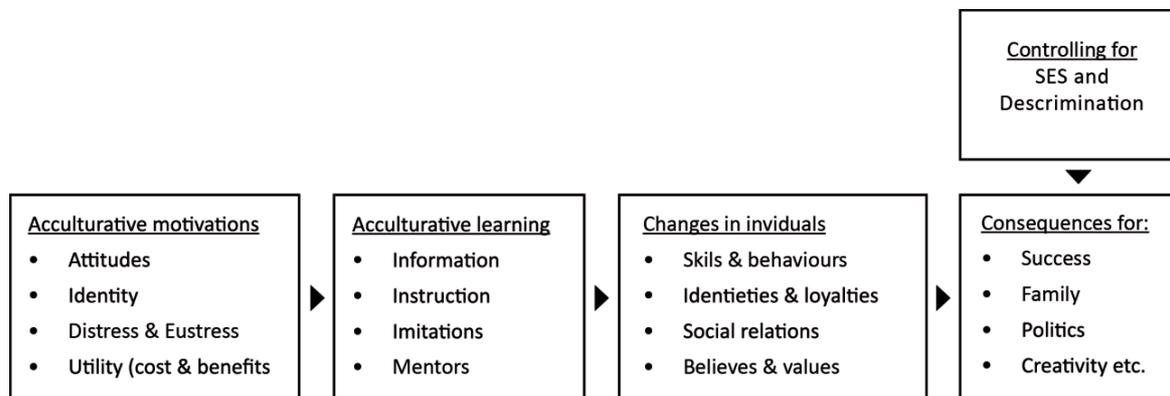


Figure 1. The Rudmin Model. Source: Adapted from Rudmin (2009)⁶

The Rudmin Model (2009) appeared after a robust review (Rudmin, 2003, 2009) of the pervasive acculturation model, i.e., the Berry Model. Rudmin (2009) emphasized acculturation as a learning phenomenon. The Rudmin Model has three steps, i.e. acculturative motivations, acculturative learning, and changes.

The main acculturation topics (Ward, 2010) were on the Rudmin Model (2009), because on the acculturative motivations included the cultural attitudes, the ethnic identity, and the coping topic (see Figure 1). Rudmin added the utility decision, because the decision between costs and benefits were presumed to play an essential role. All the items were treated as antecedents or as conditions, because they can influence in learning a second culture. The acculturative learning step encompassed getting information, instruction, imitation, and mentoring. Learning a second culture led to changes in individuals, which was the third step of the Rudmin Model. Finally, the model was controlled by discrimination and by the socioeconomic status, because they were not acculturation (learning a second culture) by themselves.

DIVERSITY IN MIGRANT LEARNING

The current research approached the Portuguese emigrants, and how they learned in the digital world. Modernity and post-modernity were times of growing legislation, and legislation concerning humans was extended to animals and to nature (Serres, 2012, 2016). Migration was a common trait of humans (Cohen, 2016; Conдеми, & Savatier, 2016; Coppens, 2012), and it shaped cultures and ethnic identities (Barth, 1969; Phinney & Ong, 2007).

In the Universal Declaration of Human Rights (UDHR), the article 13 stated that "(1) Everyone has the right to freedom of movement and residence within the

⁶ In the Figure 1, the word descrimination, should be written as discrimination.

borders of each State. (2) Everyone has the right to leave any country, including his own, and to return to his country." (*United Nations*, 2015, p. 28). In consequence, free displacement is a universal human right. However, human migrations encountered legal limits placed on the modern nation-state borders (Hobsbawm, 1995; Scott, 2009). Human migrations often encountered limits on natural borders, e.g. seas or mountains. Besides the legal and the natural borders, there are also cultural, ethnic, religious, linguistic, economic, lifestyle, and membership borders, and they may complicate the free movement. In fact, migration may be disruptive at national and international levels, and at individual and group levels (Wihtol de Wenden, 2013). For instance, at the end of the 19th-century, globalisation grew (Hobsbawm, 1995), and the immigration topic was connected to international crime, and socioeconomic inequality (Knepper, 2010) at national and international levels. The immigration topic was also connected to differences in human development (Myrdal, 1957; Sen, 2000). Today, migration has become an international and politicised issue (Pecoud, 2015).

In the Universal Declaration of Human Rights (UDHR) education was reported as a right in the article 26,

(1) Everyone has the right to education ... Elementary education shall be compulsory... (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups... (3) Parents have a prior right to choose the kind of education that shall be given to their children (*United Nations*, 2015, p. 54).

The article 26 was complex, and because of that, it encompassed several potential troubles and theoretical opportunities. In the current work, acculturation was approached by one of its main dimensions, i.e., to learn a second culture (Powell, 1880; Rudmin, 2009). Yet, intercultural contact also leads to the reinterpretation of the cultural legacy at individual and collective levels, because learning a second culture and contact are driven by changes (Clifford, 2013). Besides, the changes in the sending culture, acculturation is a two-way process of cultural changes, and the immigrant culture may change the receiving culture (Cordeiro, & Hily, 2000; Freud, 2010; Geschke, Mummendey, Kessler, & Funke, 2010; Klimt, 2005; Leandro, 1987; Pereira, 2012; Tiesler, & Bergano, 2012). It is important to remember that socialization occurs through institutions, and it is formal (Illich, 1971). Enculturation occurs by the mere relationships with other individuals, and acculturation takes place between different cultures.

The right to education may encompass to learn a second culture, and also the sending culture. The number 3 of the article 26 stated that "... (3) Parents have a prior right to choose the kind of education that shall be given to their children." (*United Nations*, 2015, p. 54). Therefore, parents may demand to the receiving culture that, for instance, education should include their original language.

