2015

International Academy for Intercultural Research

University of Bergen, Norway

IAIR Book of Abstracts 2015

REALIZING THE POTENTIAL OF CULTURAL DIVERSITY IN SOCIETY AND AT THE WORKPLACE

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Book of Abstracts

MONDAY

09:30am – 10:15am/ Presidential Address

Chair: Dr. Jan Pieter van Oudenhoven
Beyond Boundaries: Reflections on interdisciplinary scholarship

Auditorium 1

Dr. Young Kim, President IAIR

The mission of our Academy is to provide an interdisciplinary forum in which to pursue our academic and practical goals in the field of intercultural relations. Indeed, interdisciplinarity is at the core of our Academy's identity, and is reflected in the multiple social science disciplines and applied areas of theory, research, and practice represented in our membership. What is, then, interdisciplinary scholarship we seek to foster? How is interdisciplinary scholarship to be differentiated from multidisciplinary and disciplinary approaches to understanding and explaining intercultural phenomena? Reflecting on these questions, I take a close look at the nature of interdisciplinary scholarship, identify its key characteristics, and illustrate them through a survey of differing perspectives and knowledge claims made about some of the issues of interest among our Academy members, such as cultural identity and acculturation/adaptation.

10:45 am – 11:30am/ Key Note Lecture 1

Chair: Mr. Jonas R. Kunst

Macro-Micro Interfacing and the Production of Group-Based Social Hierarchy: The Case of Individual Differences in Social Dominance and Institutions Socio-Political Terror

Auditorium 1

Dr. Jim Sidanius

As an example of attempts to explore the interaction of macro- and micro-levels analysis, social dominance theory argues that the creation, maintenance and re-creation of group based social hierarchy is, among other factors, a result of interacting forces acting at multiple levels of analysis. These levels of analysis include the production and dissemination of system-wide social ideologies and social practices, the hierarchy-enhancing and hierarchy attenuating character of social institutions, the dynamics of social identities and the differential behavioral predispositions of individuals embedded within social institutions. In this talk, I will focus on the intersection between institutions of social repression and institutional terrorism, and individual differences in preference for group-based social inequality. Finally, we will examine some of the precise mechanisms responsible for the matching of individuals with hierarchy enhancing or hierarchy attenuating tastes with the hierarchy attenuating/enhancing character of social institutions within which individuals are embedded.

11:30pm – 12:15pm/ Life Time Achievement Award

Chair: Steve Kulich, Dr. John W. Berry
Social Media and Cybernetics in Asia: Implications for Regional Security

Auditorium 1

Based in part on Cui Litang's and my coedited Social Media in Asia (Dignity Press, 2014, 668 pages) and in part on the 2014 Australian Cyber Security Report, information is provided about social media and cybernetics in Asia, both generally and specifically by countries; issues surrounding cybernetics are defined and explained; and conclusions are drawn for cyber security in the region.

13:15pm – 16:00pm/ Invited Symposium: Advancing Acculturation Theory through Longitudinal and Multi-group Comparative Research

Chair: Prof. Colleen Ward

Auditorium 1

Discussant: Professor Colleen Ward

Although there have been significant developments in acculturation theory over the last two decades, for the most part progress has been hampered by a predominance of cross-sectional studies based on limited samples in a single country. These studies do not permit the systematic examination of changes over time. Nor do they provide critical insights into group-specific and contextual factors that may moderate the acculturation process or its outcomes. This symposium features four robust studies that rely on longitudinal designs or multi-group comparisons, elucidating temporal variations in acculturation and how key contextual variables, such as cultural distance, residential segregation, multicultural policies and educational practices, affect psychological, social and educational outcomes in acculturating groups.

In the broadest terms, the papers illustrate and inform Berry and Sam's (in press) modifed and extended acculturation framework, which incorporates the influence of cultural and group-level factors on individual acculturation processes (e.g., achieving behavioural changes, managing acculturative stress and implementing acculturation strategies) and adaptation outcomes. The adaptation domains have been expanded from Ward's earlier distinction of psychological and sociocultural outcomes to include intercultural adaptation, that is, strong and positive intercultural perceptions and relations. More specifically, these studies deal with a range of adaptive and maladaptive outcomes, including mental health and well-being, internalizing symptoms, externalizing problems, educational achievement, and cultural ties, in acculturating groups.

The studies and their findings will be discussed in relation to Berry and Sam's acculturation framework, highlighting the advantages of the research designs and methodologies, and their overall contribution to advancing acculturation theory.

Keywords: Acculturation, adaptation, methodology, stress, well-being, homophily, educational achievement

Paper 1: The Acculturation Curve Revisited: Re-examining an Old Problem with New Methods

Dr. Nicolas Geeraert
Dr. Kali Demes

When people relocate to a new country do they experience a typical pattern of adjustment? If so, do sojourners experience acculturative stress on arrival or do sojourners typically go through an initial 'honeymoon' phase? There is in fact little support in the literature for a 'one-size fits all' pattern for the so-called acculturation curve. While this problem has been studied for over half a century, the development of new research methods and statistical software in recent years means that this old question can be revisited and examined in a more rigorous manner. In the present study we were able to follow approximately 2500 intercultural exchange students situated in over 50 different countries worldwide, over time both before and during their travel using online surveys. Advanced statistical analyses were employed to examine the course of sojourners stress over time, i.e. the acculturation curve. Latent Class Growth Analysis was used to examine the temporal pattern of stress experienced by sojourners. This analysis revealed five distinct patterns of change in stress: a J-curve, a U-curve, a mild stress, a minor relief and a resilience pattern. In addition, we examined the antecedents and consequences of acculturative stress through both variable-centred (i.e. Multi-Level Modelling) and person-centred analyses (i.e. individual stress trajectories). For the antecedents, we found evidence for the role of personality, empathy, cultural adaptation and coping strategies as explanatory variables for variability in sojourner stress. Finally, the relationship between sojourner stress and behavioural indicators of (mal) adjustment was examined. Stress was positively associated with the number of host family changes and early termination of the sojourn.

Keywords: acculturation, stress, longitudinal, international students

Paper 2: Trajectories of Cultural Stressors and Effects on Mental Health and Substance Use Among Recently Arrived Hispanic Immigrant Adolescents

Dr. Seth Schwartz,
Dr. Jennifer Unger,
Dr. Lourdes Baezconde-Garbanati

Compared to their White counterparts, US Hispanic adolescents report elevated symptoms of depression; have higher rates of suicidal ideation, plans and attempts; have greater prevalence of aggressive and delinquent behavior, tend to initiate cigarette, alcohol, and drug use at earlier ages , and tend to be less involved in positive pursuits. These disparities may be driven, in part, by cultural stressors. In the present study, we sought to determine the extent to which initial levels and over-time trajectories of cultural stressors (a latent variable consisting of discrimination, negative context of reception, and bicultural stress) predicted well-being, internalizing symptoms, externalizing problems, and health risk behaviors among recently immigrated Hispanic adolescents. Addressing this research objective involved creating a latent factor for cultural stressors, establishing invariance for this factor over time, estimating a growth curve for this factor over time, and examining the effects of initial levels (intercepts)

and trajectories (slopes) of cultural stressors on adolescent outcomes.

A sample of 302 recently immigrated Hispanic adolescents in Miami (Mdn 1 year in the US at baseline) and Los Angeles (Mdn 3 years in the US at baseline) was recruited from public schools and assessed 6 times over a 3-year period. We assessed cultural stressors at the first five timepoints and assessed outcomes at baseline and Time 6. Perceived discrimination, context of reception, and bicultural stress loaded onto a latent factor at each of the first five timepoints. A latent growth curve conducted on this factor over the first five timepoints significantly predicted lower self-esteem and optimism, more depressive symptoms, greater aggressive behavior and rule breaking, and increased likelihood of drunkenness and marijuana use at Time 6. The findings indicate that cultural stressors are an important target for interventions among Hispanic immigrant adolescents in the US. Reducing cultural stress is likely to improve well-being and to decrease externalizing behaviors and substance use within this population. The present results may be important in designing interventions for Hispanic immigrant children and adolescents.

Keywords: acculturation, Hispanic, cultural stressors, longitudinal, self esteem, alcohol and drug use, aggression

Paper 3: Secondary-School Educational Achievement of Turks: A Comparative Perspective

Professor Fons van de Vijver,
Dr Serkan Arikan,
Professor Kutlay Yağmur

We examined to what extent the different immigration contexts across European countries are related to educational achievement among Turkish immigrants in Europe, as it has both theoretical and policy relevance to understand cross-cultural variations in educational performance. PISA 2009 and 2012 data were used, assessing math and reading scores of 15-year old pupils from secondary schools , we set out to compare the educational performance scores of Turkish immigrants in various European countries with (a) mainstream groups from the same countries; (b) Turks from Turkey. Good internal consistencies of the instruments were found in all groups; item bias (differential item functioning) was found to be small. We found that Turks in Turkey scored higher than Turks in any of the European countries and that mainstreamers in these countries showed higher scores than Turkish immigrants (large effect sizes). About 1/3 of the performance differences in the European countries could be explained by socioeconomic status differences. Also, MIPEX indicators were significant predictors of performance, with more tolerant countries showing higher immigrants' scores. Countries that use tracking (streaming) in secondary schools, such as Germany, showed larger performance differences between mainstreamers and immigrants than countries with a single type of secondary schooling. Implications are discussed.

Keywords: educational achievement, Turks, PISA, MIPEX, multi-group comparisons

Paper 4: Ethnic Homophily Among Diaspora and Minority Groups in Germany and Israel

Dr. Peter Titzmann ,
Ms Olivia Serwata ,
Professor Rainer Silbereisen

Despite beneficial effects of host-national network contacts, studies have shown immigrants' tendency of having predominantly intraethnic network contacts, a phenomenon called ethnic homophily. This study aimed at examining ethnic homophily across various ethnic groups, which were defined by level of societal segregation (higher vs. lower residential and cultural integration of ethnic groups within a society) and cultural distance to the receiving society (close vs. distant in terms of religion and value similarity with majority population). We expected group differences with ethnic homophily being highest in groups living in more segregated societies with weak relation to the majority population. We also expected within group variation with those individuals reporting higher levels of homophily using the national language (German, Hebrew) less frequently, having lower orientations towards the majority and higher orientations towards their own minority, and perceiving higher levels of discrimination.

The level of societal segregation was defined by country of immigrants' residence (Israel - high, Germany - low), and immigrants' relation to the majority population was defined by the type of immigrant group (diaspora repatriates - close, ethnic minorities - distant). On this basis, ethnic German Diaspora migrants and Turkish minority members were sampled in Germany, whereas Russian Jewish Diaspora migrants and Arab minority members participated in Israel. The total sample included 1211 female participants with an average age of 36.2 years. We assessed homophily in strong (friends and family) and weak (loose acquaintances) social network ties.

A MANOVA showed strong effects of ethnic group. As hypothesized, homophily (for weak and strong ties) was highest among Arabs and lowest among ethnic German diaspora migrants with the other groups in between. Regression analyses were conducted for ethnic Germans, Turks, and Russian Jews in Israel separately in order to find out whether universal or group-specific mechanisms can be found. The Arab group was not included in these analyses, because this group reported very high levels of homophily in weak and strong network ties and little interindividual variation. For all groups, regression analyses revealed that national language use was a universal predictor - negatively associated with levels of homophily in weak and strong network ties across groups. Orientation towards the own minority was associated with higher levels of homophily in all groups, but was outcome-specific as it only predicted homophily in weak network ties. Majority orientation turned out to be a group-specific predictor – it was associated with lower weak and strong network ties' homophily only among Turks. No significant associations were found for discrimination. The study highlights the value of comparative research involving many ethnic groups in various contexts.

Keywords: homophily, discrimination, immigrants, minorities, repatriates

13:15pm – 16:00pm/ Invited Symposium (Part 1): Intercultural Competence in Teaching and Learning: Toward Promoting and Assessing Intercultural Competence of In-Service and Pre-Service Teachers

Chair: Kenneth Cushner, Jenny Mahon, David M. Moss

Auditorium 4

four session across two days

Worldwide, an increasing number of primary and secondary schools, as well as institutions of higher education, have committed themselves to enhancing the intercultural competence (IC) of students and teachers. Considerable variability exists across the education community in how this concept is understood, articulated, actualized and assessed. This two-part symposium, followed by open discussion of next steps, is designed to bring together an interdisciplinary group of researchers and practitioners from a variety of institutional and national perspectives who are currently working to enhance the intercultural competence of their students (primary, secondary and tertiary) to discuss a range of initiatives, questions, research, and related topics. The specific areas of focus in each of the sessions include:

Day 1: Current Practices and Issues in Addressing and Assessing Intercultural Competence in the Field of Education – Part 1.
Key issues and questions considered include:
- A review and critique of instruments currently being used across education.
- How are constructs underpinning intercultural sensitivity currently being addressed in K-12 schools and in teacher education?
  Presenters include:
- Kenneth Cushner, Professor, Kent State University: This presentation provides an overview of initiatives designed to address intercultural competence in K-16 education, with special attention to a recent study designed to assess the impact of an international student teaching experience on intercultural development as measured by the IDI.
- Katie Roller, Director International Programs, Whittier College. This presentation will offer a critique of how study abroad programs in general, but those particularly designed for education majors, typically do not offer students the opportunity to be reflective and intentional. The findings from a recent study affirm that if pre-service teachers participate in study abroad programs with an intentional curriculum designed to encourage reflection on culture and pedagogy, individual pre-service teachers can become better skilled at working with diverse students in their classrooms.
- Jane Jackson, Professor, Chinese University of Hong Kong: This presentation centers on a fully online course that is designed to promote the intercultural competence and engagement of students preparing to be ESL teachers while they are abroad. This credit-bearing, discussion-based course draws on experiential learning theory (Kolb, 1983), Intercultural Development Inventory (IDI) Guided Development (Hammer, 2013), and recent study abroad research.

Day 1: Current Practices and Issues in Addressing and Assessing Intercultural Competence in the Field of Education – Part 2.

- David M. Moss, Professor, University of Connecticut: This presentation centers on the My Cultural Awareness Profile (myCAP) suite of resources specifically designed for use in teacher education programs to provide pre-service teachers with a sense of where they are on their your journey toward cultural and global awareness (Gay, 2003; Hanvey, 1982; Mahon, 2006). Three dimensions of the myCAP instrument will be addressed: Global Context, Cultural Understandings, and Perspective Consciousness.

- Jennifer Mahon, Professor, University of Nevada-Reno: The Inventory of Cross-Cultural Sensitivity (ICCS) was developed by Cushner in the mid-1980s to provide a way to allow individuals to assess their level of understanding and skill in relation to factors deemed important in successful cross-cultural interaction (Cushner 1989; 2003). It has been used by various authors with multiple populations and was found to have acceptable content and construct validity. This presentation will focus on the 2013 revised version, will address the use of the instrument with a sample of 1100 undergraduates across a range of college majors, and discuss potential advantages and disadvantages if applied to pre-service teachers in particular.

- Darla Deardorff, Research Scholar, Duke University (via Skype): Assessing Intercultural Competence: Myths, Issues, and Lessons Learned. Assessing intercultural competence is quite complex and despite the plethora of existing measurement tools, there are numerous challenges to quality assessment in this area. What are some of the existing myths around ICC assessment? And what are some issues and lessons learned as we move forward in our understanding of assessing intercultural competence? This talk will explore these key aspects which are crucial to envisioning next steps for teachers and teacher educators.

13:15pm – 14.30pm/ Session: Leadership

Chair: Helen Spencer-Oatey

Flexibility and Intercultural Competence: A Dialectic Analysis of Leaders' Experiences

Auditorium 2

Prof. Helen Spencer-Oatey HSO
Dr. Jiayi Wang

Numerous studies have focused on the competencies of effective global leaders, yet as Kühlmann and Stahl (1998) argue, what the components really mean is often unclear. For example, competencies such as "respectfulness" or "flexibility" are rarely defined or contextualised, with the result that each can mean very different things to different people in different situations. In this paper, we focus on 'behavioural flexibility' and explore how experienced leaders operationalize it in intercultural contexts. We draw on two sets of data. The first comprises interviews with thirty Country Directors or Deputy Directors from a very large British public organization with offices throughout the world. The leaders were asked to talk about the challenges they faced in taking leadership roles in culturally unfamiliar contexts and the ways in which they handled these challenges. The second set of data comprises spontaneous reflections made by 20 Chinese government officials during a 3 week delegation visit to the USA. The head of the delegation called a meeting every working day evening so that the group could comment on, reflect on and gain insights into their (unexpected) experiences during the day with their American counterparts, with a view to planning and handling the next day's events more effectively.

The interviews were audio-recorded and transcribed; the reflection meetings were noted down fully by the second author who, as a fully trained interpreter, was highly proficient in shorthand. Both sets of texts were then imported into MaxQDA (qualitative data analysis) software for detailed analysis. After repeated readings of both sets of data, it became clear that a dialectic analysis could reveal valuable insights. In other words, it was found that rather than a particular point on a continuum (e.g. directness–indirectness, formality–informality) being the most appropriate and effective in a particular national context, leaders needed to constantly balance such dichotomies in a dynamic, contextually dependent manner.

The paper starts with a brief overview of the place of 'behavioural flexibility' in conceptualisations and studies of intercultural competence (e.g. Deardorff 2006; Matsumoto et al. 2001; Molinsky 2013) and tools for measuring or assessing it (e.g. INCA – Prechtl and Davidson Lund 2007). Then, after outlining the data collection and analysis procedures, we report the main findings: the clusters of continua that the global leaders found themselves most frequently needing to balance. We focus on the ones that caused them the most difficulty, and illustrate the challenges they experienced in trying to handle them. Finally, we consider what cultural differences seemed to underlie their challenges.

The paper provides significant insights into the manifestation of 'behavioural flexibility' by experienced leaders in intercultural contexts. It thus helps unpack the concept in concrete ways, illustrating the range of ways in which it operates in day-to-day workplace situations in different parts of the world. It thus offers helpful implications not only for theorists but also for global leaders and intercultural trainers.

Keywords: Intercultural competence, flexibility, global leadership, dialectics, interactional

continua, management challenges.

Managerial Leadership Behaviour Preferences: Comparisons amongst Gender, Industry of Employment, and Nation of Citizenship & Residence

DR ROMIE LITTRELL
MRS INGA MINELGAITE-SNAEBJORNSSON, MR ERNESTAS LETUKAS, Mr Andrew Bertsch

Four Samples are drawn, from two countries the USA and Lithuania, and within each country two industries: educators and business practitioners. Comparisons amongst the countries, genders, and educators and business people were analysed, comparing sample means for explicit leader behaviour dimensions. Our analyses indicate that in Lithuania, males and females working in the education and commercial retail business sectors do not have significant statistical differences amongst their sample averages for any combination. All participants in this study in Lithuania conform to the same preferred leader behaviour preference pattern, that is, Role Congruity in managerial leader behaviour preferences is demonstrated. In the USA we found several significant differences in preferences for managerial leader behaviour, indicating industry-based effects. Employees in different industries have different sets of behaviour preferences for their managerial leaders. Mixed support is provided for a hypothesis of no gender differences. Large differences observed between the leader preferences of study participants in the USA and Lithuania. Lithuanian participants had no significant differences attributable to gender or industry of employment. The outcomes were much more diverse in the USA, indicating strong local cultural effects on leader behaviour preferences. The implications of our findings are that local and expatriate managerial leaders working in Lithuania can expect a general cohesiveness in the expectations of employees as to how they prefer to be led. The implications for the USA are that multiple contingencies affect preferences for leader behaviour, and managerial leaders need to more specifically tailor their behaviour to the preferences of the particular group they are leading.

Keywords: business, culture, management, leadership, USA, Lithuania

Global Competence Responsiveness in Corporate Leadership: A German - U.S. Comparison

Dr. L. Ripley Smith
Dr. Ulrike Schwegler

One of the most significant transformations across industries in the last decade has taken place in the (re)composition of the workforce (Stroud, 2008). Despite the best efforts of national policies designed to foster social cohesion and inclusion, specific leadership decisions may in fact leave certain segments of the workforce vulnerable to social exclusion. In the process of workforce turnover, new levels of skill and/or employability qualifications are being pursued that raise questions about equality of preparation and opportunity across ethnic, racial and generational divides. One trend has been the move from an 'equality management' paradigm to a 'diversity management' paradigm given the changing demographics in the workforce (Singh & Point, 2004). However, the reality in the workplace is not as simple as changing theoretical or procedural paradigms, the literature suggests that workforce diversity presents numerous challenges, including managing intercultural

communication, national, regional, and racial stereotyping, addressing remediation in vocational education training, adjusting to new roles and prevalence of women, responding to an aging population, and globalization. There is a growing awareness that leading amidst these challenges requires a new degree of global competence in managers and executives (Arnold, 2011; Groggins & Ryan, 2013; Guan et al., 2013; Holt & Kyoko, 2012; Lloyd, 2012; Terrell & Rosenbusch, 2013; Watson, Johnson, & Zgourides, 2002; Yvonne, 2007).

The present study explores leadership challenges as perceived by corporate executives in both German and U.S. American corporations and assesses the comparative level of awareness of the need for, and types of, cultural competence. Specifically executives were asked about challenges resulting from increasing diversity among the workforce, training new immigrant workers, and responding to unique aspects of millennial employees. Current studies on leadership indicate gaps between current leadership styles within companies and expectations subordinates have regarding their leaders and employment environments (Deloitte Millennial Survey, 2014). Other studies suggest that many leaders are unaware that there are specific factors that reflect intercultural competence among global leaders (Initiative Neue Qualität der Arbeit, 2014; Tucker et al., 2014). Recent studies confirm that corporations based in German-speaking countries possess value sets that are distinct from those common in corporations based in English-speaking countries and these value sets predispose particular leadership style preferences (Ashkanasy, Trevor-Roberts, & Earnshaw, 2002; Brodbeck et al., 2000; Gupta, Hanges, & Dorfman, 2002; Szabo et al., 2002).

The study employs a content analysis guided, semi-structured interview protocol. Following the interviews, the data were transcribed and submitted to qualitative thematic content analysis (Hussy, Schreier, Echterhoff, 2013; Mayring, 2002). The category system at the core of the content analysis was derived via a mixed deductive-inductive process, and comprised major categories and subcategories. Prima facie categories were derived deductively from extant research and guided by theory. The subcategories were developed inductively from the interview material. Based upon differences in cultural norms and preferred leadership styles it is expected that significant differences will emerge in the expression of subcategories between the German and US American approaches.

Keywords: Leadership,Globalization, Cultural Competence,Immigration,Workforce Diversity,Management,Content Analysis

When Cultures Collaborate: A Case Study of Japanese and Koreans Working Together

Dr. Tomoko Yoshida
Mr. Yusen Luo, Dr. Kyoung-Ah Nam

Numerous studies have characterized Japanese and Koreans as collectivists (Hofstede, Hofstede, & Minkov, 2010; Triandis, 1995). Both groups have also been described as having interdependent self-construals, placing a strong emphasis on relationship maintenance (Markus & Kitayama, 1991). While this might hold true in comparison to cultures that are more individualistic, it presents an unrealistic notion of homogeneity among these two East Asian cultures (Lee, Brett & Park, 2012). This study examined Japanese and Korean students participating in or organizing the one-week-long OVAL (Our Vision of Asian Leadership) business contest. Differences in communication goal preferences, struggles they experienced, and strategies they used to overcome these barriers were examined.

In the quantitative portion of the study, we used Kim & Kim's (1997) five goal preferences to examine the differences between the two groups. The goal preferences were: "(a) Concern for clarity; (b) Concern for minimizing imposition, (c) Concern for avoiding hurting the hearer's feelings, (d) Concern for avoiding negative evaluation by the hearer; and (e) Effectiveness" (p. 510). The only difference we found was that the Koreans scored higher than the Japanese on concern for avoiding negative evaluation by the hearer. The interaction effects revealed that Korean organizers had a stronger concern for clarity than Korean participants. The opposite was true for the Japanese with the Japanese participants having a stronger concern for clarity than the organizers.

While the quantitative results showed very few differences between the Japanese and Korean participants and organizers, the qualitative findings revealed a great deal of frustration based on cultural and communication style differences. Key findings of this study include important and useful strategies to overcome these cultural and linguistic challenges.

Overall, this study found that by bringing students from different cultures together to work toward a common goal, the OVAL business contest helped students learn how to work with culturally different others. Not only did the respondents persist and succeed but they also came up with numerous creative strategies to improve their communication. Many useful ramifications for research, theory, and practice are discussed. The study also enabled us to better refine our understanding of how the two forms of interdependence (group vs. dyadic; emotional vs. instrumental) manifested themselves in different behaviors when Japanese and Koreans communicate.

Keywords: East Asian communication, Japanese and Korean communication, business contest, interdependence, collectivism, Intercultural Relations

Tracking Changing Perceptions in Competence Gain – Developing the Visual, Intersectional Culture x Gender Competence Inventory (VICG)

Dr Birgit Breninger M.A.
Dr. Thomas Kaltenbacher

Our research focuses on developing a visual test inventory in order to intersectionally assess culture and gender competence for the global workplace by using eyetracking technology. For this purpose we perused the theoretical underpinnings informing various conceptions of racism and sexism in order to be able to document and assess new and socially accepted outlets of more subtle forms. Based on the developmental model of intercultural sensitivity (DMIS; Bennett 2004) and the Integrative Sexism Framework (ISF; Breninger 2014) we devised a visual test battery for the intersectional assessment of such new subtle forms of bias. For the pilot testing of our Bias in Business Assessment (BIBA), we clustered the visual stimuli according to the four cultural intelligence factors (cf. Early and Ang 2003) as well as to the four types of ISF resolution strategies of cognitive dissonance produced by old-fashioned, modern and ambivalent sexism as well as by gender sensitivity.

Perception serves a core function in the adjustment to culture(s), and higher order social cognition collaborates with bottom-up perceptual operations to negotiate what and how we ultimately 'see' things. Hence, the gaze and gaze patterns are of significance in the analysis, when it comes to offering a more implicit measure of what is guiding an individual's interactions with the world, than simply asking them about their goals as the majority of assessments do.

Very much in the sense of intersectionality (cf. McCall 2005), we considered the process-centeredness of the analysis of culture x gender to be crucial, since interaction effects come to the fore only in specific relevant and realistic situations and contexts. Hence for the development of our pilot test design we were not only interested in the explicit answers provided by the subjects but also in what culturally coded and gendered 'facts' subjects attended to. Therefore we combined the questions with the display of visual stimuli and supplemented the traditional instrument of the questionnaire with the method of eyetracking. We used an SR Research Eyelink 1000 eyetracker with a sampling rate of 1000 Hertz, to measure fixation duration, cumulative fixations within areas of interest, frequency of fixations, frequency and duration of saccades, direction of saccades, reaction time, reading and scanpaths in images as well as the gaze cascade effect. The response styles obtained from the questions asked whilst displaying the visual items were thereafter analysed according to the occurrence of prejudice and stereotypes, system justification motives, outgroup favouritism, going native/passing/reversal, familiarity preference decision and experience of cultural difference. The significant real-life stimuli with affective value were then combined into a visual culture x gender competence inventory and 30 subjects holding a leadership position were tested, in order to intersectionally ascertain intercultural and gender competence for the global workplace.

Keywords: culturalized perception, intercultural and gender competence, intersectional testing, leadership, eyetracking

13:15pm – 14.30pm/ Session: Study abroad 1

Chair: Anita Mak

Auditorium 3

Ethnic Proximity, Communication Competence, and Psychological Health: A Study of Cross-cultural Adaptation among International Students in the U.S.

Dr. Yang Soo Kim
Dr. Young Yun Kim

I. Research Purpose
   Previous studies of international student adjustment revealed that ethnic distance poses varying levels of difficulty in their adaptation to a host culture. While these studies have contributed to a wealth of literature, there still needs to be a more comprehensive, systematic explanation of the role that ethnicity plays in cross-cultural adaptation.
   In the proposed paper, Kim's integrative theory of cross-cultural adaptation (2001) is employed to test four theorems positing the interrelationships among ethnic proximity, host communication competence, host interpersonal communication and psychological health. The theorems predict that the greater the ethnic proximity, the greater the host communication competence (Theorem 16) and the greater the host interpersonal and mass communication (Theorem 17); the greater host communication competence, the greater psychological health (Theorem 3); the greater host interpersonal communication, the greater psychological health (Theorem 5).
II. Methods and Procedures

A survey was conducted among 93 international students (55 Asians with an average age of 26.9 and 38 Europeans with an average age of 26.2. The convenience sample was drawn from 5 universities in the Central and Mid-south areas.

Structured questions were used to collect the survey data. Three of the four research variables were measured by using a seven-point Likert-type scale: ethnic proximity (α =.86), host communication competence (host language (α = .95); knowledge of host culture (α =.92); adaptation motivation (α = .86); behavioral competence (α = .88)) and psychological health (α = .87). The fourth variable, host interpersonal communication, was measured by the sizes of interpersonal ties at different levels of intimacy.

To gain a qualitative insight, in-depth interviews were conducted among 12 Asian students and 12 European students with their consent after completing the survey. Open-ended questions cover communication-related difficulties, experiences of interacting with local people, overall life experiences and the degree of ethnic distance between the interviewees and the host environment.

III. Findings

The present analysis supports all four theorems. Greater degrees of ethnic proximity among international students engender higher levels of host communication competence (theorem 16) and a greater level of engagement of host interpersonal communication (theorem 17). According to T-test, Europeans showed a greater mean score of host communication competence and host interpersonal communication, which was statistically significant.

Theorem 3, predicting the positive association between host communication competence and psychological health, and Theorem 5, predicting positive association between host interpersonal communication and psychological health were supported with correlation coefficients (ranging from .32 to .62), which were found significant at 0.01 level.

The interview text data clearly reinforces the statistical findings. Asians reported English as a stressful factor in their adaptation. Because Europeans spoke English as a second language, they indicated that English was not a problem. American individualism dictates a clear distinction between public and private affairs, and this creates significant culture shock for Asians. With similar ethnic markers and cultures, Europeans were easily accepted by Americans and were able to actively engage in interpersonal relations with Americans, making their transition into American culture less stressful.

Keywords: International students' cross-cultural adaptation, ethnic distance (proximity), host communication competence, host interpersonal communication, psychological health,

Intercultural Competence in Higher Education: Fostering IC development though international group works in a double-degree program

Eika Auschner
Prof. Marcus Laumann

CALA, the German-Latin American double-degree program in business administration, has been established in 1995 at the University of Applied Sciences Münster, Germany. The program aims at educating students from Germany and Latin America to work and live in both parts of the world. Besides knowledge on business administration, regional expertise and language skills, intercultural competence is named as one of the major outcomes of the study program. We understand this competence as the ability to interact effectively and appropriately in intercultural situations. Whereas the German students start the program and Germany and leave to Latin American after the first two years to complete the program

abroad, Latin American students enter the UAS Münster only exactly at that point. This leads to the fact that, due to the design of the program and its curricula, only one course is taught to both students groups together. Following Deardorff´s model on IC development, not only certain attitudes (like motivation, tolerance and curiosity) and knowledge about culture and cultural differences are crucial for IC development. People should also be provided with opportunities for self-reflection, to undertake a change of perspective and – as a final step – to adjust one´s behavior in intercultural interactions.

First findings of an action research project on CALA have shown that, from the German perspective, the focus on IC development within the program lies on the acquisition of cultural knowledge about Latin America (through lectures and seminars), rather not yet addressing other parts of IC development (internal and external outcomes). This can lead to problems for German students when having to adapt to the Latin American culture while studying abroad.

In the only course taught to both student groups ("Intercultural Management") students were split into mixed groups of two or three students. They were then asked to create a video of a critical incident they experienced themselves (or heard or read about), considering their respective cultures. The videos should include the situation itself, statements of the protagonists trying to explain what had happened, an analysis using theoretical models and concepts as well as a proposed solution. Students had to discuss the different interpretations and solutions in their teams.

The videos are now part of an e-learning platform that shall help students to understand the German and foreign cultures and learn about cultural differences. Via the cultural assimilator approach, visitors of the platform can choose between various explanations that caused the incident and thus improve their cultural knowledge. Apart from that, they find exercises to train their skills, like adaption of their communication behavior, and help for a structured reflection on intercultural situations. The videos as well as the exercises shall enable the students to change their perspective and be able to evaluate intercultural situations differently.

Keywords: intercultural competence development, double degree programs, group work, critical incidents, higher education

From West to East: American Students' Cultural Adjustment and Coping in Taiwanese Universities

Student Wen-Ling Lou
student Ho-Jou Lu, student Yu-Chi Tseng

The concept of culture is studied by many different disciplines, for example, anthropology, sociology, education, psychology, health, business, and the military. The factors that distinguish cultures can consist of any combination of these elements plus the condiments of the local sense, as the basic ingredients for determining a culture may be geography, ethnicity, language, religion, and history (Cushner, McClelland, Safford, 2009, p. 68). According to Church (1982), those who study in another country are exposed to certain problems. He said that the main problems can be language difficulties, financial problems, adjusting to a new educational system as well as to social customs and norms, homesickness, and, for some students, racial discrimination. In other words, there are many issues they have to face. The current study was to investigate the adjustment problems of American students who have traveled to the East to study, in particular problems related to cultural adaptation and the process of adjustment to student life in Taiwan. Through in-depth interviews, we investigated

whether American students face the same problems as Chinese students studying overseas. We intended to clarify and understand American students' cross-cultural adaptation and adjustment.

Results indicate that American students find their own ways to accommodate themselves to their new academic setting as well as to social relations, cultural issues, and the linguistic environment in Taiwan in order to adapt effectively; in other words, they change themselves to cope. American students find the language barrier most difficult to overcome.

We suggest that Americans who want to study abroad in Taiwan should learn basic Chinese before arrival. In addition, the Taiwanese government and universities or colleges should offer additional help to American students both before and after they arrive in Taiwan for study. We hope that our findings will (a) help international students overcome difficulties and (b) provide Taiwanese educators with information necessary to help international students, particularly Americans, with cultural adjustment.

Keywords: Adjustment, Cultural adjustment, Cultures of learning, Coping, American students

THE INFLUENCE OF PERCEIVED DISCRIMINATION, CULTURAL ORIENTATION AND LIFE SATISFACTION ON DESTINATION LOYALTY INTENTION

Miss Nor Lelawati Jamaludin M.B.A
Professor David Sam, Professor Gro Sandal, Dr. Ainul Adam

Despite the evidence that academia and industry players are increasingly interested in the destination loyalty concept, our understanding of the psychological aspects of destination loyalty intention (DLI) is still incomplete. Thus, the study aims to provide a better understanding on DLI by examining the relationship between perceived discrimination (PD), orientation to mainstream culture (COM), orientation to heritage culture (COH) and life satisfaction (LS) in education tourism. By using multiple regressions, the results based on an on line survey from a sample of 521 (short term and long term) international students in University of Bergen suggested that (1) PD negatively influenced DLI; (2) COM positively influenced DLI; (3) COM mediate the relationship between PD and DLI relationship. The findings of this research facilitate a better understanding on DLI so that destination competitiveness in education tourism can be improved and sustained.

Keywords: destination loyalty intention, perceived discrimination, cultural orientation, life satisfaction, education tourism

Professional Practice versus Cultural Leanings: Attitude and Knowledge of Ghanaian Health Professionals of Homosexuality

Dr. Erica Dickson
Mr Collins Agyemang, Ms Joana Afful, Mr Seth Oppong

In some cultures, same-sex relationships has become acceptable behaviour to a large extent. The same cannot be said of the Ghanaian society as a whole. Within the Ghanaian society, healthcare professionals are held in high esteem and deemed to be knowledgeable and experts who can invariably influence the general population with their opinions. This study was therefore conducted to determine how knowledgeable some Ghanaian health professionals are about homosexuality and how socially acceptable they consider homosexuality. A purposive sampling of physicians and physician assistants attending continuous professional development (CPD) program in (the capital city of Ghana) and Takoradi (one of the largest cities in Ghana) was done. Data was collected from physicians and physician assistants. Preliminary analysis suggest that irrespective of age , educational level and duration of practice, some Ghanaian health professionals have little knowledge about the issue of homosexuality and ascribe to similar Ghanaian societal disapproval of homosexuality which makes their strict adherence to their professional practice arguably difficult.

Keywords: Culture, homosexuality, physicians, physician assistants, professional practice, Ghana

Cultural Diversity in Education: Direct and Indirect Effects of Intercultural Contact on International Students' Emotional Wellbeing

Prof. Anita Mak
Ms Celine Wei

With the rapid growth of tertiary international students in the past decade, educational settings in major destinations of international education are becoming increasingly ethnically and culturally diverse (OECD, 2014). Among OECD countries, Australia hosted a high proportion (about 18%) of international students in its total tertiary student enrolment. Around 80% of international students in Australia came from Asia and spoke a home language other than English. Increased cultural diversity in Australian tertiary education offers potential for both local and international students to develop a more international outlook and grow their intercultural networks and skills vital for their preparation for employment in multicultural home societies as well as in globalising workplaces. Harmonious intercultural contact and positive relations could also signal a more welcoming host environment that would facilitate the acculturating international students' psychological adjustment.

The literature suggests that greater quantities and a higher quality of intercultural contact are conducive to more positive intergroup attitudes via reduced perceptions of intergroup threat. There is emerging evidence that having a high level of social support from host nationals is an important coping resource contributing to Asian international students' satisfaction with both their personal and academic life in Australia. But there has been little research on Asian international students' contact with and perceptions of interactions with Australian students. It is unclear whether these factors, along with social support from locals, could facilitate international students' emotional adjustment. In this paper, we draw on intergroup contact theory and the stress and coping model of acculturation, to investigate the effects of

intercultural contact on international students' adjustment. The research reported in this paper aimed to examine the direct and indirect effects of the quantity and quality of contact with local students on Asian international students' depressive symptoms in Australia, and to investigate two possible mediating pathways via (a) threat appraisal and (b) social support from hosts.

Research participants were 559 Asian-born international students (283 male and 276 female), aged between 17 to 49 years, recruited from Australian tertiary education institutions and community organisations in Adelaide, Canberra, and Sydney, who completed an anonymous survey about their intercultural contact experiences and adjustment. Regression analysis results obtained indicated that, after controlling for English language proficiency, high levels of threat appraisal regarding interactions with locals (medium effect size), and low levels of contact quality and perceived social support from host nationals (both of small effect size) were predictive of the international students' depressive symptoms. The quantity of contact with local students had no significant effect on international students' depressive symptoms. Mediation analysis showed that threat appraisal and social support from locals together partially mediated the relationship between contact quality and depressive symptoms.

Our discussion will focus on implications for theory, future research directions, and the development of more targeted support services and intervention programs for fostering better intercultural relations in educational settings and reducing international students' stress appraisals and adjustment problems. Improvements in intercultural relations are vital for realising the potential of cultural diversity in tertiary education.

Keywords: Acculturation, Cultural Diversity, Intergroup Contact, International Student,

13:15pm – 14:30pm/ Posters: Identity/ Self construal

Identity formation associated with the practice of giving a name (igama lomzi) to a newly married woman (umakoti) in the culture of AmaXhosa in the Eastern Cape Province, South Africa: A pilot study.

Dr. Tembeka Mdleleni
Mr LC Mulenga, Ms Kholekile Ngqila

The practice of giving names to others is a common social practice found in all human societies. This often takes place at the beginning of one's life as a child. Giving a name marks the beginning of the development of personal identity. Guma (2001) points out that a name is one's identity and a window on one's culture and self. Thus, a name links one with one's past, one's ancestors and is a part of one's spirituality. Thus, a name is used as a label to identify and distinguish one object or individual from all others. When a child is born into a family, the family gives a name to that child. As the child grows he or she may get more names given to him or her depending on a wide range of factors too many to list here. Given this background to the act of naming, it may not be considered far-fetched for one to conclude that naming is a social practice common to all human societies. It is equally not far-fetched to point out that while this practice is a universal social phenomenon that characterizes all human communities, there are variations in the way the practice itself is effected from society to society or put in another way, from culture to culture. In intent, this paper sets out to explore this phenomenon within the social context of one of the South African ethnic groups speaking one of the Nguni languages known as isiXhosa. One of the features of name-giving as a social human practice among the Xhosa speaking people of South Africa is giving "a new name" igama lomnzi literally translated as "the name of the home" but functionally understood as a marker of acceptance of the newly married woman referred to as umakoti by her husband's family. This paper sets out to explore the views of women over the practice of giving a new name to a newly married woman in the 21st century within the culture of AmaXhosa. The paper also examines how this practice impacts on the formation of an (new) identity for the woman concerned. This question of identity is "located" in the core of the individual and yet also in the core of the individual's communal culture. This paper in intent and leaning is set within the interpretative phenomenological analytic approach. This approach has been found useful because it involves detailed examination of the participant's lived experience (Smith, 2008). It is a suitable approach when researchers are trying to find out how individual women are making sense of their personal and social world.

Keywords: name giving, women, social practice, acceptance, culture, ethnicity, interpretative phenomenological analysis

Comparison of Better-Than-Average Effects between Korean and Chinese

Professor Sungmoon Lim
Miss Guan Wang, Miss Hyeonjeong Yoo, Miss Yeoul Choi, Miss Nari Shin , Miss Seohee Lee
Miss Hyeonkyung Lee

The present study examined whether there are differences on the better-than-average effect(the tendency to view oneself as better than average) between Korean and Chinese university students. Furthermore, it was investigated that the modesty and the self-construal could explain the differences. In detail, it was tested that Chinese university students would show higher levels of the better-than-average effect of negative personal traits than Korean university students. And it was tested that the differences were because Chinese university students had higher levels of other-enhancement tendency as one of components of the modesty and higher levels of independent self-construal as one of subtypes of self-construal(cultural self) than Korean university students, by testing the mediation effects of other-enhancement tendency and independent self-construal in the relationship between countrys and better-than-average effect of negative personal traits. Participants from 267 Korean university students and 86 Chinese college students living in Korean, and 121 Chinese university students living in China were asked to complete a questionnaire. The data were tested with independent-sample T test and mediation analysis of Spss Macro and bootstrapping. As a result, first, consistent with our anticipation, Chinese university students showed higher levels of the better-than-average effect of negative personal traits than Korean university students. Second, as predicted, it was found that because Chinese university students had higher levels of other-enhancement tendency component of the modesty than Korean university students, Chinese university students showed higher levels of the better-than-average effect of negative personal traits. Third, Chinese university students showed higher levels of the better-than-average effect of negative personal traits because of lower level of independent self-construal, but it was opposite to our prediction. We discussed the implications of the results and suggested the directions of further researches.

Keywords: cultural difference, better-than-average effect, other-enhancement, modesty, independent self-construal, Korea, China

The Relationship between Perceived Transgression Wrongness and Forgiveness when Receiving Apologies: Moderating Effects of Self-Esteem and Self-Construal

Phd Student Hyeonjeong Yoo
Professor Sungmoon Lim, Mr. Sungchan Ghim, Miss Seohee Lee, Miss Yeoul Choi, Miss Nari Shin, Miss Hyeonkyung Lee, Mr. Jijun Lim

Despite the oft-cited positive effects of an apology on forgiveness, forgiveness does not always follow by apology. Still perceived wrongness of the offense may be crucial to the forgiveness process. The aim of the present study was to examine moderating effects of self-esteem and self-construals(as culural self) on perceived transgression wrongness and forgiveness defined as Worthington and Scherer's (2004) emotional forgiveness and decisional forgiveness when receiving apologies. We hypothesized that individuals with high self-esteem exhibit more forgiveness than individuals with low self-esteem (study 1). Despite the fact that apologies differ in their effectiveness, most research has focused on apologies as dichotomous phenomena wherein a victim either receives an apology or does not. Recently, researches have focused that perpetrators' apologies are most likely to inspire victims' forgiveness when their components align with victims' self-construals. We hypothesized that self-construals are robust the interactive effects of perceived transgression wrongness and self-esteem when receiving apologies (study 2). For this purpose, self-esteem was measured with Rosenberg's Self-Esteem Scale. And self-construal was measured with Selenta and Lord's Levels of Self-Concept Scale. Data collected from 861 (486 males, 375 females) Korean college students were analyzed with hierarchical multiple regression analysis. The results were as follows. First, on emotional and decisional forgiveness, the two-way interaction effect of perceived transgression wrongness and self-esteem was significant. The effect of perceived transgression wrongness on emotional and decisional forgiveness for individuals with high self-esteem is stronger than its impact for individuals with low self-esteem. These findings show that self-esteem may play an important role in emotional and decisional forgiveness in college students through interactions with perceived transgression wrongness when receiving apologies. Second, on emotional forgiveness, the three-way interaction effect of perceived transgression wrongness, self-esteem, and independent self-construal was significant. The effect of perceived transgression wrongness on emotional forgiveness for individuals with high self-esteem having high independent construal is stronger than its impact for individuals with low self-esteem having high independent construal. These findings show that independent construal is detrimental to emotional forgiveness. But, on decisional forgiveness, the three-way interaction effects of perceived transgression wrongness, self-esteem, and self-construals were not significant. Implications and limitations of this study are discussed.

