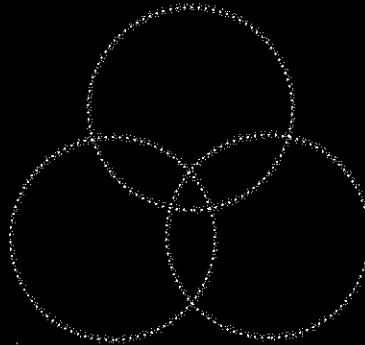# Abstracts Handbook

Fourth Biennial

International Conference

on Intercultural Research

May 4-7, 2005
Kent State University
Kent, Ohio USA

Conference Theme:

Conflict

Negotiation   Mediation

Across Cultures

The Conference will coincide with the 35th
anniversary of the shootings that occurred on the campus
of Kent State University on May 4, 1970

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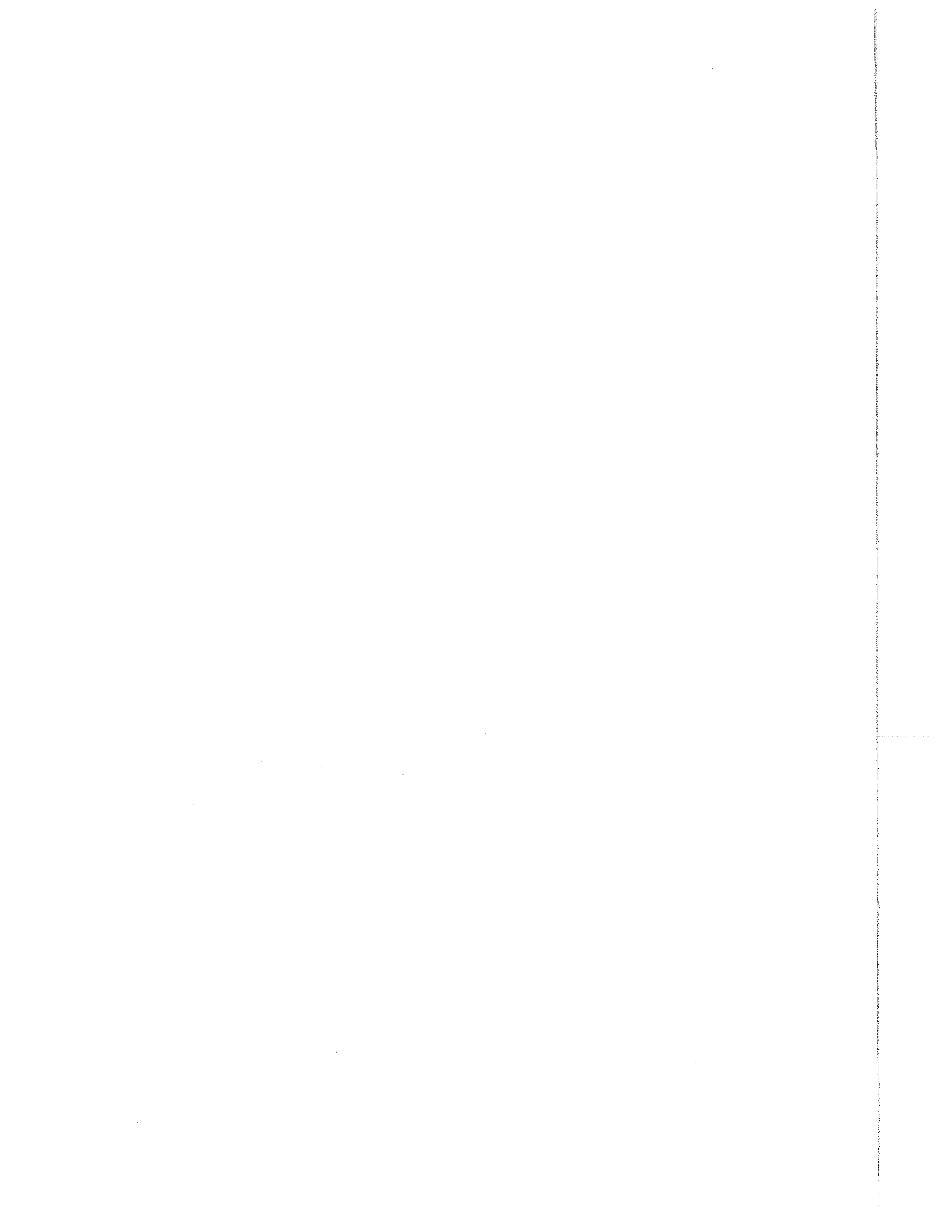
Abstracts

001   **Attitudes toward Immigrants and Immigration in New Zealand**

A. Masgoret & C. Ward
Victoria University of Wellington, School of Psychology, P.O. Box 600, Kelburn,Wellington,
NEW ZEALAND, Tel: 64 4 463 5311; Anne-Marie.Masgoret@vuw.ac.nz

The study investigates New Zealanders attitudes toward immigrants and immigration. Five
hundred participants (262 females) aged 18 and over were drawn from a random sample of
households in New Zealand. 75% were New Zealand European, 9% Maori, 4% Asian and 2%
Pacific. The survey contained measures of multi-cultural ideology, contact with immigrants,
attitudes toward immigrants, perceptions of competition and threat, recommended acculturation
strategies, and endorsement of immigration policies. One purpose of the research was to obtain
baseline data from the New Zealand public and compare these findings with those in other
countries. The findings showed that New Zealanders are accepting of a multi-cultural ideology
despite the fact that they have relatively infrequent contact with immigrants. More positive
attitudes toward immigrants are found in those with higher levels of education and income, in
females, in non-Maori, in youth, in those born overseas and in those who speak languages other
than English or Maori. A model of attitudes toward immigrants revealed that multicultural
ideology and contact with immigrants reduce perceptions of threat, which in turn are associated
with more positive attitudes toward immigrants and stronger endorsement of government policy.
This model will be discussed in terms of its relevance to current immigration policy in New
Zealand.

002   **Personality and Majority Member's Attitude towards Adaptation Strategies of Immigrants**

J. Hofstra & J. van Oudenhoven
University of Groningen, Grote Kruisstraat 2/1, Groningen, NETHERLANDS, Tel:
31 50 3636426; j.p.l.m.van.oudenhoven@ppsw.rug.nl

We examined the relationship between majority members' attitudes towards adaptation strategies
of immigrants (integration, separation, marginalization, and assimilation) and attachment styles
(secure, dismissive, anxious, and preoccupied). Attachment styles are important factors to
examine, because they are stable social interaction tendencies which influence how we relate to
others, in particular to unfamiliar others. Immigrants may be seen as unfamiliar others *par
excellence*. Therefore, it is plausible that attachment styles influence the attitude of majority
members towards immigrants. In addition to examining the explaining value of attachment styles
in the attitude towards adaptation strategies, we were interested in the explaining value of the Big
Five personality traits. A sample of 487 first-year psychology students participated in the study.
The respondents filled out measures for attachment styles, the Big Five, and attitude towards
adaptation strategies of immigrants. Results showed that, as expected, the secure attachment style
was associated with a positive attitude towards integration, whereas the insecure attachment styles
(anxious, preoccupied, and dismissive) correlated negatively with integration, and to some extent
positively with the other three adaptation strategies. Furthermore, the explaining values of the
attachment styles and the Big Five personality traits in the attitude towards adaptation strategies of
immigrants are presented.

003   **The Dynamics of Uneven Acculturation: Role of Intention, Functional Culture, and Overtness of Behavior**

D. Bhawuk
Professor of Management, University of Hawai at Manoa; Bhawuk@cba.hawaii.edu

Berry (1986) proposed a typology of acculturation describing four strategies that people use while acculturating to a dominant culture. His model is derived by examining whether a sojourner desires to maintain his native cultural values or is keen on adopting values of the dominant culture. This model, however, does not provide a process of acculturation. This paper presents a process model of acculturation, and also offers an extension of the Berry's typology using the behavioral intention and habit paradigm presented by Triandis (1979). To exemplify the models, some examples are presented from the author's personal experience and other examples from his observation of people acculturating in the USA. It is hoped that the proposed model would be useful in understanding and predicting the acculturation pattern of immigrants, refugees, or long-term sojourners involved in international business or diplomacy, and that the models would provide some new directions for research on acculturation.

004   **Impact of Immigrants on Host Societies**

J. van Oudenhoven
University of Groningen, Grote Kruisstraat 2/1, Groningen, NETHERLANDS, Tel: 31 50 3636426; j.p.l.m.van.oudenhoven@ppsw.rug.nl

The four most important immigration areas are the United States, Western Europe, Canada, and Australia. In the USA African Americans have recently been surpassed by the Hispanics who now form with 40 million 13% of the population. Hispanics keep going in and have a high birth rate. After Mexico and Spain the USA has the largest Spanish-speaking population. The USA is becoming a country with two powerful cultures, the Anglo-western and the Hispanic culture, and two important languages: English and Spanish. Western Europe received many 'guest workers' from Turkey, Morocco, and some other North African countries in the last century. Most of them have settled there with their families. The overall majority of them are Muslims. Later, refugees from other Muslim countries strengthened the Muslim community. Nowadays Muslims form 5 to 10% of the population. Their number is still growing whereas the native population is declining. Western Europe too is becoming more bicultural: on the one hand it has had a long Christian tradition, on the other hand it is experiencing a vital and growing Islamic input.

Canada probably is the most multicultural country. Canada used to be a bicultural Anglo-French country, but after World War II, many other Western and Eastern European nationals arrived in the country. Since the new Immigration Law of 1978, large groups of immigrants from Asia, Latin America, Africa and the Middle East were allowed to enter the country. Altogether they have transformed Canada into a truly rainbow nation. Although English will stay the dominant language and even become more important, the dominant Anglo cultural identity will gradually be replaced by a pluralistic cultural identity. Australia has been the most Anglo dominated immigration country. Other immigrants primarily were Italians, Greeks, Germans, and Dutch. The dismantling of the White Australian Policy in the early seventies opened the doors to immigrants from non-European countries. Immigrants from Asia, in particular from China and Vietnam, have benefited from the immigration policy change. At present, more than 7% of the population originates from Asia. In view of the higher birth rate of Asians it is to be expected that Australia will have an

important Asian cultural input. In contrast to the opinion of many people that the acculturation of immigrants will primarily be a one-way-process from majority group to immigrants we see in the four areas a major transformation of the society, which in all four regions – in different forms - leads to a less western culture. It may mean less European, or less Anglo, or less Christian.

005   Interethnic Association and Dissociation: A Quantitative and Qualitative Examination of Psychological and Environmental Factors

Y. Kim, R. Mclure, N. Ogawa & Y. Kim
University of Oklahoma, Department of Communication, 3911 Morrison Circle, Norman, OK, 73019-2081, USA, Tel: 405-315-1587; youngkim@ou.edu

The paper presents an analysis of the patterns of interethnic communication among adult Americans in central Oklahoma, focusing on the level of personal association and dissociation with ethnically dissimilar individuals. Guiding this study is an integrative theoretical model of interethnic communication (Kim, 1994, 1997, 2004). Grounded in an open-systems perspective, the model describes and explains the communicator's associative/dissociative behavior in relation to conditions of the internal and external context that "surrounds" the behavior. Within this theoretical framework, the present analysis examines several of the contextual factors and their interrelationships to associative/dissociative interethnic behavior.

The present analysis utilizes both the numeric data and the text data obtained from 52 one-on-one interviews with graduate students at a university in central Oklahoma and non-student residents in local communities. Initial results of statistical analysis show strong, positive feelings, particularly among non-student participants, toward one's own ethnic identity as well as toward American identity, regardless of one's own ethnicity. The predominant ideological orientation among adult Americans is found to be a moderate one located in the middle of the assimilationism-pluralism continuum. Participants vary widely even though their daily surroundings may be similar in ethnic composition. Interethnic associative behavior tends to be more restricted among those with a more assimilationist ideological orientation and a stronger American identity. Both exposure to ethnic diversity in the environment and the individual's psychological proximity, in turn, are strongly linked to the extent to which one forms casual and close interethnic friendships. The qualitative analysis of the text data reinforce these statistical findings, and provide insights into the underlying thoughts, opinions, and feelings.

On the whole, the present analysis reveals a grassroots-level reality of interethnic communication that is more harmonious and less acrimonious than the troubled picture of interethnic relations dominating the attention of the American public today. It points, instead, to a state of "middle America" that insists, at once, on respecting ethnic differences as well as reconciling ideological opposites in search of a common American identity.

006   Conflict and Culture: A Critique of Contemporary Categories

M. Davidheiser
23 Dogwood Place, Sewanee, TN, 37375, USA; mdavidhe@yahoo.com

The presentation is the result of ten years of study of the question of culture and mediation. Cultural variation constitutes a primary concern of anthropological and social scientific inquiry.

The challenge of delineating the boundary between a universal core and the diverse domains of human behavior continues to be an ongoing task.

Dispute settlement is a highly significant area of cultural production and reproduction, one that goes to the heart of shared norms, symbols, codes, and customs. In mediation, the reinforcement, renegotiation, and reworking of ideologies, values, and norms is at its most explicit, making it a promising arena for investigations of "culture". The anthropological perspective has much to offer the field of conflict resolution. Cultural analyses of conflict transformation are necessary for the advancement of theory and for addressing questions of applied and ethical significance.

The empirical foundation of the presentation is a four-year study using data on mediation collected in The Gambia, West Africa. This research, funded by the United States Institute of Peace, examines the significance of culture in mediation among three ethnic groups -- the Mandinka, Manjago, and Jola -- and various sub-sectors of the population of southwestern Gambia. Through analysis at different levels using participatory, qualitative, and quantitative techniques, the relationship between the ethnicity, religion, gender, and age of individuals and how they conceptualized conflict and practiced mediation is illuminated. The findings generated from the Gambian data are also compared to mediation as institutionalized in the USA with reference to practices in other societies.

Culture emerges as a crucial factor in mediation; cultural perspectives affect how mediation is conceptualized and carried out, and the resulting variation cannot be considered as merely stylistic in nature. However, the influence of culture is multidimensional and complex, and requires careful treatment. The study data reveal how in The Gambia, various components of mediators' identities and their individual experience are all associated with how they approach the task of peacemaking. In addition, mediators respond to specific circumstances, fitting their strategy to the context at hand. Existing conceptualizations of cultural variance fail to capture the complexity of patterning in mediation observed in The Gambia. The many implications of these findings are discussed in the presentation, and suggestions are made for culturally sensitive mediation theory and praxis.

007   Antecedents of Cultural Intelligence: An Empirical Investigation of Big Five Personality and Cultural Intelligence

L. Van Dyne & S. Ang
Michigan State University, N475 Business College Complex, East Lansing, MI, USA, Tel: 517-432-3512; vandyne@msu.edu

Greater workforce diversity and globalization require individuals to work with those who have different cultural backgrounds. Working with people from different cultures can be difficult because cultural barriers can cause misunderstandings that detract from efficient and effective interactions (Adler, 2002; Gelfand, Nishii, Holcombe, Dyer, Ohbuchi, & Fukuno, 2001). As a result, it is important to understand why some individuals are more effective than others in dealing with situations characterized by cultural diversity.

Responding to this need, Earley and Ang (2003) conceptualized Cultural Intelligence (CQ) as a multi-dimensional aspect of intelligence that includes mental (meta-cognitive and cognitive), motivational, and behavioral components. Cultural intelligence is an individual's capability to deal effective in situations characterized by cultural diversity. Mental intelligence includes metacognitive and cognitive capabilities; motivational intelligence is the magnitude and direction of individual energy directed toward cross-cultural interactions; and behavioral intelligence is the

capability to vary verbal and non-verbal behaviors based on specific cultural contexts.

In a multi-sample study of students, international executives, and foreign professionals, Ang, Van Dyne, Koh, Ng and associates (2004) developed a four-factor measure of CQ and presented validity evidence demonstrating that CQ predicted variance in performance and adjustment - over and above demographic characteristics, general cognitive ability, emotional intelligence, and openness to experience. More specifically, meta-cognitive CQ and cognitive CQ predicted task performance and cultural judgment/decision making; meta-cognitive CQ predicted task performance; motivational CQ predicted general adjustment; and behavioral CQ predicted performance and adjustment. In a separate study, Templar, Tay, and Chandrasekar (2004) showed that motivational CQ predicted cross-cultural adjustment of foreign professionals - over and above realistic job previews and realistic living condition previews.

Extending existing research, we examine antecedents of CQ. Current research differentiates trait-like constructs (such as stable personality characteristics that are not specific to a task or situation: Chen, Gully, Whiteman, & Kilcullen, 2000) from state-like constructs (such as malleable state anxiety and specific self-efficacy that are specific to a task or situation: e.g., Bandura, 1997). Earley and Ang (2003) theorized that cultural intelligence is a state-like individual difference that describes the malleable capability to deal effectively with people from other cultures. Given this distinction between trait-like and state-like individual differences, the purpose of this study is to examine specific personality characteristics as predictors of CQ.

We developed and tested hypotheses predicting relationships between specific Big Five personality characteristics and the four factors of cultural intelligence. Analysis of data from over 300 business undergraduates demonstrated significant relationships for conscientiousness with metacognitive CQ; agreeableness and emotional stability with behavioral CQ; extraversion with cognitive CQ, motivational CQ, and behavioral CQ. More important, openness to experience was related to all four factors of CQ (metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ). We discuss results, emphasizing the point that unlike prior somewhat disappointing results for openness to experience as a personality predictor of behavior and occupational success, results of this study demonstrate that openness is a key aspect of personality that relates to capability to function effectively in diverse cultural settings.

008   **Negotiation and Mediation across Cultures: Multicultural Synergy and Creative Practices**

M. LeBaron (University of British Columbia)
K. Bhangoo, T. Arai & V. Pillay (George Mason University)
N. Carstarphen (Association for Conflict Transformation)
M. LeBaron, UBC Faculty of Law, 1822 East Mall, Vancouver, BC CANADA, V6T 1Z1, Tel: 604 822-830; lebaron@law.ubc.ca

We five scholar-practitioners from five different countries and disciplinary backgrounds have spent the past three years writing a new book on intercultural conflict prevention and transformation. We have written with a commitment to honor our national and regional cultural backgrounds and speak accessibly to a wide range of people around the world.

This conference workshop will be the inaugural presentation of new material drawing on original research on dialogue; creativity; ubuntu; turning-points and shifts; and religion, meaning-making and conflict. Rooted in doctoral and post-doctoral research, the material is practical and

experiential, offering contextualized ideas that span continents and conflict levels from interpersonal to international.

The components of the workshop mirror the presentation of ideas in the book, and include:
- Metaphors from diverse cultural contexts for conflict and culture, and for the nexus between conflict and culture;
- Fluency as a necessary capacity for navigating intercultural conflict and ways to increase conflict fluency and cultural fluency;
- Process and process-design guidelines for addressing intercultural conflicts across diverse settings;
- Creative tools and capacities for addressing intercultural conflicts
- Lessons for effective multicultural team functioning.

Participants in the workshop will have the opportunity to deepen their conflict fluency and cultural fluency by experiencing the following capacities and related tools:

CAPACITIES	TOOLS
Flexibility	Interrupting Patterns Sitting with Resistance Dancing with surprises
Creative Engagement	Metaphor Storytelling Ritual
Momentum	Speaking uncertainty Pausing Intuition

We will also present five key learnings about multicultural team development and functioning arising from our collaborative writing process and invite participants to apply them. The learnings relate to:

- Mixing voices: Creating communication norms and human systems that honor individual meaning-making and bridge habits of expression in ways that speak to diverse audiences
- Balancing yin and yang: Ensuring that group and individual needs related to process, relationship and outcome are met and balanced. This means attending to tensions between achievement and exploration; inductive and deductive approaches; being and

- doing; inviting and narrowing; creativity and standardization; and uncertainty and closure.
  - ● <u>Monitoring core assumptions</u>: Successful team functioning required us to examine individual and group assumptions so that everyone had input into the values informing our work and no one set of values were unconsciously privileged. This was challenging because we all have western educational backgrounds in addition to different national home cultures, and we were concerned that our western academic ideas not be given legitimacy at the expense of traditional or "folk" understandings or stories.
  - ● <u>Applying conflict fluency</u>: We became a unified multicultural team through applying conflict fluency and cultural fluency to ourselves. Sometimes, we had to go toward difference and sit in the uncertainty of conflict before we could return unclouded to our group mission.

<u>009</u>　**An Indigenous Approach to Conflict, Migration, Negotiation and Mediation across People from Different Languages and Religions: the Example of Cyprus**

S. Cavusoglu
Eastern Mediterranean University, Faculty of Architecture, Department of Interior Architecture, Famagusta, North Cyprus via Mersin 10 tr, Famagusta, NORTH CYPRUS, Tel: 90-392 6301047; senih.cavusoglu@emu.edu.tr

Both Greek and Turkish Cypriots have been living on the island of Cyprus for centuries. Generally all their social habits, productions, consumptions, fears, happiness, and sadness have always been the same. Their religious and language differences couldn't obstruct this; they have shared the same faith. Despite past differences, the commonality of the sorrows they felt is a proof that these two communities posses a resolution culture, and not a conflict one!

In this study, the goal of resolution, instead of a positive phenomenon, will be reached via a negative phenomenon as a result of conflict. The goal will be achieved through the study of messages selected from the 150 works (suitcases) which were gathered from Nomadifesta 2004 and my own work (suitcase) called "Here are your pins grandmother". Nomadifesta 2004 (held on May 22, 2004, at Kasteliotissa Space, Nicosia, Cyprus), was organized by Artrageous Group and invited artists, local and international, to use a suitcase not only as a simple means of transporting belongings, but as a platform for the expression of one's personal statement and as an arena of exchange and communication about migration.

A suitcase and the expression "Pack your suitcases" have another meaning for a Cypriot, besides that of holiday traveling. On one hand, it draws memories from the events of the 1960's & 1974 which left most of the Turkish and Greek Cypriot population of the island refugees in their own land, with suitcases in their hands. On the other hand, after 40 years of living divided, the recent inter-communal negotiations and the United Nation's efforts for finding a solution to the political problem, have created the impression that both communities might have to pack their suitcases once more. A suitcase implies a movement of population, creates a feeling of transience and expectation, raises questions as to what is happening now, who lives where and where will one's house be in the future. The agony of loss, depression of a postwar trauma, and the fear of history repeating itself are embedded in one's mind as a picture of a packed suitcase ready to go.

Suitcases are used not only as a simple means of transporting belongings, but as a platform for the expression of one's personal statement and as an arena of exchange of communication. More than

150 suitcases, objects that are laden with historical significance, memories and meanings, are proposed as a mini exhibition inside a larger personal declaration. In this study, in the context of past and future, suitcases will be evaluated as a symbol of the search for a new beginning for conflict resolution through the communities of the island. Verbal interpretations of these visual mini exhibitions, or personal declarations, will be gathered.

Suitcases used here are not just a reference or a metaphor to a nostalgic past, but they are used in order to represent an active split entity. The suitcase signifies the moment or rapture, the instance in which the subject is torn out the web of correctedness that contained him or her through an invisible net of belonging. The reference of suitcase to some part of history or some part of the self left behind, indicates memory of something that has been lost or found.

010   **Ethics in Intercultural Mediation**

J. Roth
Munich University, Intercultural Communication

Ethics in intercultural relations is a topic that is not well established. However, the practical application of intercultural knowledge demands a keen sensitivity for ethical issues, a framework of ethical rules to support practitioners, and theoretical reflections on the ethics of activities such as training and consulting. In the European environment, the most frequently discussed topics in Intercultural Communication concern the ethical implications of the concepts of 'culture', 'difference', 'intercultural competence' and 'multicultural society'.

As a point of departure for reflection on some ethical issues in intercultural negotiation the paper will use the case of a recent intercultural conflict in which the presenter was asked to mediate. The interface is Russian-American, and its organizational frame is a professional academic association to which both parties belong.

Because of the lack of an adequate code of ethics in intercultural communication the analysis will take recourse to the code of ethics of the American Anthropological Association, which appears to be most relevant for intercultural cases. It will focus in the first place on ethical issues such as (a) identifying a conflict or some conflict aspects as culturally relevant, (b) recognizing the relevance of the historical dimension of the interface, and (c) developing an action-oriented approach in designing and conducting a mediation.

As an attempt at a more differentiated approach to intercultural mediation my analysis will look at the challenging issues of (a) the importance of power relations, (b) the limitations of the ethno-relativistic approach and (c) the incommensurability of cultural concepts.

The purpose of the paper will be to direct attention to the need for a differentiated approach to intercultural mediation in today's globalized settings. Many studies in intercultural mediation still departs implicitly from the assumption that reconciliation of conflicts is possible provided the prerequisites like motivation, time, professional intervention and financial resources are at hand. As a consequence, the focus in mediation literature is mostly on the design of strategies and the choice of methods of implementation.

Today's global environment has changed many of the coordinates of intercultural interaction and conflict. It is common knowledge that the nature of the changes that have occurred in social, political

and economic thinking is very complex: in some sectors cultural differences have given way to universal approaches, in others compromises between the local and the global have led to glocal mixes, while in still others the sense of cultural difference is as vital as ever before. The thesis of the paper is, that each of these sectors requires different approaches and ethical agendas. This confronts intercultural mediators with new challenges.

011   **State Defined Alternative Dispute Resolution Applied to Indian Residential School Abuse: An Impediment to Intercultural Conflict Resolution**

N. Funk-Unrau
Assistant Professor of Conflict Resolution Studies, Menno Simons College, 380 Spence Street, Winnipeg MB R3B 2E9, CANADA, Tel: 204-786-9466; n.funk-unrau@uwinnipeg.ca

A. Snyder
Menno Simons College, 380 Spence St., Winnipeg, MB R3B 2E9, CANADA, Tel: 204-786-9105; a.snyder@uwinnipeg.ca

The abuse experienced by several generations of Canadian Aboriginal residential school survivors remains a major impediment toward Aboriginal community and individual well-being as well as a major obstacle confronting all attempts to reconcile Canadian Aboriginal and non-Aboriginal societies. This paper will briefly review the history of Aboriginal schools and examine current attempts to achieve reconciliation through various mechanisms such as legal action, public education and public apology processes in Canada. The paper then focuses on the national alternative dispute resolution (ADR) process developed by the Canadian government as an alternative to adjudication of the thousands of lawsuits submitted by Aboriginal residential school survivors claiming physical and sexual abuse. The framework of the government ADR process is coming under increasing attack as one more culturally-insensitive legal and bureaucratic process Aboriginal people must endure to get any redress at all. The paper will discuss concerns raised about this process in the context of other alternative models for acknowledging and compensating victims of widespread social abuse in other situations. The paper concludes by suggesting several key principles which must be considered in the development of a more culturally-appropriate model for responding to the legacy of Canadian Aboriginal residential schools.

012   **The Role of Mediation in Islamic Jurisprudence**

N. H. Ammar
Associate Professor of Justice Studies, Kent State University, Kent, Ohio, USA; nammar@kent.edu

This paper places the role of mediation in Islamic Jurisprudence. Original sources of Islam: the Qur'an, *Sunna* and *Hadith* form the basis of the analysis. The paper also uses as part of its data historic jurisprudence writings from the main Sunni legal schools of *Hanbal, Shafi's, Malki and Hanafi* as well as the Shi'i schools of *Ithna A'shar* and *Ja'afari*. The paper first clarifies the meaning of jurisprudence in Islam and attempts to dispel the greatly misused notion of *"shari'a."* Second, the paper presents a perspective on the general Islamic paradigm regarding mediation and its place in conflict resolution. Third, the paper places the role of mediation in two contexts of conflict, war and crime. Finally, the paper provides a summary and conclusion where future research is recommended.

013 **Temporal Orientation in Work Organizations: Its Empirical foundations and Implications for Cross Cultural Management**

R. Bhagat, E. Babakus, and T. Billing
Department of Management, University of Memphis, Memphis, TN 38152 U.S.A.;
rbhagat@memphis.edu

In our last presentation at the IAIR conference in Taipei, Taiwan in 2004, we discussed the significance of sense of time and attitude towards time use as strong predictors of Individual level work performance effectiveness. This presentation was heavily attended with lots of requests for our paper and details regarding the nature of the construct of temporal orientation. In our present analysis, we examine the empirical foundations of this construct by doing a series of confirmatory factor analysis in a sample of individuals who are employed in several multinational and global corporations in the south western region of US. Our findings are discussed in the context of a nomological network proposed by Doob (1971) on his famous anthropological investigation of patterning of time and its significance for functioning of the self in dissimilar cultural context.

Cross cultural variations in patterning of time has increased since the pioneering investigation by Robert Levine (1998). Our research focuses on the significance of temporal orientation as an important construct in work organizations. We examined its relationships with job satisfaction, job involvement, personal life satisfaction and work motivation. The central hypothesis driving the investigation is that individuals with temporal orientations are better able to maintain their level of satisfaction, involvement, personal life satisfaction and work motivation in jobs with high task /temporal complexity. We discuss the nature of the findings in the US context and contrast those findings with findings from our cross cultural research on temporal orientation involving 12 countries. Implications for cross cultural management are discussed.

014 **Human Values, Product Meaning and Consumption in Brazil**

C. Torres & M. Allen
Institute of Psychology – University of Brasilia – Brazil, SQS - 108 Block - K Apt. 604 Asa Sul, Brasilia, DF, BRAZIL, Tel: 55-61-242-0866; Claudpsius@aol.com

When evaluating the symbolic meaning of an object, individuals attend to the values expressed by the object and analyze, although not conscientiously, whether these values match the human values most endorsed by them. One intriguing proposal by some sociologists and anthropologists is that read meat symbolizes hierarchy in cultures that have hierarchical social relations. The present study investigated the symbolic meaning of meat in Brazil, and explored the association between the values endorsed by meat buyers and the food product choice. Brazilian participants completed a vertical-horizontal individualism-collectivism values scale, the Meaning and Judgment Scale, a Selection Criteria Questionnaire for Meals, and a Consumption Behavior measure. Results indicated that vertical values predict of red meat consumption, and that this relationship is stronger for red meat than for white meat consumption. More importantly, the findings demonstrated that the direct route between hierarchical values and meat consumption choice is stronger for red meat than for white meat consumption. In summary, Brazilian consumers use their vertical values to evaluate the hierarchy and inequality values symbolized by red meat. It is discussed that the examination of the extent to which human values have an impact in the consumption of food items have important implications for models of food choice.

Conflict Perceptions and their Role in Manager's Choice of Resolution Style

C. Boglarsky & C. Kwantes
Human Synergistics International, 39819 Plymouth Rd. C8020, Plymouth, MI, USA, Tel: 734-459-1030; cab@humansynergistics.com

Managing conflict has been a central theme in corporate training programs since the 1950s. The main focus of these programs is typically the re-adjustment of disputed understandings, perceptions and attitudes. This conflict resolution approach (Lewin, 1947) is based on the premise that organizational and personal conflicts are problematic and are caused by perspectives that have gone awry. Thus, the strategy is to adjust misunderstandings by building a climate of trust, calming emotions and finding a path to agreement (Coleman & Fisher-Yoshida, 2004).

Today's turbulent managerial environment calls for a different approach. Indeed, managers are constantly faced with uncertain economic times and political workplaces resulting in unfamiliar and rapidly changing situations. Since issues which are central to the organization's mission are inherent in each of these situations, the resolution of these issues, many times, will determine how, or whether, the organization survives. Therefore, today's managers not only face bad attitudes and misunderstandings they face real differences, dilemmas and threats that reduce effectiveness and threaten the organization's mission and purpose. Given that managers are charged with determining the right path and appropriate action steps, the traditional conflict resolution approach appears to fall short.