For immigrant children, education (as socialization or instruction) takes place at school. For immigrant children, socialisation is a universal right and it is com-

pulsory, as it is defined in the article 26. Furthermore, according to the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, education should not be refused on irregular situation (*United Nations*, 1990). In the case of immigrant children, socialisation is mixed with enculturation and acculturation, because education takes place in the receiving culture. Hence, socialisation is ascribed mainly to immigrant children, and it also implies acculturation and enculturation.

Adults may be under socialisation in the workplace (Volles, 2014), as the Article 43 of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families stated, "Migrant workers shall enjoy equality of treatment ...: (a) Access to educational institutions ...; (b) Access to vocational guidance ...; (c) Access to vocational training and retraining ..." (*United Nations*, 1990, p. 13). At workplace acculturation, socialization and enculturation are mixed, because the workplace environment belongs to the receiving culture. In the case of refugees, the receiving country should provide the same rights as to national citizens. The United Nations High Commissioner for Refugees stated in the Article 22 that "1. The Contracting States shall accord to refugees the same treatment as is accorded to nationals with respect to elementary education." (UNHCR, 2010, p. 24). The question of cultural maintenance is not ascribed to adults in the workplace. The change in the receiving culture is also not expected.

It is possible to observe that the right to education implies mainly to the receiving culture and in a lesser degree the sending culture. The receiving and the sending cultures are common variables to approach the migration phenomenon. Additional classic variables are the distinction between the first and the second generations. According to the mentioned laws, socialisation is often applied to second generations and it is compulsory, because often they are immigrant children. The first generation is usually composed of adults and their education is facultative and depends mainly on workplace policies (Volles, 2014). In sum, often the responsibility for education, as socialisation or instruction, is ascribed to the receiving culture. In the case of children, it is also ascribed to the immigrant parents. The sending culture often is not considered in charge, and the original cultural maintenance is not compulsory for both cultures.

Today, digital learning and digital literacy (Wolf, 2016) increased the possibility to maintain the immigrant culture. Information technologies included older mass media as newspapers, radio, and television. Yet, internet connection boosted the possibilities; it implied interaction, interactivity, besides the ordinary transmission of information. The perception of time and space changed, the internet connection and the social networking services were prepared in the relationship with close and distant social environments (Boyd, 2014). Time ran faster, almost in simultaneity, and the possibility to store information enlarged the past to the present.

In the current research, most of the emigrant learning occurred by enculturation and acculturation. Socialisation or instruction was rare. The latter implies a formal participation of institutions and States (Illich, 1971). Modernity and post-modernity were times of growing legislation; legislation concerning humans was extended to animals and to nature (Serres, 2012, 2016). Yet, digital citizenship and

digital laws are just starting to appear. How to regulate socialization for migrant children and adults in the digital age would be the main question. It will pose new questions, for instance, besides the receiving culture's responsibility regarding the migrants' education, the responsibility should be extended to the sending culture, mainly taking into account their cultural maintenance. The sending culture should be also responsible regarding the possibility of changes in the receiving culture.

The immigrant cultures remained, and the possibility of cultural changes in the receiving cultures increased. Besides the influence of the internet connection, according to Myrdal (1957) and to Massey et al. (1993), migration implies sometimes causation, because it makes additional movements more likely, and the immigrant cultural maintenance increases its causation. Migration is an effect and it is also a cause of social, human and economic development.

The current emphasis on the children's education must be applied also to adults, taking into account their cultural maintenance, besides their acculturation to the second culture. How States will help, provide support, financial support and regulate it is a question for the near future.

METHODOLOGY

Goals

The research aimed to approach the Portuguese emigrants, and how they learned in the digital world. It approached how Portuguese emigrants learned a second culture, how they maintained the Portuguese, and also how they changed the sending and the receiving cultures.

The current exploratory article employed a famous social networking service, i.e. Facebook. It applied the Rudmin Model (2009) and the Castro's work (2016b). Thus, getting information, instruction, imitation and mentoring (Rudmin, 2009). Rational disputation or arguing, curiosity, observation, listening, reading, traveling were added and the use of the internet as a way of learning a second culture (Castro, 2014a, b, 2016b). Some of them worked as analytical categories or codes.

The research took place in the digital world, because human interaction with devices, machines and computers was not an isolated activity between machines and humans (Hughes, 1987; Simondon, 2005; Stiegler, 1998). In the case of computers, software was a human creation, and it encompassed cultural backgrounds and human interaction (Miller, 2011; O'Neil, 2016).

The research took place on the social network called Facebook, and the selected group was the *Portugueses na Alemanha*, which can be translated into English as Portuguese in Germany. The research focused on the group and not the receiving country. In January 2017, the group had 15850 members. The demographic composition of the group was not available, and it was a research limitation.

The first exploratory observation (Altmann, 1974) required to check out which Portuguese emigrant group fitted into the acculturation topic. The presence or the absence of interaction, and interactivity between the members were the conditions to choose a group. On Facebook the majority of groups only provided information

or they displayed events and news. However, the group *Portugueses na Alemanha* encompassed also interaction and interactivity. The members of the group were dynamic, and they helped other users.

According to Vygotsky (1978/1930), social interaction is the main way of learning among humans. Human interaction with computers implies perception (Sternberg & Sternberg, 2012), attention (Stiegler, 2015), observation, reading, writing and emotional reactions (Wolf, 2016). It enables also agency, interaction, interactivity and social support from other users. In the migration literature, social networks (Bhatia, 2007; Porter, 2006) were considered important to start and to support the emigration decision (Leandro, 1987). In the past, information to support the immigration decision was provided mainly by family and by close friends. The internet enlarged it, because providing information, asking for it, and sharing it were the usual activities of the mentioned group. The virtual space became a real space, and the group became a virtual community.