Keywords: Perceived transgression wrongness, Emotional forgiveness, Decisional forgiveness, Self-esteem, Self-construal

Understanding intimate partner violence: An interpretative phenomenological analysis

Ms Sheila Da Silva
Dr. Tembeka Mdleleni

This study investigates the meaning that women attach to their experiences of intimate partner violence (IPV). This study intends to explore the personal meaning of IPV. It employs Interpretative Phenomenological Analysis (IPA) in order to explore how women and men who have experienced violence in the context of an intimate relationship understand, or make sense of that experience. It is important to investigate this in order to address some of the assumptions that often inform understandings of the phenomenon. Moreover, such information can be used to inform the design and implementation of appropriate interventions. The sample has been selected purposively because the participants have the ability to offer insight into IPV. Three women and three men who had previously experienced violence within the context of an intimate heterosexual relationship have been included in this study. The six participants have been selected as a result of the researcher's own contacts and snowballing. For ethical reasons only women and men who had extricated themselves from those relationships are participating in the study. Their accounts are therefore retrospective. Data collection has involved personal, face-to-face interviews, which have been audio-recorded and transcribed verbatim. Data in the form of text will be analysed following the criteria presented by Smith and Osborn (2008). Because the material is regarded as sensitive, the participants will be given an option of reviewing the data extracts from their own interviews before the presentation or publication of the analyses.

Keywords: intimate partner violence, interpretative phenomenological analysis, experiences, risk factors

Linking Social Dominance Orientation, Basic Human Values, old-fashioned and modern Prejudice – A study in Germany and Sweden

M.A. Vitali Malsam

Women as well as ethnic groups are the object/aim of discrimination and exclusion, for both are generally seen as low in status. It is therefore not surprising that links between racism and sexism are found quite often (Akrami, Ekkehammar & Araya, 2000). One explanation might be Social Dominance Theory (SDT), drawing attention to the societal dynamic which Butterwegge (1996) calls „the theory of increasing competitive relationships". According to SDT, all modern societies rest on group-based social hierarchies, which are maintained i.a. by the use of legitimizing myths (Sidanius & Pratto, 1999). In addition, SDT is one of the most useful constructs to date to explain prejudice. The underlying study tries to combine the concepts of SDT, basic human values (Schwartz, 1992) and modern as well as old-fashioned prejudice (racism, sexism) with students at German (D) and Swedish (S) universities, adding to the rather limited literature.

Method. A bilingual online study was conducted at 36 universities in Germany and 22 in Sweden, including a reminder one week after the first contact. The sample consists of 288 (200 female, 88 male; Mage = 23.5 [SD = 2.98]) students in Germany and 125 (83 female, 42 male; Mage = 25.0 [SD = 3.69]) in Sweden. Both samples were almost homogeneous

regarding the data on nationality (96.9 per cent German, 87.2 per cent Swedish). Social dominance was measured on the SDO6 scale by Sindanius & Pratto (1999), old-fashioned and modern sexism as used by Swim et al. (1995), old-fashioned and modern racism as used by Akrami et al. (2000) and Basic Human Values were recorded on a shortscale by Gniechwitz, Jirschitzka & Frindte (2010), leaving out universalism due to complexity.

Results. The studied showed a list of interesting results, some of which are presented as follows. First, partly confirming the invariance hypotheses, men were significantly higher (p<.001) on SDO (2.23 [D], 1.64 [S]) than women (2.06 [D]; 1.33 [S]), whereas German students scored higher than Swedish. Second, the modern racisms scale (MRS) showed overall higher means in Germany (2.14; p<.001) and Sweden (1.63; p<.01) compared to the old-fashioned (OFRS) version. Similar results were observed for the old-fashioned (OFSS) and modern (MSS) sexism scales. One striking result was the absence of any significant gender difference on the OFRS, MRS, OFSS and MSS in the German sample. This absence was also observed in the Swedish sample for OFRS, MRS and OFSS, showing a significant difference (p<.001) on the MSS, with males scoring 2.40 (SD = .90) and females 1.65 (SD = .62). Third, regarding values correlating with SDO, both countries showed positive numbers on self-enhancement and conservation dimensions, but negative numbers on the self-transcendence dimension. Fourth, SDO appeared again as the strongest predictor of old-fashioned and modern racism, respectively sexism, in both samples, with a mentionable influence of traditional values regarding sexism. Implications and limitations of this study are discussed.

Keywords: social dominance theory, social dominance orientation, modern prejudice, basic human values, racism, sexism

Cultural life script, personal life stories, and future life plan of young Chinese

Dr. Zhifang Shao
Ms. Lin Liu

Cultural life script affects one's personal life stories and future life plan. This is an investigation of life conception and autobiographical memory of young Chinese, all of whom were born in 1990s. These "post 90s" were once called "an idiotic generation", because their thoughts about many important topics seemed to be different from their parents and even their elder brothers and sisters ("post 80s").

One hundred and two undergraduate students (49 boys) in Shanghai participated in this survey. Four questionnaires (after Zaragoza Scherman, 2014) were used in this study: (1) cultural life script questionnaire (CLS-Q), (2) personal life story events questionnaire (PLS-Q), (3) life script event experience questionnaire (LSE-Q), and (4) prospective life event questionnaire (PLE-Q).

CLS-Q required each participant to list seven most important events during the life of an ordinary person of his/her sex in his/her culture, and for each event, to rate its prevalence ("How common is the event?"), cultural importance ("How important is this event in your culture?"), cultural age ("At what age is the event expected to take place?"), cultural valence ("Is the event emotionally positive or negative in your culture?"), cultural likability ("How much does your culture like this event?") and personal likability ("How much do you like this event?"). In LSE-Q, participants were asked to report whether they experienced the events in their answer to CLS-Q. For each experienced event, participants reported their age at which the event took place, and rated its personal importance, personal valence and frequency of

thinking or talking about it; for each unexperienced event, the participants rated the personal importance, predicted age, personal valence, and frequency of imaging that event. PLE-Q allowed participants to list other two important events than the events in their answer to CLS-Q. These two events were particularly in each participant's own life plan. For each event, participants also rated its prevalence, personal importance, predicted age, personal valence, cultural and personal likability, and the frequency of imagining that event. PLS-Q required participants to list seven most important events in their own past, and for each event, to rate its prevalence, personal importance, personal age, personal valence, cultural and personal likability, and frequency of thinking or talking about it.

The results demonstrated the life in the mind of young Chinese. CLS-Q, PLS-Q and PLE-Q reported 41, 44, and 22 event categories respectively. The most frequently mentioned events were "marriage", "going to school", "work", "falling in love" and "childbirth". Participants' cultural ratings were different from their personal ratings for some aspects of events. The cultural ratings might reflect the social expectancies (from their parents and other people) in young participants' mind. When compared with the data from other research, these results showed a large difference between the cultural life scripts of Chinese (young) and Danish (young and old), and a small difference between those of young and old Danish (calculated with data published by Bohn, 2010).

Keywords: cultural life script, personal life story events, life script event experience, prospective life events

Personality traits and age as predictors of the level of national identity

Ms Jovana Trbojevic
Ms Biljana Otasevic

The question of national identity is the subject of the large number of scientific disciplines. National identity as a psychological term is hard do define, but it could be described as a cognitive and emotional attachment to the ones country, with the sense of belonging to the group with which a person shares common believes, attitudes, and values (Phinney & Rotheram, 1987). This sense of belonging though culture, language, and tradition could be gained by the process of socialization, but through this feeling of belonging person starts to identify Self with the group (Mihić, 2009). This study examines the predictive role of personality traits and age in national identity in Serbia. The sample consisted of 204 people (61.3% female) of which 185 declared themselves as of Serbian nationality and 8 as Hungarian or Slovakian nationality; 11 people didn't want to answer the question about their nationality. Average age of the participants of the study was 30 years. In order to determine the strength of ones national identity we administrated the Scale of national identity (SNI - Cinnirella, 1997) that consists of 7 items in the form of the questions (α=.85) where participants answerd on the five point scale. The average score in our sample was 24 (of maximum of 35) which indicates that national identity in Serbia is quite strong. Besides Scale of national identity, The Big Five Questionaire (John, Donahue, & Kentle, 1991) was also applied. Age and personality traits were considered as predictors of national identity. Results of hierarchical regression analyzes indicate that this set of predictors is statistically significant (F(6)=4.38, p<.01) and it explains 12% of variance. Extroversion (β=.24, p<.01), Openness to experience (β=-.21, p <.01), and age (β=.14, p<.05) represent individual predictors of national identity. Individuals who are energetic, sociable and have the need for stimulation have higher national identity. Tendency to socialize and be with other people is related to the sense of

belonging or the need to belong, therefore individuals who have that need have higher national identity, they identify themselves as the part of the group in order to satisfy their need to be surrounded by others. The direction of the connection between personality trait Openness to experience and national identity is inverted. High tendencies to art, unusual ideas, novelty, intellectual curiosity, and to be independent carry low sense of national identity. Considering that national identity is a part of collective identity, individuals who express traits of Openness to experience do not share the common interests as their group; they seek ideas and solutions outside the box, which is not in the line of collective thinking. As the person ages effect of the process of socialization tend to grow, and therefore the national identity also grows. With age individual internalizes the needs, interests, and attitudes of the nation and through those shared interest, social norms, and rules, ones identity as the part of the nation develops.

Keywords: national identity, Serbia, phenomenological approach
age

Impact of Social Factors on Linguistic Choices during Conversation among Students in Pakistan

Dr. Fauzia Janjua
Miss Mumtaz Yaqub

Cosmopolitan city, Islamabad is occupied of diverse social groups that share the same norms, language, beliefs, etc. Therefore in the universities of Islamabad, students belong to a wide variety of social groups. When they interact with students of other social groups they accommodate their linguistic choices to decrease (convergence) or increase (divergence) the social distance. The study will analyze the "discursive dimensions of social interaction" (Giles and Coupland, 1991) among students. The study aims to explore the various goals (i.e. social approval, identity maintenance, feminine roles etc.) which students achieve by accommodating their linguistic choices and to explore the social factors (i.e. social status, personality, identity etc.) that influence students' linguistic choices. The study further intends to find out the ins and outs of accommodating different linguistic features by students of different social groups at university level in Pakistan. Both qualitative and quantitative methods will be used for the study. The study will be supportive in understanding the phenomena of language variation and language change and it will also assist further research.

Keywords: Social distance, attitude, linguistic choices, language variation, language change

Does self-determination theory predict learning outcomes for marginalized girls in Malawi?

Dr. Marieke van Egmond

The southern African country of Malawi is one of the ten poorest countries in the world. In addition to the fact that over 70% of the population lives below the poverty line of 1$ a day, HIV/AIDS is wide-spread (with a prevalence of over 10%) and access to education, a major driver of wealth, is highly inequitable. Almost 30 per cent of poor children do not even start primary school and gender disparity is high as there is a substantial risk for girls to drop out before completing primary school due to early pregnancy, marriage, as well as practical and social challenges surrounding school attendance during menstruation. Does the psychological theory of self-determination hold in a context that places such clear external restrictions on individual decision making? As a theory of human motivation, self-determination theory (SDT) conceptualizes intrinsic motivation as the source of regulation that will lead to the most optimal chances of goal obtainment. It also examines the social conditions that facilitate the development of intrinsic motivation. The current study therefore investigated whether intrinsic motivation differentially predicts educational as well as psychological outcomes, as compared to a more extrinsically driven motivation in the impoverished context of southern Africa.

In order to assess whether intrinsic motivation relates to positive educational and psychological outcomes under conditions of extreme poverty, a study was conducted among 263 Malawian girls (9 -18 years old) in both rural and urban settings who were in primary school or had recently dropped out. The study took place in 10 districts across the Central and Southern regions of the country. This within-country comparison was included since the proportion of poor and ultra-poor is even higher in the Southern region than in the Central region. First, intrinsic motivation was found to be positively related to positive psychological development as expected. It correlated significantly with self-esteem, academic self-efficacy and belonging. In the educational domain, higher intrinsic motivation was related with higher educational aspirations, since girls with higher intrinsic motivation indicated to be more likely to complete secondary school. Having an extrinsic motivation for school was not related to having this educational aspiration. Since self-determination theory is concerned with the conditions that facilitate the development of intrinsic motivation, the supportiveness of the girls' environment was assessed. Both involvement and autonomy supportiveness of parents and teachers were measured. Counter to current theorizing in the SDT literature, extrinsic motivation was found to be higher for students that were taught by more autonomy supportive teachers. Autonomy supportive parenting of neither fathers nor mothers made a difference for the girls' motivation in the overall sample. Interestingly, a regional difference emerged for paternal involvement. Father involvement was found to relate positively to a girl's intrinsic motivation for school in the Southern districts of the country where households that include a father figure are less common than in the Central region. The implications of these results for both self-determination theory and applied settings such as international development projects within the sub-Saharan region will be discussed.

Keywords: learning, motivation, africa, self-determination theory

14.45pm – 16.00pm/ Session: Job and life satisfaction

Chair: Syarifah Farradinna

Auditorium 2

The Relationship between The Suitability Competence and Organizational Climate With Job Satisfaction

Syarifah Farradinna
Fatimah Omar, Yenni Eria Fikri

This study aims to prove the relationship between the suitability of competence and organizational climate with job satisfaction. According to the research hypothesis that says the relationship between the suitability of competence and organizational climate with job satisfaction. There are three tools of measurement used in this study, which consists of the suitability of competence, organizational climate and job satisfaction, which three things are measured with a 5-point Likert scale. The population in this study was a cooperative civil servant Department of Industry and Commerce Rokan Hulu amounting 92 people using Simple Random Sampling technique. The analysis of this study are the Regression and the Product Moment correlation to show the relationship between the suitability of competence and organizational climate with job satisfaction. Analysis of the correlation coefficient is reported 0,348 (0,001 , p < 0,01). This suggests that there is a significant positive relationship between the suitability of competence with job satisfaction, thus proving the first hypothesis is accepted. Analysis of the correlation coefficient is reported 0,518 (0,000 , p < 0,01). This suggests that there is a significant positive relationship between organizational climate with job satisfaction, thus proving the second hypothesis is accepted. To see the relationship of the suitability of competence and climate organizational with job satisfaction was found $F = 21,223$ (0,000, p < 0,01). This suggests that there is a significant positive relationship between the suitability and organizational climate with job satisfaction, thus proving the third hypothesis is accepted. Based on regression analysis, it was found that the suitability of competence ($R2= 0,348$) and organizational climate ($R2= 0,518$) contributes to job satisfaction.

Keywords: The Suitability of Competence, Organizational Climate, Job Satisfaction

Autonomy and Values Congruence as Predictors for Well-Being in Germany, Japan, and the US

Dr. Tobias Soeldner

This paper presents the results of a trinational study on the effects of autonomy and deviance from the group norm for personal values on self-reported happiness and life satisfaction. Using mixed community and student datasets from Germany (N = 756), Japan (N = 341), and the US (N = 436) provided an opportunity to test whether effects replicated across national and age groups. In all three samples, higher levels of autonomy were associated with higher life satisfaction and happiness. Separate analyses for young and older adults indicated that depending on societal norms, the importance of autonomy for well-being may decrease after full society membership is attained. Similarity of a participant's personal values profile to the average values profile of his/her national group predicted higher life satisfaction and happiness in the overall sample. Separate analyses for each national group revealed that this was largely due to strong effects in the Japanese sample, especially in the group of working-age adults. On the one hand, these results confirm the commonly accepted importance of autonomy for well-being during latter adolescence and early adulthood, but also caution against overgeneralizations that ignore moderating effects of cultural differences. On the other, they indicate that in societies where "fitting in" is considered a primary goal of socialization, adherence to unusual values may be associated with a relative decrease in personal well-being.

Keywords: personal values; well-being; autonomy; happiness; life satisfaction

Mediating effects of core self-evaluations on the relationship between social support and life satisfaction

Dr. Guoping Song
Prof. Hongwei Li, Dr. Yaling Dai

This study examined the mediating effect of core self-evaluations on the relationship between social support and life satisfaction in Chinese adults. Three hundred and forty-two (141 males and 201 females) from Mainland China completed the Multi-Dimensional Scale of Perceived Social Support, the Core self-evaluations scale and the Satisfaction with Life Scale. Correlational results indicated that social support was associated with core self-evaluations and life satisfaction, and core self-evaluations were associated with life satisfaction. Results using structural equation modeling showed that core self-evaluations partially mediated the relationship between social support and life satisfaction. Moreover, multi-group analyses indicated that the paths in the mediation model did not differ across gender. The significance and limitations of the results are discussed.

Keywords: Social support, Self-evaluations, life satisfaction, Chinese participants

14.45pm – 16.00pm/ Session: Study abroad 2

Chair: Alexis Valianos

Auditorium 3

Exploring Sojourner Perspectives: Analysis of Successful Study Abroad Experiences Through Interpretive Structural Modeling

Dr. Alexis Valianos
Dr. Benjamin Broome

To connect the existing literature on cross-cultural adjustment with the lived experience of student sojourners, this work utilized an innovative methodology for collecting and analyzing perceptions and sensemaking of the sojourner participants. This study collected both qualitative and quantitative data from returned study abroad students to better understand sojourner adjustment, improve the preparation of future sojourners, and give voice to the sojourners' experience.

For this project, sojourner adjustment success was investigated through a multi-method approach, including 15 in-depth, participant-driven, qualitative interviews that were semi-structured using a software-assisted method called Interpretive Structural Modeling (ISM). ISM helps participants identify relationships among unique ideas (Warfield, 1987, 1990). It facilitates the recording, organizing, analyzing, and reporting of participants' work (see Broome, 1995; Broome & Fulbright, 1995). The ISM process turns participants' responses into a visual representation of perceptions of interrelationships of ideas (e.g., how sojourners make sense of the relationships among factors that contributed to their success abroad). The visual structures are designed entirely by the participants' responses and are shared instantly with the interviewee at the end of the session, giving insight to both researcher and participant.

Two research questions guided the data collection: 1) what factors do participants identify as being keys to the success of their sojourn and 2) what relationships do sojourner participants perceive among the factors contributing to the success of sojourner adjustment. Participants were asked to provide their perspectives on the relationships among factors identified as predictors or influencers of sojourn adjustment success, culled from existing communication, psychology, and education literatures. The compiled list of these 42 "success factors" served as an "idea set" from which sojourners selected factors salient to their own experiences.

Through quantitative influence scores calculated from the visual structures and qualitative analysis of participants' stories and rationales, findings from the current study suggest the importance of language proficiency in sojourner experiences. Specifically, vocabulary knowledge and verbal fluency contributed to participants' confidence, flexibility, and cultural sensitivity, and their willingness and ability to engage with the host culture. This study's findings extend previous research on the psychological health (Kim, 2001, 2005) and functional fitness dimension of adjustment.

This study broke new ground while building on the vast body of work in cross-cultural and sojourner adjustment (see Martin, 1987; Ward & Chang, 1997). At the time of this research, ISM had been primarily used for facilitated dialogues among groups, and had not yet been employed in individual interviews, or served as an interview guide, or used to investigate sojourner adjustment. As a semi-structured interview guide with returned sojourners, ISM was useful in helping participants sort through the large amounts of

complicated information they possessed in their minds regarding their study abroad sojourn. This offers some order to the myriad factors that exist in the literature and gives insight into how these factors may interact. In terms of preparing future sojourners, analysis of the participants' visual structures revealed what could be prioritized in pre-departure training for impending sojourners.

Keywords: sojourner, adjustment, study abroad,

Multi-Cultural Personality, Social Stressors and Socially-Based Coping Resources: Their Role and Interactions in Cross-Cultural Adaptation.

Ms Kinga Bierwiaczonek
Prof. Sven Waldzus, Prof. Karen van Oudenhoven-van der Zee

Living outside one´s home country is stressful. One important source of stress for the sojourner is the host society, with its unfamiliar cultural norms and not always friendly attitudes toward foreigners. Previous research suggests that perceptions of different kinds of threat coming from the host society (e.g., perceived discrimination) have a detrimental effect on sojourner adaptation and, indirectly, on its distal effects such as work outcomes. Therefore, social stressors may constitute an obstacle in realizing sojourners' potential within this society. However, in line with the stress and coping literature, their effect may be buffered by available coping resources, both socially-based (e.g., social support) and internal to the sojourner (e.g. multi-cultural personality traits). The current study examines the role of three social stressors (perceived discrimination, perceived prejudice and symbolic threat) in cross-cultural adaptation of international students, as well as their interactions with multi-cultural personality traits and with social factors known to act as coping resources in other contexts (social status, social support, social identification with minority group and attributions to prejudice). Two hundred and twenty international students, mostly European and participating in international exchanges, responded to an online questionnaire. As expected, adaptation was related negatively to all three examined social stressors, and positively to socially-based coping resources and to multi-cultural personality. Moreover, several moderation effects were found. High identification with the group of foreign students buffered the effect of perceived discrimination on both psychological and socio-cultural adaptation, and the effect of symbolic threat was significantly weaker in students with lower attributions to prejudice and higher social support. Finally, only students low on open-mindedness reported worse adaptation when they lacked contact with host nationals. The results of our study suggest that applying models from social psychology (e.g., Integrated Threat Theory; rejection-identification model) in research on cross-cultural adaptation may contribute tremendously to the understanding of social underpinnings of this phenomenon.

Keywords: cross-cultural adaptation, international students, social stressors, coping resources, multi-cultural personality

What Happens After Studying Abroad? Qualitative Analysis Into Students' Perspective Changes

Dr. Sachie Banks

This study examined how experiences studying abroad influenced students' school-lives and future goals. A wide range of studies have shown that students who studied abroad experienced significant changes and gains, such as improved foreign-language fluency, deeper cultural awareness and expanded world views. How those gains influenced their daily lives after returning to their home countries had yet to be examined. It is important to understand the impact of studying abroad in order to develop educational support for those who return home. Two research questions were set for this study: 1) What are the changes that occurred during and after studying abroad? 2) How did those changes impact their lives as university students and their future goals? Three Japanese university students who studied abroad more than three times participated in this study. A semi-structured group interview was conducted for two hours, followed by discussions on their thoughts and experiences. Examinations of the qualitative data highlighted three key features of students' change in perspective. First, strength emerged through challenging situations. Even though all the participants evaluated their experiences positively, they had an extremely difficult time at least once. Overcoming such challenges built their self-confidence, patience, independence and social skills, which made them realize how they should work toward their future goals. Second was re-entry shock and the emergence of new identities. After returning to Japan, they started seeing perspective and attitude differences from their old friends and classmates. They sought a way to maintain good relationships with them. In the meantime, they didn't want to be "one of those" who never practice English, while they say they want to be fluent. Such desire to be different and independent from the majority and finding a small number of peers who have same ideas strengthened their wish to be successful students. Third was the significance of school support and associated factors that followed studying abroad. Appreciation for their parents, sincere advice from teachers and their new interests in a wider world made them want to study harder for their future. Findings from this study may not be applicable to the wider population. However, insights were gained into students' perspectives on how they see their intercultural journeys. Further data collection from the participants on a longer timeframe and analysis into students who feel "unchanged" should be illuminating.

Keywords: Study Abroad, Intercultural Adjustment, Re-entry Shock, Integrative Motivation, Language Learning

Does intercultural risk management create competitive advantage?

Nadege Firsova

Globalization has had a greater impact on business than any other development in the past decade. It has spurred companies to become more international. Furthermore, international teams that can be characterized as having considerable cultural diversity carry out a significant part of worldwide business. Yet, cultural differences can represent strategic risk for the company, and to effectively manage this risk remains a crucial task for global leaders.

Two major streams of thought related to cultural differences emerge from the management

literature. They are: a cultural diversity as a problem and a cultural diversity as advantage viewpoints. Although existing studies of the second stream are less numerous, they demonstrate that a cultural factor may be beneficial provided that it is well managed.

A survey of the literature reveals gaps in cultural differences management related to risk management. The gaps are of a theoretical nature, due to the lack of a unifying conceptual framework, and of a practical nature by the areas that require empirical research to further understanding of the cultural differences management within the organizations.

Cultural or intercultural risk is a non-financial risk that is not related to credit or market. We suggest that strategic risk management will throw a new light on engaging intercultural risk.

Cultural diversity, if it is well managed, may be presented as a form of organizational knowledge that can be converted into a resource for underpinning core competence. Effective intercultural risk management may be seen as a way to create a sustainable competitive advantage.

Objectives

The principal objective of this paper is to explore whether intercultural risk management creates a sustainable competitive advantage. To achieve this, we will attempt to fill the gap in the existing literature on cultural differences management by linking intercultural risk to strategic risk management. Specifically, based on the resource-based view (RBV), we will explore knowledge management (KM) through which we will treat risk and culture.

The goals of this paper are to: (1) clarify terminology for culture and risk, (2) briefly review key literature related to cultural differences management and highlight existing gaps, (3) explore how intercultural knowledge can be seen as a form of organizational knowledge, and how it can be managed, and finally (4) propose a unifying conceptual framework of the relationship between intercultural risk and strategic risk management. Our research aims to explain that intercultural risk, if it is well managed, creates sustainable competitive advantage for organizations. Additionally, we will trace avenues for further research.

Implications

Transforming cultural diversity into a corporate asset rather than a source of misunderstanding, conflict and poor performance is a critical task. Our framework links intercultural risk to strategic risk management and our research aims to explain that effectively managed intercultural risk creates sustainable competitive advantage for organizations. A framework can be useful for a number of stakeholders within the professional community. As well, our framework will guide researchers in envisioning intercultural risk management research.

Keywords:cultural diversity, cultural differences management, intercultural risk management, strategic risk management, resource-based view, knowledge management, risk, culture

14:45pm – 16:00pm/ Poster: Diversity in working life /international collaboration

Does servers' check-back style matter? Understanding intercultural service encounters in restaurants

Dr. Hye Eun Lee

Interaction between customers and servers from different cultures provides an interesting case of intercultural communication. Although frequently and explicitly checking back on customers is common in full service dining restaurants, especially in the United States, this may not be preferable to customers from different cultures. Two studies examined cultural differences between Americans and Japanese on their preferences regarding U.S. restaurant servers' check-back style and a moderating effect of culture on the relationship of the check-back style with customer orientation, customer satisfaction and tip. A survey study (N = 975) and an experimental study (N = 145) found that the frequency of a server's visits had a positive effect on customer orientation, customer satisfaction and the amount of tip for Americans, but not Japanese. Implications and future directions were discussed.

Keywords: Intercultural Service Encounter, Check-Back, Customer Orientation, Customer Satisfaction, Tip

The Preferred Managerial Leader in Romania

Dr. Romie Littrell
Mrs Silvia Leahu-Aluas

A study of preferred managerial leader behaviour via field survey research was undertaken in Romania, employing the Leader Behavior Description Survey XII (Stogdill, 1963) with a random sample of businesspeople. Results indicate that managerial leaders, in general, need to take an authoritarian, directive approach to motivate the typical Romanian follower. As a balancing behaviour, the manager should use oral persuasion and argument effectively in supporting directives. To accommodate high Uncertainty Avoidance, the managerial leader needs to reconcile conflicting demands and reduce disorder to systems; and also should take active measures to reduce uncertainty and demonstrate concern when postponement occurs. Summarising the findings, the behaviours the preferred managerial leader in Romania should exhibit:

1. Engages in significant communication with subordinates, superiors, and external entities, and is the obvious representative of the group;
2. Creates an environment that minimises uncertainty;
3. Manages conflicting demands on the group;

To accommodate high Uncertainty Avoidance, the managerial leader needs to reconcile conflicting demands and reduce disorder to systems; and also should take active measures to reduce uncertainty and demonstrate concern when postponement occurs.

A Religious Fatalism aspect of Romanian culture, coupled with the high entitlement attitude can have implications for quality management. The possibility exists that production quality is

seen as somehow outside the workers influence, and that producing higher quality output will not significantly affect their total remuneration. The appreciation of the authoritarian, directive approach by managers provides an environment conducive to influencing these attitudes for the better.

Few differences were observed in relative rankings of preferred leader behaviour dimensions between men and women.

Krauss' (2006) study finding a two-factor "ideology" in Romania, one indicating values of Authoritarianism and Traditional Religiosity, and the others values of Communism and some aspects of social dominance orientation, seems to have caught the most accurate picture of the diversity of Romanian culture, with dichotomies of rural / urban, rich / poor, sophisticated / illiterate, deeply faithful / Communist, fatalistic / progressive, among others. These, of course affect what is the "typical preferred" leadership or management approach, as well as what's appropriate for the "country", obviously not a single entity. The acceptance of the authoritarian, directive approach by managers provides an environment conducive to influencing these attitudes for the better.

Few differences were observed in relative rankings of preferred leader behaviour dimensions between men and women. A possible interpretation of this outcome is that women may develop, adopt, or demonstrate values similar to men in order to succeed in business in a paternalistic society or that, through common education and work experience, men and women do not have major differences of principle in their approach to management.

Keywords: business, culture, management, leadership, Romania

246 Enabling Collaboration Across Cultural Regions: Utilizing a Collective Intelligence Process to Design a Mobilisation Strategy for Large-Scale Social Issues

Prof. Benjamin Broome
Dr. Christine Domegan, Prof. Michael Hogan

This presentation reports the results of a series of problem analysis workshops held across Europe, focused on obtaining a comprehensive picture of challenges facing policymakers and civil-society institutions as they work toward ensuring a sustainable marine ecosystem. The project under which this work took place is a three year EU funded Mobilisation and Mutual Action Plan, with 28 partners and associated partners in 12 countries. Between May and December 2013, nine of these countries utilized a consultation process called "Collective Intelligence" (CI) to facilitate workshops with stakeholders and citizen/youths to gain deeper insights into their perception of the barriers to a sustainable marine ecosystem, options to overcome these barriers, and the benefits of a sustainable marine ecosystem. CI is a process of facilitation and problem solving to help groups to develop outcomes that integrate contributions from individuals with diverse views, backgrounds, and perspectives. The findings from these CI workshops inform an EU mobilisation strategy and a larger vision for promoting a sustainable marine ecosystem.

Collective Intelligence (CI) is a facilitation process which helps groups in dealing with complex issues, including the challenge of sustainable marine ecosystems. The CI approach carefully delineates content and process roles, assigning to participants responsibility for contributing ideas and to the facilitator responsibility for choosing and implementing selected methodologies for generating, clarifying, structuring, interpreting, and amending ideas. An important component of the CI facilitation process is the use of a software-assisted structuring methodology that engages participants in exploring the ways in which ideas influence each

other. Participants identify a set of ideas that they believe are important in understanding the situation they are considering, and they explore the inter-relationships among the ideas in this set, producing an influence structure that depicts their perception of how these issues are interrelated and connected. The resulting structures provide a systems view of issues as they are perceived by the participants, providing a rich and informative understanding of participant views.

A total of 537 participants were involved in 32 stakeholder and citizen/youth consultations. 249 participated in the Stakeholder consultations and 288 people participated in the Citizen/Youth consultations. 64 Stakeholders and 82 Citizen/Youths were involved in the Baltic region consultations (Sweden and Poland), 106 Stakeholders and 104 Citizen/Youths participated in the Atlantic region consultations (Ireland, France and Portugal) and 79 Stakeholders and 102 Citizen/Youths participated in the Mediterranean region consultations (Greece, Spain and Italy). The workshops resulted in 774 barrier statements to a sustainable marine ecosystem and 653 options to overcome these barriers. These barriers were captured in 16 country structural maps, highlighting pathways of aggravation between barriers. The 774 stakeholder barriers were grouped into 38 barrier categories and 12 higher-order barrier themes. This analysis revealed the key barrier themes that are most influential to a sustainable marine ecosystem, for the EU as a whole and across different EU regions. An overall EU Influence Map and 3 Regional Influence Maps were generated to show the aggravating influence across the 12 higher-order barrier themes.

Keywords: facilitation, collaboration, sustainability, collective intelligence, systems, structuring methodology

Specific Features of the Russian-Korean Communication in Business Environment: the case of Hyundai Motor Manufactoring Rus in Saint-Petersburg, Russia

Dr. Rimma Tangalycheva
Dr. Oksana Pikuleva

The paper is devoted to the study of Russian-Korean intercultural communication in business environment through the case of "Hyundai Motor Manufactoring Rus" company in Saint-Petersburg. Based on the results of empirical research the case helps to examine cultural differences and barriers in communication between Russian and Korean employees. The organizational structure of Huindai Motor Manufactoring Rus is presented in such a way that the few top management functions are carried out mainly by Koreans. Russians are employed in middle management positions in financial, legal, technical, public relations and recruitment areas. They also work on assembly lines and in car painting shops. As everyday direct contacts accur primarily between Russian and Korean administrative staff, we interviewed Russian managers and received 12 semi-structural interviews.

The focus of research interest were the following cultural differences: communication and use of languages, roles, individualism / collectivism, rituals, social hierarchy, values, work attitude, problem solving strategies, decision-making practices, orientation in space and time, etc. It was identified that the main problems in Russian-Korean intercultural communication at the Huindai Motor Manufactirng Rus are differences in time perception and understanding of the hierarchy in the organization. From theoretical and methodological point of view, we tried to use combination of cross-cultural and intercultural approaches, on the one hand, and combination of the general cultural and cultural-specific approaches, on the other hand. Influence of corporate and national culture on intercultural communication and possible ways

to overcome arising problems are considered from the perspective of cultural assimilator approach. This technique can improve the cognitive, emotional and behavioral components of both sides of business cooperation.

Keywords: Russian-Korean communication, business, management, corporate culture, national culture.

Diversity: neither your world nor mine

Mr Kevin Smith
Prof. Doune Macdonald, Dr. Tony Rossi

This research was conducted in Ha'il, Saudi Arabia. A purposive sample of four male and four female Western expatriates of varying expatriate and location experience were interviewed about their behaviours and reasonings in specific interactions of their choice with the local institutions. It employed a Schutzian comprehension of the individual, culture, and outsiderness, and an ethnomethodologically inspired approach to data collection. Findings reveal these expatriates acknowledge diverse cultural needs, yet have no guarantee of their own needs being acknowledged. Further, these individuals have non-negotiable needs, which when left unfulfilled, lead to a loss of coherence of Self. In addition, this research identifies that in-group designating Others, as it understands them to be, alienates and excludes them from personally meaningful inclusion in the social system that surrounds them. They cope with these difficulties with a mix of dodging the problems, dimming the impact, mounting non-threatening challenges when no other choice exists, and by distancing their eroded Selves from the in-group. This research demonstrates costs to the individual, and the organisation, of mono-culturally designating social roles and locations to a diverse expatriate population. And more challengingly, it suggests that in-group existence represents a significant threat to any diversity, whether the in-group aspires to include these Others on terms sourced from both itself and these Others, or on its terms alone.

Keywords: Self, in-group

Intercultural Communication: The System of Values in the Dialogue between Cultures in Teams

Dr. Samir Parikh
Ms. Kamna Chhibber, MsDivya Jain

Culture is an ever present phenomena and one that is becoming a significant factor in how people communicate, teams work and systems function, in particular with the changes in technologies and the bringing together of individuals from diverse backgrounds. What can bind people together is the system of values which get communicated through dialogue between diverse cultures represented by individuals within a system. What this means is that in order to work effectively and efficiently the need is to create systems which convey and function with clarity, work collaboratively towards common goals and act in ways that promotes basic values integral to the system such as respect, dignity, compassion, and trust, which act as a common platform for individuals to operate from. It thus involves having certain core values that drive the behaviour of individuals within the team which constantly act to check and balance the system in place. Through the course of this article we use the example of a diverse team of 45 mental health professionals working in India in a large healthcare system to demonstrate and highlight how these core values can be communicated and made an integral part of the system which serves to act as a binding and integrating variable, compensating for the diversity, thus making it an asset for all.

Keywords: cultural diversity, teams, communication, core values

Academic and professional mobility in Europe

Professor Rui Gomes
Professor João Lopes PhD, Henrique Vaz PhD ,Luísa Cerdeira PhD , Rui Brites PhD,
Lurdes Machado PhD, Paulo Peixoto PhD, Belmiro Cabrito

A set of different programs encouraging mobility in the EU space would explicitly reinforce the stimuli to students exchange programs, but this would also be the case for some professional categories. The major goal the EU has established around the concept of knowledge society involves both the attraction of highly skilled individuals from around the world as well as the mobility of individuals within the common market.

In Portugal we witness in the last decade a boom of participation in exchange programs of various sorts and especially concerning students looking for inter-cultural experience, but also aiming to finish their academic studies. Such programs seem to provide networks of a different sort. If the exchanging experience is temporary and, in regular conditions, the stimuli to exchange does not concern a migrant issue; it can, nevertheless, favor its more permanent character, especially if conditions at home are not the ones the individual is looking for, once he/she has completed graduation. Due to the fact that the tendency to stay abroad forever correlates negatively with age, the danger of permanent emigration is highest among this group, which makes it become relevant when we discuss the brain drain phenomena; although the borders might be opened to those countries signing the Schengen agreements, the purpose of mobility might, inadvertently, induce brain drain effects as it tends to emphasize an unequal development of the countries sharing a common space.

The recessive economic situation that Portugal is going through is in a great measure the

explanation for a recent growth of emigration taxes, reediting an historical profile of Portuguese labor market. Nevertheless, what is new in the present migration flow is the relevance highly qualified individuals have in it, not only as the result of an exponential growth of tertiary education in Portugal in recent decades, but also the result of a labor market unable to absorb these qualifications. This situation would identify the Portuguese brain drain phenomena as a case of "brain overflow", meaning the academic system has had an over-production of high qualifications in a society whose work system is unable to absorb them, the highly qualified individuals being forced to leave the country. In other terms, staying in the country would probably mean attending a lower skilled job than the level of qualification the individual had achieved.

Analyzing the data of an online questionnaire to 1011 individuals, we will discuss the relationship between academic mobility and inclination to professional mobility or emigration within Europe, testing the following hypothesis: in conditions of economic and social stability, the mobility of highly qualified individuals would rather typify the model of Diaspora, stressing the mutual benefits of intercultural exchanges opened by the circulation of elites, whereas in conditions of both economic and social instability, the mobility of highly qualified individuals would typify the model of the Exodus, stressing the idea that more skilled individuals are forced to the exile, allowing them to get a job and a remuneration corresponding to their training.

Keywords: Brain Drain, Mobility, Cultural change, Diaspora, Exod

International comparison of labor market integration: The skill mismatch of immigrants

Anja Perry

Previous research on immigrants' labor market integration focuses on education mismatch (Piracha & Vadean, 2012; Dustmann & Glitz, 2011). Reasons for mismatch among immigrants can be imperfect transferability and signaling of skills (Chiswick & Miller, 2007, 2009). However, over-education does not necessarily imply that someone is over-skilled and vice versa (Allen & v.d. Velden, 2001). In this paper we therefore investigate the occurrence of immigrants' skill mismatch, rather than education mismatch, compared to natives across different countries. In a second step the impact of skill mismatch on immigrants' and natives' earnings and job satisfaction in different countries will be addressed.

We focus on literacy mismatch. Literacy is defined as the capability to understand, use and interpret information in written texts (OECD, 2013). Workers are under-skilled when their literacy skills are lower than required for the job and over-skilled when their literacy skills are higher than required for the job. The job-requirements are derived by self-reports of skill use at work (Felstead, Gallie, Green, & Zhou, 2007). We use most recent data on basic skills of the working-age population (16 to 65 years) provided by the Programme for the International Assessment of Adult Competencies (PIAAC 2012). We compare literacy mismatch of first generation immigrants (N = 16.017) and natives (N = 78.515) in 14 OECD countries. In regression models we predict immigrants' and natives' earnings and job satisfaction from literacy mismatch and various control variables.

Keywords: skill mismatch, earnings, job satisfaction, labor migration, PIAAC

16:30pm – 17:45pm/ Symposium: Roots of conflict and pathways to improve intergroup relations between ethno-religious groups in various contexts

Auditorium 1

Mr. Jonas Kunst, Dr. John Berry,
Discussant: Professor Maykel Verkuyten

Inter- and intranational conflicts between ethno-religious groups such as Christian majority members and Muslim immigrants in the West, or Jews and Arabs in the Middle East dominate the public discourse and can arguably be seen as some of the most pressing issues globally. In this symposium, we present and integrate different social psychological attempts to understand intercultural relations between these ethno-religious groups. By identifying factors producing and attenuating tense intergroup relations in different parts of the world, the presenters discuss implications of their findings with a focus on how societies can realize the potential of religious diversity.

Keywords: Islam and the West, Israeli-Palestine conflict, ethno-religious group relations

Paper 1: 'We Reject Your Values and Your Actions': Muslim Support for Anti-Western Violence as a Function of Symbolic and Realistic Threats

Mr. Milan Obaidi

Identifying and understanding the main explanations of support for Arab and Muslim violence against the West is an important question that has occupied the attentions of academics and the public alike. The question of what motivates support for violence among Muslims has increased in prominence with the rising flow of Muslim immigration into Europe, the continuing presence of foreign armies in the Middle East, and the persistence of anti-Western violence.

Whereas some theoretical perspectives have highlighted the role of symbolic threats and cultural incompatibility in promoting support for violence among subordinated groups, others have focused more heavily on the role of realistic threats, domination, and oppression. Still other perspectives emphasize group identification.

In this study we directly compare the role of Muslim identification, symbolic threats, and realistic threats in promoting support for anti-Western violence.

We investigate these questions in two different contexts, Denmark and Lebanon and among three different Muslim populations, Muslims in Lebanon and native- and foreign-born Danish Muslims with migrant backgrounds in Denmark. In three studies using both correlational and experiential methods we find that Muslim identification exerts indirect effects on support for anti-Western violence through its effect on symbolic and realistic threats. Importantly, across all three studies, although symbolic and realistic threats both strongly increase support for anti-Western violence, symbolic perceptions of Muslim cultural incompatibility with Western values emerges as the stronger predictor of support for violence. Interestingly, highly similar patterns emerge across all three populations: Muslims in Lebanon and both native and non-native born Danish immigrants - in spite of likely differences in direct exposure to occupation and differing expectations about full acceptance into Danish society. Practical implications, as well as theoretical implications of these findings for perspectives such as the Clash of

Civilizations, Social Dominance Theory, and Social Identity Theory, are discussed.

Keywords: Islamic terrorism, Clash of civilization, Western foreign policy and military interventions, symbolic and realistic threats and social identity

Paper 2: Awareness of Common Abrahamic Origins Can Reduce Bias and Lead to Prosocial Behavior Between Muslims and Christians

Dr. Jonas Kunst
Dr. Lotte Thomsen
Dr. David Lackland Sam

Public discourse spends much time emphasizing differences between Islam and Christianity, ignoring commonalties such as their shared Abrahamic origins. In a series of studies, we cross-sectionally and experimentally show how awareness about these origins predicts more positive attitudes and even real pro-social behavior between Christians and Muslims. In a cross-cultural study with 243 Christians and 291 Muslims from Germany, awareness of these Abrahamic origins was related to more positive and less negative out-group attitudes. However, religious fundamentalists were the least likely to agree with having common origins, which, in turn, indirectly lead to less favorable out-group attitudes. We replicated these relations in a study conducted among 124 US American Christians. Here, we show how awareness about the common Abrahamic origins of Christians and Muslims lead to real monetary donations to out-group children in need (i.e., Save the Children Syria). Again, religious fundamentalists agreed the least with the common Abrahamic origins in the first place. Following up on this finding, we in the last study experimentally primed religious fundamentalism in a sample of 80 German Christians. Here, we show that, when priming the saliency of religious fundamentalism, participants were less agreeing with having shared Abrahamic origins with Muslims. Together, these studies suggest that awareness of theological commonalities between religious groups may lead to more positive intergroup relations. Moreover, it identifies religious fundamentalism among both Christians and Muslims as detriment to intergroup relations as it increases group thinking a la "us" versus "them".

Keywords: Muslim-Christian relations, common Abrahamic identity, prejudice reduction, pro-social intergroup behavior

Paper 3: The Contribution of Jewish-Palestinian Encounters to Coexistence Orientation: Assessment of Longitudinal Effects

Mr Maor Shani
Dr. Klaus Boehnke

Planned encounters between members of groups in conflict aiming to contribute to reconciliation have long been practiced in regions of intractable conflicts. Despite a growing body of research, little is known about their psychological outcomes on individual participants. In particular, there is an evident scarcity of rigorous experimental studies, and there have been almost no assessment of the durability of the effects after participants return to their communities. This study examines the effectiveness of a two-day structured encounter

program for Jewish and Palestinian youth in Israel, which includes both social contact and facilitated dialogue. It utilized a quasi-experimental pre-post design in a field setting, (total N = 938), which included a follow-up test one year after the encounter.

