



M U L T I C U L T U R A L

W O R L D


T H E O R Y

M E T H O D

R E S E A R C H


L E A D E R S H I P

Host





Center for Creative Leadership
www.ccl.org

Sponsors



human capital leadership institute

R A C I E

PROGRAM & ABSTRACTS

7th Biennial Conference

International Academy for Intercultural Research

***Leadership in the Multicultural World:
Exploring New Frontiers of Leadership
Theory, Method and Practice***

July 24 – 28, 2011

This conference is dedicated to D. Ray Heisey.

We will miss him and his wonderful insights to intercultural communication and relations.

An Eulogy to D. Ray Heisey

I feel so saddened as you all most probably do so, too, with the passing of D. Ray Heisey, a seasoned Research Fellow of International Academy for Intercultural Research. Having taken account of all the aspects of his professional life as he revealed and as I observed during the past two decades, I conclude that he was one of the leading intercultural scholars, one of the leading intercultural educators, and one of the leading intercultural practitioners of our time all in one.

I met Ray about 14 years ago while we were attending the 1998 NCA Annual Convention in Chicago, Illinois. At that time, I, an ABD, was just starting my assistant professorship. There, through him, I got to know Professor Shijie Guan, Professor of Intercultural Communication and Professor Wenxiang Gong, former Executive Dean, School of Journalism and Communication, Peking University, Beijing, China. Both of them, now playing leading roles in China's international/intercultural communication, had been mentored by Ray. During the years, Ray and I developed an enduring professional relationship marked with our fruitful collaboration of a few quality publications on China communicating intercultural. After the publication of *Communication and Culture: China Entering into the 21st Century* which he co-edited with Wenxiang Gong (Rodolpi, B. V. Editions, 1998), his *Chinese Perspective on Rhetoric and Communication* (JAI Press, 2000) consists of my first meta-theoretical piece "Chinese communication scholarship as an expansion of the communication and culture paradigm". This piece soon led to our two more collaborations-*Chinese Communication Theory and Research: Reflections, New Frontiers and New Directions* (Greenwood, 2002) & *Chinese Communication Studies: Contexts and Comparisons* (Greenwood, 2002). While the latter two both made the list of "Outstanding Academic Books" in "Choice", *Chinese Communication Theory and Research* (Jia, Lu & Heisey, 2002) later made the list of "Recommended Communication Theory Resources" listed only after Jurgen Habermas' *The Theory of Communicative Action*. One may doubt why he was able to identify and generate China-related communication scholarship with lasting impact without the Chinese language competence, but Ray's astuteness in observing cultural uniqueness in situ and his intercultural sensitivity constitute a precious rarity in the professional circles of interculturalists.

In my personal observations, I see Ray as an embodiment of some fundamental ethical principles of intercultural communication. First and foremost, Ray recognized the existence of equal amount of potential for humanity in all groups of humans, never more for some human groups; never less for some other ones. Furthermore, he seems to have practiced the conviction that the more ideologically and culturally different certain human groups are, the more an interculturalist needs to immerse him/herself with them to achieve a better understanding and cultivate a working relationship. Last but not least, Ray seems to have practiced the conviction that the less communication scholarship there is on a given culture, the more such scholars need to be empowered. His successful efforts to go beyond the European model of rhetoric and explore rhetoric and communication in the Middle East and China illustrate the above very well. I believe that Ray's professional life as an intercultural scholar, intercultural educator and intercultural practitioner was a unique success because he had integrated these three principles in his daily professional life.

I have been asking myself what would be the best way for us to memorialize the passing of Ray. I guess that Ray would not object if I say the best way would be for us to practice the above three intercultural principles in the three spheres of our professional lives- intercultural research, intercultural education and intercultural practice. Perhaps this would make Ray relive!!!

Wenshan Jia, Ph.D., Professor, IAIR Fellow

Contents

Welcome

Conference Theme

Organization

Program

Abstracts

Author Index

Keyword Index

Notes



INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

Colleen Ward

President. International Academy of Intercultural Research

Welcome, Selamat Datang, Huan Yin & Varuga,

It is my pleasure to welcome you to the 7th Biennial Conference of the International Academy of Intercultural Research, hosted by the Centre for Creative Leadership in Singapore. The theme this year is Leadership in a Multi-cultural World. The theme is timely in an era of globalization and increasing within society diversity.

Multicultural organizations are looking for ways to work more effectively and productively. Multicultural educational institutions are looking for ways to internationalize curricula and prepare their students to be citizens in a global world. Multicultural societies are looking for ways to promote civic participation and ensure social cohesion. Theory and research on leadership in multicultural settings facilitate the achievement of these goals. Our 7th Biennial Conference will bring together scholars and practitioners not only to explore leadership in multi-cultural contexts, but also to consider broader aspects of intercultural relations within and across national boundaries. Singapore is a fantastic location for a conference such as this. Its ethnic diversity - Chinese, Malays, Indians, Peranakans and Eurasians- makes it one of the most cosmopolitan cities Asia. The country has four official languages- English, Chinese, Malay and Tamil – although locals use “Singlish” (Singapore English) that includes Malay, Chinese and Indian expressions. Singapore’s religious communities include Buddhists, Christians, Taoists, Hindus, Sikhs, Muslims, and Jews, who live together in harmony in the city-state. All of these characteristics make it a natural haven for intercultural research- as well as contributing to its reputation for being the food paradise of Southeast Asia. Enjoy!

I would like to thank the Centre for Creative Leadership for organizing and hosting this conference and our sponsors – Singapore Tourism Board and the Human Capital Leadership Institute. I would also like to wish all delegates a stimulating and enjoyable experience.



INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

Dan Landis

Executive Director, IAIR

Editor-in-Chief, International Journal of Intercultural Relations

It with great pleasure that I welcome you to the 7th International conference of the Academy. In the 14 years since the Academy was founded, the organization has grown to over 250 Fellows, Members, and students. Many of the students have gone on to become members as their research careers have blossomed as a result of the interactions and research exchanges that have occurred in these meetings and through the pages of many scientific journals including our own International Journal of Intercultural Relations, now in its 35th year of publication.

I am sure you will find this conference to be an intellectual feast with papers and presentations from all over the world and on many topics related to issues of intercultural interactions. For, there is no problem more serious in today's world than how to make intercultural interactions positive and away from the negatives that have produced so many horrendous events in just the past 75 years. For, we do have the potential to destroy our world or to build a better one for our children and the future. I hope you will leave Singapore with a renewed sense that the better world is possible and that you want to be part of that possibility. As the philosopher Bertrand Russell so aptly put it (I am paraphrasing): the central problem of our world is how to appreciate those who are different from us. I wish I could be with you. Because of family medical issues, this will be the first conference that I miss. But, I will be with you in spirit if not in body.



CCL-NORTH AMERICA
One Leadership Place
Post Office Box 26300
Greensboro, NC, USA
27438-6300

Telephone +1 336 545 2810
Facsimile +1 336 282 3284

Jennifer Martineau, Ph.D., Group Director, Global Research and Evaluation, Center for Creative Leadership

On behalf of my colleagues at the Center for Creative Leadership, we feel very privileged to host this important event. Even the briefest of glances at our schedule for the next several days shows why CCL wanted to be part of this conference.

We have many of the world's brightest minds in intercultural research here with us. The agenda is rich with thought-provoking sessions. And there are many opportunities for all of us to interact. As a researcher myself, I am personally thrilled to learn about the latest thinking of the talented individuals in this room and to trade ideas and information with you.

At the Center for Creative Leadership, which bases its Asia-Pacific headquarters here in Singapore, we have focused exclusively on leadership education for 41 years. We work each year with more than 20,000 individual leaders and 2,000 organizations in the corporate, government, education and non-government sectors. We have eight offices on four continents.

We're also pleased to be ranked among the world's Top 10 providers of executive education by *Financial Times* and *Bloomberg BusinessWeek*.

Much of our success ties directly back to our long history of work by innovative researchers. Before we offer a program, product or service to our clients, we always ground it in high-quality research. We are always conducting new projects. And we collaborate frequently with scholars and practitioners globally.

As our clients' needs – and thus our reach as an organization – has grown more global, so has our commitment to intercultural research. We have explored this rich arena with global research projects on leadership across differences, lessons of experience, boundary spanning leadership and similar topics – and worked hard to apply our findings in practical ways. Our clients count on us for those perspectives, and our mission at CCL compels us to provide them. Without knowing how to work effectively within and across differing cultures and ethnicities, an organization's chances of succeeding diminish greatly in our interconnected world. Just as significantly, the chances of our fellow nations existing in peace and working together productively are also put a grave risk when we do not have accurate insights into the best practices for building partnerships across cultures.

So the work that those of us in this room do has profound and noble implications. We literally can help change the world. We have the insights that can help individuals, businesses, governments and nations improve their ability to collaborate.

We should also remember this: it's tempting for organizations pursuing global growth, especially Western ones, to discount the importance of social identity and the role it plays in human and organizational dynamics. After all, why wouldn't the approaches that have worked so well in their own hemisphere not work everywhere else? When it comes down to it, people are pretty much the same everywhere, right? In fact, people are only the same up to a certain point, as those of us in this room know.

It's critically important to take into account social identity in leadership theory, method and practice – because it helps us understand the complex web of day-to-day interactions, values and conflicts among differing groups that drive organizations and entire nations either forward or backward. The topics we will explore and debate over the next several days should not remain merely the province of academics. It's always been our responsibility to identify and advance pioneering ideas. Increasingly, it's our responsibility to help convert them into practice as well.

I'm greatly excited by the time we will devote to all of those things this week. Thank you.



CCL-NORTH AMERICA
One Leadership Place
Post Office Box 26300
Greensboro, NC, USA
27438-6300

Telephone +1 336 545 2810
Facsimile +1 336 282 3284

Sureish Nathan, Vice President & Managing Director, APAC, Center for Creative Leadership **Welcome Address**

Good evening, and thank you for joining us at this event. As my colleague Jennifer Martineau just reminded us, the tremendous depth and breadth of knowledge accrued by the individuals in this room can have a powerful and lasting impact on the way leadership is practiced around the world. It truly is a privilege to gather with you here, to listen and to learn from your expertise.

Jennifer spoke of the supreme importance of research in all that we do at the Center for Creative Leadership – and I'd like to reiterate that briefly. Here in Asia, CCL shares the same commitment to research that it has long held in North America and Europe. In fact, over the past half-dozen years, we have developed a robust research division that is doing groundbreaking work.

Through partnerships with the Singapore Economic Development Board, the Tata Management Training Center and others, CCL has and continues to focus on projects that have contributed greatly to the growing body of Asia-based leadership development research. Already, we have completed several multi-year projects and are embarking on others, including a new study of the major leadership challenges faced by CEOs in the Asia-Pacific region.

We've learned a great deal from this work, and here is one of the most critical lessons: understanding what effective leadership looks like in Asia-Pacific means understanding the region's remarkable diversity. This region has been my lifelong home. So I know very well, as do you, that Asia is not a homogeneous place. Its remarkable energy and ingenuity is fueled in large part by its diversity. That diversity offers a steady source of fresh ideas. But it also introduces many possibilities for conflict and misunderstanding.

We see it as part of our job at CCL to help leaders find ways to maximize the rich potential of a diverse work force – and to anticipate and effectively address the tensions that inevitably arise when individuals from widely differing cultures interact closely. When we bridge theory and practice, we make leaders and their organizations better. And building those bridges is one of CCL's key aims. In the past year, for example, CCL has published two major books based on our recent research in this region. Both of them aim to deliver practical knowledge that leaders can put to work immediately. One of those books is *Boundary Spanning Leadership: Six Practices for Solving Problems, Driving Innovation, and Transforming Organizations* by researcher Chris Ernst. The other is *Developing Tomorrow's Leaders Today: Insights from Corporate India*, by researcher Meena Wilson. This is the kind of information dedicated practitioners want. And this conference matters because it further cultivates the knowledge leaders need to build organizations that thrive in a global world and contribute to its well-being.

They are fortunate to have talented individuals such as yourselves committed to intercultural research – and I hope this event further inspires excellence in all you do. Certainly you are acting on behalf of the Center for Creative Leadership's mission to advance the understanding, practice and development of leadership for the benefit of society worldwide. We are grateful for your efforts. And it's my pleasure to announce: this conference is officially under way! Thank you.

Conference Theme:

Leadership in the Multicultural World: Exploring New Frontiers of Leadership Theory, Method and Practice

It is estimated that by 2050, there will be 1.2 billion people aged over 60 in Asia; Africa population with 3000 separate ethnic groups will have an increase of 1 billion; 85% of Australia's population growth will be either from overseas migration or have at least one foreign-born parent; Europe's workforce needs to be complemented by 56 million immigrant workers; North America will have an additional net migration of 52 million and countries with higher native American population in South America will experience the dilution of "conquistadores" and the emergence of "reconquista". These demographic changes have wide range of leadership implications for governing nation building, employment, health, education, housing, economics, politics, culture, intergroup relationships and so forth.

It is clear that even the countries that are supposedly homogenous are discovering their environment to be multicultural with demographic differences like gender, age, religion, sexual preferences, disability, and so forth acquiring social identity almost as rich as cultural or ethnic differences. Women are clearly a cultural group within every culture in the world with their needs being so different from men, and issues facing them in the workplace and society being quite unique. Similarly, every other group, whether a cultural minority, a majority group, or one associated with another defining characteristic, is championing some unresolved issue relevant to that group or simply claiming equal rights for their group.

Managing cultural diversities in the workplace and society politically, economically, socially, legally and culturally demands leadership that is quite different than what is known and practiced. Among others, it calls for leadership that is able to not only interlock people of different cultures or attributes working and living together but also unlock their human, cultural and social capital. Leadership for this new environment has to be able to not only nurture cultural ties that bind people together but also shepherd them away from the blindness of their cultural binds. The new leaders have to regard the importance of cultural differences while simultaneously building on cultural similarities. And above all, the new leaders have to preserve cultural identities without preventing cultural fusion. These demands require leadership at every level -- individual, group, organization, community, and nation; within and between cultural boundaries and that can manifest in many different forms.

Vision Statement

It is hoped that this conference will advance our understanding of leadership and intercultural relations to:

- a) **not only *interlock* people of different cultural groups (e.g. nationalities, gender, ethnicities) working and living together but also *unlock* their human, cultural and social capital.**
- b) **not only nurture cultural ties that *bind* people together but also shepherd them away from the *blindness* of their cultural binds.**
- c) ***regard* cultural differences while simultaneously *building* on cultural similarities.**
- d) ***preserve* cultural identities without *preventing* cultural fusion.**

The vision statement can be translated into practice by creating a knowledge base that is grounded in rigorous research to be used by educators and practitioners in designing and presenting activities to prepare individuals for effective intercultural interactions. Though much research has been done in the area of intercultural management, communication, conflict reduction, training, etc., researchers have yet to connect these findings to leadership. This conference proposes to fill this lacuna with the theme: Leadership in the Multicultural World: Exploring New Frontiers of Leadership Theory, Method and Practice. The conference will consist of a Fellows' Day workshop for members of the Academy and four days of papers, panels, symposium, plenary speakers, and other activities open to all registered participants.

Organization

IAIR Program and Scientific Committee

Dr. Vijayan P Munusamy (Center for Creative Leadership) , Committee Chair.

Prof. Colleen Ward (Victoria University, New Zealand)

Prof. Emeritus Dan Landis (Editor-in-chief, International Journal of Intercultural Relations)

Prof. Dharm P.S. Bhawuk (University of Hawai'i, USA)

Prof. Jan-Pieter van Oudenhoven (Univ of Groningen, Netherlands)

Prof. Kenneth Cushner (Kent State University, USA)

Local Organizers

Chair Dr. Vijayan P Munusamy (Centre for Creative Leadership)

Member Dr. Leong Chan-Hoong (Institute of Policy Studies, LKY School of Public Policy, NUS)

Member Dr. Meena Surie Wilson (Centre for Creative Leadership)

Member Dr. Zhao Sophia (Center for Creative Leadership)

Webmaster Anand Chandrasekar (Centre for Creative Leadership)

Volunteers

**Valerie Rosenblatt, Shabnam Manan, Alicia Lee, Zubaidah Yusof, Faizal Jabbar, Seelan R. ,
Jesmine Wee, Alloycius Lee.**

Conference Venue

All sessions will take place at the SEAMEO Regional Language Centre, 30 Orange Grove Road, Singapore 25835. The Regional Language Centre (RELC), an educational project of the Southeast Asian Ministers of Education Organization (SEAMEO) is located in Singapore. Since its inception in July 1968 SEAMEO RELC has not ceased to strive towards higher goals in the service of language education of the countries of Southeast Asia.

The awards banquet, dinner and performance on Wednesday, July 27(5.30 – 9.30pm) will take place at the Mount Faber. Bus will leave the hotel at 4.50pm and return at 9.30pm.

Registration

July 24th – At the hotel lobby (from 3.30pm till 7.00pm)

July 25th – At the hotel lobby (from 8.00am – 10.00am).

Stevens Room, 5th Floor (10.00am-4.00pm)

July 26th – Stevens Room, 5th Floor (8am – 1pm). Hotel Lobby (1pm – 4pm)

July 27th – Hotel Lobby (8am – 12pm)

Information on Presentation

Computers and LCD projectors are available at each presentation room and presenters are requested to bring their file on a USB flash drive. A total of 20 minutes has been allocated for each presentation. Session chairs will strictly implement this time limit. Presenters are requested to upload their file during breaks or 10 minutes before their session.

Presentation Guidelines:

1. Presentation for paper session is strictly limited to 20 minutes including Q&A. The final program will be handed out at registration.
2. For symposiums and panels, time limits are as assigned.
3. Please save your presentation as Powerpoint 2007 or earlier versions. Save your presentation in a flash drive and upload your presentation during breaks and before your session starts. Your presentation will be deleted after your session.

Internet Facilities

24 hours free wireless network is available at the conference venue and all guest rooms.

Username: ihguest

Password: ih2011

Please note that computers for checking emails and browsing internet are limited and are only accessible during lunch hours at the Secretariat Room.

International Academy for Intercultural Research (IAIR)

The Primary Purpose of the Academy is to promote intercultural understanding. Accordingly, it promotes and encourages research, theory, and practice in the field of intercultural relations. The Academy also strives to disseminate to the public information regarding intercultural relations and it encourages interchanges between people with an interest in intercultural relations. The ultimate goal of the Academy is to promote world peace and prosperity through applications of academic principles and research findings to the betterment of human realities. In furtherance of the goals, the Academy is an explicitly interdisciplinary forum which promotes and facilitates intercultural research in the areas of Psychology, Sociology, Communication, Education, Anthropology, Management, Political Science, and other areas of specialization in the social sciences and practice. It is our mission to encourage the highest quality empirical research and practice aimed at understanding the ways in which cultures interact and the results, for good or ill, of the sequel of those interactions. It is also our belief that the research done by our members can help to reduce the worst consequences of certain types of intercultural interactions that have bedeviled humankind from the beginning of recorded time. We invite all serious scholars of intercultural relations to join with us in this important enterprise--for we can have no greater purpose as scientists than reducing and, hopefully, eliminating intercultural conflict at all levels from the individual and groups to whole societies and nations.

Center for Creative Leadership

The Center for Creative Leadership (CCL[®]) is a 6th ranked global provider of executive education that develops better leaders through its exclusive focus on leadership education and research. The Center is a 501 (c) (3) nonprofit educational institution and is directed by a distinguished Board of Governors. Our mission is to advance the understanding, practice and development of leadership for the benefit of society worldwide. The Center annually serves more than 20,000 individuals and 2,000 organizations including more than 80 of the Fortune 100 companies across the public, private, nonprofit and education sectors. Last year alone, we funded 255 scholarships at a value of more than \$1 million for leaders of nonprofit organizations to attend CCL educational programs. In addition, our knowledge was disseminated to nearly two million people through CCL publications.

The Human Capital Leadership Institute

The Human Capital Leadership Institute's mission is to help organisations accelerate leadership development and strategic human capital management capabilities in Asia, for a globalized Asia. The Human Capital Leadership Institute (HCLI) achieves this by driving Pan-Asian industry-relevant research, creating cutting edge executive development programs and fostering rich networks between leaders in business, government, academia and consulting. Established in 2010 with the Ministry of Manpower, the Singapore Economic Development Board and the Singapore Management University as strategic partners, the Institute offers the unique ability to bring together best-in-class faculty, thought leadership and insights on understanding Asia, successfully doing business in Asia and its implications on leadership and human capital strategies for Asia. Through its efforts, the Institute aims to develop global leaders with a strong understanding of leading in Asia, as well as to build Asian leaders with the ability to lead on the global stage.

PROGRAM

RELC International Hotel
30 Orange Grove Road (off Orchard Road), Singapore.
Tel: (65) 6885 7888 Website: www.relich.com.sg

Organized by:



International Academy for
Intercultural Research

Hosted by:



Center for
Creative
Leadership
www.ccl.org



Sponsors



Conference Secretariat: Stevens Room, 5th Floor
Registration Hours: 8am – 4pm (24th - 27th July)

Unless otherwise stated, all presentations will take place on the 5th Floor (Chancery, Napier & Dalvey Rooms).
All keynotes/special presentations will take place in the Auditorium.
Coffee/Tea Breaks and Lunch will be served in Stevens Room on the 5th Floor.

Number in () indicates abstract page number

JULY 24, SUNDAY

9.00am - 4.30pm: Fellow's Day Workshop (Room Ardmore, 18th Floor)

Convenor: Dr. Rosita Albert and Dr. Dan Landis

| | | |
|------------------------|---|--|
| 9.00am | Registration | |
| 9.10 – 9.25am | Overview of the Handbook of Ethnic Conflict: International Perspectives (33) Rosita Albert | |
| 9.30– 9.45am | Theories of Ethnopolitical Conflict (34) Dan Landis | |
| 9.45 – 10.30am | India and the Culture of Peace: Beyond Ethnic, Religious, and Other Conflicts (35) Dharm P.S. Bhawuk | |
| 10.30 -11.15am | Frictions between Muslims and non-Muslims in the Netherlands (35) Jan Pieter van Oudenhoven | |
| 11.15– 12.00pm | Ethno-cultural Conflict in Aotearoa/New Zealand: Balancing Indigenous Rights and Multicultural Responsibilities Colleen Ward and James H. Liu | |
| 12.00 – 12.45pm | Ethnic Relations in Malaysia: The need for “Constant Repair” in the spirit of “Muhibbah” (36) Vijayan Munusamy | |
| 12.45 – 1.45 pm | LUNCH | |
| 1.45 – 2.30pm | Ethno-political Conflict in Kosovo: Cultivating Trust in Serbian-Albanian Post-conflict Peace-building (36) Ulrike Schwegler and L. Ripley Smith | |
| 2.30 – 3.15pm | Ethno-cultural Conflict and Cooperation in Hawai`i (37) Michael B. Salzman | |
| 3:15 – 4.00pm | "Sendero Luminoso" (Shining Path) and the Conflict in Peru (38) Marisa Mealy and Carol Shaw Austad | |
| 4.00– 4.30pm | Lessons learned from twenty ethnopolitical conflicts and recommendations for conflict amelioration and Peacebuilding (38) Rosita Albert, Susanne Grabrielsen and Dan Landis | |

JULY 24, SUNDAY

5.30pm - 8.30pm: Opening Ceremony

Venue: Auditorium

5.30pm – 6.30pm – Cultural Performance

Master of Ceremony: Meena Wilson and Sukkrivaa Vijayan
Veena Performance – Swati Vijayan with Gridhar Prasad (Tabla) - Maithri Vidhya Kendram
LAA Ballerinas – Little Arts Academy
Fresh Vibe – Little Arts Academy
Indian Light Dance – North View Primary School
剪车儿(Dance of Joy) - North View Primary School
Malay Inang Seri – North View Primary School
Bharathanatyam - Dr. Jaya Natya Vidhushi

6.30pm – 7.00pm Welcome Address

Dr. Colleen Ward (President, IAIR)
Dr. Dan Landis (Executive Director, IAIR)
Dr. Jennifer Martineau (Global Research Director, CCL)
Mr. Sureish Nathan (Vice President, CCL APAC)

7.00pm – 8.30pm Reception

JULY 25, MONDAY

Venue: Auditorium

Master of Ceremony: Dr. Chan Hoong Leong

8.30am – 9.15am – Presidential Address

Rethinking ‘Integration’: Big Questions, Little Answers (39)

Dr. Colleen Ward

President, The International Academy for Intercultural Research

9.15am – 10.00am – Keynote Address

Weaving the Fabric of Diversity: A Communication Perspective (40)

Dr. Young Yun Kim

Professor of Communication, University of Oklahoma

10.05am – 10.15 am - Lifetime Achievement Award Presentation

Dr. Paul Pedersen

Convenor: Dr. Gary Fontaine

TEA/ COFFEE BREAK 10.30 –10.45AM (Stevens Room)

| | | | |
|--|--|---|--|
| 10.50-11.50am July 25 Monday | | | |
| Room CHANCERY | Room NAPIER | Room DALVEY | |
| <p>Paper Session 1: Intercultural Relations and Acculturation Chair: Nigar G. Khawaja</p> <p>The Impact of Acculturation Stress on Marital Relations: A Sudanese Perspective Nigar G. Khawaja, Karla Milner (42)</p> | <p>Paper Session 2: Intercultural Relations and Adaptation Chair: David Lackland Sam</p> <p>Adaptation of youth from immigrant families: The role of society of settlement David Lackland Sam, Gabriel Horenczyk (45)</p> | <p>Paper Session 3: Student's Attitude on Achievement – A cross-cultural perspective Chair: Marta Fülöp</p> <p>Chinese and Hungarian high school students' attitude towards business competition Marta Fülöp (48)</p> | |
| <p>The Construction and Validation of a Revised Measure of Sociocultural Adaptation Jessie Wilson (43)</p> | <p>Overseas Adaptation: Foreigner Volunteering and Sense of Community Chin Fang Wang, Wei-Wen Chang, Maria Jadwiga Nawrocik (46)</p> | <p>The Relation Between Taiwanese Parental Influences and Academic Achievement: The Effects of Students' Academic Beliefs Wei-Wen Chen, Hsiu-Zu Ho (49)</p> | |
| <p>Issues of Overseas Citizens' Acculturation in Russian Big Cities: Cultural Assimilator Methodology (44) Rimma K. Tangalycheva</p> | <p>Cross-Cultural Adaptation of Hispanic Youth: A Study of Communication Patterns, Ethnic Group Strength, and Intercultural Transformation (47) Kelly McKay-Semmler, Young Yun Kim</p> | <p>Cognitive and Behavioral Assessment of Intercultural Communication Competence in China's College English Test Band Four (CET-4) (50) Yanhong Hu Weiwei Fan</p> | |

12.00-1.00pm July 25 Monday

| Room CHANCERY | Room NAPIER | Room DALVEY |
|---|--|--|
| <p>Paper Session 4: Cross – Cultural Adjustment Chair: Adam Komisarof</p> | <p>Paper Session 5: Developing Intercultural Leadership through education Chair: Janos Gordon-Gyori</p> | <p>Paper Session 6: Leadership and Multiculturalism Chair: Eddy S.W. Ng</p> |
| <p>Are Americans Really More “Successful” Intercultural Communicators than Japanese? An Analysis of Acculturation Outcomes and Processes Adam Komisarof (51)</p> | <p>Teachers as leaders of multicultural classrooms (55) Janos Gordon-Gyori, Erzsébet Czachesz , Lan Anh Nguyen Luu, Mónika Szabó, Ágnes Szabó</p> | <p>Twenty-one years of Employment Equity: Towards a Multicultural Canada Eddy S.W. Ng (58)</p> |
| <p>International students’ stories: A qualitative approach (52) Nigar G. Khawaja, Helen Stallman</p> | <p>Experiences of international high school pre-service teachers as leaders in the Australian classrooms (56) Lee Huei (Hannah) Soong</p> | <p>Socioeconomic Change and Postmaterialist Values: A Comparative Analysis of Taiwan Chung-Li Wu (59)</p> |
| <p>Cross-cultural Adjustment of Nigerian International Students in Malaysia Ohaeri Michael Chidiebere, Malini Ratnasingam (53)</p> | <p>Students as future leaders and morally responsible citizens in a multicultural world Min Yang, Albert Chau, Beverley Webster (57)</p> | <p>Educating for Leadership in a Divided Country: Educational Practices for a new Nigeria (60) Hasan Aydin, Stephen lafer</p> |
| <p>How they want it: A case study on Chinese students’ preferred learning methods Deniss TC Yeung (54)</p> | <p>LUNCH 1.00 – 2.00PM (Stevens Room, 5th Flr)</p> | |

2.10 – 3.10pm July 25 Monday

| | Room CHANCERY | Room NAPIER | Room DALVEY |
|---|--|---|--|
| <p>Paper Session 7: Intercultural Contact, Collaboration and Friendship Chair: Peter Woods</p> | <p>Building friendship through a cross-cultural mentoring program (61) Peter Woods, Arthur Poropat, Michelle Barker, Ray Hibbins, Sally Borbasi, Ruth Hills</p> | <p>Paper Session 8: Developing Cross-Cultural Competence Chair: Jennifer Mahon</p> | <p>Paper session 9: Intercultural Relations through Community Activities and Sports Chair: Elirea Bornman</p> |
| <p>How does the Japanese international volunteer project leader interpret her experience of intercultural collaboration? Tomomi Deguchi (62)</p> | <p>The Inventory of Cross-Cultural Sensitivity: Updates and revisions (64) Jennifer Mahon, Ken Cushner</p> | <p>Cultural Competence of Workers in the Multicultural Environment: A Study in Taiwan (65) Wei-Wen Chang, Kai-Ling Wu, Pai-Po Lee, Shir-Tau Tsai</p> | <p>Soccer and national identification: The case of the 2010 Fifa World Cup in South Africa Elirea Bornman (67)</p> |
| <p>Contact, Threat and Emotion as Predictors of Attitudes toward Majority and Minority Groups (63) Colleen Ward, Malia Tatafu, Adrienne Girling, Jessie Wilson</p> | <p>Cross-cultural Training Effectiveness in Tertiary Education Setting (66) Alison Sit</p> | <p>Sports and intercultural relations: The meaning of sports for the social integration of immigrant youth (68) Elena Makarova, Walter Herzog</p> | <p>Getting involved, doing well, feeling connected: How participation in community activity groups may help build leadership resources and enhance wellbeing in a culturally diverse sample of young New Zealanders (69) Seini O'Connor</p> |
| <p style="text-align: center;">TEA/COFFEE BREAK 3.15 – 3.30PM</p> | | | |

| | | | |
|--|---|---|--|
| <p style="text-align: center;">3.40-5.00pm July 25 Monday</p> | <p style="text-align: center;">Room CHANCERY</p> <p>Paper Session 10: Culture and Identity Chair: Nan M Sussman</p> <p>Cultural identity: Comparison of Hong Kong and Mainland Chinese Remigrants Nan M Sussman (70)</p> <p>Re-entry Adaptation of Chinese Succeeding Sojourn Overseas (71) Fan Lei</p> <p>Impact of Sense of Place on the Community Identity and Possible Selves among Vietnamese Americans (72) Brian Lam</p> <p>Social markers of integration: A new perspective to acculturation and intergroup research (73) Chan-Hoong Leong</p> | <p style="text-align: center;">Room NAPIER</p> <p>PANEL #1 Student intercultural exchange programs: Developing multicultural leaders of the future Convenor: Jason Lee</p> <p style="text-align: center;">Student intercultural exchange programs: Developing multicultural leaders of the future (74)</p> <p>Panelists: Jason Lee, Yahya Mat Hassan, Atty Sulaiman, Mahadzir Lokman, Melissa Liles</p> | <p style="text-align: center;">Room DALVEY</p> <p>Symposium #1: Alliance of Civilizations: Relations between Muslim and Western Worlds Convenor: Jan Pieter van Oudenhoven</p> <p>Muslims and non-Muslims in the Netherlands Jan Pieter van Oudenhoven (75)</p> <p>The role of NGO's in building inclusive neighborhoods. The experience of AMAL Manuel García-Ramírez, Virginia Paloma (76)</p> <p>Threat and Emotion as Predictors of Attitudes toward Muslim Immigrants (77) Colleen Ward Jaimee Stuart</p> <p>Risk and Protective Factors for Positive Adjustment in Muslim Youth Jaimee Stuart (78) Colleen Ward</p> |
| | <p>END OF DAY ONE</p> | | |

| JULY 26, TUESDAY | | | |
|------------------------------------|---|--|---|
| | Room CHANCERY | Room NAPIER | Room DALVEY |
| 8.30-9.30am July 26 Tuesday | <p>Paper Session 11: Culture, Values and Virtues Chair: Steve Kulich</p> <p>Can the Chinese Mind be Mapped? MDS analysis of indigenous self-generated value lists and sayings using the Schwartz SVS Steve Kulich, Liping Weng (79)</p> | <p>Paper Session 12: Cross-Cultural Leadership and Management Chair: Hora Tjitra</p> <p>Challenges and Potentials of Asian Expatriates in China (82) Hora Tjitra, Dan Zhao</p> | <p>Paper Session 13: Leadership In the Context of Culture Chair: Romie Frederick Littrell</p> <p>History, Systems, and Contemporary Research: The Multifactor Leader Behaviour Theory with Culture as a Contingency (85) Romie Frederick Littrell</p> |
| | <p>Asian Values and Well-being: Multidimensional and Contextual Perspectives (80) Joel Wong</p> | <p>Job satisfaction and Engagement (83) Shin Aoyama, Rihyei Kang</p> | <p>Creating New Type of Leadership as a Result of the Contact with Other Cultures: the Huaorani Case (86) Aleksandra Wierucka</p> |
| | <p>Cross-national differences in importance of virtues (81) Jan Pieter van Oudenhoven</p> | <p>Effects of Emotional Intelligence and Leadership Style on work behavior (84) Ke Guek Nee, Fatimah Omar, Zainal Arifin</p> | <p>Lessons in Leadership: Balancing Steward Leadership while Navigating Multicultural Relations in Global NGOs (87) Chris E. Stout</p> |
| | TEA/COFFEE BREAK 9.35-9.55AM | | |

| | Room CHANCERY | Room NAPIER | Room DALVEY |
|---|---|--|--|
| <p style="text-align: center;">10.00am-12.00pm July 26 Tuesday</p> | <p>Paper Session 14: Organizational Diversity Chair: Daniela Groeschke</p> | <p>Symposium #2 & 3: Culture and Creativity Convenor: Ai-Girl Tan</p> | <p>Symposium #4 & 5: Developing Intercultural Competence and Sensitivity across Different Cultures Convenor: Hora Tjitra</p> |
| | <p>Organizational approaches to managing culturally diverse workforces: Pre-requisites and consequences of different diversity perspectives Astrid Podsiadlowski, Daniela Groeschke (88)</p> <p>Shared team leadership in multicultural work situations – Are two better than one? Daniela Groeschke, Thomas Schäfer (89)</p> | <p>Culture and creativity: A process model Chi-yue Chiu (94)</p> <p>Ecology, History, Culture, Zeitgeist, and Geniuses: A General Model of Creativity from Indigenous Perspectives (95) Dharm P. S. Bhawuk</p> | <p>Intercultural Employability in German-Chinese Cooperation (98) Stefan Kammhuber, Hora Tjitra</p> <p>Building Global Competence for Asian Leaders Mano Ramakrishnan, Hora Tjitra (99)</p> |
| | <p>Recruiting Diverse Personnel: Best Practices for HRM - Anita Rintala-Rasmus (90)</p> | <p>Culture and Creativity: A social adaptive view Kwok Leung (95)</p> | <p>A teamwork-based experiential training program for developing intercultural team competencies Siegfried Stumpf, Stefanie Gruttauer (100)</p> |
| | <p>Paper Presentation 15: Culture and Leadership Styles Chair: Justice Owusu-Bempah</p> <p>Exploratory Study of Leaders and Followers Perceptions of Authentic: A Comparative Study of Two Organisations in New Zealand. Justice Owusu-Bempah (91)</p> <p>Transformational leadership dimensions and Chinese operational team performance Peter K.C. Lee (92)</p> <p>Transformational Leadership in Publishing Industry. Rihyei Kang (93)</p> | <p>Culture and Creativity and Culture: Theoretical Perspectives from Leisure Studies Yuh-cheng Fan (96)</p> <p>Creativity and Culture: Toward a Synthesized Model for Human Development Ai-Girl Tan (96)</p> | <p>Development of Culture Specific intercultural Sensitivity for Indonesian Leaders (101) Hana Panggabean, Jiewei Zheng</p> <p>Intercultural Sensitivity of Chinese Leadership in Contemporary Asia (102) Quan He, Teng Shentu</p> |
| <p>LUNCH 12.00 – 12.45pm (Stevens, 5th Floor) Brown Bag Lunch – “Meet the Editor” Session – Dr. Dan Landis (Room Chancery)</p> | | | |

July 26 Tuesday

Venue: Auditorium

Researchers Meet Practitioners Session 1.00pm - 7.00pm

Jointly organized by: IAIR, Center for Creative Leadership and The Human Capital Leadership Institute

Program Chair: Dr. Vijayan P Munusamy
1.05pm – 1.50pm –Keynote Address

Leadership in Multicultural Team: Chinese Perspective (104)

Dr. Kwok Leung

Chair Professor of Management, City University of Hong Kong
President of the International Association for Cross-Cultural Psychology

Moderator: Dr. Mano Ramakrishnan
Head of Research
Human Capital Leadership Institute, Singapore

2.00pm – 2.50pm –Keynote Address

Leadership: What's Diversity Got To Do With It? (105)

Dr. Marian Ruderman

Senior Fellow, Center for Creative Leadership
Director, Americas and EMEA Research

Moderator: Dr. Astrid Tuminez
Vice-Dean of Research
Lee Kuan Yew School of Public Policy

TEA/ COFFEE BREAK 2.50 – 3.10PM

July 26 Tuesday

Venue: Auditorium

3.15pm – 4.15pm Symposium #6: Leadership Development – Past, Present and Future (106)

Chair: Dr. Jennifer Martineau

Panelists: Dr. Marian Ruderman, Dr. Emily Hoole, Dr. Meena Wilson,
Dr. Zhao Sophia, Lyndon Rego, Anand Chandrasekar

4.20 – 5.20 pm Special Panel (Panel #2)

Innovation in Asia: Leaders as Catalysts (107)

Moderator: Mr. Kwan Chee Wei

Executive Director, Human Capital Leadership Institute

Dr. Kwok Leung

Chair Professor of Management, City University of Hong Kong
President of the International Association for Cross-Cultural Psychology

Dr. Jennifer Martineau

Group Director of Global Research at the Center for Creative Leadership

Mr. Howie Lau

Vice President of Marketing and Communications, Lenovo (Emerging Markets)

5.30PM – 7.00PM

ROUNDTABLE CONVERSATIONS AND DINNER

Stevens Room (5th Floor)

End of Day Two

JULY 27, WEDNESDAY

Venue: Auditorium

Convenor: Jan Pieter van Oudenhoven

**8.30am – 9.30am –Special Key Note Address by Lifetime Achievement
Award Winners**

Intercultural Practice Marries Theory and Research: An Evidence-Based Approach

Dr. Walter Stephan and Dr. Cookie Stephan(109)