While most people can intellectually understand that workplace conflict can be useful, most feel that it is an unwanted experience. Consequently it is not unusual for people to avoid conflict at all costs. This passive behavior leads to ineffective leaders and maladaptive organizational cultures (Kotter & Heskett, 1992). Others may enjoy the thrill that comes from arguing, debating or negotiating, yet this can also produce an undesirable result because it may accelerate into a win or lose contest.

An approach that views conflict as an essential ingredient to structural change is needed. The present study used a social cognitive approach to conflict, examining managers' self reported responses to conflict and their associated conflict orientations. Specifically, 247 managers attending leadership classes completed the Life Styles Inventory Conflict, a self-assessment tool. Additionally, the respondents completed a supplemental questionnaire that asked them to indicate how likely it is that they will engage in a specific behavior when faced with a disagreement or conflict with another person.

The results of an ANOVA showed that those who view conflict as an opportunity to grow, have objectives beyond winning or losing and believe they can benefit regardless of the outcome, tend to behave in conflict situations with productive, win-win behaviors. Those respondents who view conflict as personally threatening, unnecessary and destructive indicated behaviors that are associated with giving in, avoidance and helplessness. Respondents indicating that they view conflict as a threat to their position, an opportunity to overpower and beat someone else indicated behaviors that are associated with using force, trickery and criticism. The implications of these findings, and the manner in which thinking patterns and coping behavior influences one's ability to deal with conflict situations are discussed.

016 **Convergence of United States and Japan Intellectual Property Laws: Cultural Implications on Legal Regime Evolution, Interpretation and Harmonization**

B. Kudo
Imanaka, Kudo & Fujimoto LLLC, Topa Financial Center, 745 Fort Street, Fort Street Tower, 17th floor, Honolulu, HI, 96813, USA; bkudo@imanakakudo.com

Civilizations have for centuries advanced toward globalization via exploration and expansion of commerce and trade; proliferation of religious and philosophical teachings; military and political control; and the migration of people to other lands to seek better economic, political, and social conditions. The globalization advance has, in part, been accelerated through better communication networks and technological innovation. Increased awareness of what is happening in different parts of the world has also facilitated the need to cooperate with other countries in order to promote the transfer of technical knowledge and enhance capital investment. This new economic world order has prompted a move toward convergence.

Convergence is the assimilation of organizational standards and systems on a national and regional scale. The legal structure and system of laws, which protect home industries from external and internal competition or artificially subsidize their activities in an effort to manipulate free market pressures has presented barriers to globalization. In particular, the transfer of technology and providing sufficient enticement for foreign capital investment. Removal of these barriers has caused nations to focus on creating attractive environments for foreign capital investment through maintaining political stability, enhancing freedom of its people, and mandating transparency of governmental regulatory structures. A legal regime (i.e., system of laws, dispute resolution process, enforcement mechanisms, etc.) used by a particular country is an important factor, which must be dealt with in order to achieve these goals.

Global organizations like the World Trade Organization ("WTO") recognized from its inception in 1994 that the national standards for the protection of intellectual property via patents, copyrights, trademarks, and trade secrets varied significantly across countries. Its members accounted for over 97% of world trade. Initiatives promulgated and agreed to by WTO members (i.e., Agreement on Trade-Related Aspects of Intellectual Property executed on April 1994) called for the harmonization of each member's legal regime to provide certain enumerated intellectual property protections. The call for uniformity in each country's intellectual property laws has created much debate and problems. An appreciation of the difficulties faced by national changes to their respective legal regime can be understood from a cultural perspective.

This paper focuses on the wide differences in the intellectual property laws of the United States and Japan in an effort to demonstrate how historical events and cultural factors of each respective country helped shape their legal regimes and to possibly provide an explanation for the disparities and the problems faced by each nation with the efforts toward harmonization.

017 **Cultural Awareness and Cultural "Otherness": A U.S. Practitioner's Challenges Presenting the Islamic World and Southeast Asia**

G. Figi
1501 W. Olive Avenue, Chicago, IL 60660-4230 USA, Tel: 773-989-2204; gfigi@att.net

The objective of this study is to describe the problems faced by a cross-cultural practitioner specializing in the Islamic World and Southeast Asia in the U.S. private sector, and to set the stage

for interactive discussion within the field of the larger question, Is it simply cross-cultural unawareness (lack of information or ignorance), or has it been replaced by cultural "otherness" (the lumping together of swarthy complexions, women with scarves and long skirts, and men with turbans and skullcaps, etc. as a negative stereotyped group) for these regions?

The author uses news media accounts and the literature to research the effects on perceptions in institutions and the business world of three cross-cultural critical issues over the past three years:
- o The rise of "Islamophobia" in the U.S. which pre-dated but was exacerbated by the national tragedy of September 11, 2001;
- o U.S. outsourcing of customer relations functions to Asia, particularly India;
- o The *tsunami* and the resulting surface of a new set of intercultural concerns impacting disaster relief and the institutions and governments involved with it.

The author believes the study is significant for interculturalists on the knowledge dissemination track. We have to step up to the plate because thus far, it appears to be too heavy a load for the American recipient of intercultural information to digest the three critical issues, unless it is vital to the job, or growth or enhancement of the company or institution. It could also be misconstrued as a diversity issue at best, or a U.S. civil liberties issue at worst. As an Islamic World/Southeast Asia training, expert, and advisory practitioner, the author deals on an everyday basis with the critical issues in response to both low-context-practical, and high-context-analysis questions that arise from specialized training or expert/advisory sessions. In both instances she does her best to couch responses in factual but positive and diplomatic language. It is a constant challenge but important to address the critical issues because they affect change in the living and working environment, effective conduct of business and negotiations, personal and regional security and stability, and the resulting stress thereof. The author reached a preliminary conclusion whether it is cultural unawareness or cultural otherness; however, she humbly presents the study to this sophisticated, knowledgeable, and experienced gathering of the field to determine next steps.

018 Implicit Theory of Conflicts within the Octagonal Model of Intimate Relations

O. Tzeng
Project Director, Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis; izzj100@iupui.edu

In this section, Tzeng will introduce five aspects of importance on conflicts: (1) summary of general theories on conflicts in social and behavioral sciences, (2) the necessary role of conflicts in all Octagonal Model stages in terms of its basic postulates and model determinants for stage changes, (3) application of general conflicts theories to the Octagonal Model in the formal development of the Implicit Theory of Conflicts for intimate relations, (4) issues on concurrent and external validities of our Implicit Conflict Theory in intimate relations, and (5) issues on practical application with cross-cultural implications.

019 When and Why Differences in Intimate Relations Will Result in Unresolvable Conflicts? Perspectives of Nine Internet Love Measures

K. Wooldridge, O. Tzeng, & K. Campbell
Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis; izzj100@iupui.edu

Our Octagonal Model postulates that on the love-formation side of the stages, two intimately related individuals tend to emphasize similarities between two sets of attributions and demographic variables. But on the love-declining side, two committed individuals tend to emphasize differences and their un-resolvability as the justification for separation and divorce. In this section, we will present an in-depth analysis of 9 assessment scales available in Internet. The imbedded measures will be compared with the salient causes of divorce reported from empirical studies in scientific journals. The discussion will focus on the critical issue of when and why inter-personal differences will shift from neutrality or positive assimilation to intolerance or negative contempt. The original love motivating factors, under both self-disclosure and social investment theories, will be discussed in reference to our proposed Implicit Conflict Theory for the Octagonal Model.

020   **Cross-Cultural Comparison of Affective Meanings of Love-Related Conflict Conceptions via Componential Analysis**

K. Campbell, O. Tzeng & K. Wooldridge
Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis; izzj100@iupui.edu

This section will focus on the report of the componential analysis of love-related concepts for the purposes of identifying external validity of between cultural differences in affective meanings across all Octagonal Model stages. The componential analysis involved the coding of love-related concepts in terms of various denotative features (psychological traits as well as social and anthropological components) that were frequently referred to interpersonal and intergroup conflicts in social and behavioral sciences. Such analysis would serve two purposes: First, to identify cross-culturally dominant denotative features that are most relevant to account for affective meaning differences across the Octagonal Stages, and second, to validate between cultural differences in cultural orientations and conflict resolution approaches. The ultimate goal of this study is to categorize features in a structural and hierarchical order for our development of the Implicit Conflict Theory of intimate relations.

021   **Multiple Effects of Cultural Orientations and Societal Modernizations on Conflicts: A Perspective from International and Inter-Racial Marriages**

J. LaFollette & O. Tzeng
Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis, izzj100@iupui.edu

In this study, we will review several scientific studies on conflicts between married individuals from differential national origins and ethnic backgrounds. Differences are further characterized in terms of within-cultural changes in modernizations in objective culture and subjective social values. Differential impacts of such long-term stressors (national and ethnic backgrounds and within cultural modernity) will be discussed in terms of social adaptation process and conflict resolution strategies that are most prevalent within each contemporary society. Based on such analyses, we will propose three differential sets of demographic variables in our development of cross-cultural Implicit Conflict Theory for the Octagonal Model of intimate relations. That is, various background characteristics can be differentiated in terms of positive, neutral or negative contributions to the development and maintenance of relationships. Such differentiations may further vary cross-culturally. The dynamics of such differentiations will further be explained in relation to the mobility of the eight Octagonal Model Stages of all relationships.

022 **Confusions of Conflict Resolution Processes within the Cultural Transitional Society: A Cameo Analysis of Taiwan**

W. Wu
National Taiwan Normal University

O. Tzeng
Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis, izzj100@iupui.edu

This paper is to report a cameo evaluation of a transitional society in terms of its contemporary confusions of conflicts and resolutions between intimately related individuals. For this purpose, Taiwan society will be used because of the drastic changes of its diverse social institutions during the past 40 years. Such confusions are inevitable due to the imposition of both new and traditional norms of social roles and behaviors. In this report, we will first summarize the primary sources of conflicts at the higher ecological (legal, cultural and political) levels. The impacts of such conflicts created confusions in intimate relationships in terms of personal goals, expectations, love developmental process, marriage ceremony, family maintenance, children education, and post-marriage career orientations etc. Finally, we will propose a general theoretical model and practical strategies for educational planning to resolve the conflicts and confusions in a transitional society like Taiwan. This development will be incorporated in the Octagonal Model for cross-cultural applications.

023 **Prevention and Intervention of Destructive Resolution Outcomes: Family Violence and Child Abuse and Neglect**

J. Chen
National Taiwan Chin-Jie University

O. Tzeng
Osgood Laboratory for Cross-Cultural Research, Indiana University-Purdue University at Indianapolis; izzj100@iupui.edu

This final report of the symposium is to assess whether our proposed Implicit Conflict Theory imbedded in all eight stages of the Octagonal Model can be used to address two destructive forms of conflict resolutions in intimate relationships -- spousal abuse and child abuse and neglect. Although many external circumstances might trigger the incidents of these two socially undesirable forms of coping, their underlying causes or risk factors within a perpetrator could always find roots in the unhealthy development of conflict resolution strategies. In this paper, we will report several meta analyses of spousal abuse as well as child abuse and neglect reports in some 10 international communities. Reported causalities and trigger mechanisms summarized from these analyses will be used to assess our proposed Implicit Conflict Theory in three aspects of importance: (1) content validity of all undesirable constructs to be included in our Octagonal Model for international context representations, (2) discriminability of such undesirable constructs in predicting the onset of failing relationships, and (3) integration of all desirable and undesirable constructs in our Octagonal Model for resolving potential conflicts between two individuals across all Octagonal Stages of relationship.

Finally, as a summary of this session, we will introduce a newly developed Equation for the Psychosemantic Love Quotient. This equation will contain two cross-culturally common subsets of parameters (love-facilitating vs. conflict-inducing) but allows cross-culturally different coefficients. This equation should generate indigenous culturally relevant (or subgroup) norms on various attributes (parameters) of the eight Octagonal Love Stages. The roles and importance of the Implicit Conflict Theory presented in this session will be incorporated in this discussion.

<u>024</u>　**The Relationship between Intercultural Sensitivity, Conflict Style and Classroom Practices: An Exploratory Study of Teachers**

J. Mahon
University of Nevada, Reno, Dept. of Curriculum, Teaching & Learning, Mailstop 280, Reno, NV, USA, Tel: 775-784-4961; jmahon@unr.edu

This study examines the relationship between levels of intercultural sensitivity development, conflict style and classroom practices among K-12 teachers. The hypothesis is that teachers who have ethnocentric levels of intercultural sensitivity development will have a tendency to use avoidance in dealing with conflicts, whereas those in the ethnorelative areas will tend more towards Collaboration. This will impact teaching practices experienced by culturally diverse students. The concepts central to this study are crucial to effective teaching.

Research shows the importance of a teacher's cultural competence (Au &Kawakami, 1994; Ladson-Billings, 1994) to learning. Interculturalsensitivity is a basic component of that competence (Hammer & Bennett, 2003). Research by Lane-Garon (2001) showed that good communication and conflict resolution skills leave more time for teaching. Scherer (1992) noted teachers talk about problem solving from positions of power, but don't learn to examine the needs and values inherent in conflict resolution. This issue can be further complicated by cultural differences. One qualitative study (Monthienvichienchai, C. et. al, 2002) examined the link between communication style and intercultural awareness in Thailand, finding a positive relationship between cultural awareness to communication competence. McKinney and Kelly (1997) found that communication competencies were negatively correlated with a self-oriented conflict style which is closely associated with confrontational anxiety.

One theoretical foundation of the study is the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993). The DMIS is a cognitive model of how one makes meaning around the concept of cultural difference progressing from ethnocentric to ethnorelative states including Denial, Defense, Minimization to Acceptance, Adaptation and Integration. Secondly, communication theorists have defined styles of conflict management. Blake and Mouton (1970) originally defined the categories furthered by Kilman and Thomas (1975) and Rahim (1983) which include Avoidance, Accommodation and Competition, Compromise, and Collaboration. The five styles show a balance of concerns regarding self /relationship and depend on two dimensions: amount of assertiveness used in a conflict and amount of cooperation.

From these theoretical approaches, two instruments are used: the Intercultural Development Inventory (Intercultural Communication Institute,1999) and the Thomas-Kilman Conflict Modes Inventory (CCP, 2004). 100 secondary teachers at schools with 40% minority students are given the instruments and complete open-ended questions about classroom practice. Correlational analysis will be completed from survey data, and demographic information will be examined for significance. Open-ended interviews will be used to verify results. Constant-comparative analysis

will be utilized for the qualitative data.

Preliminary qualitative research completed revealed that teachers with greater levels of intercultural sensitivity tended have more sophisticated ways of dealing with school conflict situations. The current study takes a more focused and empirical look at the possible relationship. In classrooms, this may translate to communication avoidance with students of color or their families, and/or less successful approaches at assisting the student to excel.

025 Cross-Cultural Curriculum of Moral Education for Conflict Resolution

R. Brogan
Northern Virginia Community College, 3215 Gary Ct., Falls Church, VA, USA, Tel: 703-641-1579; rbrogan@nvcc.edu

Based on the results of 16 case studies of moral reasoning, a cross-cultural curriculum of moral education for conflict resolution is proposed. Using a modification of Kohlberg's methodology, narratives involving issues of conflict between two or more parties were presented to research participants. Participants expressed which of the parties were in the wrong and how they reached that decision. Through a Socratic dialogue, participants were given the chance to review their decision and consider alternative possibilities. Participants were 8 males and 8 females in their early college years and represented 5 different cultures.

Many of the original decisions of right and wrong were based on a sense of justice while many of the changes to those decisions were based on a sense of compassion. This relates well to Gilligan's findings that by seeking more detail into the source of conflict participants tended to express compassion. Though Gilligan reports a gender difference in moral reasoning, the current study anticipated a goal of androgyny in moral reasoning where justice and compassion interact. The varying degrees to which participants were willing to change their decisions presents inspiration for a cross-cultural curriculum based on Socratic dialogue encouraging further investigation of moral dilemmas.

026 Frontier Crossings: Cultural Dissonance, Intercultural Learning and the Multicultural Personality

M. Allan
University of Bath, UK and International School of Amsterdam, Orteliuskade 42hs, Amsterdam, Noord Holland, NETHERLANDS, Tel: 31 20 6128876; mallan@isa.nl

This paper examines the process of intercultural learning in an international school, particularly the role played by peer group interaction. The case study uses a grounded theory approach to the analysis of student narratives and identifies the affective as well as cognitive processes involved. It highlights the importance of cultural dissonance as a process in a model of experiential intercultural learning that shows how multiculturalism can be achieved, but also how the intermediate outcomes of ethnocentrism, adaptation and assimilation often result. The effect of cultural dissonance is examined in sections on face, identity and self-esteem; in-groups and out-groups; and school culture. It concludes that in order to achieve their aim of internationalism, international schools need to democratize the processes through which students from diverse cultures construct their own separate realities and cultural identities. Schools must recognize and work with cultural dissonance in promoting intercultural learning and developing self-esteem.

Cultural dissonance can be moderated for minority student cultures, and their cultural identity valued, by recognizing and actively affirming their own languages and cultures. This, at the same time, exposes the members of dominant cultures to more meaningful interaction, resulting in greater intercultural learning for the whole school population including the faculty.

027 **Myth and Reality of the Cultural Contexts of Negotiating a Global Partnership: A Case Study of Anadolu University of Turkey and State University of New York Empire State College**

G. Berberoglu
Anadolu University, Yunus Emre Campus, Eskişehir,Turkey 26470 Tel: 9-222-3350595 ; gunesberberoglu@anadolu.edu.tr

R. Bonnabeau
SUNY, Empire State College, 28 Union Avenue, Saratoga Springs, NY 12866, Tel: 518 587-2100 ext. 231; Richard.Bonnabeau@esc.edu

As the pace of globalization quickens, the world is going through an era of cultural integration. Just as corporations and companies seek international connections, partnerships, and alliances, so do the institutions of higher education. Though one might assume that educators are more suited to mediating and negotiating cultural differences in forging international partnerships, the conduct of our jointly developed project took place in a culturally charged context. As one might expect, the greater the differentiation between the cultures the more complex the planning, mediation, and negotiation process and the greater the gap between intent and impact. The collision of cultural values is not confined to the bailiwick of business.

This paper discusses the culturally-based interaction between the representatives of two universities: one university based in a developing, transitional and Moslem nation, and the other in an industrialized and predominantly Christian country. The main purpose of this paper is to discuss the intercultural issues that had either positive or negative influences on the negotiation procedures between the State University of NewYork Empire State College and Anadolu University. The partnership under consideration is related to a joint e-MBA program which has been started at Fall 2004. The paper analyzes how cultural differences shaped the intent and the impact of the work of Turkish educators and their American counterparts as they developed a joint e-MBA program. The multicultural educational platform is evaluated also by the e-MBA coordinators-administrators of both universities and the students from whom the data is derived by a structured interview methodology. The conclusion of the paper   identifies the cross-cultural issues and the negotiation techniques that are crucial for a successful and efficient collaboration between two institutions from two culturally distinct nations. Due to this, the conclusion offers qualitative insights that are based on: 1) The current situation and the efficiency level of the joint e-MBA program, 2) The interviews with program coordinators, instructors and the students, 3) The interpretation and perspectives of the authors.

The interrelated topics below highlight the key elements of the negotiation process for the academic collaboration between the agents of State University of New York Empire State College and Anadolu University.

- A unique academic partnership for an intercultural e-MBA program
- Integrating the two different MBA approaches
- Culturally-based misperceptions at the beginning of the process

- Ancestral suspicion about the other party
- American and Turkish style work habits
- Differences in verbal and non-verbal communication
- A collaborative and mutual cross-cultural learning process

The discussion and conclusional parts of the study are related to these topics which are determined specific to the academic relations between the two institutions.

028   Third Place, Third Space: From Conflict to Consensus

A. Gourvès-Hayward
Ecole Nationale Supérieure des Télécommunications de Bretagne, Département LCI - ENST Bretagne - CS 83818 – 29238, Brest Cedex 3, FRANCE; alison.gourves@enst-bretagne.fr

C. Morace
Ecole Supérieure de Commerce, Bretagne Brest 2, Avenue de Provence, F-29200 Brest, FRANCE; christophe.morace@esc-bretagne-brest.com

According to Ellis (2003), interdisciplinarity, as it is understood today, originated in the Social Sciences in the 1920s and developed a radical discursive trace after 1968, with an emphasis on its innovative and progressive potential. More recently, many researchers have posited the need for a move towards a blurring of disciplinary and national boundaries (Bhabha 1994; Klein 2000) and a general requirement for exploration of new areas is articulated. The field of Intercultural Studies has proved to be particularly appropriate for an interdisciplinary approach (Kramsch 1993; Agar 1994; Stewart and Bennett 1995; Scollon and Scollon 1995; Fantini 1997; Demorgon 1993, 2002, 2003).

This paper reports on an interdisciplinary approach to intercultural awareness and intercultural management through team teaching. The Franco-British team comprised two intercultural Lecturer-Researchers with different academic, professional, cultural and linguistic backgrounds, working respectively from a management or linguistic perspective. Using a constructivist approach to pedagogy, an interstitial "third space" (Bhabha 1994) or "third place" (Kramsch 1993) between these two apparently disparate approaches was created.

Building on our previous experience of intercultural management (Morace 1997, 2002, 2004) and intercultural course design (Gourvès-Hayward 1998; Gourvès-Hayward, Simpson and Kinginger 1999; Kinginger et al 1999), we set up four courses, involving the Ecole Supérieure de Commerce de Bretagne Brest, a Business School, and the Ecole Nationale Supérieure des Télécommunications de Bretagne, an Engineering School. Both these schools are part of the French "Grandes Ecoles" system which trains France's top engineers and managers, but with differing organisational and pedagogical contexts.

The first three of these courses focused mainly on intercultural management theory, intercultural team-building skills and language-independent intercultural theory. For the fourth course, more emphasis was put on language-dependent intercultural theory. We shared a common broad objective: that of promoting intercultural awareness and knowledge, in order to prepare students for a future international career. However, these aims were adapted to accommodate different criteria, such as students' age, gender, level of study, work and world experience, linguistic and communicative competence. We also took into account group numbers, students' cultural

background and institutional objectives. We used different pedagogical methods: business games, case studies and intercultural and language awareness exercises, in order to encourage the students to achieve different levels of intercultural competency (intercultural awareness, knowledge about cultures and intercultural skills).

Each of these teaching situations led to both conflict and consensus through mediation. Several critical incidents were observed and analysed, using a framework based on the French psycho-sociologist Demorgon's multiperspectivist theory (Demorgon 1993, 2002, 2003).

In this paper we discuss the results of this analysis, which includes the following research questions :
  a. Which competences were necessary in order for both students and lecturers to negotiate at the interstices of several cultures?
  b. To what extent were we able to transform the critical incidents into positive learning outcomes?
  c. How far did the teaching experience mirror the students' learning experience ?
  d. How far was a common sense of ethics necessary for positive pedagogical cooperation?
  e. How far is this pedagogical design transferable to other contexts and institutions?

Our paper will take the form of a dialogue (Bakhtin 1986; Wertsch 1991) between the two lecturers, in order to illustrate our approach, which sees discursive practice as a dynamic process (Davies and Harré 1990; Harré and Gillett 1994), where engagement with otherness (Byram 1995; 1998; Kelly 2001) and with the other in oneself (Kristeva 1988) is constantly renegotiated.

029   **Conflict Resolution and the Marginality of Women: A Feminist Discourse of Women's Experiences of Nigerian Civil War, 1967-1970**

F. Omorodion
Department of Sociology and Anthropology, University of Windsor, 401 Sunset Avenue, Windsor, ON, N9B 3P4, CANADA, Tel: 519-253-3000 ext. 2203

Feminist discourse of war and warring has made visible the invisibility of women's experiences. Apart from war being an instrument for settling inter-ethnic disputes, it is an arena for male perpetuation of violence against women in the society. The powerless and the poor become easy preys in terms of their vulnerability and the serious war consequences on the social, economic and wellness status. The severity of warring on African women has been minimally addressed. Yet, warring, genocide and ethnic conflict/cleansing in most African countries are common and has failed to attract the interest of the international world. This silence from international bodies, and the failure to have a dialogue with women in the warring countries are attestation of African women's powerlessness and deprivation, which very often are mediated by patriarchy. Patriarchal structures create a "culture of silence" that suppress the experiences of women in war and attempt to forge an agenda of reconciliation based on the needs and experiences of men. This paper using women's stories of their experiences in the Nigerian civil war of 1967-1970 shows the objectification of women as victims of sexual abuse and as mopping machinery to make invisible the annihilation that occurred in the civil war. Patriarchy as I have come to know it, makes invisible the experiences of women while the visibility of the experiences of men become the basis on which the framework for reconciliation and peace are reconstructed. This invisibility of women experiences of war is a pointer to women as insignificant. The dismantling of patriarchy would

32

enhance the healing process in women through female empowerment, freedom of expression and right to compensation from the deprivation resulting from war.

030 **Stopping War before It Starts: Testing Preventive Diplomacy in the Self-Determination Case of Southern Cameroons (aka Ambazonia)**

T. Mentan
IWU; ementan@iwu.edu

Cameroon has been called 'a sleeping volcano.' This description has its meaning rooted in the history of what has come to be called the 'Anglophone problem' in Cameroon. This 'problem' can be traced back as far as the partitioning after the First World War of the erstwhile German Kamerun Protectorate (1884-1916) between the French and English victors, first as mandates under the League of Nations and later as trusts under the United Nations. The French-and English-speaking Cameroons formed a federal in 1961 union which is now exploding.

Why preventive diplomacy? Anglophone-Francophone animosities in Cameroon have been raging intermittently since 1961, the year La Republique du Cameroun (French-speaking) simply annexed the Southern Cameroons (English-speaking). These animosities, as they run riot, threaten the peace of Cameroon frequently. The essence of preventive diplomacy is therefore early warning and timely intervention where this peace is menaced. To be successful, diplomatic intercession requires understanding the sources of an impending conflict and addressing them in time to prevent violent confrontation. Once a conflict has broken out, the immediate need is to address its humanitarian consequences, while seeking an end to the hostilities by addressing the issues that led to the conflict in the first place. Success means restoring peace and creating conditions that are capable of sustaining the achieved peace. The process is therefore circular in that ensuring a lasting solution becomes a preventive measure that should ideally address the sources or causes of the conflict. In Cameroon, preventive diplomacy entails the resolution of the conflict created by the annexation of the British Southern Cameroons by La Republique du Cameroun.

031 **Facing the Challenge of Combating Terrorism: A Training of Teachers Approach for Infusing Peace & Human Rights Education into School Curriculum**

E. Abiodun & E. Nwobum
Peace Foundation International PFI, 3, Chief Olubode Close, Off Remi Ogunjimi Street
By Okunola Bus stop, Egbeda, Lagos state, Lagos city, Lagos State, NIGERIA,
Tel.: 2348034257912; peacenet3@yahoo.com

Violence, terrorism, and terrorist attacks have become a major concern for humanity and leaders of the world, especially in Western Europe. Combating the menace of terrorism has continued to be a source of worry and agitation for Europe and indeed the world. So many approaches have yielded no sustainable impact.

We in the foundation share the same opinion of a 1995 World Bank study that the first ingredient of empowerment is education. It is only education that can break the shackles of violence and oppression. For if we must know peace in the world, then Peace & Human Rights Education must become a "must teach" and a "must learn" subject in our schools. We must earnestly begin to put a

mechanism in place that will empower humanity through education with the ability to use dialogue and the skills of alternative dispute resolution techniques in resolving crises.

This paper is out to raise awareness and demonstrate a replicable approach through capacity building at correcting a major defect in world's school curriculum to reflect that which we need most to survive: Peace & Human Rights Education. The paper is a result of a USAID sponsored WDCSS1 project in Africa in which teachers from various schools were trained to teach peace & human rights education in their schools along side their usual courses. The project has been very successful and the impact overwhelming. We highly recommend it for countries facing crisis or violence and wishing for peace and security.

The paper will describe the project in full, including the various training materials, the curriculum, training manual, and the manpower qualifications.

032 **Community Participation as a Tool for Negotiation: Conflicts between Livestock-keeping and Rice-growing Communities in Uganda**

P. Kabatabazi
National Association of Professional Environmentalists, P.O. Box 8277, Kampala, UGANDA; kabatabazi1@yahoo.co.uk

Conflict whenever and wherever it occurs, is a symptom of a failure in agreeing to each other, causes may be direct or indirect, immediate or even far root causes. They may be linked to frustrations linked to dispute around access to natural resource sharing.

This paper will address the issue of the keeping of livestock, which had led to a number of environmental problems. The often uncontrolled grazing had taken an enormous toll on the vegetation of the communal pastures and surroundings rice fields. On many occasions, stray animals had contaminated drinking water sources. The growing amount of animal dung had begun to be nuisance and health hazard. In all villages there was growing tension between strictly rice growing families and those now raising livestock because both sides were conflicting each other for the causes of degradation in the area.

The case study will illustrate how negotiations were done through community participation solving conflicts between the two groups. Carrying out a stakeholder analysis with community members in each village allowed each group the opportunity to understand the weakness and strengths of their positions.

033 **The Cultural Lens of Conflict: Suggestions for Practitioners in the Intercultural Context**

J. Kelley
London School of Economics and Political Science, 193 Chiswick Rd., Brighton, MA, USA, Tel: 617-254-8850; j.r.kelley@lse.ac.uk

The purpose of this work invites a complex yet necessary discussion into the realm of conflict analysis and resolution: the consideration of culture in conflict situations, and how we as practitioners and students might account for culture in the resolution of those situations.

The field of conflict resolution, though relatively young, has yielded a number of useful models derived from human needs, social exchange, and game theories. In effect, there are numerous case studies that underscore the necessity for problem solving workshops, principled bargaining, and mutual gains; they have established the foundation for the practice of conflict resolution as we know it today. It is curious to note, however, that they are products of a Western perspective, which calls into question the relevance of such carefully constructed frameworks and models when applied to a different cultural context. This pattern has not gone unnoticed, but remains largely untouched. Nevertheless, the lessons to be learned from this point are vital to the future of the field. Many have stated how the dimension of culture must be explored to a much greater extent than we see today. Deutsch (1994) correctly asserts conflict takes different forms in different cultures; to employ his/her skills effectively, a skillful conflict resolver will have to be knowledgeable about how the meanings of the different forms of behavior may differ from those in his/her culture.

To improve on the existing competencies of practitioners, we must invite considerations of culture in a way that indelibly impress this point. Social anthropologist Glen Fisher sets forth an important task to reach this end: the need to question how people view matters through a cultural lens. The lens acts as a powerful metaphor; within it, we conclude that there are alternate ways to view a seemingly straightforward instance. It encourages us to question our relevance in the most fundamental of terms, our models and theories included. Fortunately, there are some scholars who recognize the value of such questioning. Therefore, what I wish to present in this paper are some of the more profound cautions that we as practitioners should take heed of when we attempt to work across cultures. This important niche of conflict scholarship - highlighted by the works of Kevin Avruch and Peter Black, Glen Fisher, Raymond Cohen, John Paul Lederach, and others must be considered for the enhancement of useful, yet provincial models and theories. I feel we can become more attuned to culture-affected situations by better acquainting ourselves with these arguments.

<u>034</u>   **Conflict Management in Interlingual and Intercultural Mediation**

C. Baraldi
University of Modena and Reggio Emilia, Largo Sant'Eufemia 19, Modena, ITALY, Tel: 39059364231; cbaraldi@unimore.it

This presentation focuses on interlingual and intercultural mediation (IIM), observed through the lenses of an interdisciplinary approach which integrates (1) social system theory focusing on communication, (2) studies about intercultural communication, (3) linguistic approaches (mainly Conversation Analysis) focusing on interpreted-mediated interactions. This approach creates a framework for the analysis of IIM, in its function of managing conflicts among different cultural orientations and promoting cultural acceptance.