The encounter was found to have significant and positive short-term effects on Coexistence Orientation, which includes emotional, cognitive, motivational, behavioral, and political domains of attitudes that are associated with coexistence, a minimally acceptable state of positive relations and a prelude to more advanced stages of reconciliation. The effects were overall stronger for Jewish than for Palestinian participants. In both groups, the effects were stronger for participants with low compared to high motivation to take part in encounters, a finding that contradicts the commonly-held notion that only those who are already converted to the cause benefit from such activities. Finally, most effects completely faded in the range of one year after the encounter. This indicates that practitioners should create platforms and opportunities for follow-up activities that may increase the sustainability and durability of positive effects.

Keywords: Intergroup encounters, contact hypothesis, peace education, peace psychology, Israeli-Palestinian conflict

Paper 4: How Learning about their Interethnic Genetic Similarities or Differences affects Peace and Conflict between Jews and Arabs

Sasha Kimel (presenter), Rowell Huesmann, Jonas R. Kunst, Eran Halperin*

While several genocides have utilized rhetoric about the genetic differences between ethnic groups in order to activate ethnic violence, people are increasingly using personal genetic testing services to determine their ethnic lineage and the media is frequently reporting on the degree of genetic overlap between various ethnic groups with a history of conflict. Despite this, the consequences of learning about how your ethnic group is either closely genetically related to, or genetically distinctive from, a disliked ethnic outgroup remains unexplored. In order to address this, we altered Jews' and Arabs' perception of their degree of genetic overlap with one another and measured their subsequent intergroup hostility. We find that those who were made to believe that they shared substantial genetic commonalities showed more mutual positive feelings and attitudes, less aggressive behavior and less support for war-sustaining policies than those who were led to believe in the genetic differences between the two groups. This was found via a combination of behavioral tasks, field-based experiments, and populations living in contexts high (i.e., Israel) and low (i.e., the US) in ongoing conflict.

16:30pm – 17:45pm/Session: Training and education

Chair: Kenneth Cushner

Auditorium 4

Emic Training to Improve Cross-Cultural Prediction – Part 1 Toward Being EMIC by Being EMIC

Dr. Kenneth Cushner
Dr. Robert Strauss, Dr. LiJun Ji, Dr. Alice Leung

Successful intelligence analysts, business professionals, and others working in cross-cultural settings must be able to accurately explain and predict the behaviors of people who may have fundamentally different ways of thinking about the world. Current cross-cultural training typically provides familiarity with a systematic way to categorize cultural differences and guidance for handling these differences, but does not enable a learner to think like a member of the other culture. This project attempted to use emic, interactive, immersive techniques, that instead of allowing the learner to experience interacting with people from the target culture, provide the learner with the vicarious experience of being someone from the target culture and perceiving the world through a different set of beliefs and values.

A potential drawback of a solely etic approach to training is that the learner might acquire the right knowledge, but may default to more intuitive "gut-reactions" during real-world decision-making. Emic learning has the potential to provide a level of cultural fluency in the types of behavior, understanding and decision-making skills most useful for IC analysts and planners. The power of emic understanding is recognized by IC analysts who seek immersion in the target culture's literature, dress, or artifacts; but so far, no virtual interactive emic training has been utilized.

The EMIC Training Project:

This session (Part 1) will report on a project intended to explore whether it is possible to design emic experiences to facilitate cross-cultural training through the vicarious experience of being or living as a member of the target culture. The researchers focused on the challenge of how an emic training experience could be designed to provide the experience of thinking, feeling, and believing differently – as an individual from a target culture might. Although role play and perspective-taking is commonly used in training, this research considered the novel approach of having the learner assume the role of a person with an unfamiliar value system, and by receiving feedback as the training progressed, seeing if they are able to adopt the unfamiliar beliefs as natural.

The team designed and prototyped both a highly-embodied and non-embodied approach to deliver a vicarious experience for the purpose of cross-cultural training. In this specific context, researchers designed both approaches to immerse a naïve North American learner in a Chinese context, using different techniques to cue the learner about culturally expected beliefs, values, and emotional reactions which drives attention, and in turn, propels learning and memory.

To develop both types of emic intervention approaches, as well as an etic control condition and the effectiveness measure, the team focused on the overall cultural factors of interdependence and independence. This included four interrelated high-level Chinese cultural concepts (social harmony, dialectical/holistic thinking, hierarchy, and collective identity) and four more specific manifestations of cultural concepts (filial piety, modest self-presentation, high context/indirect communications, and face-saving), all central to understanding differences between North American and Chinese culture.

Keywords: Cross-Cultural Training, Emic Perspective, Interactive technologies

Emic Training to Improve Cross-Cultural Prediction – Part 2 Inviting Conversation toward Being EMIC through Master Narratives

Dr. Robert Strauss
Dr. Kenneth Cushner, Dr. LiJun Ji, Dr. Alice Leung, Elena Steiner

Review of Part 1:
Part 1 reported on the design and development of emic prototypes (non-embodied and highly embodied) designed to provide the learner with a highly embodied experience of being someone from a target culture as opposed to an etic control condition of training. One lesson learned from this emic prototype was the importance and challenge of writing good stories with strong, embedded pedagogy. This presentation invites discussion around the potential approach of leveraging cultural master narratives to provide the central stories for emic cross-cultural learning experiences, and how the impact of such learning experience could be tested.
An EMIC Understanding through Master Narratives
It is common in the study of culture to differentiate outward observable behaviors from inward unseen core assumptions that are tacitly embraced. Core worldview assumptions about what is and is not inform shared values about what ought and ought not to be. Over time societies formalize and codify shared values so that those values are transformed into broadly impactful socio-cultural institutions.
What may be missed from the outsider's perspective is the role of story in the formation and propagation of all components in the layers of culture. Master narratives are widely shared and repeated stories that transcend time. People in a culture conceive of themselves in terms of these stories, which configure life events into a coherent theme, with people projecting the future as a continuation of a master narrative (Halverson, Goodall, & Corman, 2011, p. 181-182).
How are master narratives used to influence people? Primarily, analogical reasoning establishes a similarity between the present circumstances and commonly known historical events described in the stories that make up a master narrative. They attain dominance over time through relevance, repetition, and reverence. MNs always contain ideal and un-ideal archetypes – characters, events, and plots that are known to and remembered by all people in a culture. Just the mention of archetypes invokes the whole master narrative without actually telling the story.
A Proposed Experimental Research Project:
Because master narratives provide a guide to how shared values should manifest in outward behaviors, they offer pre-existing stories distilling the essence of what must be understood about a culture. Master narratives may be good avenues to provide comprehensible cross-cultural experiences.
This presentation solicits conversation regarding the design of a mixed methods experiment that would examine the use of master narrative training in contrast to an etic control condition of training, asking, in what ways would a master narrative training (in contrast to traditional etic training) more effectively equip intelligence analysts to predict behavior across cultures?
Such questions as the following would be considered:
What would be a target culture?
How would master narratives be identified and selected from that culture?
By what medium would the treatment group be exposed to the master narratives?
How would researchers conduct pre- and post-tests?

How does emotional engagement facilitate learning?

Keywords: Cross-Cultural Training, Emic Perspective, Master Narratives/Stories

Othering Unmasked: The Mysterious Orient(al) Schema Revisited

Ray T. Donahue PhD

Everyday discourse of Othering from that found in TV news broadcasts to that found in online discussions about intercultural conflict with Japanese is examined in terms of the mysterious Orient(al) schema (Donahue, 1998). The mysterious Orient(al) schema includes a set of images in the Western perception of the Japanese as mysterious or in related terms, inscrutable, mindless, and irrational. This schema about Japanese is not new but stretches back centuries to the 16th century first encounters between Europeans and Japanese.

Reflective of this schema is the startlingly finding that today there is a propensity to view the Japanese as "wacky" in the popular consciousness of Westerners at extremely high frequency but no other national group, not even Chinese or Korean. This Othering is documented by semantic surveys of the internet and direct observations of intercultural conflicts by which deep-seated attitudes are able to escape the self-monitoring by people who otherwise would wish to contain them. When individuals are highly relaxed, excited, or agitated, they are likely to let their guard down and act in certain prejudicial ways.

Educated people in particular are the focus of this study because they are "expected to know better" about ethnocentrism and self-managing prejudicial behavior. The fact that "good people" can be guilty of Othering—that it is not solely the province of the "ignorant"-- offers intercultural trainers a raison d'être for giving instruction about prejudice, stereotypes, Othering, and so on. This study also hopes to contribute to the field by tracing Othering of the Japanese from related research in the 20th century to the present day, potentially showing transfer of stereotyping across generations of Western people.

Keywords: diversity, everyday discourse, intercultural training, Othering, prejudice, social schema, schema transfer, stereotypes

GLOBAL ISSUES EXPLORING: A MEANS TO APPROACH PROSPECTIVE ENGLISH TEACHERS TO INTERCULTURAL AWARENESS AS FUTURE LEADERS OF RESPONSIBLE CITIZENS FORMATION

Magister Julia Elvira Martínez Reina

The ever-changing dynamic humankind faces, has led to identify and unveil competencies to succeed in different fields in the current and future reality. "All human competences contribute in one way or another to the language user's ability to communicate and may be regarded as aspects of communicative competence. It may however be useful to distinguish those less closely related to language from linguistic competences more narrowly defined. (CEF: p: 101). Under this view, foreign language education has shifted from the notions of competence that have outlined approaches and methodological changes in ELT along the last sixty years, which since the surface of the late 20th century has privileged the communicative competence. Interconnected local and global demands have shown that language learning

should be viewed from intercultural perspectives, what implies the need to develop both communicative and intercultural competencies. This change in focus in learning English entails a change in the way pre-service teachers ought to be enabled to integrate language and culture to use and teach the foreign language in different intercultural contact situations. In this regards, the aim of the study reported in this paper is to describe what pre-service teachers' projects around global issues reveal about their intercultural sensitivity, their concern regarding global issues, and the implications it has for their further role as English language teachers.

The data were collected over a period of one semester from a group of twenty prospective teachers in the English pre-intermediate course at a Colombian university. Along the course the students were engaged in a didactic proposal that integrates language and culture, around contents on major human concerns like environmental issues, human rights, racism, child labor, and AIDS, among others, for the students to develop projects around global issues, using English language both as input and as a means to express findings, beliefs, proposals and actions.

Project work which according to Hedge 2000 "espouse principles of learner-centered teaching, learner autonomy collaborative learning and learning through tasks". (p. 362), provide opportunities for the students to explore diverse concepts and perspectives of interculturality, as well as to see them on the lights of the intercultural sensitivity theories namely Hammer, 2009 and Bennett 2002.

The findings suggest that pre-service English teachers are on the way to gain intercultural sensitiveness and competences development, leadership skills to deal proactively with global issues in their nearby context and critical reflective positions in front of their further role as teachers committed in helping new generations to face cultural and intercultural challenges.

Keywords: Global issues, prospective teachers, project work, intercultural competences, intercultural sensitivity, communicative competence

Korean Adolescents' Needs for Multicultural Education For Social Inclusion of North Korean Refugees[1]

Hyang Eun Kim, Sang Yoon Kim, Ae Rhee Ann

The number of refugees who escaped from North Korea and have settled in South Korea has grown remarkably in the last two decades. According to South Korean government statistics, the number of North Korean refugees who moved to South Korea was one hundred in 1999, one thousand in 2002, and two thousand in 2006. Consequently, the total number of North Korean refugees has exceeded ten thousand in 2007 and twenty thousand in 2010 and is now close to thirty thousand. Despite sharing a similar ethnic background and language, North Korean refugees are still considered a minority group in South Korea, classified as foreign immigrants along with groups such as non-Koreans who marry Korean citizens and foreign workers. North Korean refugees and their children suffer from social stigma and discrimination in their neighborhoods and work places as well as societal isolation. Owing to these dynamics, this study examined the need for multicultural education for social inclusion of North Korean refugees prior to developing an education program aimed at adolescents. A

survey of 680 high school students' showed that two thirds of the subjects believe that education on North Korean refugees is needed. Students prefer North Korean refugees to South Korean professionals as their lecturers. About three quarters of the respondents reported a preference for female lecturers. Around 50% of the respondents preferred lecturers who are in their twenties and 30% of the respondents preferred those in their thirties. Most of the respondents preferred a class size of between 20 and 30 students. They also preferred to learn the material through a varied set of teaching styles, such as a combination of lectures, discussions and presentations. More than half of the respondents were in favor of two or three sessions. In terms of time duration, the majority of respondents expected either one or two hour sessions. The students expressed the most interest in subject areas which included real pictures of North Korea, the personal stories of North Korean refugees, the issue of reunification and the social inclusion of North Korean refugees into society. Implications for developing multicultural educational programs for adolescents that facilitate community capacity building and social inclusion are discussed.

Keywords: Korean adolescents, educational needs, multicultural education, social inclusion, North Korean refugees

16:30pm – 17:45pm/ Session: Diversity in Organizations

Chair: Daniela Groeschke

Auditorium 2

Diversity and Well-Being in Organizations – The Role of Motivational Cultural Intelligence

Prof. Dr. Daniela Gröschke
Prof. Dr. Ronald Fischer

Programs on health and diversity are increasingly implemented in organizations aiming to use diversity as a resource in the organization and preventing employees from negative effects of stress, fatigue and burnout (Schabracq et al., 2003). Thus, well-being and diversity management are closely related to individual and organizational outcomes, but little is known about their interplay. We propose that the perception of diversity has negative effects on well-being. As cultural intelligence is needed in highly diverse organisations (Moon, 2010), we further assume that cultural intelligence should promote psychological well-being. Our study thus aims to analyze the effects of perceived diversity in organizations on psychological well-being and the moderating role of cultural intelligence.
A cross-sectional survey was administered to 848 employees in 32 small, medium and large organizations in New Zealand assessing the perception of diversity, the general health questionnaire (GHQ) and cultural intelligence scale (CQ). A multi-level analysis revealed first differences in the extent of health conditions and the perception of diversity between organizations. Second, perceiving diversity is negatively related to health. Third, this effect is minimized by motivational cultural intelligence (MCQ), but only, when diversity is highly perceived in organizations. Thus, high motivational cultural intelligence can buffer negative health outcomes.
Our results are limited to a single-method approach and to the New Zealand context. A

replication in other national contexts is necessary, but transferability of the results for example to the European context should be given as the net migration rate of New Zealand is comparable to European countries and the majority of our sample has a European background.

This presentation will contribute to the conference topic by highlighting motivational cultural intelligence as a resource. MCQ promotes psychological well-being not only when adjusting to a new cultural context (Ang et al., 2007; Templer et al, 2006), but also in highly diverse organizations. Thus, developing the mental capability to direct and sustain energy toward learning about and functioning in situations characterized by cultural differences (Ang et al., 2007) seems to be a valuable resource for organizations and societies. Measures to initiate motivation for cultural learning, for interest in exploring and experiencing diversity, for establishing intercultural interaction and developing of global competence need to be implemented.

Keywords: cultural intelligence, well-being, diversity, organizations, New Zealand,

Effects of cultural diversity climate at school on immigrant and non-immigrant students' psychological outcomes

Miriam Schwarzenthal
Maja Schachner, Fons J. R. van de Vijver, Peter Noack

Schools can use different approaches to deal with increasing cultural diversity. By emphasizing equality and inclusion, it is attempted to reduce prejudice and discrimination of minority members. By promoting cultural pluralism, diversity is endorsed as an enriching experience for all students. Previous research has demonstrated that the way schools handle cultural diversity is an important condition for the adjustment of immigrant students in multicultural schools (e.g., Schachner, Noack, van de Vijver, & Eckstein, 2015).

In the present study, we went beyond previous research by investigating whether the ethnic composition of the classrooms and the two ways of dealing with diversity in schools (equality and inclusion and cultural pluralism) are associated with a range of social and academic outcomes in mainstream students and whether these associations differ from those found in immigrant students.

Analyses were based on a sample of mainstream (N = 277) and immigrant (N = 454) secondary school students in Germany who were part of a longitudinal study on interethnic relations in multicultural classrooms. Cross-sectional multilevel analyses in Mplus revealed that a larger proportion of immigrants in a class is associated with more negative school-related outcomes, e.g., lower levels of school belonging, whereas a positive diversity climate at school is associated with more positive outcomes: In both groups, a stronger equality and inclusion climate is associated with a higher sense of school belonging and lower levels of perceived ethnic discrimination. Moreover, for immigrant students, equality and inclusion shows a positive association with outgroup orientation and academic self-concept, while for mainstream students, cultural pluralism is positively associated with these outcomes. In order to test the direction of effects, we will also conduct longitudinal analyses across two measurement points.

Cross-sectional results suggest that both an emphasis on equality and inclusion and on cultural pluralism is associated with positive outcomes in multicultural classrooms. Yet, these associations differ by outcome and between immigrant and non-immigrant students.

Implications for educational practitioners and policy makers will be discussed.

Keywords: school climate, equality, pluralism, adolescent immigrants, mainstream student

Trust and Openness: Explaining the Influence of Diversity Climate on Organizational Outcomes through Workgroup Communication

Dr. Joep Hofhuis
Dr. Claartje ter Hoeven, Dr.Pernill van der Rijt, MSc Martijn Vlug

Trust and Openness: Explaining the Influence of Diversity Climate on Organizational Outcomes through Workgroup Communication

The presence of cultural differences between employees has the potential to enhance creativity and innovation in work groups, by taking advantage of the different viewpoints and knowledge of diverse group members. However, in many studies, diverse teams are reported to be outperformed by homogenous teams, which is often ascribed to lower team cohesion and less effective communication. Scholars have been in search of factors which may reduce diversity-related problems in the workplace, while still being able to take advantage of the potential benefits. A promising construct that emerges from literature is diversity climate, which may be defined through the notion that diversity is viewed as an 'asset' and that the open display of cultural differences is allowed. However, the exact processes through which diversity climate enhances diversity outcomes remain largely unknown. In this paper, we will argue that communication patterns between team members may be the key to understanding how diversity climate affects diversity outcomes.

Study 1
The first study examines diversity climate and communication patterns in a sample of employees working within production teams of an internationally syndicated television show, an environment which forces close cooperation between members of different cultural groups. Data were gathered in a survey among team members (n = 91). Hypotheses were tested using structural equation modelling. Our results show that diversity climate within these teams is strongly related to both trust and openness in workgroup communication. Furthermore, two outcome measures were included, job satisfaction and sense of inclusion. Trust appears to be positively related to both outcomes. Therefore, our results suggest that, when workgroup communication is characterized by high trust, some of the negative outcomes of diversity may be inhibited. Openness in communication, on the other hand does not relate to these outcomes.

Study 2
Study 2 aimed to replicate these findings among a sample (n = 246) of employees working in a more traditional setting across a broad range of organizations and function types. Structural equation modelling again confirmed that diversity climate is positively related to trust and openness in communication. Trust is shown to enhance workgroup identification, confirming the positive effects found earlier. Furthermore, the results of study 1 prompted us to include a different outcome variable, specifically knowledge sharing, to investigate whether openness may enhance elaboration processes. Our results indeed confirm that openness in workgroup communication is related to more knowledge sharing, suggesting it may be responsible for enhancing positive diversity outcomes.

Conclusions
Diversity climate appears to reduce some of the negative effects of diversity, while simultaneously allowing for the existence of some of the positive effects. To date, it remained

unclear which processes were responsible for these findings. Using two studies in different organizational settings, we have shown that the effects of diversity climate are mediated by workgroup communication. Its influence on satisfaction, inclusion and identification may be explained through higher trust in workgroup communication. Its effect on knowledge sharing is mediated through openness.

Keywords: Cultural Diversity, Diversity Climate, Diversity Outcomes, Workgroup Communication, Trust, Openness

Organizational Communication for Incorporating Teachings and Values of Catholicism in Japanese Care Facilities

Professor Ikushi Yamaguchi

The values of Catholicism are very different from those of Buddhism that has influenced Japanese lifestyle and formed the Japanese culture. In research interviews conducted in March 2014, the director of a care facility that provided Catholicism-based care services asserted that care facility management is facing difficulties in promoting teachings of Catholicism, such as "the love for have-not" and "the blood for the others, specifically for people who are most suffering," in care services. One possible reason might be the cultural incompatibility between Catholicism and Japanese workers' values and teachings. This study explores the relationship between organizational communication and Catholicism-based care practices. Organizational communication among care workers is important for transmitting and imbibing Catholicism's values into the organizational culture. Specifically, organizational communication characteristics and gaps between the directors (i.e., Christians) and employees are important factors when incorporating Catholicism-based values in management. Between April and June 2014, two kinds of questionnaires (for directors and employees) were sent to a director and two employees of all care facilities belonging to the Japan Catholic Senior Resident Association. Researchers received 71 completed questionnaires from the directors (or the representatives) (response rate = 60.2%) and 138 completed questionnaires from the employees (response rate = 58.5%), including 45 male and 90 female (three did not respond), the average age of employees was 41.8 (SD = 10.82, n = 122). Only the results of the correlation analysis are presented herein. The practices of Catholicism in care work were significantly correlated with leaders' communication skills (r = .31, p < .001), accuracy of information shared in facilities (r = .36, p < .001) and among care team members (r = .34, p = .001), timing of information shared in facilities (r = .32, p < .001) and among care team members (r = .41, p < .001), and satisfaction with the amount of information received from the facility leaders (e.g., the directors) (r = .38, p < .001). The larger the gaps in perceived open communication, perceived information sharing accuracy in facilities, and satisfaction with the amount of information received from the facility leaders as perceived by the directors and employees, the less the Catholicism-based care work was practiced (r = -.24, p < .05; r = -.23, p < .05; r = -.30, p = .001, respectively). These results suggest that communication skills and systems could incorporate care work reflecting the ideology and spirit of Catholicism and realize the potential of cultural diversity in care facilities. To explore this possibility, multiple regression analysis or SEM will be conducted for the presentation in the 2015 conference.

Keywords: organizational communication, values of Catholicism, Japanese care facility, care work

16:30pm – 17:45pm/ Session: Mental Health

Chair: Valeria Markova

Auditorium 3

Conceptualizations of depression among Somali refugees in Norway

Cand.psychol. Valeria Markova
Dr. Gro Mjeldheim Sandal

Background: High rates of mental health problems have been well documented in various refugee populations around the world. Yet, research has traditionally placed little weight on refugees` own explanations and belief systems about mental health. The goal of this study is to understand how Somali refugee women interpret depressive symptoms and their opinions on ways to cope with such problems. Somalis form one of the largest refugee groups in the world and the third largest immigrant group in Norway.
Methods: A semi-structured group interview was conducted with female refugees from Somalia (N=6), who have lived in Norway for less than two years. The participants were presented with a vignette describing a moderately depressed woman based on the ICD-10 criteria, and asked about their views on the causes of her condition and suggestions for efficient coping behaviour. The interview was video-recorded, and content analysis was conducted based on template analysis.
Results: The analysis indicate that depressive symptoms are conceptualized as a problem related to cognition (worrisome thoughts), rather than emotion (sadness) or biological mechanisms. A number of possible etiological factors were discussed, including social conditions (e.g. not being married, not having children, living alone), possession by evil spirits (Jin), and traumatic experiences prior to fleeing Somalia. Support from family and friends, physical exercise, prayer, reading the Koran, and treatment by traditional healers were indicated as possible efficient ways in dealing with her symptoms. They emphasized that the most efficient coping behavior would depend on the underlying causes of the depressive symptoms. Several informants mentioned that consultation with health care professionals, including psychologists and general practitioners, could help alleviating intrusive thoughts. None of the informants indicated that medication could be an efficient treatment. Possible generation and gender differences in the choice of treatment strategy were indicated.
Conclusion: These findings highlight the importance of considering the role of culture when working with depression in different populations

Keywords: Depression, culture, qualitative research, help seeking, case vignette, explanatory models

Psychological Services for Asylum Seekers in the Community: Challenges and Solutions

Assoc Professor Nigar Khawaja
Ms. Georgia Stein

During the last decade there has been an increase in the number of people seeking asylum in Australia. Many arrive on boats after a very risky journey and have been labelled as "boat people," "illegals," and "queue jumpers" by some in Australian media and politics. Management of asylum seekers has been an on-going socio-political issue in Australia, where they are placed in detention centres until their applications for asylum are processed despite emerging evidence of mental health issues as a result of prolonged detention. However, recently the Australian government's policy of relocating vulnerable asylum seekers from detention centres into the community, while their applications for asylum are being considered, is a positive step. So far not much is known about the challenges of these individuals in the community and how they are assisted by mental and allied health practitioners. Considering the mental health problems they often experience, asylum seekers must have access to appropriate services. While the need for culturally competent practice has been acknowledged, there is a lack of clinical research on the best practices for treating asylum seeker clients and how treatment can be adapted in a culturally competent way for this group. A qualitative approach was used to conduct in-depth interviews with seven mental health practitioners who provided psychosocial services to asylum seekers at a community based specialist health clinic. These practitioners used their experience to identify and elaborate on the psychosocial issues faced by these asylum seekers, the challenges of providing culturally effective services to this group, and how these services can be improved. Data were thematically analyzed using NVivo. The findings revealed the asylum seeker clients' psychological, health, and cultural difficulties. The stress and uncertainty around visa applications emerged as the most severe factor impacting the asylum seekers and decomposing their mental health and cognitive faculties. This finding implies that if the issues surrounding the process of visa applications were addressed, including reducing the uncertainty and improving the practical issues, then the other psychological and health issues of asylum seekers living in the community would also be improved. Further, working effectively with interpreters and culturally adapting assessment and treatment for these clients emerged as effective strategies. Avoiding formal interrogative style of assessment, and gathering information in a conversational way and using clients' different cultural explanatory models were methods used to identify and address mental health issues. Interventions were eclectic and holistic, and reflected treatments that were appropriate for the clients' cultural backgrounds. The study has implications for how psychological services could be offered to asylum seekers in the community. Further, it identified areas that can be incorporated in the future training of mental health practitioners.

Keywords: Australia, Asylum Seekers, Community, Cultural competence and Best Practice

Analyzing the experience of male refugees who have been recently granted Leave to Remain: A qualitative study.

Dr. Agata Vitale
Dr. Judy Ryde

Introduction: Asylum seekers and refugees are at greater risk of suffering multiple level of stress. These levels vary, depending on their past, present and future circumstances. Pre-migration conditions often include traumatic life events such as war, persecution, imprisonment, torture, rape, witnessing the death of family members, the destruction of their belongings and eviction. Furthermore, the experience of escaping from their native country and the journey per se can be traumatic as individuals are often exposed to inhumane conditions. Once migrants arrive in the host country, they frequently experience cultural bereavement as they have left behind their family, friends and social context. In addition, they live in fear of deportation, lose their economic status, and face poverty, language barriers, racism and stigma. So far, there has been extensive research on the specific challenges that asylum seekers in particular experience, or specific categories, such as women and young people. Less emphasis has been given to male refugees who have been granted Leave to Remain.

Aims: There is no empirical evidence showing specific stress factors that male refugees experience having been granted Leave to Remain in the UK (this allows individuals to live and work in the UK). Our study is set in this context and aims to explore their experience of becoming citizens in the UK

Methodology: A total of 8 male refugees took part in the study. Participants were recruited from those attending a drop-in centre for refugees in the local region. The selection criteria was as follows: being over the age of 18, having at least a minimum level of English to sustain a conversation, and having been granted Leave to Remain within one year at interview. Participants were interviewed individually and transcripts were analysed via Thematic Analysis.

Results: The overall findings indicated that been granted Leave of Remain did not improve participants' experience of life. The new status often added further stressful challenges, such as receiving less social support, being forced to leave the temporary accommodation and struggling to find new housing. In addition, almost all participants found it difficult to seek employment that in any way matched the skills and qualifications gained in their native country and this seemed to negatively affect their sense of identity. Other emerging themes were related to worries about relatives left behind, struggling to adjust to the new culture, mourning the one left behind and coping with mental health issues particularly as historic traumas return to their consciousness when their status is resolved.

Conclusions: Much more is needed in order to support male refugees who have been recently granted Leave to Remain. Actions might include specific programs that can support them with practical issues such as housing, social benefits and employment. In addition, much more support is needed in order for them to cope with their mental issues.

Keywords: Male refugees, Leave to Remain.

Preliminary findings for Cultural Differences between Self-Concept and Self-Appraisals as assessed by the Public and Communal Self Appraisals Measure (PCSAM) in those with and without PTSD

Dr. Alberta Engelbrecht
Dr. Laura Jobson

This study examined cultural differences in the relationships between self-concept and post-trauma self-appraisals as assessed by the Public and Communal Self Appraisals Measure (PCSAM) in those with and without posttraumatic stress disorder (PTSD) amongst Asian (n = 46) and Caucasian British (n = 48) trauma survivors. All participants completed questionnaires measuring various aspects of self-concept and measures of psychological adjustment. Collectively, findings reported that regardless of cultural group the PCSAM was related to a disrupted self-concept following trauma. In addition, the PCSAM mediated the relationship between maladaptive post-trauma perceptions of self-concept and PTSD symptoms for the Caucasian British but not for the Asian trauma survivors. The study provides preliminary findings as to the PCSAM's ability to highlight the deleterious relationships between self-appraisals and self-concept; theoretical and clinical implications

Keywords: Appraisals, Culture, Identity, PTSD, Self-Concept

A Japanese form of social anxiety (Taijin kyofusho): Comparing its frequency in two generations of the same family in Japan

Professor Cecilia Essau
Dr. Satoko Sasagawa, Dr. Shin-ichi Ishikawa

Background: The essential feature of social anxiety disorder is a marked and persistent fear of social or performance situations in which embarrassment may occur. One specific type of social anxiety, occurring primarily in Japanese culture, is called taijin kyofusho. Taijin kyofusho is characterized by an intense fear that one's body parts or functions displease, embarrass, or are offensive to others. This fear often leads to social avoidance because it is believed that individuals' behaviour will bring shame upon their social group, or that they will disrupt group cohesiveness by making others uncomfortable (Maeda & Nathan, 1999).

To our knowledge, there is no data on the prevalence of taijin kyofusho in the general population in Japan.

Aim: The main aim of the present study was to compare the frequency and correlates of taijin kyofusho symptoms (TKS) in a general population sample in Japan. Given rapid social changes in Japanese society, which have led to altered working and living conditions, and family environment (Takuma & Amau, 1998), two generations of the same family constellations were investigated.

Method: The sample included 351 adolescents, aged 12 to 17 years, and one of their parents/guardians. These adolescents were recruited from secondary schools in Miyazaki, Japan. All participants completed a set of questionnaires which were used to measure TKS, DSM-IV anxiety disorder symptoms, general difficulties and positive attributes, self-construals, and social support.

Results: Adolescents reported significantly more TKS than their parent/guardians. In each generational sample high TKS were significantly associated with high levels of anxiety

symptoms, with the strongest correlation with social phobia. The pattern of the relationship between self-construal and TKS differed across the two generations. Among adolescents, independent self-construal was associated with lower TKS whereas among parents, interdependent self-construal was associated with lower evaluative concerns from others. Conclusion: The present study illustrates the importance of the diverse role self-construals play in TKS across different generations of the same family constellation in contemporary Japanese culture.

Keywords: Social anxiety, Taijin kyofusho, adolescents, Japan, self-construals

16:30pm - 17:45pm/ Posters: Changing Societies

The Principles Existed Way Back! Ghanaian Akan Proverbs as Explanations of Today's Human Resource Principles and Corporate Values

Mr Collins Agyemang
Dr. Maxwell Asumeng, Dr Benjamin Amponsah

In the Ghanaian Akan tradition, many proverbial sayings and phraseologies are knotty statements and are viewed as vehicle for communicating and transporting change of behaviour and attitude of people on personal level or among groups. Proverbs are mostly crafted from human experiences and insights and have been viewed over the years as a repository of social norms and values as well as an embodiment of culture and tradition. However, no attempt has been made to apply these proverbial sayings to corporate settings, although these proverbs appear to offer explanations to contemporary human resource concepts and principles. The present paper therefore addresses this gap by; identifying some Ghanaian Akan proverbs and categorizes them into major themes; draws-out explanations from these proverbs and demonstrate their explanatory power for many of today's human resource (HR) principles and corporate values such as team work, training and development, retirement planning, organizational ethics and safety. The paper concludes with ardent appeal to advancing knowledge especially in Africa through "Academic Domestication". The need to incorporate indigenous and contextual knowledge-driven experiences as a method of acquiring knowledge and implications for theory and practice are discussed.

Keywords: Ghanaian Akan proverbs, corporate values, human resource principles, academic domestication, contextual knowledge, Ghana

Urban Adaptation and Identity Transformation of Female Hourly Domestic Workers in Shanghai --- A Phenomenological Approach

PhD student Gefei Suo

Migration of peasant workers has become commonplace as a result of industrialization and urbanization in China. With a population of more than 23 million, Shanghai has always been known both as a cosmopolitan city and as a city of migrants. Official statistics show that there are over 4 million migrant peasant workers in Shanghai. The focus of this proposed study is

on a large group of workers that interact frequently with the locals-- "Zhongdiangong" (female hourly domestic workers). As an intercultural researcher, I am particularly interested in how these female migrant workers' stories of urban adaptation and identity transformation begins, develops and ends as they cross the borders of their homogeneous rural culture to make a living in the heterogeneous urban settings in Shanghai.

Studies on female migrant workers in China were initiated in the 1990s in various disciplines. A literature review reveals the following: First, studies on female migrant workers in the field of sociology and cultural studies have examined significant issues such as social support, inequity, adaptation, identity, as well as their liminality or marginalized positions. However, these issues are explored in a rather static way and, for the most part, are studied separately. Moreover, these studies have ignored important factors, e.g. the larger context of globalization and the role of history, as advocated by many critical intercultural scholars. Second, most studies investigate this issue from the perspective of peasant migrant workers as a whole or focus on women migrants working in very specific industries, e.g. the entertainment or foreign-investment enterprises (Gaetano, 2008); hourly women domestic workers are largely ignored in these studies. Third, when migrant workers go back to their hometown, they are likely to go through the process of intercultural re-adaptation. But this part of experience of migrant workers has rarely been the focus of scholars in migration studies.

Building on Kulich's (in press) dynamic model of intercultural communication, as well as Martin and Nakayama's (1999, 2009) dialectical perspective of intercultural communication, the study will tell a blended and thematic story of these women's migration experiences. This research will also explore perceptions of their multi-faceted identities and enable the muted voices of this group to be heard.

Using a phenomenological approach, this research proceeds in three steps. First, a focus group with 8 -10 hourly women workers will be conducted to generate topics of major concern of their daily life. Second, based on the findings of the focus group, interviews will be conducted with 8 hourly women workers about their working and life experiences in Shanghai. Third, data collected from the previous stages will be analyzed using Martinez's (2006) three step method --- description, reduction, and interpretation, and research findings will be generated from these analyses.

The ultimate goal of this research is to construct a two-way, dynamic and gender-sensitive model of urban adaptation of women migrant workers in the context of globalization and urbanization to expand our understanding of intercultural adaptation.

Keywords: female hourly domestic workers, urban adaptation, identity transformation, phenomenological approach

Activity on social networks during the May floods: motivational and dispositional factors

Ms Jovana Trbojevic
Ms Biljana Otasevic, Ms Jelica Petrovic

Major floods in Serbia during May in 2014, have left behind enormous material damage and many people without homes. The citizens of Serbia have expressed solidarity with the flood victims, providing a significant amount of help in various ways. Prosocial behavior of citizens during floods awakened the interest of researchers about their individual characteristics that drives them to help. This study examines the prosocial behavior of citizens of Serbia during floods, specifically examines the predictors of the activity on social networks as one of the ways people helped during floods, starting from the functional theory of motivation for volunteering, which postulates that during volunteering and helping, people can be simultaneously motivated with a large number of motives (Clary et al., 1998) and the five-factor model of personality. Activity on social networks represents a special form of helping in the modern world and during floods it included appeals for help and sharing useful information about how to donate money, what do flood victim's need, where the shelters are, or where are necessary urgent interventions of rescue teams. The fact that 1.230,000,000 people have Facebook account, as well as that about 500 000 000 people have Twitter account, indicates the all around presence of social networks in everyday life. Given this, it is relevant to look at the use of social networks in other circumstances, such as natural disasters. The Big Five Inventory, Volunteer Functions Inventory and Questionnaire of Helping Behaviors were applied on a sample of 204 participants (61.3% females). The questionnaire of voluntary function (Volunteer Functions Inventory, VFI) was translated and modified, and distinguishes six motives for volunteering: Values, Understanding, Social, Career, Protective, and Enhancement. For the purposes of this study questionnaire of Helping behaviors was designed. The questionnaire consists of 25 items related to different forms of helping behaviors that were available during the flood. After applying the factor analysis we isolated factor related to the helping behaviors through social networks. Results of hierarchical regression analyzes indicate that this set of predictors is statistically significant ($F(11)= 4.24$, $p<.00$) and it explains 20% of variance. Extroversion ($\beta= .17$, $p<.05$) and Openness to experience ($\beta= .24$, $p<.01$) represent individual predictors of helping behaviors through social networks. From motives for volunteering and helping only the motive Understanding singled out as a significant predictor ($\beta =.22$, $p<.05$). People who are open to new experiences and acquaintances, more communicative, eager to test their skills and better understand the world are more likely to use social networks as a tool for helping during a crisis situation. Considering that more open people use social networks as a way of communication, and a way to find something new the results of this study are not a surprise. Sociable and assertive people in combination with the need to learn and discover something new about self or the world spend less time reminiscing and tend to be more proactive when communication with people is in question.

Keywords: floods, helping behaviors, Big Five, functions of volunteering, behavior on social networks

Culture, Societal Expectation and Entrepreneurial Intentions: A Study among Small and Medium Scale Operators in Ghana

Mr Frederick Doe
Mrs Helen Arkorful, Mr Collins Agyemang

In Ghana, traditional views of various cultural/ethnic groups vary tremendously in respect of education and entrepreneurial activity. Whiles in some kinfolks, far-reaching education is promoted above everything else, in others there is higher inclination towards becoming business owners than in pursuing education. These culturally held beliefs and societal expectations have therefore influenced people's orientation and entrepreneurial intentions. Preliminary analysis of data from a cross-section of Small and Medium Scale Enterprise (SME) operators from various ethnic groups seem to suggest that there are relationships between a person's cultural background, societal expectations and their level of entrepreneurial intention. Asantes and the Kwahus (two dialect groups from one of the largest ethnic groups in Ghana) tend to have less affinity towards extensive education, but have very high entrepreneurial intentions often leading to the establishment of businesses; majority of Ewes are equipoised between a high proclivity towards extensive education and medium level entrepreneurial intentions; residents of the coastal belts- Fantis, Gas and Anlos have less affinity towards extensive education but are rather high in orientation towards horticultural activities whiles some people of the northern belt have less inclination towards extensive education and a mediocre attitude towards self-employment or Entrepreneurial Intention. The present study has tremendous implications for government policy on education and the economy in Ghana.

Keywords: Culture, societal expectation, entrepreneurial intentions, ethnic groups, Ghana

YOUTH CULTURE versus 'PROPER CITIZENSHIP'

Dr. Mare Leino
Dr. Marju Medar

According to definitions, the youth culture is the way adolescents live, and the norms, values, and practices they share. Culture is the shared symbolic systems, and processes of maintaining and transforming those systems. Because youth culture differs from the culture of older generations, conflicts are not rare. The core focus of our case study is the process of becoming a NEET-person (not in education and/or in employment), with particular emphasis on the family factors associated with this process. Dropping out from general (obligatory) education means the conflict between different cultures: teenager probable thinks to have the right to decide about own life, but adults have the obligation to socialize youngsters. So – there are two different views about behaviour-culture.

The research question of our qualitative study was about self-evaluation: we wanted to understand how the NEET-teenager describes the personal (love)story from her private cultural perspective, does she blame somebody or something, who else participated in this dropping out process, and what should/could be done (by social system) to improve the situation. The field procedures were observation and conversation to complete a narrative of a dropping out case. Through one informative narrative (of one case study) it is possible to get a lot of details about complexity of problem. Qualitative approach gives information about researched field from many angels: about whole society, type of family and behaviour culture in there, personal relations, values and norms, system of education and social support.

According to László (2008), events become socially visible through narratives, and expectation towards future events are, for the most part, substantiated by them. Since narratives permeate the events of everyday life, the events themselves become story-like too (László 2008, 2). For the young people dropping out is a sign of failure (or waste of resources) and may be detrimental to one's self-esteem and seriously limit one's future possibilities for achieving financial security and respectable position in the society. Powell adds to this context the contemporary Western culture, which "has been described as the 'age of raunch', 'generation sex' and generation SLUT (Sexually Liberated Urban Teens). Today's young people – meaning those born in and after 1982, collectively referred to as 'Generation Y (Gen-Y)' or 'Millennials' – are negotiating their early love and sexual relationships in an increasingly fluid and uncertain environment. The apparent mellowing of traditional values towards sex, marriage and the family mean that Gen-Y is redefining these new rules." (Powell 2011).

Week integration with the family and peers, and with the school setting has been found to be predictive of lower educational attainment (Glendinning, Hendry, Shucksmith 1995). The family is a key-factor of child's success and/or failure. Care-giving culture is an indicator of general emotional atmosphere of the family (Keltikangas-Järvinen 2002). Without close relations the process of socialization cannot be complete.

Keywords: youth culture, sozialisation, general education, NEET-youngsters

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Tuesday, 30th of June

08:30am – 09:45am/ Keynote Lecutre II

Chair: Nan Sussman

Auditorium 1

The struggle over political power: Attitudes towards immigrants' integration in the political domain

Dr. Maykel Verkuyten

Integration and acculturation processes do not take place in the same way in different spheres or areas of life. A substantial number of studies have examined acculturation attitudes in the socio-cultural domain and some have considered differences between the private and public spheres of life. In general, members of immigrant-origin groups desire to maintain their cultural heritage and identity and to develop contacts with majority members. In addition most of them want to participate fully in the institutions of the receiving society. Yet, research has largely ignored attitudes towards integration in various institutions and in the political domain in particular. This is unfortunate because the political aspect of the integration process implies that immigrant-origin groups may become politically active within the existing political system and this can have consequences for existing power relations. I will discuss our recent empirical work on the way that majority members evaluate different political integration strategies of immigrant-origin groups. In addition, I will consider how immigrant-origin groups themselves evaluate these strategies for their own ethnic group and also how they evaluate these strategies when adopted by another immigrant minority group.

09:45am – 10.30am/ Early Career Award

Nicholas Rule, Ph.D Assistant Professor of Psychology
Canada Research Chair in Social Perception and Cognition / Assistant Professor by courtesy, Joseph L. Rotman School of Management University of Toronto

Auditorium 1

Intercultural Person Perception: From Brain to Behavior

People chronically evaluate and form impressions of each other the world over. The conclusions we reach and how we draw them can vary based on a variety of factors, however, not the least of which is our cultural background. In this talk, I will provide a brief summary of findings from psychology and neuroscience that seek to shed light on how people perceive each other (often accurately) based on very little information and the implications that this has for intercultural understanding. Specifically, I will present data on cultural differences and similarities in the perception and cognition of a variety of social attributes, ranging from fleeting states (such as the recognition of basic emotions and the extrapolation of others' more complex mental states) to more fixed traits and dispositions (such as inferences of others' personality traits, behavioral proclivities, and social group memberships). Importantly, I will discuss some of the outcomes of these impressions and what they may mean for researchers and practitioners interested in improving intercultural understanding and communication.

11:00am – 12.30pm/ Invited symposium : The Fundamental Forms of Intergroup Relational Orientations

Chair: Lotte Thomsen

Auditorium 1

Convener: Lotte Thomsen
Discussants: Alan Fiske (UCLA) & Jim Sidanius (Harvard)

This symposium presents new work integrating the basic insights of Social Dominance Theory (Sidanius & Pratto, 1999) with those of Relational Models Theory (Fiske, 1991). Much work demonstrates that Social Dominance Orientation (SDO) - the motivation to create and maintain hierarchies between groups - undergirds intergroup attitudes and behavior at large, maintaining and interacting with the societal status quo. On the other hand, the ethnographic record indicates that the four universal forms of social relationships are Communal Sharing (CS), Authority Ranking (AR), Equality Matching (EM) and Market Pricing (MP) and that their core forms and motives of Unity, Hierarchy, Balance and Proportionality are invoked in similar ways across culture and cultural rituals. Applied to intercultural and intergroup relations, this suggests that their ideological space may not be exhausted by motives for between-group dominance and equality, as measured by SDO, but also underpinned by distinct motives for between-group communion and proportionality.