Dissertation and Early Career Award Winner Presentations

Convenor: Dr. Walter Stephan

9.30 – 10.00am – Early Career Award Presentation

**When we say “yes” and you say “no”: Dialectical Thinking and Managing Conflict
and Contradiction (110)
Julie Spencer-Rodgers**

COFFEE/TEA BREAK 10.10 – 10.30AM

10.30– 11.00am –Early Career Award (Honorable Mention) Presentation
Ethnic group labels and intergroup attitudes in New Zealand:
Naming preferences predict distinct ingroup and outgroup biases (111)

Chris G. Sibley

Convenor: Dr. Dharm P.S. Bhawuk

11.00 – 11.30am – 2011 Rae and Dan Landis Dissertation Winner Presentation
The Effect of Organizational Diversity Management Approach on Potential
Applicants' Perceptions of Organizations (112)

Jesse Olsen

11.30am – 12.00pm – Dissertation Award Winner (Honorable Mention)
Victim and perpetrator perspectives in post World War II Contexts: Intergroup
forgiveness and historical closure in Europe and East Asia (113)

Katja Hanke

12.00pm – 12.15pm – Eulogy Dr. D. Ray Heisey (Will be read by Dr. Wenshan Jia and
Dr. Steve Kulich)

LUNCH 12.25 – 1.25PM STEVENS ROOM

| Room DALVEY | | Room NAPIER | | Room CHANCERY | |
|--|--|--|--|--|--|
| <p>Symposium #7: Leading Fair Multicultural Health Care in the European Union Conveners: Manuel Garcia-Ramirez and David Ingleby Discussant: Colleen Ward</p> | <p>Paper Session 17: International and Exchange Education and Multicultural Competence Chair: Anita Mak</p> | <p>Paper Session 16: Dialogues and Discourses Chair: Jason Lee</p> | <p>Is health literacy the other side of the cultural competence coin? (124) Lai Fong Chiu</p> | <p>International Students' Internal and External Coping Resources and Satisfaction with University Life (119) Anita Mak</p> | <p>Staying motivated during an intercultural exchange program: An investigation on the use of Facebook as a tool for social support Jason Lee (115)</p> |
| <p>Defining and Assessing Community Cultural Competence (125) Manuel García Ramirez, Maria-Jesus Albar Marin & José-Manuel Sevillano</p> | <p>Cultivating Leadership in a Multicultural World: An Odyssey Model (120) Linda Longmire, Timothy Smith</p> | <p>Cross-Cultural Comparisons of Interactivity on U.S. and Chinese Corporate Websites Zhang Yingfeng, Wu Xi, Hu Yanhong (116)</p> | <p>Deconstructing violence in a Norwegian-Pakistani Community in Norway – A Joint Effort to enhance Pakistani Women’s Quality of Life (125) Arild Aambø</p> | <p>Intercultural Competence learning during a cultural immersion study abroad sojourn Leo Hitchcock (121)</p> | <p>Comparison and Evaluation of Resources in Databases on Cross-Cultural and Intercultural Research (117) Ruobing Chi</p> |
| <p>Health Promotion at the Margin (126) Ursula Karl-Trummer, Sonja Novak-Zezula</p> | <p>Developing Multicultural Competence in Counseling: A Study of Culturally Competent Exemplars Michael Goh, Ava Yang (122)</p> | <p>Canadian Discourses Framing Cultural Diversity in English and French Language Print Media Adrienne Girling, James H. Liu, Colleen Ward</p> | | | |

TEA/COFFEE BREAK 2.55 – 3.10PM

1.30-2.50pm 27 Wednesday

3.15-4.15pm July 27 Wednesday

| Room CHANCERY | Room NAPIER | Room DALVEY |
|---|---|---|
| <p>Paper Session 18: Culture and Skills Development Chair: Jason le Grange</p> | <p>Paper Session 20: Culture and Health Chair: Tahereh Ziaian</p> | <p>SYMPOSIUM #8: Young Muslim Leaders Confront the AIDS Pandemic in Indonesia Chair: Larry Marshall</p> |
| <p>Bridging the Skills Gap in South Africa through Recognising Prior Learning in first line managers in diverse industries (127) Jason le Grange</p> | <p>Psychological health issues and service utilization among children and adolescents of refugee background living in South Australia. Tahereh Ziaian, de Anstiss, H., Baghurst, P., Sawyer, M., Antoniou, G (131)</p> | <p>Report on the four years of an innovative Leadership Training Program for Young Muslims (YMLP) from Australia and the Asia Pacific region run by the Centre for Dialogue at Latrobe University in Melbourne. Larry Marshall (134)</p> |
| <p>The impact of the entrepreneur's multiple intelligences and managerial activities on the new venture performance (128) Hiro Higashide</p> | <p>Mental health outcomes of immigrant youth in New Zealand: Exploring the Immigrant Paradox (132) Floor E. Spijkers, Colleen Ward, Taciano L. Milfont, Elizabeth Robinson, Simon J. Denny, Sue Crengle, Shanthi N. Ameratunga</p> | <p>The role of Young Muslim Leaders in fighting the spread of HIV/AIDS in Indonesia Najmah Usman (134)</p> |
| <p>Paper Session 19: Corruption – Cross-Cultural Perspective Chair: Chan-Hoong Leong</p> | <p>Mind the gap: risk perception of breast cancer and screening amongst migrant and minority ethnic (MIME) and professional groups (133) Lai Fong Chiu</p> | <p>A Proposal for Inter-Faith work on HIV/AIDS Erifah Hidayati (135)</p> |
| <p>A Multi-level Study on Attitudes to Corruption (129) Chan-Hoong Leong, Peter B. Smith, Claudio Torres, Pawan Budhwar, Mustafa Achoui, Nadezhda Lebedeva</p> | <p>How does power corrupt? A dynamic culture-based model (130) Valerie Rosenblatt</p> | |

July 27, Wednesday

Conference Banquet and Award Ceremony

4.50PM – 10.00 PM

4.50pm – Bus leaves for “The Jewel Box” Mount Faber

5.30 – 6.15pm Cocktail Reception

6.15pm – 8.00pm Dinner and Award Presentations

8.00 – 8.30pm Cable Car Ride

(Mt. Faber to Imbiah Lookout)

8.30 – 9.00pm Award Winning Songs of the Sea Performance

9.30 Return to hotel

JULY 28, THURSDAY

8.30-9.30am July 28 Thursday

| | |
|--|---|
| <p align="center">Room NAPIER</p> | <p align="center">Room CHANCERY</p> |
| <p>Paper Session 21: Culture and Intercultural Exchange Chair: Phiona Stanley</p> | <p>Symposium #9: Culture and Leadership Education Chair: Vijayan Munusamy</p> |
| <p>Interculturality with Chinese characteristics: Westerners teaching culture at a Chinese university (140) Phiona Stanley</p> | <p>What Topics Should Be Taught in Leadership Development: A Qualitative, Cross-Country Investigation (137) Vijayan Munusamy, William Gentry, Regina Eckert, Sarah Stawiski, Jacob Martin</p> |
| <p>Cultivating Students' Interculturalism and Internationalism at a Taiwanese University (141) Wen Ling Lou</p> | <p>Return on Experience: A Cross Cultural Comparison of How Managers Learn to Lead (138) Anand Chandrasekar, Corey Criswell, Ellen Van Velsor, Meena S. Wilson, Xiuxi Zhao</p> |
| <p>Significance of Gestural language in effective multicultural communication Jaya Natyavidushi (142)</p> | <p>Leadership Coaching in Asia – Integrating a Multicultural Perspective (139) Ajay Nangalia, Lina Nangalia</p> |

| | | |
|--|---|--|
| | Room CHANCERY | Room NAPIER |
| 9.30-10.30am July 28 Thursday | <p>Paper Session 22: Leadership – Indigenous Perspective Chair: Ruth Anaya</p> <p>A Kenyan Perspective on Effective Leadership (143) Ruth Anaya</p> <p>The image of a political leader in the Republic of Sakha (Yakutia) Valentina Davydova, Tujaara Sidorova, Nadezhda Vasiljeva, Natalja Prokopjeva (144)</p> <p>Indonesian Leadership Styles: A Mix Method Approach Angela Oktavia Suryani, Fons J. R. Van de Vijver, Ype H. Poortinga, Bernadette N. Setiadi (145)</p> | <p>Symposium #10: Cultural Neuroscience and Intercultural Research Convenor: Dan Landis Discussant: Dharm Bhawuk</p> <p>Culture shapes a mesolimbic response to signals of dominance and subordination that associates with behavior (146) Jonathan B. Freeman, Nicholas O. Rule, & Nalini Ambady</p> <p>Cross-cultural Reading the Mind in the Eyes: An fMRI Investigation (147) Reginald B. Adams, Jr., Nicholas O. Rule, Robert G. Franklin, Jr. I, Elsie Wang,, Michael T. Stevenson1, Sakiko Yoshikawa, Mitsue Nomura, Wataru Sato, Kestutis Kveraga, and Nalini Ambady</p> <p>The cognitive neuroscience of cultural differences (147) Chih-Mao Huang, Denise C. Park</p> |
| <p>10.30am-11.00am TEA/COFFEE ~~~~~END OF CONFERENCE~~~~</p> | | |

ABSTRACTS

JULY 24 SUNDAY

FELLOWS' DAY

Introduction to the Panel on the Handbook of Ethnopolitical Conflicts

Rosita Albert and Dan Landis

This two-session panel is based on chapters written for the Handbook of Ethnopolitical Conflicts, which Dan Landis and I edited, and which will be published by Springer this Fall. The Handbook is a major effort by IAIR and IAIR fellows and members to tackle a major world-wide problem in intercultural relations: 2/3 of international conflicts are ethnic conflicts. These conflicts have surpassed conflicts between nations as the most deadly international conflicts, and occur in every continent and most countries. With the contribution of many colleagues, including many who are present, we have assembled twenty in-depth case studies of ethnopolitical conflict. These case studies come from most regions of the world and depict a variety of conflicts. They were written at our request by authors from different countries and from different social science fields. These authors are deeply familiar with the conflicts they describe. We asked all authors to follow a common outline to improve coherence of the volume, to facilitate comparisons between various ethnopolitical conflicts, and to allow us to draw important lessons about ethnopolitical conflict as well as suggestions for policy makers in ameliorating or eliminating such conflicts.

Although the selection of conflicts is not comprehensive, the conflicts included represent historical, regional, and cultural diversity, and have included many different actors (e.g. government, rebels, military, and other ethnic groups). The variety of conflicts presented gives us a general sense of the kinds of issues involved in such conflicts, the kind of approaches to conflict management that have been tried, and suggestions for actions that might prove successful in current and future ethnopolitical conflicts.

In the first session we will start with a presentation on theories of ethnopolitical conflict, followed by presentations on the Indian perspective, conflict and cooperation in Hawaii, ethnocultural conflicts in New Zealand, in conflicts in Uganda.

In the second session, we will have presentations on the conflict involving the Shining Path in Peru, trust building in post-conflict Kosovo, frictions between Muslims and non-muslim in the Netherlands, ethnicity and diplomacy involving Turks and Armenians, and conclude with a presentation on lessons learned from twenty ethnopolitical conflicts throughout the world and suggestions for conflict amelioration and peace building.

Theories of Ethnic Conflict

Dan Landis

We will summarize the major theories that have been put forth to explain and predict ethnic conflict. These range from the individual to the community level and sometimes produce quite different empirical findings (Forbes, 2004). In general, theories can be arranged along two correlated dimensions:

1. Primordial vs instrumental (Blimes, 2006; Lake & Rothchild, 1998; Lee, Moghaddam, McCauley, & Worchel, 2004). In primordial theories, it is assumed that a fundamental characteristic of the human species, in this case ethnicity, is a need to categorize social stimuli. For conflict theorists, it is usually the ingroup versus the outgroup that forms the categorization. Conflict follows this tendency to positively value the ingroup and negatively value the outgroup (Axelrod & Hammond, 2003). And since one of the salient characteristics dividing ingroups and outgroups is ethnicity, ethnic conflict can be the result. Indeed, some theorists (Kaznatcheev, 2010) suggest that ethnocentrism had survival value in an evolutionary sense. For instrumental theorists, no such primordial basis is assumed. Rather, ethnic conflict is seen as having other underlying causes, for example, competition for resources (Caselli & Coleman, 2010) and then the conflict becomes ethnically based due to other factors. The work of Campbell, Licklider, Howell and others are examples of instrumentally oriented theorists (Campbell, 1998; Howell, 1978; Licklider, 1993)
2. A second division that is often used is Macro vs Micro focused theories (some authors add a "Meso" category midway between the other two (Landis, 2008; Pettigrew, 1997). However, it is useful for our purposes in this chapter to focus only on the extremes of the dimension. By micro we mean theories that have at their core (and their methodology) individual behavior and attitudes. Contact theory (Gordan W. Allport, 1954a; Pettigrew, 2008; Pettigrew & Troop, 2006) and its derivatives (Brewer, 1996; S. L. Gaertner & Dovidio, 2000) are relevant examples of micro-theories. At the other end are theories that focus on broad national and/or societal trends that are predicted to lead to conflict between ethnic groups (Brubaker & Laitin, 1998; Caselli & Coleman, 2010; Lim, Metzler, & Bar-Yam, 2007).

Micro theories, at least those that appear in social psychology, tend to be primordial, whereas Macro theories often proposed by sociologists, political scientists, or economists tend to be instrumental. In practice, of course, the two dimensions are correlated. Nevertheless, conceptually the distinction may be useful.

India and the Culture of Peace: Beyond Ethnic, Religious, and Other Conflicts

Dharm P. S. Bhawuk University of Hawaii at Manoa

India has been embroiled in many conflicts both with its neighbouring countries, China, Pakistan, Nepal, Sri Lanka, and Bangladesh, and within its own borders, which has been related to religion, ethnicity, and language. From a distance it would seem like a country that is unsafe if not outright dangerous to live, considering all the strife reported in the media. However, a closer examination of the history and culture shows that it is a country that has a long history of growing with contradictions, and a culture of peace and harmony fired by mysticism and spirituality. This paper chooses to focus on the prevalent peace in India, at the risk of sounding do be in denial, and discusses how peace is created and maintained in the most diverse culture in the world. Following this, various aspects of absence of peace and its causes are discussed. It is hoped that an examination of peace and absence of peace in India will lead to a better understanding of the human behaviour and the study of peace.

Keywords: India, Peace, Conflicts

Frictions between Muslims and non-Muslims in the Netherlands

Jan Pieter van Oudenhoven

Over the last decades almost a million first or second-generation immigrants from Islamic countries (mainly Turkey and Morocco) have found their way to the Netherlands. According to the Statistics Netherlands 6 % of the Dutch population consists of Muslims (CBS factbook, 2010). Within the European Union only France has a similarly high percentage, and Bulgaria counts an even higher percentage of 12 %, but Bulgaria has been part of the Ottoman Empire for centuries. Although Muslims were not very much appreciated from the start, strong negative reactions by majority members became more apparent and intensive after 9/11. Remarkably, whereas anti-immigrant attitudes had been a strong taboo in the political domain and in the media, at present some popular parties are outspokenly anti-Muslim. In this chapter an overview is given of the major studies on majority attitudes towards Muslims, the reactions by the Muslims themselves, their growing identification with Islam, and the development of ideas and ideologies in the field of immigration and Islam. Finally a look into the future is presented together with a set of recommendations or measures that could decrease the tension between the majority group and new Muslim citizens.

Keywords: Netherlands, Frictions, Islam

Ethno-cultural Conflict in Aotearoa/New Zealand:

Balancing Indigenous Rights and Multicultural Responsibilities

Colleen Ward & James Liu

Centre for Applied Cross-cultural Research Victoria Univ of Wellington

The presentation traces the history of ethnic relations in New Zealand with emphasis on the charter relationship between indigenous Maori and British settlers and moving to more recent changes in immigration policy that precipitated a culturally diverse stream of migration from new source countries, particularly those in the Asian region. Although overt conflict between ethnic groups has not been common in New Zealand, two recent incidents that have had major ramifications for ethnic relations (the desecration of Jewish graves and legislation restricting customary Maori title to New Zealand's foreshore and seabed) are described and discussed. The chapter then goes on to review contemporary research on ethnic relations in New Zealand with particular attention given to strategies that can reduce or eliminate ethnic conflict: 1) achieving racial equality, 2) full recognition

of indigenous rights, and 3) acceptance of cultural diversity. Finally, the chapter concludes with recommendations for enhancing ethnic relations in New Zealand by resolving potential tensions between biculturalism and multiculturalism and by balancing indigenous rights with multicultural responsibilities.

Keywords: Indigenous, Multicultural, Ethnic relations

Ethnic Relations in Malaysia: The need for “Constant Repair” in the spirit of “Muhibbah” Vijayan P Munusamy

Malaysia has been hailed as one of the most successful decolonized country in terms of managing ethnic relations (Goh & Holden, 2009). There was a lot of skepticism about whether Malaysia would survive after independence from the British in 1957. Skeptics were proven wrong. Not only has Malaysia survived but it also became a model for other multicultural countries. It has enjoyed political stability, representative government, economic progress, rural modernization, increased literacy and the rapid growth of the middle class (Cheng Teik, 1994). However, Malaysia’s measure of success in managing ethnic relations has to a large extent been limited to the relative absence of violent racial conflict since the violent racial riot in 1969 (Poh Ping, 1999). Although many initiatives have been undertaken to advance community building, the reality is that managing diversity has become more complex and challenging. There are five major challenges that Malaysia is currently facing: 1) Narrowing the economic gap among the ethnic groups 2) Overcoming communal politics, which trump nationalism 3) Lessening the climate of fear that prevents discussion of ethnic related issues 4) Reversing the brain drain of skilled Malaysians and 5) Overcoming diminished sensitivity and respect for other ethnic groups, and finding ways to uphold cultural rights. As Malaysia aspires to be a fully developed country by 2020 -- economically, politically, socially, spiritually, psychologically and culturally, peaceful ethnopolitical relations serves as a comparative advantage and is at the nexus of these developments, influencing them and being influenced by them. As other comparative advantages, ethnopolitical relations have to be nurtured and protected. The success of this nurturing and protection is not and cannot be simply the relative absence of racial riots. Rather it is the presence of “inhabitants living peacefully.” To achieve this, the need for “constant repair” of multicultural policies in the spirit of “Muhibbah” (spirit of tolerance and harmony) is presented.

Keywords: Malaysia, Ethnic Relations, Muhibbah

Ethno-political Conflict in Kosovo: Cultivating Trust in Serbian-Albanian Post-conflict Peace-building Ulrike Schweigler and L. Ripley Smith

Scholars agree that the United Nations Mission in Kosovo (UNMIK) has so far failed to reconcile the Kosovo Albanians and Kosovo Serbs and create, even in a preliminary form, any kind of nascent multi-ethnic state (Franks & Richmond, 2008). The recent decision by the International Court of Justice to affirm the legality of Kosovo’s declaration of independence creates a new urgency in the situation; if pathways to successful cooperation are not identified soon, the prospect of negotiations could be paralyzed for the foreseeable future (Crisis-Group, 2010). The current situation is one of dual societies where the polarized communities have replicated parallel state institutions and whose ethnic networks are rooted in and fuelled by centuries old mythologies and ethnic identity narratives (Anscombe, 2006) that have created significant in-group-out-group barriers that serve to legitimize hate and violence toward the *Other*. These narratives are embedded in the national mythology, driving patriotism and ethno-nationalism with respect to land, language, religion, and polity.

Numerous peace settlement talks have taken place, but all have failed to address the entrenched, persistent identity narratives that divide the two ethnic groups. In light of this intractable situation, we argue that functional trust-building processes must be fostered by reducing the salience of ethnic differences and by supporting the development of alternative identities. While reconciliation ultimately focuses on enduring features of justice and healing rather than temporal political or property gains (Bradford, 2002), it must begin with attainable objectives at the local community level where shared cultural identities may be accessed. Rebuilding inter-ethnic trust from the local community up by addressing social categorization and revising ethnic identity narratives by decreasing the salience of ethnic identity is a first step toward normalization of relations at the national level. From this perspective inter-group bias and conflict can be reduced by factors that transform people's representation of memberships by reducing or eliminating the salience of inter-group differentiation.

Focusing on instrumental reconciliation will re-direct attention from negative trust to functional trust – as decategorization/recategorization takes place. Once a basic trusting relationship is formed, psychological dimensions of the relationship can be addressed. As trust is constituted, a *strategy of adaptation* is employed that not only avoids negative trust building, but may also lead to the formation of functional trust. It creates an upward spiral where individuals actively look for positive alternative explanations for the out-group member's behavior.

We recommend that leaders in the Kosovo conflict rebuild trust from the community level up. Begin by identifying *zones of possible agreement* in areas like education, utilities and infrastructure, access to health care, and commerce partnerships. As trusting behaviors are enacted on the municipal level, an upward positive spiral will put pressure on the civic institutions and political structures to create an atmosphere of cooperation and put into place mechanisms that will facilitate continued peaceful inter-ethnic relations.

Keywords: Reconciliation, Trust, Ethnic Relations

Ethno-Political Conflict and Cooperation in Hawaii

Michael Salzman, University of Hawaii

The fact of our increasing awareness of cultural and ethnic diversity does not provide any assurance that our multicultural future will be a just one based on respect, inclusion and equality. The history of humankind is bloody with examples of culturally and racially diverse peoples slaughtering each other over differences large and small. History also provides evidence of moments and periods where intergroup relations were mutually beneficial, respectful and nourishing. Humans possess these and other potentials. Demographics make clear that our future will be defined by how we address the promise and perils of diversity. The outcome of our efforts or our self-absorbed neglect will largely determine whether we shape a future nourished by justice, respect and appreciation of human diversity or one of intolerance, stratification, conflict, violence and exploitation supported by racism. World history offers evidence of both potentials. This chapter explores both potentials as they have been manifested in this remote and culturally diverse land in the middle of the Pacific Ocean. This chapter identifies two relevant contexts of intercultural relations in Hawai'i (i.e., colonization and decolonization and the plantation/labor experience) and will apply relevant psychological theory in an analysis of the effects of these contexts on inter-group relations. It uses relevant theoretical lenses to understand how the colonial context defines relationships within that context and how a Hawai'i labor movement united disparate ethnicities into a super ordinate identity, that, while acknowledging and appreciating its diversity, transformed the politics of Hawai'i from a conservative feudal and colonial past to what is arguably the most progressive state in the United States. The author, then, seeks to identify factors that contribute to both ethno-cultural cooperation and conflict on this remote landmass in the middle of the Pacific.

Keywords: Conflict, Cooperation, Hawaii

Sendero Luminoso (Shining Path) and the Conflict in Peru

Marisa Mealy and Carol Shaw Austad

In Peru, centuries of ethnic, geographic, and socioeconomic divisions led to the formation of one of the most brutal guerrilla organizations in the world, Sendero Luminoso (Shining Path). This revolutionary Maoist movement capitalized on societal problems, cultural divisions, and feelings of social alienation among mestizos and indigenous youths. Indigenous peasants and communities who did not support the guerrillas faced ruthless retaliation. The urban elite reacted with ignorance and indifference, while government security forces were as much a part of the problem as a part of the solution. In fact, ethnocultural divisions facilitated the process of dehumanization, perpetration of carnage, and an estimated 70,000 fatalities.

To survive, many indigenous communities formed self-defense militia, often as a part of a reluctant and conflicted alliance with government security forces. The resulting counter-rebellion stalled the highland terror and defeated the PCP-SL in many rural areas. In 1992, President Alberto Fujimori suspended the constitution, permitting counter-insurgency forces to commit numerous human rights abuses. That year, the revolutionary leader, Abimael Guzmán, and 19 other guerilla leaders were captured. For many observers, this appeared to be the beginning of the end for Sendero Luminoso.

Yet, regular reports of insurgent activity continued unabated in isolated, primarily indigenous, coca-producing regions - where guerilla activity never ended. Of even greater concern than the armed insurgents is the re-emergence of ideological and political activity by unarmed Sendero activists and the spread of its ideology within universities. Thus, it is evident that inequality is a force which can be exploited for subversive purposes. Furthermore, education may serve as an important tool not only for relieving conflict, but also for building it. Successful reconciliation processes should not strive only to heal the wounds of the past, but also to lay the groundwork for the prevention of future conflict.

Keywords: Conflict, Reconciliation, Indigenous

Lessons Learned and Recommendations for Conflict Amelioration and Peace Building

Rosita Albert, Susanne Gabrielsen, Dan Landis,

This presentation will cover a brief overview of the important lessons from the preceding twenty chapters of the book, including the *nature* and *characteristics* of ethnic conflicts; *common* as well as *unique* features of such conflicts; *successful* as well as *unsuccessful* resolution attempts; and suggestions of *broad approaches* and *specific strategies* that have the potential to lead to *conflict amelioration*, *prevention*, and to *sustainable peace*.

Keywords: Conflict, Amelioration, Peace

JULY 25 MONDAY

8.30 – 9.15am – IAIR Presidential Address:

Dr. Colleen Ward

Rethinking ‘Integration’: Big Questions, Little Answers

Room Auditorium

Berry’s (1980, 1990) acculturation framework and his proposition that integration is linked to adaptive outcomes for immigrants form the cornerstone of contemporary acculturation theory and research. Despite the widespread acceptance of Berry’s theorizing and an impressive body of empirical research, is the construct of integration, as we know it, adequate for understanding and explaining the positive experiences of immigrants and other acculturating groups? This presentation “rethinks” integration- posing big questions, but providing only little answers. How have Berry’s core acculturation dimensions – cultural maintenance and intergroup relations- been incorporated, modified and measured in acculturation research? To what extent do the measurement methods affect the prevalence of integration and its relationship to psychological and sociocultural outcomes? Our research suggests that psychological and behavioural facets of acculturation measures result in different classifications of the four basic acculturation strategies (integration, assimilation, separation and marginalization) and affect the relationship between integration and adaptation. Moreover, are broad orientations toward heritage and host cultures adequate to capture the immigrant experience? Our recent research with Muslim immigrants suggests that both religious and ethnic identities are important and exert independent influences on adaptive outcomes- in this instance, what constitutes “cultural maintenance” and how should it be assessed? Similarly, emerging research on transnationalism points to multiple national identifications and alliances- does this suggest that a broader, multi-faceted definition of integration is required? The dynamics of integration are also considered. How are cultural maintenance and participation achieved and manifest? Are identities and behaviours synthesized, blended, or alternated? How does integration play out in everyday life- how do immigrants describe and experience integration? Our qualitative research with immigrant youth suggests that “balance” is often framed as the critical key to success, but that it is enacted in a variety of ways. Finally, is integration always adaptive? To what extent does context shape the relationship between integration, adaptation and intercultural relations? Our research indicates that under certain circumstances, particularly in post-colonial societies with power reversals of majority and minority groups, integration fails to lead to psychological adaptation and positive intergroup relations.

9.15 – 10.00am –Keynote Address:

Dr. Young Yun Kim

Weaving the Fabric of Diversity: A Communication Perspective

Room Auditorium

Diversity, particularly ethnic (including cultural, racial, and national origin) diversity, can be a valuable source of vitality and creativity in social entities of various sizes and types--from neighborhoods, classrooms, and companies, to towns, cities, and societies at large. Yet, diversity also can be a source of conflict and excessive identity claims hindering mutuality and cooperative endeavor.

I examine both the promises and the perils of ethnic diversity based on a contextual theory of interethnic communication (Kim, 2005). The theory highlights the centrality of everyday communication activities in shaping the nature of a multiethnic group, while emphasizing that specific interethnic communication event cannot be meaningfully understood without taking into account the context within which such events take place. The theory, accordingly, offers a multidimensional model that represents interethnic communication as a dynamic and hierarchically organized system. The system is comprised of the behavior and a progression of three levels of context—the communicator at the center, the immediate social situation at the next level, and the larger environment at the macro-level. The focal phenomenon, associative/dissociative behaviors of individual communicators, are linked in reciprocal causal relationships to two communicator factors (identity inclusivity/exclusivity, identity security/insecurity), three situational factors (ethnic proximity/distance, shared/separate goal structure, and personal network integration/segregation), and three environmental factors (institutional equity/inequity, relative ingroup strength, and environmental stress). In addition, the factor of ideology is considered as an overarching social-psychological force influencing all layers of factors identified in the model.

What can a multiethnic organization do to foster cohesion in its diverse membership? How can individuals themselves help build a sense of community in a multiethnic organization? I derive from this theory a number of practical insights into the significant role that each person, and the organization as a whole, can play in shaping the quality of an individual's relationship to each other and, ultimately, the efficacy of diversity itself. I end the presentation with a description of an ideal organization in which persons of all ethnic backgrounds can strive in concert for excellence, and their differences are, indeed, a source of inspiration and delight.

10.05 – 10.15am

Lifetime Achievement Award Presentation

Dr. Paul Pedersen

Convenor: Dr. Gary Fontaine

Video Presentation

**(Thanks to Allen E. Ivey and Elizabeth Robey,
Microtraining Associates, A Division of Alexander
Street Press)**

10.50 – 11.50am Paper Session 1: Intercultural Relations and Acculturation

Chair: Nigar G. Khawaja

Room Chancery

Title: The Impact of Acculturation Stress on Marital Relations: A Sudanese Perspective

Corresponding Author: Nigar G. Khawaja

Address: School of Psychology & Counseling, Faculty of Health, Queensland University of Technology, O Block B wing, Rm 525, Victoria Park Rd

Kelvin Grove ,Qld 4059 Australia.

Email: n.khawaja@qut.edu.au

Additional Author: Karla Milner

Most of the Sudanese have generally entered Australia on humanitarian grounds. They have been described as “Australia’s fastest growing newly emerging community”. This community in Australia has been portrayed as an extremely resilient group of people (Hillier, 2002). Settling in a new country is challenging as it involves acculturation, which is a complex process and does not occur uniformly among cultural groups, or between family members. Refugees who are married are experiencing an adaptation that occurs both within the marriage and the individual level (Ataca & Berry, 2002). Previous research indicates that following migration conflict occurs between couples due to a change in roles and a shift of domestic power in the relationship (Flores, Tschann, VanOss, & Pantoja, 2004). Sudanese elders and NGO’s in Australia have identified marital conflicts, hostility and stress. Therefore, the present study explored the manifestation and impact of acculturation stress on the marriages of Sudanese refugees within Australia.

A qualitative research design was adopted with 13 Sudanese refugees, 9 females and 4 males, who were currently married or had been married and were residing in Brisbane, Australia. Focus groups were conducted to explore female and male manifestations of acculturation stress within marital relationships. The causes and possible solutions of the conflict were thoroughly explored with the use of hypothetical scenarios. The scenarios focused on issues identified by elders in the Sudanese community and NGO’s as being central to the community. These were difficulties with management of finances and lack of family and social support, and had been identified as issues that were the causes of conflict between couples. Several other areas of acculturation stress also emerged during the group discussions, including dissonance regarding the adherence to cultural gender roles, the freedom women are afforded in Australia, the perceived lack of cultural understanding by law enforcement officers and the lack of information provided to refugees pre and post settlement to assist with adjustment. The participants suggested a number of practical solutions to these issues which are potentially useful in guiding future refugee settlement programs.

Keywords: Acculturation, Sudanese Refugees, Marital Relations.

Title: The Construction and Validation of a Revised Measure of Sociocultural Adaptation

Corresponding Author: Jessie Wilson
Address: School of Psychology, Victoria University of Wellington, PO Box 600 Wellington, New Zealand

Email: jessie.wilson@vuw.ac.nz

Additional Authors: Colleen Ward

A project involving examination of the sociocultural adaptation construct and development of a new measure of Ward & Kennedy's (1999) Sociocultural Adaptation Scale (SCAS) was undertaken. A revised version of the scale (SCAS-R) was created based on an individual's behavioural competencies specifically relevant to a new cultural environment. Three hundred and sixteen sojourners (144 international students, 89 migrants, 64 expatriates, and 8 refugees) from over 55 different nations living in a host country for ≤ 5 years completed an online survey comprised of the SCAS-R item pool, criterion measures of sociocultural adaptation, and demographics. An exploratory factor analysis of the item pool resulted in a 22-item scale ($\alpha = .92$) with 5-factors that explained 64% of the variance: Interpersonal Communication ($\alpha = .91$), Academic/Work Performance ($\alpha = .86$), Personal Interests & Community Involvement ($\alpha = .76$), Ecological Adaptation ($\alpha = .71$), and Language Proficiency ($\alpha = .90$). Construct validity was also established through one-tailed correlations between the SCAS-R and criterion measures of adaptation, psychological adjustment, social and behavioral skills. Overall, the results of the study contribute to acculturation theory and cross-cultural research through development of a more concise measure of sociocultural adaptation and expansion of the construct into specific adaptation domains.

Keywords: Sociocultural adaptation, Acculturation, Scale development, Exploratory factor analysis

Title: Issues of Overseas Citizens' Acculturation in Russian Big Cities: Cultural Assimilator Methodology

Corresponding Author: Rimma K. Tangalycheva

Address: Rimma K.Tangalycheva 199155 ul. Korablestroiteley, 44/1 apt.56,St.Petersburg, Russia

Email: rimma98@yahoo.com

According to the Federal Agency on Tourism of the Russian Federation, 6.825 million people from the CIS (the Commonwealth of Independent States) and 3.769 million people from other foreign countries arrived in Russia during the year 2007. St. Petersburg accounts for the major part of these arrivals, because it is a dynamically developing economic, cultural and educational center. Multinationals' and joint ventures' staff, as well as the number of foreign students, and locals married to foreigners and living in St. Petersburg has been continuously increasing. Many foreigners expect to raise their earnings and living standard in St. Petersburg. All the categories of people mentioned above opt for various acculturation strategies depending on economic, social and cultural resources they possess. However, all of them go through similar process of adaptation to the socio-cultural environment of the Russian metropolis. This common experience they share enables one to develop a common training program for overseas citizens aimed at optimizing their acculturation and boosting the efficiency of international cooperation. The training program developers have employed the methodology of general cultural assimilator by R.W. Brislin and K. Cushner based on 18 themes, faced by the migrants in the period of adaptation . Various approaches to the study the acculturation problems were also in focus of researchers, especially the one suggested by J.Berry, who elaborated the fourfold "acculturation strategies": assimilation, separation, marginalization and integration. Seventy people representing five regions, and 32 countries were involved in the research. 25 expert interviews and 6 focus-groups were conducted by the researches. Executives of overseas companies and diplomatic services' functionaries, high profile foreign professors and instructors of foreign languages, post graduate students were involved as experts. All of them have been living and working / studying in St. Petersburg at least for three years and speak Russian fluently. The groups of interviewees were formed in the following way: two groups of students and post graduate students studying at St. Petersburg's universities and institutes; two groups of employees of multinationals and joint ventures; one group of labor migrants and one group of persons married to foreign citizens and permanently residing with their spouses in St. Petersburg. Most contrast patterns of cultural clashes were observed in the interaction between the citizens of St. Petersburg and the representatives of western and eastern cultures. The strategies of acculturation of the people with diverse origin are very different. The representatives of Western Europe and the USA tend to believe that their difficulties in adaptation result from low standards of local people and Russian social environment. Newcomers from far eastern countries make enormous efforts to understand the motives guiding the local people's behavior, and try to adjust to the context of local culture. Africans tend to conceal their problems. The main problem of their adaptation is the lack of local people's tolerance resulting from physical and cultural differences. Weighing pros and cons of living in St. Petersburg they often try to focus on positive aspects and hush up negative sides. As for the citizens of the CIS and former Baltic republics (Estonia, Lithuania, Latvia), the process of their adaptation is the easiest one, because they speak fluent Russian, have been visiting St. Petersburg since childhood and do not feel enormous cultural differences. However, the lack of notable differences led to certain difficulties in constructing the cultural assimilators with their participation. At the same time, the migrants from the CIS, who came to raise their earnings and living standards, are often excluded from the social environment of St. Petersburg because of their limited access to economic and cultural resources.

Keywords: Acculturation, Cultural assimilator

10.50 – 11.50am Paper Session 2: Intercultural Relations and Adaptation

Chair: David Lackland Sam

Room Napier

Title: Adaptation of youth from immigrant families: The role of society of settlement

Corresponding Author: David Lackland Sam

Address: Department of Psychosocial Science, University of Bergen

Christiesgate 12, N-5015 Bergen, Norway

Email: david.sam@psysp.uib.no

Additional Author: Gabriel Horenczyk

Background: As the numbers and proportion of children from non-western immigrant families continue to rise in many Western industrialized societies (Hernandez, in press), the need to ascertain which aspects of their acculturation processes and outcomes can be generalized across ethnic groups and societies of settlement, and which aspects are unique and specific to an ethnic group in a particular society of settlement, cannot be overemphasised. To date, much of the research on immigrant youth are based on a specific ethnic group or two in a country. Some few studies have also focused on two studies. However, these studies are very much limited in establishing universals in acculturation. Similarly, meta-analytic studies are difficult to carry out because of the bewildering array of variables and ethnic groups involved in acculturation.

Objectives: In this presentation, I will be exploring the extent to which psychological and socio-cultural adaptation vary across societies of settlements and across ethnic groups. Three societies of settlements are examined – (a). Settler societies (i.e., societies that have traditionally encouraged and welcome immigration; and these include Australia, Canada, and the United States); (b). Post-colonial societies (i.e., societies with colonial past, and in post colonial times have received large numbers of immigrants from the former colonies. These countries include France, the Netherlands, and the United Kingdom); and (c) New settler societies (i.e., societies where immigration and settlement are recent phenomena, and have relatively low proportion of immigrants. These countries include Norway, Sweden and Finland).

Method: The International Comparative study of ethnocultural youth (Berry et al., 2006) dataset is used to explore the above question. This data set included over 5000 immigrant youth living in 13 different countries, including the examples mentioned above, and belonged to over 20 different ethnic groups (e.g., Turks, Vietnamese, Mexicans and Chinese). In terms of adaptation, we examine different forms of psychological and socio-cultural adaptations including satisfaction with life, psychological problems and behaviour problems.

Results: Preliminary analyses indicate that how well immigrant youth adapt depends on which society they are settled, and this interacts with the ethnic background of the immigrant. Within the society of settlement, the ethnic composition of neighbourhood of residence is also an important determinant of adaptation. In addition, how well the immigrant adapts is moderated by perceived discrimination; and perceived discrimination interacts with the society of settlement. Moreover, socio-demographic factors such as gender and age affect how well one adapts.

Discussion and Conclusions: The presentation will discuss ways and means in which different societies of settlements, through policies may facilitate immigrant youth adaptation as a stepping stone toward becoming productive citizens of the society they live in.

Keywords: Acculturation, Immigrant, Youth/children, Multiculturalism

Title: Overseas Adaptation: Foreigner Volunteering and Sense of Community

Corresponding Author: Chin-Fang Wang

Address: No.162, HePing E. Rd., Sec. 1, Taipei 106, Taiwan.