The selection of the group *Portugueses na Alemanha* implied the first sampling under the observational technique (Altmann, 1974). The names of persons who posted were not saved in any of the research techniques, and no personal data were saved and published. It granted confidentiality, and there was no danger for the subjects. The group administrators were notified just at the end of the research, because it aimed not to change the users and the researcher behaviour.

RESEARCH TECHNIQUES

Mixed method and fieldnotes

The current article employed the mixed method (Clark & Creswell, 2011). The research started at the beginning of January 2017. The first technique was the fieldnotes. It included general observations and appraisals about the Portuguese emigrant groups on Facebook. Fieldnotes encompassed direct, nonparticipatory, spontaneous, and informal observation. Thus, without any intervention and manipulation (Beaugrand, 1988; Norimutso & Pigem, 2008). It aimed also to define the main topic and to check out behaviour related to learning. This task took two weeks. It classified the posts into four categories. It was done by their communicational aims (Beaugrand, 1988). Posts were not recorded, because they were stored on the website. The first category or code was getting information, the second one was selling or buying, the third was to provide information, and the last category was the instruction.

Getting information implied an active position on the group's members, and it also implied interaction with other members. The group's members were asking, sharing, helping or just providing information. Facebook users tried to get information on many topics, i.e., travelling between Portugal and Germany, looking for jobs, how to doing a business, numerous legal questions, housing, returning to Portugal or they just trying to meet someone in Germany. Selling and buying included offering jobs, transportation, health services, real state, renting houses, food and mass media.

Another theme was providing information; this corresponded to the ordinary groups on the social network, and posts displayed news from mass media and cultural events. Providing information and selling or buying categories were dismissed, because they were not related to learning and to interaction. Yet, the getting information and the instruction categories worked on the systematic observation. The systematic observation encompassed the second research selection.

Systematic observation

Fieldnotes were the first sampling. The researcher joined the mentioned group, and observation became participatory and more active, because the researcher sometimes interacted and exchanged information. The participant observation was covert, and no gatekeeper and key-informant were applied. The current author did not know the German language, so he asked for the meaning of some words, and he learned them. Thus, the researcher was also under a learning process. Hence, the cultural incompetence was a strategy.

A second sampling took place on the systematic observation (Norimutso & Pigem, 2008). The theoretical rationale encompassed categories or codes, and categories were grounded in the work of Castro (2014a, 2016b) and in the Rudmin Model (2009). Therefore, the observation was more interpretative than descriptive. According to Altmann (1974), if an observation is selective, it establishes controls, and it does not establish manipulation. Often, observational studies have weak internal validity and strong external and ecological validities (Altmann, 1974; Seale, 1999). The sample was non-probabilistic, and it was purposive or done by judgment (Bernard, 2006). The aim was not to generalise, and the sample may not be representative. The systematic observation was devised by an observation grid. It selected 25 posts and it was done from January 15th to 21st.

The observation grid included the number of the case or post, the post's identification was made by inserting the day and the hour. The next code was the gender of the person who posted, and her or his presumed age was also included. The number of replies and the gender of who replied were also included. The quality of the interaction and emotional appraisal were coded as positive, negative, both and neutral. Acculturative learning was considered by the behaviour of getting information and it was divided into several options, i.e., asking for jobs, business, legal question, returning, traveling, and searching for someone.

Instruction had several options, i.e., training, school, language, children, and adult. Acculturative learning was also codified by the use of the internet, curiosity, arguing, travelling, reading, listening, and observation. Finally, there were the acculturative preferences or attitudes, thus learning a second culture or adaptation, the original cultural maintenance, and change the sending and the receiving cultures. The post verbalization was also transcribed, because it helped to check out the preference.

Quantitative work

The systematic observation gave place to the quantitative work on SPSS. The first outcomes encompassed 123 cases. It covered posts from middle December

2016 to January 24th 2017. The second outcomes were also covering posts from January 25th to the end of February 2017. Variables were the same as on the systematic observation, and some options were added. The variables were the date, the *days of the week* from Monday to Sunday.

Table 1. *Genders*

	Females %	Males %
Total	53.7%	46.3%

The gender options were female (53.7%) and male (46.3%). Thus, females were more active, and it confirmed that the current Portuguese emigration touched both genders. It was done by observing the picture and the name attached to who posted. However, of course, both may not correspond to the post's author.

Table 2. *Ages*

Amostrs	Young %	Middle-aged %	Aged %
Total	71.9%	27.8%	0.4%

Age was also a variable, and options were young (71.9%), middle-aged (27.8%), and aged (0.4%). It was done by observing the picture of the person who posted. As in the variable gender, it may not be the real one, and the appraisal on this variable was subjective. It is possible to state that the members of the group were frequently young individuals.

Table 3. *Number of replies*

	One %	Two %	Three %	Four %	Five %	More five %	No answer %
Total	8.5%	25.9%	13.0%	2.2%	7.4%	20.3%	23.6%

The number of replies had the options one (8.5%), two (25.9), three (13.0), four (2.2), five (7.4 %) and more than five replies (20.3%), and it also included the option of a no answer (23.6%). This variable confirmed that the group encompassed interaction. The gender of the person who replied had the options female (15.2%), male (19.6%), both (43.7%), and no answers (21.5%). Thus, both genders were interacting almost at the same level.

Table 4. *Quality of interaction*

	Positive %	Negative %	Both %	Neutral %	No interaction %
Total	67%	4.1%	3.7%	3%	22.2%

The quality of interaction covered the options positive (67%), negative (4.1%), both (3.7%), neutral (3%), and no interaction (22.2%). The emotional options were positive (70.4%), negative (1.1%), both (3%), neutral (3%), and the no emotional reaction (22.6). Most of the questions had at least one reply, and the provided information was helpful and the emotional reactions were globally supportive. As the variable number of replies, these variables confirmed that the group encompassed interaction.