Importantly, the specific implementations of basic kinds of social relations vary across culture and context (i.e. between-group hierarchies may be primarily implemented based on race, culture of origin, caste, class or religion), but the underlying core relational concepts and motives are based on the same fundamental structural forms. Hence, it should be possible to indicate these relational structures in general or abstract and then measure people's motivated preferences for them. Here, we present two novel instruments to do so. The Between-group Relational Orientations (BRO) scale complements SDOs linguistic items capturing endorsement of between-group dominance (i.e., "it's probably a good thing that certain groups are at the top and other groups are at the bottom") and equality (i.e. "All groups should be given an equal chance in life") with items that capture endorsement of intergroup communion (i.e., "All groups should stand united"; "If a specific group is in need, all groups in society should take care of it") and proportionality (i.e., "How much a specific group gets from society should depend on how much it contributes to it"). The Circles In Relational Configuration Arrays (CIRCA) measure instead captures the abstract structural forms of unity, hierarchy, and equality image-schematically by arranging two colors of circles in overlapping, pyramidal, and level spatial arrays, respectively, and asks people to indicate "how much do you like groups like this" (i.e. a pyramid with one color on top and another at the bottom).

These intergroup relational orientations should, in turn, predict the intergroup attitudes and behaviors that follow from them. For instance, an orientation towards between-group communal sharing should relate to empathic concern for marginalized groups and increased willingness to share resources with them.

Conversely, an orientation towards intergroup proportionality should decrease resource-sharing with members of groups, such as the Roma, that are not stereotypically seen as contributing to society. Here, we demonstrate such is the case, using both the BRO and CIRCA with attitudinal and behavioral outcomes across several cultures.

Keywords: intergroup relations, intergroup attitudes, intergroup behavior, social dominance, relational models, communion, dominance, equality, proportionality

Paper I: The Fundamental Forms of Intergroup Relational Orientations

Lotte Thomsen

In this talk, we first validate the CIRCA iconic depictions of communal sharing, hierarchy, and equality as spatial overlap, pyramids and levelness, using free, open-ended interpretation and closed-ended matching tasks among Scandinavians, Americans, North-East Greenland Inuit and Amazon Shuar. In a second series of studies, we demonstrate that across Scandinavian, European, American, Indian, Arab and Asian cultures, general preferences for iconic, structural depictions of between-group unity/overlap and hierarchy/pyramids - but generally not for between-group equality - predict crucial intergroup attitudes and behaviors such as xenophobia, multiculturalism, disgust, monetary donations to outgroups in need, and willingness to participate in persecution of members of immigrant organizations. These effects hold whether the social mapping is made explicit ("How much do you like groups like this") or not ("How much do you like this"). A third series of studies instead uses CIRCA icons as supraliminal primes, demonstrating that simply depicting multi-color overlap on the top of a survey increases support for ethnic persecution of immigrant organizations in American as well as Norwegian samples. In contrast, responses do not differ from a blank control when a between-group hierarchy has been depicted as a pyramid with one color on top and another at bottom, suggesting that support for ethnic persecution is driven by a motivation to re-enforce the hierarchical status quo when it is threatened. Finally, a fourth set of studies using the Between-group Relational Orientations scale (BRO) replicates the general finding that orientations towards between-group communion may wipe out the effects of orientations towards between-group equality, as measured by the SDO-e subscale. Together, these studies suggest that an orientation towards between-group communion is a crucial relational motivation underpinning intergroup and intercultural relations over and above those of dominance and equality alone.

Paper II

The Effects of Between-group Relational Orientations (BRO) on Altruistic Intergroup Behavior

Jonas Kunst

This presentation explores the effects of Between-Group Relational orientations (BRO) towards communal sharing, dominance, equality and proportionality on intergroup behavior. Across different societies and cultures, we show that orientations towards between-group communal sharing and proportionality predict donations towards outgroup members over and above orientations towards between-group dominance and equality as measured by social dominance orientation (SDO), as well as right-wing authoritarianism (RWA) and social identity. First, in a field study conducted on a crowded street in Oslo, we asked 205 commuters to complete a survey and paid them 20 NOK ($2,5). Next, participants were asked whether they would like to donate some of this money to Folk er Folk (a humanitarian organization supporting homeless Roma in Norway) and/or =Oslo (a humanitarian organization supporting predominantly ethnic Norwegian homeless). Donation was anonymous to prevent demand characteristics. Results showed that the stronger participants' orientation towards between-group CS, the more they donated to the Roma organization

relative to the ethnic Norwegian organization. Conversely, the higher orientation towards between-group MP, the more they donated to the ethnic Norwegian organization relative to the Roma organization. In a second study, we pain 313 US Americans $2 to complete a similar survey and gave them a surprise $1 bonus. Next, we gave them the opportunity to (anonymously) donate some (or none) of this bonus to Save The Children Syria. Here, the stronger participants endorsed between-group CS, the more likely they were to donate, whereas orientations towards between-group proportionality as well as dominance and equality (SDO) and religious fundamentalism had no effects. Lastly, in study 3 501 Americans completed an online survey and then played a $1 one-shot dictator game with "an immigrant participant". Here. The higher participants' orientation towards between-group proportionality, the less they shared with the immigrant. Once more, alternative predictors such as SDO and RWA had no effects. Together, these studies highlight the important potential role of relational orientation towards between-group communal sharing and proportionality for intergroup behavior.

Paper III

From Domination to Exclusion: Introducing the Between-group Relational Orientations (BRO) scale as a measure of core relational measures for both women and men.

Jennifer Sheehy-Skeffington

Important theories of intergroup relations claim that the manifestation of core relational preferences in potent social and political attitudes is a peculiarly male phenomenon. Yet this focus on male coalitional psychology neglects the different ways in which females mobilise core relational preferences for the maintenance of advantageous intergroup arrangements. Specifically, we claim that whereas men's concern with obtaining status manifests in preferences for intergroup domination, women's concern for selective inclusion manifests in preferences for the application of communality versus proportionality in distributing societal goods and resources between social groups. We present multi-country data showing that women's enduring traits (such as physicality and empathic concern) and downstream political attitudes (such as anti-immigrant prejudice) are better predicted when tapping the range of relational preference for between-group communality, dominance, equality and proportionality than by tapping intergroup dominance and equality alone. In outlining the between-group relational orientation scale (BRO) we also discuss implications for extensions of intergroup theories to encompass the coalitional psychology of both sexes.

11:00am – 12:30pm/ Symposium: Culture and Security: Perspectives from China

Chair: Dharm Bhawuk

Auditorium 4

Dr. Dharm Bhawuk , University of Hawaii at Manoa
Discussant: Dr. Ruobing Chi , Shanghai International Studies University

Culture has been defined in the context of traditions, rules, values, learning, adjustment, problem solving, habit, contents, patterns, artifacts, Ideas, symbols, and psychology:
Emphasis on Tradition: What remains of men's past, working on their present, to shape their future (Myres, 1927, p. 16); socially inherited element, material and spiritual (Sapir, 1921, p. 221); transmission from generation to generation (Bose, 1929, p; 14)
Emphasis on Rule: all standardized social procedures (Wissler, 1929, p, 15, 341); commonly recognized mores (Simmons, 1942; p. 387); people's way of life (Kluckhohn & Leighton, 1946, p. xviii)
Emphasis on Values: material and social values of a group of people (Thomas, 1937, p. 8)
Emphasis on Learning: Culture consists in all transmitted social learning (Kluckhohn, 1942, p. 2)
Emphasis on Adjustment: People's adjustments to their life-conditions (Summer & Keller, 1927, pp. 46-47); adjustment to natural surroundings (Dawson, 1928, pp. xiii-xiv)
Emphasis on Problem Solving: Culture is the means by which people promote their individual social ends (Small, 1905, p. 344-45); continuous methods of handling problems and social situations (Young, 1934, pp. 18-19)
Emphasis on Habits: Habitual behavior (Young, 1934, p. 592); Habitual behaviors learned from others (Hockett, 1950, . 113)
Emphasis on Content: Material objects of human manufacture (Herskovits, 1948, p. 154)
Emphasis on Pattern: Historically derived and shared system of explicit and implicit designs for living (Kluckhohn & Kelly, 1954, p.
Emphasis on Artifact: That part of the environment, which people have themselves created and must adjust to (Willey, 1927, p. 500; Kluckhohn, 1949, p. 17)
Emphasis on Ideas: A definite association complex of ideas (Wissler, 1916, p. 197); stream of ideas, that passes from individual to individual by means of symbolic action, verbal instruction, or imitation (Ford, 1949, p. 38)
Emphasis on Symbols: All behavior mediated by symbols (Bain, 1942, p. 87)
Emphasis on Psychology: A society's personality (Katz & Schanck, 1938, p. 551); Everything in society that inhibits impulses (Roheim,1934, p. 216); Ways of feeling, thinking, and acting (Kluckhohn & Kelly, 1945, p. 87)
The fact that culture provides security to people to grow and co-construct culture itself has been lost in the literature. This symposium fills that lacuna. With globalization, and the promotion of ideas like "clash of civilizations," "cultural fault lines," and "culture war," among others, and the rise of China as the second largest economy in the world, it has become even more important to study culture and security in the context of globalization. This symposium brings perspectives from China to address these issues. It is hoped that intercultural researchers will pay attention to how culture is likely to shape our perspectives of security at multiple levels -- individual, group, national, international, and planet -- which influences our understanding of communication, learning, acculturation, intergroup conflict and negotiation, and other variables of interest to intercultural researchers.
Keywords: Culture and Security, Zeitgeist, Culture war, Cultural fault lines, Globalization

Paper 1: The "Going Global" of Chinese Culture: Challenges and Opportunities Viewed from Cross- cultural Communication

Dr. Xiaobo Liang

In the past decade, especially after China entered the WTO, Chinese people stated to have more direct cross-communication with the outside world, along with the Chinese products and business going abroad, going international and global. As a result, Chinese culture is also raising the attention of people worldwide while it is gradually looming and turning up in different places of the world. Challenges are huge, coming from Chinese culture within and without. Opportunities are also huge, shaped by Chinese culture itself and today's changing world. In the process of "going global", Chinese culture will know more about itself, learn more from the others, and contribute more to the multi-cultural world. The world will also be more benefited, be more amazing and be more assimilating when Chinese culture goes hand in hand with many other cultures for a better world on the world stage of cross-communication.

Keywords: Chinese culture, cross-communication, opportunities and challenges, going global, cultural exchange

Paper 2: The Representation of China as Inferior Threats in U.S. News Reports on China's Military Technology

Dr. Xiaolei Ma
Chaowei Pang
Ming Liu

This article aims to study how China's negative image has been constructed in recent 34 years' mainstream U.S. news reports about China's military technology. 232 news reports published in 43 newspapers from 1980 to 2014 were downloaded as our corpus, with all references to social actors being manually annotated and categorized. Using tools from Van Leeuwen's Social Actor Network model, we analyzed what types of social actors had been involved, how (positively, negatively or neutrally) they had been portrayed, and what power relations had been depicted between U.S. and China. Statistical results show that China-, U.S.-, Russia-, Israel- and Iran-related actors were mentioned the most frequently in the corpus. China-related actors were always generalized, collectivated, objectivated, passivated, and backgrounded, with their voice being almost silenced. In contrast, U.S.-related individual actors, such as experts, leaders and government officials, were portrayed as more active and given more opportunities to voice their opinions and evaluate China's behavior. By assigning various negative characteristics to China-related actors, U.S. newspapers successfully pigeonholed China as a large but inferior threat to the United States. The study demonstrates that the polarization of social actors is a major strategy used to express hidden ideological pursuits and social inequalities in U.S. newspapers.

Keywords: Corpus linguistics, Social Actor Network model,

Paper 3: A Cultural Discourse Analysis of the Response Strategies in Conflict Diplomatic Discourse

Dr. Shuangping Gong,

This study investigates response strategies in conflict diplomatic discourse, adopting a cultural discourse analysis approach. Cultural discourse analysis endeavors to develop a local-global approach to human communication, while applying it to socially and culturally significant discourses. (Shi Xu, 2014) The data of the present study come from the speeches in Shangri-La Dialogue. Shangri-La Dialogue is an inter-governmental security forum held annually by the International Institute for Strategic Studies (IISS). There are two sides about this forum. On the one hand, it aims to cultivate a sense of community among the most important policymakers in the defense and security community in the Asia-Pacific region. On the other hand, there are conflicts frequently emerging between countries which hold different standpoints. In Shangri-La Dialogue 2014, both Japan and America criticized China implicitly or explicitly, and China fought back. The linguistic level of China's response strategies is first explored. According to Bousfield's study in 2008, the conflict response strategies adopted by China are divided into two groups, namely defensive strategies and offensive strategies. The study then explains how the response strategies can be understood historically and (inter)culturally.

Keywords: cultural discourse analysis, response strategies, conflict diplomatic discourse, Shangri-La Dialogue

Paper 4: The Perception of the USCC toward China and Its Influence on Sino-U.S. Relations

Dr. Zhang Shengyong

The U.S.-China Economic and Security Review Commission (USCC) was formed on October 30, 2000 to provide reports concerning relationships between the U.S. and China with respects to national security, trade and economy. The Commission recommends legislative and administrative actions where appropriate to Congress. Tweleve annual reports have been made to Congress (2002, 2004-2014). Based on the analyses, USCC believes that some of the current trends in U.S.-China relations are in need of urgent attention and corrections, such as the policy of trading with China, China's military modernization and China's media and information controls. Based on cross-cultural comparison and contrast, the author shows longitudinal differences between the Commission's opinions and the views of other international media, showing that the U.S. policies and practices are very different from those of the Chinese government. The author introduces the Commission's evaluation of China-U.S. trade and economic relationships, China's military power, and China's science and technology development. By analyzing the annual reports and related writings, the author concludes that USCC has consistently considered China as a threat to America. The Commission argues that the policy of a combination of containment and engagement will still be the main direction of Sino-U.S. relations. In light of the USCC's recommendations, Sino-U.S. relations are bound to be complicated and extensive, and constructive dialogues and cooperation will always be accompanied with conflicts and frictions.

Keywords: USCC annual report, US Congress, the perception of China; Sino-U.S. relations, cross-cultural communication

11:00 am – 12.30 pm/ Session: Children and adolescents

Chair: Ingrid Onarheim Spjeldnæs

Auditorium 2

Mixed Parenting between native Finns and Sub-Saharan Africans in Finland: The Conceptions and Practices of Parenthood.

MSoc. Sc. Mathias Ebot

The phenomenon of mixed parenting is novel and has not been researched in Finland. Yet, it is increasing steadily among couples. At least 800 black African men, 262 women are living in mixed parenting relationship with a native-born Finn and with 682 children under 18 years of age living at home (Statistics Finland 2012). In the metropolitan area of Helsinki alone, marriages between a Finnish national and a foreign national comprised 15 percent of all marriages in 2011 (City of Helsinki Urban Facts 2012). 'Finnishness' as a self-evident category is now challenged (Lappalainen 2009), because the country is facing especially new waves of African migrants at a time when she is trying to become familiar with the phenomenon of immigration more widely.

My use of the term mixed parenting is foremost to call to mind an obvious racial difference. It is also corroborated empirically, denoting child rearing between heterosexuals i.e. a native-born white Finn and a black African, in the context of marriage, cohabitation, separated or divorced. The Finnish Immigration Service (2008; 2013) provides an overview of the official data of the populations who identify as mixed ethnicity or mixed race – and this far only native-born Finns (mostly women) have conducted parenthood research in Finland. Thus, my main goal to develop a fuller understanding of parenting experiences and practices among ordinary persons with racial, cultural, ethnic, religious and physical specificities would probably contribute to the upcoming congress, as it brings different cultural perspectives to issues studied within the Nordic Region. I also in this research explore the cultural place for culturally and racially different parenting, and lastly, their expectations and aspirations.

Phenomenology guides the analysis of this research which draws from forty-two (42 i.e. 27 couples and 15 single male/female parents) in-depth ethnographic interviews with mixed parents conducted from May 2010 to May 2013 in at least five (5) towns in Finland. Together, participants from Sub-Saharan Africa represent ten (10) countries of the region. Everyday life is opened theoretically, leaning towards social constructionist perspectives not only to capture the social and cultural nature of lived experiences but also to understand how the system world meets the life world of mixed parents.

Preliminary findings reveal that all mixed children were born in Finland, an immense predominance of Sub-Saharan African men in parenting relationships with native Finnish women and the rarity of their corresponding female counterparts with native Finnish men. The findings also suggest a rather realistic understanding of an ambivalent cultural environment as demonstrated in the everyday experiences of mixed parents, as well as those of their mixed children. Nonetheless, mixed parents still portray optimism in the education and values; they transfer to their children, alongside formal educational system, health care and security - though their life worlds operate discretely with the system world. All the research participants from Sub-Saharan Africa, are first generation immigrants' parents which means the age of the oldest child was 18 and eight months for the youngest, at the time of the interview.

Keywords: Native-born Finns, Black Africans, Parenting Experiences, Conceptions, Practices, Finland.

Maternal socialization strategies in frustrating situations: The effect of culture and parenting style

Mrs Manal Khoury Karayanni

Socialization processes occur within the context of cultural systems that alter the very nature of infants' and young children's emotional experience, expression, and understanding, both in negative and positive situations (Valsiner, 2000). Socialization strategies are also affected by parenting styles, which are culture dependent (e.g., Khaleque, & Rohner, 2002).

Jewish and Arab communities in Israel are investigated. The Arab population is considered traditional and collectivistic (Haj-Yahia, 2002), while the Jewish population is characterized by Western Family values (Mikulincer et al., 1993). Different socialization strategies and parenting styles are used in these two cultures (Khoury, 2010; Dwairy & Achoui, 2006). Differences in observed behavioral socialization strategies were hypothesized, assuming more supporting strategies among Jewish mothers. Also, more authoritative and less authoritarian parenting styles were expected among Jewish.

The sample included 35 Arab and 34 Jewish mothers and their two-year-old children. Mothers were observed in a laboratory situation designed to evoke child's frustration. Five categories of maternal strategies were defined by factor analysis: Refraining from stimuli, Negative Controlling, Reorientation (Supportive), Intermediate (Supportive), Punitive.

Findings showed more negative control and punitive, and less intermediate strategies among Arab than Jewish mothers. As to parenting styles, more authoritarian but also more permissive styles were found among Arab mothers. Negative correlations were found between authoritative and permissive parenting styles and the strategy of negative control, and between authoritarian style and the strategy of reorientation. Concluding, it seems that Arab mothers contributed less than Jewish mothers to the emotional regulation of their children when they face frustration.

Keywords: Socialization, Parenting styles, culture, Arab, Jewish, Emotion

Mothering and Migration

Ingrid Onarheim Spjeldnæs, Karen Marie Moland, Janet Harris, David Lackland Sam

Aim: In South Africa, forced removals and labor migration have been rampant since the 20th century. During apartheid, institutional discrimination led to forced removals and dislocations of families (Iwelunmor et al., 2010). Post-apartheid, the unemployment rate has been above 35% in rural areas (SAIRR, 2011/2012), forcing people to seek work in the urbanized areas.

Given the increase in female-headed households and men living apart from their family, the practices of mothering appear as a particular important capacity in the socialization of children (Holborn & Eddy, 2011).

The overall aim of this paper is to improve understanding of the complexity related to migration and the family institution in contexts, where forced removals or labor migration are extensive. Particularly, this paper will bring light to how the practices of mothering adjusts when family members in economically deprived areas face the challenges of living apart.

Methods: The South Africa and Tanzania school-based program, SATZ, gave access to recruit participants from a secondary school in a semi-urban area in the Limpopo Province, South Africa. We recruited study participants purposively based on age, sex, and diversity of informants.

Twenty-two adolescents (13 young men and 9 young women) participated. They were aged 15–19 years, and were of Northern Sotho origin. They belonged to various Christian denominations and defined themselves as of lower socioeconomic status.

The data collection involved focus group discussions (FGDs) (8), photos from the everyday lives of the study participants (19), diaries (21) and semi-structured interviews (42). We carried out the data collection during 2005 and 2007.

Phenomenology stays close to the experiences of the participants and may reduce the risk of placing our own cultural interpretation. Thus, we used an interpretative phenomenological analysis (Shinebourne & Smith, 2009; Smith, Flowers, & Larkin, 2009) to capture perceptions of experiences (Merleau-Ponty, 1962).

Results: The young people described the family institution in the context of migration as linked to a number of difficult circumstances, such as the HIV and AIDS epidemic and domestic violence. Mothering appeared, in this context, as core in socialization through adolescence. Mothering was interpreted in terms of responsibility, single parenthood, and availability, while fatherhood was understood in terms of irresponsibility, unavailability, and absence. Mothers appeared as role models not only for the young women, but also for the young men. The young men aspired to shaping masculine identities in terms of responsible fatherhood, radically different from their own fathers, which meant that the young men and women expressed similar parenthood agendas. Still, the young men longed for a father-figure to confide in and to receive advice through the difficult transition to manhood.

Conclusions: In the context of labor migration and absent men, one may argue that mothers are left with the large part of the responsibility for the daily running of the household; child care, protection, socialization, and often economic providing. The burden of responsibilities expected of mothers show that motherhood only to a limited degree resist the patriarchal family institution in South Africa.

Cultural diversity and mental health: Reaching Cross-Cultural Children and Youth Within and Outside the Health Care Sector

Assistant professor/research fellow Hildegunn Marie T. Schuff
Professor Dagfinn Ulland

Intercultural competencies and cultural sensitivity within the health care sector are of vital importance in a multicultural society. Are there also reasons in this context to increasingly move health care out of traditional health institutions, and shift the emphasis to health promotion on a broader basis, to reach more of the minority population?

More and more children and youth are significantly influenced by multiple cultures during their upbringing. Cross-cultural children and youth often face the challenges and burdens related to being in minority, encountering prejudice and discrimination, and can also be vulnerable in terms of health. On the other hand, complex cross-cultural experiences can also foster the development of important life skills, such as multicultural competence and flexibility that can equip them to serve as cultural interpreters in today's society (Salole, 2013).

Immigrants in general and refugees in particular are statistically speaking vulnerable in terms of both physical and mental health (Abebe, Lien, & Hjelde, 2014). Similar tendencies have been identified among children and youth (Øia, 2007, Alves et. al. 2014). Several of the risk factors are related to socioeconomic marginalization and health inequality rather than cultural differences (Abebe, 2010; Ekblad og Kastrup, 2013). There are certain gaps and inconsistencies in the research field; still, based on the available knowledge, several scholars recommend interventions to strengthen the mental health of immigrant children (Abebe et al., 2014; Chuang & Moreno, 2011).

Ethnic minorities are not only vulnerable in terms of mental health, but also under-utilize public mental health care services (Rådet for psykisk helse, 2007, Guribye, 2009). This can to a certain extent be attributed to inadequate facilitation and a lack of intercultural skills in the health care system; but it can also be linked to diverging understandings of how to deal with mental health challenges. In stead of going to see a stranger in an office for a designated hour, many immigrants prefer to seek social support in their networks, practice rituals or use other religious or cultural resources to cope with their problems (Guribye, 2009, Øverland, 2014). These findings invite the health care sector to find new and creative ways to reach these segments of the population and promote their health.

A case study of Fargespill ('Kaleidoscope') provides an illustrative example of this. The Department of Child and Adolescent Mental Health (ABUP) at Sørlandet Hospital HF partnered in establishing this multicultural musical project in Kristiansand in 2014. Fargespill was started in Bergen in 2004, at first exploring the creativity that arises from resistance and diversity (Hamre et al., 2011). The Fargespill method lets children and youth with different cultural backgrounds work with professional musicians and choreographers, to create a colorful music/dance performance on a local stage, based on the musical resources (songs, dances, rhymes) of the young participants themselves. The case study presented, based on data from participant observation and interviews, explores whether and how Fargespill participation can strengthen the health of cross-cultural children and youth.

Keywords: Cultural diversity, mental health, health promotion, cross-cultural children, youth, participation, creativity

11:00am - 12:30pm/ Session: Theoretical developments in cultural and cross cultural psychology

Chair: Michael Salzman

Auditorium 3

Culture and the Construction of Meaning: Culture and Human Needs

Dr. Michael Salzman

Culture and the Construction of Meaning: Culture and Human Needs

This paper proposes that culture (s) address core human needs by design and function. Embedded in the human condition are real needs that motivate humans to act in the pursuit of satisfying those needs. Human needs are both physiological and psychological. They are embedded in the human condition and challenge us to address its existential realities. These needs and core concerns are assumed to be universal while how people address those needs varies across cultures. What do humans really need and how do cultures respond to these core human needs and concerns? What human needs are addressed by culture? What are the consequences of traumatic cultural disruption? What fuels seemingly intractable cultural conflicts? This paper addresses these questions.

Human needs as described below are universal. How those needs are addressed varies across cultures in response to the ecology and environment to which it responds.

This paper proposes and supports the view that humans need a world of meaning to act in and that culture (s) serve to construct such a meaningful world. A world of meaning provides for the opportunity for anxiety prone human organisms to construct a sense of personal value ("self-esteem") that serves to defend against the terror that is inherent in the human condition. This terror, rooted in the awareness of our mortality and eventual physical annihilation, motivates defense (Greenberg et al.,1997). Recent "terror" events in Paris illustrate the power of clashing immortality ideologies as "sacred" cultural values and symbols are threatened or disparaged.

Maslow (1968) considered self-esteem to be a universal need. It is, however, constructed differently across cultures. How should we be (personality characteristics), and how should we act in the world? What goals should we strive for? What is meaningful and important? These are core questions we all must address in order to achieve the conviction that one has value in a meaningful world. Frankel (1946/1984) asserted that "There is nothing in the world …that would so effectively help one to survive even the worst conditions as the knowledge that there is meaning in one's life." The human experience of meaning in life is thought to be a foundation of well-being and is in fact a central human motivation (Heintzelman & King, 2014). Furthermore, a sense of meaning in life has been associated with lower incidence of psychological disorders (Mascaro & Rosen, 2005) and suicidal ideation. Positive associations with meaning in life such as heightened occupational adjustment and more reliance of adaptive coping strategies (Thompson, Coker, Krause, & Henry, 2003). If, as many suggest, self-esteem is a vital psychological resource and human need how, then, is self-esteem constructed? Can self-esteem be constructed in a world and life perceived as meaningless?

This paper examines how specific cultural systems (i.e., Buddhism, Confucianism, and Judaism) construct a world of meaning to act in and provide standards and roadmaps for living for those who believe in the worldview offered by these culture (s).

Keywords: culture, meaning, roadmaps for living

Finding a Place for Philosophy in Intercultural Relations

Dr. Richard Evanoff

This paper considers the contribution that philosophy in general, and intercultural philosophy in particular, might be able to make to the field of intercultural relations. In an increasingly globalized world, as people from different cultures come into greater contact with each other, they quickly realize that they may have completely different sets of beliefs about how people should think and act. Such beliefs are called norms. There can be a great deal of variety in the norms held by people from different cultures, not only with respect to customs and communication styles, but also with respect to questions traditionally studied by philosophy: what is "real" or "unreal" (metaphysics), "true" or "false" (epistemology), "good" or "bad" (value theory), "beautiful" or "ugly" (aesthetics), "right" or "wrong" (ethics), and so forth? The emerging field of intercultural philosophy is an area of applied philosophy, which addresses the kind of problems that arise when people holding different cultural norms interact with each other.

The norms that we learn in our respective cultures teach us how to interact successfully with people from our own cultures, but they tell us little or nothing about how to get along with people from other cultures whose norms may be quite different from our own. When conflicts arise due to differences in cultural norms, we need to be able to negotiate these differences in ways that allow people from different cultures to successfully interact with each other and address mutually shared problems. This paper suggests that new forms of cross-cultural interaction require the construction of entirely new intercultural norms to govern relationships between people from different cultures at the relevant levels, from the interpersonal to the inter-organizational to the international. The central question for intercultural philosophy, then, is how dialogue on such norms can be effectively conducted, given the fact that different cultures have differing forms of rationality, knowledge, values, ethics, and so forth which often seem incommensurable with each other.

Constructivism approaches this question by suggesting that since many of the norms which might be used to govern cross-cultural interactions do not yet exist, they can only be created—i.e., constructed—through a dialogical process, which attempts to critically evaluate and integrate insights from a variety of cultures for use in specific cross-cultural interactions. Since all norms are constructed in particular historical, geographical, and cultural settings, none captures the full range of possibilities for human thought or action. By acknowledging the contingency of all cultural constructions, intercultural dialogue can proceed through a dialectical communicative process which reflects back on existing cultural constructions, evaluates them in accordance with their adequacy for dealing with shared problems, and constructs new conceptual frameworks which draw on insights from varying cultural sources. Intercultural dialogue can work towards the effective integration of ideas that on the surface appear incommensurable and, moreover, towards the generation of entirely new norms appropriate to newly emergent problems.

Keywords: Intercultural philosophy, norms, normative, relativism, constructivism, intercultural dialogue, dialectical communication

Traditional Turkic Methods of Keeping Chronology

Ms Zhuldyz Zhumashova
Professor Aktolkyn Kulsaryieva

Number anthropology of Central Asian people is one of the least investigated parts in the culture of Central Asian people. Even though the main issue will be considered about traditional chronological methods of Turkic people, we decided to regard it as the part of number anthropology, since keeping time chronology requires intelligent and systematic work with numbers. In this paper we aim to trace the history of evolution of methods of keeping chronology in the territory of the Central Asia compared with contemporary Kazakhstan's culture. Most of works about Turkic numeracy, which is the origin of Kazakh numeracy, was written in Russian and are still unknown for western ethnographers. So in this work we are aiming to fulfill this blank in the cultural history of numeracy in the Central Asia and to give systematic analysis of methods of keeping chronology of Turkic people. In the work it was used previous works of Russian scholars, contemporary Kazakh ethnographers, and French scientists.

Keywords: Turkic age concept, twelve year cyclic system, Central Asian ethnography, Turkic studies, Kazakh culture, Russian Oriental scholars.

NATIONS AND CULTURE AREAS: IRAN AS A CASE STUDY

Dr. Romie Littrell
Dr. Yaghoub Ahmadi

The concept of "culture area" in anthropology is a contiguous geographic area comprising a number of societies that possess the same or similar traits or that share a dominant cultural orientation, first receiving significant academic attention when. Mason in 1896 published "Influence of Environment upon Human Industries or Arts", published in the Annual Report of the Smithsonian Institution. This article identified eighteen American Indian "culture areas." The concept is that tribal entities were grouped on an ethnographic map and related to a geographical aspect of the environment. The "culture area" concept was refined by Holmes (1914). In 1939, this same "culture area" concept was used by A. L. Kroeber in Cultural and Natural Areas (Harris 1968, p. 374). The concept defined by cultural area is supported in research and theory in sociology, societal cultures can differ and regions within a society can vary, especially in large and complex societies. Analyses in the social sciences other than business research have considered culture area as a significant variable relating to group behaviour since the 19th century. In contrast to using the nation as an independent variable, a more useful theoretical construct for cross-research is that of culture area. Nonetheless, in cross-cultural research, nations are most frequently employed as independent, predictor, and explanatory variables in studies. However, such cross-cultural researcher luminaries as Peter B. Smith, Mark Peterson, and Geert Hofstede propose that nations are frequently misleading independent, predictor variables. E.g., Hofstede (1998: 17-18) tells us, "The use of nations as units for comparing mental programs is debatable. Most anthropologists shy away from nations as units for studying culture. They are basically right, as nations can host many cultures in the anthropological sense, and cultures can bridge more than one nation." Our study collects data from seven culture areas in Iran, encompassing seven cities, five ethnic

groups, and five first languages. Though we believe there are more significant areas to be studied.

From a project in the Global Preferred Leader Behaviour and Cultural Vales Project, Based upon data from the Fars, Kurd, Iranian Turk, Lur, and Iranian Arab ethnic groups (not an exhaustive sample), our analyses indicate that Iran does have distinct culture areas, defined by Hofstede's VSM08 (http://geerthofstede.eu/vsm-08). We find at least two culture areas defined primarily by differences in Hofstede's Uncertainty Avoidance and Long-Term Orientation. Investigating further we find significant differences in cultural value dimension means amongst ethnic-group/first-language samples.

We present data recently collected in Iran demonstrating these phenomena, and compare the outcome with similar multi-region data from China and the USA.

Keywords: Iran, culture areas, ethnicity, language, ethnolinguistic fractionalisation

Where do cultural values come from? A multi-level investigation

Dr. Ronald Fischer

The study of cultural values has flourished in recent years. Value dimensions are often used as proxies of a shared meaning system to predict and make sense of differences in other psychological and behavioural constructs. At the same time, little research has examined how value differences between nations may arise. Traditional approaches in anthropology and cultural psychology have focused on long standing cultural norms and traditions as the sources of cultural value differences. In contrast, sociological and macro-economic research has pointed to the importance of economic resources, whereas research in biology and evolutionary psychology suggests that ecological and biological factors play an important role in the emergence of cultural differences in values. Some more recent approaches go a step further by examining more complex interaction models (for example, Van de Vliert's climatoeconomic theory of culture). In this talk, I will present a comparative test of these different approaches, drawing upon the latest two waves of the World Value Survey. Having multiple data sets allows for robustness checks on any plausible model found in any individual study. The results show that a) values vary more dramatically within cultures than between cultures, b) values covary with economic and ecological factors within and between societies and therefore c) these complex patterns call for a reconceptualization of values as well as the notion of culture as shared meaning systems in cross-cultural research. Researchers may be advised to broaden their tool kit and examine some more distal variables that can explain why certain populations show specific behaviours or psychological attributes. Values play a role in this picture, but they may not be the 'causal' variables in the broader set of variables that can be used to understand differences in psychological phenomena on a global scale.

Reframing Intercultural Negotiation through Cultural Discount Theory

Qingqing Hu

Cultural discount theory originated in the field of media economics. It referred to the phenomenon that a media product would have a diminished appeal when introducing to audiences of another culture, since the audiences "find it difficult to identify with the style, values, beliefs, institutions, and behavioral patterns of the material in question" (Hoskins & Mirus, 1988, p. 500). Applying cultural discount theory to the study of intercultural negotiation could shed light on relevant research in two ways. First, the cultural discount equation could help researchers and negotiators reframe the negotiation message as a combination of different types of culturally discounted information. Second, the theory would enable researchers and negotiators to assess the effectiveness of a negotiation message by calculating the combined individual effects, which were partly resulted from cultural similarities/differences. Consequently, the application of cultural discount theory could lead to new research questions which would forward the study of intercultural negotiation.

Keywords: cultural discount, intercultural negotiation, perception, effectiveness of the message

13:30pm – 16:15pm/ Invited Symposium Part 2: Intercultural Competence in Teaching and Learning: Toward Promoting and Assessing Intercultural Competence of In-Service and Pre-Service Teachers

Chair: Kenneth Cushner, Jenny Mahon, David M. Moss

Auditorium 1

Day 2: Reaching across Disciplines, Methods, & Concepts: Transferring Best Practices in the Assessment of Intercultural Competence from other Contexts to K-16 Education – Part 1.

Key issues and questions considered include:
- What can teacher educators learn from the ways in which intercultural researchers and practitioners are working across disciplines?
- What does intercultually effective practice look like across the disciplines, and what might it mean for teachers?
- What we need to know about Interculturally Competent Preservice Teachers? (What comprises teachers' intercultural clinical skills?)
  Presenters include:
- Milton Bennett and Ida Castiglioni, IDRInstitute: Based on an extensive assessment study of intercultural training for healthcare and social service workers in Milan, Castiglioni critiques the IDI and suggests alternative assessment strategies that could be useful in K-16 contexts. Bennett discusses the use of DMIS content analysis as an alternative to IDI in several faculty development programs -- an international school, a technology institute, and a school of medicine.
- Ripley Smith, Professor, Bethel University: In this investigation, students were presented with opportunities to identify with ethnic others that occupied states of cultural liminality (Turner, 1974). It was hypothesized that in order to get beyond a

mere coordination of actions to a convergence on mutual symbols and intersubjectivity, the identity of each student must evolve/adapt to emphasize shared tiles of understanding (in some cases involving the creation of a novel identity). Using a two-group, pre/post design, findings from repeated measures ANOVA confirm statistically significant ICC development. Specific relationships among six ICC variables are examined.

- Steve Kulich and Wang Yi'an, Shanghai International Studies Institute: This presentation seeks to address issues related to "how ethnographic is ethnographic enough" in qualitative intercultural competence research designs and reexamine international conceptualizations and models of intercultural competence from the Chinese language learners' perspectives as an example of how content from specific contexts can be considered.

Day 2: Reaching across Disciplines, Methods, & Concepts: Transferring Best Practices in the Assessment of Intercultural Competence from other Contexts to K-16 Education – Part 2.

- Karen van Oudenhoven-van der Zee: In this presentation, based on research at the group (e.g. Jans, Postmes & Van der Zee, 2011; Nakui, Paulus & Van der Zee, 2011;Van der Zee, Atsma & Brodbeck, 2004) and the individual level (e.g. van der Zee & van Oudenhoven, 2014), it will be argued that a diverse learning environment can contribute to competence development and creativity of students, dependent upon students' personality, patterns of identification in the group context, and group climate. How teachers can capitalize on these factors in the learning context will be discussed.

- Holly Emert: Global Teachers program, Institute of International Education. This presentation will comprise discussion about the experiences of K-12 teachers who take part in professional development programs abroad and these experiences' impact on intercultural competence development and internationalization of teaching practice. A mixed-methods analysis of the impact of participating in the Fulbright Classroom Teacher Exchange Program on the development of intercultural competence will be examined for potential use in teacher education programming, as well as how integrating explicit intercultural learning opportunities into program design can positively impact both personal and professional learning.

- An Open Discussion to Consider Next Steps in Moving toward the Assessment of Intercultural Competence among Teachers and in Teacher Education. Facilitated by: J. Mahon, D. Moss, K. Cushner, focusing on the questions "What skillsets need to be developed and then assessed in teacher education programs to enhance the intercultural competence of teachers? " All presenters and other interested attendees invited to this discussion.

13:30pm- 16:15pm/ Symposium: Mutual Intercultural Relations in Plural Societies I

Chair: Gordon Sammut

Auditorium 4

Dr. Gordon Sammut PhD
Discussant: Prof John Berry

Acculturation studies have documented variable preferences for intercultural relations amongst different groups that vary along two dimensions: (a) preferences for relations with one's own group, and (b) preferences for relations with other groups (see Berry, 2011). These variable preferences characterise intercultural relations between dominant and nondominant groups in plural societies. This double symposium presents a series of studies that form part of the global MIRIPS inquiry (Mutual Intercultural Relations in Plural Societies), hosted by the Centre for Applied Cross-Cultural Research at Victoria University of Wellington. The first symposium session presents the details, objectives as well as hypotheses of the overarching MIRIPS project, along with two papers that report findings pertaining to dominant and nondominant group relations in Russia, Latvia and Lithuania. The second symposium session presents findings from Finland, Malta & Australia. Together, the eclectic sequence of papers presented in this double symposium addresses the core hypotheses posed for the MIRIPS project, as well extends inquiry into other notions, such as universal values, national identification and closed-mindedness. These may prove critical for achieving a full understanding of mutual intercultural relations as these manifest in diverse sociocultural contexts worldwide. Such an understanding may facilitate intervention and policy-making that seeks an amelioration of intercultural relations in a given context, given the social-psychological contingencies that determine intercultural contact outcomes.

Keywords: intercultural relations, acculturation, MIRIPS, integration, multiculturalism, intercultural contact

Paper 1: Mutual Intercultural Relations in Plural Societies

Prof. John Berry

The quality of intercultural relations is now an important feature of all culturally plural countries. Policies to improve the mutual acceptance of all cultural communities by all citizens may be improved by carrying out research on this issue, and by sharing it with policy makers and the general public. The MIRIPS project is designed to provide such research by examining three hypotheses. The first is the multiculturalism hypothesis. This hypothesis proposes that if individuals feel secure in their place in society (with respect to their cultural identity and their economic situation), they will be more accepting of those who differ from themselves. Conversely, if they feel culturally or economically threatened, they will reject others. The second hypothesis is the integration hypothesis. According to this hypothesis, individuals will feel well (psychologically) and do well (socioculturally) if they are engaged in both their own culture and that of the larger society. In contrast, if individuals adopt a strategy of being engaged in only one or the other culture (by way of assimilation or separation), or if they engage in neither culture (by way of marginalization), they will have poorer psychological and sociocultural adaptation. The third hypothesis is the contact

hypothesis, which proposes that individuals will be more accepting of others if they engage in contact with them, under certain conditions (such as when contact is voluntary and is of equal status). The MIRIPS project evaluates these three hypotheses in order to discover the conditions (historical, cultural, political) under which they are valid, and perhaps to establish their pancultural validity. This paper presents an overview and introduction to the overall MIRIPS project. It is intended to set the stage for the research being reported in the other papers in the symposium.

Keywords: acculturation, MIRIPS, intercultural relations, intercultural contact, security, integration

Paper 2: Testing the three hypotheses for intercultural relations in Russia and Latvia

Prof. Nadezhda Lebedeva
Prof. Alexander Tatarko
Prof. John Berry

After the collapse of the Soviet Union in 1991, Russia and other former Soviet republics faced new challenges of achieving mutual acceptance and adaptation among members of the larger society and members of other ethnic groups. We present the empirical examination of three hypotheses of intercultural relations (multiculturalism hypothesis, integration hypothesis and contact hypothesis) in Russian and Latvian contexts. The sample in Russia (Moscow) included 1029 adult respondents: 651 were Russian Muscovites and 378 were migrants from the North Caucasus and South Caucasus states (Armenia, Azerbaijan, Georgia). The sample in Latvia (Riga) included Latvians (N= 363) and ethnic Russians (N= 336). For the testing of our three hypotheses, we used structural equation modeling (SEM) with AMOS version 20. The multicultural hypothesis has fully been confirmed with the dominant group in Riga (Latvians) and has partly been confirmed with both dominant and non-dominant groups in Russia and Russian minority in Latvia. The sense of perceived security promotes tolerance toward other cultural groups in three samples. However, perceived security has no significant relationship with multicultural ideology in Moscow samples; this means that security is not a prerequisite for support for multicultural ideology. But in the group of Latvians we have discovered such impact. These findings are generally consistent with research findings in other countries. With respect to the integration hypothesis, there is partial support for the role of the integration and multiculturalism strategies in promoting wellbeing. Our results show that a preference for the integration strategy among migrants in Moscow promotes their better sociocultural adaptation. However, the preference for integration/multiculturalism does not have a significant impact on the life satisfaction of either sample. Thus the integration hypothesis has been confirmed with migrants in Moscow and partly – with Russian minority in Riga. As to the dominant groups, the integration hypothesis has been confirmed with Latvians, but not with Russian Muscovites. These results generally support the numerous findings of other researchers who reported that the strategy of integration is most conducive to wellbeing (Berry, 1997; Nguyen & Benet-Martinez, 2013; Sam & Berry, 2006). The contact hypothesis assessed the role of contact in positive intercultural relations. Our results have provided some support for the effect of intercultural contact on acceptance of others, in three groups: migrants in Moscow, Russian minority in Riga and the dominant group in Moscow. With dominant groups of Latvians all the relations while positive are non-significant. Thus the contact hypothesis is partially supported with both samples in Moscow and with minority sample in Riga. In general, we consider that the key conditions for positive intercultural

relations in both the countries is the presence of a sense of security, and the acceptance of multiculturalism in the larger society, both in public attitudes and public policy.

Keywords: acculturation, MIRIPS, intercultural relations, intercultural contact, security, integration

Paper 3: Acculturation Strategies and Values of Russian and Polish Youth in Lithuania

Ms Tatiana Ryabichenko

In this study we attempt to find out whether non-dominant ethnic group members who prefer different acculturation strategies, have differences in value priorities, psychological adaptation, national and ethnic identity parameters. J.Berry's model of acculturation (e.g. Berry, 1997) and S.Schwartz' value revised model (Schwartz, 2012) were used as theoretical background. Individual's activity in acculturation process can be guided by different motivations. Value differences can be reflected in the adherence to different strategies of acculturation. We hypothesized that individuals from non-dominant groups who prefer assimilation or marginalization strategies would be higher in Self-Enhancement values (the importance of power, dominance and personal success), because belonging to non-dominant ethnic group is not conducive to achieve these goals. Individuals adhering integration or separation strategy would be higher in Self-Transcendence values, which express the importance of accepting others and enhancing their welfare (Schwartz, 1992, 1994). The sample included 169 Russians and 129 Poles, age 14-21 (Me = 17), 133 males and 165 females. All participants were born in Lithuania. Participants filled self-report questionnaire, which included 16 items, measuring acculturation attitudes (MIRIPS questionnaire), and 57 items, measuring individual values (PVQ-R2). Using cluster analysis (k-means clustering) we have formed four groups of individuals, who have preferred integration, separation, assimilation, or marginalization. We performed four distinct one-way repeated measures analyses of variance to test for differences in the mean levels of the Self-Enhancement and Self-Transcendence values across four groups. The results showed: individuals who prefer integration strategy are higher in Self-Transcendence values (Universalism-Concern, Benevolence-Caring) than individuals who prefer assimilation. Individuals who prefer separation strategy are higher in Self-Transcendence values (Universalism-Concern and Benevolence-Dependability) than individuals who prefer assimilation. Individuals who prefer assimilation or marginalization strategies are higher in Self-Enhancement values (Power-Dominance, Power-Resources) than those who prefer integration or separation strategies. We have found also differences in psychological adaptation, ethnic and national identity among groups with different acculturation strategies. Individuals who prefer integration and separation strategies are higher in self-esteem than individuals who prefer assimilation. Individuals who prefer separation are higher in psychological problems than individuals who prefer integration. The differences in life satisfaction are not significant. All four groups vary in the significance of ethnic and national identity. Marginalization profile is the lowest on both identities, separation is the highest on ethnic identity, and integration is the highest on national identity.