IIM is observed as a triadic interaction involving interpreter-mediators, foreign citizens and members of national institutions, aiming at promoting linguistic translation and cultural relations. IIM interactions are observed as particular communication systems included in and making reference to complex functional systems inside a global society, such as the educational system, the medical system and the juridical system. In this perspective, IIM integrates cultural forms which are differentiated in each of these complex systems (information coding, ways of participating, forms of expectations), with interactive structures (information selection, turn-taking, repair, alignment).

A series of sequences taken from audio-taped interpreter-mediated interactions is analysed in order to provide examples of how this approach can be applied. These interactions were performed in an hospital (medical system) and a police office (juridical system) in Modena (Italy): the participants were members of institutions (medical doctors, judges and lawyers), people from African countries (lying-in patients in hospital and illegal immigrants in the police office), and interpreter-mediators, namely an African woman working in hospital and an Italian woman working for the police office.

Analyzing the coupling between cultural forms derived from these functional systems and specific interactive structures in these data, it is possible to understand how IIM is working in these communicative systems, comparing the results with those illustrated in the literature about interpreter-mediated interactions. The analysis demonstrates in which ways both cultural forms deriving from functional systems and those diverging ones, deriving from immigrants' participation, can be presented and empowered through interpreted-mediated interactions and an active role of the interpreter-mediator.

Firstly, the data show how the different interactions are conditioned by and at the same they condition information coding (the medical meanings of health/illness and the juridical meanings of right/wrong), performances of roles and personal expressions inside these systems, and forms of expectations (cognitive in the medical system and normative in the juridical system). Secondly, they show that in the case of the African mediator, IIM assumes an ethnocentric form, as she is concerned with patients' acceptance of the dominant cultural forms, actively integrating and often substituting the medical role. This analysis confirms the frequently observed failure of mediators belonging to minority groups in empowering their members, better explaining the reasons for this failure. Further, it shows that, on the contrary, the Italian interpreter-mediator was occasionally able to empower the voice of the minority groups, in spite of the rigid normative context created by the juridical system, promoting dialogical forms of intercultural communication, enhancing participation and empathy. In this way, the research demonstrates how IIM can also promote acceptance of different cultural orientations emerging in interpreted-mediated interactions, inside ethnocentric contexts.

035   Toward a Host Culture Perspective on Intercultural Conflict

H. Ding & S. Kulich
Shanghai International Studies University, NO.151 Mailbox, Shanghai, P.R. CHINA, Tel: 86-21-55883934; theresading@163.com

Intercultural conflict has long been the hot issue for scholars and practitioners in the intercultural communication field. Skillful conflict resolution and management will ensure successful intercultural interactions. Drawing from the research and conceptualization of interpersonal communication competence, scholars conducted extensive work from different perspectives by applying various methods and scales (Spitzberg & Cupach, 1984; Spitzberg, 1987; Imahori & Lanigan, 1989; Kim, 1995, 1996). These studies on intercultural communication competence (ICC) have helped us to be more competence during intercultural episodes, but by far, endeavors are made to facilitate sojourners' stay in the hosting culture. Besides, evidence shows that in some cases, the conflict is originated from the hosts' lack of intercultural competence. As a dynamic process, intercultural interactions are very much a reciprocal transaction, which involves both parties and both should bear responsibilities. Therefore, to develop intercultural communication competence of the hosts means a lot to conflict resolution.

Based on the previous study on intercultural conflict, this paper attempts to identify the factors which hinder the competent performance of Chinese hosts. First, a sample of international students will be interviewed and responses will be analyzed and coded; then a questionnaire will be designed and administered to Chinese hosts to find out the intervening factors which may influence their way of conflict management. Explanations will be given and possible solutions will then be proposed. By incorporating and studying the ICC from the host culture perspective, we believe curriculum and training can be designed to better prepare host interactions to help yield more successful intercultural communications.

036 **Constructive Conflict Resolution from a Muslim Perspective: An Integration of Universal and Local Perspectives in the Muslim World**

A. M. Weinman
University of New Mexico, Department of Communication and Journalism, Box 4247, Taos, NM 87571, USA, Tel: 505-277-1478; weinman@unm.edu

Islamization is a process of cultural transformation taking place when local cultures come in contact with Islam. Thus, the way in which Muslims experience and negotiate conflict in their lives is shaped by the integration of specific local cultural conflict perspectives and universal Islamic principles. The present study argues that what is perceived as the "Muslim world" is in fact a *meta-culture* known as the Muslim 'Ummah, which is a collection of diverse local cultures that integrated the message of Islam.

To illustrate this ongoing historical process of Islamization, the paper examines how the introduction and propagation of Islam among the Arabs, the first culture to convert to the new religion, affected their conflict perspectives. The present study takes a dynamic approach to cultural influences, internal and external, as viewed from a Muslim perspective.

The socio-historical and cultural roots shaping the Arab-Muslim conflict perspective are discussed. The pre-Islamic Arab tribes were deeply divided by hostile ongoing conflicts and wars, rooted in revenge and greed. Simultaneously, pre-Islamic Arab cultures had in place an established code of behavior to deal with and resolve conflict. Pre-Islamic tribal patterns for negotiating conflict that are examined are: preserving collective honor and respect; hospitality and politeness; tribal dispute resolution; and the practice of *musayara*.

The discussion shifts to Islamic principles and the respective value systems as they relate to conflict orientation. The pre-Islamic conflict patterns in local Arab cultures were transformed by the integration of Islamic principles introduced new ways to act, to think, and to organize. Core Muslim values and the resulting conflict symbols indigenous to the Muslim culture discussed are: Shame-orientation and not exposing the fault of the other or of oneself; the Islamic understanding of forgiveness; patience; peace; the injunction of commanding right and forbidding wrong; and the merits of conflict as a struggle for the good (*jihad*).

The next section looks into some of the major ways that conflict and dispute are managed constructively in Arab Muslim societies. The discussion includes third party arbitration, the Muslim judicial system and the role of the Muslim judge, and how religion and faith are integrated into conflict resolution systems.

In sum, two divergent conflict characteristics are identified. On the one hand, conflict is perceived as destructive to the community and something to be managed and eliminated in order to restore peace. On the other hand, conflict and struggle are assumed to include the potential for spiritual transformation and the pursuit of justice. The balance between these two characteristics is realized through Islamic scholarship and jurisprudence.

037 Intercultural Dialogue and Education for Peace under Fire: The case of the Jewish-Arab Center for Peace, Guvat Haviva Israel

S. Ozaky-Lazar & M. Darawshe
Jewish-Arab Center for Peace, Guvat Haviva, ISRAEL

The Israeli-Palestinian conflict dominates the lives of people in the region for over 100 years. Many around the world and in the Middle East consider it an "intractable" conflict. This conflict is not only apolitical one, it has ethnic, religious and cultural dimensions as well. The reality of daily violence affects the thought, beliefs and behavior of young and adults and creates a process of mutual de-humanization and hatreds. And yet, despite this tragic description, there have always been individuals and organizations on both sides that were trying to bridge the gaps, build trust, interact, cooperate, educate for peace and tolerance and seek alternative means of communication across the divide. One of the first Israeli organization of this kind is the Jewish-Arab Center for Peace at Givat Haviva, which was founded in 1963.

Two senior member of the Center will present the philosophy and practice of their work. They will share with the audience the various methodologies used by the Center in education, empowerment, art, media, community work and research in order to create intercultural and bi-national dialogue between Israelis and Palestinians. They will expose, in a critical manner, the dilemmas, obstacles, failures as well as the success stories they cope with everyday. Each one of them will speak on her/his point of view and position towards such efforts as an Israeli = Jew and as a Palestinian. They will do that in an inter-active way, which will enable their listeners to ask, comment, share their thoughts and go through some of the experiences. Among the project they are going to present are: Face to Face, Children Teaching Children, Crossing Borders youth magazine, All for Peace joit radio, Women in the Community and more.

The speakers will present some evaluation papers written on the various projects and share their own reflections on the limits on one hand and effects on the other hand, of this work. They will discuss the role of NGOs vis-a-vis governmental agencies in Peace Education and the different angels and viewpoints of majority and minority groups in "coexistence" projects. They will conduct a discussion with the audience on these issues in order to learn from experiences in other parts of the world.

038 Creating a Think-tank Partnership between Conflicting Partners: Attempts to Influence Adversarial Governments in Developing Policies of Peacemaking with Joint Stake-Holder Institutions as Mediators in Hot Conflicts

K. Michael & K. Duzdar
IPCRI- Israel/Palestine Center for Research and Information, POB 9321, Jersualem, ISRAEL/PALESTINE, Tel: 972-2-676-9460

IPCRI – the Israel/Palestine Center for Research and Information – a joint Palestinian-Israeli public think-tank was launched in March 1988, more than three years before the Madrid Middle

East Peace Summit was held following the Gulf War and five years before the historical breakthrough of the Oslo Peace Process. Israel and Palestine were torn with violence and rebellion that erupted with the Palestinian Intifada beginning in late 1987. Any Israeli-Palestinian cooperation that existed at the time was found in the far margins of both societies. The idea behind the creation of IPCRI was that the Palestinian uprising had created new conditions which would lead to mutual recognition between the two political communities and that would develop into a peace process. Under the new conditions there would be the urgent need for mechanisms and forums for intellectuals and influentials from both sides to meet each other, develop trust amongst themselves, and to be involved in the process of inventing ideas for creating solutions to the issues in conflict. It was also thought that in order to have a real role in influencing public policy, the individuals involved must be from the center of their own society.

This paper will address the elements involved in creating a joint think-tank between conflicting parties in a setting that discourages cooperation. The paper will survey and analyze the workings of the institution both as a microcosm of the conflict in which it functions as well as the challenges it faces in becoming an influential and trusted instrument of policy development and advocacy by the ruling establishments of both sides of the conflict. The paper will present dilemmas and offer suggested answers to issues such as: Being critical of the governments while still wielding access and influence conditions for working for the governments.

The presenters will attempt to draw conclusions and perhaps comparisons of how such a joint institution could be useful in other conflict areas of the world. Speaking in more generic terms, the paper will draw some conclusions on elements and principles that are necessary in order to create and sustain such an institution within a conflict setting. The paper will focus on the concept of a "joint stake holder" institution providing "good offices" in hot disputes. The paper will address the following additional points:
- Gaining entry
- Creating a safe forum for exchange
- Formulating benchmarks and goals
- Identity and Characteristics of a good office provider
- Credibility
- Local knowledge – substantive knowledge of the dispute
- Durability
- Access to leaders

039 **Mutual Perceptions of Israeli Jews and Arabs, and Palestinian Arab's Perception of Israeli Jews**

M. Rieck (University of Haifa)
W. Frindt (Friedrich-Schiller-Universitaet Jena)
D. Carmil (Bar-Ilan University, Ramat Gan)
M. Rieck, University of Haifa, Ray D. Wolfe Center for Study of Psychological Stress, Mount Carmel 31905 Haifa, ISRAEL, Tel: 972-4-8240180; rieck@psy.haifa.ac.il

At the last conference (Taipei 2004) we presented data of an investigation conducted in Israel, which studied the mutual perceptions of the majority members (Jewish Israelis) of the minority - Arab Israelis, and of the minorities' perception of the majority members. The subjects were 10s and 11s grade high-school students. The data were collected in a relatively quiet and peaceful era - the late 1990s. The present study is part of a series of investigations, examining the effect of major

life threatening events (MLTE) on inter-group bias. At present we expand and repeat the in study with some changes: First, the relatively quiet time has changed to one of insecurity and depicts the mutual perceptions in times of extreme unrest. Secondly, the subjects are undergraduate students. Thirdly, while in the previous study we included only Israeli citizen, we include now also citizen of the Palestinian authority. And last - while in the previous study all questionnaires were in Hebrew, we have now an Arabic translation so that all subjects respond in their mother tongue. In both studies we investigated the inter-group biases and their social and personality mediators. The effects of mediators differed for both groups. While "dissatisfaction with the social situation" was the only predictor of Arabic-Jewish prejudice and indirectly contributed for acceptance of and readiness to act violently. For the Jewish group, authoritarianism and religiosity and dissatisfaction with the security contributed (in decreasing amount) to Jewish - Arabic prejudice. The level of prejudice in the groups will be presented and the theoretical models examined.

040   **Self in Society and Society in Self: Two Types of Intergroup Encounters between Jewish and Arab Students in Israel**

S. Sagy
Ben Gurion University of the Negev, Department of Education, P.O.B. 653, Beer-Sheva, ISRAEL, Tel: 972-8-6469148; shifra@bgumail.bgu.ac.il

Establishing the conditions for effective intergroup encounters and finding ways to permit groups at odds to coexist in the same state is a powerful challenge and a formidable task in severe ethnic conflicts. Designing effective investigation is particularly difficult in settings where group conflict is intractable. Guided by an interactionist approach, which emphasizes the situation in which the contact takes place, we ask about the impact of the group identity versus personal and interpersonal dimensions.

The paper analyzes intergroup encounters in which Jewish and Arab Israeli students met to deal with the Israeli-Arab political conflict. A qualitative analysis was undertaken, based on ethnographic data collected from two different workshops over the course of two academic years. The research questions are analyzed in regard to topics that are central to the Jewish-Arab conflict, such as the Holocaust and Al-Nakba (the Arab epithet for the 1948 war).

041   **Ethnic Conflict Prevention in Sri Lanka**

M. Önenli
Sabanci University – Istanbul, B1 No:306 Tuzla/İstanbul, TURKEY, Tel: 90 216 483 9999/4070; merveonenli@yahoo.com

Conflict is a dynamic process with its ups and downs. It is one of the main parts of socialization process and it takes part in this process through its constructive and destructive aspects. It emphasizes the value differences between societies. These value differences are about each society's various understandings, perceptions and interpretations. It occurs not only between societies but also within societies. Societies are the actors in the international system and the main goal of every actor is to preserve their interests. Diverse interests of the actors can clash and result with conflicts. Nevertheless, some conflicts can be destructive. Throughout the history, various ways were developed in order to deal with destructive conflicts. One way is developed as conflict prevention. The core idea in conflict prevention is to "deal with today's conflicts before they become tomorrow's crises."

Actors perceive, understand and interpret conflicts on the basis of their interests. Hence, conflict prevention is an interest driven concept. As a mechanism, conflict prevention tries to create an umbrella for diverse interests of the actors in order to create a cooperation arena, which will prevent destructive conflicts or decrease the costs of destructive conflicts. However, there are various understandings about conflict prevention. First of all there is not even a common outlook about conflicts. An actor can perceive a conflict as advantageous for itself, while the other can perceive it as disadvantageous. So, problems about conflict prevention also occur; who will decide when an intervention can be made, how a conflict can be predicted, which mechanisms should be used during interventions and etc.

The aim of this study can be indicated in four steps. In the first step, in theory various understandings of conflict prevention will be discussed. Secondly, the strengths and weaknesses of conflict prevention strategies will be elaborated with empirical examples. Thirdly, today's international system will be analyzed and the questions; is it possible to overcome the central problems in conflict prevention with today's international structure and is it possible to apply conflict prevention as a mechanism to stop or solve conflicts? will be addressed. Lastly, Sri Lankan ethic conflict will be analyzed and the conflict prevention attempts in Sri Lankan ethnic conflict will be discussed.

Major results from this study can be summarized as:
- Traditional mechanisms can not address new types of conflicts. Therefore, conflict prevention should be maintained on the basis of structural changes in the international system.
- Common international legitimacy should be set up, and then the institutionalization of it should be achieved. Through institutionalization, international norms can be constructed for conflict prevention. By this way, conflict prevention can be an effective mechanism and it can be a both organizational and structural platform for the diverse interests of the actors. Working relationships between actors can be enhanced and this can create other cooperation areas such as in economy or trade for the actors.

042 **Living in China's Kampung: Understanding Race and Ethnic Relationships in Urban Areas**

S. K. Ngonde
Widya Mandala Catholic University, Faculty of Psychology, Jl.Dinoyo no.42-44, Surabaya , East Java, INDONESIA, Tel: 62-315678478, ext.154/161; sylvia@mail.wima.ac.id

Kampung is part of city, because kampung often becomes mosaics of a little world. Such as a tour of greater Boston would include Chinatown, the North End (the Italian section), Southie (Irish section), Roxbury (the black section). Many other, smaller subcultures could be defined both physically, by geographical reference, and psychologically, by reference of lifestyles and interests. The urban life within the kampung itself is a different aspect of the city life. Each of these perspectives of living kampung represents a unique and personal construction of urban reality and points to a different element as holding the key to understanding why urbanites behave as they do. The people, having developed each of these models and or been involved in the life of kampung just as the researcher has experienced have unconsciously come in contact with one or more distinctive features of urban life. The researcher would like to take into account these distinctive features and see how the urban people living in Kampong would define the term kampung itself and its urban environment. The researcher is very interested in exploring each of the key characteristics of urban life which contains multiple, and sometimes contrasting elements.

043 **Socio-economic Status of Bangladesh Hill Indigenous people**

R. K. Datta

Room# 435 Block# B, PB # 1000, Fantoft Student Hostel 5075, Bergen, NORWAY, Tel: 4755276502; rda027@uib.no

Ethnicity is now seen as a major feature of social structure, personal identities, transnational networks and political conflict across the world. It is seen by some as challenging existing nation-states and conceptions of citizenship, and by others as introducing a new tribalism and threatening democracy and economic development. Therefore, across the disciplines of the social sciences, ethnicity has become the object of study to examine social, cultural and political relationships within and among groups. Much of the contemporary theory of ethnicity following Benedict Anderson and Eric Hobsbawm takes a constructionist approach to investigate ethnic relations. Although the constructionist approach overcomes the premordialist limitations and takes the circumstantialist approach one step further, the limitation of the constructionist literature is that it tells us little of how ethnicity was invented and the consequences that follow. What needs to be investigated in historical perspective is the process through which boundaries or frontiers around particular communities are drawn over time, how ethnic identities become objectified in the collective consciousness of a society, and the forces and agencies that perpetuate ethnicity. As regards forces and agencies, 'the state' has become the focus of many contemporary theorizations of ethnicity.

A review of contemporary ethnic theories suggests the following questions that stand out in importance but were ignored by the literature. What is the role of state policy in the creation and maintenance of ethnicity? How do educational, military and bureaucratic institutions construct ethnic boundaries and how are these boundaries changed? What is the role of transnational agencies (e.g. transnational companies, the World Bank, the IMF) and political associations (e.g. the EU, NATO, and the UN) in producing ethnicity? How can we examine globalization and localism as dialectally interrelated moments of the same process that generates ethnic identity cross-cutting the sovereignty of nation-states? These are the issues that I would like to examine through research. Ethnic issues have featured prominently in the politics of South Asian countries. South Asian countries reflect both similarities and contrasts. With exception of Bangladesh, all of the states in South Asia came into existence through the process of decolonization of European powers. However, differences exist in respect to the degree of colonization, ethnic composition and political systems. A large number of ethnic groups have been mobilized politically since the South Asian countries achieved independence.

Much of what is interesting about ethnic mobilization in South Asian countries is that ethnic groups are often strongly organized through political parties and pressure groups. The issues that cause ethnic mobilization are identity, interests, and access to, and control over power. I propose to focus my study of ethnic mobilization on the Chittagang Hill Tracts of Bangladesh (here after CHT) an area of special interest because of its dynamics and diversity. Thirteen ethnic groups inhabit the CHT, which is 5093 sq. miles in extent or 10 percent of Bangladesh. All ethnic groups in CHT together are generally known as Pahari (Hill People) and make up the majority of the population of CHT. According to the 1991 census data they total 501,114, which is about 0.05 percent of the nation's total population of 120 million. The CHT forms part of one of Asia's most ignored regions: the mountainous belt where Southeast Asia meets South Asia. Historically, the Chittagang Hill Tracts' ecological, cultural, linguistic and economic links with the mountains to the east and south have been more significant than those with the Bangladesh. Partly for this reason, within Bangladesh the region is often seen as marginal, remote and irrelevant. It tends to be overlooked whenever generalizations are made about Bangladesh. For decades this region

42

remained hidden behind the curtain of ignorance, partly because it has been closed to outsiders. Although news of regional wars, ecological changes, migration and drugs occasionally reaches international audiences, such news has rarely been placed in a wider social and historical context. From the 1980s onwards the region suddenly sprang into national and international view because of armed conflict between regional political party and the Bangladesh armed forces, which was ended in 1998 by a peace agreement. There exists a wealth of literature about CHT written mainly by British civil servants, Bengali men of letters and European anthropologists. Moreover, there are also traveler's accounts, colonial records, anthropological monographs, government publications, writings of human-rights groups and ethnic men of letters, political parties' documents and press reports. Although these are valuable historical and cultural resources, they represent very static and fragmented picture of ethnic persistence and reality, which needs to be integrated and reconciled with contemporary perspectives and realities. As the contemporary world order has been changed by the most recent phase of globalization, it has also had a considerable impact on the politics of ethnicity.

044 **National Identity among Ethnic Minorities amidst Violence across Cultures**

M. Husain
Department of Psychology, Jamia Millia Islamia, New Delhi 110025; prhusain@yahoo.co.in

India is a country with pluralities and diversities. There are cultural, linguistic, religious and racial factors that make people different from one another but these factors do not come in the way of uniting the people. However, the majority's wishes, desires and actions are not always acceptable to ethnic minorities although they are from the same land. In India where there are 800 dialects spoken and 560 ethnic groups coexist there are bound to be some kind of differences in order to maintain separate and distinct identity. In contemporary Indian culture political alignment/realignment played crucial roles with regard to National Identity, which is defined differently by different group of people. Perhaps this is the reason that two regions of India are faced with terrorism and insurgency where they want separate homeland. These are the states of Northeast and Jammu and Kashmir. Former is different from mainland due to race, culture and religion and later is different due to religion. In seven Northeastern states majority of people belong to different tribal clan, and profess Christianity. However, Hinduism and Islam show significant presence in some of the states. On the other hand Islam is majority's religion in the State of Jammu and Kashmir. But both majority and minority (Hindus) have common language and culture. Separatist movement in different form has been noticed since long in these reasons due to number of reasons but they are under the governance of India. Hindus that are in majority in the country form minority status in both the regions, i.e. Northeast and Jammu and Kashmir.

Thus this study was conducted to examine the national identity besides cultural, linguistic and religious identity, of the people of two regions. 1200 male and female School and College goers served as sample of the study. All the subjects were administered Husain's Identity scale yielding national, linguistic, religious and cultural identity scores besides composite identity. Data of this 2 x 2 x 2 factorial study were analyzed by using Analysis of Variance and Sandler's A-test. Results suggest that in the Northeastern region both majority and minority had similar trend of identity scores and national identity of theirs was poor. The subjects from the state of Jammu and Kashmir showed altogether different scores on national identity depicting weaker national identity of Muslims. However, there was no significance of difference between Hindu 'minority' and Muslim 'majority' on cultural and linguistic identity and both equally preferred religion. This trend of

results is attributed to racial difference in the Northeast and over publicized religious difference in the state of Jammu and Kashmir.

<u>045</u>   **Lessons from Ambon: Preventing Al Qaeda Expansion in Indonesia**

S. Baker
Carroll College, 1601 North Benton, Helena, MT, 59605, USA; sbaker@carroll.edu

As President of the State Islamic University (UIN), Jakarta, Indonesia, Rector Azyumardi Azra, is a man dedicated to addressing the reasons terrorist organizations are present in Indonesia. Pak Azyumardi has joined other Muslim leaders in creating positive alternatives that deal with oppression, poverty and ignorance, (reasons for terrorist expansion.) When the US entered Iraq, Pak Azyumardi's success was evident. For months, he has shown Muslim leaders and the Indonesian people how to express their anxieties and concerns without resorting to the sweeps and violent actions taken during the years of Desert Storm. As a member of UIN's faculty, I saw President Azra's work exemplify the use of conflict resolution methods between his nation and the United States.

CNN aired a documentary about the Al Qaeda that reviewed the expansion of the organization into the Philippines, Malaysia and Indonesia. The ending included the statement that we should "all learn from Ambon." CNN's point was focused on the destruction and terror produced when the Al Qaeda enter a conflict. By acting with courage and within the precepts of Muslim and Christian faiths, the Ambonese rid themselves of the Al Qaeda and stopped the riots and killing on their island. After the Tsunami events, the Al Qaeda have forcibly returned to Ambon, the responses of the Ambonese and the options they have for the future are critically important to all nations as eradication of terrorism is a solution we all seek.

By considering the steps Rector Azra, Muslim leaders and the Ambonese have taken against terrorism, future actions can be thoughtfully analyzed and offered in support of reducing and finally eliminating terrorism not only in Indonesia but throughout the world. There are no easy steps or simple remedies to offer; however, by supporting the successful models in place; by carefully studying, analyzing and applying conflict and negotiation tactics, further solutions can be adapted for each region and the amelioration of terrorist influence can begin.

<u>046</u>   **"Other" in the National Identity Formation of Greece and Turkey: Antagonist Brothers in the Two Sides of the Aegean Sea**

Ö. Sari
Orta Dogu Teknic Universitesi, Ar. Gor. Ozgur Sari, Sosyoloji Bolumu Beseri Bilimler Binasi, Orta Dogu Teknik Universitesi, Inonu Bulvari, 06530, Ankara, TURKEY; sosyologozgur@hotmail.com

Greece, which has been an Ottoman territory for four hundred years, gained its independence from the Ottoman Empire in 1830 with an independence war supported by France, Britain and Russia. Turks, who were another ethnic part of the Ottoman society, founded their independent state in 1923 after an independent war against the Greek occupation of Anatolia. Since the Turkish and the Greek nation states were established after fighting against each other, Turkish-Greek relations have included hostility and diplomatic crisis. "Turk" became the "other" during the Greek national

identity formation process and "Greek" became the "other" during the Turkish national identity formation process. The situating of "other" reflects itself in literature, novels, stereotypes, prejudices, school books, historiography, and media presentations and so on. This study aims to discuss the image of Greek as the "other" in Turkish national identity and the image of Turk as the "other" in Greek national identity. Around the theories and arguments about ethnicity and nationalism such as primordialism, circumstantialism and constructionism, other and identity formation such as Lacan and Derrida in postmodern social theories; contents of some Turkish and Greek novels will be analyzed through the images of their "others". This study will evaluate the identity construction through defining "other". These cultural reflections of Turkish and Greek national identity formation are the main obstacles in front of the peace between those two nations which have many common cultural practices.

The history of the Greek-Turkish relations has periods of wars, diplomatic crisis and obligatory alliance under the NATO umbrella. However, this study will not focus on the historical and political roots in the Turkish-Greek relations. Around many stereotypes and prejudices, the image of Greek and Turk in the recognition of each other is constructed as the result of their national identity processes. At this point "other" is the core term of this study. According to the theoretical assumptions of some scholars such as Ferdinand De Saussure, Jacques Derrida and Jacques Lacan, modernist way of thinking is based on the binary oppositional relation of terms, identities, entities and subjects, like West/East, Male/Female, Science/Fiction, Theory/Practice etc. The dominant wing of this binary oppositional structure, such as West, Male, Science and Theory, define themselves through defining their others, which have no autonomous definitions, in their binary oppositional relations. The cultural practice of these theoretical assumptions can be seen in the myths of national identities. Dominant ideologies of nation-states define themselves through their others. By situating and recognizing Turks as "barbaric", "uncivilized", "aggressive", "conservative" and "immoral" Greek national myths define themselves as "civilized", "progressive", "source of all civilizations" in opposed to the Turkishness. On the other hand, the image of Greek in Turkish novels is "backstabbing", "treacherous", "occupier", "aggressive" and "immoral". Those stereotypes and prejudices are preventing those two nations from establishment of closed friendship between each other.

047 **Analyzing Chinese Identity Today: New Insights into Identity Domains in Transition or Conflict?**

S. Zhang & S. J. Kulich
The Graduate School, Shanghai International Studies University; kulis@uninet.com.cn

Most authors agree that identity plays an important role in both in enhancing or in breaking down intercultural communications. Inaccurate identity attributions or undeveloped self-awareness are often reasons for cross-cultural conflict. Communication studies analyzing these issues so far tend to be grounded in Social Identity Theory (Tajfel, Kim), definitions of cultural identity (Gudykunst, Ting-Toomey), cultural self-construals (Singelis, Kim), identity management (Cupach & Imahori) or more specifically related to conflict situations, identity and face negotiation (Ting-Toomey).

From the ever expanding list of identity studies, a listing of potential identity domains can be constructed (with areas like gender, family or relationship connections, other affiliations, ethnicity, roles, status, personality, etc.). Such a taxonomic listing may help clarify which identity domains may have greater potential for causing cross-cultural misunderstandings. Particularly the Singer's work on perception and identity, his multiple identity associations, Gudykunst's tri-level

categorization, and Ting-Toomey's Primary Identity Domains provide the theoretical and conceptual foundations for this study.

As a first step toward this end, this study began by with the goal of 1) seeking to develop a working list of the identity domains that Chinese students seem to find an affinity with, 2) devising a survey questionnaire to be able to analyze their importance to today's young working Chinese, and 3) considering what the data analysis shows us about changing or conflicting identities in China today.

Participants in this pilot study were 70 continuing education adult MA students at Shanghai International Studies University. This fairly representative cross-section of English-speaking educated 25-40 year olds from industry, government and education was selected to evaluate their self-selected important identities. As a "white collar" group with foreign language skills and higher education, their access to international cultural influences is greater and should show a degree of more individual, actualized identities. Analysis and conclusions of their responses will consider the possible impacts of China's recent dynamic transition on its long-standing cultural mores, and whether any globalization or westernization trends may have similar influences in other cultures.

Many authors see identities embedded in Triandis' and Hofstede's individualism-collectivism I-C dimensions, and specifically, Chinese are often placed in the collective realm (Triandis, Bond). The initial data analysis suggests that identity is nested in more dimensions than this, and that there are also significant levels along the I-C continuum. Power Distance (or exercised power) seems to also play a significant role in the types of identity that are made available to people within a culture, as does perceptions of the masculinity-femininity dimension.

The study will seek to locate the current orientations of 21st century mainland Chinese young adult, expand the pilot study's original identity taxonomy, note the potential points of tension or dichotomous identities, and will propose a broader frame for future identity studies. Such a model will hopefully help promote more accurate analysis of the varied participants of diverse cultural contexts toward promoting ways of diverting conflict or at least finding meaningful ways to resolve it.

048   **Toward a Dynamic Cultural Identity Matrix: Theoretical Proposals to Understand Conflict**

S. J. Kulich, S. Zhang, Q. Yuan & B. Zhao
The Graduate School, Shanghai International Studies University; kulis@uninet.com.cn

The landscape of cultural identity is a complex and sometimes confusing terrain, and even more when we look at identities in cross-cultural conflict. Diverse sub-fields of culture studies place identity in a colonial or orientalism frame, gender or power political and systemic influences, and symbolic, post-modern or contextual (textual) interpretations. Communication studies, conversely, tends to focus on identity in interpersonal, intergroup or inter-national encounters with more emphasis on the personally or sub-culturally construed or attributed/constructed identities of the specific interactants. Most of the published studies on identity position the study approach within one of these research orientations at the exclusion of others.

But must we as researchers and practitioners chose one perspective or approach in preference over others? Or is identity perhaps a "both-and" construction, more inclusive, multi-faceted and

complex than we would like to admit? Is the identity of an interactant perhaps both linked to to the broader social context as well as her or his specific communicative encounter, in which the momentary identity construal may vary depending on the context or audience or even mood of the situation? How can we understand ones shifting personal identity in shifting contextual or cross-cultural situations, and how can this understanding help us deal with cultural conflict and its resolution?