The variable instruction had the options at work, school, language (7.8%), children, adult (4.8%), and no instruction (87.4%). Often, posts were done by persons who tried to teach the German language, and they were targeting adults. Training courses related to work and school for children did not appear. On the exploratory observation, it was possible to observe a few replies. The research crossed instruction with the number of replies variable, and it was possible to check out that the option language just had two times three answers, and the option adults had one time two answers, and two times just one answer. It confirms that the group was working to provide interaction. The Chi-Square Tests for independence of two attributes reported that the differences were statistically significant $X^2(12, N = 270) = 94.834, p = .000$. There is an association between the instruction and the number of answers, but it can not state what was the direction and the intensity.

Table 5. *Getting information*⁷

	Legal	Jobs	Travel	Someone	Housing	Food	Health	Media
	%	%	%	%	%	%	%	%
Total	25.6%	14.4%	10.7%	8.5%	5.2%	4.4%	3.7%	3.7%

Getting information was another behaviour connected to learning, and it was conceptualised by Rudmin (2009). In the quantitative work, getting information had more options than in the systematic observation, because additional options were added when data was inserted.

1. Getting information about jobs got 14.4%. Sometimes, the search for a job was not conducted for the person who posted, and occasionally the Portuguese emigrants asked for jobs from other European countries.
2. Getting information about businesses just got 2.2%. It seems that independent economic activity in Portuguese emigrants was rare.
3. Getting information about legal questions got 25.6%. It was the largest outcome. In further researches, the option legal question should be divided into additional options. Legal questions can be ascribed to the receiving and to the sending countries, and sometimes even to the relationship between both countries. Some posts pointed to social security problems, labour legislation, taxes related to religious affiliation, how to register cars, family matters (divorce or child custody), and how to get the dual nationality. The other posts were covering daily life topics.
4. Housing was another option (5.2%), and getting information about houses usually was related to renting flats and rooms.

⁷ This table only displays the main outcomes.

5. The option return encompassed going back to Portugal, and it was related to the travelling option. It may be also related to the legal questions option. This code must be removed or included in the next one.
6. The option travels (10.7%) covered questions about traveling and transportation between Portugal and Germany. The back-and-forth movement between France and Portugal is the main trait of the continental Portuguese emigrants (Charbit, Hily, Poinard & Petit, 1997).
7. The option generally got 2.2%. This option was chosen to cover additional topics. It was not a good option, and the outcome was not relevant. Additional options should be added on further researches in order to reduce this outcome to the minimum.
8. The option the quality of life only got 0.7 %. Some posts focused on a discussion about the quality of life in Germany. It was done in comparison to Portugal and other receiving countries. Members of the group searched and shared information about several countries. It implied arguing and curiosity.
9. Looking for someone was an option and it got one of the largest outcomes (8.5%). Some group members were looking for additional Portuguese persons. It implied cultural maintenance, and it is related to ethnic identity.
10. Search for fun got 2.6%, and was related to the earlier option.
11. Getting information about learning got only 0.4%.
12. Getting information about Portuguese media got 3.7%. Many posts were asking how TV and internet were working in Germany, and how to keep the connection to the Portuguese mass media. It encompassed the preference for cultural maintenance.
13. Getting information about post office service got 1.9%. It also implied cultural maintenance.
14. Getting information about food got 4.4%. This option was close to looking for someone, because some persons were asking about Portuguese groceries and restaurants. It may encompass the Portuguese cultural maintenance, and probably to change the receiving culture.
15. Getting information about health got 3.7%. On the exploratory observation, the researcher found out people offering services in mental or dental health. In the current case, it was often related to questions about the German health care system.
16. Getting information about translation got 1.5%, and it was related to legal questions, because some individuals tried to get help mainly to translate documents.
17. The last option was the absence of getting information (12.2%). It was applied mainly when the posts were about instruction. Other behaviour connected to learning was the use of the internet. This variable was an obvious one, because to be engaged in a social network encompassed the use of the internet. The variable options were yes (100%) and no (0%).

Curiosity was a way of learning described by Castro (2016b), and it was already present in the main work of Thomas and Znaniecki in 1918. The variable options were yes (57.3%) and no (42.7%). The getting information options were

sometimes related to curiosity, mainly search for a job, business, and the legal questions options. The options search for someone and Portuguese media were entirely positive, and they encompassed cultural maintenance. The Chi-Square Tests for independence of two attributes reported that the differences were statistically significant, $X^2(15, N = 270) = 45.853, p = .000$.

Arguing was a way of learning described by Castro (2016b). The variable options were yes (27.4%) and no (72.6%). Arguing appeared more frequently on search for a job, on business, and on the legal questions options. The Chi-Square Tests for independence of two attributes reported that the differences were statistically significant, $X^2(15, N = 270) = 49.512, p = .000$. There is an association between arguing and getting information, but it is not possible to say what was the direction or the intensity.

Travelling was a way of learning described by Castro (2016b). The variable options were yes (28.1%) and no (71.9%). Travelling appeared with more frequency on travel, on food, and on the search for someone options. The three options were often encompassing cultural maintenance. However, it also appeared connected to business and quality of life, and they encompassed learning a second culture. The Chi-Square Tests for independence of two attributes reported that the differences were statistically significant, $X^2(15, N = 270) = 110.306, p = .000$.

Reading was a way of learning a second culture described by Castro (2016b). The variable options were yes (75.6%) and no (24.4%), posting implies reading and writing. In the opposite direction, to post on Facebook did not imply listening, and the variable options were yes (11.1%) or no (88.9%). Observation was a way to learn described by Castro (2016b). The variable options and outcomes were yes (73.3%) and no (26.7%).