Keywords: acculturation, social values, psychological adaptation, intercultural relations, acculturation

Paper 4: Determinants of inclusive intergroup relations: Findings among national majority and Russian-speaking immigrants in Finland

Ms Asteria Brylka
Dr. Tuuli Anna Mähönen
Prof. Inga Jasinskaja-Lahti

An inclusive integration context is a social context which facilitates integration of immigrants into mainstream society, supports positive majority-minority relations, and promotes social cohesion in a country. To identify its social psychological determinants, two studies have been conducted among members of the Finnish national majority and Russian-speaking immigrants in Finland (N = 647). Study I examined whether psychological ownership of a country mediated the relationship between national identification and attitudes towards the other group, i.e., towards Russian immigrants among Finns and towards Finns among Russian immigrants. Consistent with the prediction, participants from both groups who identified more strongly with Finnish society experienced greater psychological ownership of Finland. This, in turn, was associated with more positive attitudes towards Finns among Russian immigrants but with more negative attitudes towards Russian immigrants among Finns. In study II, the association between perceived cultural discordance and support for immigrants' collective action was examined. It was expected that this relationship would be mediated by intergroup anxiety and outgroup trust, and moderated by group membership (majority vs. minority). As expected, higher perceived cultural discordance was linked to greater anxiety only among majority members and to lower trust among both Finns and immigrants. These trust perceptions, in turn, were associated with lower support for immigrants' collective action among majority members but higher support for such action among immigrants.

Keywords: acculturation, integration, MIRIPS, psychological ownership, cultural discordance, collective action

Paper 5: Acculturation preferences as predictors for closed-mindedness

Dr. Gordon Sammut
Prof. Maryanne Lauri
Prof. Josef Lauri

The present paper reports the findings of a study on acculturation conducted in Malta with dominant and nondominant groups. We investigated acculturation preferences and strategies amongst different sociocultural groups, as part of a global MIRIPS inquiry. In addition to the MIRIPS objectives, we set out to investigate the specific role acculturation variables play in determining open/closed-minded perspectives with regards to subjects' preferences for interacting with different others. We investigated these variables amongst the Maltese dominant group (N=183), and Western European (N=50), Eastern European (N=50), Asian (N=50), Far Eastern (N=50) and Arab (N=50) non-dominant groups. Findings indicate that 'Assimilation' and 'Marginalisation' acculturation preferences along with 'Security' and 'Multicultural Ideology' are significant predictors (p<0.05) of closed-minded perspectives that offer no potential for dialogical interaction. Our findings further demonstrate a significant interaction between 'Education' and 'Dominant Group' status as an additional predictor for closed-mindedness. These findings are critical in identifying the root of discord amongst

different sociocultural groups with variable acculturation preferences.

Keywords: acculturation, MIRIPS, integration, marginalisation, separation, assimilation, closed-mindedness

Paper 6: utual acculturation in Australia: Indigenous, majority and minority perspectives

Dr. Justine Dandy
Prof. Rogelia Pe-Pua
Prof. Lena Robinson

Increasing transnationalism, globalisation and the changing composition of diverse societies highlight the need to consider multiple group perspectives on acculturation. This is particularly apparent in Australia, a settler society in which at least 25% of the population is born overseas and approximately 3% identify as Indigenous Australian. In this paper we present preliminary findings on acculturation attitudes and expectations among four groups of Australians: people from majority, immigrant, refugee, and Aboriginal and/or Torres Strait Islander backgrounds. The data derive from in-depth interviews with community members in which multi-way cultural change and adaptation were discussed. The findings reveal different acculturation expectations for different target groups, for example, majority members were more likely to support cultural maintenance for Aboriginal Australians than for migrants, for whom they more likely to propose greater limits on acceptable cultural expression. Similarly majority members were more likely to support learning about Aboriginal cultures than about migrant cultures. These differences in responses highlight the need to consider the socio-historical context of intergroup relations and the unique position of Indigenous groups when considering mutual acculturation in post-colonial contexts like Australia. In conclusion, we identify key factors in Australian intergroup relations and discuss their implications for future research on acculturation.

Keywords: multiculturalism, acculturation, MIRIPS, diversity, indigenous people, acculturation expectations, intergroup relations

13.30pm – 14.45pm/ Session: Acculturation

Chair Kimberly Noels

Auditorium 2

"They do have respect but it is not like ours": Identity and acculturation: A study of Iraqi refugees in New Zealand

Mr. AYMAN TAWALBEH

When moving to different countries, immigrants often face complex social and cultural challenges. Acculturation is an ongoing dynamic process greatly affected by context; thus different acculturation modes may be manifested in different contexts within which people construct and negotiate different identity positions. Addressing this issue, this paper explores the challenges of acculturation faced by Wellington Iraqi refugees and discusses how they negotiate their identities during the process of acculturation.

Drawing on a data set of more than 30 semi-structured interviews and home-recordings with three families, I firstly present examples demonstrating that acculturation attitudes and orientations may change over time, and that acculturation attitudes may be simultaneously positive and negative. Secondly I explore the acculturation challenges facing Iraqis in the context of religion and cultural values, the crucial contexts for constructing and negotiating Iraqi identity. Within these contexts the Iraqi participants pinpointed several differences between themselves and members of mainstream NZ society. The analysis identified interesting variation in the acculturation modes that the participants employed to negotiate their identities. While some seemed to 'mindfully negotiate their identities' (Ting-Toomey 2005), others adopted a different approach. One participant, in particular, seemed to be confused about her ethnic identity, apparently experiencing what Durkheim (1897) identifies as 'anomie'. Inspired by the sociolinguistic theory of identity (Omoniyi 2006), and based on the discussion of the above points, the paper concludes by suggesting that the salience of different modes of acculturation becomes more or less important in different contexts. The theoretical implications of the findings for the theory of acculturation will be discussed.

Keywords: acculturation, identity negotiation, attitudes, context, religion, cultural values, Iraqi refugees, New Zealand

Language and situated ethnic identity in the acculturation of immigrants to Canada

Dr. Kimberly Noels
Dr. Richard Clement, Dr. Rui Zhang, Dr Jianhui Song, Kathryn Chaffee, Mantou Lou, Sabine Ricioppo

Language proficiency has been suggested to be one of the most important predictors of immigrants' successful integration into a new society, and many immigrant-receiving nations invest considerable money in language training for newcomers. Although there has been a good deal of research on the role of language in immigrants' economic integration, there is much less concerning its role in social psychological integration. Accordingly, we report two studies that investigate language and identity in newcomers to Canada, using a situated perspective developed by Clément and Noels (1992). They argue that ethnic identity varies depending upon the situation, such that in some contexts minority group members identify with the heritage group, and in others with the mainstream group. Several studies support this claim, showing that heritage identity is stronger than Canadian identity in relatively intimate domains and Canadian identity is stronger than heritage identity in relatively public domains. Two studies extend this research to examine how communicative competence moderates the effect of the social situation on identity. Study 1 compared Chinese immigrants who arrived in Canada within 6 months of participating in the study and those who have been in Canada between 3-4 years. Participants completed a semi-structured interview including questionnaires regarding their language use across a variety of situational domains (e.g., with family, friends, at work, in the community), their Chinese and Canadian identity across the same situational domains, and their self-assessment and confidence using English. Objective indices of participants' oral English skills were assessed by an expert ESL language tester, and samples of extemporaneous speech were coded by native speakers in terms of accent, fluency and intelligibility. The results showed that Canadian identity was relatively strong in public domains and weaker in private domains, corresponding with opportunities for intercultural contact and English use, and that Canadian identity was stronger for more established residents, even in more private domains. Linguistic self-confidence moderated this pattern, such that people who were less confident in English had stronger Chinese identity across domains, regardless of their length of residence. A similar but nonsignificant tendency was found for objective indices of proficiency. A second issue that immigrants face is the retention of the heritage language. Study 2 examined the possibility that a lack of confidence in using the heritage language would lessen participants' capacity to assume a heritage identity. First and second generation immigrants with varying competence in the heritage language completed the same situated ethnic identity and language self-confidence instruments. Consistent with expectation, those people who were not confident using the heritage language reported a stronger Canadian than heritage identity in the private domain of friendship, whereas the converse was true for those people who were confident. These results are consistent with the hypothesis that acculturation begins in more public domains and eventually penetrates more private, intimate domains. Moreover, they help to clarify the nature of the language-identity relation, which could help program developers and language teachers to better orient their language classes to facilitate newcomers' social psychological integration into their new home.

Keywords: situation, acculturation, language, ethnic identity, immigration

Young Moroccan-Dutch: Thinking in Dutch, Feeling Moroccan

Drs. Youssef Azghari
Professor Fons Vijver
Dr. Erna Hooghiemstra

We examined to what extent Moroccan-Dutch (N = 25) between 15 and 32 years are oriented towards the Dutch and Moroccan community when describing their identities, acculturation, and participation to society. Since Moroccan-Dutch youth face a disadvantaged position in the Dutch society, it is important to understand the challenges on their acculturation path. We used the Twenty Statements Test and in-depth interviews. Reference groups were young mainstream Dutch (N = 20) and Moroccans (N = 25). Moroccan-Dutch were oriented towards the Dutch and Moroccan culture and community. Compared to their peers, they are more proud of their ethnic identity and attached to Islam. Though their Dutch language is dominant they feel at home in the Moroccan community, because of its perceived warmth. They praise the Dutch openness, but suffer from Dutch stereotyping. They are not motivated to participate in the Dutch community and many dream of a future in Morocco. To enhance their acculturation outcomes we recommend social professionals working with Moroccan-Dutch to enlarge the social network of this youth, notably within the Dutch community.

Keywords: acculturation, Moroccan-Dutch youth, identity, communication, participation, social professional

Acculturation issues of South Korean migrant couples with young children: A qualitative study

Ms Hyo-Jung Kim
Associate Professor Nigar Khawaja
Dr. Areana Eivers

Australia is a culturally and linguistically diverse (CALD) society, with 26% of the population being born overseas and 46% having at least one parent born overseas (Department of Immigration and Citizenship, 2011). A substantial amount of literature indicates that migrants, from countries culturally very different from Australia, undergo immense difficulties with adjustment and acculturation. The need to address these challenges faced by migrants has been highlighted in the mental health literature. Recently, a number of South Koreans have migrated to Australia. South Korea is classified as a developed country and is a member of Organization for Economic Cooperation and Development (OECD). Life in South Korea can be considered as a stressful, competitive, and demanding. People have to work hard and long hours to secure a high standard of living, valued strongly by the society. South Koreans may not migrate to Australia to enjoy a developed country's system but they may migrate to enjoy a peaceful life in Australia. The majority of South Korean migrants who settled in Australia are couples aged in their mid-20s to late-30s with young children. Very little is known about the acculturation challenges encountered by these couples.

This study used a qualitative methodology to explore the South Korean migrant couples' acculturation issues. Qualitative method was considered an effective strategy to explore participants' subjective experiences. In particular, this present study aimed to identify acculturation stressors encountered by this ethnic group in Australia, the resulting acculturative stress, coping strategies, protective factors, and the adaptation. Focus group

discussion was used to gather in-depth information about South Korean migrant couple's acculturation issues. Twenty three South Korean migrants who were married with young children participated in four focus groups. The collated data was transcribed and analysed using thematic analysis. The findings indicated that their expectations prior to migration indicated a strong desire for a peaceful and family-centred life in Australia. Contrary to their expectations, these couples reported having a busy and stressful life in Australia, similar to their life in South Korea. The South Korean values of high education levels, prestigious professions and a high standard of living pushed these couples to over-work. Although they wanted to leave South Korea and start a different life, South Korean values, beliefs and attitudes appeared to hold them back. They also reported domestic, social support, emotional, and resettlement difficulties. Men and women had some common problems, but also reported gender specific issues.

The findings help us understand the South Koreans' reasons of migrating and the challenges they have to encounter. It is expected that this findings would assist the host society's understanding of the South Korean migrant couples' acculturation issues and challenges. The new knowledge is expected to be useful for mental and allied health professional in Australia, who would benefit from learning about South Korean migrants culture and belief systems and how it could impact their acculturation. Further, they could use this information to treat South Korean migrant clients more effectively in a culturally safe manner.

Keywords: Acculturation issues, South Korean migrant couples with young children, Australia, Qualitative study, Focus group discussion

The Impact of Study Abroad on Cultural Identity: First timer Sojourners vs. Repeating Sojourners

Dr. Tomoko Yoshida
Mr. Satoshi Utsuno

We conducted focus group interviews to examine how a one-year study abroad program had differential impact on the identity change of students who had previously lived abroad and those who had not. We used Berry's (1990, 1992, 1997, 2004, 2005) acculturation theory as well as Wasilewsky (Seelye & Wasilewsky 1979, 1996), Sussman (2001, 2002), Root (1996), and J. Bennett's (1993) identity theories as our theoretical framework. We found that a one-year study abroad program changed the cultural identities of both groups of respondent and that many chose from a repertoire of several identity strategies depending on the context. Differences and similarities are discussed. Our study also provided additional evidence that societal attitudes strongly influenced the formation of cultural identities—identity emerged out of a negotiation between the individual and society. Ramification for theory, research, and practice are discussed.

Keywords: Study abroad, Identity, Acculturation, Focus groups

13.30pm – 14.45pm/ Session: Communication

Chair: Shanna Logan

Auditorium 3

Investigating the effect of Anxiety, Uncertainty and Ethnocentrism on Willingness to Engage in Intercultural Communication

Ms Shanna Logan
A/Prof Zachary Steel, A/Prof Caroline Hunt

The current research aims to explore how differences in anxiety, both individual (trait anxiety) and intergroup (anxieFy specifically related to an interaction) influence (i) willingness to engage and (ii) the perception of predictability, within an intercultural communication. Additionally, the contribution of ethnocentrism to willingness to engage is explored. Anxiety, uncertainty and ethnocentrism are all important factors that impact negatively on willingness to interact in an intercultural communication. Yet to date, anxiety and uncertainty have been examined separately to ethnocentrism in the literature. The current study found that an anxiety provoking intercultural interaction has a negative impact on willingness to engage and the perceived predictability of an interculturalF interaction partner. Regardless of the difficulty of an interaction, higher intergroup anxiety experienced leads to lower willingness to engage and lower perceived predictability. Whilst trait anxiety and intolerance of uncertainty, as factors that an individual uniquely brings to the interaction, were negatively related to willingness to engage, this association was small. Ethnocentrism was shown to uniquely contribute to willingness to interact. This novel finding indicates the importance of cultural factors on willingness to engage in an intercultural communication, and points to the need for further research to explore the impact of ethnicity on these relationships.

Keywords: Communication, Cultural Psychology, Clinica/Abnormal, Intergroups Relations

Cultivation of Host Community Attitudes by Local Television Newscast Immigration Coverage

Dr. Shane Semmler
Dr. Kelly McKay-Semmler, Rachel Prodanovich

Existing intergroup theory focuses on how sources of perceived threat, intergroup anxiety, and stereotypes shape intergroup relations. Integrated threat theory (Stephan & Stephan, 2000) posits that ingroup perceptions of realistic and symbolic threats elicit intergroup anxiety and negative stereotypes of outgroup members. The contact hypothesis (Allport, 1954; Pettigrew & Tropp, 2006) posits that intergroup anxiety and negative stereotypes are ameliorated through intergroup contact, especially contact marked by positive outcomes and institutional support. Kim's (2001) integrative theory of communication and cross-cultural adaptation provides a uniquely communication-centered approach to studying the effects of intergroup contact, namely, the process of adaptation. It proposes that the newcomers' communicative engagement with members of a given host environment interacts with psychological and environmental factors to shape newcomers' adaptation to the host environment.

According to Kim (2001), cross-cultural adaptation is facilitated by a host community that is high in receptivity and high in conformity pressure. Host receptivity is "the natives' openness toward strangers and willingness to accommodate strangers with opportunities to participate in the local social communication processes" (p. 148), and host conformity pressure is "the degree to which host nationals exert conscious or unconscious pressure on strangers to change their original patterns of behavior and adopt those of the host culture" (p. 152). Whereas host receptivity facilitates the psychological and functional adjustment of newcomers, host conformity pressure is an initial source of acculturative stress that motivates newcomers to learn the rules of the host society.

The present study investigated a local television newscasts' immigration coverage and the influence of that coverage on host attitudes constituting the environment of cross-cultural adaptation for immigrants to the upper Midwestern U.S. Using Kim's (2001) theory, the online model of second-order cultivation, and the differential gains hypothesis (Gerbner, 1998; Scheufele, 2002, Shrum, 2004), we conducted a Diction 6.0 computerized message system analysis (Gerbner, 1998) investigating the commonality/difference and optimism/pessimism of immigration coverage on KELOLand News, a dominant television news program serving a region of the U.S. experiencing new immigration growth. In our message system analysis, we asked:

RQ1: Does KELOLand News' coverage of immigrants emphasize more commonality or difference?

RQ2: Is KELOLand News' coverage of immigrants that emphasizes commonality more optimistic or pessimistic?

RQ3: Is KELOLand News' coverage of immigrants that emphasizes difference more optimistic or pessimistic?

Following our findings of ambivalence and themes of negative intergroup contact in local television news (i.e., highlighting negative outcomes and a lack of institutional support), we conducted a cultivation analysis to examine whether attention to local television news influenced host community members' attitudes toward immigrants. Results demonstrated that watching KELOLand News predicted significantly less host receptivity among our sample of students at a Midwestern university in the KELOLand broadcast area. We did not find a cultivation effect for host conformity pressure; however, conversing with others about immigration was found to be significantly associated with more host conformity pressure. Implications are discussed regarding the influence of negative local immigration news coverage on host attitudes and, potentially, on newcomer adaptation.

Keywords: cultivation, local television news, cross-cultural adaptation, intergroup communication, computerized content analysis

Building intercultural communication at school: families of foreign origins and educators relationships in infant schools in Milan (Italy)

PhD Anna Granata
Dr. Federica Rizzi

Family-school collaboration is a crucial element in achieving optimum scholastic experience on the part of pupils. Such collaboration is often described in somewhat reductive binary collaboration/non-collaboration terms (Berubé 2004, Vatz Laaroussi 2001). However, the significant presence of families from different cultural backgrounds in Italy since the 1990s demonstrates how multiple styles of relationships with schools can generate effective forms of collaboration (Granata 2011, 2013).

Infant schools constitute a privileged location where such dynamics can be investigated. There are two main reasons for this:

- Firstly, because they exhibit the highest percentage of families that have moved to Italy from other countries - though some may have been present in Italy for a significant period of time (including those "children of immigrants" who have in turn become parents);
- Secondly, because they represent the initial stage when school and family first come into contact, playing an "imprinting" role relative to all subsequent scholastic phases.

Our research has adopted an intercultural, pedagogical approach. This led us to consider cultures as dynamic, permeable social constructs and cultural diversity as a resource. This in turn encouraged us to concentrate our attention on intercultural relationships, exploring the points of view of both families and scholastic institutions (Abdallah-Pretceille 2011, Lafortune 2006, Vaatz Laaroussi, Steinbach 2010).

We therefore set ourselves the following objectives:

- To investigate and describe the approaches of families from different cultural backgrounds (first or second generation immigrants) to infant schools;
- To explore the mindsets and attitudes of educators in infant schools in their interactions with families from different cultural backgrounds than their own;
- To identify various and effective ad hoc tactics used to promote the scholastic success of pupils, transcending the more restricted collaboration/non-collaboration binary approach.

The survey, carried out in Lombardy (Italy), was qualitative and quantitative in its approach, and included two phases:

- A random study of ten subjects, including five infant school educators and five parents of pupils in infant schools from different cultural backgrounds (by in-depth semi-structured interviews with educators and parents, each lasting two hours);
- A questionnaire to explore educators attitudes toward families of foreign origins.

The survey is expected to generate the following results:

- definition of critical and resource elements in the family-school relationship relative to different cultures;
- identification of effective family-school collaboration typologies from an intercultural point of view.

Keywords: intercultural communication; infant school; family-school collaboration; cultural diversity; immigrant families

The Relationship between Individualism/Collectivism: Consultation and Harmony Needs

Dr. Rebecca Merkin

This study examines how individualism and collectivism impact the need for consultation versus harmony respectively and whether they underlie direct and indirect communication during face-threatening situations. A MANCOVA design was employed testing individualism/collectivism, while controlling for social desirability, on consultation expectations and harmonious facework strategies from self-report questionnaires (n = 654) collected in the Chile, Hong Kong, Israel, Japan, Sweden, and the United States. Linear regression results show a direct link between individualism and consultation needs and collectivism and harmony needs indicating that when individualists' face is threatened, they need to be consulted directly about the situation at hand, while face-threatened collectivists need to be treated with harmonious (indirect) communication to manage their face.

Keywords: Face, facework, national culture, individualism, collectivism, cross-cultural communication, value survey module, VSM 94

Collegial Magazines' Role in the Making of a Literary School: A Case Study of July School in Contemporary Chinese Literary History

Professor Gui Qingyang

Collegial Magazines' Role in the Making of a Literary School: A Case Study of July School in Contemporary Chinese Literary History
July School is a Chinese literary school prevalent in the 30s and 40s of the last century, and "the Case of Hu Feng's Clique",the first biggest "literary durance"in People's Republic of China, which occurred in 1955, led to the vanishment of this school. This article, based on a national project Collective Identities of the Translators in July School in the History of Contemporary Chinese Literature, was intended to explore collegial (or coterie) magazines' impact on the formation and development of a literary school through a case study of July school as a pre-eminent contemporary Chinese literary school which emphasized the subjective fighting spirit and its role in literary creation and forged a position in the literary field that was quasi-independent of the mainstream characteristic of Mao Zedong's Talk on Arts. Hu Feng, the leader of the school and the editor-in-chief of the journal once explained the term "collegial journal": "What I mean by a collegial journal is that we have a set editorial attitude and that the basic group of contributors tends toward the same views, which would make it different from the many journals of the leading institutions that enlist the services of writers from all over the place." (1999)The journal of July (later renamed Hope) was filled with various texts in the name of the journal, the editor, or the July society. In this article three issues were to be addressed: 1. Should collegial magazines' particular characteristics and operational objectives be an essential acting force in establishing a new literary school? 2. If it is a common sight that contributions of collegial magazines are usually young writers or young scholars-oriented, then what might be the intention or motivation of it? 3. Is there any direct correlation between the longevity of literary schools and the collegial magazines' "habitus" in Bourdieu's sense in terms of ethics and ideology? The present author adopted the revised "6W" pattern in communication studies (that is, who, what, to whom, in which

channel, with what effect, and with what feedback) to analyze the above mentioned issues in order to ascertain the collegial magazines' influential mechanism functioning on the formation of literary schools, and put forward some useful ideas for the future researches of the development of literary schools and the formation of new schools as well.

Keywords: collegial magazine; formation of literary school; correlation; case study

13:30pm – 14:45pm/ Poster: Health and use of health services

Perceived social support systems for bereaved students at WSU, South Africa

Mr. Sabi Baninzi
Dr. Tembeka Mdleleni

The purpose of the present study was to examine perceived social support systems for bereaved students in institutions of higher learning with specific reference to WSU (NMD-Site). The research participants were between ages 15 to 36 years and above with the mean age of 25.5 and all of them were first year students from three faculties. The data was collected from 182 students (102 from Faculty of Education, 65 from Faculty of Health Sciences, and 15 from Faculty of Business, Management Science and Law) using two instruments a questionnaire and the Multidimensional Scale of Perceived Social Support (MSPSS) by Zimet, Dahlem, Zimet and Farley (1988). The questionnaire consisted of open-ended and closed-ended questions which tapped prevalence of bereavement amongst students, the help-seeking behavioural patterns of grieving students in relation to gender, and ways of improving the quality of life of grieving students. The Multidimensional Scale of Perceived Social Support (MSPSS) was used to assess three sources of support available to students (e.g., family (FA), friends (FR), and significant other (SO). The scale was used in its original form and it tapped information relating to social support systems available as perceived by grieving students. The process of data collection involved the researcher distributing questionnaires during lecture period to students. Data was analyzed using the Statistical Package for Social Science (SPSS) version 18.0. The research findings showed that a significant number of students had suffered one or more losses of someone close to them through death in the past 24 months. The findings also revealed that students had social support when they were grieving. Most students were getting social support either from family, friends, and any person or community who was willing to help. The findings showed that majority of female students did not know of any place on campus where they would go to and seek help when they grieve as compared to the male students who were the minority. The findings further revealed that students did not receive any form of assistance on campus when they were grieving.

Keywords: bereavement, bereaved students, social support, help-seeking behaviour, quality of life

Comparative analysis of platelet 5-HT concentrations in patients with PTSD between the Li and the Han ethnic

Min Guo
Xiang-Ling Jiang , Xiang li, Jun-Cheng Guo

Background: We investigated the role of serotonin (5-HT) in the pathogenesis of post-traumatic stress disorder (PTSD) by determining the platelet 5-HT concentrations of the Li and the Han patients with PTSD in Hainan Province, China.

Method: The platelet 5-HT concentrations were determined in the Li and the Han patients with PTSD by high performance liquid chromatography (HPLC). In addition, the patients were evaluated by the impact of event scale-revised (IES-R).

Results: IES-R showed that the total scores and sub-scale scores of the three factors about avoidance, intrusion and hyperarousal of the Li PTSD patients are significantly higher than that of the Han patients as well as that of both the Li and the Han normal control groups. The platelet 5-HT concentration (120.56 ± 118.05 ng/109 platelets) of the Li PTSD patients was lower than that of the Han patients (271.43 ± 181.66 ng /109 platelets). It was also lower than the control groups of the Li and the Han (338.54 ± 156.46, 350.58 ± 169.19 ng/109 platelets, respectively).

Conclusion: Differences exist in symptoms of PTSD in terms of avoidance, intrusion, hyperarousal in both the Li and the Han patients. The diminished 5-HT activity in PTSD patients may be relevant to biochemical changes in the brain and body. The ethnic difference of the PTSD patients could be due to their customs, social status, and culture.

Keywords: The Li and the Han ethnic group, post-traumatic stress disorder (PTSD), platelet 5-HT

Exploring Trauma Associated Appraisals in Trauma Survivors from Collectivistic Cultures

Dr. Alberta Engelbrecht
Dr. Laura Jobson

Appraisals are a key feature in understanding an individual's experience; this is especially important when the experience is a traumatic one. However, research is diminutive when looking at the interaction between trauma appraisals and culture in relation to PTSD using qualitative methodologies. This study explored cultural differences in perceptions and appraisals of trauma using three qualitative focus groups with community members (n = 11) from collectivistic cultures who had experienced a traumatic event and three qualitative individual key informant interviews with mental health practitioners (n = 3) routinely working with trauma survivors. Using Template Analysis, 8 emergent themes were highlighted from the data sets (1. trauma and adjustment; 2. cultural and social roles; 3. traumatized self; 4. external attribution; 5. future; 6. relationships; 7. education; 8. language) that potentially have significant consequences for posttrauma psychological adjustment and recovery.

Cumulatively, while a number of themes are similar to that which is emphasized in current literature (e.g. damaged self, negative appraisals of the world, others, future) a number of themes were also resonant and warrants further scrutiny. For instance, the importance and interconnectedness of the group to the individual and the impact trauma has on this; the importance of social roles, cultural appropriateness and violations of cultural vales and norms; findings and implications are discussed.

Keywords: Culture, Appraisals, Posttraumatic Stress Disorder, Trauma

Ethnicity and Service Use: An analysis of service use and time to access treatment by ethnicity status in a local mental health service.

Ms Shanna Logan
Dr. David Rouen, Dr. Renate Wagner, A/Prof Zachary Steel, A/Prof Caroline Hunt

Purpose
Given that ethnic minority status is associated with poorer service utilization and greater treatment delays, the current research aimed to assess the impact of ethnicity status on mental health service use in a metropolitan area in Australia. Middle Eastern and South East Asian minority ethnicity status was compared to native Australian majority ethnicity status, as these were the two largest cultural groups residing within the local area.
Methods
Clients who accessed the Clinic for Anxiety and Traumatic Stress in Western Sydney between 1996 and 2010 underwent a clinical assessment and research interview prior to receiving treatment to determine both illness history and cultural background. Data was extracted from these files on demographic information and health history.
Results
Relative to the local population, ethnic minority status was associated with fewer patients accessing the service, with South East Asian patients reporting lowest service across all cohorts studied. However, Middle Eastern patients' service utilization increased with each successive cohort over time. No significant differences between ethnicity status and duration of treatment delay were reported. In order to further understand this discrepancy, post hoc analyses with language groups were conducted, which revealed that those who spoke Arabic within the family home reported a shorter treatment delay overall.
Conclusions
Lower than expected use of the service was found in South East Asian and Middle Eastern ethnic minority patients, commensurate with previous literature reporting lower service use by ethnic minorities. Differences in treatment delay by ethnicity status or language highlight the importance of understanding differences both within and between cultural groups, to further understand the impact of culture on service use.

Keywords: Cross-Cultural, Health Services, Service Utilization

Bridging the Language-Barrier Gap in the Healthcare of Multicultural Societies: The Role of a Telephone-Based Intervention

Miss Judith Osae-Larbi

Background: Across the globe, many societies are recording an increasing number of domestic and international migrants for numerous economic, educational, social, legal, cultural, religious, and political reasons. Indeed, the national and global benefits of culturally diverse societies cannot be underestimated. Besides encouraging racial and ethnic harmony, they promote cross-cultural understanding and relations, and discourage stereotyping, hatred, discrimination and violence. However, new migrants can make positive contributions to societies only when measures are put in place to maintain and promote their health in ways that support their unique differences.

Over the years, the problem of language barrier has been an outstanding challenge to effective identification and accessing of preventative healthcare information and other health services, particularly, among new immigrants from culturally and linguistically diverse backgrounds. Although interpreters have been relied on to address the health needs of migrants who face language difficulties in healthcare settings, in certain countries, particularly developing countries, certified interpreters may be woefully scarce. Where available, they may speak only languages of neighbouring countries. Currently, there are over 6000 spoken languages in the world. Therefore, in addressing the problem of language barrier in the area of the health of multicultural societies, it is crucial that an intervention that rigorously capitalizes on the potential of technological advancements and the power of intercultural collaborations is considered.

Objectives: To develop a telephone-based intervention to support new migrants to seek preventative healthcare information, health resources and services.

Method: In all countries, pertinent health information (including preventative and health promoting information, location and contact details of health facilities, and how the healthcare process works) would be developed in the dominant language of the country, translated into as many common domestic dialects and/or national languages as possible, and developed into telephone-based automated text or audio messages in collaboration with telephone network providers in the country. Culturally and linguistically diverse populations would then have access to important health information at any time by dialling particular USSD codes on their telephone to bring up information about specific health topics or queries in an understood language option. This can be achieved if healthcare agencies across countries/societies support each other in the translation of the health information in ways consistent with their unique cultural values, and if the overseeing health agencies proactively raise awareness of such information service (e.g. through information at airports or other legal entry points of countries). The health of intervention participants over time would be assessed using standardized measures.

Conclusion: An intervention which may successfully promote the health of multicultural societies through improved access to critical health information, may also inform successful ways of facilitating other intercultural activities, as effective communication is central to all human institutions and activities, particularly where cultural diversity is concerned.

Keywords: Language barrier, multicultural societies, culturally diverse societies, health information, telephone-based intervention

Comparions of the Doctor-Patient Relationship between South and North Korean people

Seog Ju Kim
Kyungha Min, Sang Min, Park Haewon Lee

Korea was divided into South and North Korea more than 60 years. Due to the diplomatic isolation of communist society of North Korea from the rapid economic growth of capitalist society of South Korea, there have been a number of political, societal, economical and cultural differences between two Koreas. Doctor-patient relationship can also be influenced by these differences between South and North Korea. Our study aims to compare the doctor-patient relationship between North Koreans and South Koreans. Doctor-patient relationship questionnaires were administered to 200 North Korean defectors living in South Korea and to 268 native South Koreans. For North Korean defectors, both the prior doctor-patient relationship in North Korea and the current doctor-patient relationship in South Korea were investigated. For North Korean defectors, the current doctor-patient relationship in South Korea was better than the prior doctor-patient relationship in North Korea. The doctor-patient relationship in South Korea was better in North Korean defectors than in South Koreans. The doctor-patient relationship in North Korea was correlated with the economic worsening in North Korea in 1990s and with the personal negative experience regarding illness. Our study suggests that the doctor-patient relationship in North Korea has been worsening after the economic crisis and related negative experiences.

Keywords: Doctor-patient relationship, North Korea, South Korea

Prevalence of stress among academics and students at Walter Sisulu University, Eastern Cape, South Africa

Mr Andile Qotoyi

The purpose of the present study was to investigate the prevalence of academic stress among the Walter Sisulu University (WSU) staff and students. Participants were selected from the four university campuses, namely Buffalo City, Ibika, Zamukulungisa and NMD. Three hundred (300) academic staff members and three hundred (300) students participated. Data was collected using a questionnaire with two versions, one for the academic staff and one for the students. The questionnaire for the academic staff included themes that tapped into the challenges they confronted while executing their duties, the availability of support, as well as the coping strategies they utilized in dealing with stressful situations. The students' version of the questionnaire included themes related to their experiences and challenges they faced in the university. Data was analysed using the SPSS. The results indicated that academic staff experienced high levels of stress which were related to, among other things, increased teaching loads, job insecurity, and poor management which was partly attributed to the merger process. In the past an academic career was seen as a desirable goal as it provided a clean and safe environment that was free of stress, and was perceived to have a high social standing. The results of the present study have, however, demonstrated that such a perception has changed to the point where stress in academia may exceed that found in the general population. For instance, much of the stress reported by the academic staff related to the high levels of increased teaching loads, student-staff ratios, job insecurity, and poor management partly attributed to the merger process, and working for very long hours was cited as a

common phenomenon which led to emotional and physical ill-health as well as a diminished opportunity for research and publication. With respect to the merger, the results of the study suggested that friction between pre-and post-merger identification might emerge for those academic staff members whose institution is perceived to be low status merger partner. Similarly, dominant behaviour could easily arise from employees who perceive their pre-merger organization as the high status merger partner. With respect to students, much of the stress was related to lack of accommodation and finances, poor security on campus (leading to frequent disastrous consequences), as well as a shortage of properly qualified academic staff. Most institutions have taken on the responsibility of assisting students with adjustment to university in a number of ways. Some of these include the establishment of standard services that contribute to the positive adjustment, including academic support programmes, counselling services, academic and career advising, residence halls, campus activities, and health and wellness programmes. Although some of these programmes are available at the WSU, the results of the present study suggest that these need to be strengthened with the purpose of assisting particularly the new students. The university authorities also need to make more effort in providing students with financial assistance as well as descent living conditions in residences.

Keywords: stress, academics, students, experiences, merger, poor management, illhealt

15:00pm – 16:15pm/ Session: Acculturation-Theory and measurement

Chair: Adam Komisarof

Auditorium 2

Developing a scale to measure the communication style of parents from refugee background

Associate Professor Nigar Khawaja
Dr. Aparna Hebbani, Dr. Levi Obijiofor, Emeritus Professor Cindy Gallois

Parents' communication with their children is considered salient for their normal development and socialisation. Parents, from a refugee background, who enter Australia on humanitarian grounds, have the added responsibility of using communication to facilitate the acculturation of their children. Communication can be adaptive or maladaptive and can also include messages of hope, aspiration and support. The parents' communication can be effected by their own acculturation process and challenges. In spite of the significance of these parents' communication with their children, there has not been any attempt to measure their communication patterns with a valid scale. The present study developed a scale to measure the parents, from a refugee background, perception of their communication with their children.

The impact of demographic variables, acculturation and acculturative stress on communication was also investigated. Items were generated by the research team after consulting literature and experts. Former refugees from Congo, Ethiopia and Burma were invited to participate in the study. Data were collected with the assistance of Access Community Services Ltd. a refugee settlement non-government organisation in Brisbane, Australia, and is part of a larger ARC Linkage project (LP12020076). Parents (N= 148), who had at least one child in school, participated in the study and completed a battery of questionnaires in their own respective language. Exploratory factor analysis identified a 20-item "Refugee Parents' Communication Scale" with three factors. Engagement (factor1) measured the parent-child relationship evident by spending time together, common interests and mutual respect. Hopes/Aspirations (factor 2), reflected parents communication with their children about educational and employment goals of these youngsters. Dissonance (factor 3) was associated with parent-child conflict and perceived negative influence of living in Australia. A series of MANOVAS were conducted to examine the effect of participants' age, education, country of origin, employment, English proficiency, acculturation and acculturative stress on their communication style as measured by the three subscales of the Refugee Parents' Communication Scale. There was a significant effect for gender, county of origin, acculturation and acculturative stress. There was no effect for other variables. Further, post hoc analyses indicated that women scored significantly higher than men on the Engagement scale. Participants from Congo reported higher scores on the Dissonance scale than those from either Ethiopia or Burma. Higher acculturation was linked to higher scores on the Engagement and Hopes/Aspiration subscales. Higher acculturative stress was linked to higher scores on the Dissonance scale. The outcome highlights the communication style utilised by the former refugee parents. Though, the communication style resembles with that from the Western dominant culture, some unique features were also outlined. The acculturation and acculturative stress appeared to be intertwined with the adaptive and maladaptive forms of the communication. The scale has the potential to be used in future in the research and clinical settings.

Keywords: Acculturation, acculturative stress, communication, parents, refugees, scale

Antecedents of Acculturation: What motivates peoples' choice of acculturative style?

PhD. Candidate Delphine Bruce

Antecedents of Acculturation: What motivates peoples' choice of acculturative style?
Research on parenting styles, attachment, development of self worth and acculturation outlines some critical issues: (1)The authoritative parenting style hinders the development of a strong sense of self. (2) The authoritative parenting style acquire a positive social self (3)The authoritative parenting style and or securely attached individuals are able to develop a strong sense of self and a positive self identity. (4) Individuals who experience authoritative parenting styles are more likely to choose bicultural acculturative strategies in comparison to individuals who experience other forms of parenting styles. (5) Individuals who experience authoritative parenting styles and or securely attached individuals are better able to adapt to changes and cope efficiently in a new culture with minimum stress.
The ability to acquire a social self including the ability to maintain, reject or modify our cultural values by adopting to or borrowing traits from other cultures to enable us become fully functional members of a given society are learned like any other skill. Parenting styles and attachment play an important role in the proper acquisition of a social self. Attachment and parenting style have lasting consequences for both children and adults. Many psychologists argue that the kind of relationships children have with their primary caregivers provided the blueprint for the later life relationships Behaviours. Parents who provide their children with proper nurture, independence and firm control, have children who appear to have higher levels of competence and are socially skilled and proficient. Additional developmental skills result from positive parenting styles including maintaining a close relationship with others, being self-reliant, and independence.
Antecedents of acculturation research has among others focused on parenting styles, attachment, identity formation and its impact on the selection of acculturation strategy. Acculturation research has extensively studied how people acculturate. This paper presentation is theoretical in orientation to discuss the following: (1) why people experiencing a particular parenting style and or attachment type are more inclined toward a particular acculturation strategy? (2) How the development of ego ideal and acquisition of self-worth affect the selection of acculturation strategy. The presentation will also discuss the contribution of education and economic status in maintaining acculturation strategies. Based on these theories, some hypotheses will be formulated to serve as basis for helping people living in plural societies in their choice of adaptive acculturation strategies.

Keywords: Acculturation strategies, parrenting style, attachment, ego ideal, self-worth

What does integration mean? A multi-method and multi-perspective approach to understanding integration in the German context

Dr. Katja Hanke

The acculturation process is a very subjective experience. It is not a one-way-street either. Perceptions of the host society have a significant impact on migrants' experiences within the host society. In order to understand these experiences better, it is necessary to dive into the subjective experience of both partners of the host-migrant exchange: namely, Germans and migrants. The studies that are going to be presented are concerned with the concept of integration in the German context. The first study focuses on the analysis of online comments made by users of 5 large German newspapers upon the eruption of a big debate about a Muslim study commissioned by the federal ministry of interior. Using thematic analysis, the results hint to opposing perceptions and definitions of the concept of integration as from how it is used in the acculturation literature. The second set of studies consisted of a survey among Germans (N =169) and Turkish people living in Germany (N =88). The survey focused on three free association tasks with subsequent evaluation of the associated content. The first association task examined the perception of integration from both sides, the two other free association tasks dealt with the perception of migrant's rights and obligations within the German society. All three tasks were assessed from the perspective of Germans and of Turkish people living in Germany. Results hint to a perception of many, though not exclusively, practical issues that are perceived to be connected to the concept of integration, such as language skills. Overlaps between the German and migrant perceptions of the concept of integration will be discussed. The results are integrated into a theoretical framework that previously stressed the importance of the "make-up" of the host society. In light of recent developments throughout the world that risk a further deepening of the gap between host country nationals and migrants, it seems even more pressing to understand the underlying mechanisms of intercultural relationships from a subjective perspective.

Keywords: acculturation, adaptation, host-migrant relations, integration, multi-method, multi-perspective

When stereotypes acculturate: Cognitive adaptation patterns of Romanian migrants in 4 European countries

Adrian Stanciu
Dr. Melanie Vauclaire, Diana Farcas, Diana Miconi, Yasin Koc

Across receiving countries, the present paper explores the cognitive adaptation of migrants. While there is increasing evidence about acculturation in the emotional and personality domains, there is little evidence whether stereotypes change in the acculturation process as well. As stereotypes can make a unique contribution to the understanding of intergroup relations, above and beyond the role of attitudes and emotions, and because it has been shown that stereotypes may or may not determine migrants' integration, shedding light on this essential missing link is an important endeavor.

Stereotypes represent beliefs about characteristics, attributes, and behaviors of members of certain groups. The present paper adopts the theoretical framework of the Stereotype Content Model (SCM) and assumes that stereotypes are comprised of two dimensions: social relatedness (warmth) and individual striving (competence). The SCM represents a tool that can be used for investigating the content of stereotypes. It acknowledges that there are various kinds of stereotypes and that the content of stereotypes is often shared among people. Thus, stereotypes about any social group can be described in terms of the two dimensions. For example, in a study conducted in the U.S.A., elderly people were perceived as being warm but lacking competence. There is also some evidence suggesting that the content of stereotypes differs across cultures. To illustrate, based on a visual interpretation of Cuddy et al. (2009)'s findings (Figure 4, p.20), elderly people appear to be similarly evaluated on the warmth dimension by Hong Kong, Japanese and South Korean participants, but received higher competence ratings by the Japanese participants compared to the Hong Kong and South Korean participants.

The cultural difference in terms of stereotype content represents the core assumption of the present paper. There is evidence suggesting that, generally speaking, migrants have to navigate two sets of culture: the home culture and the host culture, and that this takes the form of attitudes towards the two cultures. Depending on combinations of these attitudes, a migrant may choose to maintain contact with the home culture or may choose to seek contact with the host culture. While the former represents a form of maintaining aspects of the home culture, such as food preferences and social relations, the latter represents a form of shifting the interest towards aspects of the host culture.

Following this logic, the present paper investigates whether stereotypes can change in the acculturation process of Romanian migrants in Germany, Portugal, Italy, and England. We report findings based on combinations of two sets of surveys–with locals (Germans in Germany) and with migrants (Romanians in Germany). We hypothesized that for migrants who seek contact with the host culture the content of their stereotypes will be more similar to that of the locals and less similar to that of people from the home culture. In addition, for migrants who seek contact with the host culture, stereotype change due to acculturation will be more visible in cultures that are dissimilar from those of the migrants' culture of origin.

Keywords: stereotype acculturation, cross-receiving cultures, Stereotype Content Model

Breaking Japan's Rice Paper Ceiling: Towards a New Acculturation Framework Through Auto-Ethnography

Professor Adam Komisarof

The goal of this presentation is to report on the second stage in the conceptual development of a new psychological acculturation framework (Komisarof, forthcoming). This framework was originally developed through examining Americans and Japanese working together in Japan-based offices in organizations owned by either Japanese or American entities (Komisarof, 2011). Through an analysis of interviews and building grounded theory, profiles were created of Japanese and American subjects who perceived themselves involved in different types of acculturation dynamics and outcomes—influenced by the fit between their own acculturation strategies and those of cultural outgroup coworkers.