Based on the ground laying work of Marshall Singer, William Gudykunst, Stella Ting-Toomey, Zygmunt Bauman and others, this paper will propose a dynamic cultural identity matrix. Expanding the axis of Individualism-Collectivism to move across a range starting from self, local in-group, broader group affiliations to national culture, and a corresponding Power Dimension axis moving from prescribed, ascribed, compromised to personally chosen identities, the authors will discuss the varied fields in which "identity games" may be played out by interactions in dynamic situations. Other ranges along the masculinity-femininity spectrum will also be considered. Specific examples from the national transitions and inter-and intra-personal conflicts of modern Chinese culture will be used to illustrate the dynamic or sometimes dialectical application of these domains. Recommendations for adopting such a cultural identity matrix will also be put forward for future research and for cultural conflict and mediation practitioners.

049   **Multiple Identities and Emigration: Regional, Dutch, and Host Identity among Dutch Emigrants**

W. Bakker, K. van der Zee & J. van Oudenhoven
University of Groningen, the Netherlands, Department of Social and Organizational Psychology, Grote Kruisstraat 2/1, 9712 TS, Groningen, NETHERLANDS, Tel: 31 50 363 6357; W.Bakker@ppsw.rug.nl

International migration has increased considerably in the last few decades. Immigration confronts people with change and fundamental issues of identity. Of great importance is the question of how migrants make sense of new and old identities. Research on acculturation and social identity mainly focuses on the relationship between two identities: native versus host identity. However, people may hold multiple (that is, more than two) identities, as they are often members of different subcultures prior to emigration. The present research addresses this issue by investigating the identity patterns of Dutch emigrants of a minority Frisian background. These emigrants have a dual cultural bond with their native country: In addition to the Dutch culture, the regional Frisian culture is part of their cultural heritage. The central question was whether how these emigrants would negotiate between their multiple identities and how this would affect their well-being.

We examined self-rated regional, national, and host identification among a sample of 821 Dutch emigrants living in Australia and New Zealand. Approximately half of the sample consisted of emigrants of a dual Frisian-Dutch background ('Frisians'); the other half consisted of Dutch emigrants of a homogeneous background ('non-Frisians'). The results showed that Frisian emigrants identified more strongly with their regional culture but less strongly with the Dutch culture than their non-Frisian counterparts. There was no significant difference in identification with the host culture between the two groups. In addition, the findings showed that cultural background affected the relationship between the two heritage identities (regional and Dutch) as well as the relationship between the heritage and host identities. First, the relationship between regional and Dutch identity was weaker among Frisian emigrants than among non-Frisian emigrants, suggesting that there is less overlap between the heritage cultures of Frisian emigrants.

Second, the negative association between host identification and dominant heritage identification was weaker among Frisian emigrants than among non-Frisian emigrants. This finding suggests that identification with the host culture seemed less dependent on the heritage identity of Frisian emigrants, as it was on the identity of non-Frisian emigrants. Finally, it was found that the positive relationship between host identity and well-being was weaker among Frisian emigrants than among non-Frisian emigrants, indicating that Frisian's sense of well-being is less dependent upon their level of identification.

Taken together, this research suggests that the cultural identity patterns of Frisian emigrants seem to be more heterogeneous than the identity patterns of their non-Frisian counterparts. Moreover, the identity components of the Frisian identity patterns seem more independent than the non-Frisian identity patterns: Their multiple identities co-exist in such a way that identification with one culture does not have that much of an impact on identification with the other cultures they are simultaneously members of. These findings offer support for the idea that people of dual cultural backgrounds may be more flexible at negotiating multiple cultural identities than people from homogeneous cultural backgrounds.

050   *We're too much in the news, ridiculously so...* **The Perceived Role of the Media in Creating Tension Between the General New Zealand Public and Ethnic Communities.**

M. Gezentsvey
Victoria University of Wellington, New Zealand; gezentmich@student.vuw.ac.nz

As part of a comparative study on ethno-cultural continuity, research is presented from three focus group discussions with five young New Zealand Maori, five New Zealand Chinese and eight New Zealand Jewish adults, ranging from 19 to 26 years old. Qualitative emic data was obtained regarding the importance of cultural transmission and long-term endurance. An etic picture emerged that emphasized public awareness and tolerance in nurturing the continuity of ethnic communities in New Zealand. Maori, Chinese and Jewish participants perceived that the media, as a host society tool, tends to highlight the controversial aspects of ethnic minorities, such as Maori foreshore land claims, two Israeli men convicted of passport fraud, and reckless Asian drivers. The media is perceived as inflammatory, giving less attention to positive contributions and encouraging the host society to see minority ethnic communities as a threat. On the other hand, participants appreciated the importance of public communication tools such as cultural exhibitions, films, and parades for peacebuilding in New Zealand. Participants suggested that increasing public awareness of diverse cultures through the media will facilitate ethnic pride and strengthen ethnic communities.

051   **National Culture and Mediation: The Irish Ombudsman and The French** *Médiateur de la République,* **a Comparative Analysis of Two Official Websites**

P. Salerno-O'Shea
Trinity College Dublin, Lecturer in French, Dublin 2, IRELAND; psalerno@tcd.ie

The main purpose of this study is to identify what the official websites of the National Ombudsman in both Ireland and France reveal about mediation in those specific national cultures.

The way the Ombudsman in Ireland and the *Médiateur de la République* in France are portrayed in their official websites is informative in so far as it indicates how mediation is represented at national level:

- These institutions were created by acts emanating from national representative assemblies (Irish Ombudsman Act of *Oireachtas*,1980 and French Law, January, 3rd, 1973).

- The Ombudsmen are nominated by representatives of the nation (In Ireland, the appointment is made by the President upon resolution passed by both Houses of the *Oireachtas* (Parliament), by in France, by Presidential decree during a *Conseil des Ministres* (Cabinet meeting).

- These institutions/people deal with both the public service (*l'administration*) of the country in which they operate and act for the benefit of the people of those countries. Despite the fact that foreigners are entitled to the use of the services provided by the national ombudsmen, it remains that most people using the service will be either Irish or French. In any case, it seems to be the way the French report covering the first 30 years of the *Médiateur de la République* interprets the situation: the word "*administré*" (member of the public) is often replaced by that of "*citoyen*" (citizen).

This "national" characteristic is important as it may explain how mediation is perceived in the countries studied. In international business negotiation, the dimensions of national culture (Hofstede) have long been used as explanatory variables in the way discussions are held, a knowledge which can then translate into more efficient and informed ways of reaching agreements.

A better understanding of how mediation is conceived at national level will provide useful insights, which in turn might be used to nurture progress during international mediation episodes.

The rapid emergence of national mediators in the European Union and indeed, the existence of a national European ombudsman are but one manifestation of the likely multiplication of mediation situations at international level. Indeed, some conflicts with national or European institutions and the public will only be solved if complaint files are exchanged across borders. Moreover, the growing flows of capital and people in Europe will undoubtedly lead to more complex and more integrated dealings with varied national and European public services.

The study will highlight discrepancies between national character as expressed by Hofstede and the national characteristics found in both websites. It is argued for example, that the historical, economic and social changes witnessed by Ireland in the last decade have had a tremendous impact on its national culture. This is pilot study could be replicated for other countries. If one were to look for an Italian equivalent to these websites, one would find the marks of a relatively recent unification of the country, with the regions or provinces having a very strong impact on the prevailing form of mediation.

052   **The Impact of Western Computer Technology on Traditional Chinese Right-to-Left and Top-Down Writing Layouts**

C. Ou & Y. Tsai

Kent State University, 977D Allerton Street, Kent, OH, 44240, USA, Tel:330-676-1209; cou1@kent.edu

Chinese pictographic characters (logographic scripts) are unique among all existing writing systems in the world because of its traditional top-down and right-to-left writing layouts. However, its uniqueness is now under the impact of the globally pervasive Western computer technology. For instance, web-design software, Internet browsers and keyboard inputs, which are basically designed and developed based on Western left-to-right, phonetic-based, and orthographic writing system, are more interface-friendly to Western users rather than Chinese readers. As a result, a variety of quantitative and qualitative changes on all aspects of Chinese logographic writing systems are observed by the author.

Based on the rationale illustrated above, in this research project the researcher will adopt the mixed-research designs (qualitative and quantitative) to answer two research questions:

(1) By interviewing experienced senior high school Chinese Classic Literature teachers as focused groups in Taiwan, the researcher would like to know to what degrees the traditional Chinese top-down and right-to-left logographic writing layout(which they have been used to for decades) are influencing these teachers¡¦ cognitive recognitions, psychological attitudes, and inclinations to access to Western computer technology. Do they find any particular difficulties in terms of comprehending the Western left-to-right layout Website context? Because of their professions as Chinese Classic Literature teachers, do they have any particular comments on Western computer technology, especially on the Western left-to-right writing layout?

(2) By presenting two kinds of writing layouts (Traditional Chinese top-down and right-to-left layout versus Westernized left-to-right layout) to the 10th grade senior high school students in Taiwan (N=150) (regarded as the e-generation) in their mid-term Chinese reading comprehension exam, the researcher would like to know if there is any statistically significant correlation found among students¡¦ (i)reading comprehension scores, (ii) reading speed, (iii) reading context and (iv)different layouts¡¦ presentations.

(3) Last, the presenter would like to demonstrate to what extents Western computer technology is now transforming the traditional Chinese languages and cultures in Taiwan.

In this presentation, the author will demonstrate the following: (1) Chinese Calligraphy Presentation (e.g., the formation, history, and the development of Chinese pictographic characters and top-down and right-left layout). (2) The Interview responses from Chinese Classic Literature teachers. (3) The quantitative data of 10th graders in Taiwan in terms of their reading comprehension, reading speed, and reading context presented in different layouts (top-down versus left-to-right).

Mediation and Resolution of Interactive Technology and the Graphical User Interface

R. J. Owen
Kent State University, 1646 Blossom Park Ave., Lakewood OH 44107, USA, Tel: 216-228-0814; rowen@kent.edu

The purpose of this study is to explore the integration of mediation and resolution with interactive technology and the graphical user interface (GUI). This integration will be examined in relation to a creative and developmental methodology, one that serves to frame the process and product across intercultural boundaries.

Given the breadth and variety of mediations that may utilize technology to leverage an intercultural strategy, it's important that any component of this strategy is represented to a degree onscreen. The GUI must work to advance the mediations rather detract from them. However tactical or strategic, active or passive, the elements of the GUI must be deliberate and used consciously not only in regard their immediate effects, but in how those effects fit ubiquitously into any broader mediation endeavor that has chosen to integrate the technology. For example, with the geographical dispersion of participants within mediation activities, the on-screen environment may be one of the few practical means of information sharing. Because of the ambassadorial role of the technology, understanding its impact is key to integration within negotiation and mediation across cultures.

The GUI can be regarded as an ecosystem, a set of mutually interdependent informational and cultural components with tangible relationships between them. Using this suitable metaphor we might begin to regard the GUI design as an integral part of a broader interdependent cultural relationship. By acknowledging diverse cultural "landscapes," computers can become more responsive to human beings as humans become more responsive to one another. In short, we can integrate the computer interface into effective mediation and conflict resolution.

Aspects of this proposed study of integrated mediation ecosystems come from three related studies:

1. Graduate level Taiwanese sojourners studying full time at a Midwest university participated in a phenomenological study that examined how they used visual constructs to adapt to their immersion in American culture. As teachers themselves, they also shared metacognitive coping strategies related to the visual constructs. The sojourners use of the constructs may inform a multicultural practice of graphical and informational GUI design.
2. Initial surveys of research on technology integration and multiculturalism revealed prescriptions for sensibility based on cultural aesthetic. Aesthetic is interpreted in this arena as a "value system" specific to each culture, subculture or microculture. There exist elements of the onscreen ecosystem that embody these aesthetics: visual elements; functional and interactivity elements.
3. Healthy on-screen environments are created within a methodology that addresses the visual elements, functionality, and technology. The successful methodology used in this study incorporates a series of phases which garner usability scenarios, identify technical needs, and utilize testing and revision before publication of the on-screen meditation entity.

Combined with insights into the integration of method, content, and culture, more research on the multicultural merits of technology in resolution and mediation will round out an orientation as to how an onscreen ecosystem can be a chief component to that integration.

K. Boldensmith
Kent State University, 1800 Rhodes Rd. Apt. 511, Kent, OH 44240, USA; kbolden@kent.edu

D. Lamb
Kent State University, 23142 Summerland Ave., North Olmsted, OH 44070, USA;
dlamb1@kent.edu

The growing number of non-English speaking students in Ohio public schools presents a new and particularly challenging dynamic to both administrators and content area teachers regarding teaching and curriculum development. Consequently, many teachers find difficulty communicating with and addressing the needs of English language learners. These teachers need special training in understanding and collaborating with the students as well as their parents.

Our objective in this research project is to delineate the actual concerns of these public school teachers, develop a means of addressing their needs, and ultimately establish better communication between administrators, teachers, English as a second language tutors, and parents.

Motivation for the project stemmed from our recent experience tutoring English language learners in public schools, as well as our academic preparation for teaching English as a second language in the Masters program at Kent State University. Our approach to language learning relies on strong lines of communication between all parties involved in a student's education.

Data collection procedures involve anonymous surveys, individual interviews, conferences, and/or phone interviews. Our participants include public school faculty members in the surrounding area and parents of English language learners enrolled in those schools. Research questions include:

1. What difficulties do public school teachers have when working with English language learners?
2. What expectations and/or preconceptions do teachers have when working with English language learners?
3. What difficulties do public school teachers have when working with the families of ESL students?
4. What types of training/support would public school teachers like to receive from their schools regarding this issue?
5. What needs/concerns do the parents have?

Thus far, the results of our ongoing study have shown that most public school teachers in our sample area have had either little or no prior training or experience with English language learners in their classrooms. Due to the rural setting of our sample population, the number of English language learners is relatively low. Consequently, administrators have not had to make special arrangements to accommodate a need.

Using the results of our findings, we plan to outline a procedure for establishing more effective ESL instruction in the future of these public schools. With the projected increase in this region's ELL population, we believe that the findings of such a study would be beneficial to all administrators and educators who will continue to deal with linguistically diverse student populations.

From Asia to the Midwest: Action Research on International Student Development

Y. Chou
Kent State University, Apt #7, 1030 Morris St., Kent, OH, 44240 USA; ychou@kent.edu

L. Wang
Kent State University, 3 Terrace Dr., Engleman Hall 4H01, Mailbox 76, Kent, OH 44242, USA; lwang1@kent.edu

H. Chen
Kent State University, 921 Admore Dr., Kent, OH, 44240, USA; hchen@kent.edu

X. Zuo
Kent State University, 5696-D Rhodes Road, Kent, OH 44240, USA; xzuo@kent.edu

Asian students attending U.S. institutions of higher learning deal regularly with challenges related to the differences in social and academic culture that exist between Eastern and Western countries. This study will focus on the experience of one group of Asian students enrolled at a Midwestern state university. Research is designed to identify their frustrations, analyze the reasons behind such frustrations, and provide recommendations for more effective adaptation to a new cultural environment. The four participant-researchers in this study are international doctoral students with Chinese cultural backgrounds. Three of the participant researchers are from Taiwan, and one is from mainland China. All four will describe their personal journeys toward academic development and cultural adjustment in the context of an American university, through self-reflective autobiographies as well as critical and reflective learning communities.

The methodology applied in this study will be qualitative action research. The four participant-researchers (as the term implies) will serve simultaneously as research subjects and researchers. In other words, they will play the role of "learner as researcher." All four participant-researchers are education majors who share a similar cultural background as well as a common language, Mandarin Chinese. However, their former educational and work experiences have varied to some degree. Two of the participant-researchers are veteran early childhood teacher educators, while the remaining two are beginner foreign language teachers. One of the participant-researchers is a third-year doctoral student, while the remaining three are second-year doctoral students.

Working in a continuous cycle of action, observation, and reflection (Arhar, Holly, & Kasten, 2001), the participant-researchers engage in daily study, while producing reflective journals and scheduling critical group discussions once a week. These discussions are intended to analyze the issues raised, with the following question in mind: "How can we better engage in our cultural adjustment and academic development as international students in this particular environment?" As Schmidt (1997) observed, the production of a self-reflective autobiography led her to greater self-awareness. Thus, the participant-researchers intend to clarify their inquiry and shed light on their situation through journal writing. The format of this journal will be consistent with the flexible definitions of log, diary, sketchbook, and learning journal described by Brookfield (1995). The journal may also be consistent with the Critical Incident Questionnaire (Brookfield, 1995). Brookfield (1995) notes, "Participating in critical conversation with peers opens us up to their versions of events we have experienced." Critical reflection arising from cooperative group discussions helps individuals create their own theories of practice through shared activities.

In the course of this study, the participant-researchers will not only achieve a higher degree of self-development in the context of U.S. social and academic life, they will also be encouraged to explore the common difficulties of Asian students enrolled at American universities. This experience will position the participant-researchers to offer suggestions that may benefit Asian students who study abroad in the future.

056 **Between Deity and the Secular World: Life History Study of the Jiang-Twan Youth**

T. Kang
National Chung Cheng University, Graduate Institute of Education, Chia-Yi 621, Taiwan, R.O.C.;
tinakang@ms41.hine.net

The influence of folk religions in Taiwan on the masses daily lives is far-reaching. In Taiwan folkreligions, the followers usually make use of arrays of folklore acrobatic performance as an act of religious devotion. Among those folk acrobatic arrays, "Ba Jia-Jiang" and "Guan Jiang-Shoou" may be the most impressive ones for their noticeable performances and peculiar religious capabilities; therefore, many temples or people form religious groups named "Jiang-Twan" so as to meet the needs. And we may see crowds of Jiang-Twan youths on the spot of temple fairs or pilgrimages. However, after removing the stage costume and makeup, many of Jiang-Twan youths are marginalized and stigmatized for their dropout or withdrawal from schools or families, or as a matter of course, for their gang-memberships.

By and large, at present the major part of data concerning the Jiang-Twan youths are newspapers reports which lump those youths' motivations and behaviors together as marginalized students' psychological needs. It goes without saying that how ridiculous are they to reach that conclusion only in accordance with social events; nevertheless, there is room for doubt about those teenagers' motivations to take part in Jiang-Twan. On the other hand, also in those reports the youths' voice about themselves' experiences at school and Jiang-Twan is unheard, even more to argue for themselves over stigmas attached to illegitimacy. Utilizing life history method, this research puts the young's experiences in Jiang-Twan and at school into today's social contexts, and still it focuses on their interpretations of the meanings and effects on those experiences.

Although living in a small town with thick religious atmosphere, the key-informants of the research did not take part in the Jiang-Twan for religious reasons but mostly for their bad economic backgrounds and opinions from peer groups. And why did the boys behave in diverse ways from dominant society? In their experiences, a considerable amount of boredom which was due to their unfamiliarity with school courses or repetitious practices in their daily activities, both at school and in Jiang-Twan, might be the key point to explain. With the purpose of having a laff, the same as the lads did in Paul Willis' research, or spending their time, they broke the rules. Nonetheless, whatever the boys in my research did against the norms or laws were actually different from what Willis said "counter-culture", because they did regard that their disobedience only stemmed from situations they couldn't endure, garrulous teachers for example, and considered the punishments from schools or Jiang-Twan to be acceptable and taken for granted. Owing to their bad academic accomplishments and deep belief in meritocracy, the youths of Jiang-Twan identified themselves as bad students or fools and expected that they would become blue-collar workers after graduating from schools.

At the end of this paper, I take the point of students' multiple worlds of P. Phelan et al. to make suggestions and reflections.

057   **Socioracial Epiphanies: The Evolving Identity of a White Religious Educator**

T. Welsh
College of Education, Kent State University, 921 Allerton St., Kent, Ohio 44240 USA, Tel: 330-676-1396; twelsh1@kent.edu

This study will explore the experience of a white Catholic religious educator, whose journey led her from an identity informed by cultural encapsulation to one characterized by high levels of social awareness and interaction with diverse populations. Following a life history approach, this research will show that the participant gradually reinvented her religious values to support a positive socioracial identity informed by greater awareness of institutionalized inequalities. This transformation was supported by changes within her church, but also reflected personal growth triggered by race-related environmental stimuli (Helms, 1990).

Data were collected using Seidman's (1998) recommendations for interviews intended for qualitative research. In the course of three 90-minute interviews, two salient themes emerged: religion and race. The data suggested the need for an analytical model that would facilitate an examination of the participant's experience from macro and micro perspectives. Macedo's (2000) transformative model of political liberalism was applied to enhance the researcher's understanding of the participant's experience from a macro perspective. Meanwhile, Helms' (1990) revised model of white racial identity development was applied to interpret the participant's experience on a micro level.

This study will shed light on the interrelationship between institutional and individual change, in the context of socioracial identity.

058   **Cross-Cultural Acceptance of Public Displays of Affection by Lesbian, Gay, and Straight Couples**

L. Curl, T. Gladman, S. Mason, & A. Nastasi
Metropolitan State College of Denver, 855 Pennsylvania St. #206, Denver, CO, USA, Tel: 303-832-3890; lcurl@mscd.edu

This study focuses on the acceptance of public displays of affection by lesbian, gay, and straight couples in public settings. Very little quantitative or cross-cultural research exists on this topic, though related research finds a complex set of factors such as cultural and social norms, exposure to the social sciences, gender roles, religiosity, perceptions of peer attitudes, and contact with lesbian and gay peoples influences perceived acceptability (Bowen & Bourgeois, 2001; Cairns & Champagne, 2000; Herek, 1988; LaMar & Kite, 1998; Larsen, Reed, & Hoffman, 1980; Schellenberg, Hirt, & Sears, 1999; Willis & Rawdon, 1994).

The study is ongoing and currently includes 387 participants (252 women, 135 men). They are between the ages of seventeen and sixty-two (M=27 years, SD=10.3 years). Both the straight and LGBT populations are well represented (n=192; n =123) respectively. Currently we are examining three cultural/ethnic groups, Caucasian Americans, Latinos, and Japanese. Participants are asked to use a 7-point likert scale to rate how appropriate they feel each of eighteen images of various forms of public displays of affection (PDA) are. Images include two lesbian couples, two gay

couples, and two straight couples, involved in forms of PDA (holding hands, hugging, or kissing). There are a total of six images of each type of PDA involving each of the couples.

Initial analysis has found numerous factors such as cultural values/identity, religiosity, age, education, sex, and exposure to the GLBT community to be strong predictors of the acceptance of PDA. Strength of identification with the Latino culture was found to be positively correlated with acceptance of straight PDA ($r = 0.71$, $p < .01$) and disapproval of gay PDA ($r = -.45$, $p < 05$). Interestingly, Japanese participants are less accepting of PDA in general; however, we find that Japanese men are accepting of images of lesbian kisses. This finding suggests cross-cultural generality of the erotic value in lesbianism for straight males. Across cultures we find that education increases the acceptance of PDA. Age plays the opposite role, with younger participates showing greater approval of PDA and older participants showing less approval. Women of all cultures were significantly more accepting of both gay and straight public displays of affection over men. Gay couples also received the lowest ratings of appropriateness from straight males from all cultures. Lesbians and gay men were significantly more accepting of all forms PDA, as compared to straight men and women. Additional unexpected findings are discussed, such as a trend for Catholics and Evangelicals to become more approving of lesbian and gay PDA in later sets of images over earlier sets.

While the study is still underway, our preliminary data suggests that the acceptance of PDA has both culturally universal and specific factors. Additionally, our data suggests that mere exposure to gay and lesbian displays of affection increases acceptance to future PDA.

059   Proposal: Complexography as a Method for Transdisciplinary Reflections on Intercultural Conflict Mediation

T. Rockstuhl
Seminarstr.15 – 01067 Dresden – GERMANY; Thomas_Rockstuhl@yahoo.de

The paper aims at developing a transdisciplinary framework and applying it as a heuristic to theoretical reflections on conflict mediation. In interdisciplinary dialogue, transdisciplinary knowledge is knowledge that has conceptual importance to the involved disciplines. Its validity however cannot be tested within those disciplines. As that knowledge is presupposed to those disciplines, its validity can only be discursively drawn from the general sciences.

Intercultural conflicts only arise when people from different cultural backgrounds *interact* with each other. Such a situation can thus be conceptualized as a network of interacting autonomous agents. General science theories that concern these situations are theories of self-organisation. The reconstruction of coherences based on the paradigm of self-organisation has a certain structure. Not *one* theoretical structure though but a structure of *possible perspectives* on a transdisciplinary level. Trying to find a methodological order of these perspectives on self-organisation is what we call the construction of a complexography of the mentioned events. In doing so, we distinguish between a synergetic, a system theoretical, and an evolutionary perspective which are complimentary to each other. Accordingly networks can be analyzed from these different perspectives. The choice of perspective depends on the research interest.

A conflict between agents in a network situation occurs if no structure can be build or if a structure does not fulfil its function. It is worth noticing that the cultural variable not only influences the constitution of the agents but may also influence the choice of perspective. An analysis of the characteristics of the situation that each perspective presupposes and the processes that each

perspective describes in that situation can lead to valuable consequences for the process of intercultural conflict mediation as applied in these different situations. Some examples include:

- o diversity is a necessity for the emergence of structures but must have an operational form that allows the generation of knowledge within other agents, interactions must have a sufficient density such that individual learning processes can be perceived by other agents, and the identification of a control parameter (e.g. the possible loss of an opportunity) that creates a situation of pressure for the network is highly important (synergetic perspective)
- o the functioning of a system depends on there being only one decision element in the highest layer of the system which should set the goals for each element. Finding such an element and making sure that every element cooperates within the structure are main responsibilities of the mediator (system theoretical perspective)
- o in the interactions of synergetic and systemic processes the autonomous agents and the interaction structures evolve over time. As selection favours situational effective developments the role of the mediator is in keeping alternatives present (evolutionary perspective).

So depending on the perspective taken the concept of intercultural conflict changes, meaningful questions to be asked in a study change, and possible answers change too. Combining these perspectives allows for the development of complex portraits of *possible* coherences without mixing different methodologies. We see this as an advantage our methodology has to offer.

060   **Gender Differences in WTC, Communicative Apprehension and Ethnocentrism in an Expatriate Population: A Replication and Extension**

T. Gladman & L. Curl
Miyazaki International College, 1405 Kano, Kiyotake-cho, Miyazaki-ken, JAPAN, Tel: 81-985-85-5931; tgladman@miyazaki-mic.ac.jp

Research by Lin and Rancer (2003) found significant sex differences on levels of intercultural willingness to communicate, intercultural communicative apprehension and ethnocentrism for Americans living in the United States. This study attempts to replicate and extend this work by determining if the same gender differences hold true for expatriates living in Japan. Participants are non-Japanese adults living in Japan. Preliminary results indicate that sex differences do hold even for those individuals who are currently living in an intercultur.

061   **Attachment Styles and Majority Members' Attitudes towards Adaptation Strategies of Immigrants**

J. Hofstra, J. van Oudenhoven, & B. Buunk
University of Groningen, Grote Kruisstraat 2/1, Groningen,Groningen, NETHERLANDS, Tel: 31 050 363 6413; J.Hofstra@ppsw.rug.nl

We examined the relationship between attachment styles and majority members' attitudes towards adaptation strategies of immigrants. Furthermore, we determined the construct validity and the stability of the Attachment Styles Questionnaire. Attachment styles are important factors to examine, because they are stable social interaction tendencies which influence how we approach others, in particular unfamiliar others. Immigrants may be seen as unfamiliar others par excellence. Therefore, it is plausible that attachment styles influence the attitudes of majority members towards immigrants.

A sample of 177 students (Study 1) and a more representative group of 260 adults (Study 2) filled out measures for attachment styles, self-concept, image of others, and attitude towards adaptation strategies of immigrants. During the follow-up, one year later, both groups filled out the Attachment Styles Questionnaire again, and the students answered the questions about the adaptation strategies. Results showed that the construct validity and stability of the Attachment Styles Questionnaire were reasonable. Secure attachment was associated with a positive attitude towards integration, whereas the insecure styles correlated negatively with integration, or positively with the other three strategies. Finally, to a certain extent, the attachment styles could predict the attitudes towards adaptation strategies of immigrants over a period of one year.

062   Is it a Matter of Losing or Gaining?

A. Ozcan
Dogus University, Inonu Cad. Faik Bey Sok. No:5 A Blok D:13, Istanbul, TURKEY, Tel: 905324320302; ayseozcan@gmail.com

The conflict arising from national, religious or ethnic differences along with many others are present within regional boundaries or among people living in different parts of the world. No matter how strong their interdependence for each other is, people keep sensing cultural aspects from a separating perspective rather than an appreciating one. The clash of the two cultures inevitably ends in conflict if not in tolerance, so one of them rises as the predominant while the other is suppressed or ignored. Immigration basically causes the process through which the immigrants and the natives are confronted with the inevitable clashing. The Turkish workers having gone to Germany since 1970s for financial purposes have been experiencing a very unique conflict deriving from both cultural and religious differences. Most of the first immigrants were unable to integrate with the dominant German culture which responded the new comers with a colonizing attitude. The more intellectual type of immigrants opposed to the preserving and highly traditional type of workers are naturally received in different attitudes by the Germans. Nowadays, the young Turks in Germany seem to have more positive and less resisting manners, which gives voice to self-confident figures such as the Turkish directors, authors, doctors all living in Germany. Nevertheless, it is hardly possible to consider the Turks as an immigrant society preserving its Turkish identity truly or adapting to the new culture in its full terms. The young immigrant generation in Germany is no doubt competent in the German language. However, this quality does not necessarily mean that these young people fully embrace the foreign culture, which results in an in-between sort of a position. Here comes the question whether it is possible to meet at a certain point and whether it needs any compromise for the sake of negotiating. In this paper, I will analyze the Germans' colonizer role on the colonized Turks and to what extent the Germans and the Turks deserve their roles by illustrating relevant proofs from various parts of life. I believe this intercultural process that the Turks experience is nothing but a search of identity in a struggle for a sense of belonging. This is the major reason for why they are neither identified as Turks in Turkey nor as Germans in Germany. In this respect, the Turkish immigrants put into an ambiguous position are worthwhile studying within a colonial approach at length.

063   Toward a Host Culture Perspective on Intercultural Conflict

H. Ding & S. Kulich
NO.151 Mailbox, Shanghai International Studies University, Shanghai, P.R.CHINA, Tel: 86-21-55883934; theresading@163.com

Intercultural conflict has long been a hot issue for scholars and practitioners in the intercultural communication field. It is obvious why - skillful conflict resolution and management will ensure successful intercultural interactions, and that can insure business profit, educational exchange success or satisfying international travel. But the authors note that most of the literature focuses on the needs and perspective of the sojourner – the one traveling. However, in countries that are now receiving record numbers of international guests, hosts need both a framework for and awareness of the "host culture" issues that they will face.

Drawing from the research and conceptualization of interpersonal communication competence, scholars have conducted extensive work from a wide range of perspectives applying various methods and scales (Spitzberg & Cupach, 1984; Spitzberg, 1987; Imahori & Lanigan, 1989; Kim, 1995, 1996). These studies on intercultural communication competence (ICC) have helped many to be better prepared and more competent during intercultural episodes. But the focus of endeavors has been mainly made to facilitate the sojourners' successful stay in a host culture.

However, increasing evidence shows that in many cases, the conflict originated from the hosts' lack of intercultural competence. As a dynamic process, intercultural interactions are very much a reciprocal transaction, which involves both parties where both should bear responsibilities. Therefore, efforts to understand and develop the intercultural communication competence of cultural-specific hosts can means a lot toward conflict prevention and resolution.

Based on the previous study on intercultural conflicts and intercultural competence, this paper attempts to identify the factors which hinder the competent performance of Chinese hosts. A previous papers by the first author catalogued Chinese host conflict situations corresponding to and extending Cushner and Brilsin's 18 areas and a second paper reported on a pilot survey that highlighted key issues from the host perspective. To extend this work, now a sample of international students will be interviewed about their host encounters and responses will be analyzed and coded. Next, a revised questionnaire will be administered to Chinese hosts to find out the intervening factors which may influence their style or attitude toward conflict management. Explanations will be given and possible solutions will then be proposed.