Email: ctinawang@gmail.com

Additional Author: Wei-Wen Chang, Maria Jadwiga Nawrocik

Influenced by today's climate of globalization, more people have traveled around the world to expand their business or for advanced study. Faced with a new cultural context, these sojourners often meet new challenges and use different approaches to adjust their lives in the new environment. One of the approaches used by some foreign residents was to become active voluntary members in the new social environment. Such voluntary activities provided a channel for them to gradually connect and adjust to the local cultural context. While in practice volunteering has been used as a way to engage people from different cultural backgrounds, sojourners' motivation for volunteering and its potential influence on their cultural adaptation have not been well examined. To understand this process, this research explored foreigners' motivation to be volunteers and how the volunteering experience influenced their adaptation in the new cultural environment. The research participants were the Western residents in Asian cultural context. The concept in social psychology, *sense of community*, was utilized as the theoretical framework to examine foreigners' volunteering experience and cultural adaptation.

Research Methods

The qualitative approach is used in order to establish an explorative account on the experience of Western volunteers in Taiwan. The research participants in this study met two criteria: (a) they were Western migrants who worked in Taiwan, (b) they engaged in volunteering in their leisure time. Volunteers from two Taiwanese non-profit organizations were enlisted as participants.

For data collection, both semi-structured interview and document review were used. All the collected data were analyzed through reviewing, coding, and categorizing.

Major Findings

Through the research, it appears that some of the interviewed foreign volunteers felt a need for participation that they would not feel in their home countries. Their motivation included local involvement and meaningful engagement. This search for a way to participate can signify an attempt to manage one's free time in a meaningful way in a new social environment. Number of aspects of their volunteering experience showed that volunteering influenced their general well-being and their perception of the new culture and local people. Their experience was divided into two categories, including psychological adaptation, and socio-cultural adaptation.

Psychological adaptation

Psychological adaptation relates to individual's well-being and satisfaction. A sense of community emerges when they feel that people involved in the organization share similar values. In addition, becoming a volunteer means establishing a psychological contract with the organizations that should be realized in terms of psychological fulfilment and satisfaction.

Socio-cultural adaptation

Socio-cultural adaptation refers to an individual's ability to "fit in" with the host society and function within with ease and ability. From socio-cultural perspective, volunteering offers opportunities to form new social networks in host societies. In conclusion, this study found that through volunteering participation, a sense of community emerged, and it enhanced sojourners' connection and adaption to a new cultural context.

Keywords: Culture adaptation, Volunteering, Western migrants.

Title: Cross-Cultural Adaptation of Hispanic Youth: A Study of Communication Patterns, Ethnic Group Strength, and Intercultural Transformation

Corresponding Author: Kelly McKay-Semmler

Address: 414 E. Clark St., Beacom Hall 213

University of South Dakota, Vermillion, SD 57069

Email: kelly.mckay-semmler@usd.edu

Additional Authors: Young Yun Kim

I. Research Purpose

This study investigates the adaptation patterns of Hispanic high school students in the United States from the perspective of an integrative communication theory. Of primary interest are the interrelationships among variables of intra- and interpersonal communication and of psychological and functional adaptation. Also examined is the extent to which these variables are influenced by the size of the Hispanic student population in a given school environment.

II. Theoretical Grounding

The study employs Kim's (1988, 2001, 2005) integrative theory of cross-cultural adaptation. Seven hypotheses were derived from Theorems 1, 3, and 5 in Kim's theory that identify positive interrelationships among four of the theoretical constructs: host communication competence, host interpersonal communication, psychological health, and functional fitness. In addition, a post-hoc analysis was conducted to examine Theorems 10-12, which identify negative associations between the environmental factor of ethnic group strength and the four research variables.

III. Methods and Procedures

Face-to-face interviews were conducted with 112 Hispanic youth between the ages of 13 and 21 enrolled in grades 9-12. The sample was drawn from 11 participating high schools in a tri-state area encompassing northwestern Iowa, northeastern Nebraska, and southeastern South Dakota. The universe of public high schools in the defined sampling area was identified and categorized according to two stratifying criteria: urban-rural setting (urban, semi-urban, or rural) and the relative concentration of Hispanic students enrolled in a given school. Study participants were randomly selected from complete lists of students enrolled as Hispanic.

IV. Findings

Results of a first-order confirmatory factor analysis (CFA) indicated support for all seven hypotheses. Specifically, Hispanic youths' level of host communication competence was positively correlated with their interpersonal involvement with non-Hispanics, as well as with their level of psychological health. Likewise, their functional fitness to the school environment was found to be positively correlated with their level of host communication competence, their interpersonal involvement with non-Hispanics, and their level of psychological health.

Moreover, the amount of contact Hispanic youth have with non-Hispanics is significantly correlated with the urban-rural setting and concentration of Hispanics in the student body population: Smaller community environments where there are relatively few Hispanics in the student body population are associated with greater levels of contact between the Hispanic students and non-Hispanics. The study extends the current boundary conditions of Kim's (2001) theory by demonstrating that the structure and process of cross-cultural adaptation found in adult populations is applicable to understanding the phenomenon in youth populations.

Keywords: Adaptation, Hispanic, Interpersonal communication, Ethnic group strength

10.50 – 11.50am Paper Session 3: Student’s Attitude on Achievement: A cross-cultural perspective

Chair: Marta Fülöp Room Dalvey

Title: Chinese and Hungarian high school students' attitude towards business competition

Corresponding Author: Márta Fülöp

Address: Inst for Psychology, Hungarian Acad of Sciences Budapest 1132 Victor Hugo utca 18-22 Hungary Email: fmarta@mtapi.hu

In the last two decades there has been a growing literature on the cultural psychological aspects on business competition (Porter, 1990; Lynn, 1991; Dahlgard, 1993 etc.). The present study compares Chinese and Hungarian high school students' beliefs on competition in social and economic life and aims to reveal their attitudes towards these different aspects of competition. Both group of students grow up in a society that has been going through dramatic changes in terms of its economic structure to establish the so called socialist market economy in China and the post-socialist market economy in Hungary. 148 Chinese students from Beijing (85 boys, 63 girls) and 107 Hungarian students from Budapest (38 boys and 69 girls) between the age of 16 and 18 took part in the research. The Hungarian respondents participated in the Junior Achievement Hungary programme that is a course sponsored by the American Chamber of Commerce to promote the development of knowledge on business and market economy. The Chinese students studied economics among their regular school subjects. A questionnaire with closed ended questions was administered. It consisted of four different parts. To reveal their personal attitude towards competition respondents were asked to indicate on a 5-point Likert-type scale the degree to which they liked to compete. The questionnaire was also comprised of questions directly related to economics, the business world and the way market-oriented economies operate. To measure these understandings, closed-ended questions, which required selecting the response that best corresponds to one's understanding of the role competition plays in economic processes, were used. To reveal the attitudes towards the interpersonal/societal and economic function and consequences of competition, Likert-type attitude scales of 10 and 13 items respectively were also used. Results showed no statistical difference in terms of personal competitiveness between the Chinese and Hungarian respondents but differences were found in the attitudes towards the personal/social and the economic aspects of competition. A principal component analysis using varimax rotation was conducted on the 10+13 items. While both groups identified the constructive personal/interpersonal consequences of competition i.e. motivation, development, and the negative social consequences i.e. conflict, war, - in the Chinese sample the factor of "aggression serving survival" and in the Hungarian sample the factor of "the joy of non-antagonistic competition" emerged. Chinese students had more positive attitude towards economic competition than Hungarians. Significantly more of them believe, that competition solves economic problems while significantly more Hungarians think that economic competition has undesirable consequences. The factors representing attitudes towards market economy revealed that Hungarian respondents perceive market economy as unfair and exploitative that is favourable only for a narrow group in the society and people have to work hard for success. In contrast to this, Chinese respondents, while they also identified the exploitative aspects of competition in the business life, believed more in that fair competition and hard work causes economic growth and prosperity. Results will be interpreted in relation to the different historical-cultural societal context of the participants' nations.

Keywords: Chinese, Hungarian, Competition, Business, Attitude, High school student

Title: The Relation Between Taiwanese Parental Influences and Academic Achievement: The Effects of Students' Academic Beliefs

Corresponding Author: Wei-Wen Chen

Address: Faculty of Education, University of Macau , Av. Padre Tomas Pereira, Taipa, Macau, China

Email: weiwen818@gmail.com

Additional Authors: Hsiu-Zu Ho

Compared to other cultural groups, the excellent academic performance among East-Asian students has drawn international attention from educators and psychologists. However, the process that underlies student academic achievement for this particular group has rarely been documented. Little is known about how multiple contextual variables work together to promote academic achievement among students in East-Asian countries. The present study examines how the relation between parental influences and Taiwanese students' academic achievement is mediated by student academic beliefs (beliefs about effort, academic self-concept, and perceived control). Data in the present study was collected from 468 first year students in Taiwanese colleges and universities. The questionnaire used in the present study was adapted from the subscales of several instruments including Parental Involvement Measure, Living up to Parental Expectation Inventory (LPEI), The Self-description Questionnaire (SDQ)III, The Students Perceptions of Control Questionnaire (SPOCQ), and the Filial Piety Scale. Exploratory Factor Analysis was conducted to explore the items that best represent the construct of Parental Influences and Student's Academic Beliefs. Next, Structural Equation Modeling (SEM) was utilized to examine the hypothesized model that explores the mediating effect of students' academic beliefs on the relation between parental influences and Taiwanese students' academic achievement.

Results found that parental influences (parents' educational values, interests in schoolwork, and parental expectations) have a positive impact on Taiwanese students' academic achievement by increasing students' academic beliefs of academic self-concept, perceived academic control, and effort. The importance of the quality of a parent-child relationship and the internalization process related to children's assumptions of their parents' educational values indicate the need for a contextual view when dealing with the issue of student academic achievement. The implications of the findings are explored and suggestions are made for further research on related issues.

Keywords: Parental Involvement, Academic Achievement, Academic Beliefs

Title: Cognitive and Behavioral Assessment of Intercultural Communication Competence in China's College English Test Band Four (CET-4)

Corresponding Author: Yanhong Hu

Address: School of Foreign Languages, Huazhong University of Science and Technology, Wuhan, Hubei, 430074, People's Republic of China

Email: huyanhong@mail.hust.edu.cn

Additional Author: Weiwei Fan

As a required curriculum in Chinese universities and colleges, *College English* was established over two decades ago and has undergone a series of innovations in China. In recent years, with China Ministry of Education putting more and more emphasis on culture teaching in foreign language teaching, intercultural communication has become one of the main teaching tasks of college English teaching and the fostering of students' intercultural communication competence has evolved into the ultimate goal of college English teaching in China. To examine whether the corresponding nationwide evaluation system of college English teaching, College English Test Band Four (CET-4), has effectively reflected the teaching of intercultural communication in college English teaching in China, the present study collected 18 CET-4 test papers ranging from January 1990 to December 2010 and made both qualitative and quantitative analysis about the test items in those test papers. Based on Western scholars' belief in the affective, cognitive and behavioral dimensions of intercultural communication competence and Chinese scholars' classification of culture, we attempt to identify the assessment of intercultural communication competence in CET-4 on the cognitive and behavioral dimensions, which aims at presenting the test washback to promote more efficient intercultural communication teaching in the process of college English teaching in China, and furthermore, intends to shed light on the exploration of feasible models that can effectively combine the assessment of intercultural communication competence and that of language proficiency. The results illustrate that the cognitive assessment of intercultural communication competence in CET-4 is revealed in the test items labeled as culture of knowledge, and the behavioral assessment of intercultural communication competence in CET-4 is achieved through the test items labeled as culture of communication. The ever-increasing culture of communication test items in CET-4 demonstrates the teaching of intercultural communication has become an integrated part of foreign language teaching in China. More specifically, the virtually equivalent percentage of culture of communication test items and culture of knowledge test items in CET-4 in recent years suggests that uprising attention has been paid to the cultivation of students' intercultural communication competence in foreign language teaching in Chinese universities and colleges, which has also provided the practical proof for the Chinese-advocated teaching concept that equal importance should be given to both culture of knowledge and culture of communication. As the present CET-4 test papers do not include any items that measure the affective dimension of intercultural communication competence, this study concludes with discussions about the potential of implementing affective assessment of intercultural communication competence in future internet-based CET-4 in China.

Keywords: Intercultural communication competence, College English Test Band Four, Culture of knowledge, Culture of communication

12.00 – 1.00pm Paper Session 4: Cross – Cultural Adjustment

Chair: Adam Komisarof Room Chancery

Title: Are Americans Really More “Successful” Intercultural Communicators than Japanese?

An Analysis of Acculturation Outcomes and Processes

Corresponding Author: Adam Komisarof

Address: Azumacho 2-203-1-102, Omiya-ku, Saitama-shi, Saitama 330-0841 Japan

Email: akomisar@reitaku-u.ac.jp

As globalization advances, Japan is now facing its human reality: a demographic shift towards greater numbers of non-Japanese in the workforce. Such diversity brings the concomitant challenge of how to integrate multicultural workers into their work organizations. Americans constitute one prominent group within this foreign workforce, yet intercultural relations with Japanese coworkers are not always smooth. While some Americans thrive, others perceive Japanese coworkers as insular and unwilling to accept them as core members of their organizations—often implying that Japan, with less domestic ethnocultural diversity than the U.S., is somehow “behind” in admitting a multicultural workforce and building a meritocracy in which these employees can thrive. Moreover, Americans often take pride in being open and accepting towards people from different cultures because, they reason, they have grown accustomed to ethnocultural diversity while living in the United States. These conclusions are debatable, yet merit further exploration or “unpacking” to glean insight into how such perceptions are formed and whether they are merited. One way to accomplish this is to compare the quality of intercultural relationships between Americans and Japanese to assess whether one group is really more “successful” at intercultural communication than the other. Therefore, the main goals of this paper are to compare the quality of intercultural relations reported by Japanese and Americans (who work regularly with the other) in Japan, and if such differences exist, to gain insight as to why. Specifically, Japanese and American scores were calculated for five dependent measures which were used to operationalize their quality of intercultural relations: outgroup attitude, ingroup bias, organizational investiture, social interaction, and job effectiveness. To examine the source of any significant differences, effects on the interactions between nationality (the independent variable) and the dependent measures were assessed for the following: 1. subjects' acculturation strategies as conceptualized by Berry (2008) (i.e., Integration, Assimilation, Separation, or Marginalization); 2. subjects' acculturation strategy alignments with cultural outgroup coworkers as conceived by Bourhis et al. (1997) (i.e., Consensual, Problematic, or Conflictual); 3. social desirability bias; 4. foreign language ability; and 5. sixteen demographic measures which can influence acculturation outcomes (e.g., years spent abroad and intercultural marriage). The population consisted of Americans and Japanese working together in organizations located in Japan and owned by either Japanese or American entities. The sample consisted of 97 Japanese and 97 American participants in 72 organizations. The survey was translated and back-translated in order to ensure equivalency and that participants could respond in their native language. Initial statistical tests revealed that American subjects enjoyed more positive intercultural relations on three dependent measures, but covariate analyses indicated that such results had more to do with having experienced longer sojourns abroad and with country of residence (home vs. foreign) than any prevalent, inherent differences between the two national groups. However, the data also suggested that Americans may have had greater group boundary permeability than Japanese, as they more actively acculturated to Japan and were more accepting of Japanese coworkers in their organizations. Therefore, based on member check interviews conducted with survey subjects, recommendations were made for *both* Japanese and Americans to redraw ingroup boundaries in order to better integrate disenfranchised Japanese and Americans into their work organizations.

Keywords: Acculturation, Acculturation attitudes, American, Japanese, Intercultural relations

Title: International students' stories: A qualitative approach

Corresponding Author: Nigar G. Khawaja

Address: School of Psychology & Counselling, Queensland University of Technology, Victoria Park Rd., Kelvin Grove, p/c 4059, Australia.

Email: n.khawaja@qut.edu.au

Additional Author: Helen Stallman

International students are the largest service export industry in countries such as U.S.A., Britain, Canada, Australia and New Zealand. Australia is the third most popular English speaking destination with students coming from more than 190 countries (DFAT, 2010). Studying abroad is not without its challenges and there is evidence that international students experience a range of adjustment issues that can impact on their study and overall experience (Msengi, I. G. (2007); Poyrazli, S., & Grahame, K. M. , 2007). While universities often provide support services for international students, the personal stories of international students, identifying challenges and strategies to overcome them can be helpful to other international students. Using qualitative methodology, this study explored international student personal stories to understand the challenges they face when studying in a foreign country and/or culture and the strategies they found effective in overcoming them. Twenty-two international students (7 males and 15 females) from an Australian University participated in four focus groups. They were asked to comment on their challenges, difficult experiences and the coping strategies they used to manage their issues as international students in Australia. Further, based on their experiences they were asked to discuss what advice they'd give future international students so they can become more resilient. The findings assisted in understanding their difficulties, the way they managed their issues as well as coping strategies that the future students can use to address their difficulties and their adjustment into Australian university life. It is expected that the ideas and coping strategies shared by the participants can be used in future to guide other international students as well as University services and staff members who work with this group of students.

Keywords: International students, Coping, Strategies, Resilience, Qualitative methods.

Title: Cross-cultural Adjustment of Nigerian International Students in Malaysia

Corresponding Author: Ohaeri Michael Chidiebere

Address: 301 & 303, Jubin BSM Building (4th Floor) 2 1/2 mile, Jalan Ipoh, 51200, Kuala Lumpur, Malaysia.

Email: mggplc@yahoo.com

Additional Authors: Malini Ratnasingam

This study examines the cross-cultural adjustment of Nigerian international students in Malaysia from a cultural and social learning perspective. The focus of the study is on these students' ability to fit in and negotiate aspects of their new culture. That is, the ability to deal with daily problems (Berry & Sam, 1997) or ability to manage everyday encounter (Ward & Chang, 1997) both in and outside the school premises. Ward and colleagues (Ward, 2001; Ward & Kennedy, 1999) have argued that psychological adjustment and sociocultural adaptation form the core components of cross-cultural adaptation. The two dimensions of adjustment are inter-related but conceptually and empirically distinct (Ward & Kennedy, 1999).

Specifically, this study investigates the role of host nationals' attitude towards sojourners, sojourners' attitude towards host nationals, perceived cultural distance, and perceived discrimination, on cross-cultural adjustment. The study also intends to determine the role of demographic characteristics of these students, namely, religious orientation (Christianity vs. Islam); sources of financial support (self/family vs. government/organization); type of institution (private institution vs. public institution); and length of residence (one year and below vs. and one year and above) on their adjustment process. Research questions and hypotheses are focused on how each of these factors are related to psychological and sociocultural adjustment.

Three hundred Nigerian students, studying at twenty different public and private universities and colleges in Kuala Lumpur and Selangor will be the participants in this cross-sectional study. The questionnaire packet contains demographic information and measures of sociocultural adjustment (a modified version of Ward and Kennedy (1999) Sociocultural Adjustment Scale (SCAS)), and psychological adjustment (a selected items from Beck and Beck (1972) Beck Depression Inventory (BDI) and Rosenberg (1965) Self-Esteem Scale).

The study offers recommendation for further research and provides college/university administrators and other related agencies with information to facilitate International students' cross-cultural adjustment.

Keywords: Cross-cultural adjustment, Host nationals' attitude, Sojourners' attitude, Perceived cultural distance, Perceived discrimination, Religious orientation

Title: How they want it: A case study on Chinese students' preferred learning methods

Corresponding Author: Deniss T C Yeung

Address: School of Business, Waikato Institute of Technology, Tristram St, Private Bag 3036, Waikato Mail Centre, Hamilton 3240, New Zealand

Email: deniss.yeung@wintec.ac.nz

Additional Authors: Fred Fu (Jianbo)

This paper discusses the preferred study methods of Chinese students based on the research findings involving Chinese students studying in the School of Business, Wintec, New Zealand. In order to provide relevant academic delivery, quality education and to maintain sustainability in the international market, New Zealand education institutes have to understand Chinese students' background, behaviour and learning difficulties while they are studying in New Zealand

Method

Stage one: Ten Chinese students studying on a full time degree programme at the School of Business, Wintec were invited to a focus group meeting.

Stage two: Sixty four self directed questionnaires were distributed to six Wintec business classes during class time and Chinese students were invited to complete the questionnaire.

Results

Of the 64 returned questionnaires 56 were valid. The followings are found.

- Most respondents (75%) were between the age of twenty and twenty four and 20% were between twenty five to twenty nine. The rest of the students (5%) were over thirty years of age.
- Most students involved in the research (41%) were majoring in management followed by marketing (29%) and accounting (16%). 14% of the students were doing a double major.
- A high number of students (45%) had been in New Zealand between one to two years followed by 25% having been in NZ for less than six months. Under a quarter (23%) of the respondents had been in New Zealand for more than two years. The rest of the students (7%) said they had been in New Zealand between six months to one year.
- The majority (91%) of respondents had college experience before they came to Wintec and 9% had high school experience when they arrived in New Zealand.
- Just over half of the respondents (52%) had New Zealand work.
- More than 60% of respondents indicated that group work, research and preview class materials were their preferred study methods. Close to 60% of the respondents said that phased tests were not their preferred study method.
- More than 80% of respondents strongly agreed/agreed that self-discipline was a main factor of their preferred study methods. More than 70% of respondents indicated that language obstacles and time management were the next major factors followed by confidence and interest (over 60%). Around 50% said that the learning experience in China was not an important factor.

Conclusions

To be more competitive in the world market, it is important for education institutes to understand international students' background and issues so as to provide satisfactory education services. The findings of this study provide useful insights into Chinese students' preferred study methods and the reasons affecting their preferences. Chinese students preferred to study in groups in particular under a new study environment and where there were language difficulties. They also preferred doing research work and previewing course materials before class. Most Chinese students agreed that the main factors contributing to their study preferences were language obstacles, time management, self-discipline, confidence of learning and interest. In particular, lack of confidence was the major factor in research work.

Keywords: International students, Learning methods

12.00 – 1.00pm Paper Session 5: Developing Intercultural Leadership through education

Chair: János Gordon-Gyori

Room Napier

Title: Teachers as leaders of multicultural classrooms

Corresponding Author: János Gordon-Gyori

Address: Ajtosi Durer sor 5. IV. 1 Budapest HU-1146 Hungary

Email: janos.gyori@ppk.elte.hu

Additional Author: Erzsébet Czachesz , Lan Anh Nguyen Luu, Mónika Szabó, Ágnes Szabó

During her long history Hungary has always been a culturally diverse society with many different minorities, languages and cultures. However during the socialist period of time in the 20th century the country was rather functioning as a monocultural society. In the last twenty years from a closed, non-democratic society, Hungary became an open, democratic society based on democratic parliamentary elections and free market. Also students coming from non-traditional immigrant groups appeared in Hungarian schools during the past two decades and the public discourse on the situation of the Roma students, children of the biggest minority group in Hungary, has become more and more intense. Still we don't know how teachers as leaders of their classes are thinking about multiculturalism; we do not know their values and beliefs on it, and we do not know how they handle multicultural issues in their classrooms. Because of it, with an explorative research we try to unfold Hungarian teachers' views on multiculturalism. After classroom observations and focus group venues with the teachers, we apply an adapted version of Llerda and Lasagabster's (2010) questionnaire on teachers' beliefs on interculturalism. Due to the classroom observations and the focus group venues, our assumption was that practicing teachers in the classrooms have still rather monocultural than intercultural views, but we also expected to find differences among beginners (teachers with less than 5 years experiences) and practiced teachers (with more than 5 years experiences in teaching). Also we expected to find differences among those teachers who teach humanities and the other group who teach sciences, and also among male and female teachers. Based on our data of classroom observation and the focus group venues we expected a mixed picture that shows that Hungarian education is still in a transitional period in terms of teachers' multicultural views despite the fact that the society is much more culturally diverse than it was in the past. Since teachers are in many ways the real leaders in their classrooms, their views have a big impact on their students' developing views generally, also on their students' views on multiculturalism. Based on these and other similar data on teachers' views on multiculturalism, we plan to develop an in-service teacher training for developing more sensitivity of our classroom teachers toward multiculturalism.

Keywords: Teachers, Multicultural views, Leadership, Classroom

Title: Experiences of international high school pre-service teachers as leaders in the Australian classrooms

Corresponding Author: Lee Huei (Hannah) Soong

Address: PO Box 1197, North Adelaide, South Australia 5006

Email: lee.soong@postgrads.unisa.edu.au

International student enrolment in Australian tertiary education is the highest amongst the Organisation for Economic Co-operation and Development (OECD, 2009). This increase in demand for Australian tertiary education qualification is driven by a number of divergent factors including a student's desire to (a) obtain skills to enable them to secure a stable and good employment; (b) attain a working visa and permanent residency upon graduation; and, (c) establish relationships with host nationals. Such motives to study in Australia may also be linked with the student's desire to unravel their cultural and social capital. This paper questions the movement of talented and highly skilled students to multicultural countries like Australia, which seems to act like a magnet by offering advantageous conditions for work and study.

Although studies on international student sojourn are growing, little is known about a particular sojourn experiences faced by a unique group of students known as international high school 'pre-service teachers'. International 'pre-service teachers' in this paper is defined as onshore international students who are enrolled in Teacher Education course. Within this course, students or 'pre-service teachers' are expected to undertake three teaching practicum as part of their assessment and preparation in order to graduate and become qualified teachers in Australia. This paper offers a hermeneutic phenomenological view of the teaching experiences of six international high school pre-service teachers who must adopt both the role of being university students and high school teachers during their sojourn in Australia. Leadership for them is more than just being able to adopt the Western teaching methodologies to teach Australian high school students. It also requires them to negotiate their identity shifts borne of career change. For these six participants, school teaching follows experiences as tour guides, office administrators, foreign language tutors and managers. This paper describes some of the ways in which international high school pre-service teachers participate in the process of developing interculturality as a form of leadership. The findings highlight a range of cultural and personal dimensions associated with the process of pre-service teacher professional development as well as their intercultural engagement with members in the host society. It examines how they negotiate the spaces they inhabit, become transnational subjects and how they develop a sense of professional identity that is responsive both to the constraints and the possibilities of leadership in a multicultural Australian classroom.

Keywords: International pre-service teachers, Teaching practicum experiences, Interculturality, Identity shifts

Title: Students as future leaders and morally responsible citizens in a multicultural world

Corresponding Author: Min Yang

Address: Room 300, 3/F, Run Run Shaw Building, Main Campus, The University of Hong Kong, Pok Fu Lam Road, Hong Kong, China

Email: myangmin@hkucc.hku.hk

Additional Authors: Albert Chau; Beverley Webster

Using qualitative data obtained from 38 students at universities in Hong Kong, this study investigated the key research question: How did service experiences in culturally diverse communities impact on the participating university students' development in moral identity, leadership skills, and multicultural competence? Internationally, educators in higher education aspire to cultivate students as future leaders, morally responsible citizens, and competent multicultural communicators. A necessary step to take in achieving this end is to engage students with local and regional communities and the wider society. Community engagement through volunteering, service learning, and community-based internships can stimulate students' critical thinking and prosocial action as they tackle compelling social problems faced by community members. Involvement in community also exposes students to diversity among community members in terms of age, sex, social and educational background, ethnicity, and culture. Thus apart from involving students in moral actions, service may lead students to reflect on their worldview, values, behaviours, and communication style that may be different from community members who receive service. Indeed, enhancement of multicultural competence resulting from cross-cultural contact may play a critical role in student moral development. On the other hand, on-campus and cross-campus youth associations and volunteer groups often consist of students from diverse backgrounds. This necessitates student leaders in such student communities to become skilful in dealing with peers from different backgrounds. Volunteering with university peers and leading service initiatives therefore afford valuable opportunities for students to practise leadership skills, take moral actions, and engage in multicultural interactions. Literature indicates that participation in service contributes to young persons' development of moral identity - the use of moral beliefs and values to define the self. Research also shows that service experiences enhance university students' leadership skills and humanistic interests. Student leaders, in particular, are found to benefit from service in terms of capabilities of empathising and perspective taking, critical understanding of social problems, and long-term moral commitment. There is also evidence that overseas service experiences positively influence students' multicultural competence, such as empathy for out-group members. In this study, qualitative data were collected through in-depth interviews with 38 students in spring 2010. 33 of them participated in service programs initiated by student volunteer groups; and five engaged in a faculty-led, student-coordinated internship program. All but one of the groups/team delivered service in overseas sites. 24 of the students were Hong Kong Chinese; eight were from Mainland China; and six were from other countries. Thus, most of the volunteer groups or internship team in question comprised culturally diverse members. 12 students among them held leadership positions in their group or team.

Issues for preliminary analysis included:

- (1) Did serving in a community that was culturally different from students' own inspire them to reflect on causes of, and solutions to, social problems from a multicultural perspective?
- (2) Did such perspective inform students' sense of moral identity, and enhance their abilities of engaging in moral actions?
- (3) Did holding leadership position provide student leaders with greater opportunities than other students had in development of moral identity, leadership skills and multicultural competence?

By exploring these critical and intertwining aspects of student development outcomes from service, this study contribute to research in intercultural relations, moral and citizenship education, and student development in higher education.

Keywords: Leadership skills, Multicultural competence, Moral identity, Service experience, Student development, Higher education

12.00 – 1.00pm Paper Session 6: Leadership and Multiculturalism

Chair: Eddy S.W. Ng

Room Dalvey

Title: Twenty-one years of Employment Equity: Towards a Multicultural Canada

Corresponding Author: Eddy S.W. Ng

**Address: Dalhousie University, School of Business Administration, 6100 University Ave,
Halifax, NS B3H 3J5 Canada**

Email: edng@dal.ca

Canada, like many industrialized countries, is experiencing low birth rates and an aging workforce. Coupled with a sustained period of economic growth and low unemployment rates, Canada is facing a critical shortage of skilled workers. The Canadian government has sought to address the skills gap by increasing worker immigration into the country. Between 2001 to 2006, an annual average of 242,000 immigrants, or more than 1.1 million people entered Canada under its aggressive immigration policy. Immigrants represent almost 70 percent of the growth in the Canadian labour force over the past decade, and it is estimated that they will make up 75 percent of the workforce growth in 2016 and 100 percent by 2025. As a result of Canada's immigration policy, an ethnocultural profile of the Canadian population has emerged. Historically, immigrants to Canada have come from Europe, but Asia and the Pacific region have surpassed Europe as the principal source of immigrants over the past 30 years. Six in 10 recent immigrants now come from Asia, including the Middle East. This shift is largely a result of Canada's immigration policy¹ which increasingly favours skilled workers and business immigrants. Since a growing number of Asian immigrants qualify as skilled workers, much of the increase in immigrants tend to be ethnic minorities, and they also tend to be highly skilled and educated, compared to those from decades ago. As a result of this increasing diversity, Canada is the first country in the world to adopt 'multiculturalism' as an official policy. The Multiculturalism Act, passed in 1988, is aimed at helping people overcome barriers related to race, ethnicity, and cultural or religious background. It is a policy of inclusion and a means by which the federal government reaffirms multiculturalism as a fundamental value of Canadian society. The Canadian government also enacted the Employment Equity Act (EEA) to remove barriers in employment for historically disadvantaged groups. Its goal is to remedy past discrimination in employment opportunities and improve access and distribution of the designated group member, namely, *Aboriginal peoples, persons with disabilities, visible minorities*², and *women* throughout all occupations. This paper reviews the progress of employment equity in Canada since it officially came into effect in 1986. The review involves examining annual reports filed by employers who are covered under the federal EEA in Canada. The four designated groups are examined, for their representation in the labour force relative to their availability in the labour market. Employment equity appears to be most effective for the representation of visible minorities and women in the labour force, however glass ceiling and occupation ghettoization exist for them. Aboriginal peoples and persons with disabilities remain severely underrepresented in the labour force. The review undertaken is limited to representation of the four designated groups in the labour force; their distribution across different industries and occupations has not been undertaken. The review undertaken also identifies the areas for improvement for the four designated groups. A discussion on whether additional segments of the population should be included for coverage and the future of employment equity is also provided. This paper provides a review of 21 years of employment equity in Canada. The findings can inform policy makers on how to improve the program given the success to date and the changing landscape of the Canadian workforce. The findings can also guide policy makers in other countries on how to implement and improve legislation in their respective countries.

Keywords: Employment Equity, Canada, Immigration, Multiculturalism, Visible Minorities

¹ Canada's immigration policy admits permanent immigrants under three main categories: economic (skilled workers and business immigrants investing \$400,000 for 5 years), family reunification, and refugees. For more information on immigrant classes, see <http://www.cic.gc.ca/english/immigrate/index.asp>.

² Visible minorities refer to "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour" (Employment Equity Act, 1995).

Title: Socioeconomic Change and Postmaterialist Values: A Comparative Analysis of Taiwan

Corresponding Author: Chung-li Wu

Address: Institute of Political Science at Academia Sinica, 128 Academia Sinica Road, Section 2, Nankang 115, Taipei, Taiwan

Email: polclw@gate.sinica.edu.tw

Ethnicity has been a critical issue in Taiwan's political life, especially in its relation to the ethnic differences between the "majority" Taiwanese and the "minority" mainlanders. However, how does ethnicity affect political attitudes? In contrast to previous research on ethnic politics in Taiwan, this study uses 2010 local elections survey data and examines Taiwanese-mainlander differences in political efficacy and trust in city government. It is hypothesized that increases in mainlander empowerment would affect the level of political efficacy and trust among mainlanders and change the nature of Taiwanese-mainlander differences. More explicitly, in high-empowerment areas, the degree of political efficacy and trust in local government among mainlanders is relatively high. In low-empowerment areas, the sense of governmental efficacy and trust among mainlanders is significantly lower, and ethnic disparities are not so markedly different.

Keywords: Political empowerment, Ethnic politics, Political efficacy, Political trust, Sociopolitical participation

Title: Educating for Leadership in a Divided Country: Educational Practices for a new Nigeria
Corresponding Author: Hasan Aydin

Address: 1664 N. Virginia St. University of Nevada, Reno. CTL Dept. MS/280, Reno, Nevada, USA, 89557

Email: aydinh@unr.edu

Additional Author: Stephen Lafer

As one looks at the Nigerian educational environment, it is striking to notice that the nation is the location of both extraordinary wealth (one-fifth of U.S. oil comes from Nigeria) and crushing poverty. It is also true that education of reasonable quality is available for the wealthy people, but severely limited for the poor.

This is mainly due to the fact that over the past several decades, Nigeria has been plagued by frequent political unrest. Its instability and economic inequality have generated negative effects on the education system, much the result of lack of funding and corruption in all governmental agencies responsible for education. Furthermore, Nigeria has been torn by religious and ethnic strife. During the last decade there have occurred deadly conflicts between Moslems and Christians, between geographic regions, and between tribes.

Can a school program contribute to the building a unified democratic society and help to raise its leaders? Because of the wealth of natural resource, primarily oil, the opportunity for modernization is possible. However, oil revenues now benefit only the few. In light of this reality, a number of individuals and institutions, including the nation's president, claim to be focused on building a system of education that will reduce societal inequities.

The National Turkish International College (NTIC) is one of the prominent players in this educational restructuring enterprise. NTIC is a group of 17 pre-college schools and a university created by Turkish nationals and based on principles set forth in the works of the Turkish intellectual, Fethullah Gülen. These schools aim to empower the youth through promotion of educational programs intended to produce students who will the kind of society that will make Nigeria a better place to live.

This presentation will report the findings of the study concerning the NTIC schools. It will consider their role and their effectiveness in addressing the problems that the Nigerian society is facing. An interactive element in the program will involve attendees in conversation concerning the value of schools like the NTIC schools in aiding development in foreign nations such as Nigeria. Emphasis will be placed on the role of such schools in promoting ideals of tolerance, unity, economic prosperity, stability, and a civil society based upon democratic principles of governance.

This paper reports on a 2010 qualitative field study conducted at the Nigerian Turkish International Colleges (NTIC) in Abuja, Nigeria. The study, uses both in-depth interviews and small focus groups to elicit the lived experience of six identified groups of stakeholders (administrators, teachers, students, parents, Nigerian leaders and officials, and funders), and observations meant to explore the schools' role in promoting openness, mutual understanding, habits of discourse vital to democracy in a society that is deeply divided along religious, ethnic, and geographical lines. The presentation/paper explains the value of school programs, such as the Gülen-inspired schools, in developing nations like Nigeria, and their role in promoting tolerance, unity, economic prosperity, and stability. Furthermore, the research considers how these schools attempt to encourage the establishment of a civil society based upon democratic principles of governance while focused on multicultural values as dealing with the educational system of an African nation.

Keywords: Leadership, Multicultural, Gulen Educational Practices, Nigeria

2.10 – 3.10pm Paper Session 7: Intercultural Contact, Collaboration and Friendship

Chair: Peter Woods

Room Chancery

Title: Building friendship through a cross-cultural mentoring program

Corresponding Author: Peter Woods

Address: C/- Department of International Business and Asian Studies, Griffith Bus School, Griffith Univ, 170 Kessels Road, Nathan, QLD 4111, Australia.

Email: p.woods@griffith.edu.au

Additional Author: Arthur Poropat, Michelle Barker, Ray Hibbins, Sally Borbasi, Ruth Hills

Making the transition to university studies is challenging for many students, particularly for international students. Not only are international students faced with a new institution, new courses and new expectations, but many of their accepted cultural assumptions and sometimes their language-of-origin are no longer instrumental to success. Further, the social supports that local students readily access, in terms of friendships with others and associated social networks are difficult or impossible for many international students to access. It was in the light of these problems that we developed the Local Aussie Mentor Program (LAMP) to address problems surrounding the low level of interactions between local and international students enrolled at an Australian university. These problems have been identified in a number of Australian and other Western Universities. The LAMP program is a three sessions, cross-cultural peer mentoring program embedded within an undergraduate Human Resource training and development course, where student mentors are matched with newly arrived international students. We evaluated the program in terms of its efficacy in building cross-cultural friendships. We also explored whether personality, as measured by the Multicultural Personality Questionnaire (MPQ) has any impact on cross-cultural peer mentoring. Questionnaires were collected from 163 students in total, of whom 89 were mentored and the remaining 67 were a control group. The control group were 67 students in the same cohort and same classes as the mentees. The controls were not taking part in mentoring, either because they were absent at the time of matching, or because they elected not to participate in mentoring, or were in an additional class that were not matched with mentors. There were no significant differences between mentors and controls on age, MPQ scales, and any T1 measures of English fluency, Academic Self-efficacy, or any of the friendship items. We found that the mentoring program (LAMP) increased cross-cultural interactions for mentees but not for mentors. About 45% of both mentors and mentees wished to continue their relationship with mentoring partners after the completion of the mentoring requirements. We also examined whether personality, as measured by the Multicultural Personality Questionnaire (MPQ), would positively correlate with cross-cultural mentoring effectiveness and cross-cultural friendship interactions. Mentor MPQ had no significant relationships with any of the mentoring measures for mentees. All mentor MPQ scales show some significant but small and positive relationships with mentor friendship items at time 1 (T1); strong significance ($<.01$) for MPQ open-mindedness with all T1 friendship items except the number of same ethnic group friends (T1) and also strong significance with mentor time 2 (T2) number friends same ethnic group. In addition, MPQ Cultural Empathy showed a significant relationship with Mentor T1 friendship items regarding number of friends of different ethnicity and time spent with different ethnic groups. Mentor MPQ Emotional Stability also revealed significant correlations with Mentor T1 time spent with different ethnic group and Mentor T1 number of friends from different ethnic group. We note that the Cronbach's alpha value for MPQ Emotional Stability for Mentors is fairly low at .65. These results show some partial support for a relationship between MPQ scales and cross-ethnic friendships, predominantly at T1. LAMP holds useful potential as both an educational tool for mentors as well as mentees, and to address some of the difficulties faced by international students at universities. It may be an effective bridge to build cross-cultural interactions if the program lasts longer than three sessions. Our findings provide recommendations for peer mentoring, cross cultural relationship building and fine-tuning methods of evaluating the mentoring process, the factors influencing optimal peer mentoring and the multiple impacts of an effective peer mentoring approach.