In this study, the author attempted to generate rich data and develop new conceptual features of the framework, which will eventually be tested by constructing and attempting to validate a research instrument. Auto-ethnography, the method employed in this study, bridges ethnography and autobiography (Muncey, 2010; Chang, 2008); it is, according to Ellis, Adams, and Bochner (2011), "an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno)" (p. 1).

The framework addresses two key acculturation issues: 1. "When interacting with cultural outgroup coworkers, does the subject perceive these coworkers as categorizing him as culturally similar or different from themselves?" and 2. "Does the individual perceive herself as a core member of her work organization when interacting with cultural outgroup coworkers?" In other words, the first dimension examines the construction of national cultural group boundaries in terms of their fluidity and permeability, while the second dimension treats the negotiation of organizational membership status in terms of one's degree of socio-professional acceptance.

Considering these two dimensions simultaneously results in four acculturation profiles: Marginalized Outsider, Alien, Assimilated Member, and Integrated Member, each of which will be detailed in this presentation in terms of its acculturation dynamics, inherent acculturation strategy alignments, and consequent acculturation outcomes. To do so, the presenter will utilize auto-ethnography to analyze his experience when he broke the notorious "Rice Paper Ceiling" (Kopp, 1994) (i.e., a barrier akin to a glass ceiling for foreigners working in Japanese work organizations) and was appointed the associate director of academic and student affairs of his university department—a type of associate dean. Namely, relationships and interactions with other members of the deans' group will be detailed and given order conceptually with the aforementioned acculturation framework. The presenter will illustrate how his quality of intercultural relationships, sense of organizational belonging, and work outcomes—within varied situational and relational contexts—reflected each of the model's acculturative profiles during his tenure in this post. He will also demonstrate how his own sense of agency affected this dynamic process.

Finally, future research directions will be outlined so that the framework can be developed as an instrument to assess acculturation dynamics and outcomes not only with Japan-based groups, but also those undergoing acculturation in other national cultures.

Keywords: Acculturation framework, Japan-based acculturation, Auto-ethnography

15:00pm – 16:15pm/ Session: Acculturation and international relations

Chair: Ray T. Donahue

Auditorium 3

EXPLORING THE ROLE OF ETHNIC ONLINE MEDIA IN TRANSNATIONALISM: THE CASE OF KENYAN IMMIGRANTS IN THE USA

Mr. Peter Gaitho
Professor Elirea Bornman

Transnationalism is the process in which immigrants, "through daily life activities and social, economic, and political relations, create social fields that cross national boundaries" (Basch, Glick Schiller & Blanc 1994). Transnationalism involves a wide range of interconnectedness that encompasses multiple ties and flows in economic, cultural, and social networks across national borders. The growth of ICTs has enabled immigrants globally to acquire and utilize a new avenue to be connected to their host communities and their original countries. The Internet and mobile phones together with the continued drop in the cost of international communication are transforming the experience of immigration with implications in the lives of today's immigrants. Although transnationalism continues to elicit interest in immigration studies, the role of ethnic online media in the process has remained understudied.

This paper is part of an ongoing doctoral dissertation that I am carrying out among Kenyan immigrants living in the Commonwealth of Massachusetts, USA. I employed a mixed method (convergent parallel) design that encompasses both qualitative and quantitative research techniques. This paper will utilize data gathered from the qualitative strand of the research project. Ten research participants were purposively selected for the study. I conducted an in depth interview with each research participant to solicit their views about how they utilize ethnic online media to be connected with their host community and their original country of Kenya. The results of this study indicate that the Kenyan immigrants in the study are heavily engaged with the political, social, and economic discussion involving their country through the use of Kenyan online media.

Keywords: Transnationalism, Immigration, ICTs, The Internet, Ethnic media, Online media, Kenyan immigrants, Communication

In search of a sense of place: Identity negotiation of Chinese migrants in Australia

Dr. Shuang Liu

The history of Chinese immigrants in Australia dates back to the gold rush era between 1851 and 1860 when the first generation of settlers arrived as labourers. When early Chinese migrants relocated from their home country to Australia, they brought with them significant attachments to their heritage culture. Friends and relatives from the home country expected them to extend this attachment in the host country through connecting to their ethnic community and, more importantly, pass on the heritage cultural traditions and practices to their children. Living in a multicultural environment, they have to learn to move between their heritage (Chinese) and national cultures (Australian) without feeling disoriented. Previous research on the influence of exposure to multicultural environment in identity formation has yielded inconsistent findings. Some studies reported multicultural individuals experiencing difficulties in acquiring a sense of belonging due to a lack of cultural home (Hoersting & Jenkins, 2011). Other studies argue that multicultural individuals, particularly immigrant children who were born in the host country, have fluid identity choices which give them the freedom to move between cultures without feeling disoriented, and further, the mixed cultural affiliations can be conducive to building intercultural competence (LaFramboise, Coleman, & Gerton, 1993).

This paper reports the identity negotiation experiences of first, second and 1.5 generation (those who came to Australia at an early age and received most of their formal education in Australia) Chinese migrants in Australia. The research question is: How do migrants search for a sense of place where they feel "out of place"? Data were collected from three qualitative studies which involved interviews with first, second and 1.5 generation Chinese migrants. Thematic analyses were used to analyse the interviews to identify identity negotiation strategies in different cultural contexts across generations of Chinese migrants. Findings illustrate that both "shifters" and "blenders" believe that they are integrated, but for neither groups, integration means equal identification with home and host cultures. Participating in a culture and belonging to a culture are separate things. While the hyphenated identity of Chinese-Australian means more "Chinese" to Anglo-Australians in Australia, it means more "Australian" to Chinese in China when they return to their home country, even for a short visit. These findings are discussed in relation to literature on identity negotiation (e.g., Ting-Toomey, 2005). An in-depth understanding of the debates and challenges surrounding multicultural and multilingual individuals' search for a sense of place is of theoretical and practical importance because those people will constitute a sizable population in the future, particularly in immigrant receiving countries.

Keywords: Chinese migrants; identity negotiation; integration

Host community acculturation orientations: A survey of Chinese Hong Kongers

Dr. Ling Chen

Acculturation orientations of dominant majority members of a society will affect cultural adaptation of immigrants and ethnic minorities, who are quite aware of status of their ethnic group. This study investigates acculturation orientations of Chinese Hongkongers, the dominant ethnic group, towards the target group of Hongkongers of South/South-East Asian origin. A random stratified sample was surveyed (N = 1,000) with the Host Community Acculturation Scale to assess life domains in private matters of culture, and customs, marriage and public ones of employment, rental housing, schooling and language maintenance. Respondents also answered questions regarding their own cultural identification, quality and frequency of interethnic communication with the target ethnic minority group members. The findings are interpreted with the aid of relevant qualitative data from the target ethnic minority group about their employment and provide practical implications to work place diversity in Hong Kong.

Keywords: Host Community Acculturation Orientations, Hong Kong

The Perception of the USCC toward China and Its Influence on Sino-U.S. Relations

Associate Professor Shengyong Zhang

The U.S.-China Economic and Security Review Commission (USCC) was formed on October 30, 2000 to provide reports concerning relationships between the U.S. and China with respects to national security, trade and economy. The Commission recommends legislative and administrative actions where appropriate to Congress. Eleven annual reports have been made to Congress (2002, 2004-2013). Based on the analyses, USCC believes that some of the current trends in U.S.-China relations are in need of urgent attention and corrections, such as the policy of trading with China, China's military modernization and China's media and information controls. Based on cross-cultural comparison and contrast, the author shows longitudinal differences between the Commission's opinions and the views of other international media, showing that the U.S. policies and practices are very different from those of the Chinese government. The author introduces the Commission's evaluation of China-U.S. trade and economic relationships, China's military power, and China's science and technology development. By analyzing the annual reports and related writings, the author concludes that USCC has consistently considered China as a threat to America. The Commission argues that the policy of a combination of containment and engagement will still be the main direction of Sino-U.S. relations. In light of the USCC's recommendations, Sino-U.S. relations are bound to be complicated and extensive, and constructive dialogues and cooperation will always be accompanied with conflicts and frictions.

Keywords: USCC annual report, US Congress, the perception of China; Sino-U.S. relations, cross-cultural communication

Re-imaging Japan: A Discourse Analysis of an International Trade Dispute

Ray T. Donahue PHD

This study aims to identify rhetorical structures of a genre of news reporting about trade frictions known as Japan bashing, criticism based on unfounded claims about Japanese economic or trading policy often inflammatory in nature (Błażejowski, 2008; Morris 2011; Stronach, 1995), by which to re-image or correct the stereotypical images about Japan upon which this news reporting is based; as well as to show how mainstream media have inadequately reported on the trade frictions, essentially siding with the Detroit auto makers.

Japan and the U.S. have fought unabated over the trade of automobiles for decades. U.S. manufacturers argue vehemently that Japan trades unfairly, which raised tempers in the past to the point of violent demonstrations by auto workers and even death to ethnic Asians unlucky to be falsely targeted by the rage. Within such climate, some of the worst racial stereotyping gets dragged up to stoke the flames. Central to the conflict is the rhetoric of Japan bashing because of both its inflammatory nature and the falsehoods it spreads about Japan and the issue.

Whereas American mass media could fulfill the role of the fourth estate by dispassionately considering the trade friction and informing the populace about the roots of the conflict and why, for example, successful European manufacturers in the Japanese market say Detroit's claims are rather bogus (Schmitt, 2012), reportage is mum about such details in mainstream media. Thus people can be easily whipped into frenzy by Japan bashing and become susceptible to Othering Japanese and other intercultural misdeeds.

Taking a recent Forbes business magazine article deemed representative of Japan bashing, discourse analysis is performed to unpack how the rhetoric not only misinforms, such as with false statistical data that under-reports foreign car sales in Japan, but also works to inflame passion while utilizing stereotyped notions that Other the people and culture of Japan. That the article comes from a mainstream and respected publication at a time thought to be a "post-racial era" challenges the view that people of today are well-educated or advanced about multicultural or diversity issues. This study also identifies how our mass media has failed to properly inform about the trade frictions by the lack of investigative reporting. This study further hopes to contribute to intercultural relations by correcting misperceptions generally held about Japanese culture.

Keywords: critical discourse analysis, diversity, mass media, Othering, rhetoric, stereotypes

15:00pm – 16:15pm/ Poster: Training and education

Assessing Intercultural Competence of Human Development and Family Studies Students in Preparation for a Diverse Workplace

Dr. Maureen Blankemeyer
Courtney Walsh , Dr. Kenneth Cushner, Dr. Kathleen Walker

Background and Rationale: Students in the Human Development and Family Studies (HDFS) major are prepared to work in case management, family advocacy, and youth programming, among other social welfare-related careers. Graduates are increasingly likely to be employed in workplaces with colleagues and clients of various cultures. HDFS students indicate that understanding other cultures is important for their careers; however, they overwhelmingly report not feeling prepared through their college curriculum to work in a global society (Paige & Williams, 2001). Due to the increase in multicultural societies coupled with students' lack of preparedness to work in these contexts, intercultural competence has recently received attention as a core professional quality for HDFS graduates to possess (Carroll, Desai, & Dodor, 2013). Currently, there is limited empirical documentation of HDFS students' intercultural competence.

Purpose: In response to the lack of intercultural preparation of HDFS students, the faculty at a US university are in the early stages of internationalizing our curriculum. Baseline data were collected on students' intercultural competence. The purpose of this study was to examine the following:

1. What is the level of intercultural competence of students enrolled in HDFS introductory and capstone courses and do scores differ by grade level?
2. Does intercultural competence differ for HDFS students versus a control group of students?

Methods: Two hundred twenty HDFS students completed the Intercultural Development Inventory® (IDI; Hammer, Bennett, & Wiseman, 2003), a 50-item survey assessing intercultural competence. Constructs measured include Denial, Polarization, Minimization, Acceptance, Adaptation, and Cultural Disengagement. Higher developmental IDI scores indicate respondents who are more likely to view the world from an ethnorelative perspective. Most respondents (n = 144) were enrolled in an HDFS introductory course and the remaining 76 were completing a capstone course. IDI data are being collected from a control group of non-HDFS students and will be included in the final analyses.

Results: Students' average score was 87.21 (SD = 17.30), which is at the low end of the Minimization range. The seniors had significantly higher scores (M = 91.85, Minimization) than introductory students (M = 84.67, Polarization), t(213) = -2.97, p = .003. Students' mean Cultural Disengagement score was 3.79 (SD = .95), indicating they did not feel connected to their cultural communities. Control group data will be compared with HDFS data and included in the final results.

Discussion: Students scored in the Minimization range, which is consistent with research showing most US respondents (63.5%) emphasize cultural commonalities and universal values while minimizing differences (Hammer, 2011). The seniors had significantly higher scores than incoming students. This may be the result of their exposure to early efforts to internationalize our curriculum. Control group data will help determine this. Students felt disengaged from their own cultural community. This may be due to the majority of them being Caucasians from White-majority communities. These students may not identify with a specific culture because they do not face the same culturally-based disadvantages experienced

by racial and ethnic minorities. Implications will be discussed.

Keywords: Student development, curriculum, intercultural competence, Intercultural Development Inventory, Human Development and Family Studies

Learning from Study Abroad Experience: Case of University Students Who Participated in an Exchange Program during High School

Aya Iwamoto

Study abroad programs are being promoted as a part of Japanese national policy for human resources development. It is expected that students who study abroad learn something positive from it, and apply those "lessons" later in their lives. However, it has not yet been sufficiently clarified how studying abroad brings positive effects to the future of an individual, and that of the nation. In addition, in the recent trend in Japan about studying abroad at a lower age, the difference between experiences of high school students studying abroad and those of university students is often ignored.

This study focuses on the individual's experience of a 10-month-long exchange program during high school, and aims to explain how they learn longitudinally from that experience, including the application of these "lessons" to their behavior in new circumstances. Two research questions are raised: 1) what kind of experiences do students face during their stay abroad, and what do they learn from those experiences? 2) Do they apply their "lessons" to their behaviors 4-6 years after their return, and if so, how?

Semi-structured interviews were conducted individually with 13 Japanese university seniors who had participated in an exchange program during high school. Each interviewee offered 3-6 examples of a set of experience and "lesson" during studying abroad; 61 examples in total were collected. The interview data was organized in accordance to Kolb's Experiential Learning Cycle (1984), which explains one's learning from an experience in a 4-step cyclical model: concrete experience (CE), reflective observation (RO), abstract conceptualization (AC), and active experimentation (AE).

The major findings to RQ1) are: "concrete experiences" that the interviewees gained from (CE1) are composed of both intercultural difficulties and personal development issues in late adolescence, as Furnham and Bochner (1986) have argued; while most "abstract concepts" from those experiences (AC1) are identical with the findings from previous research conducted mainly in the U.S. (Hansel, 1986), some "concepts" seem to be particular to Japanese students.

For RQ2), the interviewees were also asked to give examples of their experiences in their university lives and the "abstract concepts" derived from those experiences, and then asked if those experiences had been linked to the "concepts" from the time they studied abroad (AC1). The "university experiences" to which the AC1 applied can be understood in Kolb's model as an "active experimentation" (AE1), or "concrete experience" on the second round of the cycle (CE2). In other words, university students who had participated in an exchange program during high school apply their "lessons" to their later lives in a spiral.

Another finding to RQ2) is that the second round of learning doesn't necessarily bring the same "concepts" as that of the first round; AC2 are sometimes formed consequently by rejecting or modifying AC1. Supposing those AC2 trigger the next active experimentations (AE2) or the concrete experiences (AC3), students will keep learning from their original experiences during studying abroad.

These findings contain important implications for supporting high school students studying abroad, especially after their return to Japan.

Keywords: Study abroad, High school, Experiential learning

The impact of departmental cultural diversity and country of origin on students' perception of multicultural group work and the development of intercultural competence

Assistant Professor Daniel Dauber
Professor Helen Spencer-Oatey

International education is now a thriving industry (Ward et al., 2009) with many universities throughout the world making internationalisation a key element of their strategic vision. Several large-scale studies (e.g. British Council, 2013; Confederation of British Industry, 2012; the Economist, 2013) have revealed the huge demand from employers for graduates who possess intercultural skills that go beyond language proficiency and many universities included the development of 'global graduates' as a key component of their internationalisation goals. For example, the University of Nottingham's (2013) internationalisation strategy states: "Studying at a thriving international university offers significant benefits to students, giving them the opportunity to meet and work with others from around the globe, enhancing their educational experience and ensuring they're better equipped for an increasingly global world of work." Similarly, Edinburgh Napier University's (2009) strategy states "Overseas students bring a constantly renewing range of new and challenging perspectives and cross-cultural student groups can create a dynamic learning environment." Such aspirations are based on the premise that home and international students will interact meaningfully with each other and develop 'global graduate' skills in the process. However, numerous studies have found that integration is often limited (e.g. Groeppel-Klein et al., 2010; see also Ward et al., 2009), that multicultural group work is often perceived negatively (e.g. Summers & Volet, 2008; Kimmel & Volet, 2012), and that personal attributes such as openness and positive attitudes (e.g. Groeppel-Klein et al., 2010; Ward et al., 2009) are of vital importance.

In this paper we report a study that explores students' perceptions of various aspects of interculturalism (e.g. working in multicultural groups; the importance of developing 'global skills') and the factors that affect those student perceptions. We draw on data from i-Graduate's (International) Student Barometer (I/SB) Survey, which is a standard survey that is administered twice a year at many UK universities. We were granted permission by one university to add a few supplementary questions on intercultural issues. The findings reported in this paper come from the summer 2014 I/SB wave and are based on 523 responses from taught postgraduate students studying in different departments at this university. Results show that students from the UK, the EAA countries (excluding the UK) and other overseas countries significantly differed in their perceptions. This was particularly true for the degree of difficulties they experienced when working in multicultural groups and their personal learning outcomes from such intercultural encounters. In addition, there were substantial differences in the value they attributed to developing intercultural skills for their future careers and the role of their degree programmes in facilitating such development. We then consider what factors significantly impacted on these perceptions including the influence of level of cultural diversity of the student body within each department.

We end our paper by calling for more comparative analyses of student perceptions of integration issues, and the investigation of possible moderating/mediating factors, such as size of cohort, friendship-making, prior intercultural experiences and language proficiency.

Keywords: cultural differences, higher education, multicultural group work, student integration, intercultural competence, cultural diversity

Intercultural Activities in Foreign Language Classrooms

Ms Aurora Gomez Jimenez
Ms Mayling Gonzalez Ruiz

The language class represents a particularly suited environment for the learning of culture. Providing cultural experiences that can benefit learners to integrate not only the target language's culture but other societies is of vital importance when attempting to foster understanding cultural diversity. As Moran (2001), in Teaching Culture: Perspectives in Practice explains, the nature of the cultural experiences need to be defined, and these experiences should consist of "the cultural content, the activities in which students engage this content, the outcomes that are intended or achieved, the learning context, and the nature of the relationship the teacher develops with students".

Hence, through the adaptation of a number of program objectives and content and by employing a virtual communication application, this paper presents the result of the use of intercultural activities in foreign language classrooms that have been proposed by selected authors in the field of intercultural education and which appeal to students of English of different levels, in order to provide a setting of cultural awareness and cultural exchange through the encounter and discussion of different ways of life. Consequently, students are able to exchange information and communicate with their peers from different places of the world in relation to cultural universals and common means of interaction among world cultures.

Indeed, today´s globalized world needs to prepare individuals to develop intercultural competence to facilitate the intercultural relations. Through these sets of intercultural activities put into practice in a real intercultural context in foreign language classrooms within a university setting, students can acquire this ability and pass it on to other members of society to strengthen an environment of interest, respect and solidarity to people with different cultural backgrounds.

Keywords: Intercultural language activities, cultural exchange, intercultural strategies, teaching culture, cultural awareness, cultural integration, cultural universals

Constructive Intercultural Contact; a theoretical exploration.

M.A. Hans Spijkerman

Many intercultural contacts are experienced as 'critical incidents'. They represent situations where the people involved experience feelings of uncertainty or anxiety. Negative stereotypes and prejudices about 'other people' are important sources of these feelings. Our globalizing world full of 'twittering' social media is not very reassuring. As a consequence a lot of people try to avoid intercultural contact. On the other hand intercultural contact is a very important, if not the most important way to overcome the effects of stereotypes and prejudices. This is the background of my initial PhD-focus: is the Intercultural Effectiveness Training (IET) an effective instrument for people to learn how to deal with all kind of 'critical incidents'.
When I joined the School of Management of the Radboud University in Nijmegen in the Netherlands, my focus has broadened: I now am looking for answers on the following questions:
What is Constructive Intercultural Contact (CIC)? The IET is meant to give people the capability of more constructive intercultural contacts by enhancing their intercultural effectiveness. Intercultural effectiveness is defined as the combination of feelings of psychological well-being and the capacity of being successful in contact with people of a different culture. But intercultural contact involves always two 'parties'. I hypothesized that CIC needed the perception of intercultural effectiveness of bóth. So, which conditions are needed to make that possible?
How do you learn CIC? In the context of this question I will evaluate the IET. I will use a method of data gathering which gives the training a follow-up ánd makes it possible to involve the opinion of the trainees as well as the opinion of their intercultural contact-partners in the analysis.
Is there, in a multicultural team, a relation observable between CIC and perceptions of inclusiveness of employees? That is: reveals a multicultural team, with a number of members who received IET and are capable of CIC, a more inclusive climate for all members than a team without trainees?
I will   search for the answer on question 1 by means of a theoretical and an empirical exploration. For the first part I explored social psychological and cross-cultural psychological theories for elements of a suitable definition. I intend to interview people of different cultural backgrounds in the Netherlands as the empirical part. The analysis of both is meant to lead to the intended definition.
I would like to present the results of my theoretical exploration. The definition I found so far is: CIC is a contact situation where both participants perceive themselves as responsible actor, who both consciously intend to make the contact constructive. So they want to contribute to the mutual goals. Therefor they accept that there are cultural differences between them and they interact with empathy and on a level as personal as possible. This situation is more a process than an incident.
Elements of this definition came from different theories and models a/o Social Identity Theory,   Self-Categorization Theory,   Acculturation model of Berry, Contact Theory, Stereotype Content Model.

Keywords: Intercultural Contact, intercultural training, intercultural effectiveness.

Effects of Meeting North Korean Refugees in the College Classroom[2]

Hyang Eun Kim
Yangho Rhee
Seung-Ju Bang,

Korea has been separated into North Korea and South Korea for seventy years. This prolonged division is leading to increasing heterogeneity between the peoples of the two countries, even though they share a common ethnicity and language. Nowhere are these differences more apparent than in the resettlement of North Korean in South Korea. North Korean refugees face stigma and prejudice in trying to adapt to life in South Korea. The goal of the current study, therefore, was to help college students better understand the plight of North Korean refugees, and to promote the importance of their social inclusion into South Korean society. To do this, we developed a two-hour course for college students which showed a realist portrayal of life in North Korea, the actual conditions under which refugees escape North Korea, and explored the important role North Korean refugees play in the reunification of the two Koreas. A North Korean refugee living in South Korea led the class by through an interactive lecture and question/answer period. In 2014, the class was held at three universities in Busan. Results of the study were analyzed by looking at the 140 students' responses to open-ended questions. Implications for developing multicultural educational programs for university students that facilitate community capacity building and social inclusion are discussed.

Keywords: college, class effects, Korea, North Korean refugees, multicultural education

53 The sociocultural adaptation, openness and success of sojourn of foreign students in Tarlac City, Philippines

Ms Maria Sheila Garcia

A good number of researches indicate that living in another country may create different and unexpected adjustment problems, and foreign students are not exempted from this. To provide an understanding of this process, 30 foreign college students studying English in Tarlac City were asked to answer questionnaires. This is to determine their sociocultural adaptation, openness to the host culture and success of sojourn.
Through statistical analysis, it was found that the students experience greater difficulty in the academic area. Moderate difficulty was attributed to everyday life and social interactions. Albeit difficult, what they like best is the school's methods of teaching English while the areas that need improvement are the libraries and internet connection.
The only significant relationship was found between sociocultural adaptation and success of sojourn. Negatively correlated, if students experience greater difficulties in their host country, they are likely to regret their stay and will not recommend it to anyone.
Openness to the host culture did not have an effect on the adaptation and success of sojourn.

The short period of time that the students have are spent in studying rather than making friends. Nonetheless, this indicates the need to look deeper into the academic, extra-curricular activities and facilities provided by learning institutions.

Keywords: sociocultural adaptation, foreign students, Tarlac, Philippines

American Teachers in China: Intercultural competence interaction effects

Mr Alexander English
Ms. Zhijia Zeng, Dr Eugene Kim

There are 60,000 people that fly between China and America every week. Among these are American students (26,000), Chinese students (300,000), tourists, businessmen and educators. For Americans, teaching English has become a gateway to venture to China whether their ultimate motivation is the pursuit of an enriching cultural experience, Mandarin language learning, or exotic travel (English & Allison, 2013). With motivations and interests in mind, there is also a need to understanding how best to prepare individuals for their experience in China. Specifically, what are their pre-departure expectations and what are the benefits of cross-cultural training programs? During a pre-departure cross-cultural training seminar, 30 American teachers completed a questionnaire pertaining to their teaching expectations, intercultural sensitivity (Chen & Starosta, 2000), pre-departure stress, and expected perceived cultural distance (EPCD, Geeraert, Demoulin, 2013). After controlling for gender, main effects indicate a buffering effect of ISS on pre-departure stress and psychological adjustment (measured 3 months post-arrival). This finding suggests that even though American teachers may experience some pre-departure stress (M: 3.36, SD: 1.12, range 1-7), those who have high levels of intercultural sensitivity or an openness towards Chinese culture attain greater psychological adjustment. When EPCD was subjected to regression analysis, results failed to be significant; suggesting that perceived cultural distance may have no impact on psychological adjustment 3 months after arrival. These findings build on previous longitudinal acculturation research adding support to the benefits of intercultural training programs on the preparation of sojourners. Further implications and limitations will be discussed.

Keywords: Intercultural competence, cross-cultural training, longitudinal acculturation study, expatriate adjustment

Educating for a Multicultural Workplace

Dr. Luciara Nardon

High levels of migration and the proliferation of several types of international work assignments are changing the fabric of society and present important challenges: Societies need to integrate newcomers into the workforce, and organizations must manage a diverse workforce. Realizing the potential of cultural diversity in society and the workplace requires a system of higher education structured to develop individuals prepared to work in a culturally diverse environment and make decisions at various levels that are cognizant of a diverse society and workplace.

Approaches for the development of cross-cultural and intercultural skills are receiving heretofore-unprecedented attention from scholars, educators and practitioners across various disciplines (Eisenberg et al., 2013). Multiple terms and definitions have been used in the literature to address the capacity to thrive in intercultural and multicultural environments, including intercultural competence (e.g. Deardorff, 2006), cultural intelligence (e.g. Earley & Peterson, 2004), global mindset (e.g. Levy et al., 2007), cultural competence (Johnson et al., 2006), intercultural communication competence (e.g. Arasaratnam et al., 2010), global competence (e.g. Zhao, 2010), and international mindedness (Cushner, 2007). Researchers from different disciplines have defined these skills differently, relied on different evidence in support of their relevance, and derived different practical implications. While some scholars consider knowledge a key foundation for the development of intercultural skills (Javidan & Walker, 2013), others suggest that intercultural skills are best developed through experience (Erez et al., 2013; Taras et al., 2013; Thomas & Inskon, 2004; Thomas, Lazarova & Inkson, 2005; Ng et al., 2009), yet others argue that experience alone is insufficient (Caligiuri, 2013; Nardon & Steers, 2013), and suggest that intercultural experience leads to competence only when learners are able to make sense of their experiences through reflection (Deardorff, 2006; Deardorff, 2011; Ng et al., 2009; Cseh, 2013). Some call attention to the emotional component of intercultural competence (Chang, 2007) suggesting that individuals need to be prepared to acknowledge reluctance and fear, work through confusion, and grapple with complexity (Holmes & O'Neill, 2012).

While on one hand the literature is very rich with multiple perspectives and paradigms, on the other hand its lack of integration is a challenge for researchers, educators and policy makers who need to navigate through multiple overlapping concepts in order to act on the available knowledge. We propose to address this problem by presenting a synthesis of the literature highlighting the knowledge and skills required for managing and working in a diverse work environment, describing the approaches used to develop intercultural skills and their outcomes, identifying research gaps, and drawing practical and policy implications. We follow a critical interpretive synthesis approach (Dixon-Woods et al., 2006), which is most suitable for synthesizing multi-method and multi-disciplinary evidence. The status of the literature does not allow for simple aggregation of findings, rather it requires a theorization of the evidence, as studies from different disciplines employ divergent taken-for-granted assumptions about concepts and methods that need to be uncovered in order to be integrated.

Keywords: intercultural skills, education, cultural diversity, intercultural competence, intercultural development, multiculrualism

Integrating intercultural competencies into the curriculum of an international research university – experiences and responses of staff and students

Dr. Wim Swaan

IMPORTANT BACKGROUND INFO – proposal might also be considered for symposium
I have been in touch with professor Dharm Bhawuk on the possibility of my proposal being included in a symposium he is considering to organize. As far as I know, this has not yet been finalized by now. Hence, as far as I am concerned, my preferences for presenting this proposal at the IAIR conference are:
1.   Symposium with Bhawuk, if this fits
2.   Individual Paper
3.   Poster Presentation

POTENTIAL CONTRIBUTION
Experiences with integrating intercultural competencies into a curriculum where intercultural relations and (intercultural) communication skills do not belong to the core of the curriculum

ABSTRACT
Overview Programme International Classroom Development, Maastricht University, School of Business and Economics.
Context: young research university in The Netherlands, triple accredited in area of Business and Economics (AACSB, AMBA, EQUIS). Very international: more than 50% of (regular) students and staff from outside The Netherlands. Almost all programmes in English
Core idea of the Programme International Classroom Development:
- Integral approach to skills development for students and staff
- Fully integrated into the curriculum (beyond electives for relatively small groups of students)
- Embedded in International academic literature (Pettigrew 1998, Ting-Toomey 1999, Cross and Prusak 2002, Thomas and Inkson 2003, Berry 2004, Deardorff 2006, Holder-Winfield 2007, Deardorff (ed.) 2009, Kramer 2009, Van Dyne, Ang et al. 2012)
- Embedded in Training experience (SIIC, ICI Portland, Oregon; Landis, Bennett and Bennett 2003)

MAIN FINDINGS / EXPERIENCES:
1. Challenging to align tasks that are common in intercultural communication to the interests of students in this school (no issue in an elective for 5-10% of students, challenging when extending this to the entire student body)
2. Paradoxical response by students
- International classroom hot topic in election for students' councils,
- Attitude of majority of students in the classroom more aloof / reserved
- Especially tasks aimed at reflection didn't match students interest. Role plays and simulations also challenging.
- After adaptation programme runs well
3. Possible explanations for paradoxes in student's initial response:
- Age and experience: first year students too little experience to be aware of intercultural tensions;
- Direction of studies: Business and economics students not used to or even allergic to reflective exercises. They seem to be more action oriented. Different attitude than students specializing in social psychology, education, cultural studies etc.

- New generation? From depth to breadth?
4. Role of staff:
- Teaching intercultural skills falls outside the core competence of staff in economics and business, both in terms of content (intercultural relations & communication skills) and pedagogy (role plays, simulations such as Ecotonos, reflective exercises)
- This may have contributed to the response of students
5. Integrating intercultural communications skills into the curriculum (beyond small electives) requires integration of different perspectives:
- Requirements from perspective of intercultural communication profession
- Possibilities, preferences and endowments for students and staff in economics and business setting

Keywords: International Education, International Classroom, Intercultural Training, Intercultural competencies

16:45pm – 18:00pm/ Symposium: Exploring everyday experiences of cultural diversity: The impacts and outcomes of Subjective Multiculturalism

Chair: Jaimee Stuart

Auditorium 1

Dr. Jaimee Stuart
Discussant: Professor Emeritus John W Berry

Multiculturalism is an unavoidable reality in ethnically diverse societies. But what does it really mean to be a multicultural nation? More controversially, is multiculturalism the cause of social problems or the cure for social ills? While political leaders in Europe suggest that multiculturalism has failed, its benefits for harmony, diversity and cohesion are evident in other countries. These "Multicultural Dilemmas" arise largely from disagreements and misunderstandings about what multiculturalism means.

Much of the controversy over multiculturalism arises because of conceptual problems—that is, different understandings of the term in public discourse and the multiple definitions employed in social science research. Two most common formulations found in the social sciences are 1) multiculturalism as defined in terms of the cultural diversity of a population; and 2) multiculturalism as defined in terms of policies, that is, the legal and political accommodation of ethnic and cultural diversity. At the national level, when multiculturalism is defined solely in terms of cultural diversity, it is often associated with decrements in community trust and cohesion; for immigrants more specifically, it is linked to greater perceived discrimination and increased social and psychological problems. In contrast, when multiculturalism is assessed in terms of policy, it has largely positive effects on prejudice reduction, trust, social inclusion, national attachment, and pro-social behaviours.

Diversity and policy indices represent more-or-less objective measures of multiculturalism; they are also aspects of multiculturalism that can be addressed politically through immigration and multicultural policy initiatives. However, these indices neglect the underlying psychological dimension of the "everyday" experiences of intercultural contact, that is, how people experience the reality of everyday interactions with members of culturally diverse groups. Although these psychological aspects of multiculturalism cannot be legislated or

subjected to policy directives, they are equally important in affecting subjective wellbeing and social cohesion.

In this symposium we discuss an evolving programme of research that investigates the impact and outcomes of a novel, but increasingly important, theoretical construct, Subjective Multiculturalism (SM), i.e., the perception that the social environment in which one resides positively supports cultural diversity. The first paper outlines the emergence of the subjective multiculturalism construct from a mixed methods study with Muslim youth in New Zealand and the United Kingdom. The second paper discusses the development and validation of the Subjective Multiculturalism Scale (SMS) in two cultural contexts (New Zealand and the United States). The third paper investigates qualitative descriptions of multiculturalism in New Zealand and the United States and how these relate to perceptions of inclusion and acceptance. Finally, the last paper examines subjective multiculturalism as a precursor to the identity consolidation process and adjustment outcomes.

Keywords: multiculturalism, cultural diversity, psychometric measures

Paper 1: The importance of perceptions of societal inclusion for Muslim youth in New Zealand and the United Kingdom: The emergence of Subjective Multiculturalism

Dr. Jaimee Stuart
Professor Colleen Ward

Muslim youth growing up in Western contexts face a complex set of issues as a result of meeting the various, and often incongruent, expectations placed upon them by their family, religion, ethnic community and host national society. While this group of young people are thought to face high risks of maladaptation, recent research has suggested that many Muslim migrant young people are successfully negotiating their experiences of cultural transition in Western societies. Therefore, the major aim of this research was to obtain systematic data on young Muslim immigrant's "pathways to positive development", or how these young people achieve successful adaptation in the face of adversity. As such, a mixed methods approach was taken; study 1 qualitatively investigated the indicators and determinants of participation and success for Muslim youth in the New Zealand environment, study 2 quantitatively examined the relationships between resources, stress and adaptation for Muslim youth in New Zealand, and study 3 compared youth outcomes in New Zealand and the United Kingdom.

In the qualitative data, the influence of the intercultural setting in which the acculturation took place emerged as an important resource for positive adaptation. In particular, the cultural values of multiculturalism and acceptance of diversity in New Zealand were discussed as positively impacting on the acculturation experience.

In line with this result, a short scale assessing whether individuals viewed New Zealand society as accepting of cultural diversity "Subjective Multiculturalism" was developed for the purpose of the research and coupled with established scales assessing attitudes toward integration, ethnic identity, and national identity in order to build a model of intercultural factors as predictors of positive adaptation outcomes (well-being, depression, and behavioural problems). Hierarchical linear regression models indicated that none of the intercultural variables significantly predicted well-being. However, subjective multiculturalism emerged as the only negative predictor of both depression and behavioural problems. In the final study, which examined positive adaptation for Muslim youth in the United Kingdom as compared to New Zealand, similar findings emerged. Indeed, controlling for cultural context and other intercultural factors, subjective multiculturalism was the only significant predictor, relating to

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greater well-being and less depression.

The results of this study support the proposition that immigrants perceptions of acceptance by the wider society lead to better adaptation outcomes. Furthermore, the findings indicate that subjective multiculturalism is an essential intercultural predictor of positive adaptation (over and above attitudes toward integration, ethnic and national identities) for Muslim youth in New Zealand and the United Kingdom.

Keywords: Muslim youth, multiculturalism, integration, New Zealand, United Kingdom

Paper 2: The development and validation of the Subjective Multiculturalism Scale

Dr. Jaimee Stuart
Professor Colleen Ward

Following from our previous research investigating perceptions of societal multiculturalism, the current study sought to develop and validate a measure of subjective multiculturalism, or the perception that the social environment in which one resides positively supports cultural diversity.

The study was carried out in two phases; phase 1 utilised exploratory factor analysis (EFA) to construct a parsimonious scale from a pool of 35 items and then tested the convergent and discriminant validity of the scale (and sub-scales) with relevant measures (positive multicultural attitudes, awareness of disadvantage, structural discrimination, xenophobia, national identity, and national pride), phase 2 utilised confirmatory factor analysis (CFA) to further validate the factorial structure of the scale with a second sample. Relationships between demographic variables, including age, gender, and cultural background, and the construct are also investigated.

In phase 1 an ethnically mixed sample of 325 individuals (composed of both majority and minority members) were recruited from New Zealand. In this phase, a 17 item scale (SMS) was developed which was found to exhibit 3 factors; diversity (SMS-Div, 4 items), ideology (SMS-Id, 7 items), and institutional support (SMS-Ins, 6 items). Tests of convergent and discriminant validity support the reliability and validity of the measure, indicating that the overall construct has negative relationships with awareness of disadvantage, structural discrimination, and xenophobia, as well as positive relationships with national pride and national identity. These findings were partially replicated for both the diversity and ideology subscales. However, institutional support was found to have a negative relationship with positive multicultural attitudes.

In phase 2, a parallel sample of 271 individuals was collected in the USA (also composed of both majority and minority members). The 17 item construct was subject to CFA, with results supporting the 3 factors found in phase 1. Furthermore, similar relationships were found between the overall SMS measure, the subscales, and the intercultural variables. These results lend support to the initial findings that SMS is related to beliefs of social tolerance and national belonging, but that perceiving the society as institutionally support cultural diversity is related to lower levels of positive attitudes towards multiculturalism in general. The potential of this new construct and measurement to contribute to the wider field of intercultural research is discussed.

Keywords: psychometrics, multiculturalism, cultural diversity, measures, New Zealand, United States

Paper 3: What does multiculturalism mean? Exploring lay perceptions of cultural diversity in NZ and the US.

Jovanna Balanovic ,
Sara Watters ,
Dr Jaimee Stuart

Multiculturalism is a broad term that has been used to describe the nature of pluralistic and culturally diverse societies. Despite the popularity of this term among scholars, politicians and social scientists alike, there has been scant research that has investigated how 'multiculturalism' is viewed by the individuals living within these very societies. Thus, in order to address this gap in the research, a qualitative investigation was conducted using data from New Zealand (N = 265) and the United States (N = 168). Participants were presented with the simple-open ended question – "What are the key features of multiculturalism?" alongside the opportunity to make any additional comments concerning multiculturalism more broadly.

Thematic analysis was used to analyse data through the use of qualitative-data analysis software (NVIVO 10). Following this analysis matrix coding queries were utilised in order to investigate whether individuals differed in their responses on the basis of country of residence and level of subjective multiculturalism (as rated by the SMS scale).

Results produced a wide range of perspectives that were categorized into two main themes: Inclusion and Exclusion. The Inclusion theme captured those perceptions that described multiculturalism as embodying a broad sense of equality among all groups and cultures within a society. This was expressed in an ideological sense (the need for values such as mutual understanding, tolerance, acceptance, cooperation between groups, and unity) as well as more practical social arrangements (equal political representation, access to resources and opportunities). The Exclusion theme on the other hand, captured the inequalities that stand in the way of achieving this true Inclusive 'Multicultural' state. Once again, this included ideological challenges (discrimination, intolerance, animosity and ignorance) as well as more practical barriers (unequal rights, less access to resources and inability for minorities to preserve their cultural traditions). It is important to note that many of the participants positively described multiculturalism in their respective nations, while at the same time, acknowledging that certain challenges come with cultural diversity. Differences in descriptions of multiculturalism emerged across country of residence as well as across levels of subjective multiculturalism. On the whole, the results from this study advance our knowledge of the conceptual complexities of multiculturalism from a lay-perspective, while at the same time, they give us direction towards fostering a multicultural society in a way that is meaningful for the people who reside within these environments.

Keywords: qualitative, multiculturalism, cultural diversity, New Zealand, United States

Paper 4: Predicting well-being in immigrant youth: The role of subjective multiculturalism, motivation to integrate and identity negotiation processes

Tamara Qumseya,
Professor Colleen Ward

This study aims to investigate the effects of subjective multiculturalism (SM) and motivation to integrate (MTI) on well-being in immigrant and ethnic minority groups residing in culturally diverse societies. Specifically this research examines whether SM and MTI predict increased life satisfaction, and whether these effects are mediated by cultural identity styles (hybrid and alternating) and identity outcomes (consolidation and conflict).
A sample of 143 young Arab immigrants (aged 16-30) in New Zealand participated in the research. The proposed path model was tested in Amos 20, and after removing non-significant pathways, the pruned model demonstrated a very good fit to the data. The results find that there are no direct effects from either SM or MTI to life satisfaction. In fact, the effects of these intercultural variables were mediated by both identity styles and identity outcomes. More specifically, SM had a positive indirect effect on life satisfaction; it predicted a lower level of cultural identity conflict and a higher level of cultural identity consolidation, both of which led, in turn, to greater life satisfaction. Subjective multiculturalism also exerted a negative indirect effect on cultural identity conflict through its negative relationship with the alternating identity style. Similarly MTI had a positive indirect effect on life satisfaction via the effect of increasing identity consolidation and decreasing identity conflict. However, it was found that MTI increased identity consolidation as mediated by hybrid identity, but also increased conflict as mediated by alternating identity styles. The results are discussed in relation to emerging theories of multiculturalism and identity. This study extends our understanding of the effect of subjective multiculturalism in relation to other intercultural factors on adjustment outcomes for minorities in culturally diverse societies.

Keywords: Multiculturalism, Well-being, Arab, youth, immigrant, New Zealand, integration

16:45pm – 18:00pm/ Symposium: How do people learn interculturally? Theoretical perspectives and empirical evidence

Chair: Stefan Kammhuber

Auditorium 4

Prof. Dr. Stefan Kammhuber
Discussant Prof. Dr. Dharm Bhawuk

Intercultural Training has arrived among the "golden agers". Looking back at almost 50 years of intercultural training, we can draw on an impressive number of scientific research on how to distinguish different forms of training and its perfect timing as well as learning methods and techniques, and how they affect the psychological functional levels cognition, emotion and behavior (Bhawuk, 2009; Bhawuk & Brislin, 2000; Fowler & Blohm, 2004; Litrell et al., 2006; Selmer, 2010). However, despite all the efforts taken, almost every review in the last ten years concludes with the complaint that a theoretical framework of intercultural learning and teaching is still not available. A framework which describes how intercultural learning takes place, and from which can be concluded concisely how an intercultural learning environment is to be created and evaluated most effectively (Black & Mendenhall, 1990; Mendenhall et al., 2004; van de Vjiver & Breugelmans, 2008). In the age of globalization, the market for intercultural learning providers is booming. The questions of both, quality and ethics of intercultural training become more and more important concerning the great variety of offers. After all, intercultural trainers have to justify in front of their employers and clients why and how they use which method at which point in time with which participants and with which expected consequences. Without a consistent theory of intercultural learning and teaching, this cannot be achieved convincingly. The claim for a so- called "multi- method-approach" sometimes hides the fact that intercultural training designers were not able to explain learning phenomena strictly within one learning paradigm. It is therefore surprising that intercultural trainings research and psychological research of learning and instruction have had comparatively few interrelations in the past. Furthermore, very rarely it was reflected that there are culture-specific traditions and perspectives how learning can be explained and how education should be done. In this symposium, we gather intercultural researchers and their theoretical perspectives on intercultural learning in order to make perhaps some steps to an integrated theory of intercultural learning. The symposium covers research on (1) theoretical perspectives on intercultural learning from different cultural perspectives (Bhawuk, Kammhuber), (2) core concepts of intercultural learning like cross-cultural self-efficacy (Gröschke & Weigelt), and (3) experiences from curriculum development for the international classroom (Swaan).

