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Title: Psychologies of the Immigration Wars: Can We and Should We Support Diversity?

Let's set aside the politics of immigration policy, i.e., how it can be used to obtain power, to maintain power, to take power from others. Often enough, a pro- or anti-immigration policy depends on how much we want *them* around, some ratio of *them* to *us*, comparisons of *us* and *them*. This translates into our comfort with *diversity*.

Can we support *diversity*? Even within ourselves we differ on the *diversity* of our own beliefs, opinions, feelings, and behaviors. We can each be consistent or inconsistent moment-to-moment. Some of us believe a foolish consistency is the hobgoblin of little minds, others want to be the hobgoblins. Many psychologists and philosophers believe that at least some degree of *diversity* is necessary to adaptively perceive one's social world (1) and to find meaning through language in this world (2). Interpersonally, a *diversity* of academic discourse waxes and wanes on the functions of perceiving an *us* and a *them*—e. g., to project the negative from our unconscious into *them* (3), to unconsciously see figures from our past in *them* (4), to develop and consolidate who we are in contrast to *them* (5), and to facilitate a supply of resources from *them* if our own are running low (6). *Diversity* seems to be with us whether we want it or not. But should we want it?

Religions of love show *diversity* on how much we should love a *them* which is not loving or not love us (7). Political theories show *diversity* on some original humanity as just an *us*; *us* and *them*; the inevitability of conflict within *us;* within *them*; between *us* and *them*; and what to do about it (8). Various personal ideologies tell us we are the world—as did the late Michael Jackson and Lionel Richie (9)—or that we won't be long of this world if we believe and act on being in the world (10).

But then there are psychological scientists who attempt to validate how to increase social *diversity* and what social *diversity* can do for us. In one recent example, there are some surprises (11). Fostering *multiculturalism* can remedy discrimination and racism, if it encourages more positive *us-them* interaction and if the leadership of the *us* is perceived to support it. But *multiculturalism* can foster discrimination and racism through creating an illusion of fairness and encouraging *us* to like certain stereotypes of *them* and not contrasting counter-stereotypes. Similarly, attempts to foster social *color blindness* can remedy discrimination and racism through focusing on commonalities among *us* and *them* without discounting and ignoring *them*'s negative past experiences. But social *color blindness* can foster discrimination and racism through decreasing the trust of *them* towards *us*. To further the complexity, multiculturalism and color blindness can lower performance of the *them*, while increasing the *diversity* of groups can increase group performance only if collective group testosterone is low. The converse occurs, if collective group testosterone is high (12). In addition, the *diversity* of a culture's ancestry through personality traits like openness to experience can facilitate a

contemporary preference for *diversity* (13). As a summation on *diversity*, many of *us* and *them* believe what is that may not be, and what is not that may be (14).

Now back to the immigration wars. As the military theorist Carl von Clausewitz has been paraphrased, war is the continuation of politics by other means (15). He might have instead written with his own constructs, through the fog of war—whether the absolute, the ideal, or the real—politics is the continuation of psychology by other means. And that is the immigrant's song—"From the midnight sun where the hot springs blow/The hammer of the gods/Will drive our ships to new lands/To fight the horde/singing and crying" (16).

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Abstract/Description: As with the global war on terror, there are the immigration wars. What are some psychological foundations?

Disciplines: Other Psychology, Political Science, Other Political Science, Psychology, Defense and Security Studies, International Relations

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