Keywords: Mentoring, Cross-cultural, Friendship, Personality, University, Program

Title: How does the Japanese international volunteer project leader interpret her experience of intercultural collaboration?

Corresponding Author: Tomomi Deguchi

Address: GSE Advisory Division for International Students, 2-1 Yamada-oka, Suita, Osaka 565-0871, Japan

Email: deguchi@fsao.eng.osaka-u.ac.jp

In recent intercultural studies, the qualitative method is strategically applied to draw the complex reality and emic perspective on intercultural contact (Hung & Hyun, 2010; Martin & Novicevic, 2010; Ron, Maoz & Bekerman, 2010; Stuart, Ward, Jose & Narayanan, 2010). Previous studies have focused on international volunteer projects (Deardorff, 2008; Lough, 2010; Yashima, 2010) as a research field; however, few studies have investigated how interactions actually occur while working and how they are interpreted by the participants (McAllister, Whiteford, Hill, Thomas & Fitzgerald, 2006). This study explores how a participant of an international volunteer project interprets her experience of intercultural collaboration in Japan. The field of this study is a children's summer camp conducted by a Japanese organization Kid's Village (pseudonym) providing educational programs for local children. The volunteer project participants comprised one Russian, one Japanese, and two South Korean college students; the second was a project leader assigned by the Council of International Educational Exchange (CIEE). The project leader was expected to be a cultural and language medium between the international volunteers and the host organization during the project. The primary task of the volunteers was to support the camp while living together for 10 days. Data were collected through participant observation and repeated interviews. In this study, interview data collected from the Japanese project leader were analyzed by using the Grounded Theory Approach (Charmaz, 2006). The analysis revealed that "voice as a project leader" was the main category with six sub-categories in her utterances: anxiety about being a project leader, self-reflection as a project leader, perceived conflict occurring among the volunteers, closeness with the international volunteers, sympathy for the international volunteers, and attempt to adapt herself to Kid's Village. These sub-categories indicate her ambivalence toward international volunteers and continuous efforts to effectively fulfill her responsibilities as a project leader and simultaneously fit into the community at Kid's Village. In the presentation, these categories emerge from the data, and the developmental model constructed on the basis of these categories will be introduced. The findings from the emic viewpoint provide an important extension of previous work on intercultural volunteer projects. This study also has important implications for fostering leadership in intercultural education.

Keywords: International Volunteer Project, Qualitative analysis, Leadership, Intercultural education

Title: Contact, Threat and Emotion as Predictors of Attitudes toward Majority and Minority Groups

Corresponding Author: Colleen Ward

Address: Centre for Applied Cross-cultural Research, Victoria University of Wellington

Email: Colleen.Ward@vuw.ac.nz

Additional Author: Malia Tatafu, Adrienne Girling and Jessie Wilson

While intergroup research has shown that contact and threat are robust predictors of out-group attitudes, the extent to which their impact varies as a function of group status remains in question. Studies that have attempted to explore this issue have primarily concentrated on the reciprocal relationships between members of a dominant “majority group” (e.g., whites in North America) and a non-dominant minority (e.g., blacks or indigenous peoples). As respondent and target group status is confounded in these studies, it can be difficult to interpret the findings with confidence. This study takes one step towards addressing this shortcoming by examining attitudes toward both dominant (Palangi, i.e., New Zealanders of European descent) and non-dominant (Maori, the indigenous people of New Zealand) out-groups in a minority group sample (Tongans) in New Zealand. In addition, the study goes beyond contact and threat as predictors of intergroup perceptions to incorporate aspects of Intergroup Emotion Theory in a predictive model of out-groups attitudes. The research examines three questions: 1) What are the differences in Tongans’ perceptions (threat) of, interactions (contact) with, emotional responses (fear and anger) to and attitudes toward Maori and Palangi? 2) Does emotion account for additional variance in out-group attitudes above and beyond the influence of contact and threat? And 3) Are the influences of threat, contact and emotion moderated by target group status? Our analyses were based on the survey responses of 244 Tongans in New Zealand. The results indicated that Maori evoked more fear responses in Tongans, but Palangi were seen to pose more symbolic threat. Hierarchical regression analyses revealed that after controlling for age, gender and education, there was no significant difference in attitudes toward Maori and Palangi. Both contact ($\beta = .22$) and threat ($\beta = -.36$) were significant predictors of attitudinal outcomes; in addition, emotion significantly explained additional variance in out-group attitudes ($F_{\text{change}}(2, 219) = 3.16, p < .05$), but this was due to the effects of fear ($\beta = -.23$) rather than anger ($\beta = .09$). Finally, the interactions of target group with contact, threat, and emotions were not significant. In total the variables predicted 36.1% of the variance in out-group attitudes. The findings are discussed in relation to the need to unpack the influence of group status variables to ensure the external validity of our theories and the appropriateness of their application in multicultural societies. To these ends, we propose to examine Maori and Palangi attitudes toward a range of ethnic out-groups in future research.

Keywords: Intergroup Contact, Majority, Minority

2.10 – 3.10pm Paper Session 8: Developing Cross-Cultural Competence Chair: Jennifer Mahon Room Napier

Title: The Inventory of Cross-Cultural Sensitivity: Updates and revisions

Corresponding Author: Jennifer Mahon

Address: Dept of Curriculum, Teaching & Learning, MS 280 Univ of Nevada, Reno, Reno, NV

Email: jmahon@unr.edu Additional Author: Ken Cushner

The proposed presentation outlines research conducted to examine cross-cultural sensitivity in a sample of incoming university students in the western United States. The study was conducted in order to begin the process of updating and validating an existing measure of cross-cultural sensitivity known as the Inventory of Cross-Cultural Sensitivity (Cushner, 1986), and to examine the various levels of understanding among the students. The Inventory of Cross-Cultural Sensitivity was developed by Cushner to provide a way to help individuals assess their level of understanding and skill in relation to factors important to successful cross-cultural interaction. It has been used infrequently by various authors who sought permission from Cushner for its use. Loo (1999) studied 211 Canadian undergraduates majoring in Business Management finding that the majority of students had average to high levels of understanding across the scales. Unfortunately no reliability scores were reported for the scales. In the summer of 2010, incoming freshmen attending student orientation were asked to complete surveys that would give them information regarding their levels of cross-cultural understanding. Students took the survey on the first day of orientation, and were given their results the following day during a 1-hour training session. Approximately 1100 students took the survey. Students under 18 were not included in the final results which consisted of 912 participants. The study used the Inventory of Cross-Cultural Sensitivity (ICCS). It was a 32-item instrument consisting of 5 subscales including: Cultural Integration, Behavior, Intellectual Interaction, Attitudes Towards Others, and Empathy. The instrument was tested with multiple populations and was found to have acceptable content and construct validity. Reliability of the scales was generally adequate with coefficient alphas ranging from .52 for empathy to .94 for the Culture scale (see Cushner, 2003). For the present study, 30 additional items were added to the scale in order to create a strong pool of items to measure the underlying constructs, bringing the total items to 61. The Cultural Integration and Intellectual Interaction scales each consisted of 10 items, Behavior – 16 items, Attitude -14 items, and Empathy -11 items. Seven demographic items were also added including age, gender, college major, ethnic background, experience living overseas, native language background and foreign language proficiency. Principal component analysis with varimax rotation was conducted. Results yielded 4 factors, as opposed to the original 5, when the Empathy scale was dropped. Factor loadings under .3 were suppressed due to the large sample size (Field, 2006). The number of items dropped from 61 to 56. Cronbach's alpha of the four factors were: Cultural Integration was .78; Behavior was .70; Intellectual Interaction was .76; and Attitude towards Others was .71. Further analyses were run to determine if the new scale showed stronger reliability than the questions comprising the original 32-item scale (with the exception of 2 deletions, all questions from the original questionnaire were retained). In all cases, the four factor outcome proved stronger. In general, this study has shown the new version of the ICCS is more robust when reduced to four factors. The current study is the beginning of work that will be done with this instrument. Future research must be conducted in order to compare it to other measures of sensitivity such as the World Mindedness Scale and the Intercultural Development Inventory. Secondly, more work needs to be done if the instrument is to be used cross-culturally. In general, we believe, however that we have created an instrument that is capable of giving researchers a general estimation of the skill levels of a U.S.-based sample across a number of variables important to cross-cultural sensitivity.

Keywords: Cross-cultural sensitivity, Survey validation, College students, United States

Title: Cultural Competence of Workers in the Multicultural Environment: A Study in Taiwan

Corresponding Author: Wei-Wen Chang

**Address: Graduate Institute of International Human Resource Development Graduate
Institute of International Human Resource Development National Taiwan Normal University
2, Sec. 1, Ren-ai Rd., Lin-kou Township Taipei county 24449, Taiwan**

Email: changw@ntnu.edu.tw

Additional Authors: Kai-Ling Wu; Pai-Po Lee; Shir-Tau Tsai

With the development of technology and global economy, the interaction among people from multiple cultures has significantly increased. With the trend of human capital mobilization under globalization, people tend to search for the opportunity abroad, which makes domestic social activities less possible to be limited only within a single culture.

Although many studies provided contribution to our understanding regarding cultural competence, most of them focused merely on the individual perspective. A consideration regarding the organizational context was often missing in these discussions. In addition, the majority of the studies were conducted in the field of nursing or health care. Attending to these two limitations, this study discussed cultural competence of domestic workers in the multicultural environment for international educational affairs from both individual and organizational perspectives. The purposes of this study are to examine domestic workers' interaction with foreigners and their own organization and to identify the cultural competence needed for workers and organizations for multicultural missions. This study adopted a qualitative research design, and ten Taiwanese workers were invited as participants. The sampling process included two criteria: (1) the participants had interaction with people from various national cultures in their daily work, and (2) they had at least two years experience in the position. Three methods, including observation, interview, and document review, were used for data collection.

The finding of this study showed that since employees performed their job in the organizational context, their behaviors were highly related to the work environment. The practice and development of their cultural competence might not be fully understood if the research lens merely focused on each individual, without connecting to the larger unit, their organization. Based on the data analysis and literature comparison, this study suggested an integrated model for understanding cultural competence of workers in the multicultural environment. As the globalization increases intercultural encounters, an examination on the interaction between individual and organization helps us understand the connotation and development of cultural competence from a more comprehensive perspective.

Keywords: Cultural competence, Multicultural environment, Workplace cultural diversity

Title: Cross-cultural Training Effectiveness in Tertiary Education Setting

Corresponding Author: Alison Sit

Address: Centre for Applied Psychology, University of Canberra, P O Box 1, Bruce, ACT 2601

Email: alison_sit@hotmail.com

Additional Author: Anita Mak

Over the past decades there has been an increasing trend of globalisation in the industrial, social, and political arena, with a need for the design, implementation, and evaluation of approaches in improving and facilitating effective cross-cultural communication. In the past, much of the published research mainly focused on effective cross-cultural communication in the context of business and organizational human resource management. In particular, emphasis was put on how cross-cultural training (CCT) aids expatriates in performing overseas assignments, through social and psychological adjustment. Thus far, however, little attention has been paid in examining how such training can be applied in the tertiary education setting. In light of modern internationalisation of tertiary education and the growing demand for tertiary students to demonstrate effective intercultural communication, this work-in-progress paper first reviews research on how CCT is relevant and beneficial to the tertiary education sector. This paper then reviews CCT program evaluation research that focuses on tertiary students, and discusses the efficacy of CCT for this cohort.

Methods

For the purpose of the current article, only CCT program evaluation studies that used tertiary student as research samples were considered. These articles are sourced through two means. Firstly, authors of this article performed a systematic keyword search in relevant psychology, education, and communication electronic databases (e.g. PsycINFO, ERIC). Secondly, studies were sourced through examining references in other CCT reviews and studies (e.g. in Black & Mendenhall, 1999; Bhawuk & Brislin, 2000). Studies included in this article must examine at least one of the following constructs in order to be considered: cross-cultural sensitivity, cross-cultural communication skills, and socio-cultural and psychological adjustment.

Result and Discussion

Eleven articles have been reviewed so far, and more will be reviewed by the time of presentation. The preliminary conclusion of the review to date is that CCT is generally effective and beneficial within the tertiary education sector. However, there appears to be more empirical evidence to support the effectiveness of integrated experiential training methods, compared to simple factual briefing and other cognitive methods. Research limitations and practical applications of all modes of CCT are discussed. Finally, the conceptualization of CCT in tertiary education as a form of early prevention group intervention is explored and recommendations for future research are made.

Keywords: Cross-cultural training, Communication, Psychology, Education

2.10 – 3.10pm Paper Session 9: Intercultural Relations through Community Activities and Sports

Chair: Elirea Bornman

Room Dalvey

Title: Soccer and national identification: The case of the 2010 Fifa World Cup in South Africa

Corresponding Author: Elirea Bornman

Address: Department of Communication Science, Univ. of South Africa

Private Bag 3920003 Unisa, South Africa

Email: bornme@unisa.ac.za

Sport has always been associated with national identities. Large sport events such as the Olympic Games and the Fifa World Cup is organised on the basis of national participation. National flags and anthems form part and parcel of the ceremonies associated with these events, while supporters are usually dressed and painted in their respective national colours. Beliefs in the power of sport in uniting the diverse population of a country have been particularly strong in the case of South Africa. The events surrounding the 1995 Rugby World Cup held in South Africa captured the imagination of the world to such an extent that a popular film *Invictus* is based on the events. It has been widely believed that this World Cup as well as the 2010 Fifa World Cup would have served to bind the heterogeneous South African society together. This paper will investigate the relationship between national identification and support for the national team – Bafana Bafana – as well as other teams with regard to the 2010 Fifa World Cup. A telephone survey was conducted among 1000 respondents in urban areas in South Africa during November 2010. Questions regarding support for the national team and other teams as well as identification with South Africa as a country, the so-called Rainbow Nation, ethnic and racial groups were included. Relationships between these variables will be investigated. The findings point to significant differences between racial groups with regard to support for Bafana Bafana and other teams as well as with regard to various forms of social identification. The conclusion is drawn that support for sport teams in South Africa is culturally bound and reflect rather than overcome cultural differences. The national-building power of sport is also limited – in particular in heterogeneous societies.

Keywords: National identification, Sport, South Africa, 2010 Fifa World Cup

Title: Sports and intercultural relations: The meaning of sports for the social integration of immigrant youth

Corresponding Author: Elena Makarova

Address: University of Bern, Institute of Educational Science

Department of Educational Psychology, Muesmattstrasse 27

CH-3012 Bern, Switzerland

Email: elena.makarova@edu.unibe.ch

Additional Authors: Walter Herzog

This paper investigates the social dimension of immigrant youth integration such as intercultural peer contact and friendships. A number of studies on intercultural relations illustrate that intergroup contact typically reduces intergroup prejudice (Brown & Hewstone 2005; Pettigrew & Tropp 2006). Other studies on this topic underline the meaning of contact quality and show that the positive contact with individuals from the outgroup is effective in improving intergroup relations (Islam & Hewstone 1993; van Oudenhoven, Groenewoud & Hewstone 1996). Sports activities open up opportunities for peer contact and friendships (Hills 2007; Smith, Ullrich-French, Walker & Hurley 2006). Moreover, the interactions within sports activities are based on internationally recognised rules and concepts of fair play. Hence, we assume that sports can promote the peer contact and intercultural friendships of immigrant youth with national youth. Therefore this paper focuses on the following questions:

- Does immigrant youth's involvement into sports clubs lead to more contact with the Swiss peer group in their free time?
- Do sports facilitate the friendships of immigrant youth with Swiss youth?
- How do the contact and friendship with national youth relate to immigrant youth's feeling of being integrated in Swiss society?

For this we use the empirical data from the study "Sport as a medium of social integration of Swiss and immigrant youths" which was conducted in the German-speaking part of Switzerland by the Educational Department and the Sport Department of the University of Bern. During this survey 1,961 Swiss and immigrant students aged between 15 and 23 years completed a standardised questionnaire in order to investigate the determinants of their social integration (Herzog, Egger, Makarova, Neuenschwander & Aaecherli 2009).

Analysis indicated that frequent peer contacts with national youth are more likely when immigrant youth engage in sports, and especially if they have a membership in sports clubs. In contrast, the frequency of peer contact among national youth is not related to their sports status. Also, the immigrant youth who are members of sports clubs have more intercultural friendships compared to the immigrant youth who are not involved in sport clubs. Moreover, the frequent contact with national youth has a significant positive correlation with the immigrant youth's feeling of being integrated in the Swiss society.

These results are important in different ways. They highlight the meaning of sports for intercultural relations and acknowledge the importance of intergroup contact for social integration of immigrant youth. Also, these findings have further implications for official policies and practices that increase immigrant youth involvement in national sports clubs and encourage the school authorities to provide more possibilities for joint sports activities of young people from different ethnic backgrounds.

Keywords: Intercultural relations, Integration, Peer group, Sports

Title: Getting involved, doing well, feeling connected: How participation in community activity groups may help build leadership resources and enhance wellbeing in a culturally diverse sample of young New Zealanders

Corresponding Author: Seini O'Connor

Address: School of Psychology

Victoria University of Wellington, Kelburn Parade, PO Box 600 Wellington 6012

New Zealand

Email: seini.oconnor@vuw.ac.nz

Additional Author: Paul Jose

Extracurricular activities are important in many young people's lives, and have been associated with a range of positive psychological and social outcomes—including developing strong leadership skills. However, most previous studies have only focussed on correlations between participation and outcomes, and few have explored ethno-cultural differences. Using multivariate and propensity score matching techniques to control for selection effects, this study analysed longitudinal data collected from over 1700 culturally diverse young New Zealanders. Results suggest that youth who participated in community-based activities built stronger school and community networks, and reported higher general wellbeing, social support, and life satisfaction, than others. Sports participants, males participating in arts or community activities, and Māori participating in a combination of arts or community and sports activities appeared to benefit the most. These findings suggest that community-based activities are an important site of positive youth development across cultural groups, building skills for the leaders of tomorrow.

Keywords: Youth, Extracurricular activities, Wellbeing, Connectedness, Community

3.40 – 5.00pm Paper Session 10: Culture and Identity

Chair: Nan M Sussman

Room Chancery

Title: Cultural identity: Comparison of Hong Kong and Mainland Chinese Remigrants

Corresponding Author: Nan M Sussman

Address: Department of Psychology, College of Staten Island, CUNY

2800 Victory Blvd, Staten Island, NY 10314

Email: nan.sussman@csi.cuny.edu

In a cross-cultural test of the Cultural Identity Model of cultural transitions, Hong Kong return migrants were investigated. The Cultural Identity Model of cultural transitions proposes four identity profiles following an international sojourn: subtractive, additive, affirmative, and global. These identities are primed and become salient upon return to one's country of origin. Subtractive identities are characterized by decreased identification with home culture accompanied by affective distress. Returnees to individualistic Western cultures primarily exhibit this identity profile. For example, prior literature indicated that U.S. returnees tended to a "subtractive" shift, feeling less comfortable with American values, cognitive styles and behaviors resulting in high repatriation distress. Additive identities result in adding a new cultural layer that can be characterized as either hybrid (two cultures merging into a new cultural identity) or bicultural (switching between two cultural frameworks). Affective reactions are negative for Western repatriates. Affirmative identities are characterized by strengthening of home country identity and positive affect. Global identifiers have weakened identity with home and sojourner countries due to multiple sojourns. Affective reactions are neutral to positive.

Hong Kong provided a real-world cultural test of the model. Prior to 1997, Hong Kong experienced a massive emigration, mostly to Western countries, sparked by the impending handover of sovereignty from Britain to China. By 2004, nearly a half-million had re-migrated to Hong Kong. This research project examined the full cultural transition cycle (pre-departure, host-country adaptation, repatriation). Snowball sampling techniques were effectively utilized in this collectivist culture. Data was collected using structured interviews and a battery of psychological scales that included measures of acculturation, self-construal, satisfaction with life, and repatriation distress. Utilizing the cultural values of flexibility and integrative harmony, Hong Kongers exhibited an "additive/bicultural" cultural identity strategy, layering their Chinese/ Hong Kong, and Western cultural experiences. For example, means for independent and interdependent self-construals were similar compared to those who had not immigrated in which interdependent self-concepts were higher than independent ones. Authentically primed by their return home, their behavior matched Hong Kong norms. However, when primed with an individualistic context (working for a Western company in Hong Kong), their behavior resembled the independent selves appropriate for that setting. Further, different than with additive identities, they experienced little or no repatriation distress (low distress, high satisfaction with life). Preliminary data collected on Mainland Chinese returnees indicates Affirmative identities especially among those who were studying in the West prior to their return to China. Results of this study make several important contributions to the literature. First, it demonstrates the cultural-specific nature of cultural transitions but the universal applicability of the Cultural Identity Model. Second, it provides an authentic alternative to the symbolic priming paradigm that has been extensively utilized in the biculturalism literature. Finally, it demonstrates the power of the situational context in influencing the affective responses to bicultural identities.

Keywords: Return migration, Cultural Identity

Title: Re-entry Adaptation of Chinese Succeeding Sojourn Overseas

Corresponding Author: Fan Lei

Address: English Department, School of Foreign Languages, Huazhong University of Science and Technology, Wuhan, 430074, Hubei Province, P.R.China

Email: fanlei@mail.hust.edu.cn

Nowadays, more and more Chinese people have the experience of sojourning overseas, either for study, work, or travel. And they stay in a foreign country for either a short period of time or for a significantly long period of time. Before they go abroad, they do their homework and prepare the culture shock ahead of them from different aspects. And when they stay on the foreign land, they try their best to adapt to life there and perceive quite a lot the local culture. After all the excitement and sufferings, they take it for granted that the life back China would be happy and smooth. However, most of them experience culture shock again, and find different kinds of uneasiness in different degrees.

This research proposes to find out what kind of re-entry adaptations that Chinese sojourners have experienced and how long the adaptations last. And the author also intends to identify the elements that might affect these adaptations, like demographic feature and time of sojourn, etc.

The current study plans to employ the qualitative approach. And the data of cases of Chinese re-entry adaptation is intended to be collected from two resources: first, the publications from newspapers, magazines, books and academic articles; second, the field interview with people available who had such experiences. The first source helps to gain the frame of the issue, while the second can probe into more specific and more profound problems within the frame.

The research hopes to help those Chinese people who travel among cultures to aware the issue on personal level, and help Chinese people to know more about our culture identity when looking back as an outsider.

Keywords: Re-entry adaptation, Chinese, Sojourn overseas

Title: Impact of Sense of Place on the Community Identity and Possible Selves among Vietnamese Americans

Corresponding Author: Brian Lam

Address: California State Univ Long Beach Sch. of Social Work 1250 Bellflower Blvd Long Beach CA90840

Email: blam3@csulb.edu

This presentation will examine the ways in which an analysis of social and emotional interaction within a Vietnamese American ethnic enclave, Little Saigon in Orange County California, can advance our understanding of the impact of sense of place, community identity, and sociopolitical mobilization on the creating of immigrants' possible selves and human capital in the immigrant and refugee curriculum of social work education. A number of immigrant and refugee studies have reported the environmental influences on adaptation (Lam, 2005; Portes and Rumbaut, 2001; Zhou & Bankston, 1998). In addition, other studies on immigrants' ethnic enclaves have suggested the capacity of ethnic places are to "retrieve" memories of their homeland, to provide tangible supports, social networks, and to serve as an "intermediate station" for the refugees in their effort to assimilate to the mainstreams (Abrahamson, 1996; Milligan, 1998; Mazudar et al., 2000). While these studies provide us with an understanding of the interconnection between family, peer, and other socio-economic status and adaptation, what is missing is a clear understanding of how ethnic enclave or community contexts (such as community-based organizations) shape individuals' future orientations in immigrant families. Many fundamental beliefs characterizing the ethnic enclaves such as upward mobility, equal opportunity, and self advocacy (empowerment) depend on individuals' perspective of self in the social context in the present and in the future. These future selves (possible selves) include individuals' perception of their aspiration, and hope of becoming. These future selves serve a guide that shape individuals' future behaviors and conducts (Markus & Nurius, 1986; Oyserman & Markus, 1990). Despite being dispersed and being forced to relinquish their Vietnamese heritage by the federal resettlement policy (Vo, 2000), the existence of a strong Vietnamese American ethnic community has cemented the foundation for the development of "possible selves" which contribute to their achievement in the mainstream society. Without recognizing the interplay between place identity (sense of place), community identity, and possible selves, social work students might overlook an important factor in capturing the empowerment process within an ethnic enclave. For example, Little Saigon illustrates a high level of "institutional completeness" (Aguilar-San-Juan, 2005). Little Saigon offers array of services from business to health, social and mental health services. Little Saigon houses a comprehensive public health clinic, numerous newspapers, several radio and television stations, community organizations, senior centers, adult day health care centers. Studies have found these community organizations place a central role for the development of coalitions and political empowerment (Okamoto, 2003). In Little Saigon (Westminster) and adjacent neighborhoods (Garden Grove, Santa Ana, Fountain Valley), there are few Vietnamese were elected to state and city official posts (school board, county supervisor, city council, state house representative). These evidences are counter to the view that the enclave is a closed system which minimizes out-group contacts. This presentation discusses the complex mechanism of the developing a "possible selves" in a context of Vietnamese American's geographical mobility in the United States. An expanded model of "possible selves" that incorporate the establishment of Vietnamese American social network, place making, and community building will be further explored in this presentation.

Keywords: Sense of community, Possible selves, Vietnamese Americans

Title: Social markers of integration: A new perspective to acculturation and intergroup research

Corresponding Author: Chan-Hoong Leong

Address: Institute of Policy Studies, National University of Singapore, 1C Cluny Road, House 5 Singapore 259599

Email: leong.chanhoong@nus.edu.sg

The issue of immigration and integration has dominated Singapore's political discourse in recent years. Many Singaporeans are worried over the rapid influx of immigrants and at the same time lamented that the new arrivals did not try hard enough to blend into the local community. While both the immigrants and the recipient nationals recognise that integration is a two-way process that requires mutual respect and reciprocity, there is no empirical research to look at the social construction of integration. In essence, what must immigrants do in order to be regarded as a full participating member of the Singapore society? The current study aims to codify and quantify the critical markers of naturalisation in Singapore. It examines the meaning of integration from the perspective of local- and foreign-born Singapore citizens. The convergence and divergence of this information will illuminate on the perceptual gaps between the two categories of residents. In addition, the composite rating of the markers doubles up as a measurement of social exclusiveness; it reflects the breadth and the depth of the psychological barrier imposed by the individual in preserving the distinctive boundaries of citizenship. Further analyses with hierarchical regressions reveal that the local- and foreign-born citizens responded differently to the challenges from immigration. Surprisingly, the economic and symbolic impact of migration is felt more strongly among the foreign-born citizens even as they erect fewer barriers for the new arrivals to become a part of the local community.

Keywords: Acculturation, Social Markers, Intergroup, Immigration

3.40 – 5.00pm

Panel Session 1:

Student intercultural exchange programs: Developing multicultural leaders of the future

Chair: Jason Lee

Room Napier

Address: 856D Tampines Street 82 #10-194, Singapore 524856

Email: Jason.Lee@afs.org

Additional Author: Yahya Mat Hassan, Atty Sulaiman, Mahadzir Lokman, Melissa Liles

As we live in a society that is continuously evolving to be more and more multicultural, there is also an increasing need for people to be more culturally competent in order to work well with people from different cultures. Very often, the idea of cross cultural exchanges involves learning about a foreign culture. Studies have shown that the development of cultural competence is not only a long but an ongoing process (Wiemann & Backlund (1980), Bennett (1993)). Other studies have shown that a person does not develop intercultural competence unless some form of intervention has taken place that will encourage intercultural development (e.g., Pedersen (2009)). Participating in an intercultural exchange program is one of the most effective ways of developing multicultural competence. Student exchange programs have been connecting people of different cultures around the world through home stay and study abroad programs. One exchange organization called AFS Intercultural exchange Programs that has over 13,000 intercultural exchanges worldwide each year. In this panel discussion, we will have several key members from an organization whose objectives is to promote peace through mutual cultural understanding but operates on a different level. However, in most Asian societies, priority is given to formal education such as getting a diploma or a degree. Intercultural exchanges are often viewed as secondary in terms of importance as the benefits are not immediately noticeable upon returning on the exchange program. It is often perceived that studying at a university abroad would provide the same benefits as an intercultural exchange program. To gain an understanding of how one of the largest student exchange organization operates to dismiss this notion, we invite a panel consist of members from AFS Intercultural Programs Malaysia, a non-governmental organization who promotes intercultural understanding through international student exchanges. Among our key focus of discussion will be:-

- 1) What are the lessons learnt by the student exchange organization since the inception?
- 2) How does intercultural exchange both domestic and international program help develop multicultural competence?
- 3) How does a participant from a multicultural society like Malaysia benefit from participating on an intercultural exchange program?
- 4) What impact does the organization has on the program conducted thus far?
- 5) How far has the organization been in terms of research on intercultural learning and what are the lessons learnt?

Keywords: Intercultural Exchange, Multicultural leaders

3.40 – 5.00pm Symposium 1
Alliance of Civilizations: Relations between Muslim and Western Worlds
Convenor: Jan Pieter van Oudenhoven
Room Dalvey

Corresponding Author: Colleen Ward

Address: Sch of Psychology, PO Box 600, Victoria Univ of Wellington, Wellington, New Zealand

Email: colleen.ward@vuw.ac.nz

Additional Authors: Jan Pieter van Oudenhoven, Manuel García-Ramírez, Jaimee Stuart

Keywords: Adaptation, Acculturation, Intercultural relations, Muslim

The United Nations Alliance of Civilizations (UNAoC) is an initiative of the UN Secretary-General that aims to improve understanding and cooperative relations among nations and peoples across cultures and religions and to help counter the forces that fuel polarization and extremism. UNoAC is particularly concerned with projects that promote understanding and reconciliation between Muslim and Western societies in four main fields of action: youth, education, media and migration. This symposium presents applied research that explores UNAoC themes.

Title: Muslims and non-Muslims in the Netherlands

Corresponding Author: Jan Pieter van Oudenhoven

Address: University of Groningen, The Netherlands

Email: j.p.l.m.van.oudenhoven@rug.nl

Over the last decades more than a million first or second-generation immigrants from Islamic countries (mainly Turkey and Morocco) have found their way to the Netherlands. Estimates are that 6 % of the Dutch population consists of Muslims. Within the European Union only Bulgaria with 12 % of Muslims counts an even higher percentage. Although Muslims were not very much appreciated from the start, strong negative reactions by majority members became more apparent and intensive after 9/11. Remarkably, whereas anti-immigrant attitudes had for decades been a strong taboo in the political domain and in the media, at present one popular party is outspokenly anti-Muslim. In this paper an overview is given of the major studies on majority attitudes towards Muslims, the reactions by the Muslims themselves, their growing identification with Islam, and the development of ideas and ideologies in the field of immigration and Islam. Moreover a study is presented on virtues as an indicator of discrepancies or consensus in moral principles between different religious and non-religious groups. Finally a look into the future is presented together with a set of recommendations or measures that could decrease the tension between the majority group and new Muslim citizens.

Keywords: Netherlands, Muslim, Attitudes

Title: The role of NGO's in building inclusive neighborhoods. The experience of AMAL

Corresponding Author: Manuel García-Ramírez

Address: Universidad de Sevilla, Spain

Email: magarcia@us.es

Additional Authors: Virginia Paloma

The integration of Muslim immigrants in Western communities is a challenge for the cohesion of multicultural societies. The effects of the global economic crisis, such as the increasing unemployment rates and the rise of the social expenses (e.g., health and social care, education, etc), are having a great impact at neighborhood level (e.g., unemployed people, homelessness, and people living under the poverty line). In this context, in many European countries (e.g., Italy, France, Germany, and Netherlands) the political discourse on national identity reaches patterns of rejecting multiculturalism and fueling xenophobic attitudes against poor immigrants. The Alliance of Civilizations has called to encourage efforts of NGO's to lead the promotion of tolerance, pluralism and respect for diversity and fight against extremism and radicalizations. More efforts are necessary to promote the leadership of NGO's within communities. We propose a framework based on the principle of community psychology to understand NGO's as empowering community settings, a community-based structure which facilitates community betterment and positive social change. We will describe the organizational process and the collective activities of AMAL, an association of Moroccan women settled in a multicultural enclave in Sevilla, in southern Spain, where Moroccan are the largest ethnic minority. AMAL has permitted that the Moroccans gained legitimacy and citizenship, turning them to be an accepted part of their neighbourhood. We will describe their involvement in the leading of a process of neighbourhood betterment, stressing their efforts in giving mutual support (e.g., employment bureau for unemployed women—including autochthons), their political struggle to overcome oppressive conditions (e.g., religious discrimination, machismo violence), their construction of organizational capacity (e.g., design, getting fund and manage community initiatives), and building collaborative capacity in relation with other associations and policymakers.

Keywords: NGO, Inclusive Neighborhood

Title: Threat and Emotion as Predictors of Attitudes toward Muslim Immigrants

Corresponding Author: Colleen Ward

Address: Victoria University of Wellington

Email: colleen.ward@vuw.ac.nz

Additional Authors: Jaimee Stuart

The research extends the integrative model of intergroup relations advanced by Ward and Masgoret (2006), incorporating emotion into a predictive model of attitudes toward Muslim immigrants. The model was tested with a sample of 302 adults drawn from the New Zealand electoral rolls. The model proposed three exogenous variables, Multicultural Ideology, Political Conservatism and Religious Fundamentalism, each leading to perceived Threat. In addition, direct paths from Multicultural Ideology and Religious Fundamentalism to Attitudes toward Immigrants were tested. The model further proposed that perceived Threat leads to negative Emotions and that these Emotions, in turn, lead to more negative Attitudes to Muslim immigrants. Structural Equation Modelling indicated that the data provided an acceptable fit to the model (CFI = .95, GFI = .92, IFI = .95, RMSEA = .075) although the proposed paths from Religious Fundamentalism to Threat and from Multicultural Ideology to Attitudes were not significant. The relative influence of social, political and religious attitudes is discussed, and the importance of incorporating an emotional dimension into our understanding of intergroup attitudes is highlighted.

Keywords: Threat, Emotion, Intergroup Relations

Title: Risk and Protective Factors for Positive Adjustment in Muslim Youth

Corresponding Author: Jaimee Stuart

Address: Victoria University of Wellington

Email: Jaimee.Stuart@vuw.ac.nz

Additional Authors: Colleen Ward

Previous research indicates that there are distinct risk (discrimination and cultural transition) and protective (family, religion and societal) factors for Muslim youth in their experiences of adjustment to New Zealand society. The current research sought to test the relationships between these factors and adaptive outcomes for Muslim youth. A sample of 155 ethnically heterogeneous 1st and 2nd generation Muslims ranging in age from 16-26 were included in the study. Three hierarchical linear regressions were conducted testing the predictive ability of risk and protective factors on wellbeing, psychological symptoms and behavioural problems. Results show that 1) higher levels of religious practices and stronger national identities are related to greater wellbeing, 2) greater recognition of New Zealand as a multicultural society and strong religious identity are related to fewer psychological symptoms and 3) coming from a refugee background, low endorsement of integration and low levels of family obligation are related to higher levels of behavioural problems.

Furthermore, it was found that there are interaction effects between risk factors and religion in the prediction of wellbeing and psychological symptoms. Specifically, religious identity buffers the negative effect of discrimination on outcomes while both religious practices and religious identity exacerbate the negative effect of cultural transition on outcomes. The implications of these findings are discussed with reference to developing a model of positive development for Muslim youth.

Keywords: Adjustment, Identity, Youth

JULY 26 TUESDAY

8.30 – 9.30am Paper Session 11: Culture, Values and Virtues

Chair: Steve Kulich

Room Chancery

Title: Can the Chinese Mind be Mapped? MDS analysis of indigenous self-generated value lists and sayings using the Schwartz SVS

Corresponding Author: Steve J. Kulich

Address: SISU Intercultural Institute (SII) Shanghai International Studies University (SISU) 550 W. Dalian Road, SISU P O 359, Shanghai, 200083, China

Email: steve.kulich@gmail.com Additional Author: Liping Weng

As cross-cultural psychology (seeking cross-national universals) increasingly embraces cultural psychology (considering the differentiation of cultural contexts), indigenous attempts to describe specific cultures continues in a precarious position. The context-sensitive intuition of emic studies may resonate with more broadly observed cross-cultural patterns, but some social scientists struggle with how these can be integrated into testable emic frameworks. Conversely, studies involving large cross-national samples increasingly question essentialized representations of specific cultural groups (e.g., “the Chinese” and their “unique cultural values”). The question remains as to whether ways can be found to meaningfully integrated emic observations into etic frameworks, and conversely, to develop universal theories that can be understandably interpreted and applied in indigenous contexts. This paper addresses this issue, adopting the universal values theory of Shalom Schwartz (the Schwartz Values Survey, SVS) to test its efficacy as an organizing frame for multi-probe data collection regarding “Chinese” values as expressed in terms or sayings. Several qualitative studies attempt to relate free form, self-generated, indigenous, language-based data to the SVS framework. Procedures are then developed for transforming descriptive data into quantitative weighted data for multidimensional scaling (MDS) analysis. Several statistical studies evaluate the degree to which the Schwartz values structure emerges, and consider indigenous elements that might contribute either to needed contextual modifications or theoretical enhancements. It has been increasingly noted that in international analyses, the positioning of the responses of different “Chinese” cultural groups may relate to other cultural groupings more than they do to each other. The question posed was what kind of “cultural maps” would appear if one specific framework (the SVS) was intensively examined with extensive data from one Chinese context. This exploratory undertaking sought to contribute better ways in which the etic dimensions of values could be understood in these emic contexts, and to examine how Schwartz Smallest Space Analysis (SSA) techniques via MDS might contribute to the visual mapping of some Chinese mindsets for more fruitful cross-national comparison. This paper highlights (1) the methodological approaches attempted to improve these emic-into-etic association tasks, (2) the multi-method qualitative and quantitative studies conducted to analyze and expand the relevance of Schwartz’s universal theory of values in Chinese contexts, and (3) the emerging “map of the Chinese mind” that appeared more consistently than expected across these varied educated Mainland Chinese data sets. The main findings of the data analysis include: (1) Confirmation of the overall universal Schwartz model in these Chinese samples; (2) Consistent appearance (at both cultural and individual levels) of ten “thick cultural clusters” that enhance and expand some of Schwartz’s seven domains; (3) Theoretical postulation that for cultural contexts like China, these new clusters need to be considered, such as “embedded domains” splitting into three distinct regions: Relational EmA = Stable Tie Maintenance, Societal EmB = Public Role Development, and EmH = Embedded Hierarchy value sets, and even “egalitarian domains” showing distinct differentiation into Developmental EgA = Personal Quality Development and Interpersonal EgB = Interdependent Affective/Achievement Support. Corresponding dimensional axes were also considered. Identification of how Chinese indigenous value items correspond to SVS items in meaning and smallest space association contributes to future value design in Chinese contexts, and the methodologies developed may serve as guides for work in other linguistic cultures. These exploratory attempts to link emic “Chinese” input to an etic framework hopefully contributes toward ways to link indigenous, cultural, and cross-cultural psychological studies toward a more contextually-, theoretically-, and meaning-based values research.