Keywords: Intercultural learning, cross-cultural learning, intercultural training, intercultural education

Paper 1: Designing powerful intercultural learning environments: A Theory of Situated Intercultural Learning

Prof. Dr.Stefan Kammhuber

Intercultural competence is defined as both, the capability and the will to (1) perceive actively and continuously opportunities for intercultural learning in everyday life, (2) to generate actively intercultural knowledge, and (3) to tackle action barriers with the respect towards the action consequences regarding the personal well-being, the relationship with the interaction partner, and the task to be fulfilled; furthermore it contains the capability and the will to do both, to evaluate and to communicate the experiences made during and after the course of action. Intercultural competence is perceived as an infinite process of learning rather than a stabile state. It is argued that the theory of situated learning is very useful for both explaining and designing intercultural learning environments in a more coherent and non-eclectic way than other paradigms of intercultural learning. The "Intercultural Anchored Inquiry" will be presented as the according theory-based didactic model that supports the learner to construct flexible intercultural knowledge, ready to be applied in everyday situations when it is necessary.

In the paper, I will share also the results of a longitudinal study of a joint German-Chinese student project on intercultural employability. The program contained bi-cultural teamwork on real tasks in PR China and Germany as well as a phase of virtual collaboration and was designed on the fundaments of situated learning theory. After four years the German and Chinese students were asked systematically to evaluate the effects of the program compared to other international experiences in their biography so far. The results show that the theory-based development along the principles of situated intercultural learning leads to a highly effective learning environment in the sense of intercultural competence defined above.

Keywords: Intercultural learning, learning theory, intercultural training, intercultural education

Paper 2: Theories and Models of Intercultural Learning: Some Reflections from Indigenous Psychological Perspectives

Prof. Dr. Dharm P S Bhawuk

In Indian Psychology, a three-pronged process of zravaNa (listening), manana (reflection), and nididhyAsana (contemplation) is recommended for the realization of Atman (self) for spiritual aspirants and practitioners. The first step, zravaNa, entails listening (use of the sense of hearing) to a teacher to learn the concepts. This could include obtaining information from the other four senses -- sight, taste smell, and touch, for information is collected by the senses. Therefore, zravaNa includes knowledge acquisition experientially, and could be called the process of observation with the intention of learning. Learning happens on the foundation of intention, which is captured in the student approaching the teacher with questions for instruction. The second step, manana, entails internal processing of the information acquired through the senses. All learning requires internal processing, which includes not only cognitive aspects but also affective and behavioral aspects. Accidental leanings happen in the second stage when we process the information acquired earlier without the intention of learning. Thus, intention continues to play a role in the second stage, but learning is not possible without reflection. The two stages differentiate information and knowledge that have

become a part of our daily dialogue with the advent of computers and other tools of information technology. The third step, nididhyAsana, is the practice of reflection, or contemplation that leads to internalization and complete personalization of the knowledge such that there is no gap between knowing and acting or being. One has learned the concept such that one acts in accordance with that knowledge. This process is best captured in a story from the mahAbhArata that I will share as a prototypical description. The third step of learning, nididhyAsana, includes a deep contemplation such that the knowledge is so personalized that it crystallizes in one's behavior – there is no gap between thoughts and actions. Learning is complete.

In this paper, the relevance of this Indian learning model is examined for both learning and intercultural learning. Indian psychology is integrative and this method synthesizes didactics (or the science of teaching) and mathetics (or the science of learning). Some of the existing western models of learning and intercultural learning are examined in light of this indigenous model. Implications for theory building and future empirical research are discussed.

Keywords: Intercultural Learning, Indigenous Psychology, Indian Psychology, Learning Theory

Paper 3: Cross-cultural self-efficacy in higher education

Prof. Dr. Daniela Gröschke
Dr. Oliver Weigelt

Self-efficacy is a critical variable in intercultural learning (MacNab & Worthley, 2012), but little is known about the methods and programs needed to foster cross-cultural self-efficacy in higher education. According to Bandura (1977), mastery and vicarious experience as well as social persuasion and physical and emotional states influence learning processes. To gain deeper insights in fostering self-efficacy, additional theoretical model like cross-cultural competencies and cultural intelligence are integrated into the research model. The aim of the study is first to identify the methods and components that impact the development of cross-cultural self-efficacy in higher educational settings and second to compare two different student groups regarding the effectiveness of teaching methods.

The study, an online-survey, was conducted at two universities in Germany. Students at university A (N=106) are enrolled in a teaching program that fosters intercultural competence in the curriculum. Students at university B (N=208) are enrolled in a psychology program not focusing on intercultural learning activities.

Student groups differ in their scores on cross-cultural self-efficacy, cultural intelligence (CQ) and components related to self-efficacy (self-regulation, self-reflection, cognitive flexibility), especially on motivational facts. Regression analysis revealed that the self-efficacy of students, who are enrolled in intercultural studies, relies on cognitive flexibility and motivational CQ, whereas the self-efficacy of students without a culture-related curriculum relies additionally on metacognitive CQ and self-reflection.

The effectiveness of teaching methods differs between the students group. Fostering self-efficacy for students at university A is only explained by personal contacts in student´s private lives, whereas self-efficacy of students at university B is additionally explained by instructional methods like reading text books, working on case studies and in group projects. Cognitive flexibility is again related to personal contacts, but also to informal conversations with the teaching staff for students at university A, whereas reading text books and theoretical input provided by lecturers is relevant for students at university B. Motivational CQ is

increased by personal contacts (students from university A) but also by reading about cultural issues (students from university B).

Overall, results highlight a paradox. Student enrolled in an integrated intercultural study program seem to profit more from their contact with people from other cultures in their personal life than from the teaching and cross-cultural learning activities in higher education. They need a learning environment where they are able to experience cross-cultural interactions and to reflect informally on these experiences. Students who did not choose an intercultural study program seem to profit from instructional methods like lectures and readings. Thus, mastery experience is important for both groups, but social persuasion and vicarious experience is more needed by students with lower motivation for cross-cultural learning.

Keywords: Intercultural education, Higher Education, Cross-cultural Self-efficacy, Cultural Intelligence

Paper 4: Integrating intercultural competencies into the curriculum of an international research university – experiences and responses of staff and students

Prof. Dr. Wim Swaan,

Overview Programme International Classroom Development, Maastricht University, School of Business and Economics

Young research university in The Netherlands, triple accredited in area of Business and Economics (AACSB, AMBA, EQUIS)

Very international: more than 50% of (regular) students and staff from outside The Netherlands;

Almost all programmes in English

Core idea of the Programme International Classroom Development:

Integral approach to skills development for students and staff

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Training experience (SIIC, ICI Portland, Oregon; Landis, Bennett and Bennett 2003)

Main findings / experiences:

1. Challenging to align tasks that are common in intercultural communication to the interests of students in this school (no issue in an elective for 5-10% of students, challenging when extending this to the entire student body)
2. Paradoxical response by students
- International classroom hot topic in election for students' councils,
- Attitude of majority of students in the classroom more aloof / reserved
- Especially tasks aimed at reflection didn't match students interest
- After adaptation programme runs well
3. Possible explanations for paradoxes in student's initial response
- Age and experience: first year students too little experience to be aware of intercultural tensions;
- Direction of studies:
• Business and economics students not used to or even allergic to reflective exercises;
• They seem to be more action oriented –

- Different attitude than students specializing in social psychology, education, cultural studies etc.
- New generation? From depth to breadth?
4. Role of staff:
- Teaching intercultural skills falls outside the core competence of staff in economics and business:
- Content (intercultural relations & communication skills)
- Pedagogy (role plays, simulations - Ecotonos, reflective exercises)
- This may have contributed to the response of students
5. Integrating intercultural communications skills into the curriculum (beyond small electives) requires integration of different perspectives:
- Requirements from perspective of intercultural communication profession
- Possibilities, preferences and endowments for students and staff in economics and business setting

Keywords: International Education, International Classroom, Intercultural Training, Intercultural competencies

16:45pm – 18:00pm/ Session: Acculturation children and development

Chair: Maja Schachner

Auditorium 2

114 What can developmental psychology tell us about sociocultural adaptation? The role of identity processing styles in the prediction of the sociocultural adjustment of immigrants

Agnes Szabo
Colleen Ward

Acquiring and developing necessary cultural skills is essential for immigrants to be able to effectively function in new social environments. Researchers and practitioners alike are experiencing a growing need to identify the variety of factors that facilitate the culture learning process in a cross-cultural context. Demographic variables (e.g., gender and age) and situational factors (e.g., cultural distance and language proficiency) have been widely investigated as important antecedents of sociocultural outcomes. However, a recent meta-analytic study suggests that individual differences, such as personality traits, also play a significant role in the prediction of sociocultural adaptation (Wilson, Ward, & Fischer, 2013). In the field of developmental psychology, identity styles have been identified as relatively stable individual dispositions predicting skill acquisition, academic performance, and success in new learning environments. Identity styles refer to organized collections of social-cognitive strategies that individuals prefer to utilize when solving problems and making decisions (Berzonsky, 1989). In connection with cultural transition, five identity styles have been identified: analytical and exploratory informational, diffuse-avoidant, normative to the country of origin, and normative to the host society (Szabo, Ward, & Fletcher, 2014). Furthermore, the styles have been shown to predict psychological and identity outcomes during acculturation in distinctive ways. The current study aims to extend Wilson et al.'s (2013) findings by examining associations between identity styles and sociocultural adjustment. A sample of international immigrants (N = 279) were invited to complete a survey on cross-cultural adaptation. The data was subjected to a three-step hierarchical regression analysis with sociocultural adjustment being the dependent variable. In the first step, demographic variables were entered (e.g., age and gender), which was followed by situational factors (e.g., language proficiency). In the final step, identity processing styles were added to the model. Results revealed that identity styles explained a significant amount of unique variance (19.7%) in sociocultural adjustment above and beyond demographic and sociocultural factors. In the final step, age had a negative but weak effect, whereas proficiency in the official language of the host country exerted a positive main effect with a medium effect size. Furthermore, the analytical informational style and the normative style to the host society were positive predictors of sociocultural adjustment and yielded weak to moderate effects. In contrast, the diffuse-avoidant style revealed a moderately strong, negative association with sociocultural adjustment. These results support Wilson et al.'s (2013) findings and further emphasize the importance of individual differences in the sociocultural adaptation of people in cultural transition.

Keywords: sociocultural adjustment, identity styles, immigrants

Identity and acculturation: On being mono- and bicultural in a multicultural context

Dr. Elke Murdock
Prof. Dieter Ferring

Even within a globalizing world, Luxembourg takes an exceptional position with a foreign population of 44 %. Furthermore, Luxembourg is a trilingual country and the official languages French, German and Luxembourgish are widely spoken, as well as English and the languages representing the countries of origin of the residents. Luxembourg's steel industry attracted several waves of guest workers from neighboring countries as well as Italy and Portugal. Many descendants now live in the second or even third generation in Luxembourg. As host to many European Institutions and as a global financial services center, Luxembourg attracts an international workforce. The result is a multicultural composition of society and residents who have experienced different forms and degrees of culture contact. One further consequence of this multicultural context is that many children grow up in mixed-national households or are born in a country which is different to their passport country or to that of their parents. In a series of quantitative studies we investigated how children raised in this multilingual, multicultural context and growing up in bi-national families or in a country different to their passport country organize and experience their nationalities. Studies were conducted at two different secondary schools, namely the European School of Luxembourg (N = 204, average age M = 15.16, SD = 0.84) which attracts a large number of children whose parents work for the European Institutions and a large comprehensive Luxembourg State school (N = 225, average age M = 15.93, SD = 1.15) whose students come from a wide range of backgrounds. At both schools the student populations represent a wide range of countries and about half are raised in mixed national households. First an open self-definition measure was applied to assess whether the students self-identify in a mono- or bicultural manner. Secondly, an adapted version of the bicultural identity integration measure was administered to evaluate whether biculturalism is experienced as a source of conflict and to what extend the nationalities are integrated in the daily lives. The results indicate that culture contact alone is not a sufficient condition to self-identify in a bicultural way. Students growing up in mixed national households, however, are more likely to self-identify as bicultural and experience this biculturalism as harmonious, a source of pride and serving the sense of uniqueness. Further factors influencing the self-definition process as mono- or bicultural will be discussed and implications for identity processes within increasingly diverse societies elaborated within an acculturation framework.

Economic Hardship in relation to Perceived Discrimination and Acculturation Orientation: A Longitudinal Study of Immigrant Adolescents in Greece of Recession

Prof Vassilis Pavlopoulos
Prof Frosso Motti-Stefanidi

The effect of acculturation orientation on the development and adaptation of immigrant children and adolescents is a well-established finding in the acculturation literature. Less common is research attempting to understand the acculturation processes in relation to socio-economic parameters extending beyond the individual level of analysis. In this presentation, the role of economic hardship in the family is being studied, in relation to two critical dimensions of social-psychological interest in the course of adaptation of immigrant youth, namely national orientation and perceived discrimination. Implementing a longitudinal design (two repeated measurements in the academic years 2012-13 and 2013-14) in the context of the Athena Studies of Resilient Adaptation research project allowed for detection of causal relations through comparative analysis of alternative structural equation models. The sample consisted of 757 immigrant adolescents in Greece (364 from Albania, 128 from the former Soviet Union, 155 from other countries and 110 of mixed ethnic background; 78% second-generation; 54% boys). Participants were enrolled in the 1st grade of High School during the academic year 2012-13 (mean age: 12.7 years) in 14 schools from the wider Athens metropolitan area. Measures included, among others, the impact of the economic crisis in the family (Lempers, Clark-Lempers, & Simons, 1989), acculturation orientation (Nguyen & Von Eye, 2002) and perceived discrimination against the self (Motti-Stefanidi & Asendorpf, 2012). At the cross-sectional level of analysis, we found that economic distress of the family was positively associated with perceived discrimination which, in turn, negatively predicted orientation of immigrant youth towards members of the host (Greek) society. At the longitudinal level, T1 perceived discrimination was associated with higher economic downgrade and lower national orientation at T2. These findings indicate that the model of reciprocity (compared to the alternative models of stability, causality, and reverse causality) is more appropriate in order to understand longitudinal relations of acculturation processes of immigrant youth with economic hardship in the course of recession. Moreover, they highlight the role of perceived discrimination and call for interventions and policies in order to enhance immigrant integration and social cohesion.

Keywords: economic crisis, acculturation, perceived discrimination, longitudinal study

Contextual Conditions for Acculturation and School-Related Outcomes in Early Adolescent Immigrants in Germany – The Role of School, Family, and Ethnic Group

Dr. Maja Schachner
Dr. Fons J. R. van de Vijver, Dr. Peter Noack

Navigating between cultures in addition to developmental changes and challenges in early adolescence can be difficult. In this study we investigated the association of conditions in the school, the family, and the ethnic group, with acculturation and school-related outcomes amongst early adolescent boys and girls. Analyses were based on 860 mostly second- and third-generation immigrant students from 71 countries (50% male; Mage = 11.59 years), attending German secondary schools. Perceived support for inclusion and integration in school and family were associated with a stronger orientation towards both cultures and more positive outcomes (e.g., higher marks and more well-being). Perceived cultural distance and ethnic discrimination were associated with separation and more negative outcomes. Boys perceived the context more negatively, had a weaker mainstream orientation and showed more behavioral problems but did not differ from girls in the associations between conditions and outcomes. Implications for research, policy and practice are discussed.

Keywords: acculturation, school adjustment, family, school, ethnic group

Pathways to anti-Islamic attitudes of university students: An international comparison

Prof.Dr. Wassilis Kassis

This presentation focuses on role of prejudices in the everyday experiences, and expectations of students as they participate in establishing and supporting democratic norms and values. To gain insight into these prejudices, we analyzed the quantitative and qualitative survey data generated by the international project "Prejudice on Campus" which was conducted in 2014. This survey examines how students respond to the perceived offensiveness of social, cultural, and religious prejudices such as anti-immigrant attitudes, antisemitism, anti-Islamic attitudes, sexism, dominance-orientation, and prejudices towards gay, bisexual, lesbian, transgender and queer people. Dr. Charlotte Schallié (University of Victoria, Germanic and Slavic Studies), and I were the project's co-leaders of this nine-country, fifteen-university study conducted in Austria, Canada, Germany, Greece, Hungary, Poland, Russia, Switzerland, and Ukraine. Following intersectionality theory we asked about the mixed socio-demographical characteristics, understandings, hopes, and approaches to participation of different, sometimes opposing, student groups in defending and aiming for an inclusive society. We gathered cross-sectional questionnaire data from more than 7,000 students (at least 500 students per university), and qualitative data from 10 focus-group discussions.
With this presentation I would like presenting this large dataset by employing structural equation modeling to the 7,000 participant data set and thereby gain a well-grounded empirical and robust understanding of the interplay between the different social, ethnic and religious prejudices expressed by students in order to understand the pathways towards anti-Islamic attitudes.

With regard to the empirical analysis, my aim will be to identify the interplay between the social prejudices in the data set in order to theorize how these intersecting prejudices thought

systems serve to support networks of bias towards anti-Islamic attitudes. Especially we're focusing our attention into the mediation role of dominance-orientation, sexism and anti-immigrant attitudes towards understanding anti-Islamic attitudes. Additionally we tested the structural equation models for equivalence in terms of configural, metric, and scalar invariance. But doing that we developed the possibility for addressing the question if the question if the values in the nine countries were comparable.

I will also seek to present intersecting thought systems that exhibit the opposite of prejudice that is the societal, social, and personal characteristics, and expectations of students who are resilient against norms and values like anti-Islamic attitudes. My intention in this regard is to gain insights into the possibilities, both given and to be developed, that assist students to work towards an inclusive and sustainable society.

Keywords: social, ethnic and religious prejudices, anti-Islamic attitudes, sexism, dominance-orientation

16:45pm – 18:00pm/ Session: Migrant health and professional practice

Chair: Collins Agyemang

Auditorium 3

For better or worse? - The influence of socio-cultural and psychological adjustment on North Korean refugees' health in South Korea

Albert Kraeh
Prof Dr. Dr. Fabian Jintae Froese

There has been a controversial debate on the influential role of cross-cultural adjustment on migrants' physical health outcomes. While some studies report that cross-cultural adjustment is related to better physical health outcomes, e.g. self-reported health status, other studies suggest that better adjustment leads to worse health outcomes, e.g. higher incidence of metabolic and cardiovascular diseases. It is possible that these contradictory facts can be partly attributed due to methodological weaknesses. In fact, theory driven research combining reliable and valid cross-cultural psychology adjustment scales with actual physical health data is scarce. We combine survey and medical examination data of 440 North Korean refugees adapting to their new lives in South Korea. The migrant group of North Korean refugees is particularly noteworthy due to ethnic and genetic similarity with South Koreans that has been exposed to environmental changes: from a planned, impoverished economy in North Korea to a different socio-cultural, political and economic environment in South Korea. We used well-established scales from cross-cultural psychology research to investigate the relationship of socio-cultural and psychological adjustment to rested heart rate (RHR), a physical health indicator of mortality and risk factor of cardiovascular diseases. Our results show that psychological as well as socio-cultural adjustment are related to better physical health, i.e. a decreased rested heart rate. Theoretical and practical implications are discussed.

Keywords: Socio-cultural adjustment, Psychological adjustment, Rested heart rate, Health, Refugees, Korea

Self efficacy and social support as moderators of multicultural attitude among refugees and asylum seekers

Mr NDZEBIR Andrew Vernyuy
Profesor Fabienne Lemetaye, Professor Lony Schiltz

The study investigated the moderating effect of social support and self-efficacy on the multicultural attitude of refugees and asylum seekers. At the same time, the effect of gender and length of stay in the host country on multicultural attitude was verified .At N=221, asylum seekers in Luxembourg took part by completing the Multidimensional Scale of Perceived Social Support (MSPSS), self-efficacy (CES), and multicultural attitude scale (MASQUE).With the help of multiple linear regression analysis, gender was the only predictor of multicultural attitude. Through structural equations analysis, the moderating effect of social support and self-efficacy on multicultural attitude was established. While all paths in the model were positive and significant, the evaluated model fit well to the data. Findings from this study shows that the model evaluated can be of great help to health practitioners when it comes to constructing an effective psycho-social therapy. Results will be handled by laying emphasis on available psycho- multicultural studies and recommendation made to health practitioners working with refugees and asylum seekers with diverse cultural backgrounds.

Keywords: Refugees, asylum seekers, social support, self-efficacy, multicultural attitude, gender

Perceived Ghanaian Culture and Homosexuality: Evaluative Review and Basis for Commenting on the Budding Issue

Collins Agyemang
Erica Dickson, Seth Oppong

The value of diversity is not only a social and business imperious but a step for gaining thorough knowledge of different cultures that awards better understanding of individuals, groups, and professional bodies. Societal attitudes towards same-sex relationships have varied over time and place. While earlier fierce opposition of homosexuality keeps dwindling on the basis of casual integration, in some countries such as Ghana, it is a budding issue. The silent majority of Ghanaians seem to have negative sentiments towards the issue of homosexuality partly due to some cultural smidgeons. There are inconsistencies in the underpinning reasonings of leaders and social commentators alike. These inconsistencies from an evaluative perspective, partly but arguably results from Perceived Ghanaian Culture (PGC) and dearth and knowledge of theoretical and empirical literature from the African perspective. This paper discusses the PGC and directs attention to emerging literature as basis for commenting on one's sexual orientation and thus submit meaningfully with a proposed Fluid - Sexual Orientation Model as an attempt to explain the pathway to an arguably realist individual's sexual orientation. The researchers recommend that rigorous research be directed to the budding issue to shape viewpoints and inform policy.

Keywords: Perceived Ghanaian Culture, Diversity, Homosexuality, Fluid – sexual orientation model, Ghana

Professional Practice versus Cultural Leanings: Attitude and Knowledge of Ghanaian Health Professionals of Homosexuality

Dr Erica Dickson
Mr Collins Agyemang, Ms Joana Afful, Mr Seth Oppong

In some cultures, same-sex relationships has become acceptable behaviour to a large extent. The same cannot be said of the Ghanaian society as a whole. Within the Ghanaian society, healthcare professionals are held in high esteem and deemed to be knowledgeable and experts who can invariably influence the general population with their opinions. This study was therefore conducted to determine how knowledgeable some Ghanaian health professionals are about homosexuality and how socially acceptable they consider homosexuality. A purposive sampling of physicians and physician assistants attending continuous professional development (CPD) program in (the capital city of Ghana) and Takoradi (one of the largest cities in Ghana) was done. Data was collected from physicians and physician assistants. Preliminary analysis suggest that irrespective of age , educational level and duration of practice, some Ghanaian health professionals have little knowledge about the issue of homosexuality and ascribe to similar Ghanaian societal disapproval of homosexuality which makes their strict adherence to their professional practice arguably difficult.

Keywords: Culture, homosexuality, physicians, physician assistants, professional practice, Ghana

16:45pm – 18:00pm/ Poster: Acculturation/ Intergroup relations

CONTESTED FATHERING ; Cameroonian fathers facing the welfare state parenthood

MSoc. Sc. Mathias Ebot
Dr. Päivi Harinen

This article focuses on challenges of parenthood for Sub-Saharan African fathers in Finland. In this analysis Finland represents a Nordic welfare society where family relationships are strongly guided by national family policies and discourses. These policies are based on both traditional ideas of a proper Finnish family, as well as on the contemporary waves of female liberation and emphasis on children's rights. We analyze how especially Cameroonian fathers perceive their parenthood positions and how they characterize and frame their fathering experiences in relation to the mainstream sociopolitical, cultural and national representations of fatherhood in Finland. The analysis is based on interviews and narrative reports collected among Cameroonian fathers living in Finland with their African spouses. The scrutiny shows that in the context where the mainstream cultural and national family representation is created by equality between parents and also between parents and their children, and where "good fatherhood" is created by embodied presence and warm relationships with children these fathers have difficulties: They have to fulfill another fatherhood duty – bread-winning – and thus ensure their labor possibilities all the time, from very marginalized positions of the labor market. When comparing their fatherhood position with the one in Cameroon they also feel embarrassed as the Finnish educational system teaches and encourages their children to

challenge their authority as up-raising adults, which in Cameroon could not be possible.

Keywords: Sub-Saharan African Fathers, Black African Fathers, Perception, Fathering Experiences

Content and discourse analyses on Singapore's immigration rhetoric in the mainstream media

Mr Clarence Lim
Dr Chan-Hoong Leong

Acculturation is defined as individual changes that result from direct contact with members from a different ethnocultural group (Redford, Linton & Herskovits, 1936). The existing literature focuses heavily on the interaction between immigrant and members from the recipient state, and it rarely considers the perspectives of other players, namely the State and the political leadership. Moreover, empirical studies in this field are predominantly derived on the back of conventional research methodologies such as surveys, in-depth interviews and experimental designs. The current study aims to illuminate on the state of acculturation using both content and discourse analyses. The data is drawn from media reports on immigration related speeches (or press release statements) made by state politicians (or institutions) in Singapore between 2005 and 2012. Content analysis on the articles published in the local press shows overwhelming concerns on the economic impact (i.e., realistic threats) from inflow migration between 2006 and 2008 as political leaders sought to reassure the electorate that jobs and other economic resources would remain accessible even as Singapore opens its doors to immigrants; however, between 2009 and 2012, the discourse has shifted to symbolic threats as politicians now more frequently cited the need for host heritage preservation in the face of increase immigration and rising discontent. The change over in acculturation discourse coincides the political rhetoric on intergroup interactions over the same period. Specifically, between 2006 and 2007, a "reverse assimilation" was advocated by the state politicians, host nationals were urge to embrace immigrants and their new culture; between 2010 and 2011, the discourse has changed to a "two-way street" where both immigrant and host nationals are urged to compromised. The findings are discussed in relation to the evolving political climate and the immigration discourse, and how they are shaped by the changing public sentiments.

Keywords: Immigration, discourse, rhetoric, Singapore, economic threat, symbolic threat, acculturation

Korean Adolescents' Needs for Multicultural Education for Social Inclusion of North Korean Immigrants

Professor Hyang Eun Kim
Professor Sang Yoon Kim, Teacher Ae Rhee Ann

The number of refugees who escape from North Korea to fix themselves in South Korea has been growing remarkably for the last two decades. According to the Korean government statistics, the number of North Korean refugees who moved into South Korea was one hundred in 1999, one thousand in 2002 and, two thousand in 2006. Consequently, the total number of North Korean immigrants has also increased. To be precise, the whole sum exceeded ten thousand in 2007 and two thousands in 2010. This number has come close to three thousand in the recent years. Despite having the same heritage such as same bloodline, same physical appearances and language, North Korean immigrants are still considered as one of the minority groups in South Korea with other groups including groups such as, the married immigrants and foreign workers from under developed countries. They suffer from social stigma and discrimination in their neighborhoods and work places and they are also likely to face isolation in the society. Owing to the given dynamics, this study was interested in Korean youths' needs for multicultural education for social inclusion of North Korean immigrants prior to developing an education program for the adolescents. A Survey of 680 high school students' show that two thirds of the subjects believe that education on North Korean immigrants is needed. Students prefer North Korean immigrants to South Korean professionals as their lecturers. About three quarters of the respondents prefer female lecturers. Around 50% of the respondents prefer lecturers who are in their twenties and 30% of the respondents prefer ones in their thirties. Most of the respondents would prefer a class size of 20 and 30. Students prefer combining diverse methods such as lectures, discussions and presentations. More than half of the respondents were in favor of two or three sessions. In terms of time duration, 50% expect two hours sessions and 40% expect a one hour session. Most respondents were in favor of contents such as the real aspects of North Korea, the challenges facing North Korean refugees and their social inclusion in the society, and lastly, discussion on the reunification. Based on the research findings, educational implications in the field are suggested.

Keywords: Korean adolescents, Educational needs, Multicultural education, Social inclusion, North Korean immigrants

Return wishes of refugees in the Netherlands: The role of integration, host national identification and perceived discrimination

Dr. Borja Martinovic
Ms Francesca Di Saint Pierre Dr. Thomas De Vroome

This study examined refugees' wishes to return to their home country. Previous research on return intentions among economic migrants has pointed at the relevance of three aspects of integration: employment and education (structural integration), language proficiency (cultural integration) and contact with natives (social integration) in shaping the wish to stay or return. We examined whether this is also the case among refugees. Furthermore, we extended research on return intentions by considering two social psychological experiences–host country identification and perceived discrimination–as mediators in the associations between

the three aspects of integration and return wishes. Using a large survey among refugees from Afghanistan, Iran, Iraq and Somalia in the Netherlands, we found that employment was not related to return wishes. Higher educated refugees and those proficient in Dutch perceived more discrimination and were therefore more likely to want to return. Simultaneously, language proficiency was also related to a wish to stay via increased host country identification. Contacts with natives were related to less discrimination and more identification, and therefore to a wish to stay. We discuss the importance of social psychological experiences, and the cross pressures they exert on the return wishes of refugees.

Keywords: return wishes, refugees, integration, perceived discrimination, host national identification

Intercultural relation in a multicultural context: The case of Luxembourg

Stephanie Barros Coimbra
Dr Isabelle Albert, Dr Dieter Ferring

The world's demography has evolved requiring policy makers and practitioners to face in the next years important issues specifically related to the steadily increasing migration. Luxembourg for example, focus country of the present study, might be seen as an interesting acculturation context due to its small size but nevertheless high rate of immigrants, representing almost half of the total population (45.3%). These numbers illustrate the multicultural dimension of Luxembourg, a country with three official languages (i.e., Luxembourgish, French and German). However, despite these apparently attractive multicultural features probably facilitating the integration process, the experience of moving from one culture to another may remain a difficult challenge resulting in potential acculturative stress for migrants. In this acculturation context, the receiving society's perspectives towards multiculturalism might to a certain extent affect migrants' attitudes and general well-being.

The current study is part of the project IRMA ("Intergenerational Relations in the light of Migration and Ageing) and consists in a comparison between Luxemburgish and Portuguese immigrant families of ageing parents (i.e., older generation) and their adult children (i.e., younger generation) living in the Grand-Duchy of Luxembourg. Our focus is on Portuguese migrants because they constitute the largest immigrant group in Luxembourg (36% of the total immigrant population). We focus on different key issues regarding multicultural perspectives of the Luxembourgish society comparing both national groups and generations. In particular, we will have a closer look at natives' acculturation attitudes as well as migrants' acculturative stress and the potential effects on their subjective well-being.

Our preliminary sample was composed of N = 138 Portuguese migrants (n = 49 adult children; n = 46 mothers; n = 43 fathers) and N = 158 Luxembourgish natives (n = 58 adult children; n = 56 mothers; n = 45 fathers). Portuguese adult children had an average age of M = 29.57 (SD = 11.03) years, Luxembourgish ones were about M = 26.69 (SD = 8.06) years old. Portuguese and Luxembourgish fathers had a similar average age (PT: M = 58.88, SD = 6.93; LUX: M = 58.4, SD = 6.89), so did the mothers (PT: M = 55.87, SD = 6.59; LUX: M = 55.76, SD = 7.87). Analyses indicate, higher scores of Portuguese migrants regarding their multicultural ideology (i.e., being more in favour of a multicultural society) compared to their Luxembourgish counterparts in general. Regarding the acculturative stress sensed by migrants, the older generation reported higher values than the younger generation.

Interestingly, analyses showed a tendency of younger migrants feeling a higher subjective well-being compared to the older migrant generation, whereas the Luxembourgish adult children reported in general a lower well-being than their parents.

Results will be discussed referring to an integrative model, which takes into account aspects of generational status, migration and ageing in order to clarify resemblances and differences within as well as between cultures and family generations.

Keywords: Acculturative stress; Attitudes; Multiculturalism; Intercultural relations; Attitudes

A longitudinal study on international Chinese students' adaptation process in Germany

Ms. Lili Jiang

Intercultural adaptation has been investigated widely based on different groups during the past decades (for example immigrants, refugees, foreign workers, students and tourists). Among these various studies, sojourners, especially international students are included as a salient category. Within English speaking context, for example, in North America, UK, Australia and New Zealand, a wide range of researches have been made on how international students adapt to the host culture and there is also a plethora of researches about international Chinese students in this regard. However, the number of Chinese students, especially to pursue master degrees, has grown rapidly and it has reached the top among other international student groups in German universities. Yet, few researches focus on their process of adaptation and development during the years of studying and living in Germany.

Based on a longitudinal approach-based research, this paper investigates what influences these international Chinese students on their adaptation to the new environment from the very beginning of their study until their graduation. The research questions place their focus on the process of international Chinese students' adaptation and development in Germany, especially the elements that contribute to the transformation (or not) of their national identities and cultural affiliation. The research applies a method of biographical-narrative interview with a sequence of follow-up interviews, which is formed by two parts: 1) main narrative by the biographers without any interviewer's interruption and followed by 2) period of questioning from the interviewer. For this current research, ten international Chinese master students who study in different majors in different German universities are invited to participate. Each interview is carried out at every beginning and the end of each semester, in order to timely keep track of their process of adaptation.

On one hand, the process of these students' adaptation to life in Germany is recorded as a continuous process. On the other hand, the way they identify themselves with their original culture is also an ongoing matter. The process of adaptation is greatly influenced by 1) their various expectations and motivations of coming to study in Germany; 2) the different routines of development of social networks among Chinese friends, German friends as well as international friends in Germany; 3) the influence of national patriotic education back in China before coming to Germany; 4) the influence of progress of study in Germany; 5) supports and/ or pressure from parents and family back in China and 6) personal traits.

Keywords: Cultural adaptation; International students; identity

"Food is what holds the society together": Improving Intergroup Relations through Awareness-Raising Activities by NGO SOS Racism

Magdalena Bobowik
Larraitz Zumeta, Maitane Arnoso, Anna Wlodarczyk , Nekane Basabe, Ainara Arnoso, Anaitze Agirre

Community engagement of minority and majority together is fundamental for fostering intergroup contact and thus positive intergroup relations. Through collaboration with a NGO "SOS Racism Mugak", this research seeks to better understand how engagement in awareness-raising on immigration community initiatives strengthens positive outgroup attitudes and social cohesion both among host nationals and immigrants. More precisely, we studied two types of community activities involving sharing a meal, organized in the Autonomous Community of the Basque Country, Spain. "The family next door" consisted each year of two hundred meals uniting immigrant and native families in their homes. In two longitudinal studies both host nationals and immigrants participating in two editions of this action (Study 1: N = 83 and Study 2: N = 90) were assessed via an online survey at three time points: before, during and after participation. In turn, the second initiative called "Rice of the World" involved a community outdoor meal where the attendants could taste rice dishes prepared by immigrant associations from different countries. In this correlational on-site study, 106 participants (both were surveyed when participating in the meal. Results confirmed that satisfactory participation in awareness-raising community actions involving a meal ritual is associated with positive intergroup outcomes (e.g. common identity, intergroup emotions, or intention of prosocial behavior) among both minority and majority, with some nuances. We also explored the mediating role of involved emotional (e.g. synchrony) and group (e.g. efficacy) processes. Together, this research provides evidence that community engagement brings closer majority and minority groups.

Keywords: immigration, community participation, intergroup relations, NGO

Acculturation Orientations Mediate the Link between Religious Identity and Adjustment of Turkish-Bulgarian and Turkish-German Adolescents

Dr. Radosveta Dimitrova
Arzu Aydinli, Ergyul Tair

There is a growing recognition of the need to examine religiousness and conduct research on its influence on acculturation and well-being among ethnic minorities (Gungor & Bornstein, 2013). Important implication concerns the fact that strong religiousness is associated with enhanced well-being and adjustment of ethnic minority groups. The present study compares Turkish minority youth in Bulgaria and Germany by examining differences in religious identity, acculturation orientations and their association with socio-cultural adjustment to the Turkish and mainstream cultures. We compared bicultural Turkish groups in Bulgaria and Germany which represent two very distinct contexts of settlement for two main reasons. First, Bulgaria hosts an indigenous Turkish community that has lived in the country for many generations as opposed to the more recent labor migration of Turkish immigrants to Germany. Second, Turkish-Bulgarian settlement has been historically accompanied by intensive assimilation efforts (Dimitrov, 2000), whereas Turkish-Germans have been exposed to

relatively more favorable conditions for a successful integration. We draw on the acculturation framework proposed by Arends-Tóth and van de Vijver (2006) that differentiates between acculturation conditions (religious identity), orientations (toward host and heritage cultures) and outcomes (adjustment to host and heritage cultures) to address three research questions: 1) Do Turkish youth in Germany and Bulgaria differ in their religious identity endorsement? 2) Do youth with a Turkish background in Bulgaria and Germany differ from each other with respect to their acculturation orientations of cultural maintenance and cultural adoption? 3) How do religious identity and acculturation orientations affect their socio-cultural adjustment? Participants were 177 youth in Bulgaria and 159 in Germany ranging from 13 to 21 years old, who completed measures on religious identity, acculturation orientations and adjustment. Results revealed that religious identity and Turkish culture maintenance are more important for Turkish-German, than for Turkish-Bulgarian youth. A multigroup path model showed that religious identity and acculturation orientations affect acculturation outcomes. Religious identity and Turkish maintenance were positively related to adjustment to the Turkish culture, whereas religious identity and host culture adoption were negatively associated in both groups. Findings highlight the centrality of religious identity and Turkish domains of acculturation for positive outcomes in the heritage culture for Turkish youth in Bulgaria and Germany. They also show that although mean levels of ethnic identity and acculturation orientations differ among groups, in both countries, religious identity and Turkish culture maintenance were stronger predictors for adjustment to the Turkish culture than host culture adoption was for adjustment to the host culture.

Keywords: religious identity, acculturation, Turkish-Bulgarian, Turkish-German Youth

Identity-related determinants of an inclusive integration context: Reciprocity of intergroup relations among majority Finns and Russian-speaking immigrants in Finland

Ms. Asteria Brylka MPsych, MsSoc

Due to increasing ethno-cultural diversity in Europe, integration of immigrants into mainstream societies is becoming increasingly important. While the number of studies investigating determinants of majority-minority relations is continuously growing, intergroup relations are usually examined from the perspective of either the national majority or the minority group. This study contributes to the existing knowledge on majority-minority relations by taking into account the reciprocity of intergroup interactions and by examining this reciprocity from the perspective of both the national majority and the minority group: Finns and Russian-speaking immigrants in Finland, respectively. Four studies were conducted to answer the question: "What are the reciprocal determinants of an inclusive integration context in Finland - a context which facilitates integration of (Russian) immigrants into mainstream society, supports positive majority-minority relations and promotes social cohesion in the country?" Data used in the studies comes from MIRIPS-FI project which was carried out as part of the international project Mutual Intercultural Relations in Plural Societies (MIRIPS), coordinated by John Berry. The results point at the importance of national and ethnic identification and identity-related factors such as perceived cultural discordance, perceived threats and gains resulting from immigration to one's country and psychological ownership of a country in the development of intergroup attitudes and support for multiculturalism and immigrants' collective action. Immigrants' ethnic identification

predicted stronger support for multiculturalism only when ingroup's superiority, a belief in an exaggerated worthiness of the ingroup, was low (Study 1; Mähönen, Brylka, & Jasinskaja-Lahti, 2014). National identification of majority group members was negatively associated with attitudes towards immigrants and this association was mediated by the perception of threats over gains posed by Russian immigration to Finland (Study 2; Brylka, Mähönen, & Jasinskaja-Lahti, submitted). Psychological ownership of Finland mediated the association between national identification and intergroup attitudes among both Finns and Russian immigrants (Study 3; Brylka, Mähönen, & Jasinskaja-Lahti, in press). However, the valence of the indirect effect was different for the groups: While psychological ownership of Finland was inclusive among immigrants and resulted in more positive attitudes towards Finns, it was exclusive among Finns and contributed to more negative attitudes towards immigrants. Perceived cultural discordance played an important role in predicting support for immigrants' collective action among members of both groups (Study 4; Brylka, Mähönen, & Jasinskaja-Lahti, submitted). While for majority Finns this association was negative and mediated by strengthened intergroup anxiety and lowered trust towards immigrants, it was positive for immigrants and mediated by lowered trust towards the national majority group.

Keywords: intergroup relations, reciprocity, integration, immigrants

'Football is our engine, social is our fuel, and diversity our strength': Practices of solidarity in a multicultural football club in Antwerp, Belgium

Floor Spijkers

This presentation consists of two parts: an introduction into the DieGem research project and the discussion of a DieGem case study at a multicultural football club. The DieGem project is a qualitative research project on solidarity and diversity in Belgium. The project is interdisciplinary, based on theoretical insights from sociology, social geography, spatial planning, social and cultural pedagogy and political science. With DieGem we seek to understand how solidarity arises in places where culturally diverse groups of people come together, what role professionals can play in this, and how solidarity can be enhanced. The research consists of a total of 20 retrospective and 12 action research case studies all of which are situated in one of four domains of everyday life: labour, leisure, housing and education. The case studies are chosen and executed in close collaboration with an advisory committee currently consisting of over 60 organisations. One of the cases is a multicultural football club in Antwerp. The club hosts around 600 youth players from 75 different nationalities. Ten years ago, the club started its social project with 'Football is our engine, social is our fuel, and diversity our strength' as one of their mottos. Their social project includes a range of initiatives that stimulate solidarity, within the club as well as in the wider society. Outcomes of this case study research will be discussed in terms of solidarity in diversity and the potential for action research.

Keywords: solidarity, cultural diversity, football, Belguim

Wednesday, 1st of July

11.30am – 16.15pm/ Symposium: Introducing the 2nd Edition oft he Cambridge Handbook of Acculturation

Chair: David Sam

Auditorium 1

Dr David Sam
Discussant: Dr John Berry

If you ask the average person the meaning of the term acculturation, the most likely response will be with reference to immigrants from developing countries arriving in an industrialized country and faced with the need to learn a new language, develop an understanding of new customs, and interact with people whose values and beliefs differ from their own. This image is perhaps the prototypical view of acculturation. However, as might have been discovered by the readers of the first edition of the handbook, this image is just the tip of the iceberg. Acculturation processes, which encompass the many changes that occur when people from differing cultures come into contact with each other, can be observed among a wide range of people in addition to immigrants, such as refugees forced to leave their home countries, people living abroad as foreign students or as employees of international companies, and aboriginal peoples dealing with the encroachment of other cultures. All such people face challenges, stresses, and opportunities that lead to changes in their lives and well-being, sometimes for the better and sometimes for the worse. The ways in which the processes of change unfold vary widely depending on one's culture of origin and current cultural context, as well as on personal characteristics such as age, gender, and the characteristics of one's group, such as size, values, and beliefs.

The varied experiences resulting from cultures in contact have been evident throughout human history and have been written about by observers from ancient times to present. Scholars from a variety of fields of study have taken differing approaches to understanding acculturation. Sociologists and anthropologists among others, have addressed the topic. Psychologists, with their focus on individuals, have only recently become interested in the subject, in part because acculturation is generally thought of in terms of groups of people. Psychological interest in acculturation has burgeoned from a few studies and reviews to an extensive literature on the subject. There is increasing recognition that acculturation is a worldwide phenomenon that affects the individual lives of millions of people. The first edition of the handbook has, in less than 10 years, has become one of the most cited reference book in psychological acculturation. These last few years have also seen further increase in international migration and more complex intercultural relations. These changes call for another look at the field, and this is what the 2nd edition intends to do. The 2nd edition which is expected out about 6 months after the conference is thoroughly revised edition, with more scholars contributing, and a new organization of the chapters, to make it more integrative. In this 2-part symposium, we will highlight some of the major changes in the new edition as well as spice up the symposium with some selected chapters in the areas of theory (i.e., personality), acculturating groups (i.e., immigrants) acculturating contexts (i.e., South and South East Asia; Eastern Europe) and applied areas (i.e., the work place and health).

Keywords: Acculturation, Intercultural Relations, Immigrants, multiculturalism, Personality, Health

Paper 1: Conceptual issues

Dr.John Berry
Dr. David Sam

This paper provides an outline of the core conceptual issues that are addressed in CHAP, with an emphasis on those that are current and controversial. First, we adopt the longstanding definition of acculturation as referring to all the cultural and psychological changes that follow contact between groups and individuals of different cultural backgrounds. With this as a starting point, we deal with the questions of what changes, how they take place, and how well people adapt to these changes. With respect to what changes, we identify changes in cultural attributes of the group and psychological changes in individuals. With respect to how changes take place, we identify the various acculturation strategies and expectations at both the group and individual levels. And with respect to how well groups and individuals adapt to acculturation, we identify three forms of adaptation. Current issues that have come to the fore recently are : how many groups are now acculturating to each other in increasingly diverse societies; what kind of contact is required in the age of globalization and telecommunications; and what is the balance of mutual influence between these various groups? Finally, as the concepts and findings in the fields of acculturation and intercultural relations grow increasingly more similar, we now include intercultural adaptation, and a third way to conceptualise the outcomes of intercultural contact. Do prejudice, xenophobia and discrimination inevitably arise following contact, or do they depend on the other features of the acculturation process?