Table 6. *Acculturative behaviour*

	Learn	Maintenance	Change original	Change receiving	Both	No preference
	%	%	%	%	%	%
Total	56.3%	32.6%	0.0%	5.2%	0.7%	5.2%

The options in the variable attitude or preference were adaptation or learning a second culture (56.3%), Portuguese cultural maintenance (32.6%), change the original culture (0%), change the receiving culture (5.2%), both (0.7%), and no preference (5.2%). The attitude or preference was prepared by verbalisations, and by the behaviour. Therefore, more than attitudes, verbalisations were behaviour and the variable name should be changed. It should be called acculturative behaviour.

Learning a second culture (56.3%) was related to the instruction option, because they implied learning the German language. Learning a second culture was also connected to the getting information options. According to the statistic outcomes, it was mainly related to the job, the business, the housing, and the translation options. All of them implied a close relationship regarding the receiving culture.

The Portuguese cultural maintenance (32.6%) option was not connected with instruction, but it was connected to some of the getting information options, mainly to travel, looking for someone, fun, Portuguese media, food, and health.

The possibility to change the receiving culture was connected to business and food options, because both encompassed the introduction of Portuguese cultural features in Germany. Often, the changes in the receiving countries are hard to study.

The systematic observation and the quantitative work required to be improved. The verbalisations variable should be converted to string type. Verbalisations should be approached on further works. It can be approached by Discursive Psychology (Potter, 2012; Potter, & Wetherell, 1987), because it takes into account action and interaction. The research is far from saturation. It will require larger samples and more setting fields. It will be open to coding to reach more abstract analytic levels (Charmaz, 2006; Corbin & Strauss, 2008).

DISCUSSION AND CONCLUSION

Initially, the internet was an intranet connection, and it was organised amongst a cosmopolitan community of scientists. Later, it enlarged and connected individuals, cultures, and states. National state borders are not under threat of extinction (Castles & Mark, 1993). However, today, climate changes; economic globalisation, a worldwide better education, improvements in transportation and information technologies, mainly due to the internet connection, drove individuals and some institutions to perceive the planet as shared.

According to the research outcomes, the need for instruction was placed more on adults than in children. However, of course, the research field biased the outcomes regarding adults, because they used the website. Conversely, the international laws focused mostly on children. Therefore, education should be enlarged to adults. Language courses and intercultural training should be provided to adults. Furthermore, today, the responsibility is mainly ascribed to the receiving country, but it should be enlarged also to the sending country, even because the internet connection reduced the educational costs. In February 2017, Portugal released a website to teach Portuguese, it was called *plataforma para o ensino de português no estrangeiro*. The website can be useful for children, taking into account maintaining the original language, but also for adults, for instance, second generations already socialized in the receiving culture.

In the education of children, responsibilities are ascribed to parents, and to the receiving culture. Hence, parents should stress agency regarding the receiving and the original cultures in order to educate their children and to achieve cultural maintenance.

The internet connection and the information technologies changed the intercultural scenario, but they also enabled common educational practices and responsibilities. Many users of the website tried to get information about legal questions, and they touched topics concerning both countries. Thus, both states should be in

charge. The legal questions can be included in intercultural training endorsed to adults.

Today, it is necessary to devise a universal law. Yet, this goal should be attentive with cultural peculiarities and with power relationships (Freire, 2005). It should create common responsibilities, but they must be differentiated, according to cultural peculiarities. Another main issue is the power relationship between States, because often the receiving is more powerful than the sending country. The shared responsibilities concerning immigrant cultural maintenance and cultural changes on the receiving and the sending countries should be asymmetric, because their power often is not equal. It is important to state that, regardless the influence of new technologies, it is central to bear in mind the basic human rights regarding education, as Malala Yousafzai has accomplished concerning gender equality.

According to Brettell and Hollifield (2015), anthropology attempts to understand, "how does the migration effect cultural change and affect ethnic identity, so it can assume that social networks help to maintain cultural difference." (Brettell, & Hollifield, 2015, p. 3). Sociology attempts to understand "what explains the immigrant incorporation is dependent on social capital how immigrants are adapting the new culture" (Brettell, & Hollifield, 2015, p. 3). The law attempts to understand "how does the law influence migration, rights create incentive structures for migrants." (Brettell & Hollifield, 2015, p. 3). Psychology highlights learning, and it can build bridges to the three social sciences. Learning leads to changes at the cognitive level, and it also leads to changes at behaviour level, thus in the relationship with other individuals and cultures. Therefore, learning a second culture leads to change, to fusing cultural features at individual and collective levels. Psychology should be supportive regarding law in order to promote life-long education.

Further researches must focus on how people learn a second culture and maintain the original culture, and how the receiving and the sending cultures are influencing the learning process. The research outcomes will be useful to legislators, politicians, States, economic institutions working with migrants and individuals. How to regulate education for migrant children and adults in the digital age will be the main question. It is also important to bear in mind that the current research did not take a normative and prescriptive nature (Morin, 2003). The normative and prescriptive tasks were ascribed to politicians and to legislators.

In the current research, the aim was not to generalise, even because the sample did not allow it, and because the research is exploratory. However, the research outcomes are consistent with the previous outcomes of Castro (2016b), because the analytical categories fitted into the theoretical rationale. It boosted the external validity, thus applicability and transferability (Seale, 1999). One final word about the conditions of research, digital research reduces costs, it is an isolated activity, grounded in an individualistic society, but face-to-face settings should be added and approached.