By incorporating and studying ICC from the host culture perspective, we believe curriculum and training can be designed to better prepare host interactions to help yield more successful intercultural communications. And the paper will further propose potentially needed expansions to current models to have a more complete picture of intercultural competence from both sides toward enhancing the awareness of both parties in future conflict mediation.

064   **Learning Styles of Expatriate Engineers: A Case Study of a Taiwanese High Tech Company in the U.S.**

C. Wu
Yu Da College of Business, No63-125, Pan Tao, Pan Tao, Tao Fen, Miao Li, TAIWAN, Tel: 886-376-75600; chingfangwu@yahoo.com.tw

There are a lot of studies that focus on the task of cross-cultural in order to find out the capability of employees to reach the expatriate's target. This paper studies expatriate engineers' learning styles and how this issue affects their cross-cultural training and practices. The paper also studies how engineers learn from their life experiences and if that may point out differences in the expatriate practices. Cabperson (2002) said cultural differences, which can be seen, tasted, felt,

smelled or heard, are not the ones that cause difficulties. The most problems happen in the different value systems, attitudes, beliefs and expectations, which usually cause misunderstanding among people. Moreover, this study emphasizes that learning styles affect engineers when high technology cooperation has to integrate projects from around the world and send their expatriate engineers to work together with the people overseas.

<u>065</u>   **Leadership Styles and Conflict Resolution in Organizational Context**

E. Mariappan
Reader in Business Administration, Ayya Nadar Janaki Ammal College, 1/389, N.G.O. Colony, Satchiapuram, Sivakasi, Tamilnadu, INDIA, Tel: 91-98430-77152; ezhilsakthi@sancharnet.in

Different styles of leadership arouse different sorts of normative motivation among followers, and these diverse motivational sources in turn are associated with different forms of participant contribution to organizational success in terms of conflict resolution. In an attempt to understand the relationship between the leadership style of the superior and the conflict resolving pattern, a research was undertaken among a set of thirty five superiors and a corresponding set of ten subordinates each across a few organizations in Tamilnadu, India.

In combination of the Reddin model and the Blake and Mouton managerial grid, five leadership positions were identified on the basis of two criteria: "human orientation' and "task orientation' with names adopted from the basic styles available in the Reddin's three dimensional model and the positions adopted from Blake and Mouton's grid. The 1,9 position (Dedicated leadership style) denote the high task oriented and low human oriented style. The 9,1 position (Related leadership style) denote the high human oriented and low task oriented style. The 9,9 position (Integrated leadership style) denote the high task oriented and high human oriented style. The 1,1 position (Separated leadership style) denote the low task oriented and low human oriented style. The 5,5 position (Improvised leadership style) denote the medium task oriented and medium human oriented style of leadership. Similarly, the four Eric Bernie strategies for resolving inter-personal conflicts were adopted, namely, the win-win, win-lose, lose-win, and the lose-lose strategies. A questionnaire was circulated to establish the strategy commonly associated with the leadership style of the superior.

Results indicate that there was ample correlation between the leadership style and the kind of conflict resolving strategy adopted by the leader. In an Integrated leadership style environment the win-win approach was perceived to be the commonly used strategy. In the Related leadership situation, the leader was even ready to lose for the benefit of the subordinates and hence the lose-win strategy from the leader's purview was predominant. On the other hand the Dedicated leader, being more of a task oriented nature was found to be in a winning mentality, thus adopting the win-lose strategy to a greater extent. In the Separated leadership environment, there was a great number of lose-lose situations. In the Improvised leadership situation there was a combination of strategies, however, there also the win-win strategy had an edge over the other conflict resolving mechanisms. Thus, it could be inferred that the Integrated and the Improvised leadership patterns would be more beneficial in the conflict resolution endeavour.

066 **Assessing Vertical and Horizontal Manifestations of Individualism and Collectivism in Brazil: Revising the Values Scale**

C. Torres
Institute of Psychology – University of Brasilia – Brazil, SQS - 108 Block - K Apt. 604 Asa Sul, Brasilia, DF, BRAZIL, Tel: 55-61-2420866; Claudpsius@aol.com

Culture can be understood as a composite of value positions along several dimensions. Some value dimensions appear to be universal, and the way that groups of people vary on each of these dimensions will determine their cultural pattern. Among others, cultures can be classified depending on their position on the dimensions of individualism-collectivism, and its vertical and horizontal manifestations. Singelis, Triandis, Bhawuk, and Gelfand (1995) developed a scale to measure each form of individualism-collectivism. Their scale has 32 items, with 8 items for each cultural pattern (or sub-scale), and was designed to measure these values at the individual-level. An earlier study has demonstrated a relative low reliability of the sub-scales in Brazil, suggesting the possibility of an imposed etic of the scale in this country.

In the present research, 24 emic items were created in Brazil and the entire scale was administered to 624 Brazilian participants, from different organizations and educational levels. The average age of participants was 28 years (sd = 6.8), and 51% of them was male. A series of factor analyses was developed to test the scale, along with an analysis following the Item Response Theory. Results demonstrated its factor appropriateness (KMO = .92; c^2 = 669.02; p < .00), confirming the structure of the original scale. Consistent with prior data, the best fitting model was multifactorial: a vertical vs. horizontal attributes crossed with individualism and collectivism dimensions. Additional self-report data on respondents' interpersonal experiences support the construct validity of the four factors. Yet, the new items increased reliability coefficients when the sub-scales were responded by Brazilians. Internal consistency coefficients varied from .75 to .84 with the revised scale, which an improvement when compared to the alphas varying from .41 to .74 obtained in the previous administration of the scale in Brazil. Perhaps the most striking difference refers to the horizontal individualism sub-scale. Data also indicated that most participants scored high on horizontal collectivism. This was followed by vertical collectivism in popularity among Brazilians. Main results are discussed in terms of the aplicability of the revised instrument to assess cultural patterns in the Brazilian context. Although it was considered that the items of the scale appear to have strong face validity, they are also designed to allow respondents to determine for themselves their preference for cultural pattern, which may have increased the social desirability bias of the scale.

067 **The Critical Times of the World Civilization: An Installation Art Project**

S. Chutiwongpeti
8/10 Muban Kanda Ekachai 1, Bangbon 5 Road, Bangbon, Bangkhuntian, Bangkok10150, THAILAND; utopia1998@hotmail.com

This study is to investigate the possibilities of developing a cross-culturally common conceptual visual language. In particular, this study evaluates whether it is possible to develop Collaborative New Art that will depict simultaneously both the Contemporary Art and the modern Technological Civilization in which we live today. It is a general belief especially in the art community that contemporary art can enhance the distribution of diverse information, foster a profound universality in the human nature, and thus promote cross-cultural collaborations in all walks of lives. However, such a belief has also been questioned due to the overt differences of arts in

structures, styles and philosophies perceived by different viewers. In this study, a set of contemporary arts will be evaluated. The comparative results will used to discuss four important issues: What are the salient sensations and reactions of the general public to the contemporary artwork? To what extent the contemporary conceptual art could disclose the new trend of social value changes. Whether the contemporary art theory and practice would address and help to solve today's social problems within each society. Whether the contemporary art has a role in harmonizing people with different geopolitical backgrounds and value systems. Finally, several implications will be discussed on the linkage issue between verbal and nor-verbal expressions of thoughts and feelings.

068   **The Conflicts and Negotiation of Cultural Shock Adjustments of Taiwanese Graduate Students in USA by the Recognition of Appropriate English Expression**

J. C. Lai
University of Louisville, EDTL/ C&I, 2242 So. Preston St. Apt#2 Louisville, KY, 40217, USA, Tel: 502-819-3686; liu30132001@hotmail.com

The purpose of this study is to investigate whether by internalizing the recognition of the three levels, slang, metaphors and proverbs in English the participants, International Taiwanese graduate students in America would facilitate them to communicate with native English speakers more effectively and would have higher social competence in adjusting cultural shock.

The method that will be used in this study is a form of ethnography research that the researchers will be able to study the participants' own cultural and social activities, which reveals the conflicts that the participants might have encountered in the reality of their life while they are studying in USA. The focus of this study aims at the impact of slang, metaphors and proverbs used in the English-speaking environment on the cultural shock adjustment of the International Taiwanese graduate students and at providing them with survival skills by understanding both the differences and the similarities of English and Chinese at these three levels, slang, metaphors and proverbs.

The formal study of the English language – vocabulary, parts of speech, sentence structure and grammar – is a necessary but not a sufficient form of language learning. The students learn to read, write and speak the language. This is of obvious social value since, especially those ignorant people among us, one is often judged as a person by sheer skill in speaking. In addition to learning a language in the abstract, especially those expressions and understandings peculiar to it is necessary for a visitor to understand what that language means. For instance, the meaning of the word, "dragon" in Asia and that in the West, despite the fact that in both cultures the physical creature signified by this name, has exactly opposite meaning to the people who say it. The idea and meaning of "dragon" in these two cultures have conceived, understood and used in Art is exactly opposite.

In this study, "slang" is the most ephemeral level. The meaning of slang words can completely reverse in a short time. During the middle of the 20th century "cool" meant clever, interesting, exciting, etc. By the end of the century "hot" had come to mean the same thing. Nowadays "cool" is back in fashion. Slang varies with what's in fashion. What's in fashion varies according to the whims of the people and the so-called creativity of designers. It is subject to instant change like a shadow.

The premise of this study is that, in addition to the formal study of the English language, learning expressions which have arisen from the lives of the people and careful study the meaning of English will help people from other cultures such as Taiwanese adult international students achieve the social competence in cultural shock adjustment.

069 An Examination of Coping with Interpersonal Conflict from the Perspective of Interdependent and Independent Self-Construals

B. Kuo
University of Windsor, 401 Sunset Ave. CHS 261-1, Windsor, Ontario, CANADA, Tel: 519-979-3514; benkuo@uwindsor.ca

When conflicts arise, a natural response at the individual level involves coping. Coping and stress-responses in general have been linked to culturally-determined self-construals. While collective and relational coping strategies have been found to be associated with Asian interdependence, direct, person-focused coping actions have been connected to Western independence. Culturally-defined self systems further dictate variations on how different types of conflicts and stressors are perceived by cultural groups or individuals. The purpose of the current study is to verify the intricate relationships among self, culture, stress, and coping in a sample of mixed-ethnic undergraduate students in Canada. First, the study compared Asian Canadians, Asian Internationals, and Caucasian Canadians on the dimensions of interdependent and independent self-construals. Secondly, the study examined the predictability of eight variables, including gender, socioeconomic status, English Reading Comprehension, Length of Stay in Canada, Perceived Interpersonal Stress, Collective coping, Avoidance Coping, and Engagement Coping, on the two self-construals.

The sample of the study comprised undergraduate students (N=174) in a mid-sized university in southwestern Ontario, Canada. The participants completed a questionnaire package including: demographic questions, the Self-Construal Scale (SCS: Signelis, 1994), the Cross-Cultural Coping Scale (CCCS; Kuo, Roysircar, & Newby-Clark, 2004), and items on the participants' perceived level of stress of in response to a hypothetical interpersonal conflict scenario and the participants' English reading ability.

The results indicated that both Asian Canadians and Asian Internationals were found to be more interdependent than Caucasian Canadians, but the two Asian groups did not differ on interdependence. In terms of independent self-construal, Caucasian Canadians and Asian Canadians were found to be more independent than Asian Internationals, but the first two groups did not differ on independence. When the regression analysis was conducted, Perceived Interpersonal Stress, Collective Coping, Avoidance Coping, and Engagement Coping emerged as the significant predictors for interdependence. This suggests that interdependent individuals mobilized all three types of coping strategies in managing the interpersonal conflict vignette described in the study. When a separate regression analysis on independent self-construal was conducted, Length of Stay in Canada and Engagement Coping emerged as the only significant predictors for independence.

The results have several implications for cross-cultural training and counseling, particularly pertaining to conflict and stress responses through coping. First, knowing an individual's dominant self-construal can help to better predict and interpret the significance of specific conflicts/stressors to the individual and the individual's preferred coping strategies. For instance,

interpersonal conflicts, particularly those related to one's in-group members may be especially perplexing and taxing for interdependent persons. Second, in the case of Asians, the interdependence and the preference for collective-based coping in terms of deferring one's decision to the opinions and the preferences of family or ingroup members remained prevalent even among highly acculturated Asian individuals. Interventions with Asians should be construed in relation to the individual's allegiance and commitment to his or her family and social groups. Finally, given that individualism underlies traditional psychological services, prudent adjustments on the part of counselors are imperative to bringing counseling in line with the values and worldview of interdependent clients.

070 Turkish Education System in the Face of Globalization

B. Duman & V. Gecsel
Muğla Universty, Faculty of Education, Department of Education Sciences; bduman@mu.edu.tr

Turkey has noticed that it is going to face several problems owing to exchange of its own neo-political, economic and cultural values, and new global values during the passage period from development to information society. In this problematic point, it can be said that Turkey has been experiencing difficult days since as it has been exposed to developments in the new world without preparation.

Students exchanging different economic and cultural values with other individuals, either in techno-communicational or a student-centric dimension, focuses on one way behavioristic scope. However, constant reconstruction of common values in order to guard social order is vital just at this point. This study intends to analyze the influence of global developments on general objectives, aims, principles, structure and functions of the Turkish education system. In addition, the study attempts to reach a social consensus taking education of values into consideration.

In the study, obstacles that can prevent the change and adaptation of education foundations in Turkey are also adduced. (These obstacles can be cited such as socio-cultural and economic structure, management of policy, diaspora of capitalism that often creates new images and idols based on popular culture, wrong choices of new methods, and constructions.)

The sub-aims of this study also include the reflection and influence of new concepts such as changing cultures, information society, globalization and education of values on education in Turkey.

The necessity of convention between two different values, national and global, has been also emphasized. Different types of projects and proposals about how individuals can adapt themselves to changing values in the new world and how unique, conventional and productive values in education can be provided as an alternative to dominant ideologies and radical education systems have been suggested and made.

To explain the meaning of "education of values," what is intended is that individuals should be able to display their performance at maximum level and be taught to learn rather than only be taught, and have the drive to learn constantly. At this juncture, its purpose is to stress the need of holding the conscious policy of education of values and new studies in this field.

071   **Intercultural Dialogue and Education**

N. Kale
Mugla University, Department of Philosophy, Kotekli/ Mugla-TURKEY, Tel: 00902522238694; knesrin@mu.edu.tr

Since the ancient times, the destruction of humanistic values through concepts such as genocide, torture, war and racism has created a human history which is full of black pages. Throughout twenty-five years, from 1922 to 1947, seventy million men, women and children were killed or exiled in Europe alone. Toynbee stated that war which existed at the same time with civilization is the organizational and institutional form of human violence. According to the natural scientists, human beings are the only beings who are known to kill the beings similar to himself via systematic violence and torture. In Huntington's view, the ethical, national, religious identities are the elements which not only prevent the prevalence of understanding of global ethics but also intercultural dialogue. Especially, the values which form the motifs of these identities become dogmatic and absolute and they either despise the other or identities or they pretend as if they do not exist. (Indeed, Stoa of Zenon in the first ages in the west and Mevlana in the thirteenth century in the east and lots of other philosophers have showed us intercultural dialogue with the other and the global ethics which must exist).

If you stop to have a dialogue with the other, you accept to be alienated from the other. In order not to become a stranger to the other, the basic principle is to understand him/her and this is made possible by having a dialogue with him/her. If separation is not desired in our mind, there is no separation in the world. Prof. Dr. Ernest. L.Boyer stated that if the teachers of the future do not provide their students to see beyond themselves and to make them understand independent structure of the world in this modern chaotic life, every new generation's ability to live to fulfill their responsibilities will decrease. The students of the future must be such individuals: creative, not accepting anything offered, question the limits of knowledge, relate thinking to action, have intrinsic democracy and choose to cooperate instead of struggling.

In my paper developed along with these ideas, I will impose both sensitivity, being humane, autonomy and thinking together. By explaining the conditions and priorities of education of ethical values which is going to provide the human beings to perceive individualism and to attain global experience by going beyond individualism. It will be studied how information related to moral and ethical values in educational institutions in Turkey are provided and how intercultural dialogue is emphasized.

072   **Discrimination, Acculturation, and Identity in Mexican and Vietnamese Youth**

H. Nguyen
Brandeis University, Heller School - MS 035, 415 South St., Waltham, MI, USA, Tel: 781-642-0952; huong@brandeis.edu

This study examined how youth's self-label of ethnic identity was related to their perceptions and experiences of: discrimination, acculturation, and adjustment. Specifically, this study examined how the variables above (discrimination, acculturation, and adjustment) varied among four types of identities: a foreign nation-origin identity (Vietnamese, Mexican), a hyphenated American identity (Vietnamese-American, Mexican-American), a plain American identity, without a hyphen, or a Panethnic minority-group identity (Asian, Hispanic, Chicano). As Portes and Rumbaut (2001) explain, "The first two of these types [identities] identify with the immigrant

experience and original homeland, if at different degrees of closeness, whereas the last two types are exclusively identities 'made in the USA.' The first three also involve chiefly national identifications (past or present or a bridging of both); the fourth reflects a denationalized identification with racial-ethnic minorities in the U.S. and a self-conscious differences in relation the white Anglo population (p. 154)."

Altogether, 496 students-164 Vietnamese and 332 Mexican youth (ages 11-20)-were recruited throughout 7 middle schools and high schools in the Lansing community (Lansing, MI). These students were given questionnaires in a group-format, and based on their self-reports, results indicated that:

A). Discrimination. Youth with a national origin identity (Mexican, Vietnamese) reported more experiences of discrimination than did peers with a hyphenated or panethnic identity. Additionally, they reported a poorer sense of cultural fit within their community context and within their peer context.

B). Acculturation. As predicted, these youth (the National Origin group), were also more involved in their ethnic culture, and less involved in the U.S. culture than their Hyphenated, Panethnic, and American peers. Additionally, the National Origin group were more likely to be first-generation (foreign-born) youth, to have spent less time in the U.S., and to have less facility with the English language. They were, however, more fluent in their ethnic language than their Hyphenated peers.

C). Adjustment. Furthermore, youth who identified with their national origin tended to do better in terms of academic adjustment, but worse in terms of psychological and social adjustment than Panethnic and Hyphenated peers. For example, while these National Origin youth had higher school GPAs and math scores (academic adjustment), they also reported higher levels of depression and symptomatology (psychological adjustment) and more difficulties in their relationships with family and peers (social adjustment). Additionally, the Hyphenated group had higher academic aspirations than their Panethnic peers.

D). Demographics. Finally, it is important to note that these findings were supported for both Mexican and Vietnamese youth, as the interactions with ethnic groups were not significant. Also, the four identity groups were similar in gender and age overall, with one exception: the National Origin group was slightly older (9 months) than the other three groups.

These findings will be discussed in the context of the acculturation and ethnic identity literatures. They will also be discussed in terms of the cultural and structural meanings of ethnic identity, and moreover, the consequences of these identities as youth become assimilated into a racially stratified context as the United States.

073   **Middle East Water Rights: Dispute Resolution along the Tigris and Euphrates Rivers**

E. Lien
University of Texas, 204 W. 46th St. Austin, TX 78751, USA, Tel: 512-289-3924;
elien@mail.utexas.edu

Dispute over water rights in the Middle East have strained diplomatic relations between nations and states for generations. Prominent among these disputes is the water coordination efforts

between Iraq and Syria concerning the Tigris and Euphrates river basin. There have been various attempts to reach water cooperation agreements, some with various amounts of support, some leading to the brink of armed conflict. This transboundary issue strongly affects the daily lives of each state's citizens and addresses key bi-national and bi-cultural topics related to one of the most important human rights topics, which is water. Other states and organizations have attempted to intervene in water cooperation efforts to act as mediator on the water cooperation topic with little success. Many of the cross-border negotiations have been left to the two states that are directly involved in the conflict, leaving water cooperation efforts in a tenuous state, vulnerable to the current political climate. These negotiations have been strategically both public and private, technical and academic, offering differing results.

While Turkey plays a prominent role in this water cooperation relationship, I have chosen to focus on the diplomatic relations between Iraq and Syria on the topic of water. I will analyze past discussions between the Iraqi and Syrian governments concerning water cooperation on the Tigris and Euphrates river basin. This analysis will include both formal and informal efforts to resolve water cooperation issues between the bordering states. The successes and failures of these efforts hinged on certain political and peripheral events, which I will document and analyze. After recording the historical landscape of water cooperation efforts between Syria and Iraq I will look to future dispute resolution possibilities between the two parties to decipher the most successful tactics to secure sustainable resolution to conflict concerning water.

Conflict resolution efforts between Iraq and Syria have taken on numerous forms. However, what seems to be most effective is using indigenous techniques by incorporating local cultural discussion methods and topics with some outside international pressure. Ultimately, local pressure by thirsty citizens will have the greatest effect on decision-makers to come to a resolution to the water dispute concerning water rights in the Tigris and Euphrates river basin. Regardless, water is one topic that offers a different forum than any other politically-charged subject. There is a certain urgency that water demands that citizens, hydrologists and politicians understand which dramatically changes dispute resolution dynamics. Syria and Iraq have a long political history, magnified at times by the need for bi-national cooperation in the water sector. Likewise, conflict resolution efforts are vital and water is foremost on the political agenda for both states, an issue that is both important and possible to resolve.

074   **Against Violence: Let's Teach Peace**

A. Medina-Lopez-Portillo
University of Maryland Baltimore County, 5109 Whitehead Ave., Baltimore, MD 21212, USA: medina@umbc.edu

In this poster, the presenter will introduce an educational program that has been implemented in Mexico for parents, teachers, and elementary and middle school students. This program is designed to foster a culture of peace. Its main goals are to further the protection of human rights and to guarantee the healthy development of all people and nations without distinction.

In 2001, the "Programa Educación y Género del Groupo de Educación Popular con Mujeres, A.C." (Program of Education and Gender, Women's Community Education Group) along with UNICEF Mexico created the program for the Education Community in order to give them theoretical and methodological tools to implement constructive conflict resolution skills in the schools, at home, and in the community.

The program is designed to offer skills that will allow participants to create relationships that will enable them to live a life of dignity and integrity. The authors of the program recognize that schools are not always a place where children are taught to respect and care for others, especially if they are different from us. They also suggest that attitudes of teachers, family, and students are geared towards reproducing a vertical system of reward and punishment and are not always conducive to an environment in which the individuals and the rhythms and interests of the community are respected.

The program focuses on conflict resolution and the 12 skills needed to solve conflict in a non-violent way. These 12 skills or competencies allow individuals to incorporate in their lives principles based on respect, tolerance, and equality so that democracy and justice may become the participants' way of life. The program is divided in three sections: For teachers, for parents, and for students. Each section introduces one or more of the 12 skills along with concepts, exercises and helpful and practical notes for the facilitator.

By learning to solve conflicts, not only are we changing a culture of violence, but also we are helping people who are more vulnerable to acquire the strength and necessary self-esteem so they learn to speak for themselves and to develop the necessary skills that will help them to be active participants in our society.

075   **Negotiation and the Global Public Sphere**

G. Sinekopova
Eastern Washington University; galina.sinekopova@mail.ewu.edu

This presentation begins by discussing the extension of the concept of public sphere, introduced by J. Habermas (1962), to the global or international level. It is shown that today the public sphere is presented as a "postnational" realm of diverse debating publics. It is argued that the public sphere offers a place where forms of organization and tactics for collective action can be transmitted across the globe. It is emphasized that the global public sphere is not merely a structure but an ongoing process. At the heart of this ongoing process lies negotiation, broadly conceptualized as a mediating tool with transformative potential. This conceptualization of negotiation is based on the ideas of semiotics as well as post-modern philosophical foundations. It is shown how these bases can be applied to the analysis of the global public sphere wherein negotiation is linked to the necessity of the permanent transformation of the forms of its self-representation. In this capacity, negotiation exposes the "blind spots" of discourse and opens up the horizons for human freedom. Thus, as the mechanism of the global public sphere, "negotiation is constantly under way" (Derrida 2002: 16).

076   **Cultural Diversity within Organizations**

A. Podsiadlowski
podsiad@mail.paed.uni-muenchen.de

In organizational research there is a growing need to clarify the effects of cultural diversity on an organizational as well as individual level. Though nearly 10% of the German population are of foreign descent and 56% of them have been living in Germany for more than 10 years, there are only very few studies on the issues foreigners have to deal with at the German workplace. In this

paper a current research project on workforce diversity is going to be presented analyzing demographic organizational structures and diversity strategies of organizations based in Germany.

There are three empirical steps: First of all, statistical data and documents of organizations are used to analyze their demographic composition, structure and diversity management. In the second step expert interviews are conducted with key persons of the human resources departments. The third step focuses on interviews with foreign and German employees to examine the effect of different diversity strategies on their perception and acculturation strategies as well as to derive critical incidents at a diverse workplace.

Comparing these results with US based research on workforce diversity the influence of different historic, political, legal, economic and cultural aspects on diversity management can be seen. The goal is to develop future strategies to better integrate minorities and support employees proactively who are facing potential discrimination due to their ethnic or national background.

077   Intercultural Relations in a Decolonizing Context: Critical Incidents in Educational Settings

K. Dela Cruz & M. Salzman
University of Hawaii at Manoa

Intercultural interactions and relations may occur between people from different cultural systems of meaning, value, and ontologies as well intrapsychically within individuals. The psychological processes of colonization and decolonization are common experiences to indigenous peoples around the world. These processes reflect the interaction between two cultures within people as they attempt to address both their psychological and economic needs. The relationship between these cultures is dynamic and reflects both political and psychological processes. This presentation situates critical incidents identified in the construction Intercultural Sensitizers developed with Native Hawaiian and Native American participants within the context of Laenui's model of the processes of colonization, decolonization and cultural recovery. Implications for such intercultural interactions within and between will be considered.

078   Diversity Management Using Diversified Tools: A Case Study of NOAA

E. Young, Jr.
National Oceanic and Atmospheric Administration

V. Munusamy
University of Hawaii at Manoa

Diversity in the workplace is probably one of the most significant opportunities as well as challenges that organizations face in today's world. Although, diversity has been defined in many ways, the underlying theme in most of these definitions is differences between individuals or groups of people (Bhawuk, 2000). Accordingly, the amount of diversity increases as the number of people or groups of people increases. It is then can be argued that the tools needed for diversity management also need to be diversified accordingly. For example, the use of socio-political solutions such as Affirmative Action (AA), Equal Employment Opportunity (EEO), Americans with Disability Act (ADA) and so forth alone or together might not be effective in managing diversity in large organizations because these tools addresses specific dimension of diversity

issues. In fact, satisfying one aspect of diversity difference might be conflicting with the other dimension of diversity difference. So, how do large organizations manage diversity? This paper explores the tools that might be effective in managing such diversity in large organizations by doing a case study of National Oceanic and Atmospheric Administration (NOAA). NOAA is a field based scientific agency, which employs 13,000 employees in the service area of weather, ocean, satellites, fisheries, climate, research, coasts and charting and navigation. In a survey, the people in this organization had identified at least seventy dimensions of differences. Some of these dimensions are such as union/non-union, geographic location, real work/people work and research scientist/operational scientist. Using, the questionnaire for diversity study developed by Bhawuk (2000) and archival data, this paper explores how NOAA attempts to manage some of these differences. One interesting finding was the view of looking diversity as a 'change strategy' that might take 10-15 years to take hold. The other interesting finding is that the organization has separated the function between increasing workforce and cultural diversity and managing diversity and understanding differences. We also report on some of the best practices that this organization has succeeded in integrating in its management practices, and propose that future research should examine how diversified tools can effectively manage diversity in large organizations.

079   Are High Achieving Asians Individualists?

D. Bhawuk & V. Munusamy
University of Hawaii at Manoa

Often people confuse achievement with individualism. However, a close observation of high-achievers from Asia shows that though they may be very competitive in work and studies, they are not as rational as Caucasian-Americans when it comes to managing relationships. We present critical incidents to demonstrate this important difference between individualists and collectivists in general, and how it applies to Asians and the Pacific Islanders. These critical incidents can be used to sensitize students to differences in social exchange across cultures and to help students understand how Asian Americans can be competitive in some domains and cooperative in other domains. We also show how future research needs to tease out the difference between individualist and collectivist cultures on the competition and cooperation dimension.

080   Minority Experience in US Organizations: Toward a More Humane Organization

D. Bhawuk
University of Hawaii at Manoa

S. Anand
University of Illinois at Chicago

We present two case studies that capture some of the difficult issues facing minorities in the workplace. The first case deals with a woman manager leaving a managerial position after investing 8 years in the organization, just when she thought her career had taken off. We analyze this case in the context of the larger case written about the organization, and show the discrepancy between how minority issues are dealt with at the corporate level versus at the individual level. The second case deals with a college professor dealing with workplace violence, and how the organization responded to it. Neither of these people felt that their organizations delivered them either justice or a fair treatment. We present comments from other observers, both from the minority and majority groups, and analyze the case further in light of the insight emerging from

this analysis. We suggest how developing thick descriptions of minority experience in US organizations could stimulate future theory development and empirical research. We also have some recommendations for managers to deal with diversity in the workplace.

081   Conflict Resolution Training in Indonesia

B. Noel
c/o Welly Irawan, Toko San: JL. Raya Dukuh Kupang 51, Surabaya, 60256, INDONESIA JATIM
rileybrettnoel@yahoo.com

Since 1997, Indonesia has gone from being a country hailed as an economic development wonder to a debtor nation suffering from ethnic violence and terrorist activity. Under Suharto's 32 years of rule, he successfully repressed most conflicts through military and police force and through a pervasive civic education course mandated for all students and civil servants which include teachers (Bjork, 2000). Since Suharto's downfall in 1998, violent conflicts have re-emerged seemingly proving that repression without resolution is not effective.

Traditionally, many Indonesians defer to authority figures for resolution. Other resolution options have typically remained a choice between avoidance and aggression. Neither promotes an understanding of conflict as a chance for social-emotional growth or for building empathy. In 2002, the University of Indonesia's Center for Research on Intergroup Relations and Conflict Resolutions (CERIC) in cooperation with Ohio University (OU) was funded by U.S. Department of State to conduct several multi-perspective workshops on conflict resolution.

In this article I report on the Conflict Resolution Education (CRE) workshops, which were entitled Tolerance through Conflict Resolution Education (TCRE) for elementary, middle, and high school teachers and administrators, professors in teacher education colleges, and teacher education students. The workshops were in East Java, South Sumatra, and Southeast Kalimantan in 2003.

To help inform the TCRE workshops, I followed the guidelines set by Honeyman & Cheldelin (2002) on international conflict resolution training, and obtained a grant from the Southeast Asian Studies Department at OU to conducted interviews with Indonesian teachers and administrators in East Java to assess their perceptions of student-centered approaches, disciplinary procedures and conflict. I also searched for Indonesian educational professionals who had expertise in the two pillars of CRE cooperative learning (CL) and non-coercive classroom management (NCCM). As Honeyman & Cheldelin (2002) note collaborating with local experts promotes partnering, gives legitimacy and assists in adaptation of international concepts to local contexts.

How successful the introduction of these ideas can in part be drawn from the positive reactions and active participation of the participants in the various seminars and workshops which consistently ranged from being satisfied to extremely satisfied with the content and activities. The workshops emphasized that using CRE is a process and that CRE is not something that is easily picked up from one place and then applied across classrooms and cultures in one easy step. One important obstacle to emerged was the lack of time that participants had in analyzing their own cultural norms and defining effective communication, conflict, and cooperation within local contexts. More time to further analyze these foundational components would promote a more meaningful adoption of CRE, especially for the NCCM element. In total 74 participants attended the workshops and 13 are able to be trainers in future conflict resolution education workshops.