Keywords: Values, Etic, Emic, Indigenous Integration, SVS

Title: Asian Values and Well-being: Multidimensional and Contextual Perspectives

Corresponding Author: Joel Wong

Address: 201 N. Rose Ave., School of Education, Bloomington, IN 47405

Email: joelwong@indiana.edu

The extent to which individuals of Asian descent adhere to the values of their indigenous culture has been found to be associated with their psychological adjustment (Kim, Atkinson, & Umemoto, 2001). To operationalize the construct of adherence to Asian cultural values, Kim, Li, and Ng (2005) developed the 42-item Asian American Values Scale (AAVS), comprising of the following subscales: collectivism (e.g., *The welfare of the group should be put before that of the individual*), conformity to norms (e.g., *One should not do something that is outside of the norm*), emotional self-control (*One should not express strong emotions*), family recognition through achievement (e.g., *Failing academically brings shame to one's family*), and humility (e.g., *One should not sing one's own praises*). Published studies on the relationship between adherence to Asian values and well-being have generally focused on Asian values as a generic construct (e.g., Wong, Kim, & Tran, 2009) rather than on specific dimensions of Asian values (e.g., humility and emotional self-control). Therefore, the goal of this paper is to examine the association between adherence to the five dimensions of Asian values as operationalized by the AAVS and well-being across two cross-national Asian samples.

Study 1 tested the relationship between adherence to Asian values and subjective well-being among 210 Chinese Singaporean college students. Collectivism was positively related to life satisfaction and positive affect, while family recognition through achievement was positively related to positive affect. In study 2, a latent class cluster analysis was conducted on the four AAVS subscales in a sample of 214 Asian Americans. A four-cluster solution was identified based on a conditional bootstrap analysis. Clusters 1 and 2 were characterized by participants with relatively low and moderate levels of adherence to Asian values across all 5 subscales, respectively. Cluster 3 was characterized by the highest levels of family recognition through achievement, whereas Cluster 4 consisted of participants with the highest levels of collectivism, emotional control, and humility. Asian American women were more likely to be in Cluster 3, whereas Asian American men were more likely to be in Cluster 4. Although Clusters 2, 3, and 4 did not differ significantly in terms of depressive symptoms, participants in Cluster 1 reported lower levels of depressive symptoms than those in Clusters 3 and 4.

To summarize, the findings from both studies suggest that adherence to Asian values was positively associated with well-being among Chinese Singaporeans but negatively related to well-being among Asian Americans. These contrasting findings are interpreted through the lenses of the personality-cultural clash hypothesis (Caldwell-Harris & Aycicegi, 2006). Adherence to Asian cultural values may be adaptive for Chinese Singaporeans because these values are considered the dominant societal values in Singapore. In contrast, distress is likely to arise from a clash between Asian Americans' adherence to Asian values and the dominant individualistic, Western cultural values prevalent in U.S. society. The implications of these findings for addressing intercultural relations and improving the mental health of culturally diverse individuals are discussed

Keywords: Asian values, Mental health, Well-being

Title: Cross-national differences in importance of virtues

Corresponding Author: Jan Pieter van Oudenhoven

Address: Grote Kruisstraat 2/1 9721 TS Groningen The Netherlands

Email: j.p.l.m.van.oudenhoven@rug.nl

Additional Authors: Boele de Raad, Pawel Boski, Carmen Carmona, Rajneesh Choubisa, Domínguez Espinosa Alejandra, Anne Helbig, Françoise Leherpeux, Hege Høivik Bye, Khairul Mastor, Anatacia Kurylo, Alena Slezackova, Eva Selenko, Ripley Smith, Linda Tip, Meta van der Linden, Michelle Yik

This paper deals with difference in virtues across 11 national cultures. Virtues are morally good characteristics that everyone can either possess or learn. They dictate how the individual ought to behave. In a first study we examined central virtues of different religious groups (Protestants, Catholics and Muslims) and a non-religious group of opinion leaders in the Netherlands. Open questions were constructed which asked the groups to describe the virtues and negative virtues that guided their behaviour. A crucial question asked to rank order a fixed list of 15 virtues that were established as the most important by a group of religious leaders. All groups rate the virtues of respect, open-mindedness, reliability and justice as very important. On the whole, there was a remarkable agreement between the different groups. In this paper we examine the next important empirical question whether virtues have a national character or a more universal character. Therefore, we collected data in 11 countries among comparable samples. There seem to be considerable agreement about some crucial virtues, which can be called international virtues, but there seem to be some virtues that vary greatly in importance across the 11 nations and can be called national virtues. Virtues can be claimed to be promising descriptors of (national) cultures.

Keywords: Virtues, National cultures

8.30 – 9.30am Paper Session 12: Cross-Cultural Leadership and Management
Chair: Hora Tjitra
Room Napier

Title: Challenges and Potentials of Asian Expatriates in China

Corresponding Author: Hora Tjitra

Address: School of Psychology and Behavioral Sciences

Zhejiang University, Xixi Campus

148 Tianmushan Rd.

Hangzhou 310028, P. R. China

Email: htjitra@zju.edu.cn

Additional Author: Dan Zhao

In 2010, the CAFTA(China-Asean Free Trade Area) was established. With the increasing collaboration among this one of the world largest trade area, more and more business from Asean country such as Indonesia and Singapore start to go into Chinese market. Meanwhile, more and more expatriates are sending to China, with their potentials and challenges.

In such a cross-culture working environment, it's essential to identify the potentials and challenges for these Asian Expatriates, so that they could work smoothly during the expatriation and achieve a real win-win business collaboration in China. Meanwhile, knowing the underlining potentials and challenges when working in China, will be essential for the next generation Asian leaders.

20 interviews from Chinese co-worker with Indonesian and Singapore expatriates will be done and followed with 30 interviews from the expatriates. All data will be analyzed using grounded theory and constant comparative method. A framework model will be generated from all data showing the challenges and potentials for Indonesian and Singaporean leaders in China. Link with the Intercultural Sensitive Model of Indonesian, Singaporean and Chinese, materials for developing next generation Asian leaders will be proposed.

* This study is supported by the Human Capital Leadership Institute, Singapore.

Keywords: China, Indonesia, Singapore, Expatriates, Cross-cultural Leadership

Title: Job satisfaction and Engagement

Corresponding Author: Shin Aoyama

Address: 1-7-302 Nihonbashi-Kabuto Chuo Tokyo JAPAN

Email: riheyi@gmail.com

Additional Author: Riheyi Kang

This study aims at clarifying a condition to realize workplace environment to produce innovation from the viewpoint of "Employee Satisfaction". This study measures employee satisfaction by questionnaires. From the result of questionnaires' survey, this paper discusses employee's satisfaction, their engagement for the duties, mainly on a relation with the innovation based on Employee satisfaction. Realone Inc. had investigated researches about employee satisfaction and engagement for office workers from 2008 in cooperation with Waseda University business school for 3years, four times. Its sample numbers surpassed 10,000 people. This paper based on the newest questionnaire survey (3,021 number of the samples), which was conducted in March, 2010. As a result, this study shows that an employee is just satisfied only by preparing necessary resources enough. For innovation, the environment is necessary that each employee get to engage in their own duty autonomously.

Innovation happens in a company so that a company achieves high achievements. And it is indispensable to offer new value. To do so, Business Performance as a company, Personal performance and Customer satisfaction are three essential factors.

Questionnaire was made based on Michigan Organizational Assessment Questionnaire(Cammann et al., 1979). For measurement of engagement, Utrecht Work Engagement Scale(UWES; Schaufeliet al., 2002) is used. Response rate is 2,287 (Male 2,076, Female 711). Office workers were also interviewed. Results shows that providing the resources necessary can only satisfy employees but cannot promote innovation. To make innovation, management must create a working environment to let employee work autonomously.

Keywords: Job satisfaction, Engagement, Innovation

Title: Effects of Emotional Intelligence and Leadership Style on work behavior

Corresponding Author: Ke Guek Nee

Address: Faculty of Medicine and Health, Division of Psychology (& Behavioural Science), International Medical University, Malaysia

Email: gueknee_ke@imu.edu.my

Additional Authors: Fatimah Bt Omar, Zainal Arifin

Many past studies examine the effects of leader and follower emotional intelligence on performance and attitude. Results showed that emotional intelligence do affect job satisfaction and job performance. Leaders' emotional intelligence showed significant impact on job satisfaction and others behavioral. In addition, this study also supports an interaction effect between emotional intelligence and 'emotional labor' on job performance, employee commitment and intention to quit a job. The objective of this study was to examine to what extent of emotional intelligence and perceived leadership styles affect employees' well-being. A set of questionnaire was used which consists of the Multifactor Leadership Questionnaire (MLQ) examine the perceived leadership styles of leaders, 'Bar-On-i' used to examine emotional intelligence, 'Occupational Stress Inventory' to test the work stress and 'Minnesota Satisfaction Questionnaire' tested job satisfaction. Performance Inventory (PI) used to measure performance and Propensity to Leave Index (PLI) to examine the intent to stop work. A total of 305 subjects participated in this study. The subject of this study consisted of employees from organization listed in first board of Malaysia share market. Subjects in general are divided into a total of 101 male subjects and female subjects 204 (between ages 20-60). Results of Two –way ANOVA statistic showed significant ($p < 0.01$) interaction effects of leadership styles and emotional intelligence with job satisfaction and work stress, but was not significant ($p > 0.01$) with job performance and intention to leave.

Keywords: Emotional Intelligence (EI), Leadership Styles, Work Behaviour

8.30 – 9.30am Paper Session 13: Leadership in the context of culture

Chair: Romie Frederick Littrell Room Dalvey

Title: History, Systems, and Contemporary Research: The Multifactor Leader Behaviour Theory with Culture as a Contingency

Corresponding Author: Romie Frederick Littrell

Address: Department of International Business, AUT Business School

Auckland University of Technology, Private Bag 92006, Auckland 1142, New Zealand

Email: romie.littrell@aut.ac.nz

Stogdill and associates at Ohio State University in the 1960s and 1970s developed what has come to be identified as the Behavioural Theory of Leadership. However Stogdill's publications referred to a *contingency theory of leader behaviour* with the contingency being the type of organisation being led. Two behavioural dimensions of leaders were identified, the tendency to behave in ways that supported relationship development or in ways that were task-accomplishment oriented, often referred to as *Consideration* and *Initiating Structure*. In 1963 Stogdill published a survey defining 12 leader behaviour dimensions, believing leadership behaviour to be more complex than could be explained by 2 dimensions, the Leader Behaviour Description Questionnaire XII (LBDQXII), which was the result of an extensive programme of research in the USA identifying dimensions of leader behaviour across different types of organisations. Stogdill reported reliabilities of measures of the dimensions in the range of $\alpha=0.80$ or greater for several different populations including U.S. Senators, company presidents, middle managers, military officers, and state police officers. I have tested the dimensions across cultures. As situational-contingency moderating variables are interrelated, and the propositions discussing moderators cannot be considered as independent of one another, whether it is possible to control for the effects of potential moderators not under investigation in a study is something leadership researchers are still struggling with. I add the moderating variable of values across cultures. Studies indicated that the leader behaviours of Consideration and Initiating Structure are influenced by external contingencies such as the developmental level of subordinates by Hersey and Blanchard; differential quality and intimacy of leader and subordinate relationship by George Graen and colleagues; and the 2 factors as theoretical underpinnings of the Path-Goal Theory of Robert House. I review the development of the 2-factor and 12-factor theories and review the numerous studies across several countries employing the LBDQXII as a research instrument from the 1990s to the present. I see the evolution of leadership theories having a significant heritage based upon the 2 factor theories relating to Consideration and Initiating Structure, developed by studying the effects of ecological contingency variables on leadership. I extend the contingencies to the effects of within-culture individual values on leader behaviour preferences. Employing the LBDQXII survey and the Schwartz Values Survey 57, samples from Mexico, Chile, New Zealand, South Korea, Japan, and samples from several culture areas in China are compared. I also carry out confirmatory and exploratory factor analyses to investigate within-country factor structures and compare them amongst the country samples. The results indicate a complex situation where the theoretical models are satisfactory for describing preferred leader behaviour and value relationships within countries, and the confirmatory and exploratory factor analysis results in cross-cultural variation that can be explained by individual within-country values and also by other cultural value dimension theories. A particular factor structure is only one of several solutions that can provide reasonably valid and reliable explanations of behaviour. I will discuss dimensions artefacts of the culture of origin of surveys, and that preferred leader behaviour dimensions may be more culturally unique than depicted by research projects designed to demonstrate similarities.

Keywords: Leader Behaviour, Values, Culture

Title: Creating New Type of Leadership as a Result of the Contact with Other Cultures: the Huaorani Case

Corresponding Author: Aleksandra Wierucka

Address: ul. Szafranowa 1 83-050 Kolbudy Poland

Email: aleksandra.wierucka@gmail.com

Social order of any group is usually an effect of long-lasting changes and needs of the people who constitute the group. The status of a chief or a shaman is crucial in indigenous cultures and is the base for anybody's place in the group. Sometimes indigenous groups encounter a different way of managing life and stay under its influence but this does not necessary mean that they would simply copy the social power structure of other groups. The Huaorani from Ecuador prove that social change of maintaining power may come from their own traditions yet at the same time it is new and meets the contemporary needs of the tribe.

My research done for the last four years in the Ecuadorian group of Huaorani gave the basic insight into the complex way of maintaining power and changes in leadership between the people of the tribe. The data collection is based on fieldwork done among the Huaorani people, mostly observation but also interviews done with the group leader and main source of local knowledge. The interviews let the insight into the ways of change and enabled the comparison of past and present leadership in the group.

Conclusions are that the old type of leadership that was used only in the time of war can be transformed into new leadership that is now introduced into the time of peace. This change enabled the Huaorani to maintain traditional social structure and at the same time to adapt to the challenges of contemporary world.

Keywords: Indigenous leadership, Amazon cultures, Leadership changes

Title: Lessons in Leadership: Balancing Steward Leadership while Navigating Multicultural Relations in Global NGOs

Corresponding Author: Chris E. Stout

Address: 22918 North Woodcrest Lane Kildeer, Illinois 60047-7844 USA

Email: chris@centerforglobalinitiatives.org

All too often leadership gets forgotten in the realm of not-for-profit or non-governmental organizations (NGOs)—as if such principles do not apply. It is the thesis of this presentation that not only do they apply, they are even more critical as leaders of NGOs must often balance meeting the needs of those they serve, their Board of Directors, their paid staff, and perhaps most challenging, their non-paid volunteers. This challenge can become amplified in working across cultures.

This presentation will present the findings of over 45 global NGOs, some well known such as Medicines sans Frontiers and Amnesty International to those less well known. These interviews and findings were compiled and the result as a landmark, three volume book-set entitled: *The New Humanitarians: Inspiration, Innovations, and Blueprints for Visionaries* (Volume 1, Changing Global Health Inequities, Volume 2, Changing Education and Relief , Volume 3, Changing Sustainable Development and Social Justice).

Leadership, Charity or Social Justice?

We can best create change by sharing our knowledge, our wealth, and a keenly valuable resource—leadership. While there is nothing wrong with charity, most charitable work is focused on the giver. A typical medical mission describes how a group of healthcare workers provided care in a poor setting, left the location.

Those they cared for remain poor unfortunate people, unable to help themselves. It is therefore important for leaders to reflect on motivations for undertaking such work. We must look behind the veil of humanitarianism to understand how our own motivations may clash with the needs and desires of those whom we hope to serve.

This presenter had the fortunate opportunity to spend time at the World Economic Forum (WEF) and to present in Davos. Those lessons will additionally be discussed along with methods for attendees to learn how they can participate or create their own leadership opportunities in the NGO space—the ultimate in leadership challenge to change the world.

Keywords: Lessons in Leadership, Steward Leadership, Navigating Multicultural Relations, Global NGOs

10.00 – 11.00pm Paper Session 14: Organizational Diversity

Chair: Daniela Groeschke Room Chancery

**Title: Organizational approaches to managing culturally diverse workforces:
Pre-requisites and consequences of different diversity perspectives**

Corresponding Author: Astrid Podsiadlowski

Address: Wirtschaftsuniversität Wien, Kegelgasse 32/4, A-1030 Wien Austria

Email: Astrid.Podsiadlowski@vuw.ac.nz Additional Authors: Daniela Groeschke

With increasing globalization and migration the management of cultural diversity in organizations is becoming more and more important. Little research has investigated the personal and organizational context of managing diversity in organizations, particularly outside a US-American context. Our goal is to identify how and why (or why not) diversity is approached in organizations considering the specific national, organizational and personal context of relevant agents involved. We assume that an organization's diversity perspective needs to be identified (in line with work by Dass & Parker 1999, and Ely & Thomas 2001) to understand reasons to diversify and manage diversity. Based on literature and own previous research we propose five perspectives (Podsiadlowski, Otten & van der Zee, 2009): *reinforcing homogeneity, colour-blind, discrimination and fairness, access and integration and learning*. Those are based on theories of intergroup relations (as social identity and categorisation, relational demography, competition and threat theories; for an overview and theoretical foundation see Podsiadlowski & Ward, 2010).

We present findings from two studies that are based on qualitative interviews and surveys with employers and employees in different organizations based in Austria. We specifically consider the role of strategic leadership in diversifying the workforce and implementing diversity management measures. In study 1 we interviewed 29 decision makers (owners, HR managers, diversity managers) in private organizations that differed with regard to size, location, internationalization, ownership and industry to have a balanced representation of businesses in Austria. Our goal was to get a deeper understanding of an organization's approach to diversity and how this perspective is linked to employing and managing a culturally diverse workforce within a specific national and organizational context. In the qualitative employer data, all five perspectives could be identified with *access* being the most frequent approach to diversity, thus referring to cultural diversity mainly as a business case to compete effectively in a global economy as opposed to potential legal requirements or questions of social responsibility.

Based on those five diversity perspectives and qualitative material, we developed a new instrument to measure an organization's diversity perspective including statements on the dominant and wished for ideology, as well as scales on appreciation of diversity, perceived profitability, organizational fit and reasons to diversify. In study 2 we present findings with 148 employees in managerial and non-managerial positions in different types of organizations where we tested this instrument according to structural equivalence and reliabilities of the subscales. We also investigated convergent and discriminant validity with regard to perceived benefits, appreciation, costs and threats of diversity and implemented Human Resource Management (HRM) practices (like specific diversity management measures, intercultural training, formalized recruitment and selection procedures and organizational goals). Results show that those five perspectives represent distinct ideologies with good to very good internal consistencies of the subscales. They differ in their reasons to diversify and the amount and type of implemented HRM practices. Further, diversity perspectives are associated with specific assumptions of financial profit, appreciation and benefits of diversity on organizational and group level.

Based on those findings, we discuss the different organizational mechanisms to diversify and manage diversity within a specific national context. We derive potential implications on how organization's present and desired diversity perspective can be identified and which type of interventions can be recommended to manage diversity adequately and support leadership behavior. As an overall result of these two studies, a reliable questionnaire is applicable for further investigations of diversity perspectives in organizations.

Keywords: Diversity Perspectives, Diversity Management, Personal Attitudes, Organizational Context, National Context

Title: Shared team leadership in multicultural work situations – Are two better than one?

Corresponding Author: Daniela Groeschke

Address: Friedrich-Schiller-University Jena

Intercultural Business Communication, Ernst-Abbe-Platz 8

D-07743 Jena, Germany

Email: daniela.groeschke@uni-jena.de

Additional Authors: Thomas Schafer

The practice of work becomes faster, more dynamic, and less predictable so that teams are forced to act flexible. The purpose of the presentation is to introduce an explorative study on team processes, searching for crucial factors enhancing the flexibility in teams — in particular, shared leadership — which become more and more important in multicultural work environments. The concept of shared leadership was re-launched by Pearce and Conger (2003). In teams with shared leadership, team members both lead and follow one another as well as provide for and respond to leadership depending on teamwork requirements. Previous research designed to test the antecedents and effects of shared leadership remains limited due to a lack of adequate methodologies measuring shared leadership. Traditionally, self-reports of leadership behavior or qualitative, descriptive studies (by means of case studies) document a significant positive relationship between shared team leadership and team performance especially for interdependent tasks (Pearce, Manz & Sims, 2009). More appropriately, Carson et al. (2007) used social network analysis measuring the density between team members. In the present study, we introduce interaction analysis for investigating shared leadership. Interaction analysis offers the opportunity to code interactions quantitatively which can be complemented by qualitative observation. Hence, is shared leadership more effective in dynamic, intercultural situations? How can ‘shared leadership’ be evidenced in quantitative methodologies?

A simulation game lasting two days was used as a quasi-experimental research setting. The interactive simulation offers a realistic and complex, intercultural environment where teams have to establish effective team structures in order to enhance their “company’s value” as well as to survive on the virtual market. Five heterogeneous (in terms of demographic and socio-cultural background) teams of four to five members (N = 24) had to choose their strategies and to coordinate their actions interdependently. The game went over four periods. The team processes and interactions were videotaped and observed. Results of the observation analysis show that the role of a task and a relational oriented team leader was established very quickly in each team. In more detail, the interaction analysis yielded positive effects of interaction frequency and role flexibility on group performance. Successful groups interacted more frequently with each other than unsuccessful groups. As an indicator for the effectiveness of shared leadership, the winning team was characterized by higher role flexibility: (task oriented) leadership rotated and shifted over different sequences of the game according to the required competencies. This process was less an explicit decision but rather an emergent development. The results highlight the importance of relational and reciprocal processes constituting shared team leadership. Teams with high interaction ratios and changing leadership competencies deal more effectively in this game simulation. Consequently, shared leadership assisted the team to be more flexible, dynamic, and responsive. Finally, interaction analysis allows an objective investigation in intercultural research that can be complemented by subjective observation. The advantage consists in the unbiased documentation of team processes. The content description additionally specifies the cultural environment and enhances the ecological validity. Further research may focus on the coding opportunities to develop a culture sensitive coding system and the identification of relevant environmental forces to support the development of shared leadership.

Keywords: Shared leadership, Intercultural situation, Interaction analysis

Title: Recruiting Diverse Personnel: Best Practices for HRM

Corresponding Author: Anita Rintala-Rasmus

Address: Finnish Institute of Occupational Health FIOH, Topeliuksenkatu 41 a A, 00250 Helsinki, Finland

Email: anita.rintala-rasmus@ttl.fi

Additional Authors: Lisa Moore , Jennievee Huseman

With the growing influx of immigrants, many previously homogenous European workplaces are experiencing unprecedented diversity in their applicant pools. However, immigrants tend to have much higher unemployment rates than non-immigrants and they are often exposed to discrimination or underemployment (Heath & Cheung 2007). It is vital that we plan and prepare for a more culturally diverse applicant pool when recruiting new personnel, breaking down barriers that discriminate against diverse applicants. Benefits of diverse personnel include more potential for innovation and problem-solving, increased sales and better service to a more global clientele, more international organizational image to attract and retain top performers from the multicultural applicant pool, with rich variety of talents and capabilities (Frouws & Buiskool, 2010). The number of immigrants in Finland has quadrupled over the last twelve years. Immigrant job applicants in Finland face more discrimination than non-immigrants (Vartia et.al. 2007). Immigrants' competencies are not highly valued on the job market and there are negative stereotypes. The current recruitment practices and selection tools were developed for a very homogenous workforce and may not be fair for a multicultural applicant pool. Most workplaces in Finland still need to raise awareness of diversity benefits. How do we prepare organizations in countries such as Finland to deal with an increasingly diverse labor pool? The purpose of this presentation is to provide practical support for leaders and organizations facing this new labor market. We will discuss recommendations for recruitment, assessment and selection, and retention of diverse personnel. One recommended step is to critically assess your organizational "brand." Brand conveys what the organization stands for and what it means to work for the organization (Kulkarni & Osicki, 2010). It builds reputation and can help market the organization to potential employees. Appropriate branding can help obtain the right applicants from a diverse pool. Another step is to develop fair recruiting practices, using the wide variety of modalities that are now available. The goal is to get your message out and invite the right types of individuals to apply. Recommendations in this area include: using niche websites so you can target industry experts, embracing social networking sites, setting up a recruiter specific LinkedIn profile, develop webcasts, podcasts and blogs that showcase the organization, and use recruiters that represent diversity (Kulkarni & Osicki, 2010). There are several factors to take into account in a multicultural assessment situation. Selection tools and procedures may need to be updated to promote fairness. We also recommend using multiple methods, compensatory systems, and basing hiring decisions solely on competencies needed in the job. Recruiters and assessors need to be aware of their own values and biases. Advanced training in interview skills and multicultural communication may be necessary (Sue & Sue, 2008). The final step is to ensure that the diverse talents in the organization are maximized and sustained. A well-thought out on-boarding process will help diverse personnel feel comfortable, fit in, and enhance productivity. Beyond normal on-boarding recommendations, we also suggest involving people with diverse perspectives in the on-boarding and socialization process. Helping new employees with diverse backgrounds establish relationships with their manager and other employees will also reduce turnover. Provide a mentor, help develop social networks and learn the stakeholders.

Keywords: Diversity, Fair Practices, Immigrant; Recruitment

11.00 – 12.00pm Paper Session 15: Culture and Leadership Styles

Chair: Justice Owusu Bempah

Room Chancery

Title: Exploratory study of leaders and followers perceptions of authentic leadership: A comparative study of two organizations in New Zealand

Corresponding Author: Justice Owusu Bempah

Address: Faculty of Commerce, Commerce Building P O Box 84

Lincoln University 7647, Christchurch, New Zealand

Email: Justice.Owusu-Bempah@lincolnuni.ac.nz

Authentic leadership has been proposed as the new leadership paradigm that can meet the demands of today's organisations. This form of leadership has also been argued as having several desired qualities preferred by followers. However, the exact form this leadership takes as argued by this research is context specific. This study therefore seek to explore and compare the meaning of the authentic leadership construct in two New Zealand organisations from the perspective of leaders and followers and to assess the role these perceptions play in leadership trust. This study is qualitative in nature as it seeks unearth meanings from respondents own subjective perspective. An appropriate method to achieve this is the use of the Q methodology. The Q method provides a rigorous basis to document the human subjectivity related to authentic leadership. The foundation to Q methodology is the Q sort whereby people rate their level of approval of selected statements. The results from the preliminary interview about authentic leadership were carefully compared with the authentic leadership theory. This comparison confirmed and extended authentic leadership theory and was used to select 33 statements for Q sorting by leaders and followers in a University and a nongovernmental organisation. Leaders and followers were selected using the positional definition of a leader as a person occupying specific position having some people answerable to him/her in the selected organisation. Each person nominated a colleague staff member to be included in the study. This snowballing approach continued until thirty respondents in each organisation completed the Q sort. Preliminary analysed findings reveal six different perceptions of respondents each of which have different implications for the authentic leadership construct and trust in leaders.

Keywords: Authentic leadership, Leaders and Followers perception, Trust

Title: Transformational leadership dimensions and Chinese operational team performance

Corresponding Author: Peter K. C. Lee

**Address: Department of Logistics and Maritime Studies, Faculty of Business,
The Hong Kong Polytechnic University, Hung Hom, Hong Kong SAR, China.**

Email: lgtplee@polyu.edu.hk

Additional Authors: Edwin Cheng, Andy Yeung

The central tenet of transformational leadership is that transformational leaders can create an impression that they have high competence and visions to achieve success. Subordinates in turn respond with enthusiasm and commitment to the team's objectives (Keller 2006). In regard to its performance impact, numerous studies have found transformational leadership to be positively associated with followers' attitudes, motivation, and individual, group and organizational performance (Judge and Piccolo 2004). Transformational leadership is a multi-dimensional concept in that it is conceptualized to comprise the following five dimensions: (a) *Idealized influence (attributed) (IIA)* refers to the socialized charisma of the leader, whether the leader is perceived as being confident and powerful and whether the leader is viewed as focusing on higher-order ideals and ethics; (b) *idealized influence (behavior) (IIB)* refers to charismatic actions of the leader that are centered on values, beliefs and a sense of mission; (c) *intellectual stimulation (IS)* entails the degree to which the leader challenges assumptions, takes risks and solicits followers' ideas; (d) *inspirational motivation (IM)* refers to the ways leaders energize their followers by viewing the future with optimism, stressing ambitious goals, projecting an idealized vision and communicating to followers that the vision is achievable; and (e) *individualized consideration (IC)* involves leaders paying attention to each follower's needs and wants by mentoring, supporting, encouraging and coaching followers to use their competence (Bass 1985). This study intends to explore one important and relatively unexplored question – how the dimensions of transformational leadership are associated the performance of Chinese operational teams. More specifically, we collected data from 192 employees of 32 operational-level work teams (a leader and five members in each team) in 15 retail banks in Macau, China, to explore whether the five dimensions of transformational leadership are associated with team performance with respect to team cohesion, team leader job satisfaction, and team competence; and service quality performance with respect to reliability and responsiveness. The retail banking industry in Macau is an appropriate context for this study because employees of retail banks in Macau are primarily Chinese. When developing the questionnaire, we employed a number of well-validated constructs from the literature on transformational leadership, team performance and service quality. When conducting the survey, we paid attention to make sure data can accurately reflect the reality by requesting team leaders to assess performance-related constructs and team members to assess the leadership style of the team leader. The survey data were validated by using methods including reliability test and confirmatory factor analysis. The hypothesis concerning the associations between transformational leadership dimensions and the various performance dimensions was examined by using correlation analysis. The analysis results offer interesting insights by suggesting that only one of the dimensions of transformational leadership, namely *intellectual stimulation (IS)*, was found to be positively and significantly related to team performance and service quality performance. Based on the findings, we discuss the theoretical and managerial implications with respect to contributions towards the leadership literature and managerial guidelines for managers or team leaders in Chinese organizations.

This study was supported in part by The Hong Kong Polytechnic University under Grant number J-BB7K.

Keywords: Transformational leadership, Chinese employees, Work teams, Service quality

Title: Transformational Leadership in Publishing Industry

Corresponding Author: Rihyei Kang

**Address: Research Associate of Waseda University Business School, 6-40-17 Honmachi
Shibuya Tokyo JAPAN 151-0071**

Email: rihyei@gmail.com

As a factor to control the performance of magazine publishing business, this study focuses on the leadership of chief editors. Standing on the hypothesis that the editorial team with excellent leadership of chief editor performs well, 3 chief editors and 37 magazine editors were surveyed using “MLQ” : Multifactor Leadership Questionnaire by Avolio & Bass(2000). MLQ was carefully translated into Japanese by back- translation. MLQ consists of 2 assessments; (1) Leader and work environment by followers, (2) Leader him/herself and work environment by leaders. This survey apply (2) of self assessment to 3 chief editors (both ex- and current), and questionnaire survey using MLQ to 37 editors. For the business performance of their magazines, comparative assessment using the figures of other magazines or customer trend in their fields is adopted. On collection of the data for chief editors, the author interviewed them and filled the forms, for the followers, asked them to fill out the forms by themselves on internet. The data were converted into anonymous and numerical figures, and analyzed by SPSS. All samples were solicited using snow-ball sampling. The data shows positive correlation between the leadership and business performance; the editorial team with transformational chief editor could expand or even at worst keep their sales, against the severe circumstances.

Through the analysis, it shows the apparent difference in the characteristics of their leadership. In MLQ research, transactional leadership generally contributes in some level to business performance because the research does not limit the industries being surveyed. However, this survey shows the result that the contribution to business performance of transactional leadership is less in editorial team than in general. While, that of transformational leadership is much stronger in editorial team than in general. The editors were surveyed using MLQ by followers for their leader, and it also supports the result form interviews.

The paper has explored the research question of what factor can contribute to the business performance of magazine editorial team, and come to the conclusion that the editorial team which has excellent leadership of chief editor performs well, considering leadership. In regards to the leadership type of chief editor, transformational leadership can contribute to the business performance better than other types in publishing industry compared to other industries.

When editing magazine, editors’ creativity should be exercised enough and magazine itself be creative one. In order to make it practice, it can be said that the management by transformational leadership is essential, in other words, other management cannot contribute to its business performance.

Keywords: Editorial team, Transformational leadership, Chief Editor, Business performance, Creative Industries

10.00 – 12.00pm

Symposium #2 & 3: Culture and Creativity

Chair: Ai-Girl Tan

Room Napier

Corresponding Author: Ai-Girl Tan

Address: Nanyang Technological University Singapore, 1 Nanyang Walk, Singapore 63761

Email: tanaigirl2@hotmail.com

Presenters: Chi-yue Chu, Dharm Bhawuk, Yuh-Cheng Fan, Kwok Leung, Ai-Girl Tan

Title: Culture and creativity: A process model

Corresponding Author: Chi-yue Chu

Address: Institute of Culture Science at NBS, Nanyang Technological University

Email: CYCHIU@ntu.edu.sg

Creativity is a knowledge creation and accumulation process that enables formation and evolution of complex human cultures. This process involves active negotiation of what constitutes new knowledge between knowledge creators and the target user communities. Based on this set of premises, I argue that successful innovation involves one or more iterations of the following three stages: (i) authoring new ideas; (ii) selecting, editing, and marketing new ideas; and (iii) acceptance of the new ideas in the market. The desired outcomes are different at the different stages, and culture influences all stages of the process. Specifically, existing knowledge provides a reference point for evaluating the originality of ideas; assumed cultural consensus provides the normative basis for idea selection, editing, and marketing; and actual cultural norms determine how likely an idea will be accepted in a culture. Furthermore, different social and psychological processes participate at different stages of the creativity process, and culture can affect the outcomes of the creativity process through its effects on these social and psychological processes. Pertinent research evidence that illustrate these ideas will be reviewed. The presentation ends with a focused discussion on the need for future research to identify the strategies and methods for managing the social and psychological processes that participate at each stage of the creativity process, and to develop technology to switch knowledge workers back and forth between the idea authorship and idea selection/editing/marketing modes through environmental engineering or priming.

Keywords: Creativity, Knowledge worker, Culture

Title: Ecology, History, Culture, Zeitgeist, and Geniuses: A General Model of Creativity from Indigenous Perspectives

Corresponding Author: Dharm P.S.Bhawuk

Address: University of Hawaii at Manoa

Email: bhawuk@hawaii.edu

Creativity is often studied as a universal process or etic, neglecting the role of culture in shaping creativity. Synthesizing indigenous and cross-cultural perspectives, Bhawuk (2003) presented a general model of creative behavior as the outcome of reciprocal relationship among culture, *zeitgeist*, and geniuses, where culture was presented as an outcome of ecology and history. Though this model presented culture a central role in research on creativity, it neglected the bi-directional nature of variables. In this paper, this model is further developed by considering all variables as bi-directional, and examining their reciprocal relationships. The new model is examined in the cultural context of India in various behavioral settings, including organizational context, and its value for indigenous and global psychologies are discussed.

Keywords: Creativity, Indigenous, India

Title: Culture and Creativity: A social adaptive view

Corresponding Author: Kwok Leung

Address: City University of Hong Kong

Email: mgkleung@cityu.edu.hk

Although creative performance is affected by individual difference variables, it is more useful to conceptualize it not as an ability that is fixated, but as a type of performance that is malleable to the influence of the context. I posit that in a performance situation, people are motivated to choose the most adaptive course of action to maximize their chance of success. Generally speaking, there is inertia towards creativity, and conformist approaches tend to be default choices for many people. Extrapolating from the theoretical arguments and empirical evidence that attempt to explain the generally lower creative performance of East Asian students, I propose several factors that tend to suppress creative performance through heightened fear of failure. In addition, a number of contextual variables seem able to buffer the negative influence of the antecedent variables that suppress creativity. Implications for future research are discussed.

Keywords: Creativity, Fear of Failure, Social Adaptive View

Title: Culture and Creativity: Theoretical Perspectives from Leisure Studies

Corresponding Author: Yuh-cheng Fan

Address: Dept. of Leisure Management, Minghsin University of Science and Technology, Taiwan

Email: ycfan@must.edu.tw

Leisure is “the Basis of Culture”(Josef Pieper).Under the leisure condition, creative ability emerges, and through which culture develops. This paper aims to provide the relationship between culture and creativity from the perspectives of theories in leisure studies. Leisure includes three important components: Free-time, leisure activities and leisure experience. In other words, during free time we choose to undertake tasks we select, to engage in activities we like, and thus always will bring positive, optimal, and meaningful experience. The author advocates that it is important for every person to have time and space for their meaningful engagement in everyday, work and professional life. Leisure refers to time and space we spent in meaning, peaceful, creative and cultural activities. In this paper, I also stress that viewpoints of leisure, selection of leisure activities, and leisure experience gains vary according to cultural contexts. Consequently, cultural communities express creative performances or creative abilities differently, and thus lead to special features of cultural development and achievement.

Keywords: Creativity, Culture, Leisure

Title: Culture and Creativity: Toward a Synthesized Model for Human Development

Corresponding Author: Ai-Girl Tan

Address: Nanyang Technological University

Email: tanaigirl2@hotmail.com

Creativity is a human ability to generate new and useful ideas, products and artifacts in our socio-cultural world. It is an ability that enables us to combine and rework on our cultural experiences and psychological realities so that we can build useful resources for the future (see Vyotsky, 2004). To help a person to develop his or her potential optimally, creativity theories have to include cultural dynamics (see Csikzentmihalyi, 1996) and developmental science's systemic perspectives. In developing creativity of every child, it is important for us to recognize interplay between psychological processes and cultural supportive systems in a cyclic-iterative manner. A synthesized model of creativity for human development is proposed that represents a *possible* world or a world of possible *experience* (Popper, 1935/2005, pp. 16-17).

Keywords: Creativity, Human Development, Psychological Processes

**10.00 – 12.00pm Symposium #4 & 5:
Developing Intercultural Competence and Sensitivity across Different
Cultures**

Chair: Hora Tjitra

Room Dalvey

Corresponding Author: Hora Tjitra

Address: Zhejiang University, China

Email: htjitra@zju.edu.cn

**Presenters: Stefan Kammhuber, Mano Ramakrishnan, Siegfried Stumpf, Hana Panggabean,
Atma Jaya Catholic University, Quan He**

International trade and across-borders investment have accelerated strongly over the last decades. Business goes beyond the country borders, and never before have we seen that the world became so closely interconnected. Thus resulted that more and more corporations and organizations facing increasingly culturally diverse groups to manage and to deal with, internally and also externally. Hence it indicates the increasing needs of systematic development of intercultural competence and sensitivity for leaders and professionals at all level across different cultures.