REFERENCES

- [1] Altmann, J. (1974). Observational study of behavior: sampling methods. *Behaviour*, 49, 227-265.
- [2] Barth, F. (1969). *Ethnic groups and boundaries. The social organization of culture difference*. Oslo: Universitetsforlaget.
- [3] Bastide, R. (1973). Les relations raciales en Amérique anglo-saxonne et en Amérique latine [Race relationships in Anglo-Saxon America and Latin America]. *Académie des sciences d'outre-mer*, 33, 215-229.
- [4] Bateson, G. (1935). Culture contact and schizomogenesis. In G. Bateson (Eds.) *Steps to an ecology of mind; Collected essays in Anthropology, Psychiatry, evolution, and epistemology* (pp. 71-82). London: Jason Aronson.
- [5] Beaugrand, J. P. (1988). Observation directe du comportement. In M. Robert (Ed.) *Fondements et étapes de la recherche scientifique en psychologie*. Québec: Edisem.
- [6] Bernard, R. (2006). *Research methods in Anthropology: Qualitative and quantitative approaches*. Lanham, MD: Rowman & Littlefield Publishers.
- [7] Berry, J. W. (2001). A psychology of immigration. *Journal of Social Issues*, 57, 615-631.
- [8] Bhatia, S. (2007). Rethinking culture and identity in psychology: Towards a transnational cultural Psychology. *Journal of Theoretical and Philosophical Psychology*, 27, 301-321.
- [9] Boas, F. (1982). *Race, language, and culture*. Chicago: University of Chicago Press. Originally Published in 1940.
- [10] Boyd, D. (2014). *It's complicated: The social lives of networked teens*. London: Yale University Press books.
- [11] Brettell, C. & Hollifield, J. (2015). *Migration theory. Taking across disciplines*. New York and London: Routledge.
- [12] Castles, S. & Mark, M. (1993). *The age of migration: International population movements in the Modern World*. New York: Guilford Press.
- [13] Castro, J. F. P. (2008). *Os efeitos da aculturação no vaivém da emigração continental: Um estudo de caso em Melgaço* [The acculturation effects due to the back-and-forth movement on the continental migration: A case study in Melgaço]. Master Dissertation. Porto: Universidade Fernando Pessoa.
- [14] Castro, J. F. P. (2011). Os efeitos da aculturação no vaivém da emigração continental: Um estudo de caso em Melgaço [The acculturation effects due to the back-and-forth movement on the continental migration: A case study in Melgaço]. *Revista Portuguesa de Estudos Regionais*, 25, 67-76.
- [15] Castro, J. F. P. (2012). The Portuguese tile in the Rudmin Acculturation Learning Model: A fusion case. In Gaiser L. & Čurčić, D. (Eds.), *EMUNI, bridging gaps in the Mediterranean research space*. Conference proceedings of the 4th EMUNI Research Souk, 17-18 April (pp. 618-625). El. Knjiga/Portorož: EMUNI University.
- [16] Castro, J. F. P. (2014a). *O contexto da aculturação português através do modelo de Rudmin: do encontro intercultural com o Japão até ao Luso-Tropicalismo* [The context of the Portuguese acculturation through the Rudmin model: From the intercultural encounter with Japan to the Luso-Tropicalism]. Unpublished doctoral dissertation. Porto, Portugal: Universidade Fernando Pessoa.
- [17] Castro, J. F. P. (2014b). *O contexto da aculturação português através do modelo de Rudmin: do encontro intercultural com o Japão até ao Luso-Tropicalismo* [The context of the Portuguese acculturation through the Rudmin model: From the intercultural encounter with Japan to the Luso-Tropicalism]. In Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional (Coord.), *Atas dos Dias da Investigação na UFP Research Days Proceedings*. Porto: Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional.
- [18] Castro, J. F. P. (2015). *Towards a Psychology of fusion in the acculturation phenomenon*. In Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional (Coord.), *Atas dos Dias da Investigação na UFP Research Days Proceedings*. Porto: Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional.
- [19] Castro, J. F. P. (2016a). Acculturation in the Portuguese overseas experience with Japan: A Rudmin Model application. *Daxiyangguo: Revista Portuguesa de Estudos Asiáticos*, 20, 89-120.
- [20] Castro, J. F. P. (2016b). A aprendizagem duma segunda cultura e a identidade étnica dos indígenas brasileiros através duma rede social: Estudo exploratório [Learning a second culture and the ethnic identity of the Indigenous Brazilians through a social network: An exploratory study]. *Religacion, Revista de Ciencias Sociales y Humanidades*, 2, 75-94.