082   Reflective Ladder Learning Model

J. Laukkala
P.O. Box 616, Victor Harbor, South Australia 5211, AUSTRALIA; janne.laukkala@adm.jyu.fi

The research paper presents a model called *reflective ladder learning model* for cross-cultural mediation. It consists of thinking, emotional and social side of cultural growth, which include awareness of otherness, comprehension of one's own culture, reduction of harmful stereotypes, cultural flexibility, ability to cope with anxiety, reduction of fears, and regeneration of trust in form of discussions, exercises, and games. The model aims at adversaries' cultural transformation by self-learning and cultural growth. The objective is to create a sustainable dialogue between disputants through reflection, cultural learning, and reduction of prejudices and fears. Additionally the model strives for expanding opponents' understanding on the influence of culture in conflicts.

The thinking side of the model concentrates on awareness of otherness in cross-cultural disputes. This phase is called *focused responsiveness*. At this stage disputants discuss their understanding on culture and learn alternative views to conflicts through an exercise. The second area is called *managing cultural growth*, which prepares adversaries to deal with anxiety and stress caused by cultural transformation. The final phase, *sustainable cultural insight*, provides parties with a metaphorical game that expands parties' perspectives toward the conflicting issue. This phase focuses on creating dialogue with the help of disputants' widened cultural frame of reference.

The model is based on theories of mediation process, mediator's roles and responsibilities, cross-cultural conflict resolution and mediation, culture's impact on mediation, intercultural competence, and cultural learning. The model is a suggestion, an approach to encourage disputing parties to stop and think. The objective of the model is to educate parties in intercultural competence and make them understand the role culture plays in the dispute.

In order to clarify the cultural transformation process in cross-cultural mediation a figure is presented showing the relation between trust, fear, cultural awareness and prejudices. Figure shows an assumption of the development of previously mentioned aspects in different stages of the mediation process. It may help disputants understand the developmental path they follow in cross-cultural mediation and additionally it may help the mediator to explain the underlying theories to adversaries. The driving forces in the figure are motivation to resolve the problem and *insightful cultural responsiveness* of the mediator. Insightful cultural responsiveness is a mediator competence that consists of emotional intelligence, intercultural competence, sustainable leadership skills, and conflict resolution skills, which in turn result in sustainable mediation outcome.

083   Coalition Building in International Crises: A Case of Intervention Inequity

R. Smith & U. Schwegler
Northwestern College, 3003 Snelling Ave. N., St. Paul, MN, USA; lrs@nwc.edu

International and intra-national crises often require international cooperation for resolution. Cooperation is commonly a function of international coalition-building. As former Assistant Secretary of State Harold Koh commented in a human rights report, "In every area, the work...of human rights and labor is increasingly being done not in isolation, but in partnership." The present study explores three cases of international intervention using quantitative and qualitative

techniques. The cases examined include: Kosovo, East Timor, and Sudan. Findings on coalition-building strategies and intervention decision factors are presented.

084 The Role of Community Organizers in Conflict Resolution

N. Constantino
Community Organizers Multiversity, 224 Mindanao Training Resource Center, Davao Medical School Foundation, Bajada Davao, PHILIPPINES, Tel: 63 082 226 2344; bingvc@yahoo.com

When the Philippine government through its Armed Forces declared an all out war policy against the Moro Islamic Liberation Front in 2000, whose fighting to the right to self determination, scores of families were greatly affected. Houses were burned and many left homeless, agricultural produce were affected and many died. People have suffered the effects of intense armed conflict. The commitment to peace among the local stakeholders and local governments have been heartbreaking, especially stories from the people themselves directly affected by war.

The CO Multiversity, a non-government organization that seeks to envision a sustained, empowered and peace communities worked alongside with the Canadian International Development Agency through its Local Government Support Program. Based on a study conducted by the Notre Dame University in Cotabato City, the local government units and their constituents articulated the need to capacitate them in addressing peace issues at the local level. Thus, the Localizing for Peace and Development Project through the Establishment of Peace Zones was born and implemented since 2002. To date, there are 8 peace zones being managed by the communities, each community with distinct culture and management.

In this presentation, the gains and lessons learned of this project will be discussed and we will also be presenting a case study on how the Municipality of Upi in Maguindanao utilizes the Mayor's Peace Council whose members are the religious and respected leaders from the indigenous, muslim and christian communities. This will showcase how local peace agreements, mediation and negotiation work and contributory to the peacebuilding efforts in the region.

085 Graphic Facilitation: Supporting Multicultural Dialogue in Difficult Conversations

L. Valek
Chapman University College, Assistant Professor of Organizational Leadership, Graphic Facilitator, 1590 South Timmy Avenue, Fresno, California 93727, USA, Tel: 559-636-5594; valek@chapman.edu

R. Rowland
City College of San Francisco, Instructor, Graphic Communications Department, CPWR Intercultural Consultant, Graphic Facilitator, 105 Carlotta Circle, Mill Valley, California 94941, USA, Tel: 415-383-8489; rrowland@ccsf.edu

From July 2-13, 2004, over 100 volunteers from different countries and cultures assembled in Spain to facilitate a large group process designed to begin a multi-faith dialogue that would build bridges of understanding across cultures, languages, geography, and faith traditions. Among them, ten graphic professionals participated as a team to do graphic facilitation as part of the Parliament of the World's Religions. A dialogue format was designed to allow mutually respectful ways of talking and working together – without requiring people and cultures to lose their identities.

Since the Parliament of the World's Religions brought together 8,600 participants from over seventy nations, representing more than fifty-five religions and spiritual affiliations, aged from teen to grandparent, and speaking in more than thirty-five languages, the consideration of culture was essential. "Culture is man's medium: there is not one aspect of human life that is not touched and altered by culture" (Hall, 1976).

We believe this was the first time a large number of graphic facilitators worked together. One unexpected outcome was the response of the participants to graphic recordings. In some cases, it allowed members of cultures to *have* a voice in the proceedings. This response triggered graphic facilitators to reflect on their own process and from that experience formulate a definition of seven types of graphic recording.

Currently, some large organizations use graphic facilitators in limited capacities, but graphic facilitation could be used more widely in multi-cultural workplaces and classrooms. Managers or teachers in the 21st century should be aware of graphic recording, adding it to their toolbox as a way for people to dialogue and work together in a global community.

This panel will present research and include group activities, including dialogue and demonstration. Participants will learn about the seven types of graphic recording and experience for themselves the ways in which: graphics engage participants; provide a space where participants feel heard; provide a form of communication that adds to spoken language – producing validation; bridge cultures by providing a feedback loop; surface unheard voices; provide a summative, integrative function; and provide continuity and enhance sustainability by creating a visual record for a group.

086   Environmental Peacemaking: What it is what it is not, past, present, and future

C. Kyrou
School of International Service, American University, 4400 Massachusetts Avenue, NW Washington, DC 20016-8071 U.S.A. Tel: (202) 885-1543; kyrou@american.edu

Environmental Peacemaking is an emerging field in conflict studies, which uses aspects of the natural and human environment to build bridges of collaboration and communication among conflicting parties.
It differs from traditional environmental conflict resolution practices and theory in that it does not require an "environmental dispute" to be put into practice.

Environmental peacemaking is an effective tool for peace workers because it brings parties outside the context of their immediate conflict and into a more holistic, and relatively "innocent" sphere of interactions. Used in conflict analysis it can uncover hidden opportunities and problems for successful intervention, prospects for sustainable development, and a variety of interdependencies.

Environmental peacemaking suggests that such interdependencies lay on bioregional geopolitical frames that cross cultural, religious, and ethnic lines. As such it prepares a safe and fertile common ground for intercultural-relations building. In environmental ethics, practices, and traditions, "common space" is seen as common heritage. Cultural diversity is being celebrated in parallel to ecological diversity as a condition for health and sustainability. Interdependencies between cultures are just as imperative to a healthy environment as interdependencies between species.

It is often misunderstood exclusively as wildlife management or water dispute resolution but it has an equally long history in environmental education, second track diplomacy, monument restoration, community empowerment, peace parks, regional professional conferences, and more.

This paper presents the unexplored and rarely studied aspects of environmental peacemaking. It comprehensively defines Environmental Peacemaking, describes its past manifestations and elaborates new methods and possibilities for its use in the future. It explores its effective use at various levels—from the nation state to individual transformation—from bilateral management of wildlife resources and vast watersheds to developing a positive sense of place among internally displaced people, refugees, or badly shaken communities.

<u>087</u>   **Water and Peace in the Middle East: A Regional Perspective**

O. Unver
Visiting Distinguished Professor, Kent State University & Formerly President, Southeastern Anatolia Project (GAP) Administration, Turkey, Kent State University, Kent, Ohio, USA; ounver@kent.edu

The Middle East and North Africa gradually ran out of water beginning in 1960s. In mid-1970s this process was complete. Currently, with the exception of the Euphrates-Tigris Basin, there is little potential the Region for further development of water resources.

Water in this region, whether somewhat available for additional use as in the Euphrates-Tigris System, or acutely scarce as in the Jordan River Basin, exhibits some common characteristics, independent of the locality: it is highly politicized, little understood, and kept low on the public agenda.

Water in the Middle East has been an attractive subject for both its factual and fictional properties. Books have been written on future wars on water. Violent conflicts and massive attacks on water infrastructure have been predicted. Nevertheless, the nations in the Middle East and North Africa have managed to deal with the scarcity and transboundary aspects of water without resorting to conflict.

It is generally accepted that, with a few exceptions, the parties have been able to isolate water from the existing conflicts and disputes. It is also true, however, that, any meaningful cooperation in the Region will have to include the water component as an integral part.

The paper underlines the disparity between the facts and the perceptions prevailing in the Region regarding the availability and the quality of water. This paper covers, from a macro perspective, the supply, demand, and paradigm-related aspects as well as the opportunities for regional cooperation. Mega-supply schemes as well as simple management solutions are elaborated.

On-going initiatives, opportunities, and prospective developments are given with specific reference to the Euphrates-Tigris Basin.

088   **An Artificial Concept for Conflict Resolution in Transboundary Water Issues: Virtual Water Case Study**

O. Oktem
Hacettepe University, Department of International Relations, K. Subayevleri Üç yıldız Cad. 70/3 Keçi ören / Ankara / Turkey, Tel: 90 0312 317 86 76; onuroktem@isnet.net.tr

The political-economists of the hydro-political theory in International Relations discipline claim that agricultural products do not have a comparative advantage in markets related to other sectors in world trade. They argue that the agricultural sector of economy in countries which is also water scarce uses this resource as the biggest consumer. Efforts being expended by this group have built a bridge between global water system and global trade network. Economic, social, political analysis made this endeavor come true as a conceptualization: *virtual water*. It means a country which imports one million ton grain also increases its water resources to one billion cubic meters. Whatever the type of trade whether it is an import or an export, country which subjected to the trade of agricultural products especially in terms of water-intensive products facilitates water flow in virtual form to its water budget. It is believed that this can mitigate water conflicts in specific water scarce regions of the world like Middle East and North Africa. It is also accepted by the scientists of the school that functionalist approaches and regime theories have not been useful in solving transboundary water resources conflicts in the region. Because these theories are unable in building a level of analysis that develop effective international bodies.

This paper will look into the evolution of *"virtual water"* in the field of water conflict resolution in order to assess how it brings its basic arguments into the conflict resolution area of international hydro-political relations with its main deficiencies. Shortly the author will try to analyze what is virtual water and what is not. After a brief definition of the virtual water as a tool in resolving international water issues, the paper will set on the basic arguments of virtual water critiques. Equal attention will be paid to the exemplaries in order to assess the comprehensive side of the virtual water whether it works or not in most water basins those have water use and allocation problems between upstream and downstream.

The author observed that implementation of "virtual water" discourse in particular water conflict cases seem that the concept couldn't have answers for all situations similar and practicable ones in analytical level. The paper will argue that the overall picture in explaining the affect of virtual water in solving water conflicts has some deficiency of details. It is also quite open to discussion accepting the water in virtual form can be instrumental for hydro-political assessments of the countries in strategic terms. As a conclusion, the paper will offer that "virtual water" has not been able to determine the core of the water politics of states. Power equation and state interests are thought to be the main obstacles in analyzing the gaps of virtual water because the term has not enough elasticity in the application of similar water conflict cases. Central Asia water issues in the Aral Sea basin should be proper examples for this paper.

089   **The Role of Epistemic Communities in Building Cooperation in the Euphrates-Tigris River Basin**

A. Kibaroglu
Middle East Technical University, Assistant Professor, Department of International Relations, Ankara, TURKEY 06531; kaysegul@metu.edu.tr

The waters of the Euphrates and Tigris rivers impose an interdependent set of relations among the riparian states, namely Turkey, Syria and Iraq. If one or all of the riparians continue utilising the rivers ineffectively, the pressure on the already limited amounts of the supply certainly increases. Moreover, such uncoordinated activities of the riparians, be they for supply or demand management, take place in an uncertain environment where the countries act with incomplete knowledge of the physical and hydrological conditions of the river basin as a whole. This unclear situation is impaired with more difficulties. Riparians do not have a negotiation platform to discuss issues pertaining to the development, use, and allocation of the waters to achieve cooperation in the Euphrates-Tigris river basin. Therefore, it is argued in the paper that the theory of international regimes and its constituents, namely the principles, norms, rules, and decision-making procedures can correct the 'institutional deficiencies' that hinder cooperation and may even feed into conflict in the Euphrates-Tigris river basin.

The paper evaluates mainly the emergence of *epistemic communities*, which facilitates the creation of a regime framework in the river basin. Regime theorists point out the significance of epistemic communities in the formation of international regimes. Epistemic communities are 'network of professionals with recognised expertise and competence in a particular domain and an authoritative claim to policy-relevant knowledge within that domain or issue-area'. The epistemic community approach basically focuses on the significance of knowledge and cognitive processes in the formation and the maintenance of international regimes.

The epistemic community approach regards scientists and scientific knowledge as the key elements in explaining and analysing international reality. Members of these communities share common beliefs, in the casual structure of the issue area, in the possible technological solutions to the problem, and in the policy applications of these technologies. Epistemic communities help define the problem and narrow the range of options available to decision-makers. Epistemic communities can function very well across national boundaries because the scientific community has transnational traditions. This makes them a good base for conducting negotiations on transnational problems.

After a brief theoretical discussion on the significance and role of epistemic communities in the formation of negotiated cooperative frameworks across cultures in the Euphrates-Tigris river basin, the paper narrates the emergence and evolution of epistemic communities by focussing on a series of meetings among Turkish, Syrian and Iraqi scientists and experts that took place in 2004. These meetings handled the important and much misjudged issue of water in the Euphrates-Tigris river basin and also exhibited how rapidly ideas were evolving in the region. Outcome of these gatherings underlined the desire among the participants for a sustained dialogue and cooperation in the region. In recognition of the need to identify the problem areas, this network of professionals tried to work on solutions to serve cooperation in the region. Hence, they offered a broadened agenda whereby equitable water usage could be determined along with the handling of water related multisectoral development issues by suggesting that cooperation in the region needs to be based on wider development concepts.

090 **Potentials for Conflict Resolution in Technical Water Programs**

M. Schafer
University of Texas at Austin, Lyndon B. Johnson School of Public Affairs, 2501 Manor Rd #304 Austin, TX 78722, USA, Tel: 512-203-4040; Rmiriam@gmail.com

This paper examines U.S.-sponsored water dispute prevention and resolution programs on water issues between the Palestinians and Israelis. These efforts include programs sponsored by the U.S. Department of State, U.S. Agency for International Development, U.S. Geological Survey and U.S. Environmental Protection Agency. As water is a constant source of discord between the Israelis and the Palestinians, any program addressing water issues will address, at least tangentially, dispute resolution between the two parties. Although water issues in this area encompass many more states and political entities than just the Palestinian territories and Israel, the paper focuses only on disputes between these two parties. The intent of these efforts has been to facilitate the development of water infrastructure, including water and wastewater systems in the Palestinian Authority and Israel. The report is based on reviews of project statements and interviews with participants in the programs to evaluate ex-post and program durability. The paper reports the goals of the organizers within the United States government and aid organizations, and assesses whether those goals were and continue to be met. It documents the impact of these programs on the entities involved, specifically the role that the United States has played in the aspects of conflict resolution in each of the programs. The paper focuses on their effect on conflict prevention and resolution. Program participants were interviewed to establish their goals for each program in which they were involved, both prior to its commencement and how or why these goals may have adjusted through the course of their experience. The paper tracks the evolution from the superficial mission of the various programs, infrastructure training, to the achievement of dispute resolution goals. These results are used to form recommendations for trilateral efforts between the U.S., the Palestinian Authority and Israel. The research conducted for this paper concludes that technically based programs are an ideal arena for furthering cooperation between Palestinians and Israelis, and that

091   **Organizational Stress and Coping Across the Individualism-Collectivism Divide**

R. Bhagat, P. Steverson & K. Moffitt
University of Memphis, Department of Management, Memphis, TN, USA, Tel: 901-678 –3436; rbhagat@memphis.edu

There has been a great deal of research in the area of human stress and cognition in work organizations since the classic work by Robert Kahn and his colleagues at the Institute of Social Research in the University of Michigan. However, it is only recently that cross-cultural researchers are beginning to examine the culture-specific moderators of organizational stress-work outcome relationships.

In our paper, we present a conceptual model of human stress, cognition, and coping across the individualism-collectivism divide. Previous research by Bhagat and his colleagues did not find the significance of emotion focused coping as a moderator of stress-work outcome relationships in any of the cultural contexts. However, it seems clear that coping strategies that are rooted in the individualistic tradition of Western organizations fail to address the issue of coping in collectivistic cultures. We present some data and then show how the functioning of collective self is most significant as the primary contributor of coping effectiveness in non-Western cultures. Implications for the field of cross-cultural issues in organizational psychology and behavior are addressed and will be presented.

Transfer of the German Group Observation System SYNPRO to the U.S. American Cultural Context

M. Cirak
Welfenweg 5, 93051 Regensburg, GERMANY, Tel: 49 941 9429115; mcirak@web.de

P. Simon
University of Regensburg, Universitaetsstraße 31, 93053 Regensburg, GERMANY, Tel: 49 941 9433254; patricia.simon@psychologie.uni-regensburg.de

Synpro is an observation system that categorizes interactions in work groups according to their function within the problem-solving process. The system has been used, among other things, to identify the determinants of effectiveness in German work groups. The aim of this study was to transfer Synpro to the U.S. American cultural context, in order be able to analyze determinants of effectiveness in U.S. work groups.

For this, the German coding rules needed to be culturally adequately adapted. As Synpro coding is based on the function of interactions in the problem-solving process (e.g. making suggestions, analyzing data, coming to decisions, etc.), successfully transferring the system to the U.S. American cultural context demands more than a word by word translation of the coding rules, but a complete re-evaluation of the meaning and intention of utterances in the given context.

Speech act theory provides for viewing utterances as actions with a certain intended function, which are embedded in a complex system of sociocultural rules. As these rules have significant part in determining the function of a message, the correct interpretation of an utterance is dependent not only on the correct understanding (or translation) of the semantic meaning, but also of the sociocultural rules in which the utterance is embedded. Given the conceptual equivalence of "problem solving" across the investigated cultures, utterances from either culture that fulfil certain functions within the process of problem solving can be contrasted.

The methodological approach was based on Helfrich's (1993) equivalence postulates, which were further verified using criteria of classical test theory, as recommended by Simon (in press). Concept equivalence was presumed on the grounds of plausibility, as problem-solving activities are a general necessity for survival. Operational equivalence was achieved by training an American in the original Synpro, who then, in cooperation with a German, determined the cultural differences of interpretation regarding the function of utterances in American work groups. Equivalence of the investigated setting was provided by creating a setting the American test subjects viewed as typical for a problem-solving work group situation. For testing the validity, a German and American native were each trained in the new system and the interrater reliability was determined with the developer of the American system.
Observer agreement was above the required value of .80 (Kappa Coefficient With Omission Calculation), providing evidence that the transfer of the system was successful and that implicit cultural communication rules of U.S. Americans can be learned and correctly interpreted by a native German.

Synpro can now be used to code and analyze American work groups. The successful transfer is first evidence for the cultural universality of the Synpro categories. Data gained from comparing the function of utterances in culturally different work groups provides insight into the manifestation of cultural standards on a sociolinguistic level. It thereby offers additional knowledge for training and enhancing intercultural competence. The concept of categorizing

interaction units on the basis of theoretically founded categories may also be transferable to the explicit setting of negotiations, offering the opportunity to gain instruments for finding determinants of effectiveness in that area.

093   **A Comparison of Consumer Behavior I Australia and Brazil: Cultural Values, Product Meaning, and Consumer Choice**

C. Torres & M. Allen
Institute of Psychology – University of Brasilia – Brazil, SQS - 108 Block - K Apt. 604 Asa Sul, Brasilia, DF, BRAZIL, Tel: 55-61-2420866; Claudpsius@aol.com

Allen and Ng (1999) proposed a conceptual framework of how consumers' choice of products may be influenced by the human values that they endorse. The framework combines a traditional model of human value influence based in the expectancy-value theory, with a new approach based on cultural meanings of products, judgment-type, and motivation. Using this framework, the present research had the objective of observing which implications cultural differences had for the consumer behavior. Specifically, to examine the cultural values of individualism and collectivism in Australia and Brazil, and determine whether cultural characteristics have a correlation with consumer behavior. 793 participants (52% Brazilians; 51% Men; Ages between 17 and 61, median = 25y; Education 52% High School) responded to a questionnaire, including: Singelis et al.'s (1995) Values Measure, the Meaning and Judgment Measure, the Car Attributes Measure, Consumption Behavior Measure, and a demographics page. It was observed a main effect of country on cultural pattern between Brazil and Australia, such that Australians scored more on individualism than collectivism, whereas with Brazilians the scoring pattern was the opposite. The individualist Australians (independent self, emphasis on tasks, and more rational-oriented) preferred a piecemeal judgment and place more importance on the tangible attributes. Brazilians, who scored higher on collectivism (interdependent self, oriented towards the relationship, and maintenance of group harmony), used more the affective judgment. Finally, as predicted, the direct route was stronger for the collectivist Brazilians than for the individualist Australians, whereas Australians will prefer the piecemeal judgment, using the indirect route. Data suggest that in Australia, car attributes act as a mediator in the relationship between cultural values and car ownership, indicating that the indirect route is the preferred for this group. In Brazil, although the main way values influence Brazilians' car ownership is by influencing car attributes, which in turn influence car ownership (i.e., indirect route), the analyses of the R-squares showed that the direct route between values and car ownership is stronger for Brazilians than for Australians.

094   **Updating Research on Cultural Factors in the 1997 Asian Economic Crisis**

E. Kellerman
Dial Center for Written and Oral Communication, University of Florida, PO Box 112032, Gainesville, FL 32611, USA; ekeller@cwoc.ufl.edu

Three months after arriving in Malaysia to teach in 1997, the economies of Malaysia, Indonesia, South Korea, Thailand, and the Philippines crashed. The results affected the region's and world's economies.

Shortly after returning to the US in 1999, a professor of international business and I postulated that the crisis was less a technical business problem, and more of a cultural problem. We published an

article in the Multinational Business Review and an extended chapter in an edited book theorizing that three cultural factors of authoritarianism, collectivism, and power-distance combined to allow the antecedent conditions of risky unsecured loans to "cronies", foreign denominated short term debt, lack of transparency, and morally hazardous conditions that prevented necessary market corrections.

The international business and academic community has cited our work on non-technical descriptions of a nation's economy numerous times. Last December and January, I won a Provost's award of a grant to return to Malaysia, Thailand, and Singapore to investigate whether these cultural practices have changed as a result of the Asian economic crisis. Preliminary qualitative analysis reveals that South Korea has made the most amount of attitude change towards their power-elite but Malaysia, Indonesia, Thailand, and the Philippines remain a cautious cultural-business climate for foreign investors.

An updated version of our work will be authored this spring and I propose presenting my results in a one hour presentation to your group. Questions to be addressed are: to what degree have Crisis Asia nations changed their beliefs in a dependable power-elite, have the economic crisis reduced belief in the efficacy of collectivist thought, are members less likely to respect power-distance in a hierarchy, and have member cultures made strides to adopt Western norms in transparency and disclosure to make it safe to invest in Crisis Asia countries.

095   **How Many Things do you Like to do at Once? A Three Country Study of the IPV Instrument**

K. S. Moustafa, U. Rajadhyaksha & O. Soler
Indiana/Purdue University, Department of Management and Marketing, 2101 E. Coliseum Blvd., Fort Wayne, IN, USA, Tel: 260-481-6491; moustafk@ipfw.edu

This paper examines the influences of the most important dimension of societal and individual levels of cultural variation, i.e., individualism versus collectivism, on an important construct in the domain of temporal orientation, i.e., polychronicity. This research was designed to investigate whether cultural dimensions of individualism and collectivism have an effect on whether a person chooses to be polychronic. By isolating the cultural variations of individualism and collectivism at both the societal and individual levels, it may be possible to examine their effects on the polychronicity of individuals in three distinctly different national contexts. Monochronicity is a preference to perform one task at a time, while polychronicity is a preference to perform multiple tasks within the same time frame.

A conceptual model based was developed to selectively examine the influences of these two cultural dimensions at both the societal and individual level on individual monochronicity and polychronicity. Data were collected from over 600 healthcare managers and white collar workers in the United States (the most individualistic country), India (a moderately individualistic country), and Venezuela (a highly collectivistic country). Care was taken to appropriately translate and back-translate the instruments designed in the United States. The survey instrument was composed of measurements of: (1) cultural variations, (2) temporal orientation, and (3) control variables. Experienced cross-cultural collaborators were recruited.

As suggested in Bhagat and McQuaid (1982) and Bhagat and Moustafa (2002), the instrument was translated into Spanish in Venezuela was accomplished under the direction of the country

collaborator, with checks through back-translation for fidelity to the original instrument. Results deal with the effect of societal and individual levels of individualism versus collectivism on the polychronicity of individuals in these three nations that differ on the cultural dimension of individualism versus collectivism. The study used Bluedorn's Individual Polychronic Values (IPV) instrument (1999) to investigate differences in polychronic preference in these three culturally distinct countries. The effects of societal level cultural variations and individual level collectivism (allocentrism) and individualism (idiocentrism) on polychronicity were not found to be significant. This leads us to conclude that perhaps the view of polychronicity across cultures as devised by Bluedorn, while useful in organizational contexts, may not give us the full flavor of polychronicity as defined by Hall in his seminal 1959 work. Further research directions would include a view of polychronicity to include a wider variety of countries and the comparison of the IPV instrument with a new instrument, designed to measure polychronicity using Hall's more complete definition.

096   **Cross-Cultural Viewpoints of the Managerial Role of Women as Negotiators: Is There a Global Glass Ceiling Preventing Women from Utilizing their Special Talents?**

G. N. Berberoglu
Anadolu University, Yunus Emre Campus, Eskişehir, TURKEY 26470, Tel: 9-222-3350595; gunesberberoglu@anadolu.edu.tr

R. F. Bonnabeau
SUNY, Empire State College, 28 Union Avenue, Saratoga Springs, NY 12866, USA, Tel: 518-587-2100 ext. 231, Richard.Bonnabeau@esc.edu

Women oftentimes have their own way of interacting with other members of the society, managing the work environment, including conducting conflict resolution and negotiation in the workplace. Since the status of women varies from society to society, which is often shaped by ingrained cultural perceptions and expectations---even in the most advanced industrialized societies---the approach to these vital managerial tasks can differ significantly between male and female managers. Women's way of getting the job done is much more under the impact of cultural conditioning than their female counterparts.

This paper, therefore, aims to enhance the understanding of the cross-cultural differences and similarities between how men and women are perceived as negotiators and conflict resolvers. What is the rate of women at managerial positions in different societies? Are women encouraged to move upwards the hierarchical structure? To what extent women are empowered in various sectors? How efficient women can use their managerial authority in accomplishing negotiation goals? What is the direction of correlation between the gender and the use of power? Are women disadvantaged negotiators? The answers to these questions are the basics of evaluating the general vision of a nation and will give a sense of how much initiative women managers are able to use regarding different cultures. Within the context of women as managers—and their presence in the managerial workforce in terms of percentages and their empowerment in business hierarchies--the paper seeks to understand the correlation between gender and negotiation skills and the extent to which women are utilized to employ their skills in conflict resolution and negotiation in the workplace—formally and informally. In sum, do women have unique negotiation skills and, if so, how do cultural biases—viewed from cross-cultural perspectives---impede their full utilization?

Masculinity/Femininity, the Second Predictor of Facework: Implications for Conflict Management

R. Merkin
New York University, 427 Passaic Ave, Passaic, NJ, USA, Tel: 973-916-2596; rmerkin@aol.com

This investigation tested both individualism/collectivism (IC) and masculinity/femininity (MF) together as determining the types of facework people engage in during a face-threatening situation. Theorists contend that there are two cultural conceptions of self: (a) the relationship between the individual and society or IC, and (b) the individual's concept of MF.

Because the self is expressed through face, these two cultural-based conceptions of self should affect one's expression of face. Therefore, MF and IC should be the forces that influence facework. While previous studies have only focused on the IC predictor, the proposed study tests whether the inclusion of a second predictor of cultural variability namely, MF influences facework.

This cross-cultural study between masculine (Hong Kong, US, and Japanese) and feminine (Swedish and Chilean) culture members showed that MF significantly influences facework. MANOVA results indicated that masculine culture members used more direct strategies. The Swedish sample used more indirect facework strategies and, contrary to predictions, more hostile and competitive strategies than their masculine counterparts. Masculine Hong Kong and Japan were most likely to use harmonious and cooperative facework, reflecting their collective characteristics. Implications are discussed with regard to conflict.

Marital Conflict Resolution in the United Arab Emirates

M. Khelifa, A. Jendli, A. Al Dehail, A. Al Marri, & M. Al Mulla
Zayed University, UAE, Maher.Khelifa@zu.ac.ae

In marriage, all couples have their share of marital conflicts. What sets couples apart is how they handle problems when they arise. While a body of research exists on marital conflict resolution in western couples (e.g., Bradbury, Fincham, & Beach 2000; Fincham & Beach, 1999; Russel-Chapin, Chapin, & Sattler, 2001; Thomsen & Gilbert, 1998), little is known about how Arabs manage marital conflicts. This study therefore attempted to explore marital conflict resolution in the United Arab Emirates (UAE). Specifically, the study examined married couples' conflict resolution styles, the perceived effectiveness of personal and spouse styles, the types of conflicts couples frequently experience, the effect of age, gender, education, and number of married years on type of marital conflicts.

Methods

Participants
Participants were 24 Emirati married couples selected conveniently. Participants ranged in age between 20 to 40 years, and represented four levels of education.

Instrument
A questionnaire was developed for the study based on existing literature. The instrument included 20 items and was administered in Arabic. The questionnaire included items exploring the main research questions outlined above.

Procedure
Married female volunteers who secured the voluntary participation of their husbands were retained for the study. Participants were requested to fill out the questionnaire separately. Instructions

emphasized the importance of answering the questions individually to guarantee anonymity and honesty.

Results

Participants were first asked to describe their marital conflict resolution style. Findings showed that most respondents (56.3%) use communication to solve conflicts with no significant difference in conflict resolution styles as a function of gender, $\chi2$ (5, 48) = 8.31, p = .14. However, more females (32%) than males (17%) tended to use passive styles namely silence, conflict avoidance, and ignoring spouse during conflict.