In general, the various abilities and characteristics used by individuals to work in intercultural setting are called intercultural competence and sensitivity. Bennet (1993) defines it more clearly as the ability to think and act in interculturally appropriate ways. Taylor (1994) classify intercultural competency as an adaptive capacity based on an inclusive and integrative world view which allows participants to effectively accommodate the demands of living in a host culture. Bhawuk and Brislin (1992) suggested, “To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures”.

In this symposium, recent studies and best practice examples on building intercultural competence and sensitivity for different target groups in different cultures (China, Germany, Indonesia, and Singapore), incl. senior leaders and young professionals are presented. Subsequently different learning and development approaches will be discussed, highlighting on the examples from Germany, China, Indonesia, Singapore and other Asian region.

Five recent research and best practices from five different countries dealing with the development of intercultural competence and sensitivity will be presented and discussed in this international symposium.

Title: Intercultural Employability in German-Chinese Cooperation

Corresponding Author: Stefan Kammhuber

Address: Hochschule fuer Technik Rapperswil, Switzerland

Email: skammhub@hsr.ch

Additional Author: Hora Tjitra

Since China opened the doors to the West in the 80ies, the German- Chinese cooperation has been intensified in both, business and science. From the very first moment on, managers, teachers and students realized that they are somehow different in the ways of managing hierarchies, of building up trustful relationships, of communicating and handling conflicts, of learning and teaching etc.

These culturally influenced differences caused specific misattributions, misunderstandings and conflicts which lead to severe problems in joint projects. Meanwhile, companies as well as universities try to prepare people by implementing environments for intercultural learning. In contrast, assessment procedures in companies often are still ethnocentric. For instance, due to culture specific traditions in oral communication, German observers mistake the Chinese way of expressing politeness with being insecure in a given situation. Even worse, they associate the behavior with a lack of intellectual capability (Kammhuber 2008).

In the paper, we present a German- Chinese project about the chances and pitfalls of intercultural employability which was sponsored by the German Ministry of Education and Research. 10 German and 10 Chinese students participated in two 10-day workshops in Germany and PR China in order to work on the following research questions:

What are central competencies necessary for German and Chinese employees in order to be successful in the foreign job market? How to design culture fair assessment procedures?

In the symposium we will present not only the results of the project but also the conduct of this intercultural learning project. We present design, implementation, and long term evaluation data of a short-term bicultural exchange project.

Keywords: Intercultural, Cooperation, German, China

*This study is supported by BMBF (German Federal Ministry for Education and Research)

Title: Building Global Competence for Asian Leaders

Corresponding Author: Mano Ramakrishnan

Address: Human Capital Leadership Institute, Singapore

Email: manor@hcli.org

Additional Author: Hora Tjitra

Recent development shows an increasing international trade and across-borders investment as well as a growing bilateral and multilateral free-trade agreement among the Asian countries. Thus resulted in more and more Asian (and global) organizations facing increasingly culturally diverse groups to manage and to deal with. Hence it indicates the needs of systematic development of intercultural competence and sensitivity for Asian leaders. This study attempts to apply indigenous approach to deal with the underdeveloped systematic knowledge for non-Western societies and the lacking of practices to develop global Asian leaders.

Series of more than sixty in-depth interviews with Chinese, Indonesian and Singaporean international assignees and their local co-workers will be conducted in China, Indonesia and Singapore. In Indonesia the respondents are the Chinese and Singaporean expatriates who are working and living in Indonesia as well as their local Indonesian counter-parts. In China, the respondents are the Indonesian and Singaporean expatriates who are working and living in china as we their local Chinese counter-parts. All interviews are going to be recorded and fully transcribed. Grounded Theory analysis will be applied to analyze the interview data, supporting with the computer-based software Atlas.ti.

Comprehensive and systematic findings on the current situations and practices of Chinese, Indonesian and Singaporean international assignees in Asia will be presented and discussed. A theoretical framework and working model of the intercultural competence and sensitivity of Asian Leaders will be introduced.

Keywords: Global Competence, Leadership, Asian

* This study is supported by the Human Capital Leadership Institute, Singapore.

Title: A teamwork-based experiential training program for developing intercultural team competencies

Corresponding Author: Siegfried Stumpf

Address: University of Applied Sciences Cologne, Germany

Email: stumpf@gm.fh-koeln.de

Additional Author: Stefanie Gruttauer

In 2009 a program at the University of Applied Sciences Cologne for developing students' intercultural team competencies was designed and implemented. The program combines training approaches, stimulation of intercultural teamwork on real tasks, and team facilitation. Central components of the program are, in chronological order:

1. Two-day training module for preparing students for intercultural teamwork;
2. Assessment of and individual feedback on participants' personality characteristics related to intercultural teamwork (Instruments: NEO-FFI, Kanning's Social-Competencies-Inventory);
3. Teamwork in a multicultural team on a real task as part of the students' course of studies (e.g. a two-month project on an engineering task);
4. Intermediate assessment of team processes (Instruments: Anderson's and West's Team-Climate-Inventory; SYMLOG Adjective Rating Scale on interpersonal perception) plus team workshop with feedback and reflection on assessment results, as well as development of measures for optimizing teamwork in the second half of the team project;
5. One-day follow-up workshop for all participants of the training module after completion of the team projects, for sharing and discussing experiences and formulating insights and learning results.

At the moment (November 2010) 71 students participated in the development program. Participants are foreign students from different countries, German students with migration background and German students without migration background. 28 multicultural teams with a total of 95 group members (71 program participants, 24 additional non-participants) were facilitated in the context of the program. The personality characteristics of all group members are measured with the NEO-FFI and Kanning's Social-Competencies-Inventory, and all group members complete the Team-Climate-Inventory as well as the SYMLOG Adjective-Rating-Scale for each teammate. The assessment aims at increasing participants' insights into their personality, their role in the group, and the functioning of their group, as well as at facilitating and improving group processes.

In July 2011 approximately 150 students will have participated in the development program. About 50 multicultural teams will have been facilitated in the context of the program.

In our contribution, first the characteristics of the program for developing intercultural team competencies are outlined. Second, evaluation data concerning the students' acceptance of the program and the effects on the students' attitudes concerning multicultural teamwork are presented. Third, we present some analyses with regard to group dynamics in the facilitated multicultural teams with a special focus on informal leadership in the teams by relating the data on the SYMLOG variables (dominance vs. submissiveness, task- and norm orientation, friendliness) to team members' demographic cultural characteristics, personality characteristics (e.g. Big-Five-Variables) and individual skills (social competencies, language skills).

Keywords: Intercultural team, Experiential, Competencies

*This study is supported by DAAD (German Academic Exchange Service)

Title: Development of Culture Specific intercultural Sensitivity for Indonesian Leaders

Corresponding Author: Hana Panggabean

Address: Atma Jaya Catholic University, Indonesia

Email: hana.panggabean@atmajaya.ac.id

Additional Author: Jiewei Zheng

The issue of developing global leaders is still new for Indonesia despite its decades of international engagements in various fields. However, with the recent growth of international trade and foreign investments, the country faces the world economy as its reality. Indonesian organizations are facing increasingly culturally diverse groups to manage and to deal with, both in national level and overseas. And finally, more and more Indonesians engage in international team and organizations. The cultural diversity challenges are undoubtedly important for sustainable success of Indonesia corporate leaders. Thus a systematic approach to develop leadership competence across borders is critical for Indonesia.

Focusing on the Indonesian data, this study attempts to identify specific competencies that are widely recognized as one of the most important global competence, namely the intercultural sensitivity (ICS). Explorations of ICS for Indonesians international assignees will promote global leadership for Indonesians in managing international working contexts. Indigenous approach is applied to deal with the underdeveloped systematic knowledge for non-Western societies and the lacking of practices to develop global Indonesian leaders. Previous studies to develop indigenous Indonesian ICS have resulted in Indonesian ICS models, Indonesian ICS scale along with Indonesian ICS profiles for sample groups. Built on these previous works, this study continues by elaborating the cross-cultural experiences of the Indonesians working in international teams, both as international assignees and as local co-workers. In addition to the self-perception profiles, this study includes others perspectives on Indonesian ICS which is represented by the Chinese and Singaporean co-workers.

Series of more than 40 in-depth interviews are conducted in China and Indonesia. In China, the respondents are the Indonesian expatriates who are working and living in China as well as their Chinese counter-parts. In Indonesia, the respondents are Indonesians working as co-workers for Chinese and Singaporean expatriates. All interviews are going to be recorded and fully transcribed. A grounded-theory of qualitative analysis will be applied to analyze the interview data, supporting with the computer-based software Atlas.ti.

In this contribution, the previous works on typical problematic areas of Indonesians in international teamwork are presented. This is followed by previous indigenous studies of Indonesian ICS models and profiles as the baseline of this study. Analysis of the current data will be presented as to focus on [1] Challenges and problem solving strategies of Indonesian leaders in international co-operations. [2] Key learning experiences to develop and sustain ICS for Indonesian leaders [3] A culture-specific ICS models for Indonesian global leaders.

Keywords: Intercultural Sensitivity, Indonesia, Leadership

* This study is supported by the Human Capital Leadership Institute, Singapore.

Title: Intercultural Sensitivity of Chinese Leadership in Contemporary Asia
Corresponding Author: Quan He

Address: Zhejiang University of Technology, China
Email: hequantlp@gmail.com
Additional Author: Teng Shentu

In the last few decades, China economies have been growing impressively. Most of the worldwide operating corporations are present and engaged actively in the country. It attracts most of the worldwide Foreign-Direct Investment, and since August surpasses Japan as the second largest economic in the world. More, recent development shows an increasing GO international and across-borders investment of Chinese enterprises through direct investment as well as merger and acquisition. The cultural diversity challenges are undoubtedly important for sustainable success of Chinese corporate leaders.

Intercultural sensitivity, as a significant predictive factor for intercultural effectiveness, becomes more important for leadership across different cultures. The researcher employed cultural specific approach to explore intercultural sensitivity to global Chinese leadership from non-Western societies. Multiple case studies and in-depth interview of Chinese international assignees and their local co-workers were used to identify critical incidents and intercultural strategies in cultural diversity situation. Through the grounded theory and constant comparative method, the finding of this study was the model of the intercultural competence and sensitivity of Chinese Leaders.

Based on theoretical results, Learning strategy and materials to systematically develop the intercultural competence and sensitivity of Chinese Leaders was proposed.

Keywords: Intercultural Sensitivity, Chinese, Leadership

* This study is supported by the Human Capital Leadership Institute, Singapore.

Researchers Meet Practitioners Session

1.00pm - 7.00pm

Jointly organized by:

***IAIR, Center for Creative Leadership and The Human Capital
Leadership Institute***

Program Chair: Dr. Vijayan Munusamy

1.00pm – 1.50pm –Keynote Address: Dr. Kwok Leung

Leadership in Multicultural Team: Chinese Perspective

Chair Professor of Management, City University of Hong Kong

President of the International Association for Cross-Cultural Psychology

Moderator: Dr. Mano Ramakrishnan

Head of Research , Human Capital Leadership Institute, Singapore

Globalization is a major trend in the twenty first century. Multinationals and global brands are noticeable in all corners of the world. Many countries are become multicultural because of immigration. As a result, multicultural teams with members from diverse cultures are commonplace. There is a large literature on the factors that shape the processes and outcomes of culturally diverse teams. To augment this literature, I present a Chinese perspective on leadership issues in multicultural teams.

The first focus is on paternalistic leadership, which is prominent in Chinese societies. Three components of this leadership style have been identified: morality, benevolence, and authoritarianism. Leaders are expected to uphold moral standards and show benevolence towards followers, who are expected to comply with the instructions and demands of the leaders. Morality and benevolence are conducive to positive group dynamics, but even in the Chinese context, authoritarianism is related to negative reactions from followers.

Traditional leadership practices in China suggest that two types of authoritarian leadership can be distinguished. Autocratic leadership refers to leadership behaviors associated with domination over subordinates and the demand of obedience from them. In contrast, the structuring style is task-focused and associated with demands that help subordinates achieve high performance and continuous improvement. Recent research has shown that structuring leadership is positively related to job performance as well as helping behaviors towards leader and coworkers. Structuring can predict role clarity, but not trust in leader, whereas transformational leadership can predict trust in leader, but not role clarity. The implications of the moral, benevolent, and structuring dimensions of leadership for the functioning of multicultural teams are discussed.

The second focus is on harmony, which is a core value in China and other East Asian societies. Traditional Chinese wisdom has it that harmony promotes the prosperity of families and firms, and proverbs abound in China to guide people towards maintaining interpersonal harmony. However, over-emphasizing interpersonal harmony may backfire. Research shows that a high concern for harmony encourages conflict avoidance, bitter swallowing of unfair treatment, and the negligence of pressing problems. Frustration, resentment, and hostility may lurk behind smiling faces and warm words.

Recent research suggests that it is crucial to distinguish genuine from superficial harmony. Harmony enhancement reflects a Confucian ideal for truly harmonious interpersonal relationships. Rather than hiding disagreements and opposite views, this style emphasizes honesty, pluralism, and the pursuit of the truth. In contrast, disintegration avoidance is set into motion by cultural collectivism, and discourages the straining of interpersonal relationships by averting confrontation and smoothing over differences. Current research has shown that these two harmony motives have effects on diverse organizational outcomes, including creativity. For the effective functioning of multicultural teams, strategies are needed for promoting harmony enhancement and suppressing disintegration avoidance. Finally, the utility of a Chinese perspective in augmenting Western theorizing on multicultural teams is discussed, and fruitful directions for future research are explored.

2.00pm – 2.50pm –Keynote Address: Dr. Marian Ruderman

**Leadership: What's Diversity Got To Do With It?
Senior Fellow & Director, Americas and EMEA Research
Center for Creative Leadership**

**Moderator: Dr. Astrid Tuminez
Vice-Dean of Research, Lee Kuan Yew School of Public Policy**

Most organizations today face a number of leadership challenges, including the need to align the efforts of workers who look and think differently, come from different backgrounds and country locations, and work in different functional areas with varied expertise. To be effective, leaders must be able to unite the talents of an increasingly heterogeneous pool of people. This presentation looks at the intersection of leadership and diversity. It examines how diversity impacts leadership of the self, leadership of others, and leadership of the organization. Leadership of the self has to do with understanding social identity and the impact of these processes on both one's own behavior and perceptions of the behavior of others. Leadership of others refers to the influence processes characterizing groups or teams. Leadership of the organization has to do with facilitating collaboration across diverse groups and resolving conflict. After discussing each level of leadership in terms of what the literature tells us, this session will identify both fruitful areas for research and steps leadership practitioners can take to further understand the implications of diversity for alignment within their organizations. The session will consider where the leadership field is with regard to diversity and where it needs to grow in response to diversity.

3.15pm – 4.15pm Symposium #6:

Leadership Development – Past, Present and Future

Chair: Dr. Jennifer Martineau

**Panelists: Dr. Marian Ruderman, Dr. Emily Hoole, Dr. Meena Wilson,
Dr. Xiuxi Zhao Sophia, Lyndon Rego, Anand Chandrasekar**

The Center for Creative Leadership has been helping to shape the field of leadership development for over 40 years. Through both research and practice, it has provided the foundation for our current understanding of leadership development through concepts such as 360-degree feedback, assessment for development, and experiential learning. In this panel, CCL researchers will reflect on the research (both CCL and other) related to research based foundations of our field (the past), how research has shaped the current nature of our field, and where the field is heading. In doing so, it is our hope to connect and reconnect audience members to the solid base of research that has driven the development of the field of leadership development and to inspire other researchers and practitioners to engage in research that further advances our field.

4.20 – 5.20 pm Special Panel (Panel #2)

Innovation in Asia: Leaders as Catalysts

Moderator: Mr. Kwan Chee Wei

Executive Director, Human Capital Leadership Institute

Dr. Kwok Leung

Chair Professor of Management, City University of Hong Kong
President of the International Association for Cross-Cultural Psychology

Dr. Jennifer Martineau

Group Director of Global Research at the Center for Creative Leadership

Mr. Howie Lau

Vice President of Marketing and Communications, Lenovo (Emerging Markets)

In today's dynamic world, the success formulas of the past may not translate to success in the future. At today's panel chaired by Mr. Howie Lau, Vice President of Marketing and Communications, Lenovo (Emerging Markets), Dr. Kwok Leung, Chair Professor of Management, City University of Hong Kong's College of Business and Dr. Jennifer Martineau, Group Director of Global Research at the Center for Creative Leadership, you will hear from these various experts on how leaders and organizations can foster innovation in their Employees and Organizations. Following the panel, there will also be the opportunity to network with the experts and fellow attendees for informal sharing and discussions.

5.30PM – 7.00PM

**ROUNDTABLE CONVERSATIONS AND
DINNER**

Stevens Room (5th Floor)

JULY 27 WEDNESDAY

Convenor: Jan Pieter van Oudenhoven

**8.30am – 9.30am –Special Key Note Address by
Lifetime Achievement Award Winners
Dr. Walter Stephan and Dr. Cookie Stephan**

Intercultural Practice Marries Theory and Research: An Evidence-Based Approach

In this presentation, we discuss a comprehensive strategy to design intercultural programs through the use of an evidence-based approach. We present a six-stage model for the creation of evidence-based intercultural relations programs. We discuss our experiences in using this evidence-based approach in the design and evaluation of intergroup dialogues, an intercultural and intergroup relations program. The evaluation of this program employed multiple longitudinal true experiments conducted on college campuses across the United States. We end with a discussion of data analyses from these intergroup dialogue studies.

Dissertation and Early Career Award Winner Presentations

Convenor: Dr. Walter Stephan

9.30 – 10.00am – Early Career Award Presentation

Julie Spencer-Rodgers

When we say “yes” and you say “no”: Dialectical Thinking and Managing Conflict and Contradiction

In this paper, we review the research on naive dialecticism (Peng, Spencer-Rodgers, & Zhong, 2006; Peng & Nisbett, 1999) that has emerged in the past decade. In keeping with this year’s conference theme (“Leadership in the multicultural world”) and IAIR’s mission to understand and improve intercultural relations through social science research, this paper focuses on the implications of dialecticism for leadership, conflict management in organizations, and more broadly, for intergroup and intercultural relations. The dialecticism literature (for a review, see Spencer-Rodgers, Williams, & Peng, [2010]. Cultural Differences in Expectations of Change and Tolerance for Contradiction: A Decade of Empirical Research. *Personality and Social Psychology Review*, 14, 296-312) has shown that individuals who hold dialectical lay beliefs (who are more often members of Japanese, Chinese, Korean, and other Confucian-influenced cultures than North American or Western European cultures) are inclined to expect change and tolerate contradiction, cultural differences that have broad implications for cognition, emotion, and behavior (Peng & Nisbett, 1999; Spencer-Rodgers, Boucher, Mori, Peng, & Wang, 2009; Spencer-Rodgers & Peng, 2004). East Asian tolerance of contradiction, and the related constructs of preference for compromise and cooperation, has been investigated extensively in the organizational and marketing domains (e.g., Aaker & Sengupta, 2000; Briley, Morris, & Simonson, 2000; Leung, 1987), where decision-making styles have important implications for dyadic negotiations and group dynamics. Because dialectical perceivers tolerate contradiction, they tend to avoid extreme positions, preferring a “middle road” or compromise approach to conflict resolution (Leung, 1987; Peng & Nisbett, 1999). To illustrate, Mainland Chinese interpret ostensibly competitive behaviors as more cooperative than do Americans (Keller, Loewenstein, & Jin, 2010), a finding that is related to dialectical self-beliefs, as measured by the Dialectical Self Scale (DSS; Spencer-Rodgers et al., 2009). In another computer simulation study, Chinese participants scored higher on the DSS than did Americans, and scores on the DSS were related to a greater willingness to achieve compromise by sharing information with a potential competitor. We discuss the implications that cultural differences in tolerance for contradiction have for effective leadership, the management of conflict in organizations, and more generally, intergroup and intercultural relations.

**10.30– 11.00am –Early Career Award (Honorable Mention)
Presentation**

Chris G. Sibley

Ethnic group labels and intergroup attitudes in New Zealand:

Naming preferences predict distinct ingroup and outgroup biases

New Zealand society is unique in that New Zealanders of European descent (the majority group) are regularly labeled in institutional and popular discourse using an ethnic group label created by Māori (the Indigenous minority group). This label is “*Pākehā*.” Endorsement of this label is by no means consensual, and opposition to its use is often claimed on the grounds that the term is pejorative. We tested the validity of this concern in a national sample ($N = 6,507$) by assessing differences in the ingroup and outgroup evaluations of Māori and New Zealanders of European descent based on their label preferences. We found no support for the claim that the term “*Pākehā*” is associated with a negative evaluation of the majority group. Rather, Māori expressed positive attitudes toward New Zealanders of European descent regardless of the label they preferred to describe them. For Māori, use of the term “*Pākehā*” was instead indicative of ingroup cultural engagement, including the use of Māori language, and had little to do with outgroup attitudes. New Zealanders of European descent who preferred the term “*Pākehā*”, in contrast, expressed more positive attitudes toward Māori than those who preferred the terms “New Zealand European”, “New Zealander”, or “Kiwi.”

Convenor: Dr. Dharm P.S. Bhawuk

**11.00 – 11.30am – 2011 Rae and Dan Landis Dissertation
Winner Presentation**

**The Effect of Organizational Diversity Management Approach on Potential
Applicants' Perceptions of Organizations**

Jesse Olsen

Scholars suggest that organizational diversity management (DM) programs are useful not only to satisfy legal requirements or social demands, but also to further the achievement of business objectives. However, much is still to be learned about the effects of such programs on individuals' perceptions of the organization. After reviewing the relevant literature on organization-level DM programs, I present a theoretical framework using recent literature that takes a strategic perspective on DM. This research classifies organization-sponsored DM programs into qualitatively different categories. Using the typology, I develop a model that proposes person-organization fit perceptions and attributions as mechanisms driving the relationship between DM programs and organizational attractiveness. I describe two experimental studies designed to test the proposed relationships between organizational diversity perspectives and applicants' perceptions of organizations. The first follows a two-phase between-subject design, while the second uses a within-subject policy-capturing methodology. Results, implications, and conclusions are discussed.

11.30am – 12.00pm – Dissertation Award Winner (Honorable Mention)

Victim and perpetrator perspectives in post World War II Contexts: Intergroup forgiveness and historical closure in Europe and East Asia

Katja Hanke

The inability of human kind to live peacefully together is the reality of the world we live in. This reality makes experiences of forgiveness necessary in order to facilitate peaceful coexistences. This thesis focuses on the setting after World War II (WW II) and the application of forgiveness in Europe and East-Asia. This is a novel undertaking, since previous forgiveness research was predominantly conducted by Western psychologists in mono-cultural settings focusing on within-state conflicts where the victim and perpetrator roles were intertwined (e.g. Northern Ireland) and fell short on East-Asian perspectives. Four studies attempted to fill the gaps in the literature and to investigate whether forgiveness is bound to the socio-cultural context, how people from different cultures conceptualize intergroup forgiveness, whether people from formerly victimized European and East Asian societies are willing to forgive and what variables function as predictors for forgiveness, and whether participants from formerly perpetrator nations are willing to make amends and what kind of variables impact on this.

Generally, the results of this dissertation contribute to a more holistic understanding about the overall intergroup forgiveness process, since both victim and perpetrator perspectives were taken into consideration. This research demonstrated that different dealings with the past have different consequences for intergroup relations. Forgiveness can be a path to peace, but there is a long way to go. France and Germany started rapprochement already in the 1950s by initiating textbook commissions which has not taken place yet between Japan and formerly victimized East Asian nations. The implications are that political elites can use past harm done for their own agenda, since it seems easy to remind people of the past and mobilize the public. This is especially important for unresolved settings, such as the Sino-Japanese post WW II relations. Education and a shared understanding about the roots of the harm done are crucial to foster mutual understanding and to see the humanness in the other again.

The findings have implications for practical applications of intergroup forgiveness. Advocating for an approach to achieve a shared understanding of the roots of a conflict may be one step to foster social healing which includes forgiveness and eventuates in reconciliation. One way of implementation is through education. Textbook commissions after WW II in Europe have shown that it is possible to create a shared account of the past with which formerly conflicting parties can agree on. Education and school curricula might have an influence on and enable the reduction of negative stereotypes. A shared understanding of the origin of the conflict or in this case the war and its consequences may foster historical closure – at least for the victims – and lead towards forgiveness.

12.00pm – 12.15pm – Eulogy Dr. D. Ray Heisey
(Will be read by Dr. Wenshan Jia and Dr. Steve Kulich)

1.30 – 2.50pm Paper Session 16: Dialogues and Discourses

Chair: Jason Lee

Room Chancery

Title: Staying motivated during an intercultural exchange program: An investigation on the use of Facebook as a tool for social support

Corresponding Author: Jason Lee

Address: 856D Tampines Street 82 #10-194 Singapore

Email: Jason.Lee@afs.org

Additional Author: Beaumie.Kim, Misong.Kim

The growth of social network sites such as has become increasingly pervasive and embedded into our daily lives especially among the younger generation. This study presents our findings on the use of a social networking site called Facebook by participants on a high school intercultural exchange program. Our aim is to bridge research in the use of new media with intercultural learning. Social network sites have always been thought to be a space reserved for informal activities and communication. We will discuss in this paper how social support occurs within this informal environment that may affect the intercultural learning experience. We achieved this by analyzing status update postings of 15 participants on a 6-month intercultural exchange program to the United States. Using a qualitative approach, the status update postings and related comments from the participant's friends were coded and analyzed. This paper will also discuss some of the implications that organizations conducting intercultural exchanges should consider when embracing the use of technology to support and enhance the intercultural learning experience of their participants.

Keywords: Social support, Social network sites, Intercultural exchange, Motivation

Title: Cross-Cultural Comparisons of Interactivity on U.S. and Chinese Corporate Websites

Corresponding Author: Zhang Yingfeng

Address: English Department, School of Foreign Languages, Huazhong University of Science and Technology, Wuhan, 430074, P. R. China

Email: zhangyf@mail.hust.edu.cn

Additional Author: Xi Wu, Yanhong Hu

This study is a cross-cultural comparison of interactivity on corporate websites of two culturally distinct countries: U.S. and China. Based on Hall's typology (high- versus low-context) and Hofstede's cultural dimensions (individualism-collectivism and power distance), three hypotheses were formed to predict cultural differences in interactivity usage between the two countries' corporate websites. Twenty-five interactive indicators, adapted from Cho and Cheon's interactive function classification system, were employed to probe three interactivity dimensions on websites of each country's fifty leading companies. Two bilingual coders evaluated each corporate website independently within ten days. For data analysis, X^2 tests and ANOVA tests were performed to examine the three hypotheses. The results indicate that overall U.S. corporate websites present a higher degree of consumer-message interactivity and consumer-marketer interactivity, while Chinese company websites demonstrate a higher level of consumer-consumer interactivity. Interestingly, compared to the findings of previous researches, significant differences of interactivity usage between the two countries' corporate websites are narrowing. This thesis finally provides some implications for marketers from both countries, especially global marketers who want to use corporate websites as an effective vehicle for Internet marketing communication.

Keywords: Cross-cultural comparison, Corporate websites, Interactivity

Title: Comparison and Evaluation of Resources in Databases on Cross-Cultural and Intercultural Research

Corresponding Author: Ruobing Chi

Address: 1711 East-West Road #820 Honolulu, HI 96848 U.S.A.

Email: ruobing@hawaii.edu

At the age of globalization, the ability to identify and manage relevant information has become more strategic and crucial in almost any field of study. E-databases offer an unprecedented way of aggregating scholarly knowledge and communication for easy navigation and retrieval. However, there is a gap between the functions offered by the e-databases and the users' ability to make full use of them given that they have access. If it does not affect researchers much in other disciplines, it is certainly fatal to those who do cross-cultural or intercultural studies. This is especially true to those who work in developing countries in Asia and Pacific, where information technology may have developed quickly thanks to international aids programs, but general education on information retrieval and service is still left behind.

Therefore, the goal of this study is to serve as a reference and guide by illustrating (1) what resources of cross-cultural and intercultural research are covered in widely used databases; (2) what features the databases offer can facilitate researchers in information retrieval and conceptual thinking about the field. To answer these two questions, four databases (*Communication and Mass Media Complete* via EBSCO, *Academic Search Premier* via EBSCO, *PsycInfo*, and *Sociological Abstracts* via CSA) covering complementary disciplines that have promoted and enriched cross-cultural and intercultural research are chosen for comparison and evaluation. Results show that the databases differ considerably in the depth and breadth of relevant journal coverage. Thesaurus entries are inconsistent and not all major concepts in research are mapped to the discipline's arena. Suggested searching strategies are listed at the end to illustrate how to search more effectively in each database and enhance scholarly communication across disciplines within the field of intercultural or cross cultural communication.

Keywords: Intercultural communication, Database comparison, Research resource evaluation

Title: Canadian Discourses Framing Cultural Diversity in English and French Language Print Media

Corresponding Author: Adrienne Girling

**Address: School of Psychology, Victoria University of Wellington, P.O. Box 600
Kelburn Parade, New Zealand 6012**

Email: adrienne.girling@vuw.ac.nz

Additional Authors: James H. Liu , Colleen Ward

Canada is one of the most ethnically diverse countries in the world. It is internationally recognised for its inclusive immigration and diversity policies, and in 1971, Canada was the first country to adopt official multiculturalism. This multicultural policy emerged out of a long history of cultural pluralism that has entrenched both English and French Canadians as the two groups governing the nation. However, biculturalism (between English and French) and multiculturalism (between all other groups) have not been without struggle, and questions still arise as to how Canada should manage its cultural diversity. Although Canada remains as a symbol of inclusivity, where blatant racism and xenophobia are denounced, social and economic inequalities between groups persist. What barriers still exist to prevent equality? This study sought to answer this question using discourse analysis, a tool that seeks to uncover the language that legitimises inequalities in society.

The primary aim of the study was to identify the discourses used in both English and French language Canadian print media surrounding cultural diversity. The second aim was to examine whether there were differences between English and French discourses. The focus of our analysis was a debate concerning “reasonable accommodation” that received a lot of media attention in the French Canadian province of Quebec from 2006-2008. This is a practice that refers to making changes to an established system or workplace in order to be more inclusive and fair to individuals and groups, mostly for religious reasons (e.g., creating a Muslim prayer space in a university). Quebec’s Premier announced that a crisis had been reached and responded by launching a Commission to inquire into the state of reasonable accommodation in the province. For this study, one hundred articles were analysed in a total of five English and French language newspapers within the English province of Ontario and the French province of Quebec. This was the first study of its kind to examine discourses of a single event in more than one language within a national setting. It was found that discourses used in English newspapers were largely liberal democratic and ahistorical, whereas those used in French newspapers tended to reflect the historical struggle by French Quebecers to assert themselves in a mostly English, and more recently multicultural, nation. These findings importantly show that French and English newspapers differ in the way they frame issues of diversity. A greater understanding of these discourses could lead to better communication between the two provinces and could help to overcome the inequalities that still exist between ethnic groups in Canada.

Keywords: Multiculturalism, Diversity, Discourse Analysis, Media

1.30 – 2.50pm Paper Session 17: International and Exchange Education and Multicultural Competence

Chair: Anita Mak Room Napier

Title: International Students' Internal and External Coping Resources and Satisfaction with University Life

Corresponding Author: Anita S Mak

Address: Centre for Applied Psychology, University of Canberra, P O Box 1,, Australia

Email: Anita.Mak@canberra.edu.au

Research on culturally different international students' acculturation has focused mainly on their difficulties in psychological and sociocultural adjustment. An area that deserves more research attention pertains to these students' positive cross-cultural experiences and their satisfaction with life, both generally and with particular regard to satisfaction with university life. It is conceivable that higher levels of coping or stress resistance resources – both internal and external – would be linked with the cultural newcomers' positive affect. The research presented in this paper aimed to investigate the relationships between international students' internal and external coping resources, and two indicators of their life satisfaction – both in general and particularly with regard to university life. The internal or personal resources studied were host language proficiency, self-esteem, intercultural social self-efficacy, and academic self-efficacy. The external or social resources studied were perceived social support from hosts, and perceived social support from non-hosts (i.e., home and the international student community). It was hypothesized that each indicator of life satisfaction would be associated with the possession of higher levels of host language proficiency, self-esteem, intercultural social self-efficacy, academic self-efficacy, social support from hosts, and social support from non-hosts. It was also expected that academic self-efficacy and social support from hosts would be more important predictors of satisfaction with university life, than that of satisfaction with life generally. The participants were 358 (205 or 53.5% male) Asian-born international students studying in a Canberra or Sydney university. Their age ranged from 17 to 43 years ($M = 22.51$ and $SD = 3.38$) and they who had resided in Australia for no more than five years. Participants, recruited through classes and student clubs and the snowballing technique, volunteered to complete an anonymous paper-and-pencil survey on their personal and social preferences and experiences in Australia. The results obtained showed that Asian international students reported higher levels of academic self-efficacy, than intercultural social self-efficacy. The students also reported higher levels of social support from non-hosts, than social support from hosts. The students' levels of satisfaction with life generally, and with regard to satisfaction with university life, did not differ, and the two indicators of positive wellbeing maintained a moderate association. All the coping resource variables maintained significant correlations with each of the two types of life satisfaction. Multiple regression analyses showed that 27.8% of the variation of general life satisfaction, and 31.8% of the variation of satisfaction with university life were accounted for. For each regression analysis, the effect of host language proficiency and social support from non-hosts, disappeared when the other coping resources were simultaneously considered. Significant predictors of life satisfaction, in the order of decreasing Beta weights, were academic self-efficacy, intercultural social self-efficacy, self-esteem, and social support from hosts, with each predictor exerting a small effect. Only social support from hosts and academic self-efficacy, both exerting moderate effects, were found to be significant predictors of satisfaction with university life. These findings largely support the hypotheses, and suggest the need to distinguish between satisfaction with life generally and with university life, between different domains of self-efficacy, and between social support from hosts and non-hosts, in future acculturation research. Present findings further indicate the importance of both internal and external coping resources in understanding international students' wellbeing, and have special implications for universities' provision of student services that can increase social support from hosts and address the need to develop the students' academic and intercultural social self-efficacy.

Keywords: Acculturation; International Students; Coping Resources; Life Satisfaction; Psychological Adjustment

Title: Cultivating Leadership in a Multicultural World: An “Odyssey Model”

Corresponding Author: Linda Longmire

Address: Professor of Global Studies, Dept. of Global Studies and Geography, 130 Hofstra University, Hempstead, N.Y. 11549

Email: nuclal@hofstra.edu.

Additional Authors: Timothy. H. Smith

This paper examines several unique study abroad programs designed to cultivate leadership abilities. These programs at Hofstra University have been developed over the last twenty years according to an “Odyssey” model, a mobile classroom setting in which two professors and twelve diverse students spend a semester on the road in various locations in Europe, North Africa and Mexico. These educational experiences combine formal and informal learning and raise important questions about leadership and education in an era of globalization. Our paper draws in part on student reflections upon their own learning in these programs. The courses in each program are interdisciplinary, intercultural, and experiential. They are designed to provide students with a rich comparative perspective on global issues and controversies. These courses focus on global studies, cultural identity, human rights and human values, geography, and history, providing an important academic foundation to the learning experience. In addition to academic mastery, the programs seek to develop leadership skills focusing on personal empowerment, conflict resolution tools, creative problem solving, and intercultural teamwork and community building. These issues and experiences will be explored in some detail in order to understand more fully the pedagogy and challenge of cultivating leadership abilities in today’s university students and future business, political, and cultural leaders.

Keywords: Study Abroad, Leadership, Odyssey

Title: Intercultural Competence learning during a cultural immersion study abroad sojourn

Corresponding Author: Leo Hitchcock

Address: UT University, Private Bag 92006, Auckland 1142, New Zealand

Email: leo.hitchcock@aut.ac.nz

Study abroad programmes with either specific or non-specific aims of imparting intercultural competencies to participants have been in existence for over 100 years. It is generally agreed that successful study abroad programmes can have long-lasting effects on the sojourner, including; intercultural communications competence (ICC), language proficiency, a broadened academic and personal frame of reference, higher self-reflexivity and self-confidence, and an 'open mind', as well as knowledge, skills, attitudes, and an awareness beyond one's own cultural context: Intercultural Competence (IcC). IcC is defined in terms of these knowledge, skills, attitudes, and awareness sets.

My research seeks to identify the specific knowledge, skills, attitudes, and awareness that are learned, or not, during a cultural immersion study abroad sojourn. It examines those that must be present or learned in order to effect action in, and therefore to effectively adapt, or otherwise, to living in another cultural system. The research approach is 'Phenomenography and Variation Theory' (phenomenography). Phenomenography is about *learning*: the learning that derives from *experiences*. It examines the variations of experiences and in what has been learned from similar experiences. In this case, cross-cultural interaction and adaptation experiences, and what was learned, or otherwise, as a result. Phenomenography answers the questions 'What did they learn, and How did they learn what they learned'.

Findings show a maturity, over time, of IcC: the knowledge, skills, attitudes and awareness required to effectively adapt to and effect action in the sojourner's host culture - or otherwise. This is *what* they learn, or otherwise. *How* they learn what they learn is through lived experiences of and interaction with the host culture's visual symbols, norms, and rituals, along with the reconciling of their own deep-seated cultural values against their host culture's values systems as they adapt to greetings and food rituals, the language, the school system, family and social life, and a plethora of other adaptation demands. IcC learning therefore is described in terms of a *maturity model*.

In addition, a number of cultural values systems dichotomies are presented to which the findings are linked. An understanding of these dichotomies and how they underpin cultural values systems would, I argue, considerably minimise adaptation stresses and greatly assist the maturity of IcC if these were included in sojourner pre-departure preparation.