- [21] Castro, J. F. P. (2016c). *A literature review on the Portuguese emigration literature and acculturation*. In Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional (Coord.), *Atas dos Dias da Investigação na UFP Research Days Proceedings*. Porto: Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional.
- [22] Castro, J. F. P. (2016d). The contributions of Gilberto Freyre for the acculturation research. *The Portuguese Studies Review*, 24.
- [23] Castro, J. F. P. (2016e). Acculturation on the Portuguese historical narrative: Gilberto Freyre contributions and limitations. *Religacion, Revista de Ciencias Sociales y Humanidades*, 3, 76-102.
- [24] Castro, J. F. P. (2017a). A review on the earlier *The American Journal of Sociology*: reduced version. In Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional (Coord.). *Atas dos Dias da Investigação na UFP Research Days Proceedings*. Porto: Gabinete de Relações Internacionais e Apoio ao Desenvolvimento Institucional.
- [25] Castro, J. F. P. (2017b). A review on the early *The American Journal of Sociology*. *Revista Latina de Sociología*, 7, 1.
- [26] Castro, J. F. P. (2017c). Wenceslau de Morães: Acculturation between ideals and life experiences. *Religacion, Revista de Ciencias Sociales y Humanidades*, 5, 207-235.
- [27] Castro, J. F. P. & Marques, A. (2003). *Emigração e contrabando* [Emigration and smuggling]. Melgaço: Centro Desportivo e Cultural de São Paio.
- [28] Castro, J. F. P. & Rudmin, F. (2016). *What can contemporary USA learn from the history of Portuguese imperial power in Japan and in Brazil?* Paper presented at 39th Annual Conference of the International Psychohistorical Association. New York: New York University.
- [29] Castro, J. F. P., & Rudmin, F. W. (2017). Acculturation, Acculturative Change, and Assimilation: A Research Bibliography With URL Links. *Online Readings in Psychology and Culture*, 8 (1).
- [30] Charbit, Y., Hily, M. A., Poinard, M. & Petit, V. (1997). *Le va-et-vien identitaire: Migrants portugais et villages d'origine* [Identity in the back-and-forth movement: Portuguese migrants and their original villages]. Paris: Presses universitaires de France.
- [31] Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. London: Sage Publications.
- [32] Clark, V. L. P. & Creswell, J. W. (2011). *Designing and conducting mixed methods research*. London: Sage Publications.
- [33] Clifford, J. (2013). *Returns: Becoming Indigenous in the Twenty First Century*. Harvard: University Press.
- [34] Cohen, C. (2016). *Femmes de la préhistoire* [Women of prehistory]. Paris: Editeur Belin.
- [35] Condemi, S. & Savatier, F. (2016). *Néandertal mon frère 300 000 ans d'histoire de l'homme*. Paris: Flammarion.
- [36] Coppens, Y. (2012). *Le présent du passé au carré: La fabrication de la préhistoire* [The present of the past squared: The making of prehistory]. Paris: Odile Jacob.
- [37] Corbin, J., & Strauss, A. (2008). *Qualitative research: Techniques and procedures for developing grounded theory* (3^o Ed.). London: Sage Publications.
- [38] Cordeiro, A., & Hily, M. A. (2000). La fête des Portugais: Héritage et invention [The Portuguese festivals: Legacy and invention]. *Revue Européenne de Migrations Internationales*, 16, 59-76.
- [39] Frazier, E. F. (1949). Race contacts and the social structure. *American Sociological Review*, 14, 1-11.
- [40] Freire, P. (2005). *Pedagogy of the oppressed*. New York: The Continuum International Publishing.
- [41] Freud, B. (2010). Portugiesische restaurants und cafés in Hamburg. In T. Pinheiro (Org.), *Portugiesische migrationen: Geschichte, repräsentation und rinnerungskulturen* [Portuguese migrations: history, representation and cultural legacy] (pp. 131-150). Wiesbaden: Verlag für Sozialwissenschaften.
- [42] Freyre, G. (1986). *The masters and the slaves: A study in the development of Brazilian civilization*. Berkeley: University of California Press. Originally Published in 1933.
- [43] Geschke, D., Mummendey, A., Kessler, T. & Funke, F. (2010). Majority members' acculturation goals as predictors and effects of attitudes and behaviours towards migrants. *British Journal of Social Psychology*, 49, 489-506.
- [44] Gordon, M. M. (1964). *Assimilation in American life: The role of race, religion and national origins*. New York: Oxford University Press.
- [45] Graves, T. D. (1967). Acculturation, access, and alcohol in a tri-ethnic community. *American Anthropologist*, 69, 306-321.
- [46] Herskovits, M. J. (1938). *Acculturation: The study of culture contact*. New York: J. J. Augustin

- Publisher.
- [47] Hine, C. (2011). Towards ethnography of television on the internet: A mobile strategy for exploring mundane interpretive activities. *Media Culture and Society*, 33, 581-596.
- [48] Hobsbawm, E. J. (1995). *The age of extremes: The short twentieth century, 1914-1991*. London: Abacus.
- [49] Hughes, T. P. (1987). The evolution of large technological systems. In E. Wiebe., B. Thomas, P. Hughes & T. Pinch (Eds.), *The social construction of technological systems new directions in the sociology and history of technology* (pp. 51-82). Cambridge: The MIT Press.
- [50] Illich, I. (1971). *Une société sans école* [A society without school]. Paris: Seuil.
- [51] Klimt, A. (2005). Performing portugueseness in Germany. *Etnográfica*, 9, 103-121.
- [52] Knepper, P. (2010). *The invention of international crime: A global issue in the making, 1881-1914*. New York: Palgrave Macmillan.
- [53] Leandro, M. E. (1987). Alimentação e relações interculturais dos emigrantes portugueses na região parisiense [Food and intercultural relationships of Portuguese emigrants in the Parisian region]. *Cadernos do Noroeste*, 1, 31-40.
- [54] Malik, K. (2015). The failure of multiculturalism: Community versus society in Europe. *Foreign Affairs*, 94, 21-32.
- [55] Malinowski, B. (1958). *The dynamics of cultural change: An inquiry into race relations in Africa*. New Haven: Yale University Press. Originally published in 1945.
- [56] Martigny, V. (2016). *Dire la France: Culture (s) et identités nationales (1981-1995)*. Paris: Presses de Sciences Po.
- [57] Massey, D. S., Arango, J. Graeme, H. Kovaouci, A. Pellegrino, A. & Taylor, E. (1993). Theories of international migration: A review and appraisal. *Population and development review*, 19, 431-66.
- [58] Miller, D. (2011). *Tales from facebook*. Cambridge: Polity Press.
- [59] Morin, E. (2003). *Science avec conscience*. Paris: Seuil.
- [60] Myrdal, G. (1957). *Rich lands and poor*. New York: Harper and Row.
- [61] Navas, M., García, M. C., Sánchez, J., Rojas, A. J., Pumares, P., & Fernández, J. S. (2005). Relative acculturation extended model (RAEM): New contributions with regard to the study of acculturation. *International Journal of Intercultural Relations*, 29, 21-37.
- [62] Norimutso, H. & Pigem, N. (2008). *Les techniques d'observation en sciences humaines*. Paris: Armand Colin.
- [63] O'Neil, C. (2016). *Weapons of math destruction: How big data increases inequality and threatens democracy*. New York: Crown Random House.
- [64] Orsenna, E. (2012). *Sur da route du papier: Petit précis de mondialisation*. Paris: Éditions Stock.
- [65] Park, R. E. (1914). Racial assimilation in secondary groups. *The American Journal of Sociology*, 19, 606-623.
- [66] Park, R. E. (1928). Human migration and the marginal man. *The American Journal of Sociology*, 33, 881-893.
- [67] Pecoud, A. (2015). *Depoliticizing migration: Global governance and international migration narratives*. New York: Palgrave Macmillan.
- [68] Pereira, V. (2012). Os futebolistas invisíveis: Os portugueses em França e o futebol [Invisible footballers: The Portuguese in France and football]. *Etnográfica*, 16, 97-115.
- [69] Phinney, J. S. & Ong, A. D. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. *Journal of Counseling Psychology*, 54, 271-281.
- [70] Polgar, S. (1960). Biculturalization of Mesquakie teenage boys. *American Anthropologist*, 62, 217-235.
- [71] Portes, A. P. (2006). *Estudos sobre as migrações contemporâneas: Transnacionalismo, empreendedorismo e a segunda geração* [Studies on contemporary migrations: Transnationalism, entrepreneurship and the second generation]. Lisboa: Fim de Século.
- [72] Potter, J. (2012). Re-reading discourse and social psychology: Transforming social psychology. *British Journal of Social Psychology*, 51, 436 - 455.
- [73] Potter, J., & Wetherell, M. (1987). *Discourse and Social Psychology: Beyond attitudes and behaviour*. London: Sage.
- [74] Powell, J. W. (1880). *Introduction to the study of Indian languages: With words phrases and sentences to be collected*. Washington: Government Printing Office.
- [75] Redfield, R., Linton, R. & Herskovits, M. (1936). Memorandum for the study of acculturation. *American Anthropologist*, 38, 149-152.
- [76] Rudmin, F. W. (2003). Critical history of the acculturation psychology of assimilation, separation,