The second question explored participants' perception of spouse conflict management style. Respondents (48%) mostly reported a conflict avoidance style and only 12.5% identified communication as the typical conflict resolution style of their spouse. Although communication was the most self-reported style, communication conflict was identified as the most frequent marital issue (48%). Concerning the effect of the variables age, gender, education, and years of marriage on the type of conflicts couples experience, results showed only a significant effect for the variable years of marriage, $\chi2$ (15, 48) = 25.28, p = .04.

Conclusions

In general, results suggested a clear departure from past marital conflict resolution practices. Marital conflict resolution is no longer as much male-dominated as in the past, and females seem to have an active role in marital problem-solving efforts as evidenced by female participants' qualitative responses and the non-significant difference in conflict resolution styles as a function of gender. Nonetheless, females still tend to use more passive problem solving methods than males. Further, the discrepancy observed between the participants' self-reported conflict resolution style and those perceived by their spouses signals a clear confusion over what really constitutes a communicative conflict resolution style, especially that most respondents identified communication as the main marital conflict faced. Study limitations, implications, and recommendations for future research will be discussed.

099 **Doctors, Midwives, and the Missionaries between them: Developing Intermediary Birthing Models in the Bolivian Rainforest**

E. Olson
Case Western Reserve University, Department of Anthropology, 10900 Euclid Avenue, Cleveland, OH, USA, Tel: 216-932-4830; eao2@case.edu

The purpose of this study was to examine the conflicts between the models of child birth practiced by the San Borja Hospital and Tsimane village midwives, and the role of the Evangelical Mission, Horeb, in mediating this opposition. The goals of each of the three stakeholders, the processes of negotiation, and the outcomes of case studies are presented.

Tsimane Amerindians are a distinct cultural and ethnic group who live in the Bolivian rainforest surrounding the San Borja Township. The Tsimane are peripherally involved with the market economy and modern medical services through San Borja. Though free medical care is available at the hospital, the majority of Tsimane women choose to give birth in the village, where the health risks are substantially greater, and emergency help is nonexistent.

This research explores the collision of medical systems as the processes associated with development unfold, emphasizing the forms of negotiation that mediate between the traditional and modern systems. Theoretical tenets of social constructivism are useful in analyzing these processes

of conflict, negotiation, and adaptation. Anthropological studies of the symbolic significance of the child birth ritual inform the research question and data collection.

Research questions and observations aimed to descriptively explore the different child birthing models at play in the region, (i.e., the village, Hospital, and Horeb models). During a three month period in 2004, a Likert Scale survey was used to assess women's views of the child birth process and child birth practitioners. Additional data collected included: hospital records, focal follows with key informants, along with detailed observations at Horeb, the Hospital and in Tsimane villages.

These data illustrate the conflicting aspects of the two primary birth models in the region, from which a third emergent and intermediary model arises. The Hospital emphasizes the use of technological interventions and denigrates Tsimane women. Hospital records show a high rate of cesarean section, and my data show the protocol usage of oxytocin to induce, or hasten, child birth. The Hospital systematically discriminates against Tsimane women and their families, demonstrated in routine practices of doctors and nurses. The Hospital's stratified biomedical approach conflicts with Tsimane core values, which emphasize the woman's role as reproducer and active birth-giver. Horeb mediates between these two conflicting models. The Horeb aids the Tsimane by negotiating with the hospital, providing transport, paying for medicines, and educating village midwives.

The primary goal of the Hospital is to increase, or maintain, municipal funding. Usage of technological intervention serves to increase Hospital revenues, and the data demonstrate the Hospital's success in this regard. Yet, the Hospital is unable to maximize usage of their services due to institutionalized racism. Horeb's proximate goal is to increase positive health outcomes of Tsimane child births. The ultimate goal of Horeb is to convert Tsimane to Evangelicalism. The Tsimane seek to move away from expatriate help and strengthen their bargaining power in market interactions. Tsimane struggle against racism and cultural barriers to establishing political foundations in the region. Transformations in the Tsimane child birth model manifest this effort.

100 An Analysis of the Factors that Influence the Formation of Chinese Values

Q. Yuan & S. Kulich
Graduate School at Shanghai International Studies University, 149 Mailbox Shanghai International Studies University, 200083, PRC; kulis@uninet.com.cn

The field of Intercultural Communications (IC) was strongly rooted in values studies (Kluckhohn and Strodbeck), and each generation of scholarship has pinned itself to a significant values framework (Rokeach in the 1970's, Hofstede throughout the 1980's and 1990's, and now Schwartz et al's work). In specific cultural areas, we have work like Bond's 1988 Chinese Values Survey (CVS). The field of IC in China however grew out of language and literature teaching during the Open Door and Reform period. Only recently have values studies been urged by founders like Hu Wenzhong.

One of the purpose of values study in IC is to solve intercultural conflicts caused by misinterpretation and misunderstandings. As China now reemerges on the world stage, the study of Chinese values is certainly of vital importance to both the outsiders and the Chinese themselves. However, China is currently in the middle of a unique social and historical transformation. On the one hand, it carries a very strong cultural heritage from its long and glorious past, while at the

same time, it is trying to catch up in modernization and compete with the other big powers in the world. Nearly every aspect of Chinese people's life is experiencing great changes. The changes that are taking place in social, political, and economic lives have stimulated shifts in Chinese people's values as well, some shifts from traditional values to modern values, others shifts from collective to individualistic values. Some old values are ignored or abandoned, while others are being changed or introduced.

Unfortunately, the predominant work of literature on China focuses on the values of Confucianism, which have been denied overt influence since the founding of the People's Republic on the mainland. Bond's CVS reflects a strongly Confucian and traditional flavor that may be more readily identifiable in overseas Chinese communities, but perhaps not as much in the PRC. And few works have highlighted the traditional values arising out of other mainstream traditions like Taoism, Buddhism. Likewise, not much work has been devoted to analyzing new sets of values arising from Communism, Maoism, Deng's Reformism, or the outside influences of Modernism, Information/Media inputs or economic Globalization.

This paper seeks to identify each of these values sets, and argue that some of the traditional Chinese values persist and co-exist with modern values in current Chinese societies. But it will seek to address questions like: what causes such co-existence of traditional and modern values? As modernization evolves into globalization due to the rapid development of the Internet and telecommunication technologies, will modern values eventually replace traditional ones completely? What trends are we noting in China now? This paper will thus analyze and identify the primary social forces that have influenced the formation of Chinese values, both traditional and modern ones.

101   **On Conflicts and Integrations: A Cross-Cultural Study on Eastern and Western Aesthetics of Sublime**

T. Kuang-Chou & C. Ou
National Dong-Hua University, 1, Sec2, Da-Hsueh Rd, Shou-Feng, Hualien, TAIWAN; tsui@mail.ndhu.edu.tw

Originated from Confucian and Taoist philosophy, "Sublime" is regarded as the perfect manifestation of the human's integrative, harmonic and non-manipulative relationship with Heaven in the Eastern tradition. To reach this goal of integration, however, both Confucianism and Taoism hold slightly different perspectives.

Individuals should practice moral and mental disciplines persistently to pursue uprightness and integrity, as illustrated by one of Confucianism's classics, Book of Mencius, for Heaven is the ideal and ultimate accomplishment of human being's spiritual and moral Sublime. In terms of the Taoists' concepts, they proposed that individuals need to learn and emulate the Way, the non-contriving and non-manipulative mechanisms by which Nature nourishes all sentient beings, to reach the harmonic integration between Heaven and human beings.

On the contrary, in the Western paradigm Immanuel Kant contented that "Sublime" can be divided into two categories, dynamical sublime and mathematical sublime, and is generated from the human beings unceasingly psychological conflicts and transformations as confronting the infinite and immense Universe.

Drawing on evidence respectively from Confucianism, Taoism and Immanuel Kant, this cross-

cultural study compares Eastern and Western aesthetic notions of "Sublime" and makes suggestions for facilitating the dialogue between East and West in the future.

102   The Intercultural Effectiveness Training

J. P. van Oudenhoven
University of Groningen, Grote Kruisstraat 2/1, Groningen, THE NETHERLANDS, Tel: 31-50-3636426; j.p.l.m.van.oudenhoven@ppsw.rug.nl

The Intercultural Effectiveness Training (IET) is a cross-cultural training instrument that employs critical incidents to show examples of problematic intercultural interactions between individuals from different cultural backgrounds. The main assumption behind the IET is there are some basic personality characteristics that help the individual to cope with intercultural situations, independent of the specific cultural context. The personality dimensions are Cultural Empathy, Open-mindedness, and Social Initiative. The instrument is dynamic in the sense that it trains the personality of the individual rather than teaching him or her scripts for different cultural situations which may easily grow outdated. This new approach has the following advantages: Because we assume that the three dimensions are useful for all kinds of intercultural situations, the training also prepares for cultures of which little information is available. Moreover the IET is less normative. Several reactions may be adequate in a certain situation, depending on the personality dimension that is activated. Sometimes it may be effective to be culturally empathic. In other situations it is more helpful to show social initiative or to have an open mind. The reliability of the underlying three compentence measures is satisfactory. Some validation data on the instrument will be presented.

103   A Practical Anthropological Method for Analyzing Intercultural Communication Cases

R. G. Dillon
Hobart & William Smith Colleges, Anthropology/Sociology Dept., Scandling 4102, Geneva, NY USA, Tel: 315 781-3447; dillon@hws.edu

Although cultural anthropologists from Hall to Hymes can be credited as pioneers in the development of methodologies for intercultural communication analysis, contemporary anthropologists have shown relatively little interest in working on generalized approaches to intercultural communication. The present paper represents one attempt to help redress this unfortunate lapse in interdisciplinary collaboration within the intercultural communication field. In it, I will introduce a practical and user friendly approach to the analysis of intercultural communication cases that is anthropologically inspired and anthropologically informed. This method, which has been developed over the past several years in the context of teaching an undergraduate college course on the anthropology of intercultural relations, emphasizes combining a variety of distinct probes and questions to triangulate on the most critical factors in in-depth case studies of intercultural interactions. While it bears some relation to interpretive methodologies that are already used within intercultural communication studies, the present approach attempts to codify normally taken-for-granted aspects of anthropological practice and to make more broadly available some of the methodological resources of this ethnography-based field. Analysis of concrete

104 **Perceptions and Evaluations of and Experience with Terrorism as Macro-Social Life-Threatening Events and Intergroup Bias**

W. Frindte
University of Jena, Department of Psychology, Am Steiger 3/1, Jena, Thuringia, GERMANY, Tel: 49-3641-945280, wolfgang.frindte@uni-jena.de

The paper addresses two major phenomena, which have lately affected societies in different countries: The one refers to psychological aspects of terrorist attacks occurring throughout the world, which got its most extreme expression on September 11, 2001. We will refer to them as macro-social life threatening events (MSLTE). By psychological aspects we refer to the perception and evaluation of MSLTE as personal stress or fear of death and to the personal experience with MSLTE as real (or proximal), virtual (or distal) or irrelevant events. The second phenomenon is intergroup bias (in-group favoritism and out-group derogation) in connection with emigration, immigration and potential interethnic or ethnonational conflicts in multicultural societies. It can be assumed, that the relation between the perception and evaluation of and coping with macro-social life-threatening events (e.g. terrorist attacks) and intergroup bias are mediated by personality and individual-difference variables (e.g. right-wing authoritarianism, social dominance orientation, strong religious beliefs, sense of attachment security and education). We conducted an investigation concerned with the perception and evaluation of and experience with terror attacks as MSLTE as related to intergroup bias, in three different social groups (German people, Austrian people, Italian people and Turkish people, non random selected sample with N = 100 in each sample). The analyses show different relations between terror attacks as MSLTE and intergroup bias in the four samples. The theoretical and political consequences of the results will be discussed.

105 **Towards Introspection: Rethinking U.S. Public Diplomacy in the Arab World after 9/11**

J. R. Kelley
London School of Economics and Political Science, 193 Chiswick Rd., Brighton, MA, USA, Tel: 617-254-8850; j.r.kelley@lse.ac.uk

A 2003 report by the Council on Foreign Relations on American public diplomacy identified a growing cultural gulf between the United States and much of the world. It set forth that these two groups view the world through vastly different cultural lenses that impose conflicting sets of values. If this is the case with much of the world, then perhaps there is no gulf greater than the one that exists between the United States and the Arab world. It is a widely held view that the people of Arab world, from whose ranks the September 11 attacks were carried out, command the spotlight as the target of American foreign policy defined as the war on terror. Reports from the Arab world show that opposition to American foreign policy is a critical point of contention; it is a feeling that existed long before September 11, but never more explosive than in the years since.

To reverse this dangerous trend, one of tools that the United States Government utilizes for to regain public favor in the Arab world is public diplomacy. It is often appropriate to rely on public diplomacy, as it has been for some time in the Middle East, since positively influencing public support for U.S. policies there would boost to the current American agenda. However, we will discover that public diplomacy these days is not serving very well the interests of the United States, nor is it making much headway with the Arab street. In the three years following 9/11, a series of critical reports submitted a wide ranging diagnosis of the problems with American public diplomacy, including a lack of a clear overarching strategy, insufficient number of pro-American media outlets in the Middle East, and the often-cited dearth of funding. I will assert, however, that

the root causes of the dissonance shared by the two sides remain elusive to policymakers and their critics alike. From my observations, these causes come to light by examining the intercultural challenge within the U.S.- Arab relationship.

Three conclusions emerged from these observations: First, it is apparent that the condition of diplomatic relations, fueled American cultural assumptions influencing the foreign policymaking stage, is deeply impacted by a dearth of cultural expertise. Second, the failure of the American foreign policy establishment to view matters through the Arab cultural lens prohibits the American capability to listen to opinions derived of distinctly Arab-Muslim foundations. Third, to rectify the problems at hand, there is an overwhelming need to develop a complimentary outlet to channel Arab feedback through public diplomats to the policymaking establishment.

These conclusions are the product of an evaluation of the cross-cultural competency of American public diplomacy towards the Arab world conducted from inside the U.S. Department of State in early 2004. By examining the projected cultural assumptions of American public diplomats, I developed a three-fold taxonomy of public diplomacy approaches toward the Arab world, each one derived from the hidden qualities of American culture as they apply to the formulation and execution of policy. I have classified these approaches as: (1) universal, (2) ethnocentric, and (3) antagonistic.

While I contend each of these approaches inform, advocate, and defend unpopular and unsettling policy to Arab publics, American public diplomats must instead find a way to engage these publics. In this study I discovered an opportunity to adopt a fourth approach, the introspective, that encourages cross-cultural fluency to aid in and facilitate interactions with Arabs. The ultimate objective of this work, still in progress is to find ways for improving the effectiveness of American diplomacy -- through intercultural education -- in a part of the world where understanding and cooperation are so desperately needed. It is my hope to present this project to colleagues in the field to draw attention to this issue and solicit important feedback.

106   From Differentials of Semantics and Behaviors to Predictions of Intra-cultural Diversities and Inter-cultural Conflicts

H. H. Triandis
Emeritus Professor of Psychology, University of Illinois, 329 Psychology, MC 716, 603 E. Daniel St., Champaign, IL 61820, USA; triandis@uiuc.edu

In this section, Professor Triandis will first review the history of his contacts with Osgood, and how they started the multicultural project on affective meaning and various conferences. Further, he will summarize Osgood's notions of peace at that time, and what would Osgood be concerned with in the contemporary era. Regarding the current "war on terror" issues, Professor Triandis will present the psychological insights to the fundamental attribution differences and self-deceptions involved in the conflict between the West and Islam. The Martyrs concept will be used to illustrate the prevalence and potentially continuation of terrorism amid the conflicts in values, beliefs and behavioral goals. Finally, with the backdrop of the historical analyses and contemporary insights, Professor Triandis will discuss the fundamental principles, frameworks, and standards that would be needed to resolve various conflicts at both the domestic and international levels.

107   From Typologies of Explicit Human Behaviors to Attributions of Implicit Affect and Cognition: Osgoodian Precedents in Intercultural Behaviors and Trainings

D. Landis
Emeritus Professor of Psychology, University of Mississippi; President of International Academy of Intercultural Research

In this section, Professor Landis will summarize the historical progression in studying inter-cultural and inter-group behaviors – from innate traits determination, behavioral conditioning, situational control, to cognition formation and implicit semantic process in forming behavioral dispositions. The current trends in inter-cultural trainings and publications will then be evaluated from two perspectives: First is a retrospective reference to Osgood's contributions in cognitive psychology, cross-cultural affective meaning, and international conflict resolution principles. Second is a prospective outlook of future endeavors in inter-cultural training and scientific dissemination of research products. Finally, predictions will be made as to how various contemporary conflicts and their preventions and resolutions would likely dominate the future cross-cultural psychological research and publications.

108   **From Heuristic Laboratory Psychology to Applied Field Technologies for World Peace and Prosperity: Important Foundation Works by Charles E. Osgood**

D. Bhawuk
Professor of Business Administration, University of Hawaii at Manoa

In this section Professor Bhawuk will first review the significance and strong literature support of Osgood's GRIT model principles (Graduated and Reciprocated Initiatives in Tension-Reduction) for international conflict resolutions. It is evident that the contemporary globalization of information flow would rely on the trust and a sense of interdependence between societies over all walks of human activities. In this paper Professor Bhawuk will discuss the relevance of the Osgood GRET model in peacetime for our global village, and will further synthesize Osgood's other contributions to cross-cultural psychology. Based on such historical review and empirical evaluation, Professor Bhawuk will present his own work on the model building for the development of applied field technologies that can help us sharpen our theoretical thinking and understanding of the psychological processes involved in creating a peaceful world.

109   **Psychosemantic Account of Outgroup Hostilities from Idiosystem Conflicts: Will Osgood's GRIT Principles Work?**

O. Tzeng
Emeritus Professor of Psychology, Indiana University-Purdue University at Indianapolis, and President, Institute of Psychosemantics Research, USA.

In this section, Tzeng will discuss the application of the Osgood GRIT (Graduated and Reciprocated Initiatives in Tension-Reduction) principles to the psychosemantic account of conflicts across all ecological levels. Psychosemantics denotes the psychological process involving in encoding, integration and decoding of human's underlying attributions of all internal and external functions (cognition, affect, attitudes, motivations and behavior). Under this framework, all contemporary conflicts – especially due to different indigenous cultural criterion-referenced values against cross-culturally relevant construct- referenced meanings -- would likely find causes in the idio-system characteristics of the individuals involved. Resolutions of conflicts at higher geopolitical levels should thus precondition on the resolution of the idio-conflicts (perceived or real) within each leader. Through this theoretical postulation, Tzeng will first propose a set of

paradoxical attributions that usually determine the existence and severity of idio-conflicts in social behaviors. The Osgood GRIT principles will further be expended for the resolution of idio-conficts that might pre-determine the higher leveled social policies and political behaviors. Finally, a cameo analysis will illustrate how the strategic generations of strong outgroup hostilities and highly indigenous criterion-references issues by a political leader (in Taiwan) were successful in an early campaign, but failed in the latest election for his political party.

110   Influence of Self-construals and Self-monitoring on Facework and Conflict Styles: Testing Face-negotiation Theory in Russia and the United States

Y. V. Grushina
Kent State University, School of Communication Studies, 1570 Bobwhite Tr., Stow, OH 44224, USA, Tel: 330-688-2779; sgrushin@kent.edu

Scientists can indeed contribute to humanity's understanding of conflict processes. Intercultural conflict management in particular has been a growing area of interest for social psychologists and communication scholars (e.g. Leone & Corte, 1994; Ting-Toomey & Kurogi, 1998). Promising approaches to conflict research seem to build upon theories that "help to more accurately frame" inquiry into the nature of conflict, and Ting-Toomey's (1988, 1998) face-negotiation theory fits that description. The framework examines cultural, individual, and situational variables' influence on face concerns, facework behaviors, and conflict styles in interactions. *Face* refers to an individual's sense of self-worth, which is typically threatened during conflicts (Ting-Toomey, 1998). People use *facework* behaviors to alleviate threats to other's face, maintain relational equilibrium, and for other reasons (e.g., Brown & Levinson, 1987; Oetzel, 1998).

Although the concepts of face and facework may be familiar, their meanings vary throughout the world. On the cultural level, countries differ on individualism/ collectivism and power distance. On the individual-level, Ting-Toomey (1998) has used Markus and Kitayama's (1991) independent and interdependent self-construals. The former refers to people who view themselves as separate from others and unique in their desires, attitudes, and motivations, which are the guiding principles for their actions. In conflict, people with an independent self-construal are primarily concerned with *self-face*, or their own image and reputation (Ting-Toomey, 1998). The interdependent self-construal applies to those who feel interconnected and whose behaviors are closely tied to others' goals and concerns (Markus & Kitayama, 1991). People with that self-construal most value maintaining *other-face* or *mutual face* in conflict (Ting-Toomey, 1998).

Markus and Kitayama's (1991) self-construals have been used by researchers in different contexts, although contradictory findings regarding the dominant construal in "traditionally" collectivistic and individualistic countries (such as Japan and USA, respectively) have sparked debate about the validity of self-construal scales (Kim & Raja, 2003; Levine et al., 2003). It appears that traditional perceptions of collectivistic and individualistic societies are changing. My proposed study will test the assumptions of face-negotiation theory with a cross-cultural sample of approximately 120 students from a Russian-American University in Moscow, my home city, as well as an equal or greater sample from a large Midwestern university. In addition to examining the effects of self-construals on conflict styles and face concerns, the study will include self-monitoring as a mediating variable. Self-monitoring has been cited by Ting-Toomey (1998) and Markus and Kitayama (1991) as an important personality trait that might mitigate the effects of self-construals, yet no study has linked those variables in the proposed way.

The results of this empirical study will shed light on the effects of self-construals and self-monitoring on conflict styles and face concerns, as outlined by the face-negotiation theory. Another notable aspect is the sample from Russia, a rapidly changing country that has been scarcely studied.

<u>111</u> **Comparing Intercultural Competence of Chinese Hosts and Foreign Visitors: A Dialectical View of CCAI Results**

C. Ruobing & S. Kulich
Graduate School at Shanghai International Studies University, 149 Mailbox Shanghai International Studies University, 200083, PRC; crbcherry@yahoo.com.cn; kulis@uninet.com.cn

The Cross-Cultural Adaptability Inventory (CCAI, Kelley & Meyers, 1995) is one of the instruments that is widely acknowledged and applied in intercultural training (ICT). Naturally, the interpretation of data yielded from using it is often reported with a unilateral training focus. In this paper, the authors intend to cast the CCAI results into a dialectical light, putting both the hosts and foreigners' measurements along the four factors side by side in an attempt to predict, explain and offer conflict resolutions for both parties. Specific research questions are whether there are CCAI factor strengths or biases (conflict resolution preferences) within each cultural group? If members of one culture score higher on a specific CCAI domain than another culture, what might this mean when they encounter cultural misunderstandings of conflicts?

The second author has used the CCAI as a pre- and post-assessment in an intercultural communication courses for advanced English learners preparing to go abroad for nearly a decade. Data collected over nine years showed a considerable variance on all four dimensions, namely the Emotional Resilience, the Flexibility and Openness, the Perceptual Acuity, and the Personal Autonomy, compared to the average scores elsewhere (cf. Kulich, 2000, Using a Measure of Cross-Cultural Adaptability to Develop Intercultural Communications in China). As a follow up to that basic analysis, the authors now seek to evaluate specific intercultural conflict situations in China to see whether different national-culture level CCAI high and low scores lead to different approaches in attempting to resolve conflicts, which may indeed create new conflicts.

To test this hypothesis, a set of case studies describing cultural conflict written by Chinese and American adults working in Shanghai will be analyzed and the application of conflict-resolution strategies coded to CCAI dimensions. Participants in the study will also be administered the CCAI to give a "cultural preference" high and low dimension rating. Case resolution strategies will be correlated to CCAI scores and analyzed.

A further hypothesis is that within these two samples, the Chinese hosts (who are relatively ICT-lacking) will stronger scores in one area (less diversity of resolution techniques) and the visitors from American culture (who are relatively ICT-experienced, having often been given more extensive orientation or IC coaching) will have more balanced scores (a broader palate of resolution strategies). These assumed cultural variances will most likely influence their foci on, approaches to, interpretation of, and resolution for the intercultural conflicts occurring here. Predictions should be able to be made to identify potential Chinese-American conflict areas. It is hoped that this unique approach to cross-cultural conflict resolution from exploring scores of both hosts and foreigners on an intercultural training instrument will suggest new insights in similar studies concerning these two and other cultures.

<u>112</u> **Mediating Development Communication in Central Asia: Uzbekistan, A Case Study**

D. R. Heisey
Kent State University, 2000 Carlton Drive, Kent, OH, USA, Tel: 330-678-4707;
rheisey@kent.edu

The purpose of this paper is to explore the concept of mediating development communication in central Asia with a specific focus on Uzbekistan. If we accept the notion that intercultural interaction is more a construction resulting from multiple voices competing than it is an interplay of two different cultures presenting themselves, then an interactional communication model suggests that development communication is more accurately perceived as a process of negotiation and mediation. This is the model explored in the present paper.

The Joint Development Associates (JDA) is an international organization which assists in the transformational development of Central Asia through constructive interaction with individuals, groups, governments, and other organizations to promote and facilitate education and economic development, social well-being, physical and spiritual health, a just society, and restoration of ecological systems. It sees itself as providing integral community development, education, health services, and humanitarian aid that result in equipping the nations for transformation. The data for analysis used in this paper come from annual reports of JDA, from UN publications on central Asia projects under their jurisdiction, and from an interview with one of the foreign employees of the organization who worked in Uzbekistan.

The JDA case study shows that indigenous development as a transformation process is a viable option to changing the behaviors and attitudes of underdeveloped peoples. When values are negotiated between the host nationals and the foreign staff so that the local culture is respected and the local people are given leadership opportunities, the mutual benefit is persuasive and infectious. The water development programs, the poverty alleviation programs with their micro credit projects, and the humanitarian aid programs that bring construction and hope to the local villagers, all require interactional communication for their success. One may well argue that these are excellent examples of a mediating process that negotiates among conflicting values and behaviors from differing cultures. The limitations of this approach are also considered.

113   **The Effect of International Norms on Intercultural Communication in Emergency Situations**

C. Bettiol & R. Mugavero
University of Rome – Tor Vergata, via Del Politecnico, Roma, ITALY, Tel: 390672597237;
bettiol@ing.uniroma2.it

Until several years technical experts are engaged in the unification of their language. A lot of countries have changed their local Unit Systems for measurement and have converted them into International System, quality Certifications are the same in all over the world and there are the same norms in different engineering matter all over the world. It seems has this situation bring to easier communication among experts but this situation is related only to western nations. If it is true that scientists and engineers could exchange their research and that they can work all over the western world without shocks, this is not true in emergency situation.

It is interesting to compare the situation of a western company which goes to build something – as a bridge - in third world place in a normal situation with the same scene in an emergency situation. Normally a general contractor plans its temporary settlement in details. It builds a sort of village for its workers and divided it in spite of the worker classes. It re-creates a western situation mixed

with few local symbols. It is like a closed enclave where there are different laws, language and way of doing that has few overlaps with the country around it. The borders protect it from outside like a medieval castle and the master decides how and when people can open the gates.

Everyone who enters in this virtual city has to submit himself to rules that often do not belong to local people. We can not describe this situation as a multicultural or intercultural communication because there is a clear cultural hierarchy and generally the western technical language is on the top of this pyramid. This is not our common language but it is a form of communication elaborated by aseptic experts – as new Platone's philosophises – who live apart from reality in aseptic virtual laboratory.

In an emergency situation there is no time to prepare this enclosure and to elaborate hierarchy. There is a natural mix of everything: languages, laws and way of doing. Only few people knows the elaborated international norms and everybody have to adopt himself to the situation. Emergency puts effective problems as the centre of work program and western people have to adapt themselves to local rules that are often not very well defined. This situation creates a panic shocks in engineers and it often happens that they left this unknown country and escape from this un-normal situation. European Union has pointed out this problem and creates intercultural work groups with sociologists and engineers but they did not work as well as it was imagined. It missed a philosophical link between human and technical science that have already developed very different incomprehensible language. This impasse can be overcome only with new interpreter who knows these two different languages and is open to new rules.

114   Impact of Maximizing Study Abroad Guidebooks

R. M. Paige
University of Minnesota, Department of Educational Policy and Administration, 330 Wulling Hall, 86 Pleasant Street SE, Minneapolis, MN 55455, USA, Tel: 612-626-7456; r-paig@umn.edu

H. Emert
University of Minnesota, Department of Educational Policy and Administration, 330 Wulling Hall, 86 Pleasant Street SE, Minneapolis, MN 55455, USA, Tel: 612-624-6331; emer0102@umn.edu

Interaction between individuals and groups from different cultural backgrounds, for whatever reason, has the potential to engender conflict. Conflict may arise due to factors such as differences in value orientations, communication styles, and approaches to problem solving. There are many ways in which successful interaction between different culture groups can be encouraged; one such method is through the use of language and culture strategies in various intercultural training contexts. One such context is study abroad. For example, over 174,000 US-American university students studied abroad and over 570,000 international students studied in the U.S. in 2004 (Open Doors, 2004). A common intercultural proposition is that training activities, pre-departure, on-site, or post-study abroad, can help reduce sources of potential conflict and misunderstanding by promoting the sojourners' culture and language learning skills so that they are effective in their interactions with culturally and linguistically diverse others.

This presentation will report on findings of federally-funded, longitudinal research to assess the impact of three new *Maximizing Study Abroad* guidebooks for study abroad students, program professionals, and language instructors. The guidebooks, which are derived from theory and research on language learning and culture learning, take a strategies-based approach to language

and culture learning in the pre-departure, in-country, and re-entry contexts. Session participants will receive an overview of the theoretical foundations of the study, the research design and methods, as well as a report on the research findings.

The presentation will focus on the research with students that involved the *Maximizing Study Abroad: A Students' Guide to Language and Culture Learning Strategies and Use* text. It investigated the following: Do students use the strategies in the *Students' Guide*, and if so, how, in which contexts, and how frequently? How effective is the *Students' Guide* in the development of language skills and culture learning? Eighty-six university students studying abroad in Spanish- and French-speaking countries during either Spring or Fall 2003 participated in the study. On the basis of a random assignment, half of the students (experimental/treatment group) received a copy of the *Students' Guide*, participated in a pre-departure orientation to the guide, had weekly reading assignments, and submitted bi-weekly electronic journals regarding the readings and their application of the *Guide* in their language and culture learning. The other half (control group) also studied abroad and received a basic orientation to the research project, but did not use the *Guide*. Both the experimental and the control groups completed pre-post surveys of their intercultural development, language development, language strategies use and culture strategies use. The *Intercultural Development Inventory* (Hammer & Bennett, 1998, 2002) was used to assess intercultural sensitivity. In addition, three new instruments were developed for this study: The *Strategies Inventory for Learning Culture* (Paige, Rong, Zhang, Kappler, Hoff, & Emert, 2002), the *Language Strategies Use Survey* (Cohen & Chi, 2001), and the *Speech Act Measure of Language Gain* (Cohen & Shively, 2003). Two additional questionnaires were used to gather demographic information prior to and at the conclusion of the study; a purposive sample of the experimental group was chosen to take part in individual exit interviews post-study abroad.

The study findings indicate that the *Maximizing Study Abroad* guide is an effective means through which students can optimize their culture and language learning in the study abroad context.

115 **The Effect of Intercultural Courses on Changes in Intercultural Sensitivity**

R. Albert, A. Isaacs, Z. Min, W. Yu (Department of Communication Studies) & M. Paige (Department of Educational Policy and Administration)
University of Minnesota, Department of Communication Studies, 225 Ford Hall, 224 Church St. S.E., Minneapolis, MN 55455, USA, alber001@umn.edu/Department of Educational Policy and Administration, 330 Wulling Hall, 86 Pleasant Ave, Minneapolis, MN 55455, USA; r-paig@umn.edu

The purpose of the present study was to assess whether intercultural communication courses would significantly increase intercultural sensitivity in university students. Despite the fact that intercultural training has been an important concern in our field for many years, studies of the effectiveness of intercultural training, and, particularly of intercultural education, have been relatively few.