Keywords: Intercultural Competence, IcC learning, Study abroad, Cultural adaptation, IcC Maturity Model

Title: Developing Multicultural Competence in Counseling: A Study of Culturally Competent Exemplars

Corresponding Author: Michael Goh

Address: Dept of Educational Psychology, College of Education and Human Development, Univ of Minnesota, Minneapolis, MN 55455

Email: gohxx001@umn.edu

Additional Author: Ava Yang

Many interculturalists are familiar with the Intercultural Development Inventory (IDI), a 50-item, theory-based instrument that measures five of the six major stages of the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1993). The DMIS identifies six orientations towards cultural difference, ranging from three ethnocentric stages (Denial, Defense, and Minimization) to three ethnorelative stages (Acceptance, Adaptation, and Integration). This study is the first in the field of counseling psychology or even the larger domain of mental health, we are aware of, to use this framework for considering multicultural competence in counseling. Training culturally competent counselors to work effectively with the increasing diversity in schools, higher education, the workplace, families, and communities is an urgent need now more than ever (Sue & Sue, 2008). But efforts thus far are often nebulous and intangible. To that end, the DMIS offers a strong and refreshingly clear theoretical framework that outlines the desired goals and behaviors that culturally competent individuals should possess. As we began incorporating the IDI for counselor training, we were surprised to find that out of approximately 400 counselors who took the IDI as part of cultural competence training, less than 20 participants, or less than five percent, had an IDI profile that reflected a culturally-sensitive worldview. The 400 participants were “considered” multiculturally competent practitioners, work in exemplary agencies that promote multicultural competence, and graduate students who have had multicultural counseling training. But, to use the language of the DMIS, we were surprised by the large number of participants who appeared to use an *ethnocentric* worldview and the few who used an *ethnorelative* worldview in approaching culturally different/complex situations. Therefore, we decided to investigate what distinguished this exclusively small group of students and clinicians who reflected an *ethnorelative* profile. In this study, 16 out of 20 participants who reflected an *ethnorelative* profile on the IDI agreed to be interviewed. Participants were mental health providers at a Midwestern, urban, community-based mental health agency and graduate students in counseling. The semi-structured interview asked such questions as, “Given two equally experienced counselors, why does one become more culturally competent and sensitive whereas the other remains less culturally competent and sensitive,” “How do you develop intercultural competence as a counselor,” “What is your experience with diversity,” and “Is there one distinguishing aspect of your approach to culture in mental health?” The purpose of the interviews was to develop a rich and in-depth qualitative understanding of the cultural experiences, life stories, critical incidences, worldviews, and approaches to culture in mental health of these individuals so as to capture characteristics of this sample. Analysis of the data was based on inductive analysis (Patton, 1990) as well as a modified Consensual Qualitative Research (CQR) approach described by McCarthy Veach et al. (2001). Inductive analysis (Patton, 1990) begins with specific observations and develops toward general patterns. In our analysis, we also observed the principles of CQR (Hill, Thompson, & Williams, 1997) which emphasizes a team approach and a consensual process. A total of 43 concepts were generated from 232 pages of data from the 16 interviews. The final CQR process resulted in 18 themes being identified under four domains. Themes and patterns that emerged from our qualitative analysis are presented. These include striking similarities in how our participants view and experience cultural difference, how they each developed their various approaches to diversity, and how they negotiate cultural differences. Implications for training culturally competent counselors as well as limitations to the study are discussed, including specific ways the DMIS and IDI can be included in training for multicultural competence.

Keywords: Multicultural Competence, Cross-Cultural Counseling, Intercultural Development Inventory, Developmental Model of Intercultural Sensitivity

1.30 – 2.50pm
**Symposium #7: Leading Fair Multicultural Health Care in the
European Union**

Convenor: Manuel García Ramirez, David Ingleby

Discussant: Colleen Ward

Room Dalvey

Presenters: Lai Fong Chiu, Manuel García Ramirez, Arild Aambø, Ursula Karl-Trummer

The governance of fair multicultural societies entails the provision of inclusive and equitable health and social care services. However, European researchers and policy makers have traditionally been involved in developing practices, frameworks, programs, services and institutions based on Western assumptions and viewpoints. Currently, the European Union is doubly challenged because it needs to construct an European identity – incorporating different national identities, cultures, languages, traditions, levels of development, socioeconomic asymmetries etc.— and at the same time has to extend this identity to accommodate the world-view of millions of newcomers from all parts of the globe. In the field of health, this task demands leadership to promote awareness of cultural and social differences, while simultaneously building on cultural similarities, equal social relationships and social justice. This symposium shows the work of some colleagues who had joined the COST Action HOME (Health and Social Care for Migrants and Ethnic Minorities in Europe) and the initiative MFH (Migrant Friendly Hospitals). COST HOME has been carried out by a network comprising 120 researchers from a wide range of disciplines and 30 countries. The European project MFH brought together hospitals from 12 member states of the European Union, a scientific institution as coordinator, experts, international organizations and networks. These networks agreed to put migrant-friendly, culturally competent health care and health promotion higher on the European health policy agenda and to support other organizations by compiling practical knowledge and instruments.

Keywords: Healthcare, Cultural Diversity, European Union

Title: Is health literacy the other side of the cultural competence coin?

Corresponding Author: Lai Fong Chiu

Address: Institute of Health Sciences (University of Leeds; UK)

Email: L.F.M.Chiu@leeds.ac.uk

The concept of cultural competence (Betancourt et al, 2003) has been appropriated by policy makers and managers of health systems as a response to the emerging cultural diversity found within their local populations. Subsumed under the heading of cultural competence is a palette of strategies and practices ranging from providing interpreting services, staff training, to organizational accommodation (Brach & Fraserirector, 2000). The current concept of cultural competence runs the danger of perpetuating stereotypical and radicalized social practices if an isomorphic relation between ethnic group and culture is assumed. The effect can be paralyzing, as organizations cannot realistically respond to the complexity and fluidity of the phenomena found in real life. This paper presents observations gained through a critical health literacy project (Smart Choice for Smart Women) involving four inner London boroughs which addressed the issue of poor access of cervical cancer screening amongst young women from ethnically and culturally diverse communities. Two hundred and forty women from these boroughs were interviewed. They were asked to evaluate the effectiveness of two different communication tools: a written leaflet and an interactive graphical communication tool. The results not only revealed the cultural diversity found in the local and other factors that might have influenced access, but also shed light on the complexity of the processes of improving access to services for those who are most vulnerable. It is argued that while the concept of cultural competence might have helped to highlight some important issues raised by the need to re-orient services to meet an increasingly globalized world, it is but one side of the story. An understanding of the significance of health literacy and how to improve the communication of health messages across all cultures is vital.

Keywords: Health, Cultural Competence, Cultural Diversity

Title: Defining and Assessing Community Cultural Competence

Corresponding Author: Manuel García Ramirez

Address: Universidad de Sevilla, Postal Address: Facultad de Psicología. Departamento de Psicología Social. c/Camilo Jose Cela, s/n; 41018-Sevilla, Spain

Email: magarcia@us.es

Additional Authors: Maria-Jesus Albar Marin , José-Manuel Sevillano

Migrant integration depends largely on the opportunities they find in the host societies to benefit from public services. That is reason why one of the top priorities on the agendas of international community intervention is to ensure access to resources in equal conditions as the native population through research and implementation of culturally competent services. Consequently, the purpose of this research was to develop a comprehensive definition of cultural competence that takes into account the social transformation at different levels and to build up an instrument for its assessment in service providers belonging to specific community contexts. Subsequently, the instrument was applied to 424 professionals ($M = 40.63$ years, $SD = 8.82$, 64.4% women) belonging to different territorial units of the autonomous community of Andalusia. After studying the content validity by expert criteria, analyze its structure using confirmatory factor analysis and internal reliability, we designed a reduced version with adequate psychometric characteristics. Finally, we estimated the structural invariance along acculturative strategies prevailing in the Andalusian research settings finding a single optimal factorial solution that led us to accept the absence of interaction.

Keywords: Cultural Competence, Integration, Social transformation

Title: Deconstructing violence in a Norwegian-Pakistani Community in Norway – A Joint Effort to enhance Pakistani Women’s Quality of Life

Corresponding Author: Arild Aambø

Address: NAKMI, Norwegian Centre for Minority Health Research (Oslo University, Norway)

Email: a.aa@nakmi.no

During the last 30 years Oslo Norway has become a multicultural site. In 1994 when the *Workshop on Primary Health* was established in the borough of Old Oslo, - an east-end inner- city area situated at the crossroad of some of the main entrances to the capital of Norway, with heavy pollution and an alarming population turn over and an immigrant population of well over 30%. Relying on methods adapted from the Solution Focused Brief Therapy model for enhancing psychological empowerment and social capital (Putnam), it became possible to increasingly engage immigrant women from Asia and Africa in health promoting activities. After some years with fair success, a group of Pakistani women developed a project on domestic violence in their own communities. This project will be presented briefly, and the process as well as some salient results will be discussed on the background of the ‘Tree of Knowledge System’ and adjacent theories (like the Justification Hypothesis) developed by Gregg Henriques (2003, 2008).

Keywords: Immigrant, Women, Quality of Life

Title: Health Promotion at the Margin

Corresponding Author: Ursula Karl-Trummer

Address: Center for Health and Migration (Vienna, Austria)

Email: uschi.trummer@univie.ac.at

Additional Authors: Sonja Novak-Zezula

European policies address social inequalities in health as unfair. Strategies and practices to combat such inequalities have to be developed. As the underlying determinants of social inequalities are complex, it is likely that the elimination of social inequalities will be a long lasting process with uncertain outcomes. It therefore seems to be worthwhile to take a closer look at population groups that are affected by social inequalities - who live at the margin of societies - with a resource-oriented approach.

In doing so, the issue of social inequalities in health can be tackled in a two-fold way: from the outside, by trying to combat the context which generates such inequalities, and from the inside, by exploring and developing strategies of vulnerable and marginalized groups to handle their situation in a pro-active manner. The presentation addresses the following questions: (1) How do vulnerable groups, living at the margin of society and exposed to socio-economic disadvantages, promote their health, which resources have they got, what are their health promotion needs?; (2) How can health promotion measures be designed and implemented appropriately?

Keywords: Health, European, Social Inequalities

3.15 – 3.55pm Paper Session 18: Culture and Skills Development

Chair: Jason le Grange

Room Chancery

Title: Bridging the Skills Gap in South Africa through Recognising Prior Learning in first line managers in diverse industries

Corresponding Author: Jason le Grange

Address: : The Institute for Upskill and Development, P O Box 717, Rondebosch, 7701, South Africa

Email: jason@upskillsa.com

South Africa is a country with a diverse and multicultural society. The constitution recognises eleven official languages, multiple race groups and is progressive in women's rights and sexuality. South Africa however is also constantly reminded of its troubled history under the apartheid laws and this is still evident in the workforce who went through different education systems based on race. The National Qualifications Framework was constituted when the South African Qualifications Authority was set up in 1996. One of the aims of the new National Qualifications Framework was to redress the challenges that apartheid caused specifically in the areas of education and skills development. South Africa has adopted outcomes based education and has implemented various occupational and vocational qualifications through specific Sector Education Training Authorities. Recognition of Prior Learning is an assessment method that formally recognises previous work based experience and through a formal assessment awards credits or qualifications on the National Qualifications Framework to learners.

Recognition of Prior Learning has emerged as a contentious assessment method as it is viewed as being a short cut to recognition of learning and its efficacy or ability to help meet skills targets has yet to be interrogated. Historically in South Africa, Recognition of Prior Learning has been used as an access to Higher Education.

Multiple training providers have implemented Recognition of Prior Learning of the National Certificate: Management, however very little research is available to identify the efficacy of this intervention as well as what the impact has been on organisations and redress of previous education system shortfalls.

This research hopes to inform the entire sector of occupational learning about the role that recognition of prior learning can have in empowering diverse individuals based on redress against previous education system in South Africa.

This research can be used to inform future qualification planning as well as indicate what strategies should be put in place to address the area to ensure quality education, training and development in empowering the leaders of tomorrow.

Keywords: South Africa, Recognition of Prior Learning, Diversity

Title: The impact of the entrepreneur's multiple intelligences and managerial activities on the new venture performance

Corresponding Author: Hiro Higashide

Address: Graduate School of Commerce, Waseda University

Rm. 1121, #11 build., 1-6-1 Nishi-Waseda, Shinjuku-ku, Tokyo, 169-0051, Japan

Email: hiro@waseda.jp

Additional Author: Takayuki Asao

Research conducted in 70s and 80s has shown that creativity is not necessarily the same as intelligence in the sense of IQ. However, the idea of creativity as the multiple intelligences, which has been proposed by Gardner (1983, 1993), can be deemed as one of the most useful breakthroughs in understanding creativity. Further, the various researches on the characteristics of the creative individual and those of the entrepreneur have demonstrated that they share many common characteristics such as the high tolerance of ambiguity, the broader interests in life and so forth. In this paper, the relationship between the entrepreneur's combination of the multiple intelligences and the new venture performance has been explored, based on the survey data from 283 entrepreneurs of SMEs / new venture companies in Japan. Furthermore, the impacts of the managerial behavioural patterns in accordance with the four clusters identified on the performance have been also explored. This is the first research exploring the proposed relationship in Japan. Thus, the findings from this research provide us with important and practically useful insights into what intelligences and behavioural patterns the entrepreneur should nurture in order to eventually succeed, particularly in Japan as well as in the Asian context. Propositions are drawn on the theory of multiple intelligences and on the empirical and theoretical development regarding the relationship between the entrepreneur's psychological patterns and his / her behaviour (e.g. Herron and Robinson, 1993). Data were gathered by using questionnaire via mail survey. The principal constructs used in the questionnaire as independent variables include the multiple intelligences and the entrepreneur's managerial activities. The venture performance measures as the dependent variable comprise both the relative and the absolute measures. All the constructs used in the survey are based on the relevant literature and were re-organised for this research. All the statements of the questionnaire passed the iterative "double-back" translation process in order to attain the required reliability in a different cultural context. The questionnaire had been revised several times during the pilot test until saturated. The questionnaire was sent to 533 owner-managers / entrepreneurs. The response rate was 60%. The gathered data were first cluster-analysed according to the multiple intelligences and eventually grouped into the four clusters. These are labeled as: (1) Introverts, who don't have any intelligence of relatively higher scores than the other clusters, (2) Philosophers, who have strong capabilities in the intrapersonal intelligence, (3) Partiers, who have weak capabilities in the intrapersonal intelligence, but whose scores in the other intelligences are on average, (4) Musicians, who have strong capabilities in Logical/mathematical intelligence, Body/kinesthetic intelligence, and Musical intelligence. Then, on the basis of these clusters, ANOVA with post hoc pairwise comparisons were conducted on such variables as the entrepreneur's managerial activities and the venture performance-related variables. Significant differences between clusters were observed in the majority of the variables included. Interestingly, by referring to the performance variables, it seems fair to say that "Partiers" are the clear winners, followed by "Musicians", while the other clusters can be regarded as the losers. This finding demonstrates that being logical while learning by doing is not necessarily the winning prescription for the entrepreneur. As for the entrepreneur's managerial activities of each cluster, the research found that "Partiers" are heavily involved in such activities as the human resource development and the effective delegation, while focusing on the business development for relatively more important deals for the enterprise. In all, these findings imply that particular combination of the multiple intelligences as one of the "creativity" indicators, which the entrepreneur has nurtured, is likely to significantly influence the enterprise's eventual performance.

Keywords: Multiple intelligences, Creativity, Entrepreneur, Venture performance, Cluster analysis, ANOVA

3.55 – 4.30pm Paper Session 19: Corruption – Cross-Cultural Perspective
Chair: Chan-Hoong Leong
Room Chancery

Title: A Multi-level Study on Attitudes to Corruption

Corresponding Author: Chan-Hoong Leong

**Address: Institute of Policy Studies, National University of Singapore, 1C Cluny Road, House 5
Singapore 259599**

Email: leong.chanhoong@nus.edu.sg

**Additional Authors: Peter B. Smith, Claudio Torres, Pawan Budhwar, Mustafa Achoui,
Nadezhda Lebedeva**

Corruption is defined as an illegal or dishonest act that undermines a pre-established social system. While the term has a negative connotation in the everyday language, the social construction of a corrupt behaviour has sometimes been the subject of intense debate. It is particularly controversial when interpreted within a corporate business context. The literature on Guanxi, and other informal processes commonly noted in the workplace is a testament to the thin fine line that separates between what is considered morally incorrigible and what is regarded as acceptable social norms in business. The current research examines the relation between attitudes toward corruption and Schwartz's Values Orientation. The study aims to find out if certain cultural traits are associated with a more positive regard to corruption in the workplace. The survey sampled 1,261 adult participants from nine different countries. The multi-level data was analyzed using a linear-mixed effect model. The endorsement of self-enhancement values, measured at both individual- and cultural-levels, is linked to a more positive attitude towards business corruption. Moreover, an interaction was found between Openness to Change measured at the individual-level and the same variable measured at the cultural-level; in cultures that scored high on Openness, increased level of Openness measured at the individual-level predicted a less favourable view to corruption. On the other hand among the conservative cultures, increased in individual-level Openness predicted a more favourable view towards corruption.

Keywords: Corruption, Schwartz's Values

Title: How does power corrupt? A dynamic culture-based model

Corresponding Author: Valerie Rosenblatt

Address: 2404 Maile Way, Honolulu, HI 96822

Email: valerie6@hawaii.edu

The model proposes that SDO is linked to unethical reasoning by means of moral disengagement and that individual social beliefs are related to one's propensity to support social dominance, to morally disengage, and to make unethical decisions (see Figure 1). Leung and colleagues (2002) established five universally-endorsed social beliefs, or social axioms, as generalized expectancies guiding one's attitudes and behaviors by delineating connections between various phenomena. This study focuses on two social axioms: social cynicism, portraying a negative view of people and institutions, and social complexity, encompassing a view of social world and humanity as complex and flexible (Leung and Bond, 2004).

The data was collected using two methods. Validated SDO (Pratto et al., 1994, $\alpha = 0.85$) and moral disengagement (Detert et al., 2008, $\alpha = 0.82$) scales were administered to a business student sample ($N = 169$) using a paper-and-pencil survey. A few days later the same students completed an online survey containing a scenario-based measure of unethical decision making (Detert et al., 2008, $\alpha = 0.59$) and the social axioms scale (Bond et al., 2004, social complexity $\alpha = 0.58$, social cynicism $\alpha = 0.79$). The model was tested using structural equation modeling with AMOS 17.0 and showed a reasonable fit given a small sample size ($\chi^2/df = 1.28$, CFI = .852, IFI = .859, RMSEA = .040, and PCLOSE = .993).

The results (see figure 1) show that social complexity is related negatively to SDO and moral disengagement. Social cynicism is linked positively to moral disengagement and SDO. Neither social complexity nor cynicism has a direct influence on unethical decision making. SDO mediates the relationships between the two social beliefs and moral disengagement. Moral disengagement mediates the relationship between SDO and unethical decision making. Both SDO and moral disengagement mediate the relationships between the two axioms and unethical judgment. Growing workforce diversity and the globalization of business underscore the importance of understanding how individual and cultural differences impact unethical decision making (Robertson and Fadil, 1999). This work extends behavioral ethics, organizational behavior, and cross-cultural management research by a) being the first to investigate the role of social beliefs in ethical decision making processes, b) delineating how and why the universal social beliefs influence unethical decision making, and c) investigating the individual differences in antecedents and consequences of SDO and moral disengagement.

Keywords: Social axioms, Social dominance orientation, Moral disengagement, Unethical decision making

3.15 – 4.15pm Paper Session 20: Culture and Health

Chair: Tahereh Ziaian

Room Napier

Title: Psychological health issues and service utilization among children and adolescents of refugee background living in South Australia

Corresponding Author: Tahereh Ziaian

**Address: School of Nursing and Midwifery, University of South Australia - City East Campus
North Terrace Adelaide 5000 Australia**

Email: tahereh.ziaian@unisa.edu.au

Additional Author: de Anstiss, H., Baghurst, P., Sawyer, M., Antoniou, G.

International research suggests that children and adolescents of refugee background are at greater risk of developing mental health problems and experience higher rates of mental health problems than children in the general population. However, in Australia there have been very few studies assessing the prevalence of mental health problems in this population group. This large scale mixed methods study targeted a multiethnic community sample of 348 refugee children ($n=180$) and adolescents ($n = 168$) aged 7-17 years from Asia (Afghanistan), Eastern Europe (Former Yugoslavia, Bosnia-Herzegovina), the Middle East (Iran, Iraq) and Africa (Sudan and Liberia), the top refugee arrival groups in Australia in the last 15 years. Data were collected from children, their parents and school teachers. A combination of strategies in multiple community settings were employed to reach the target population. Depressive symptomatology was assessed using the Children's Depression Inventory (CDI). According to parent reports, 7.1% of children and adolescents had depressive symptomatology for which services were available and yet only 21.5% accessed these services. Findings from this study will provide health services and community professionals with a comprehensive knowledge base from which to improve and enhance organisational and worker cultural competency and capacity. The implications for future mental health research and practice will be discussed.

Keywords: Mental well being, Cross cultural, Refugee , Psychological Health issues, Service utilisation

Title: Mental health outcomes of immigrant youth in New Zealand: Exploring the Immigrant Paradox

Corresponding Author: Floor E. Spijkers

**Address: School of Psychology, Victoria University of Wellington, P.O. Box 600
Kelburn Parade 6012, New Zealand**

Email: floor.spijkers@vuw.ac.nz

Additional Authors: Colleen Ward, Taciano L. Milfont, Elizabeth Robinson, Simon J. Denny, Sue Crengle, and Shanthi N. Ameratunga

The Immigrant Paradox can be defined as a counterintuitive finding that immigrants have better adaptation outcomes (e.g. health, academic achievement) than their non-immigrant peers. Support for this phenomenon has been found in many countries, but mainly in the United States. In terms of mental health outcomes, support for the Immigrant Paradox has been found, although not exclusively, with some studies showing mixed results. Ethnicity, acculturation, and self-reported ethnic discrimination are three main topics that have been studied in relation to mental health outcomes of immigrants and could potentially contribute to an explanation of the findings of the Immigrant Paradox. This study explores the Immigrant Paradox in New Zealand by looking at mental health outcomes of immigrant and non-immigrant youth. Data from the Youth07 project, a national survey of the health and well-being of secondary school students in New Zealand, will be used to address three questions: 1) Are there generational differences in mental health outcomes? 2) Do these generational differences hold when ethnicity is taken into account? 3) Can these differences be explained by acculturation and/or self-reported ethnic discrimination? The sample in the present study will consist of 4696 non-immigrant youth (3912 New Zealand European, NZE, and 784 Maori) and 1673 first and second generation immigrant youth (1002 Asian and 671 Pacific) ranging in age from 12-19. Results will be presented and discussed in relation to other studies addressing the Immigrant Paradox.

Keywords: Immigrant Paradox, New Zealand, Mental Health, Youth

Title: Mind the gap: risk perception of breast cancer and screening amongst migrant and minority ethnic (MME) and professional groups.

Corresponding Author: Lai Fong Chiu

Address: Institute of Health Sciences (University of Leeds; UK)

Email: L.F.M.Chiu@leeds.ac.uk

Much risk communication in health has been based implicitly on a hypodermic model (McQuail, 1984) that does not take account of the complexity of communication processes and condition of uncertainty (Beck, 1992; Giddens, 1998). Very little attention has also been paid to risk communication in an intercultural context. It has been suggested that a better understanding of 'lay responses' to risks might contribute significantly to the improvement of risk communication and management (Bennett, 1999). This paper presents the findings of the first phase of the participatory action research project (Informed Choice For All: communicating cancer and cancer screening risks to minority ethnic and low-income groups (2005-8) in which the perceptions of professionals and migrant and minority ethnic (MME) women on risk of cancer and cancer screening were explored using a combination of literature search and focus group methods. The analysis of data reveals that although there was a common perception among MME women that the major benefit of cancer screening is its preventative value, there exists a wide spectrum of opinions about what constitutes cancer risks and screening risks. In particular, the differences between health professionals and MME women were clearly marked. While there was a systematic bias towards numerical risk representations in official sources amongst professionals, MME women's perceptions of cancer risks remain biographical and social with distinctively cultural values. Other barriers are: 1) communication responsibility 2) cultural and professional expectations of communication; and 3) communicative competence about risks. The implications of these results to risk communication strategy and professional training are discussed.

Keywords: Health, Ethnic Groups

3.15 – 4.15pm
**Symposium #8: Young Muslim Leaders Confront the AIDS Pandemic
in Indonesia**

Chair: Larry Marshall

Room Dalvey

Corresponding Author: Larry Marshall

Address: Centre for Dialogue, Young Muslim Leadership Training Program

Latrobe University, Melbourne, Australia

Email: l.marshall@latrobe.edu.au

Additional Author: Najmah Usman, Erifah Hidayati

Part One: will report on the four years of an innovative **Leadership Training Program for Young Muslims (YMLP)** from Australia and the Asia Pacific region run by the Centre for Dialogue at Latrobe University in Melbourne. (presented by Program Manager Larry Marshall)

The (YMLP) seeks to train young Muslim leaders in the process of dialogue both within the diverse Muslim communities and between themselves and others. The aim is to empower them. It brings together young leaders from all over South East Asia (Indonesia, Malaysia, Southern Philippines and Southern Thailand and Australia) to spend two intense months being inspired and inspiring each other. 24 participants travel to Sydney Melbourne and Canberra to meet leaders at all levels of society. The YMLP aims to give young leaders opportunities to interact deeply with each other. It aims to support leaders who can speak clearly and confidently about the various issues which confront people of Islamic faith in Australia and South East Asia and who can actively participate in shaping our local and regional future.

Keywords: Leadership Training, Muslim, Diversity

Part Two: **The role of young Muslim leaders in fighting the spread of HIV/AIDS in Indonesia** – presented by an alumnus of the YMLP program from 2009 –Najmah Usman

This paper discusses situation analysis in Indonesia as background to address the need for an integrated public health response related to human rights, ethical challenges, equity issues and the role of Young Muslim Leaders being involved in harm reduction programs. Moreover, it describes Indonesian policy and strategy on HIV/AIDS. Finally, a framework for an effective public health response will be presented - with religious and cultural sensitivities.

In a Muslim country like Indonesia, preventing the spread of HIV/AIDS seems complex and multifactorial. Like most religions, Islam condemns drug use and free sex. Therefore, Islam teaches primary prevention for their believers; abstinence from using illicit drugs, sex for single persons and remaining faithful to marriage partners. However, the community realizes that there might be a gap between religious teaching and practice. Risky behaviors that may not be allowed by Islam are indeed practiced, including injecting illicit drugs and free sex. Therefore, a comprehensive harm reduction program with particular attention to a religious and cultural approach is urgently required.

Keywords: Health, Leaders, Indonesia

Part Three: **A Proposal for Inter-Faith work on HIV/AIDS** – presented by an alumnus of the YMLP from 2010 – Erifah Hidayati

INTERNA (Indonesian Interfaith network on HIV & AIDS) is an interfaith organization working on HIV AIDS and its focus is on increasing the capacity of prevention and mitigation among faith communities. In 2007 together with NAC (National Aids Commission), INTERNA hosted a national meeting among religious leaders that produced a *Call for Action*. This document is a call to all the religious organizations to respond to HIV & AIDS. It aims to strengthen the movement of interfaith action, this is a crucial strategy and intervention from important stakeholders in a multicultural and multi-religious society. It bridges government, NGO/CSO and faith organizations and it has the potential to have a lasting impact on the fight against AIDS.

Keywords: Interfaith, Health, Leaders

July 27, Wednesday

**Conference Banquet and
Award Ceremony**

4.50PM – 10.00 PM

**4.50pm – Bus leaves for “The Jewel Box”
Mount Faber**

5.30 – 6.15pm Cocktail Reception

**6.15pm – 8.00pm Dinner and Award
Presentations**

8.00 – 8.30pm Cable Car Ride

(Mt. Faber to Imbiah Lookout)

**8.30 – 9.00pm Award Winning Songs of the
Sea Performance**

9.30 Return to hotel

JULY 28 THURSDAY

8.30 – 9.30am

Symposium #9: Culture and Leadership Education

Chair: Vijayan Munusamy
Room Chancery

Title: What Topics Should Be Taught in Leadership Development: A Qualitative, Cross-Country Investigation

Corresponding Author: Vijayan P Munusamy

Address: Center for Creative Leadership, Singapore

Email: vijayanm@ccl.org

Additional Authors: Regina Eckert, William Gentry, Sarah Stawiski, Jacob Martin

Leadership development is a multi-billion dollar industry (Rivera & Paradise, 2006; Training Industry Report, 2007). Some estimate that between 20% and 29% of an organization's overall learning and development budget is dedicated to leadership development and that organizations spend on average just over \$2,000 annually for each leader participating in leadership development initiatives for good reason: organizations that have strategically used leadership development have decreased turnover (particularly for their high-potential employees), and increased productivity and financial performance (Lamoureux & O'Leonard, 2009). With so much money, and so much expected from leadership development, one important question that arises is what topics are most important to address in leadership development initiatives. Specifically, it is important to understand cross-country differences in the choice and relevance of these topics. The present study provides such evidence by examining actual leadership challenges that managers face, and evaluating the importance of various leadership competencies. Using qualitative data from 763 practicing managers from China/Hong Kong, Egypt, India, Singapore, Spain, United Kingdom, and United States, this study investigates whether the topics that should be taught in leadership development were similar or different across countries. Qualitative data reveal that the challenges leaders face are relatively similar across countries, although small variations exist. *Developing Managerial Effectiveness*, *Inspiring Others*, *Developing Employees*, *Leading Team*, *Guiding Change*, and *Managing Internal Stakeholders and Politics* were challenges that ranked consistently among the top challenges in each country. Thus, teaching managers to overcome the aforementioned challenges, and enhancing the previously mentioned competencies is likely to contribute to the effectiveness of leadership development programs and initiatives independently of the country in which the manager resides.

Keywords: Culture, Leadership Challenges, Leadership Competencies, Leadership Development, Qualitative Data Analysis.

Title: Return on Experience: A Cross Cultural Comparison of How Managers Learn to Lead

Corresponding Author: Anand Chandrasekar

Address: 1711 East West Road, Box#840, Honolulu, HI 96848-1711

Email: chandrasekara@ccl.org

Additional Author: Corey Criswell, Ellen Van Velsor, Meena S. Wilson, Xiuxi Zhao

This paper presents the results of a cross-national study of how leaders learn from their experiences. The methodology of our study involves interview and survey data with 479 senior leaders from Asia, North America, and Europe who each reported on (a) the key developmental events in their careers and (b) the lessons learned from those events. These key developmental events are experiences that stimulate learning and change. Leadership lessons include shifts in attitudes, values, knowledge, skills, or behavior that help managers to become more effective leaders.

In India and China, 60 to 90-minute face-to-face interviews were conducted with executives in the top four levels of the management hierarchy. In India, we conducted 71 interviews in eight organizations across all regions and four industry sectors. In China, interviews were conducted with 54 top-level executives from six state-controlled and private companies. In the comparable U.S. and Europe-based study, an open-ended survey was used with 354 program participants in a leadership development program, which is offered exclusively to executives at the C-level and one level below. While we found significant similarities across countries in the kinds of developmental events reported by these managers, we will discuss and explore some differences in both the opportunity context (particularly as India and China compare to the US), and in the lessons which managers report that they learned from key developmental events. This will highlight both the similarities and differences in how managers learn from job experience across countries and point out some areas for future research. Most importantly, this research tradition has been used over the past thirty years in the US to design organizational systems and processes for more effective work-based leadership development. The results of this most recent study hold the same kind of promise for practical application in China and India. Knowing how job assignments teach the lessons of leadership, and how best to support the challenges inherent in on-the-job learning, can provide emerging leaders with sufficient variety and depth and can accelerate leadership development across organizations. We conclude by discussing the idea of maximizing return on experience, as well as other implications for the practical application of these results.

Keywords: Learning from experience, China, India

Title: Leadership Coaching in Asia – Integrating a Multicultural Perspective

Corresponding Author: Ajay Nangalia

Address: Yesu Krupa, 319, 8 A Main, 1 Block, HRBR, Kalyanagar, Bangalore, 560043, India.

Email: ajaynangalia@globalcoachtrust.com

Additional Authors: Lina Nangalia

The dramatic economic growth of Asian economies has led to a dearth of leadership talent, especially at the senior levels. The high demand for developing leadership talent is being filled by management education, customized leadership skills training, and executive coaching. Of these options, executive coaching is one of the fastest growing options globally (International Coach Federation, 2009). The advantage of executive coaching is that it offers leadership development input to the senior leader in real time, and is completely tailored to meet his or her unique needs. Hence the leader is able to apply the input and insights from executive coaching almost immediately, thereby benefiting not only the individual leader but also the organization. One of the unique challenges of leadership in the Asian context is the balancing of traditional and modern values, and applying concepts and practices from the West in the Asian ethos. Many modern leadership frameworks do not take the dynamics of culture nor the changes brought by economic reform into account (Chatterjee & Pearson, 2000). In Asia, the core values remain rooted in tradition, whereas the professional values at the workplace align with the needs of a global marketplace (Chatterjee & Pearson, 2000). According to these authors, it is important to sharpen ancient values to make them relevant to the current context rather than replace them by imported values. Most Asian managers feel comfortable with traditional hierarchy in all spheres of life and often find it hard to internalize a managerial culture of instant feedback and empowerment; their view of globalization is often restricted to the boundaries of their professional role (A. Nangalia, 2009). Furthermore, Chang (2010) explains that understanding different cultures is critical in understanding different systems because corporate systems, governance, economic systems and so on are inherently culture bound. There is now an increasing acceptance that much of the leadership thinking and practice developed from a Western ethos needs to be adapted before it can be truly effective in an Asian culture (Jabri, 2009; A. Nangalia, 2009). Thus, leadership development practices such as executive coaching need to be adapted for the Asian ethos too (L. Nangalia & Nangalia, 2010). The philosophy and practice of coaching has its roots in Western humanistic psychology (Stober, 2006). Some of the key tenets espoused in this paradigm include: self-actualization is the goal for each person; practitioners are there to facilitate each person's growth towards self-actualization; clients are the experts in the content of their own experience; the coach works with the client to help the client construct meaningful choices and does not direct the content of those choices (Stober). The majority of coach training programs train their participants to believe in this philosophy; however when these coaches work with Asian clients and organizations, they find an incongruence between what is needed in Asia and what they have been taught as the accepted standard (L. Nangalia & Nangalia, 2010). It is essential therefore, for executive coaches to adapt and integrate multicultural perspectives as they work with leaders in Asia, and not hold rigidly to a paradigm that is falsely believed to be universally applicable. This qualitative, collective case study will seek to understand what Asian leaders expect from executive coaching – both from the coach and the process. Using Indian tradition and philosophy as an example it will explain why the contemporary understanding of coaching (developed from a Western, humanistic ethos) needs to be adapted to an Asian ethos. Executive coaches will appreciate that developing multicultural competence involves adapting and integrating the best from Asian traditions to create processes that are culturally congruent and relevant to Asian leaders.

Keywords: Executive Coaching, Leadership Development, Asian Culture

8.30 – 9.30am Paper Session 21: Culture and Intercultural Exchange

Chair: Phiona Stanley Room Napier

Title: Interculturality with Chinese characteristics: Westerners teaching culture at a Chinese university

Corresponding Author: Phiona Stanley

Address: Learning and Teaching Unit University of South Australia, Adelaide

Email: phiona.stanley@unisa.edu.au

Internationalization is an often-unexamined buzzword in many tertiary curricula. But many different understandings and practices relate to internationalization, and this paper examines a case study of one Chinese university in which students' actual learning outcomes around the teaching of interculturality may differ from those stated in curriculum documents and intended by internationalization discourses. This results in a situation where students may become *less* rather than *more* interculturally competent, through a reinforcing of pre-existing culture-bound perspectives. This finding is an important contribution to research on the development of interculturality as it illustrates what may happen when 'internationalization' is ill defined and/or poorly implemented. It also raises an important question: how and whether the teaching of intercultural competence fits into a tertiary curriculum whose overarching ideology includes the inculcating of nationalistic perspectives. The context for this study is one university's English language department. This paper is based on two years' ethnographic research, and in it I focus on three of my participant teachers; this allows for the development of a typology of culture-teaching practices, which are compared. Semi-structured interviews, classroom observations, and stimulated recall provided the classroom data while focus groups and written feedback provided data from students; grounded theory informed data collection and analysis. Two theoretical frameworks inform my understanding of intercultural communications and teaching in the context: symbolic interactionism but also a critical approach to teachers' positionality and performativity. In the case study university, teachers from the UK, the USA and Canada teach oral English to third-year undergraduates. Implicit in their role as transnational, White, 'foreign teachers' is the provision of contact with ostensibly representative Westerners and the premise that they will 'teach culture'. The professional guidance they receive is vague and minimal. In one classroom, Ollie teaches a 'food and festivals' view of culture in which Chinese and British societies are reduced to observable artefacts that are compared in class. The second teacher, Beth, teaches cultural studies through a symbolic interactionist framework, engaging her students in discussions of the 'meanings behind the messages' of cultural artefacts from myriad cultures. The third teacher, Ryan, is fluent in Chinese and fascinated by China. He is disarmingly honest that, for him, teaching English is simply a means to the end of living in China. He says his classroom approach is selfish: he engages the students in discussions about current Chinese controversies and society, probing with informed questions and allowing students to choose to contribute in Chinese. Ryan tells his students that, like them, he is a student of international understanding; he invites them to correct his Chinese, tell him more about China, and engage in social-constructivist, co-learning. These three approaches form a typology of culture teaching; I use as my framework an 'ABC' of interculturality: *affect*, *behaviour*, and *cognition*. Ollie frames culture cognitively, as something that can be characterised and categorized, although this inevitably reduces and stereotypes. Beth goes beyond this, teaching behaviour as well as cognition, and she extends the cognitive domain to an understanding of the role of culture more generally. Ryan approaches the teaching of intercultural affect as well as cognition, and he addresses behaviour experientially through the 'Socratic' learning environment he creates. But Ryan's greater intercultural coverage is not the primary reason students clamour to be in his classes. Students' feedback indicates that Ryan's popularity is also due to his positioning and his performances in class; he is a foreigner who cares about, knows about, and 'submits' to China. Ryan's popularity suggests that the implicit purpose of teaching culture in this context is a reinforcement of Occidentalism: this is 'interculturality with Chinese characteristics'.

Keywords: Acquisition of interculturality, Intercultural training, Occidentalism, Transnational teachers, Teaching English in China, Oral English

Title: Cultivating Students' Interculturalism and Internationalism at a Taiwanese University

Corresponding Author: Wen Ling Lou

Address: 70-11 Pei-Shi-Liao, Matou, Tainan 721, Taiwan, R.O.C.

Email: aileen3638@hotmail.com

By hosting international and intercultural events that celebrate and share the diversity of global cultures, colleges and universities can actively help to increase students' global outlooks and perspectives. The effectiveness of such intercultural events in promoting students' international perspective and respect for cultural difference is uncertain because few researchers have studied the impact of such events on students. This study explored students' international outlook and intercultural sensitivity through their participation in one intercultural exchange that focused on sharing traditional Chinese culture with eleven Mexican Americans from Chicago, Illinois. Guests were invited to share their own culture as well. The event was held at Aletheia University (Tainan, Taiwan) in October 2010 during the biennial NanYin International Folklore Festival in Tainan County, Taiwan. This study also aimed to understand whether or not the students improved their English skills by preparing their event for this program. Following the celebration the researcher collected information from the university students through face-to-face and focus-group interviews and a questionnaire to determine changes in their international points of view, intercultural sensitivity, and English language expression. The research suggests that progress toward greater intercultural understanding and sensitivity seems likely through students' active involvement in intercultural events, a supportive administration, campus climate, and well-designed course content. This study also suggests that university faculty must be able to design and integrate the curriculum into a real context, such as international and intercultural activities and events aimed at promoting diversity. These activities will be successful only when they extend from students' understanding of intercultural knowledge to real practice.

Keywords: Interculturalism, Intercultural events, Intercultural exchange

Title: Significance of Gestural language in effective multicultural communication

Corresponding Author: Jaya Natyavidushi

Address: Natyavidushi Jaya, No 30 Siruer Park Road. Sheshadripuram

Bangalore-560020, Karnataka,India

Email: jayanrutya@gmail.com

Communication is the transfer of information and ideas during the interaction between people. It is of two types: Verbal and non- verbal or gestural. Gestural or non- verbal communication is as rich and complex as any language and organizes elementary and meaningless units into meaningful units. The gesture theory states that vocal human language developed from a gestural language. On the other hand it is visual and exploits the unique features of the visual and performing media. This is considered as universal language.