- integration and marginalization. *Review of General Psychology*, 7, 3-37.
- [77] Rudmin, F. W. (2009). Constructs, measurements and models of acculturation and acculturative stress. *International Journal of Intercultural Relations*, 33, 106-123.
- [78] Rudmin, F. W., Wang, B., & Castro, J. F. P. (2016). Acculturation research critiques and alternative research designs. In S. J. Schwartz, & J. B. Unger, (Ed.), *Handbook of acculturation and health* (pp. 75-95). Oxford: Oxford University Press.
- [79] Scott, J. (2009). *The art of not being governed: An anarchist history of upland Southeast Asia*. New Haven and London: Yale University Press.
- [80] Seale, C. (1999). *The quality of qualitative research*. Sage: London.
- [81] Sen, A. (2000). A decade of human development. *Journal of Human Development*, 1, 17-23.
- [82] Serres, M. (2012). *Petite poucette* [Small pouch]. Paris: Éditions Le Pommier.
- [83] Serres, M. (2016). *Darwin, Bonaparte et le Samaritain: une philosophie de l'histoire* [Darwin, Bonaparte and the Samaritan: A philosophy of history]. Paris: Éditions Le Pommier.
- [84] Simondon, G. (2005). *L'individuation à la lumière des notions de forme et information* [Individuation in the light of the notions of form and information]. Paris: Jérôme Million.
- [85] Simons, S. (1901). Social assimilation, I. *American Journal of Sociology*, 6, 790-822.
- [86] Sternberg, R. J. & Sternberg, K. (2012). *Cognitive Psychology*. Belmont, CA: Wadsworth.
- [87] Stiegler, B. (1998). Temps et individuations technique, psychique et collective dans l'oeuvre de Simondon. *Intellectica*, 1-2, 241-256.
- [88] Stiegler, B. (2015). *La société automatique: L'avenir du travail* [The automatic society: The future of work]. Paris: Fayard.
- [89] Tax, S. (1941). World view and social relations in Guatemala. *American Anthropologist*, 43, 27-42.
- [90] Taylor, C. (2012).. Interculturalism or multiculturalism? *Philosophy & Social Criticism*, 38, 413-423.
- [91] Tiesler, N. C., & Bergano, N. A. (2012). Ligações culturais entre portuguesas na Alemanha: O futebol e a gastronomia como espaços sociais para convívios internacionais [Cultural links between Portuguese in Germany: Football and gastronomy as social spaces for international contacts]. *Etnográfica*, 16, 117-142.
- [92] United Nations (1990). *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families*. New York: United Nations.
- [93] United Nations (2015). *Universal Declaration of Human Rights*. New York: United Nations. Originally Published in 1948.
- [94] *United Nations High Commissioner for Refugees* (2010). Text of the 1951 Convention Relating to the Status of Refugees. In *Convention and protocol relating to the status of refugees* (pp. 13-45). Geneva: UNHCR.
- [95] Vogt, E. Z. (1955). A study of the southwestern fiesta system as exemplified by the Laguna Fiesta. *American Anthropologist*, 57, 820-839.
- [96] Volles, N. 2014. Lifelong learning in the EU: changing conceptualisations, actors, and policies. *Studies in Higher Education*, 1-21.
- [97] Vygotsky, L. (1978). *Mind in society*. Cambridge, MA: Harvard University Press. Originally Published in 1930.
- [98] Ward, C. (2010). Acculturation and social cohesion: Emerging issues for Asian immigrants in New Zealand. In C-H. Leong. & J. W. Berry (Eds.), *Intercultural relations in Asia: Migration and work effectiveness* (pp. 3-24). Singapore: World Scientific.
- [99] Wihtol de Wenden, C. (2013). La question migratoire au XXIème siècle. Migrants, réfugiés et relations internationales [The migration issue in the 21st century. Migrants, refugees and international relationships]. Paris: Presses de Sciences Po.
- [100] Wolf, M. (2016). Global literacy initiative: An update. In A. Battro, K. Fisher, & M. L. Majadalani (Eds.). *Mind, brain and education at ERICE: Ten Years*. 213-218. Oxford: Oxford University Press.