In the present study, students' level of intercultural sensitivity was assessed in four courses in the same department: two intercultural courses, and two comparable non-intercultural courses. Eighty six students, 39 in intercultural courses, and 47 in non-intercultural courses, participated in the study. All students were administered the 60-item version of the Intercultural Development Inventory (IDI-1) (Hammer & Bennett, 1998). The IDI is an instrument that measures the actual development of intercultural sensitivity (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003) and has been shown to be valid and reliable (Hammer, Bennett & Wiseman, 2003). It is based on

Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1986; 1993). The DMIS proposes six alternative worldview orientations regarding cultural difference. These are located on a continuum consisting of three *ethnocentric (Denial, Defense, Minimization)* and three *ethnorelative (Acceptance, Adaptation, and Integration)* levels of intercultural sensitivity. Each worldview orientation beyond *Denial* represents a more sophisticated understanding of cultural difference, a substantive shift of affect, behavior, and cognition. IDI-1 measures *Denial, Defense, Minimization, Acceptance, and two forms of Adaptation (Cognitive and Behavioral).*

A few studies have used the IDI to assess short term training effectiveness. For example, Klak and Martin (2003) found that level of intercultural sensitivity increased after students participated in a large-scale, year-long campus event that celebrated Latin American cultures. Altshuler, Sussman, and Kachur (2003) found no statistically significant difference in the post training scores of physician trainees that had received 1) didactic training and behavioral rehearsal, 2) only behavioral rehearsal, or 3) no training. Yet they did find that group 1 had marginally higher scores after training than the other two groups.

In the present research, we investigated the effect of semester-long intercultural communication courses. We compared the change in intercultural sensitivity demonstrated by students in these courses with changes obtained by comparable students in non-intercultural communication courses. Students were asked to complete the IDI and a short background questionnaire at the beginning of the course, and the IDI at the end of the course. The background questionnaire included questions about students' ethnic or cultural background, experience living in another country, and other demographic information.

Utilizing a repeated measures design (which took into account each student's initial level of intercultural sensitivity at Time 1), we found that students in intercultural courses had significantly higher levels of intercultural sensitivity at Time 2 than students in non-intercultural courses. Moreover, we found significant changes in the predicted direction not only for the overall IDI score, but also for five of the six stages. Results for the Cognitive Adaptation stage approached significance. These findings and their implications for intercultural training will be discussed.

116   **Impact of an AFS Intercultural Experience**

B. Hansel
AFS Intercultural Programs, 71 W. 23rd St. 17th Floor, New York, NY 10010, USA, Tel: 212-807-8686 (ext. 116)

Since the 1980s, AFS Intercultural Programs has theorized that important intercultural learning in the program emerges from the crises and conflicts that students meet as part of their encounter with the host culture. Recently, research undertaken on the impact of AFS Programs by Dr. Mitchell Hammer, in collaboration with AFS Intercultural Programs, has offered the possibility to measure the intercultural learning gained on the program using the Developmental Model of Intercultural Sensitivity elaborated by Milton Bennett and the IDI instrument developed by Bennett and Hammer. As part of this research a sample of these students provided periodic journals with a focus on cultural differences and conflicts they had faced as a result of cultural differences. Dr. Bettina Hansel of AFS Intercultural Programs will discuss the study results, with a specific focus on the critical incidents presented in the student journals and their relation to the developmental model.

117   **Navigating the International Service-Learning Experience**

M. D. Pusch
Intercultural Communication Institute, 8835 SW Canyon Lane, STE 238, Portland, OR, USA, Tel: 503-297-4622; mdpusch@pobox.com

A large research project, funded by the Ford Foundation, explored the results of the international service-learning experience for students, for the service agencies, and for the universities involved. Students engaged in 20 hours a week of service with one agency over a period of three to four months. They had to negotiate within a foreign welfare agency structure in a foreign land, to mediate their position and work within the agency, and to learn the culture. This paper focuses on what led students to choose this study abroad option, what motivated them, and the outcome of the experience in terms of increased intercultural skill and the influence on future career decisions. The presenter was one of four researchers who conducted the student portion of this project and the one charged with attending to intercultural competencies. The final research report has been published by the International Partnership for Service Learning and Leadership, www.ipsl.org.

118   **Talking One Generation Ahead: Preparing for Post-Conflict Politics**

C. Kyrou
Assistant Professor, International Peace and Conflict Resolution, School of International Service, American University, 4400 Massachusetts Avenue, NW, Washington, DC 20016-8071, USA, Tel: 202- 885-1543; kyrou@american.edu

L. O'Neill
University of Maryland, Department of Government and Politics, 3140 Tydings Hall, College Park, MD 20742, USA, Tel: 301- 405-8501; loneill@gvpt.umd.edu

This paper introduces Talking One Generation Ahead (TOGA), a new approach to post-conflict peace-building.

Most peace-building methods focus on the relations between political leaders that participate in the negotiation of peace agreements, in countries with a history of internal violent conflict. TOGA concentrates on the relations between young, emerging political leaders who will constitute the second generation of political leadership, following a peace agreement. Such a focus expands the use of traditional conflict resolution tools from stopping violence and negotiating peace, to consolidating newly established (and often very fragile) post-conflict political systems designed to keep future contention non-violent. The theoretical and practical model presented here is based on the authors' work establishing TOGA among emerging political leaders in Northern Ireland.

Following a ceasefire, and peace agreement negotiations, the immediate experiences and grievances of political leaders who participated in earlier violence, may present obstacles to progress towards a lasting peace. In the transitional political period during which a peace agreement coexists with the unresolved grievances and traumatic experiences of violent conflict, the obstacles to collaboration and peace that still resonate with older generations may not be the same ones that resonate with younger, emerging leaders. Emerging leaders, whose formative political experiences take place during ceasefires, peace negotiations, and attempts to establish effective political systems, may have political concerns and visions of how they should be addressed that differ substantially from those of past generations. Yet, the political environment

they face often remains polarized along the lines of the former conflict; preventing contact, communication, and collaboration among leaders from various parties and the benefits of these for making democracy work as it should.

The TOGA project uses an elaborated process of Sustained Dialogue tailored to the needs of the next generation of political and community leaders. It provides a space where they can work together in ways that encourage understanding, relationship building and collaboration against backgrounds of past violent conflicts. It creates a place where emerging young leaders from the various parties to such conflicts can come together to address substantive issues, build connections, and gain international experience before they are faced with the added pressure of holding political office. It offers the new generation of leaders an opportunity to build on the political foundations established by peace agreements and to shape together the first generation of post-conflict political figures.

119   Diasporas: Prolonging Conflict or Preparing for Peace?

L. O'Neill
University of Maryland, 3140 Tydings Hall, College Park, MD, USA, Tel:301-474-5802; oneill@gvpt.umd.edu

This paper examines the influence of diasporas in ending intra-state ethnic conflicts. The dominant view in security studies is that diasporas, because of their distance from the violence of conflicts in their homelands, hold uncompromising extremist views about how these conflicts can be resolved. It is posited that diasporas have a negative influence on peace initiatives as they discourage leaders in their homeland from compromising on nationalist demands.

This paper challenges this theory using the case study of the Irish-American diaspora's positive influence on establishing the peace process in Northern Ireland. It focuses on the communication between the Irish Republican leadership in Northern Ireland and the Irish-American diaspora groups that supported their cause during the thirty years of The Troubles. It examines the changes in how the conflict and the Republican Movement's goals were reframed to convince hard-line Irish-American supporters that the time had come to support a peace initiative. It will also show the important role this reframing played in securing American political support for the peace process.

120   A Contract with White America: Investigating Novel Law Based Approaches to the Race Problem in America

A. M. Kupenda
Mississippi College School of Law, 151 East Griffith St., Jackson, MS, USA, Tel: 601-925-7144; akupenda@mc.edu:

This paper will be a nontraditional work on race and contract law, using contract law to brainstorm a resolution of the Black/White race problem in the United States.

First, there will be a discussion of how other means of resolving the race problem have failed, or have not been completely successful, in resolving present day racial inequities, or perceptions of racial inequities. Second, other areas where contracts are now more acceptable, though once they

were not will be explored. The purpose is to suggest that contract law has evolved into touching more areas of intimate life today that it once did. This supports the idea that contract law could possibly provide some insight into negotiating and resolving present day racial conflict.

Finally, using contract principles, a contract with White America will be formulated. Although the author does not really anticipate that during her lifetime contracts between the races will actually bring total racial harmony to America, she does believe that analyzing the race problem in this way could give us new and more productive ways to dialogue about and address inequities.

<u>121</u> **Intercultural Dialogue as a Means of Conflict Prevention: Refugees, Migrants and Host Communities**

D. Durmaz
Asylum & Migration Police Training Cooperation Project, Project Manager International CatholicMigration Commission, Turkey Office, Tesvikiye Cad. Isplendit Apt. No: 99/5, Tesvikiye Istanbul/TURKEY; durmaz@icmc.net

Introduction: The activity looks at some cultural categories, or aspects of culture, and compares the typical American position on these matters with that of the non-American perspective.

Objective: To look at the American cultural perspective on certain key topics, to identify the non-American cultural perspective on these same topics and compare the two perspectives and idetify differences.

Content Overview: Most of the problems in any kind of cross-cultural interaction are caused by differences between the two cultures. To be aware of and understand those differences is, therefore, the key to successful intercultural interaction. Only by comparing can you see differences (as well as similarities), and only by describing both cultures can you make a comparison and understand the reasons you react to certain cultural differences.

Procedure:
1. Introduction of the exercise using the commentary given above (Content overview).
2. Dividing attendees into small groups, handing out the activity sheet to each group, and assigning each group two or three of the categories to work on.
3. Each group should first identify their culture's view, then note similarities and differences between each culture's views. Where there are significant differences, trainees in the group should answer the following question: *How will people who hold the American view on this topic see or judge those who hold the trainee view? And vice versa?*
4. Someone from each small group briefly reports to the whole group on those categories for which there was a significant trainee cultural or American cultural difference and describes how each side would see the other.
5. Ask each group to try to think of at least one situation where one of their cultural differences would cause problems or otherwise affect their lives.

<u>122</u> **Acculturation Expectations for Immigrants: "Mainstream" and Indigenous Perspectives**

C. Ward
School of Psychology, Victoria University of Wellington, PO Box 600, Wellington, NEW
ZEALAND, 64-4-4636037; Colleen.Ward@vuw.ac.nz

Contemporary research on acculturation has recently been extended to incorporate the perspective
of members of the receiving society and their attitudes about how new settlers should adapt in
general and manage issues of cultural maintenance and intergroup relations in particular. This
research reports two studies that examine acculturation expectations for immigrants in New
Zealand and explore differences in the acculturation strategies recommended by New Zealanders
of European and Maori descent. A paper and pencil survey of 396 New Zealand youth found that
integration was the most preferred strategy, followed by assimilation, separation and
marginalisation, each significantly different from each other. The 2 X 4 mixed design analysis of
variance, however, revealed no significant differences between adolescents of Maori and European
descent. The second study was based on a random telephone sample of 406 New Zealand adults.
A 2 x 5 analysis of variance indicated that integration and individualism were the most preferred
strategies, followed by exclusion, separation and assimilation. The interaction effect confirmed
that Maori were more likely to endorse exclusion than New Zealand Europeans. The results are
discussed in terms of historical and socio-political factors in New Zealand as well as salient social
psychological factors, including perceived threat.

123   **Saints, Scholars, Sojourners and ... The Psychosocial Adaptation of the Irish Abroad**

M. J. Curran
Trinity College, Dublin, 210, Glen Road, Belfast, Northern Ireland, IRELAND, Tel: 00442890
627403; michaeljcurran@btinternet.com

Cultural differences in physical and mental health have been observed globally, with migration
being an added health hazard. Health anomalies among the Irish in the UK have been highlighted
in recent years. The Irish are shown to have lower life-expectancy, and elevated rates of cancer,
cardio-vascular problems, depression and schizophrenia, and suicide among young males, when
compared with other ethnic groups. Also the rate of young male suicide in Ireland is now higher
than deaths from car accidents.

Reasons and theories for these worrying statistics are many. Factors include:
  ® Colonization
  ® The Potato famine
  ® The strained relations between the people on the two neighbouring islands
  ® The small gene pool especially along the west coast, and
  ® The adaptation process itself

Studies carried out among the Irish in abroad, using the JW Berry model or framework of
acculturation will be described in this presentation. Ideally a strategy of integration into the host
society, is preferable to assimilation, or segregation, although some marginalised Irish migrants
were present in the research samples.

It is envisaged that further raw data be collected in the UK, USA, Canada, and Australia, and that
empirical analysis be undertaken using larger data bases and longitudinal studies. Comparative
work would include sources such as the World Health Organisation (WHO), Health Canada, and

the census statistics wherever there is an ethnic category.

Negotiating Ethnic Identities: A Study of Korean Adoptees and the Other Korean Americans in Minnesota

H. Koo
University of Minnesota, Comparative and International Development Education, 425 13th Ave SE #703, Minneapolis, MN 55414, USA, Tel: 612-331-4241; koox0015@umn.edu

Who are you? A.K., Fake Korean, Pure Korean, Y-Byang, FOB, Real Korean, Korean-Korean, mainstream Korean, Chosun-jok, Korean Adoptee, Korean American, or Gyopoh... So, who are you?

Previous studies on ethnic identity have examined ethnic identity using a binary framework of the dominant and "minority" cultures, or linear developmental models. This is based on the notion that an individual progresses through various stages to achieve an integrated identity, viewing identity in static terms of developmental stages (Yeh and Hwang, 2000). This linear approach, however, does not adequately represent cross-cultural and contextual aspects of ethnic identity development. Thus, it leaves the complexity of ethnic identity research as a persistent theoretical and empirical issue.

Distinct from previous studies, this study takes an interdisciplinary and exploratory approach. First, building on Yeh and Hwang's view that ethnicity is personal, relational, and context dependent, the study intends to explore the complexity and malleability of ethnic identity of Korean Americans in Minnesota. It is a comparative study of the subjective meanings of "Korean-ness" and "American-ness" within the four major groups; first immigrant generation, 1.5 generation, Korean adoptee, and U.S.-born second generation. Emerging as a cultural hybrid, Korean adoptees challenge the boundaries of "Korean-ness" and "American-ness" and the borders of both ethnic and national boundaries in the local Korean American community, which is defined by Tambiah (1988) as the trans-national movement of diasporas populations. Second, building on Berry's view of a link between identity choices and acculturation choices (1997), this study seeks to examine how different immigration and assimilation experiences affect ethnic identity development of Minnesota Korean Americans.

Since the study is both culture-specific and context-specific, it utilizes an ethnographically informed approach (Wolcott, 1999) to capture in-depth understandings and to offer holistic explanations of subjective ethnic identities from an insider's emic perspective. The research question is: How do Korean Americans develop their ethnic identity and what are the key factors that influence this development? Data are from multiple sources; interviews, the Intercultural Development Inventory (IDI), and observational field notes. Sixteen participants are recruited by both referrals from three key informants and advertising throughout twelve Korean-oriented local institutions. Data collected are transformed by Wolcott's (1994b) sequence of data transformation (description, analysis, and interpretation) and emerging patterns are examined to identify major categories and themes.

Although a final analysis of the major findings of this study is still in progress, two significant results up to this point are summarized. First, unlike a simple label of "Korean American" (etic), there is significant cultural variation in the meanings of "Korean-ness" and "American-ness" in the Korean American identity defined by each participant in this study. Korean-ness and American-ness has been defined to a different degree as represented in some emic terms such as 'fake

Korean' or 'pure Korean.' Second, each participant's differing immigrant experiences influence their level of assimilation in mainstream American culture and correspond to a different degree of "American-ness" in their identity. These results lead to tentative conclusions: first, overarching ethnic labels do not represent the complex reality of in-group cultural dynamics and second, ethnic identities are negotiated and reconstructed among in-group members.

125 Attribution Theory and Conflict

R. Ruble
Kent State University, 1537 S. Water St. #4, Kent, OH 44240, USA, Tel: 573-795-0271; rruble@kent.edu

Attribution theory (Heider, 1977) has been used to describe the process by which individuals explain the reasons for another's behavior. Personal attributions, for example, are used when we perceive an individual's behavior to be caused by an individual's personality. We assume that a particular behavior can be attributed to the traits of the other person. Situational attributions, on the other hand, are used when we perceive an individual's behavior to be caused by the situational context. When using situational attributions, we assume that the behavior was a result of environmental factors. One of the basic assumptions of attribution theory is the fundamental attribution error, which asserts that individuals have a tendency to attribute their own negative behaviors to situational factors (i.e., "I was late to class because my alarm didn't go off"), but they are more likely to attribute other's negative behaviors to personal factors (i.e., "He was late to class because he doesn't care about his education). Serious conflicts may arise when our attributions of another person do not match his/her own perceptions of the situation. Differences in attributions can be especially problematic in intergroup situations (Stephan, 1977). In intercultural/intergroup situations, conflict can often arise from misunderstandings about the motives for the other person's actions. These misunderstandings often occur because individuals fail to recognize the effect of cultural differences on motivations for behavior and the attributions attached to those behaviors (e.g., Speicher, 1995; Bailey, 2000; Lindsley, 1999).

One area in need of further inquiry on the topic of attribution theory and intercultural interactions are the cultural and individual differences which may predict the type of attributions an individual is most likely to use when interacting with others. Some discussion has been focused on the possibility that certain, classically "collectivistic" cultures are more likely to refer to situational attributions in explaining other's negative behaviors, counter to the fundamental attribution error (Ehrenhaus, 1982). This preference for situational attributions focuses on a more harmonious, cooperative perspective, which would result in a very different approach to the resolution of a conflict situation than someone who is more likely to use personal attributions to explain conflict behavior (Morris, Leung, & Iyengar, 2004).

The present study will examine two groups within the United States, Caucasians and Native Americans, for tendencies to use personal or situational attributions in conflict situations. Participants from each cultural group will be given a series of descriptions of conflict situations and asked to report their perceptions of the causes for the behaviors of the interactants and their perceptions of the best way to handle the conflict situation. These responses will be analyzed for differences and/or similarities between groups in their perceptions of causes for conflict situations as well as preferences for managing conflict. The results of this study may be used to gain a greater understanding of how conflicts are processed in each cultural group as well as provide direction for training individuals from each cultural group to better interact in intercultural situations with members of the out-group.

126   Women's Social Position in Turkey: Achievements and Problems

R. Eskinat
Anadolu University, Director of Department of Economics and Finance, Faculty of Law
Eskisehir/TURKEY 26470, Tel: 90-222-3200953; reskinat@anadolu.edu.tr

This paper focuses on the social transformation of the Ottoman Empire to the Turkish Republic and attempts to understand the effects of Turkish modernization on the women of an islamic patriarchal society.

Women's social position in Turkey is one of the spheres that most aptly exposes the opportunities and limitations of Turkish modernization. The gains made by the republic are extremely important with respect to that era. However, many problems have arisen in putting gender equality into practice. Despite the new roles and new opportunities provided to women in the 1920's and 1930's by the republican reforms in Turkey, during the 1980's women still lived in a patriarchal system scourged by gender inequalities in the legal system, education, economic life and in family. The main purpose of this paper is to make these gender inequalities visible.

Since the 1980's, as the second wave feminist movement developed, the gains of the Republic were assessed in the context of the women's process of becoming autonomous beings. It was emphasized that equality before law is not sufficient and even formal equality is unfulfilled. The women's movement directed an integrated criticism towards conventional relations and mechanisms entrenched culturally, politically, sociologically, economic, etc... in every field. This approach questioned the status quo and called for a new democratic society. Since 1980's, women writers, artists, academics, journalists and university students have come together in small groups. They have defined the problems they encountered because they were women and have tried to develop solutions. Studies by women academics who were involved in this process of examining women's social, sociological and economic positions and problematizing women's representation in politics contributed greatly to women's gender awareness in Turkey. By analysing this literature, this paper investigates the social position of women in Turkey with regard to listed socio-economic variables:

- Demographic statistics about women in Turkey
- Education and women in Turkey
- Women in professional life in Turkey
- Participation of women in politics in Turkey
- Violence against women in Turkey

127   What Emotional Intelligence Has To Say About Culture

J. Martin
University of Mississippi, 5230 Kirkside Cove, Memphis, TN USA 662-915-5454;
jmartin@bus.olemiss.edu

Emotional intelligence and emotional competency have taken the psychology and business worlds by storm. While many academicians from many countries are working on the subject, and Neal Ashkanasy has joined researchers interested in emotional research together in a listserve called EMONET, less has been done to look at where cultural and emotional intelligence intersect, or

103

where they may be very different internationally and interculturally.

We know from intercultural research that while Piaget's theory of intelligence as understanding, assimilation, and accommodation to the world around one's self, explains how a person learns cognitively, emotionally, and culturally; it does not explain why we develop differently or how the cultural and emotional intelligence differences in societies develop. It would follow that because people live differently around the world; they are not all learning to be emotionally or culturally the same. But why do the dual concepts of culture and emotions help to mold an individual differently in different cultures into a model citizen within a particular human group? We now know that there is only a fraction of a percentage of a difference between all the peoples in the world's DNA genome, yet emotionally and culturally we react very differently to simple, everyday ways of living. One explanation is that Piaget's theory was based on Western academic traditions: epistemology, mathematics, and biology; and that these Western traditions are not universally applicable. Another explanation is that cultural learning is very environmentally controlled, or we learn what we need to live in a certain situation while growing up to be adults.

A great deal of research has been done on how different groups of people perceive other groups of people. These attitudes are specific and learned. These learned cultural attitudes in turn affect our emotional responses, interpersonal relationships, and identification with others. Some countries fearing they will lose their cultures to the West, have actually started using information and communication technology in their conservation of culturally significant materials. A movement seems to be going on in the world in the area of cultural and emotional conservation. One might consider the Islamic extremists to be culturally and emotionally very fearful people who feel they are cornered and have to fight for their beliefs. This proposed research will look at what makes different groups of people respond differently to globalization.

In this presentation, I plan to review the intercultural emotional and cultural intelligence literatures. The questions that will be answered or brought forward for discussion will include 1) Is intercultural emotional intelligence different from within cultural emotional intelligence?, 2) What differences have been discovered in the research of intercultural emotional intelligence?, and 3) Where should we go as an intercultural and international organization with this information?

128   **Conflict between cultures inside the classrooms: multicultural conflicts and the violence in Parisian schools**

A. Lammel
Professor of Psychology at the University of Paris 8, Vincennes-Saint Denis, Paris, 2 rue de la Liberté, 93526 Saint Denis, FRANCE; lammel@free.fr

This paper proposes to examine important conflictive, violent situations, which appears in multicultural classes in Paris and in his suburbs. Despite the relatively straightforward definition and application, the concept of acculturation, can't permit to negotiate and mediate between different ethnic groups. Acculturation studies (Heine, Lehman, Markus, Kitayama, 1999; McCrae et al, 1998, Lammel, 2002) show that immigrant groups sometimes come to resemble their hosts in the level of personality traits as well in self-esteem. However in present situations in many french schools there are no hosts, but only children from immigrant groups. It can, for instance, to speak of traumatic, conflictive "guerre-like" situations.

In this paper we propose, according our hypotheses analyze and discuss 1/. The level of perception styles (rigidity/flexibility) 2/. The level of mental flexibility 3/. The neuroticism 4/. The self-esteem and finally the problem-solving strategies of children and teenagers (N: 110) in the parisien suburbs. We attempt to identify the better adaptation forms to propose models of dialogue between cultural groups in the classroom and in the "cité" (suburbs with huge buildings). In so doing we hope to engender the creation of new forms of cultural negotiation which themselves materialize such phenomena as co-culturation instead of "guerre-like", destructive, "peripheral" constructs.

129   The Role of Culture and Personality in the Conflict Process

R. Kaushal & C. Kwantes
University of Windsor, 401 Sunset, Windsor, ON, CANADA, Tel: 519.253.3000x2242;
kaushal @uwindsor.ca

Over the world, globalization has led to an increased emphasis on cultural diversity and its influences on personal, social, and organizational practices. As the world becomes a smaller place, the potential for conflict in our daily interactions is increasing. Research investigating the influence of culture on conflict management and resolution behaviours has demonstrated that individualism and collectivism (as defined by Hofstede, 1980) do indeed influence a person's style of conflict resolution behaviour (as originally defined and later reinterpreted by Blake and Mouton, 1964;Deutsch, 1973; Rahim, 1992). Whether one's priority is a personal or a group goal can often determine a person's strategy for dealing with conflict. For example, people from individualistic cultures are more likely to resolve conflicts using a dominating or obliging style, whereas those from collectivistic cultures are more likely to do so using an integrating or avoiding style (Rahim, 1992). However, these findings have not been linked to the related constructs of vertical and horizontal individualism and collectivism (as defined by Triandis,1994), which introduce the concept of accepting authority within a focus on the self versus the group. A strong parallel exists between the vertical and horizontal dimensions of individualism and collectivism and power distance.

To some extent, every interpersonal interaction (at home, at school, at work) can contain some element of power within the relationship. The salience of this power variable may differ from one culture to the next, and influences not only the nature of the conflict process itself, but also the conflict resolution strategies adopted. For example, Kramer (1989) has demonstrated that centralized, or autocratic, decision-making leads to more assertive and less accommodative styles of dealing with conflict. In addition, studies exploring the influence of various dispositional measures such as self-monitoring, emotional intelligence, and cultural intelligence have linked them to both cultural variables and styles of conflict resolution. This body of research suggests that high self-monitors and those who have higher levels of emotional and cultural intelligence are more likely to use a contingency-based style of interpersonal conflict as well as more likely to have positive conflict outcomes. Although each finding that links a single personality or cultural variable with a particular style of conflict resolution is indeed useful, it is also limiting. As such, exploring cultural values, social beliefs, self-monitoring, and emotional and cultural intelligence all within a single study would be even more helpful. Furthermore, as most of the studies involving individualism and collectivism do not use the vertical/horizontal distinction, it would also be useful to investigate the relationship between vertical/horizontal individualism and collectivism and conflict resolution strategies. This study explored the relationships among culture, power, personality, and styles of conflict resolution. University students in southern Ontario completed a questionnaire designed to measure the variables of interest. Statistical analyses were conducted in

order to examine the predictive power of the aforementioned variables in style of conflict resolution. Relevance of the findings and their implications with respect to conflict management and resolution issues across cultures are discussed.

130 **Cultural Liberty as a Vital Asset towards Sustainable use of Natural Resources**

P. Kabatabazi
National Association of Professional Environmentalists, P.O. Box 8277, Kampala-Uganda, Kampala, UGANDA, Tel: 256- 77-680093; kabatabazi1@yahoo.co.uk

Cultural liberty is a vital part of human development because being able to choose one's identity, who one is, without losing the respect of others or being excluded from other choices is important in leading a full life. People want the freedom to practice their religion openly, to speak their language, to celebrate their ethnic or religious heritage without fear of punishment or diminished opportunity. These struggles over cultural identity, if left unmanaged or managed poorly, can quickly become one of the greatest sources of instability within states and between them and in so doing trigger conflict that takes development back wards.

This paper will illustrate how our great ancestors who carried out studies on nature given resources to name items as food, medicine, shelter materials etc for our use. And how food, medicinal, art and science of farming, soil and water conservation were being done and up today is being practiced.

The light of knowledge in Africa remained burning even through the interventions of Arabs and Colonial masters. These external forces nearly exterminated those pillars of African education in skills and technology. The intruders` revered to Africa knowledge of skills and technology as satanic, primitive, backward and outdated even up today.

131 **Dissertation Award recipient**

132 **If the Idea of Intercultural Mediation comes out to be Nothing but a Social Discursive Contruct, what may Relevant and Constructive Research be about Nevertheless?**

D. Busch
European University Viadrina Frankfurt (Oder), Halbe Stadt 6, Frankfurt (Oder),GERMANY, Tel: 49 335 2800692; dominic@interkulturell.biz

In German research on linguistics and intercultural communication, the term "intercultural mediation" has developed into a buzzword over the past decade. Mediation suggests to provide a solution tool for problems which research on intercultural communication has been able to describe but not to solve so far. As a consequence, especially trainers have started to adopt the conflict resolution tool of mediation to problems arising from intercultural communication. However, this mere adoption of the tool seems to keep trainers, trainees and researchers away from noticing that a large part of the problems described in communication studies cannot be faced with conflict mediation. Communication studies and linguistics instead have found that the greatest amount of problems in intercultural communication lies in subtle communicative misunderstandings of different kinds. These misunderstandings may grow into disputes later on, but they cannot be dealt with by means of a conflict resolution tool so far.

This paper proposes an "inducive" conception of intercultural mediation instead. Starting from the problems found in intercultural communication, linguists, conversation analysts and social researchers may search for triadic ways of encouraging communicative understanding. As a result, a concept of "spontaneous lay mediation" will be presented, assuming that almost every person can support misunderstanding parties if present at the situation. The paper is based on a doctoral thesis which has been granted the "Mediation Science Prize 2004" of the "Centrale fuer Mediation"

133   Enslavement of Isms in Terms of its Effect on Social Structure and Composition of Paranoiac Values

B. Duman
Muğla Universty, Faculty of Education, Department of Education Sciences, bduman@mu.edu.tr

There are various elements composing individual and social structure in which many a problem abounds. One of these elements is, as known, education. One of the most important problems in education is that education of values is exposed to being under the " penal servititude of isms".

This study has focused on how thinking system of individuals and societies have been under the influence of isms and have changed, and will affect the structure in the future. In fact, "ism" systems result from the nature of philosophical investigations. Ism systems have emerged as a result of philosophers' reaction to normality and abnormality. The fact that individuals and societies who adopt and bolster these isms different from their own and regard other isms as bad start to produce their own dogmatic thinking system, and servititude , "conflicts of isms" in ideas, atittudes and behaviours.

The individuals in underdeveloped and developing countries consider other values available in the sub-identities of the same society and different societies intolerant, as a result of which influences negatively economy, education, policy, religion, language, family, traditions, attitudes, holidays, leisure time activities composing social structure and also management of foundations ,supervising mechanisms, which is an everlasting process and causes steady conflicts in sub-identities in societies. This servititude of ism causes people to form a hereditary (predetermined) prejudice and paranoia in individuals' and societies'mind.

This prejudice, servitude of ism, transforms from personal paranoia to social paranoia via various device such as press and other missionaries, theoreticians and mass media. In this context, paranioac values originating from isms destroy democracy, culture of tolerance and convention, and enslave individuals and societies, cause them to be enslaved others of other societies. Enslavement of ism and paranoiac values are few of experienced processes, conflicts in sub-identities, that Turkey has to question. That's why it is worth investigating education of values, multicultural values, influenced by isms.

In this context, this study aims to analyze the reflection of ism enslavement and focus on how paranoiac values and conflicts in sub-identities in the same society have composed and describe the next process, which is schizophrenic values. The chosen sample is Turkey. Isms supported in Turkey and conflicts ,some of which are globallism, culture, economy, family, in individuals societies, communities adopting these isms, values will be scrutinized. The following research questions have been attempted to answer:

    a. What are common isms composing or influencing individual and social thinking, values, attitudes and cultural structure in Turkey?
    b. What is the effect of these isms on demoraticization of individual and social structure?
    c. What is the effect of these isms on conflicts of individual and social structure?
    d. Is Turkey experiencing paranioac values or composing global values considering conflicts emerging as a result of ism enslavement ?