Cultural assimilation leads to multiculturalism. Multiculturalism is the appreciation, accepting, promotion of multiple ethics applied at the organization level in multicultural society. The need for effective multicultural communication is more prevalent in today's world as countries do more business globally and borders are disappearing. Here gestural language plays a vital role in establishing relationship where people have no language in common. As this language is universally accepted and understood serves as the main channel in communication in multicultural society.

Body language is brand term for gestural language, which includes gestures, facial expression, eye movements, posture, body movements and the use of time and space. This Para language including body or gestural language serves as main factors in multicultural communication. Recognizing the importance of gestural language in communication, our ancient preceptors evolved, codified and propagated each and every body movements for effective communication. Natyashashtra, which is the earliest text in this direction authored by Sage Bharathamuni discusses the gestural language in detail.

In this paper, I am analyzing the importance of this traditional gestural language in multicultural communication and its relevance in changing human values. Further I will be discussing how this will promote the trust among people, how it removes cultural distance and conflict and establishes social harmony. Definitely the findings of this paper will open a new vista in the domain of multicultural communication.

Keywords: Gestural language, Non-verbal, Multiculture. Communication, Hand gesture, Natyashashtra, Bharathamuni, Traditional gestures

9.30 – 10.30am Paper Session 22: Leadership – Indigenous Perspective

Chair: Ruth Anaya

Room Chancery

Title: A Kenyan Perspective on Effective Leadership

Corresponding Author: Ruth Anaya

Address: 8947 - 214B Street, Langley, B.C. Canada V1M 1Z2

Email: rutha@twu.ca

Recognizing the essential role of indigenous leaders as critical agents of change requires an understanding of leadership attributes that are culturally endorsed in a given country. While African countries experience increasing economic change, research and literature on effective leadership is largely absent. This paper conceptualizes attributes of highly effective leaders in Kenya. Through an Afrocentric lens, the researcher identifies and describes leader attributes and behaviors as they are culturally preferred in Kenya.

Committed to an emic approach, the researcher used the research design and research instruments of the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project. A mixed method approach was used: quantitative methodology (survey research) combined with qualitative methodology (focus groups and individual interviews). The sample of over 200 respondents included middle-managers of companies and organizations involved in national economic and social development, namely food processing and finance industries, and health and education respectively.

This paper will describe Kenya's view of leadership dimensions, universally viewed as contributing to, or hindering leader effectiveness: charismatic or value-based, team-oriented, participative, autonomous, humane and self-protective. It will also compare Kenya's global leadership dimensions to generalized GLOBE data on Sub-Saharan Africa, and to Anglo countries.

This research is of significance because it is the first in-depth descriptive GLOBE leadership study of a Sub-Saharan African country; and secondly, the Kenyan study can be compared with other country studies, thereby contributing to global understanding of cross-cultural interaction and effective leadership by the various international organizations and leaders working for economic and social development. The profile of Kenyan leadership dimensions may be generalized to other countries of the Sub-Saharan Africa region, thereby extending an understanding of Afrocentric leadership variables and dynamics.

Keywords: Kenya, Africa, Leader, Attributes, Behavior, GLOBE

Title: The image of a political leader in the Republic of Sakha (Yakutia)

Corresponding Author: Valentina Davydova

Address: 677018, Yaroslavskij st.15 ap.61 Yakutsk, Sakha(Yakutiya)Republic,Russia

Email: DVY18@mail.ru

Additional Author: Tujaara Sidorova, Nadezhda Vasiljeva, Natalja Prokopjeva

The role of a political leader as the spokesman of the interests of certain population segments increases in the crucial, critical periods of development, when the activities of specific politicians mean success or failure in economic development, indicate living standards, political development and the state's authority in the international arena. In this context, a research interest in the peculiarities of the image of the "ideal political leader" with the population of the Republic of Sakha (Yakutia) has emerged, since for most people the most appropriate source of judgments about particular political figures is their sense-perceptible image. There were 964 respondents who took part in the research, 472 of them being Sakha and 492 being Russian. Rational characteristics prevailed. Women preferred such qualities as integrity, spacious mind, intelligence, and they are more likely to mark such features as humanism, shrewdness, tact than men. For men, the most important qualities of an "ideal politics" are strong will and sincerity.

Among the most valuable political qualities, that an ideal political leader should have, the respondents put responsibility on the first place, political literacy on the second place, followed by vision on the third place, and resolution occupies the fourth position. Male respondents identified approximately the same political qualities, as in the whole array, while women had slightly different look. Responsibility and political literacy both are more important to them, followed by foresight and resolution. As can be seen, the overall position is that the various social groups of the population of the republic are attracted by a pragmatic politics reformer, an advocate of centralized government, capable of mobilizing resources to address pressing issues facing society. Then the results of the procedure after V.A. Labunskaya "Nonverbal communication characteristics" are presented, which identify proxemical, takesical and kinetical characteristics of the nonverbal behavior appropriate to certain standards of communication with colleagues, supervisor and relatives. Its revealed that there are typical representations of ethnic groups on the nonverbal repertoire of behavior of the communication partner.

In the submissions of non-verbal patterns "leader" there are significant differences in all substructures of nonverbal behavior, but "look at face." Representatives of the Russian people prefer to "look into the eyes of the leader in communication. While avoiding the "look in his eyes" from Sakha, is a manifestation of respect, restraint and respect in communicating a clear hierarchy in communication with the leader. Representatives of the Russian, in contrast to the Sakha have chosen "to express surprise," the leader of that explains greater freedom in expressing feelings towards the leader as well. Leader is characterized by both groups by intense gestures, which emphasize the importance and reinforce what has been said, mimics a living and moving with an expression of joy and anger extra linguistics expressed through a loud, spirited speech; proxemic shows in social distance (from 1m. Up to 3m.) Between subordinates and superiors ; takesik Partner code - do not touch taken to the leader (Uemp = 1157,5 p = 0,01).

Image of the ideal politician is more on an emotional level than on an intellectual one, taking into account the perception of nonverbal communication. However, this conclusion requires some verification and conduct of specialized social-psychological research.

Keywords: Leader, Image, Indigenous

Title: Indonesian Leadership Styles: A Mix Method Approach

Corresponding Author: Angela Oktavia Suryani

Address: Faculty of Psychology, Atma Jaya Catholic Univeristy

Gedung C Lt. 5, Jl. Jenderal Sudirman 51, Jakarta 12930, INDONESIA

Email: angela.suryani@gmail.com

Additional Author: Fons J. R. Van de Vijver, Ype H. Poortinga, Bernadette N. Setiadi

Indonesia consists of more than 300 indigenous ethnic groups, with 450 local languages and 5 major religions. The Javanese are the largest ethnic group (47.71% of the population), they dominant in the social and political culture. Almost all government offices in all provinces have employees with Javanese background. Consequently, the Javanese culture has greater influence in the national culture, including leadership styles.

In the few existing studies on Indonesian leadership styles, there is an emphasis on the cultural specificity of Indonesian values and management styles. This information is particularly useful for foreign managers working in Indonesia or with Indonesians. However, uniqueness is only one side of the medal. A balance between common and unique aspects is needed both to gain a proper perspective on the relevance for Indonesia of distinctions identified elsewhere and to inform Indonesian managers about ways in which things may be done differently outside their country. The present studies were set out to strike a balance by studying leadership from an emic perspective in qualitative and quantitative studies and then comparing the indigenous dimensions to etic dimensions of leadership in a quantitative study.

Indonesian leadership characteristics were examined in three studies by using mixed methods. In the first, qualitative, study 127 indigenous characteristics of Indonesian leadership were identified from interviews and focus group discussions with Indonesian managers and staff. Some of Javanese basic values were found profoundly. In the second study, a questionnaire was administrated to Indonesian managers to identify Indonesian leadership styles based on the characteristics found in the first study. Using factor analysis, two highly correlated dimensions were extracted, labeled benevolent paternalism and transformational leadership.. In the third study, a questionnaire consisting of leadership characteristics from the GLOBE study supplemented with a selection of 49 items from the Indonesian questionnaire was administered to another sample of Indonesian managers. We found that Indonesian leadership has two components; the first involves a more local modernization dimension that ranges from (traditional) benevolent paternalism to (modern) transformational leadership, the second is a more universal person- versus team-oriented leadership dimension. We conclude that Indonesian leadership has both emic and etic dimensions.

Keywords: Indonesian, Leadership styles, Transformational leadership, Paternalistic leadership

9.30 – 10.30am

Symposium #10: Cultural Neuroscience and Intercultural Research

Convenor: Dan Landis

Discussant: Dharm P.S. Bhawuk

Room Napier

In recent years, the study of brain activity as a function of cultural values (cultural neuroscience) has been the subject of intense and proliferating research. This research has produced findings that indicate differential brain activity as a function of cultural syndromes (e.g., individualism vs collectivism), the identification of a bilingual signature, the probing of empathy and the demonstration that it is a function of cultural similarity as demonstrated by brain activity and other intriguing possibilities. This symposium, organized as a roundtable, brings together the acknowledged leaders of this developing field, to consider the implications of their research on understanding intercultural relations and training. After each person briefly describes his/her current research, each will then project how that work, and the work of their colleagues, will inform and, indeed, transform the field of intercultural research and training. It is hoped that this symposium will initiate many studies that will expand the research domain of the Academy and result, at least, in a Special Issue of IJIR.

Keywords: Neuroscience, Intercultural, Brain

Title: Culture shapes a mesolimbic response to signals of dominance and subordination that associates with behavior

Corresponding Author: Jonathan B. Freeman

Address: Department of Psychology, Tufts University

Email: jon.freeman@tufts.edu

Additional Author: Nicholas O. Rule , Nalini Ambady

It has long been understood that culture shapes individuals' behavior, but how this is accomplished in the human brain has remained largely unknown. The mesolimbic reward system likely plays an important role, yet it is unknown whether mesolimbic activity may be shaped by human culture. To examine this, we made use of a well-established cross-cultural difference in behavior: American culture tends to reinforce dominant behavior whereas Japanese culture tends to reinforce subordinate behavior. In 17 Americans and 17 Japanese, we assessed behavioral tendencies towards dominance/subordination and measured neural responses using fMRI to dominant and subordinate stimuli. In the scanner, participants passively viewed images of dominant and subordinate displays of the body. After the scan, participants completed a questionnaire indexing behavioral tendencies towards dominance/subordination (e.g., "I impose my will on others."). In Americans, dominant stimuli selectively engaged the caudate nucleus, bilaterally, and the medial prefrontal cortex (mPFC), whereas these same regions were selectively engaged by subordinate stimuli in Japanese. Correspondingly, Americans self-reported a tendency towards more dominant behavior, whereas Japanese self-reported a tendency towards more subordinate behavior. Moreover, activity in the right caudate and mPFC correlated with behavioral tendencies towards dominance/subordination, such that stronger responses in the caudate and mPFC to dominant stimuli were associated with more dominant behavior and stronger responses in the caudate and mPFC to subordinate stimuli were associated with more subordinate behavior. The findings provide a novel demonstration that culture can flexibly shape functional activity in the mesolimbic reward system, which in turn may guide social behavior.

Keywords: Culture, Stimuli, Mesolimbic

Title: Cross-cultural reading the mind in the eyes: An fMRI Investigation

Corresponding Author: Reginald B Adams

Address: Department of Psychology , The Pennsylvania State University

Email: regadamsjr@gmail.com

Additional Author: Nicholas O. Rule, Robert G. Franklin, Jr., Elsie Wang, Michael T. Stevenson, Sakiko Yoshikawa, Mitsue Nomura, Wataru Sato, Kestutis Kveraga and Nalini Ambady

The ability to infer others' thoughts, intentions, and feelings is regarded as uniquely human. Over the last few decades, this remarkable ability has captivated the attention of philosophers, primatologists, clinical and developmental psychologists, anthropologists, social psychologists, and cognitive neuroscientists. Most would agree that the capacity to reason about others' mental states is innately prepared, essential for successful human social interaction. Whether this ability is culturally tuned, however, remains entirely uncharted on both the behavioral and neural levels. Here we provide the first behavioral and neural evidence for an intracultural advantage (better performance for same- vs. other-culture) in mental state decoding in a sample of native Japanese and white American participants. We examined the neural correlates of this intracultural advantage using fMRI, revealing greater bilateral posterior superior temporal sulci recruitment during same- versus other-culture mental state decoding in both cultural groups. These findings offer preliminary support for cultural consistency in the neurological architecture subserving high-level mental state reasoning, as well as its differential recruitment based on cultural group membership.

Keywords: Cross Cultural, Neural, fMRI

Title: The cognitive neuroscience of cultural differences

Corresponding Author: Chih-Mao Huang

Address: Center for Vital Longevity, University of Texas at Dallas, Dallas, TX, USA

Email: chuang40@illinois.edu

Additional Author: Denise C. Park

There is a wealth of evidence that external experiences sculpt both cognition and behavior. Recent work in cognitive neuroscience has provided emerging evidence that sustained cultural experience changes both brain function and structure. Prior research in cultural psychology has often demonstrated that the internalized cultural predilections in social behaviors, predominantly context-inclusive styles for East Asians and object-focused styles for Westerners, affect varied cognitive functions. By utilizing neuroimaging techniques, we demonstrated that there is considerably evidence that neural function is affected by cultural experience, particularly in ventral visual cortex—brain areas associated with perceptual processing. We also reported difference in brain structure as a function of cultural groups. Finally, we have examined age differences on these processes as a function of culture. The findings show that (1) the effects of aging are much larger than the effects of culture in cognition such as memory and processing speed, (2) there are pronounced differences in brain structure regions with age, and (3) the impact of cultural experience on neural function endures through to advanced aging. Our findings therefore provide a valuable starting point in understanding multicultural environment with the rapidly aging population in the world.

Keywords: Cognitive, Neuroscience, Culture

Auhors Index

- Adam Komisarof, 51
Adrienne Girling, 63
Ágnes Szabó, 55
Ai-Girl Tan, 96
Ajay Nangalia, 139
Albert Chau, 57
Aleksandra Wierucka, 86
Alena Slezackova, 81
Alison Sit, 66
Anand Chandrasekar, 106, 138
Anatacia Kurylo, 81
Andy Yeung, 92
Angela Oktavia Suryani, 145
Anita Mak, 66
Anita Rintala-Rasmus, 90
Anita S Mak, 119
Anne Helbig, 81
Antoniou,G, 131
Arild Aambø, 125
Arthur Poropat, 61
Astrid Tuminez, 105
Atty Sulaiman, 74
Ava Yang, 122
Baghurst,P, 131
Beaumie.Kim, 115
Bernadette N. Setiadi, 145
Beverley Webster, 57
Boele de Raad, 81
Brian Lam, 72
Carmen Carmona,, 81
Carol Shaw Austad, 38
Chan-Hoong Leong, 73, 129
Chih-Mao Huang, 147
Chin-Fang Wang, 46
Chi-yue Chu, 94
Chris G. Sibley, 111
Chung-li Wu, 59
Claudio Torres, 129
Colleen Ward, 35, 39, 43, 63, 75, 77, 78, 118, 132
Cookie Stephan, 109
Corey Criswell, 138
Dan Landis, 33, 38, 146
Dan Zhao, 82
Daniela Groeschke, 88, 89
David Lackland Sam, 45
de Anstiss, H, 131
Denise C. Park, 147
Deniss T C Yeung, 54
Dharm P. S. Bhawuk, 34, 95, 112, 146
Domínguez Espinosa Alejandra, 81
Eddy S.W. Ng, 58
Edwin Cheng, 92
Elena Makarova, 68
Elirea Bornman, 67
Elizabeth Robinson, 132
Ellen Van Velsor, 138
Elsie Wang, 147
Emily Hoole, 106
Erifah Hidayati, 134
Erzsébet Czachesz, 55
Eva Selenko, 81
Evidence-Based, 109
Fan Lei, 71
Fatimah Bt Omar, 84
Floor E. Spijkers, 132
Fons J. R. Van de Vijver, 145
Françoise Leherpeux, 81
Fred Fu, 54
Gabriel Horenczyk, 45
Gary Fontaine, 41
Hana Panggabean, 101
Hasan Aydin, 60
Hege Høivik Bye, 81
Helen Stallman, 52
Hiro Higashide, 128
Hora Tjitra, 82, 98, 99
Howie Lau, 107
Hsiu-Zu Ho, 49
Jaimee Stuart, 75, 77, 78
James H. Liu, 118
James Liu, 35
Jan Pieter van Oudenhoven, 34, 75, 81, 109
Janos Gordon-Gyori, 55
Jason le Grange, 127
Jason Lee, 115
Jaya Natyavidushi, 142
Jennievee Huseman, 90
Jennifer Mahon, 64
Jennifer Martineau, 106, 107
Jesse Olsen, 112
Jessie Wilson, 43, 63
Jiewei Zheng, 101
Joel Wong, 80
Jonathan B. Freeman, 146
José-Manuel Sevillano, 125
Julie Spencer-Rodgers, 110
Justice Owusu Bempah, 91
Kai-Ling Wu, 65
Karla Milner, 42
Katja Hanke, 113
Ke Guek Nee, 84
Kelly McKay-Semmler, 47
Ken Cushner, 64
Kestutis Kveraga, 147

Khairul Mastor, 81
Kwan Chee Wei, 107
Kwok Leung, 95, 104, 107
Lai Fong Chiu, 124, 133
Lan Anh Nguyen Luu, 55
Larry Marshall, 134
Lee Huei (Hannah) Soong, 56
Leo Hitchcock, Kenya, 143
Lina Nangalia, 139
Linda Longmire, 120
Linda Tip, 81
Liping Weng, 79
Lisa Moore, 90
Lyndon Rego, 106
Malia Tatafu, 63
Malini Ratnasingam, 53
Mano Ramakrishnan, 99, 104
Manuel García Ramirez, 125
Manuel García-Ramírez, 75, 76
Maria Jadwiga Nawrocik, 46
Maria-Jesus Albar Marin, 125
Marian Ruderman, 105, 106
Marisa Mealy, 38
Mahadzir Lokman, 74
Márta Fülöp, 48
Meena S. Wilson, 106, 138
Melissa Liles, 74
Meta van der Linden, 81
Michael Goh, 122
Michael Salzman, 37
Michael T. Stevenson, 147
Michelle Barker, 61
Michelle Yik, 81
Min Yang, 57
Misong.Kim, 115
Mitsue Nomura, 147
Mónika Szabó, 55
Mustafa Achoui, 129
Nadezhda Lebedeva, 129
Nadezhda Vasiljeva, 144
Najmah Usman, 134
Nalini Ambady, 146, 147
Nan M Sussman, 70
Natalja Prokopjeva, 144
Nicholas O. Rule, 146, 147
Nigar G. Khawaja, 42, 52
Ohaeri Michael Chidiebere, 53
Pai-Po Lee, 65
Paul Jose, 69
Paul Pedersen, 41
Pawan Budhwar, 129
Pawel Boski, 81
Peter B. Smith, 129
Peter K. C. Lee, 92
Peter Woods, 61
Phiona Stanley, 140
Quan He, 102
Rajneesh Choubisa, 81
Ray Hibbins, 61
Reginald B Adams, 147
Rihyei Kang, 83, 93
Rimma K. Tangalycheva, 44
Ripley Smith, 36, 81
Robert G. Franklin, 147
Romie Frederick Littrell, 85
Rosita Albert, 33,38
Ruobing Chi, 117
Ruth Anaya, 143
Ruth Hills, 61
Sakiko Yoshikawa, 147
Sally Borbasi, 61
Sawyer,M, 131
Schwartz's Values, 129
Seini O'Connor, 69
Shanthi N. Ameratunga, 132
Shin Aoyama, 83
Shir-Tau Tsai, 65
Siegfried Stumpf, 100
Simon J. Denny, 132
Sonja Novak-Zezula, 126
Stefan Kammhuber, 98
Stefanie Gruttauer, 100
Stephen Lafer, 60
Steve J. Kulich, 79
Steve Kulich, 114
Sue Crengle, 132
Susanne Gabrielsen, 38
Taciano L. Milfont, 132
Tahereh Ziaian, 131
Takayuki Asao, 128
Teng Shentu, 102
Thomas Schafer, 89
Timothy. H. Smith, 120
Tomomi Deguchi, 62
Tujaara Sidorova, 144
Ulrike Schwegler, 36
Ursula Karl-Trummer, 126
Valentina Davydova, 144
Valerie Rosenblatt, 130
Vijayan Munusamy, 35,103,137
Virginia Paloma, 76
Walter Herzog, 68
Walter Stephan, 109, 110
Wataru Sato, 147
Weiwei Fan, 50
Wei-Wen Chang, 46, 65
Wei-Wen Chen, 49
Wen Ling Lou, 141

Wenshan Jia, 114
Xi Wu, 116
Xiuxi Zhao (Sophia), 106, 138
Xi Wu, 116
Yanhong Hu, 50, 116
Yahya Mat Hassan, 74
Young Yun Kim, 40, 47
Ype H. Poortinga, 145
Yuh-cheng Fan, 96
Zainal Arifin, 84
Zhang Yingfeng, 116

Keyword Index

- 2010 Fifa World Cup, 67
- Academic Achievement, 49
- Academic Beliefs, 49
- Acculturation, 42, 43, 44, 45, 51, 73, 75, 119
- Acculturation attitudes, 51
- Acquisition of interculturality, 140
- Adaptation, 47, 75
- Adjustment, 78
- Africa, 143
- Amazon cultures, 86
- Amelioration, 38
- American, 51
- Asia, 107
- Asian, 99
- Asian Culture, 139
- Asian values, 80
- Attitude, 48
- Attitudes, 75
- Attributes, 143
- Authentic leadership, 91
- Behavior, 143
- Bharathamuni, 142
- Biases, 111
- Brain, 146
- Business, 48
- Business performance, 93
- Canada, 58
- Chief Editor, 93
- China, 82, 98, 138
- Chinese, 48, 71, 104
- Chinese employees, 92
- Chinese,, 102
- Classroom, 55
- Cognitive, 147
- College English Test Band Four, 50
- College students, 64
- Communication, 66, 142
- Community, 69
- Competencies, 100
- Competition, 48
- Conflict, 34, 37, 38, 110
- Connectedness, 69
- Contradiction, 110
- Cooperation, 37, 98
- Coping, 52
- Coping Resources, 119
- Corporate websites, 116
- Corruption, 129
- Creative Industries, 93
- Creativity, 94, 95, 96
- Cross cultural, 131
- Cross Cultural, 147
- Cross-cultural, 61
- Cross-cultural adjustment, 53
- Cross-cultural comparison, 116
- Cross-cultural Leadership, 82
- Cross-cultural sensitivity, 64
- Cross-cultural training, 66
- Cultural adaptation, 121
- Cultural assimilator, 44
- Cultural competence, 65
- Cultural Competence, 125
- Cultural Diversity, 123
- Cultural Identity, 70
- Culture, 85, 94, 96, 137, 146, 153
- Culture adaptation, 46
- Culture of communication, 50
- Culture of knowledge, 50
- Database comparison, 117
- Dialectical Thinking, 110
- Discourse Analysis, 118
- Diversity, 90, 105, 118, 134
- Diversity Management, 88
- Diversity Perspectives, 88
- East Asia, 113
- Editorial team,, 93
- Education, 66
- Emic, 79
- Emotion, 77
- Emotional Intelligence, 84
- Employment Equity, 58
- Engagement, 83
- Ethnic Groups, 133
- Ethnic group strength, 47
- Ethnic politics, 59
- Ethnic relations, 35
- Ethnic Relations, 35, 36
- Etic, 79
- European, 126
- European Union, 123
- Executive Coaching, 139
- Expatriates, 82
- Experiential, 100
- Exploratory factor analysis, 43
- Extracurricular activities, 69
- Fair Practices, 90
- Fear of Failure, 95
- fMRI, 147
- Frictions, 34
- Friendship, 61
- German, 98
- Gestural language, 142
- Global Competence, 99
- Global NGOs, 87

GLOBE, 143
Gulen Educational Practices, 60
Hand gesture, 142
Hawaii, 37
Health, 126, 133, 134, 135
Healthcare, 123
High school student, 48
Higher education, 57
Hispanic, 47
Host nationals' attitude, 53
Human Development, 96
Hungarian, 48
IcC learning, 121
IcC Maturity Model, 121
Identity, 78
Identity shifts, 56
Image, 144
Immigrant, 45, 90, 125
Immigrant Paradox, 132
Immigration, 58, 73
Inclusive, 76
India, 34, 95, 138
Indigenous, 35, 38, 95, 144
Indigenous Integration, 79
Indigenous leadership, 86
Indonesia, 82, 101, 134
Indonesian, 145
Innovation, 83, 107
Integration, 68, 125
Interaction analysis, 89
Interactivity, 116
Intercultural, 98, 109, 146
Intercultural communication, 117
Intercultural communication competence, 50
Intercultural Competence, 121
Intercultural education, 62
Intercultural events, 141
Intercultural exchange, 74, 115, 141
Intercultural relations, 68, 75
Intercultural Sensitivity, 102, 102
Intercultural situation, 89
Intercultural team, 100
Intercultural training, 140
Interculturalism, 141
Interculturality, 56
Interfaith, 135
Intergroup, 73, 111
Intergroup Contact, 63
Intergroup Relations, 77
International pre-service teachers, 56
International students, 52, 54
International Students, 119
International Volunteer Project, 62
Interpersonal communication, 47
Islam, 34
Japanese, 51
Job satisfaction, 83
Knowledge worker, 94
Leader, 143, 144
Leader Behaviour, 85
Leaders, 107, 134, 135
Leaders and Followers perception, 91
Leadership, 55, 60, 62, 99, 101, 102, 104, 105, 120
Leadership Challenges, 137
Leadership changes, 86
Leadership Competencies, 137
Leadership Development, 106, 137, 139
Leadership skills, 57
Leadership styles, 145
Leadership Training, 134
Leadership Styles, 84
Learning from experience, 138
Learning methods, 54
Leisure, 96
Lessons in Leadership, 87
Life Satisfaction, 119
Majority, 63
Malaysia, 35
Marital Relations, 42
Media, 118
Mental Health, 80, 132
Mental well being, 131
Mentoring, 61
Mesolimbic, 146
Minority, 63
Moral disengagement, 130
Moral identity, 57
Motivation, 115
Muhibbah, 35
Multicultural, 35, 60, 104
Multicultural competence, 57
Multicultural environment, 65
Multicultural leaders, 74
Multicultural views, 55
Multiculturalism, 45, 58, 118
Multiculture, 142
Muslim, 75, 134
National Context, 88
National cultures, 81
National identification, 67
Natyashasthra, 142
Navigating Multicultural Relations, 87
Neighborhood, 76
Netherlands, 34, 75
Neural, 147
Neuroscience, 146, 147
New Zealand, 132

NGO, 76
 Nigeria, 60
 Non-verbal, 142
 Occidentalism, 140
 Odyssey, 120
 Oral English, 140
 Organizational Context, 88
 Organizational Diversity, 112
 Parental Involvement, 49
 Paternalistic leadership, 145
 Peace, 34, 38
 Peer group, 68
 Perceived cultural distance, 53
 Perceived discrimination, 53
 Personal Attitudes, 88
 Personality, 61
 Political efficacy, 59
 Political empowerment, 59
 Political trust, 59
 Possible selves, 72
 Program, 61
 Psychological Adjustment, 119
 Psychological Health issues, 131
 Psychological Processes, 96
 Psychology, 66
 Qualitative analysis, 62
 Qualitative Data Analysis, 137
 Qualitative methods, 52
 Quality of Life, 125
 Reconciliation, 36, 38
 Recruitment, 90
 Re-entry adaptation, 71
 Refugee, 131
 Religious orientation, 53
 Research resource evaluation, 117
 Resilience, 52
 Return migration, 70
 Scale development, 43
 Sense of community, 72
 Service experience, 57
 Service quality, 92
 Service utilisation, 131
 Shared leadership, 89
 Singapore, 82
 Social Adaptive, 95
 Social axioms, 130
 Social dominance orientation, 130
 Social Inequalities, 126
 Social Markers, 73
 Social network sites, 115
 Social support, 115
 Social transformation, 125
 Sociocultural adaptation, 43
 Sociopolitical participation, 59
 Sojourn overseas, 71
 Sojourners' attitude, 53
 South Africa, 67
 Sport, 67
 Sports, 68
 Steward Leadership, 87
 Stimuli, 146
 Strategies, 52
 Student development, 57
 Study abroad, 121
 Study Abroad, 120
 Survey validation, 64
 SVS, 79
 Teachers, 55
 Teaching English in China, 140
 Teaching practicum experiences, 56
 Theory, 109
 Threat, 77
 Traditional gestures, 142
 Transformational leadership, 92, 93, 145
 Transnational teachers, 140
 Trust, 36, 91
 Unethical decision making, 130
 United States, 64
 University, 61
 Values, 79, 85
 Vietnamese Americans, 72
 Virtues, 81
 Visible Minorities, 58
 Volunteering, 46
 Wellbeing, 69,80
 Western migrants, 46
 Women, 125
 Work Behaviour, 84
 Work teams, 92
 Workplace cultural diversity, 65
 Youth, 69, 78, 132
 Youth/children, 45

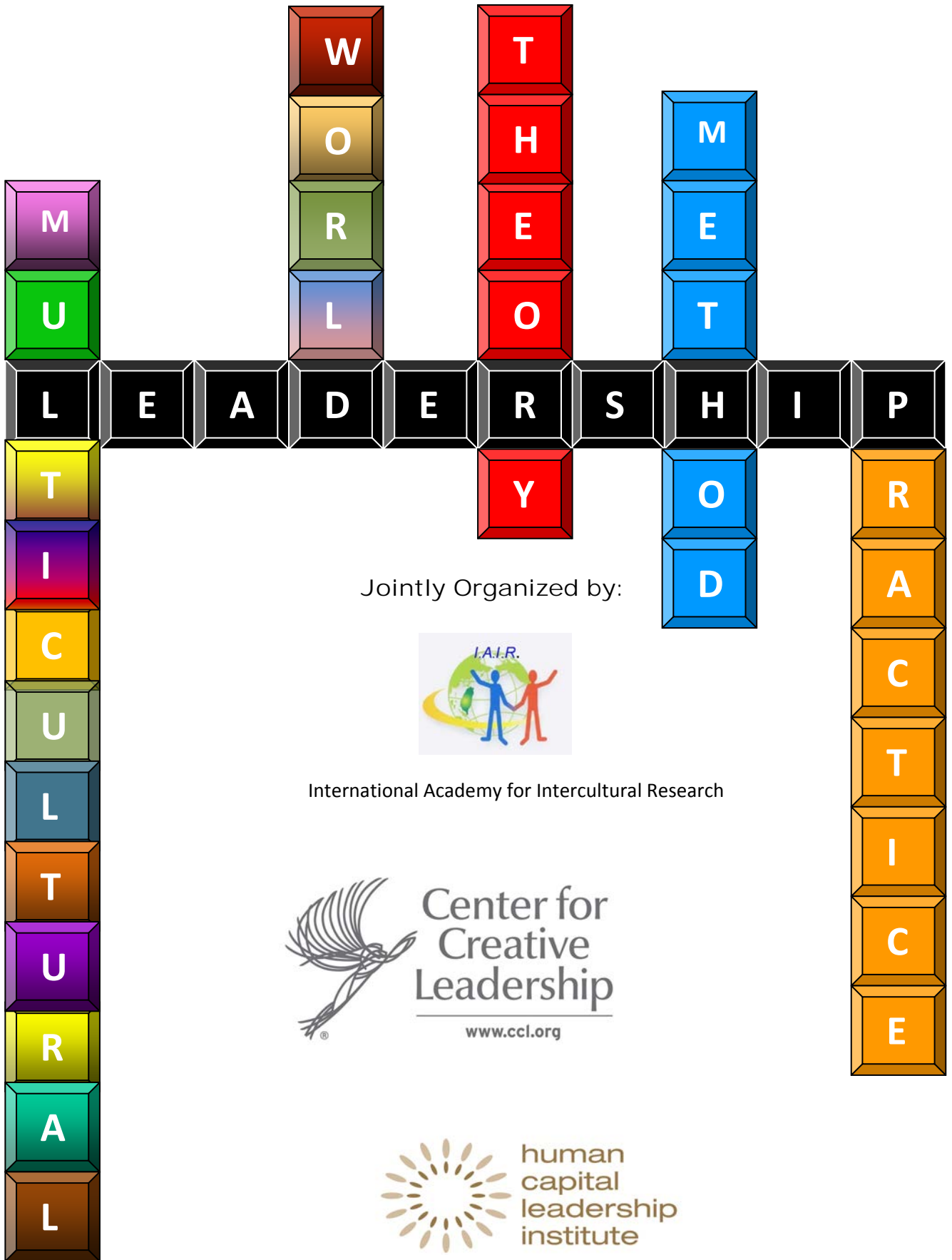
Notes

Notes

Notes

RESEARCHERS MEET PRACTITIONERS SESSION
LEADERSHIP TOWARDS NEW FRONTIER

JULY 26, 2011



Jointly Organized by:



International Academy for Intercultural Research



Center for
Creative
Leadership

www.ccl.org



human
capital
leadership
institute

RESEARCHERS MEET PRACTITIONERS SESSION
LEADERSHIP TOWARDS NEW FRONTIER
JULY 26, 2011

Program

Program Chair: Dr. Vijayan P Munusamy

1:05 – 1.50pm Leadership in Multicultural Team:
Chinese Perspective

Dr. Kwok Leung
Chair Professor of Management, City University of Hong Kong
President of the International Association for Cross-Cultural Psychology

Moderator: Dr. Mano Ramakrishnan
Head of Research, Human Capital Leadership Institute, Singapore

2.00 – 2.50pm Leadership: What's Diversity Got To Do With It?

Dr. Marian Ruderman
Senior Fellow and Director of Americans and EMEA Research,
Center for Creative Leadership

Moderator: Dr. Astrid Tuminez
Vice-Dean of Research, Lee Kuan Yew School of Public Policy, Singapore

2.50 – 3.10pm Tea Break

3.15 – 4.15pm Leadership Development – Past, Present and
Future

Chair: Dr. Jennifer Martineau
Global Director of Global Research and Evaluation, Center for Creative Leadership

Panelists:

Dr. Marian Ruderman

Dr. Emily Hoole

Dr. Meena Wilson

Dr. Zhao Sophia

Lyndon Rego

Anand Chandrasekar

**Research Faculty members at Research, Innovation and Product Development
department, Center for Creative Leadership**

4.20 – 5.20pm

Innovation in Asia: Leaders as Catalysts

Moderator: Mr. Kwan Chee Wei

Executive Director, Human Capital Leadership Institute, Singapore

Dr. Kwok Leung

Chair Professor of Management, City University of Hong Kong

President of the International Association for Cross-Cultural Psychology

Dr. Jennifer Martineau

Group Director of Global Research and Evaluation, Center for Creative Leadership

Mr. Howie Lau

Vice President of Marketing and Communications, Lenovo (Emerging Markets)

5.30 – 7.00pm

Roundtable Conversations and Dinner

Venue: Stevens Room, 5th Floor

Table 1: Developing Leaders

Facilitated by Dr. Meena Wilson

Table 2: Neuroscience and Leadership

Facilitated by Dr. Jonathan Marshall

Table 3: Developing Culturally Competent Program Evaluations

Facilitated by Dr. Emily Hoole

Table 4: Developing Cross-Cultural Competencies

Facilitated by Dr. Mano Ramakrishnan

Table 5: Fostering Innovation

Facilitated by Mr. Kevin Asbjörnson

Table 6: Navigating Social Identities

Facilitated by Dr. Colleen Ward

Table 7: Communicating Effectively in the Multicultural World

Facilitated by Dr. Young Yun Kim

Table 8: Leading Multicultural Workforce

Facilitated by Dr. Dharm P.S. Bhawuk

Table 9: Mentoring and Coaching

Facilitated by Dr. Ajay Nangalia

Table 10: Developing Team Leadership Capability

Facilitated by Dr. Jennifer Martineau

RESEARCHERS MEET PRACTITIONERS SESSION

LEADERSHIP TOWARDS NEW FRONTIER

JULY 26, 2011

International Academy for Intercultural Research

The primary purpose of the International Academy for Intercultural Research is to promote intercultural understanding. Accordingly, it promotes and encourages research, theory, and practice in the field of intercultural relations. The Academy also strives to disseminate to the public information regarding intercultural relations and it encourages interchanges between people with an interest in intercultural relations. The ultimate goal of the Academy is to promote world peace and prosperity through applications of academic principles and research findings to the betterment of human realities. In furtherance of the goals, the Academy is an explicitly interdisciplinary forum which promotes and facilitates intercultural research in the areas of Psychology, Sociology, Communication, Education, Anthropology, Management, Political Science, and other areas of specializations in the social sciences and practice. It is our mission to encourage the highest quality empirical research and practice aimed at understanding the ways in which cultures interact and the results, for good or ill, of the sequel of those interactions. It is also our belief that the research done by our members can help to reduce the worst consequences of certain types of intercultural interactions that have bedeviled humankind from the beginning of recorded time. We invite all serious scholars of intercultural relations to join with us in this important enterprise – for we can have no greater purpose as scientists than reducing and, hopefully, eliminating intercultural conflict at all levels from the individual and groups to whole societies and nations.



For more information, visit www.intercultural-academy.org

Center for Creative Leadership

The Center for Creative Leadership (CCL®) is a top-ranked, global provider of executive education that accelerates strategy and business results by unlocking the leadership potential of individuals and organizations. Founded in 1970 as a nonprofit educational institution focused exclusively on leadership education and research, CCL helps clients worldwide cultivate creative leadership — the capacity to achieve more than imagined by thinking and acting beyond boundaries — through an array of programs, products and other services. The Center annually serves more than 20,000 individuals and 2,000 organizations including more than 80 of the Fortune 100 companies across the public, private, nonprofit and education sectors. Ranked among the world's Top 10 providers of executive education by Bloomberg BusinessWeek and the Financial Times, CCL is headquartered in Greensboro, N.C., with campuses in Colorado Springs, Colo.; San Diego, Calif.; Brussels; Moscow; Singapore; Pune, India and Addis Ababa, Ethiopia. Its work is supported by 500 faculty members and staff.



For more information, visit www.ccl.org

The Human Capital Leadership Institute (HCLI)

The Human Capital Leadership Institute's mission is to help organizations accelerate leadership development and strategic human capital management capabilities in Asia, for a globalized Asia. HCLI achieves this by driving Pan-Asian industry-relevant research, creating cutting-edge executive development programs and fostering rich networks between leaders in business, government, academia and consulting. Established in 2010 with the Ministry of Manpower, the Singapore Economic Development Board and the Singapore Management University as strategic partners, the Institute offers the unique ability to bring together best-in-class faculty, thought leadership and insights on understanding Asia, successfully doing business in Asia and its implications on leadership and human capital strategies for Asia. Through its efforts, the Institute aims to develop global leaders with a strong understanding of leading in Asia, as well as to build Asian leaders with the ability to lead on the global stage.



For more information, visit www.hcli.org