Keywords: Acculturation, ethnocultural groups, prejudice, discrimination, intercultural relations

Paper 2: Acculturation and Personality

Dr. Karen van der Zee
Dr. Veronica Benet-Martinez
Dr. Jan Pieter van Oudenhoven

Acculturation has become a reality of life, as increasing numbers of individuals have moved from one culture to another, either for work or educational purposes (e.g., expatriates, employees of international firms, international students), or to find better living circumstances or happiness elsewhere (e.g. refugees or immigrants). Strong differences between individuals exist in their tendency to experience cultural transitions as a challenge or a threat and consequently also in the way they respond to those transitions. Whereas some individuals might happily embrace the new culture and engage in intercultural contacts, others may avoid such contacts and may experience strong feelings of distress and frustration. In my presentation, I will discuss the role of personality and other relevant individual differences in the acculturation process. First an overview will be presented of individual difference dimensions (e.g., intercultural traits, attachment styles, coping strategies) that have been related to acculturation strategies and outcomes, both among immigrants and among other groups of sojourners. Subsequently, the link between personality and acculturation will be explained relying on three theoretical explanations. First, personality may be linked to differential appraisals of intercultural contexts as threatening or challenging. Alternatively, individual differences may facilitate individuals ability to switch between cultural frames,

Finally, I will argue that some personalities are characterized by a high need for social approval and this may affect their acculturation tendencies. The three processes that we identified seem helpful in understanding the acculturation process that sojourners may go through over time more deeply. Theoretical and practical implications are discussed

Keywords: Acculturation, Identiity, Attachment, Personality

Paper 3: New developments in immigration theories

Dr. Jan Pieter van Oudenhoven,
Dr. Jaimee Stuart
Dr. Linda Tip

Migration and cultural diversity have become key aspects of many contemporary societies. It is clear from the research that the process of acculturation can no longer be viewed solely in terms of the experiences of the immigrant or the ethno-cultural minority, but must consider the mutual change that occurs when two or more cultural groups come into contact with one another. Models of adaptation of immigrants to their host societies are increasingly becoming models of mutual adaptation and take into account defensive reactions of majority groups, transformation of the majority culture and strongly expanding transnational contacts. The growing importance of the relations between immigrants and host societies has led to a strong interest of the social psychology of intergroup relations in immigration issues. Older theories, such as the contact hypothesis and social identity theory, are still useful, but new theories such as the "Multiculturalism Hypothesis", which consider the influences of security (lack of threat) on the readiness of how individuals and groups accept those who are culturally different from themselves may lead to new insights (Mutual Intercultural Relations in Plural Societies (MIRIPS) (2015).

Keywords: Immigrants, majority society, mutual adaptation, contact hypothesis

Paper 4: Acculturation in East and South East Asia

Dr. Adam Komisarof
Dr.Chan-Hoong Leong

The new global economy is complex, interwoven, and interdependent. The ebbs and flows of talent and unskilled labour across national boundaries will be an inevitable outcome in the globalised era. Multiculturalism is no longer an ideology but a fact of life. How nation-states handle diversity in the society and workforce will have significant socio-psychological and economic impact on intergroup relations, as well as the socio-economic and political landscape. East and Southeast Asia, which are home to some of the largest and most dynamic economies in the world, vividly demonstrate both the strains and opportunities that arise in the face of such changes. Buoyant economic performance in the region has attracted large numbers of migrants, international expatriates, and transient labour. Similar to the experience in traditional immigrant-receiving societies in Western nations, the influx of non-native ethnocultural groups has markedly impacted their social fabric.
East and Southeast Asia consist of multiple states with ethnoculturally diverse populations. This presentation focuses on two selected societies where there is a significant presence of

non-native residents: Japan and Singapore. These two advanced economies have been chosen as they represent opposing ends of the demographic spectrum known in Asia. Japan is a largely mono-cultural society with highly restrictive criteria for in-migration. Singapore, in contrast, is culturally pluralistic, and until lately, has had one of the most liberal immigration regimes in Asia. Both societies are known to be "tight cultures" and share similar population imperatives characterized by ultra-low fertility and a rapidly ageing society. The two countries, however, embrace highly disparate host acculturation ideologies: Japan is skewed in favour of assimilation to the dominant group (with some exceptions detailed in the presentation) whereas Singapore's approach tends to promote integration and multicultural coexistence.

Acculturation dynamics in Singapore and Japan will be explored in more detail through a review of literature on intergroup relations as well as general governmental migrant policies. The presentation will also identify emerging areas of research—specifically, findings in Asian contexts that either challenge traditional or conventionally-held theoretical perspectives in acculturation psychology or which point to new conceptual directions that can advance understanding of the broader phenomena of acculturation and intercultural relations. The following three sets of research findings and their implications will be elaborated: 1. the importance of acculturators adhering to acculturation markers in gaining acceptance in their host society as well as the potential for using such markers to develop broader models of how group membership is achieved in Singapore, Japan, and beyond; 2. the central role of context-dependent choice of acculturation strategies (namely, integration or assimilation) and the constructive use of stress in maximizing positive acculturation outcomes, 3. the impact of inclusive vs. exclusive concepts of national identity on the acculturation experiences of non-natives both in Asian countries and traditional immigrant societies.

Keywords: China, Japan, Singapore, Korea

Paper 5: Acculturation in Eastern Europe

Dr. Radosveta Dimitrova
Dr. Lebedeva Nadezhda

The end of the Cold War and the fall of the communism provided both opportunities and challenges in Europe. One of them is the collapse of the former Soviet Union and Yugoslavia, and the appearance of new independent states as well as a great transformation of political and socio-economical life in the other countries of Central and Eastern Europe. The important consequences of such remarkable changes were increasing migration flows from and between many East-European countries due to economic as well as ethno-politic reasons. The results of the intensified migration came with an increasing awareness of cultural diversity and its impact on identity, interethnic relationships and social functioning, notably in ethnic minority and immigrant populations in these countries. In this presentation, we look at the processes and outcomes of acculturation and their implications for minority and mainstream populations in Eastern Europe. The uniqueness of this region sees two important characteristics that are presumably affecting acculturation processes and outcomes of the local populations: 1) ethnic tensions and a policy of assimilation of ethnic minority groups have continually strengthened interethnic hostilities and discrimination attitudes; therefore official integration measures for ethnic minority groups are still emerging and rather scarce; 2) large populations of sedentary, indigenous ethnic minority groups (most notably Roma) that have immigrated many generations ago, thereby creating a unique and uncommon context of acculturation. In the

presentation we will describe both the immigration and cultural diversity in the target countries as well as their context of acculturation. We also draw on core theoretical models of acculturation as well as socio-psychological theories of intercultural relations to highlight the limitations in the applicability of these traditional frameworks in the acculturation of ethnic minority groups and intercultural relations in post-communist Eastern Europe.

Keywords: Acculturation, Eastern Europe, Immigrants, Identity, Russia

Paper 6: Multiculturalism

Dr. Colleen Ward
Dr. John Berry

Multiculturalism is a widespread and increasing characteristic of all contemporary societies. These culturally diverse settings provide a social context for intercultural contact, in which acculturation becomes a daily experience for almost everyone. In these settings, multiculturalism requires the presence of both cultural diversity and equity in social participation. In this chapter, we commence by examining the core facets of multiculturalism. First, the term multiculturalism is understood as being the demographic existence of cultural diversity in a society. Second, multiculturalism refers to the policies and programmes that are in place to manage the intercultural relations and acculturation that take place in them. And third, multiculturalism refers to psychological phenomena that include individual attitudes and ideologies that accept or reject these demographic, civic and policy features of multiculturalism. We elaborate how these multiple meanings of multiculturalism vary around the world and discuss the their positive and negative consequences at the macro-, meso- or micro-levels. Specifically, we consider the effects of multiculturalism for national societies at one end of the spectrum and for individuals at the other end, with an intermediate level of analysis attached to institutions, organisations, neighbourhoods, communities and other groups.   Within this framework we highlight psychological processes and outcomes of multiculturalism, particularly in connection with acculturation, adaptation and intercultural relations, and examine these are the same or different for dominant and non-dominant groups. Finally, we suggest ways in which to enhance positive outcomes of intercultural contact.

Keywords: Multuculturalism, Acculturation, Discrimination, mutal attitudes

Paper 7: Immigrants at the workplace

Dr. Gro Sandal
Dr. Karen van der Zee

Over the past decades, organizations throughout both Europe and the U.S. have become increasingly culturally diverse. Work is an important force that drives immigrants to move to another country, but even if they move for other reasons, posits a necessity for their livelihood. Work also provides the context in which individuals are most likely to come into close contact with other individuals from different cultural backgrounds. Effective management of diversity in work organizations thus has direct implications for both economic productivity and intergroup relationships in the society at large. Yet, in reality, integration of immigrants at work is not a matter of course. In our chapter, we first gave an overview of

studies that have focused on exclusion and discrimination of migrants at work. Next, as moderators of such negative migrant experiences at the work place, we then focused on organizational climate, diversity perspectives and leadership. The presentation will give an overview of research in these two areas, and discuss some of the implications of the research with regard to human resource management in organizations

Keywords: Immigrants, workplace, cultural diversity, organizational climate

Paper 8: Acculturation and health

Dr. David Sam
Dr. Inga Jasinskaja-Lahti
Dr. Andrew Ryder

This presentation will focus on the Health chapter of the 2nd edition . Specifically,the chapter looks at concepts and perspectives such as the healthy immigrant effect; the immigrant paradox; the migration-health link; the rejection-identification hypothesis; the met expectations approach; the benefits and challenges of integration; and comparative issues, including concern for variations both in the migrants cultural and economic context(s) of origin and in the context in which they now live. The chapter also looks at some specific health problems including: physical health, such as cardiovascular diseases and cancers; infectious diseases such as TB and HIV/AIDS; mental health problems including schizophrenia, depression, psychological distress and interpersonal (mal-)adjustment; and positive well-being, especially satisfaction with life. Looking at acculturation is a developmental process unfolding over time, the chapter considers health implications at various points in this life course process, including the impact of pre-migration factors, such as trauma, health status, and pre-acculturative stress on post-migration outcomes. The chapter also evaluates the evidence for the direct and indirect influence of the acculturation process on health via 'acculturative stress', and also considers sources contributing to potential ill-health in migrants, including economic loss, the impact of geographical relocation on immune functioning, and experiences of discrimination and social exclusion. In the area of resilience, the chapter looks at factors such as social support and coping, ethnic identification and family relations that have been found to explain and/or influence the migration-health link. Finally, the chapter briefly considers some specific challenges researchers face when studying migrants' health outcomes and that health care practitioners face when working with migrant patients.

Keywords: Acculturation, health, resilience, well-being

11.30am – 12.45pm/ Session: Intergroup relations

Chair: Borja Martinovic

Auditorium 2

202 Religious out-group feelings among Sunni and Alevi Muslim immigrants in Germany and the Netherlands

Dr. Borja Martinovic
Dr. Maykel Verkuyten

This paper examines inter-religious relations from the perspective of Muslim minorities living in Western Europe. We examine both Sunni and Alevi Muslims, and focus on their global feelings towards multiple religious out-groups (Christians, Jews, Muslim out-group, and non-believers). We hypothesize that Sunnis would dislike religious out-groups more than Alevis, and that these group differences in religious out-group feelings can be explained by group differences in host national identification and the three B's of religious commitment: belonging (religious identification), behaviour (religious practices), and belief (liberal values). We tested these propositions on a sample of 619 Sunnis and Alevis of Turkish origin living in Germany and the Netherlands. Sunnis were found to be rather negative towards Alevis, and Alevis were even more negative towards Sunnis. Furthermore, as expected, Alevis had more positive feelings towards Christians, Jews and non-believers, and this was related to their stronger host national identification, lower religious group identification, lower involvement in religious practices, and stronger endorsement of liberal values. We conclude by pointing at the need to distinguish between subgroups of Muslims instead of treating them as a uniform collective.

Keywords: Religious outgroup feelings, group identifications, Muslim migrants, Alevis, Sunnis

Why religion turns into fundamentalism – examination of the Theory of Identity-establishing Religious Fundamentalism

Prof. Wolfgang Frindte
Dr. Daniel Geschke

"Fundamentalism …offers new threats to traditional religion, but it also provides new opportunities for reactionary religious movements" (Herriot, 2009, p.2). Fundamentalism is first a defense of a religious tradition perceived to be under attack by the processes of modernization. Fundamentalism selects and reshapes traditional aspects, which are distinguished from the modernization. Fundamentalism divided reality into the good and the evil. Fundamentalism can be a frame for violence and negative intergroup emotions (Almond et al., 2003; Campbell & Vollhardt, 2014).
The paper introduces a new theoretical framework, the Theory of Identity-establishing Religious Fundamentalism (TIF) and selected results of an interdisciplinary study with young Muslim immigrants. Results of a two-wave longitudinal study are presented (time 1: N = 700; time 2: N = 350). Theoretical presumptions: a) Religious fundamentalism (RF) can be understood as total ideology (Mannheim, 1936). b) RF is based on traditional religion (TR).

But, TR is not a sufficient cause of RF. c) TR is one of micro-, meso- and macro-social conditions, which determine RF (e.g. Altemeyer & Hunsberger, 2005). d) A central variable, which mediated the relation between the different conditions is an omnipresent social identity (OSI). A social identity is omnipresent, when a social identity is based exclusively on the identification with one social category (e.g. with the community of the Muslims, the Umma), when the membership in this community is salient permanently, and when the identification with other social categories (e.g. with a nation) is not important. We tested the TIF by mediator-analyses. Results: 1. RF not TR is a predictor of violence-accepting attitudes and negative political attitudes towards the "Western world". 2. Perceived group-discrimination, respect for family tradition, authoritarianism, and TR are significant conditions (i.e., predictors) - mediated by OSI – of RF. 3. RF is connected with ideological group violence – mediated by negative intergroup emotions.

Keywords: fundamenalism, Islam, violence

Are We Ready to Coexist? Conceptualization, Operationalization, and Measurement of Coexistence Orientation among Jewish and Palestinian Youth in Israel

Mr. Maor Shani

The concept of coexistence broadly refers to a preliminary stage of post-conflict intergroup positivity, in contrast to more advanced forms, such as reconciliation and harmony (e.g., Bloomfield, 2006; Kriesberg, 1998). Since reconciliation requires fundamental and deeply rooted changes after years of intractable ethno-national conflicts, such as the one between Jews and Palestinians, coexistence is often seen as an important and even necessary prerequisite to reconciliation. In social psychology, Bar-Tal (2004) emphasizes that coexistence at the political level requires group members to recognize the right of the other group to exist peacefully, and to refrain from prejudice, negative stereotypes, and discrimination. Despite the growing theoretical body of knowledge on coexistence, little effort was done to systematically define and measure its psychological underpinnings (see Pankhurst, 1999). Addressing this gap, the current study develops and tests a conceptual and empirical framework to understand psychological coexistence among Jewish and Palestinian citizens of Israel pertaining to their intrastate relations.

The term Coexistence Orientation (CO) aims to capture the "state of mind" of coexistence, that is, the gamut of beliefs, attitudes, emotions, and behavioral intentions that are compatible with sociopolitical coexistence. CO is perceived as a meta-construct and is operationalized into a context-specific hierarchical index addressing five domains, namely emotional, cognitive, motivational, behavioral, and political, each measured using a set of indicators.

Following a small pilot study, the index was examined on a large sample (N = 750) of Jewish and Palestinian youth (aged 15-18). It was found that in both national groups, average overall scores indicate moderate to high CO, but among Palestinians there were low level of cognitive CO, manifested in negative stereotypes and perceived threat. All five CO domains were found to be highly correlated among Jews, but among Palestinians, attitudes in the cognitive domain were only weakly associated with attitudes in other domains. Demographic, political, and personality variables accounted for individual-level variations in all CO domains for both national groups, demonstrating the convergent validity of the CO index.

Utilizing hierarchical clustering techniques, the analysis achieved an optimal grouping of Jews and Palestinians into three and four orientation profiles, respectively. There were greater unique variations in CO mean scores within the clusters for Palestinians, suggesting that their

orientations across the domains are less coherent than those among Israeli Jewish youth. Finally, the applicability of the index of CO in evaluating intergroup processes is briefly demonstrated in a follow-up intervention study, and important limitations are discussed.

Keywords: Jewish-Palestinian relations, Israeli-Palestinian conflict, coexistence, reconciliation, intergroup emotions, prejudice, measurement

National identification versus membership of distinctive groups:

Prof Elirea Bornman

South Africa has always been known as a deeply divided and heterogeneous society. Membership of distinctive groups have furthermore been manipulated and reified and differences emphasised during the apartheid dispensation. At the advent of a new dispensation in 1994, nation-building has widely been regarded as the most appropriate strategy to "un-divide the divided", to forge an overarching national identity, to unite the people of South Africa and to promote harmonious relations between various groups. The metaphor of the Rainbow Nation has become probably the most well-known and most popular symbol of a South African nation – united in its diversity. It is now more than 20 since the advent of a new democratic dispensation. This paper looks at research evidence from various studies on the state of the South African nation and the often contrasting conclusions drawn from the results of empirical research. A number of analysts conclude that ethnic and racial identities are not only co-existing with a national identity in the post-apartheid dispensation, but in some cases also flourishing. Other analysts hold, in contrast, that a strong national identity has taken root and – similar than in the case of the United States – serve to bind the people of South Africa together. The results of a recent study is interpreted in the light of these contrasting viewpoints. Some conclusions are drawn on the unity versus diversity of the people of South Africa. The complexity of the concept of national identification will furthermore be contemplated.

Keywords: Diversity, nation-building, national identity, ethnic identity, racial identity, South Africa

11.30am – 12.45pm/ Session: Stereotypes, threat, prejudice and multiculturalism

Chair: Tibor Zingora

Auditorium 3

Challenging Prejudice with Ethnic Diversity: The Role of Threat in Secondary Transfer Effect of Intergroup Contact

MA Tibor Zingora
MA Sylvie Graf

Prejudice against minorities represents one of the most pressing issues in society. Prejudice strengthens intergroup boundaries and can intensify intergroup conflict. One of the most prominent ways to challenge prejudice is intergroup contact. Experience from positive intergroup contact doesn't only reduce prejudice against encountered groups (i.e., primary effect of contact) but under some circumstances also prejudice against other groups not directly involved in contact (i.e., secondary effect of contact; STE, Pettigrew, 2009). Although recent research clarified a number of factors mediating the primary effect of contact on attitudes, mechanisms underlying secondary effect of contact are yet to be determined.

The aim of our research was to examine the secondary transfer effect with respect to two salient minorities in the Czech Republic – Roma and Vietnamese. We focused on mediating roles of symbolic and realistic threats in the links between positive intergroup contact and reduced prejudice and between negative intergroup contact and enhanced prejudice. The effects of negative intergroup contact (as compared to positive) on outgroup attitudes have been neglected in past intergroup contact research. Thus, in our study we have included both valences of participants' experiences from intergroup contact in order to come closer to the ecology of majority-minority relations.

We focused on the mediating role of realistic and symbolic threats because we assumed that perceived threats can be important factors enhancing prejudice against Roma minority. Roma are accused of threatening safety and of exploiting social system of the Czech Republic. In 2013, several anti-Roma marches took place in Czech cities, showing escalated tensions between Roma minority and Czech majority. In order to challenge prejudice against Roma, the change of perceived threat seems to be crucial. Vietnamese minority, on the other hand, is perceived in a more positive way than Roma. Thus, generalization of contact effects from reduced threats towards Vietnamese might be a way how to decrease threats and improve attitudes towards another, more negatively stereotyped minority, the Roma.

In sample of 820 Czech university students, we found support for our hypothesis. Positive contact with Vietnamese reduced prejudice toward Roma mainly through reduction in perceived threats. On the contrary, negative contact led to higher level of perceived threats, negatively impacting attitudes towards Roma minority. To sum up, prejudice towards Roma was influenced by perceived threats and attitude generalization. However, the change in intergroup threats after contact was more prominent in shaping prejudice than attitude generalization.

The findings of our study indicate that positive contact with one group can be used as a tool for harmonizing relations not only with the encountered group but also for ameliorating attitudes toward other groups. Far-reaching implications of STE could lie in diminishing prejudice toward excluded groups that do not have opportunities for contact with majority members. At the same time, contact situation should be structured in ways reducing

intergroup threats. However, secondary transfer effect of intergroup contact can backfire in case of negative intergroup encounters. This way, negative contact with one outgroup can solidify prejudice against other outgroups.

Keywords: intergroup contact, intergroup threat, secondary transfer effect, minorities

Peace Begins with a Smile: Intercultural Emotion Expression and Attitudes towards Immigration

Magdalena Bobowik
Patrycja Slawuta, Nekane Basabe, Saioa Telletxea

Immigration often triggers negative images because the media spread the negative aspects of immigration, such as illegal status, abuse of social services and crime (Branton & Dunaway, 2009). Expressing emotions may depend on cultural context but smiling is a universal cue for communicating within and between ethnic groups (e.g. Ekman & Friesen, 1975). Thus, smiling can serve as a positive social cue to promote positive relationships between host nationals and immigrants. Three experimental studies examined how smiling by an outgroup member affects intergroup outcomes mediated by his or her stereotyping in terms of warmth and competence and dehumanization. In Study 1, 127 Spanish-born students were randomly exposed to a photograph with a smiling, angry, sad or neutral expression of a sub-Saharan male. In Study 2, another sample of 90 Spanish-born students responded to a photograph of a smiling or neutral face of a Moroccan male. In Study 3, 63 US-born adults were exposed to a smiling or a neutral face of a Pakistani male. Results revealed that, compared to other conditions, smiling led to more positive stereotyping in terms of warmth and competence in the case of sub-Saharan in Spain and Pakistani person in the US. Smiling also led to higher perceived warmth but not competence in the case of the Moroccan person. Finally, perceived smiling led to positive intergroup outcomes (e.g. intergroup emotions, attitudes towards outgroup, intentions of intergroup interaction, common identification) indirectly through increased positive stereotyping and thus decreased dehumanization. The implications of these findings and suggestions for immigration policy and research on prejudice are discussed.

Keywords: smile, immigration, emotion, intergroup relations, stereotype, dehumanization

Effects of Facebook news reception on threat perceptions and personality traits in German speaking countries

Nico Dietrich M.A.
Dr. Nicole Haußecker

The study investigates the relation between Facebook use and threat perceptions as a crucial base for intercultural conflicts. Past research shows that the media are an important source for threat construction and intercultural conflicts (Frindte & Haußecker, 2010). Based on the dual process motivational (DPM) model (Duckitt, 2001) and cultivation research (Gerbner, 1969) the study analyzes news reception on Facebook and its consequences for the recipient's world view, right-wing authoritarianism (RWA), and threat perceptions in German speaking countries.
According to Pew Research every second Facebook user in the US gets news from the

platform, mostly by coincidence (Matsa & Mitchell, 2014; Glynn et al., 2012). Friending a journalist plays a major role for the news consumption on Facebook as well (Weeks & Holbert, 2013). Further, cultivation research found that heavy TV users adopt the media reality and show a more negative world view. The study by Na (2012) found similar results for the use of social media sites. The dominance of Facebook in the German speaking countries leads to the assumption that people who show an intensive Facebook (news) use tend to have a more negative world view, higher threat perceptions as well as higher RWA values. In other words, heavy Facebook (news) use could be one potential predictor of intercultural conflicts among others.

An online survey investigating Facebook behavior, threat perceptions, and personality dimensions was completed by 429 Facebook users (67.8% woman, 75.8% students, mean age=25.32). Results show that Facebook news reception in German speaking countries is relatively low but as predicted influenced by duration (β=.243, p<.001) and intensity (β=.425, p<.001) of Facebook use. No relation occurred between general interest in news and Facebook news reception which corresponds to the idea that people find news coincidently. People who have friended a journalist show significantly less value-based threat (p<.01) and lower RWA values (p<.05).

Stepwise regression analyses revealed a significant positive influence of duration on economy-based threat (β=.165, p<.001) and negative world view (β=.135, p<.001) what corresponds to the findings of cultivation research. Further, there appears a positive influence of Facebook news reception on RWA (β=.114, p<.001), whereas the influence of general news interest is negative (β=-.157, p<.001). Moderation analyses using the PROCESS macro by Hayes (2014) revealed duration of Facebook use to be moderating the influence of news reception on RWA and of intensity on economy-based threat (both p<.05). Surprisingly, the influence of intensity on threat becomes negative if duration increases whereas duration and threat show a positive relation in general. This points to an important difference between duration and intensity of Facebook use.

Finally, the study shows that Facebook use definitely can be seen as part of the social context mentioned in the DPM model as it influences threat perceptions, world views, and RWA values. The effects of Facebook news reception partly correspond to the findings of cultivation research, however, contrary findings appear in connection with RWA.

Keywords: threat perception, RWA, world view, cultivation, Facebook, social media

Attitudes to Majority Integration Efforts: Differences across Target Immigrant Groups in Norway

Hege H. Bye

Nicolai C. Seifert, Eirik A. A. Sletten, Helga Frøysa, Simen Nyland

In the present study we aimed to replicate previous research on stereotypes of different immigrant groups in Norway and explore whether majority members' attitudes to their own efforts in the integration process vary depending on the target immigrant group. Respondents (N = 78) rated their attitudes to the majority's proactive integration of immigrants from Germany, Poland, Pakistan, and Somalia across three domains: Cultural efforts, structural efforts, and openness to diversity. They also rated societal-level stereotypes of the four immigrant groups along the dimensions of warmth and competence. The results replicated the findings from previous studies in demonstrating an ethnic hierarchy in immigrant stereotypes: Immigrants from Germany were viewed the most positively, followed by Polish, Pakistani, and Somali immigrants. There were no differences in ratings of overall attitudes to majority efforts in integration across target immigrant groups, with the exception that the respondents were more positive to their own role in the integration of Pakistani than Polish immigrants. We found no differences in attitudes to target immigrant groups in the domain of cultural efforts, but respondents were less positive to making structural efforts for German immigrants than for Pakistani and Somali immigrants. Participants also expressed less openness to diversity for Polish than German and Pakistani immigrants as well as less openness towards Somali than Pakistani immigrants. We discuss how the findings may reflect the specifics of the Norwegian immigration and intergroup context. We also relate our findings to the broader literature on attitudes to multiculturalism.

Keywords: Majority integration attitudes, immigrants, multiculturalism

13:00pm – 14:15pm/ Session: Cultural and cross cultural psychology

Chair: Diana Farcas

Auditorium 3

Do three years make a difference? An updated review and analysis of self-initiated expatriation

Diana Farcas
Marta Gonçalves

Self-initiated expatriates (SIEs) are a very promising corporate resource for HRM. This mobile population was initially recognized and described by Inkson et al. (1997) as individuals who move abroad on their own volition, with personal funding, oriented development and career goals. After almost three decades of research, it is imperative to review the knowledge that has been developed and identify future areas of intervention. Doherty (2013) initiated this review and our aim is to update it and explore some aspects which were not approached. We targeted five different data bases and searched for peer-reviewed articles published in English, between 1997 and 2014, which recognized SIE as a distinguished form of mobility and used this terminology in the title and/or keywords list. A total of 94 articles met these inclusion criteria, 45 of which were published between 2012 and 2014. They were systematically reviewed in order to answer five main questions: who, what, when, how and where. This allowed us to identify the evolution of self-initiated expatriation research from 1997 through 2014 (when) related to the number and trend of published papers, main journals dedicated to this topic, the authors who contributed the most to the expansion of this topic (who); the main themes explored in the conducted studies (what), along with the correspondent context (where) and methodology (how). More precisely, we observed a surpassing growth in the number of published articles in the last three years, signaling an increase of the academic interest in studying the SIEs all over the world, involving bidirectional moves from/between developed and developing countries. The constructs identified by Doherty (2013) at the three different levels (micro, meso and macro) continued to be explored, using the qualitative or quantitative approach. Besides this, a multi-informant approach has been adopted in some studies, while others focus on the concept clarification, taking into consideration some of Doherty's (2013) suggestions for future research. We consider that three years of research made an enormous contribution to the development of knowledge about SIEs, but some aspects can be further explored. Therefore, we will propose a framework to facilitate consistency in the direction of future research and discuss the practical implications of the encountered results' application in this field of study.

Keywords: self-initiated expatriation, international business management, global mobility, literature review

Virtues and Indigenous Psychology: Perspective from India

Professor Dharm P S Bhawuk

Virtues have been studies in the west for centuries and has been the forte of philosophers primarily, but also psychologists in recent years. They have also been studied across cultures by cross-cultural psychologists (Van Oudenhoven et al., 2014). However, little research has been done on virtues from indigenous perspectives. Building models from scriptures (Bhawuk, 2011) is a methodology that offers much to virtue research since virtues can be argued to be elements of subjective culture that have survived the test of time over hundreds of years. Therefore, in this paper, I present virtues from indigenous perspectives by doing content analyses of verses from the bhagavadgItA.

In the first three verses of the sixteenth canto of the bhagavadgItA, twenty six virtues are presented that are said to capture positive aspects that are universal and should be cultivated by human beings for both spiritual and material success. Verse 16.1 lists the following nine virtues: fearlessness (abhayaM), purification of the finest quality or the highest order (satvasaMzuddhi), always situated in knowledge of unity with the universe (jnAnyogavyavasthiti), charity (dAnaM), restraint of senses (damaM), worldly duties (yajna), self-study (svAdhyAyaH), austerity (tapaH), childlike natural, guileless, and undesigning simplicity (ArjavaM). Verse 16.2 lists the following 11 virtues: non-violence (ahimsA), truth (satya), complete absence of anger (akrodhaH), complete non-attachment (tyAgaH), peace (zAntiH), absence of jealousy (apaizunaM), compassion to all beings (dayAbhuteSu), complete absence of desire of any object (aloluptaM), gentleness (mardavaM), concern for appropriate social behavior (hR), and complete absence of distraction caused by material objects that draw the senses toward them (acApalaM). Verse 16.3 presents the following six virtues: cultivated dignity and glory resulting from energetic efficacy (tejaH), forgiveness (kSamAH), resolute (dhRtiH), self purification of thought, action, and behavior (zaucaH), complete absence of malice (adroho), and complete absence of obsession with social recognition (nAtimAnitA). The value of cultivating these virtues in our daily life is examined in the context of the paths deliberated in the bhagavadgItA for leading a meaningful life. The contribution of virtues from the Indian perspective is examined in light of the cross-cultural research findings and implications for global psychology are discussed.

Keywords: indigenous perspectives, virtues,

Are virtues and vices shaped by national cultures or religions?

Professor Jan Pieter van Oudenhoven
Ph.d Cornelia Lahmann

A great number of studies on morality deal with values, but relatively few studies have focused on virtues as indicators of morality, and even less on vices as indicators of lack of morality. In a previous study in 14 countries (Van Oudenhoven et al., 2014) group differences in importance ratings appeared to reflect national cultures rather than religions. Only a few virtues - honesty, kindness and love - seem to be universal virtues to some degree. In the present paper we present and discuss the results of an empirical study among students from nine countries in which they were asked which "personal characteristics" they disliked most in daily life. In general the negatively rated personal characteristics (the vices) reflect the negative side of the main virtues, such as dishonesty (vs. honesty) and rudeness (vs. kindness). However, the order of importance of vices is only slightly (negatively) related to the importance of virtues.
The paper ends with discussing the question whether morality is bringing into practice virtues, or trying to avoid to bring vices into practice.

Keywords: morality, lack of morality, personal characterisics

The influence of identity on judgment of gender atypical behaviour across cultures: A cross-cultural comparison of Canada, Norway, Poland & India.

Dr. Natasza Kosakowska-Berezecka
Dr. Saba Safdar , Prof. Gopa Bhardwaj, Dr. Paweł Jurek

The study sought to analyze the effect that priming of personal (independent self) and social identity (interdependent self) has on perception of atypical gender behavior in four countries. Canada, Norway, Poland, and India differ with regard to gender equality indexes and other cultural factors such as levels of individualism and collectivism. In individualistic cultures priming personal identity (triggering the feeling of one's uniqueness) can have a positive effect on judgments of individuals in counter stereotypical roles, whereas social identity prime (triggering the feeling of affiliation and communality) facilitates penalization of stereotype-disconforming behaviors. This can have different effect as uniqueness and similarity may meet with different social reactions depending on individual's cultural background. Canadian (N=433), Norwegian (N=178), Polish (N=400), and Indian (N=366), students were asked to make judgments of characters manifesting gender typical and gender atypical behavior. They were randomly assigned to three conditions: personal identity prime, social identity prime and no prime. The obtained results indicate that personal identity prime leads to positive judgments of gender atypical behaviors in the collectivistic culture, but not in an individualistic one. Moreover, comparison of results obtained in four countries suggests that the situational context interacts with cultural factors and exerts influence on social stereotyping. As a result existing cross-cultural differences in social stereotyping depend on salient cultural cues and can be diminished by activating certain cultural mindsets.

Reactions to Norm Violators Across Cultures: Differences and Similarities In People's Thoughts, Actions, and Feelings

Drs Eftychia Stamkou
Dr. Gerben Kleef , Dr.Astrid Homan, Dr. Michele Gelfand , Dr.Fons De Vijver, Dr. Marieke Egmond, Dr. Nailah Ayub, Drs Antoine Selim Bilgin

Research conducted in Europe shows that violating norms fuels power perceptions. But is the norm violation – power perception link invariant across cultures? Compared to loose cultures, tight cultures value conformity and social order to a greater extent. Furthermore, compared to individualist cultures, collectivist cultures value fitting in the group and respect for group norms. To examine whether culture influences how people react to norm violators, we presented 2326 participants in 18 countries with a scenario describing a person who either violates or follows the rules. We found that individuals in different countries vary in how powerful they perceive a norm violator as compared to a norm follower – Europeans ascribed more power to a norm violator, whereas Asians and Portuguese ascribed less power to a norm violator. Across countries, however, norm violators would be afforded less power, would be punished and excluded to a greater extent, and would evoke more negative moral emotions. Differences in the direction and magnitude of these effects may be explained by collectivism and seem to be related to how people conceptualize power in different cultures.

Thursday, 2nd of July

08:30am – 11:15am/ Invited Symposium: Intercultural Communication in the Construction of an Inclusive Global Order

Chair: Wenshan Jia

Auditorium 1

Convener: Wenshan Jia, Ph. D
Discussant: Michael H. Prosser

This invited symposium aims to fulfill both the gap of intercultural communication and intercultural relations in Henry Kissinger's newest book *World Order* and his hope for creating a real world order selectively drawing upon views on world order by various civilizations and nation-states. Sampling and featuring a divergent range of non-Western views of world order such as Brazilian, Russian, Indian, Chinese, and African, this invited symposium first juxtaposes Brazil's multi-polerism and multi-laterism, the Russian view of Cosmism mixed with the American pragmatism the Indian concept of the planet as my family, the Chinese all-under-heaven system, and the suggested African notion of "human intercultural power" against one another only to find potentials for commonality and consensus. Then, the symposium explores the possibility of making the currently existing world order more inclusive of such views from non-Western countries such as the BRICS. It is concluded that intercultural communication could be used to create a new transcultural civilization called "dialogic civilization" which is the flesh and blood of a genuine world order.

Panelists:

1. Brazil's Current Position Regarding the World Order by Rosita Albert, Ph. D., Professor of Intercultural Communication, University of Minnesota at Twin Cities, MN, USA

2. Toward a Paradigmatic Approach to Global Communication: Russian Perspectives by Igor E. Klyukanov, Ph. D., Professor of Communication, East Washington University, USA

3. *Vasudhaiva kutumbakaM* or the Planet is My Family: Some Indian Perspectives on an Inclusive Global Order by Dharm P. S. Bhawuk, Ph. D., Professor of Management and Culture and Community Psychology University of Hawaii at Manoa, USA

4. Traditional Chinese Concept of "*Tianxia*" and its Implications for the Construction of an Inclusive Global Order by Binlan Huang, Ph. D. Professor of English and Intercultural Communication , Guangxi University, China; Wenshan Jia, Ph. D., Professor of Communication, Chapman University, USA, Distinguished Adjunct Professor, School of Journalism & Communication, Renmin University of China, Beijing, China

5. Global Intercultural Citizenship: African Perspectives on the Global Order by David Balosa, University of Maryland Baltimore County, USA

6. Intercultural Communication, Dialogic Civilization and the Creation of an Inclusive Global Order by Wenshan Jia, Ph. D., Professor of Global Intercultural Communication, Chapman University, USA

Paper I Brazil's Current Position Regarding the World Order

Rosita Albert, Ph. D

I will present the position of the Brazilian Government about the World Order, and particularly with respect to the UN and other international organizations, and with regard to the Internet, positions that are widely shared among the citizens and the press in Brazil. I will then attempt to analyze some possible reasons for these positions based on features of the culture of the country and some of the experiences of its current President.

The position of the Brazilian government is that the structure of international organizations would be more efficient and legitimate if they became more democratic and transparent, overcoming the opaque, old, concentrated power structures that were designed to cope with the bipolar world that existed post WWII.

In a multipolar world, the UN and other international organizations such as the IMF and The World Bank should function as the decision-making center of international policies.

In terms of the environment, for example, the richer countries already understand that they need the cooperation of poor and emerging countries. In the realm of the Economics, despite the need for urgent reforms in the leadership and the votes at the IMF and the World Bank, the G-20 demonstrates this understanding.

Nevertheless, the reform of global governance has not yet reached the fields of peace and international security. The Security Council also needs reform so as to include greater participation of developing countries as permanent members. It is not feasible to continue with low transparency in discussions, which allow permanent members to discuss behind closed doors for as long as they wish, topics that are of interest to the whole world.

The basic principles that govern Brazil's international relations are inscribed in article 4 of the Brazilian Constitution, written in 1988: independence, human rights, self-determination of peoples, non-intervention, equality of states, defense of peace, peaceful resolution of conflicts, repudiation of terrorism, and of racism; cooperation between peoples, and the provision of political asylum.

In this context, Brazil has been working for the strengthening of multilateral mechanisms and multi-polarity in the international arena, seeking the democratization of mechanisms of global governance, and creating alliances and strategic partnerships that strengthen these objectives, such as with the other BRICSs, Latin American, African and Arab countries.

With respect to the Internet, Brazil believes it should be open, accessible and free, respecting people's privacy and freedom of expression. It should be a democratic space, for the common good, a site that Brazilin president called a "world heritage site", belonging to everyone.

Brazil believes that there should be global, democratic governance on the use of the Internet and measures that guarantee the protection of Internet data. With Germany, Brazil proposed a resolution at the UN about "privacy rights in the digital area', and issued a call that for governments to cease the arbitrary or illegal collection of personal data and to respect a person's privacy.

Governance of the Internet should be multi-sector, multilateral, democratic and transparent. An Internet subject to intergovernmental arrangements that exclude other societal sectors is not democratic. Also unacceptable are multi sector arrangements subject to the supervision of one or a few countries, we want to democratize the relations of governments with citizens as well as the relations between governments.

It is necessary to give a global framework to organizations that are now responsible for the central functioning of the Internet, as the US did when it substituted its institutional linkage to IANA(Internet Assigned Numbers Authority) and ICANN, (Internet Corporation for the

assignment of Names and Numbers with global governance of these institutions.

Brazil believes that operational governance of the Internet should continue being led by its technical community. However topics related to sovereignty, such as cyber-crimes, violation of rights, transnational economic questions and threats of cyber-attacks –are the primary responsibility of countries. Above all it is important to guaranty the means for governments to meet their responsibility to their citizens, among them the guarantee of fundamental rights. These rights gain from protection by the government, not from the absence of the state.

Brazil cites the process of discussion and debate that led to the Brazilian Internet Law as an example of how this can be done. Brazil's internet law, which Sir Tim Berners-Lee, the inventor of the world-wide-web called "a present to the web on its 25th birthday" establishes principles, guarantees the rights of users, delimiting the responsibilities of all actors and governments online. It also creates net neutrality as it established that telecommunication companies had to treat all data equally, without regard to content, origin, service or application. Companies cannot bloc, monitor, filter or analyze the content of data, thus protecting citizen's privacy, vis-a-vis the government as well as with online companies. Thus, online communication is inviolate, except when there is a specific legal order for its removal.

I will attempt to discuss how these positions make sense in terms of aspects of Brazilian culture and of some of the experiences of the country and of its president.

Paper 2 Toward a Paradigmatic Approach to Global Communication: Russian Perspectives

Igor E. Klyukanov

In his recent book, *World Order* (2014), Henry Kissinger writes: "While 'the international community' is invoked perhaps more insistently now than in any other era, it presents no clear or agreed set of goals, methods or limits. . . . Chaos threatens side by side with unprecedented interdependence." The need to build an order is understandable; at the same time, it may not be productive to view chaos only in negative terms: according to the Ancient Greek mythology, Eurynome ('goddess of everything') emerged from Chaos and created the Cosmos from it. We find similar views manifested in the Russian philosophy of Cosmism which focuses on the relationship between the human mind and the Universe. These views are found in the works of N. Fedorov, V. Solov'ev, V. Vernadsky and, more recently, in the later works of Yu. Lotman and G. Gachev who built on such cosmic conceptual constructions. Also, the Russian studies of the global order today are conducted within the framework of such notions as the biosphere, noosphere, nooglobalistics, cosmoglobalistics, etc.

It can be argued that the discussion of the construction of an inclusive global order in the 21st century will benefit from these universal dimensions and criteria that Russian philosophy introduced into the world thought. This way, the inclusive global order can be more productively conceptualized, because "the very concept of world order invites a holistic view with a big story and a deep structure going beyond particular aspects of international communication such as bias of news coverage or regulation of telecommunication," as K. Nordenstreng writes in his piece entitled *Lessons Learned from NWICO*.

In the same piece, K. Nordenstreng emphasizes "the importance of a paradigmatic approach to global communication." As G.Agamben reminds us in his book *The Coming Community* (1993),'para-deigma' must be properly understood as "that which is shown alongside" and "hence the proper place of the example is always beside itself". In this sense, the world

community, as the ultimate case of a 'para-deigma', can not be adequately understood without noting its metaphysical and contingent nature, as emphasized by the Russian perspectives. Finally, while highlighting the importance of these perspectives, one must keep in mind their possible limitations, in spite of, or perhaps because of, their cosmic orientation. As noted by S. Averintsev (1996), such views can be traced back to the Platonic ideas which have permeated the Russian culture while underestimating the Aristotelian tradition. As a result, Russian culture has often exhibited resistance to pragmatism (cf. Shalin, 2009). Thus, it can be argued that a more inclusive world order in the 21st century can be best constructed by integrating the Russian philosophy of Cosmism with the American tradition of Pragmatism.

Paper 3 *vasudhaiva kutumbakaM* or the Planet is My Family: Some Indian Perspectives on Inclusive Global Order by Dharm P. S. Bhawuk, Professor of Management and Culture and Community Psychology University of Hawaii at Manoa, HI, USA

Self is deconstructed through the practice of *neti-neti* or "not this - not this in the Indian worldview, and every aspect of self-physical, psychological, and social -- is further differentiated into various components, and each component rejected. Through this process what is left is the metaphysical self, which is viewed as the synthesis of the self with the universe captured by the dictum, *so'ham* or I am That. This philosophical position is not merely a play of words but it is translated into social practice, and one is encouraged to progressively expand oneself to rise above self-interest and to train oneself to adopt, consider, and include the interest of the family, the village, the nation, and the universe as one's own, captured by the dictum of *vasudhaiva kutumbakaM*. The Indian construct of *lokasaGgraha* is presented to show how social behavior is guided by *dharma* or duty, and the highest duty is said to be actions that are performed without self-interest to achieve the general good of people at large. In this paper, through the examination of Indian concept of self, the constructs of l*okasaGgraha* and the dictum of *vasudhaiva kutumbakaM*, and indigenous model of inclusive global perspective is presented, and its implications for global psychology and communication are examined. It is hoped that by presenting indigenous perspectives a variegated and kaleidoscopic dialogue for inclusive global order can be started.

Paper 4: Traditional Chinese Concept of "Tianxia" and its Implications for the Construction of an Inclusive Global Order

Binlan Huang & Wenshan Jia

The 21st century has witnessed many conflicts, terrorist attacks, even wars and other problems, economically, politically, religiously, etc. in almost every sphere of our life. Modern science and technology has already peeped into human genes, weapons of mass destruction can be easily used for different reasons, and large scale of harmful ecological changes has greatly influenced our everyday life. People in general have been aspiring for a cosmopolitan order, or the peaceful coexistence and cooperation among all the peoples under heaven. Thus, the issue of global order has become a mundane matter concerning all citizens of the global village community. Many scholars and experts have thus far explored for ways for the construction of an inclusive global order and an unprecedented amount of scholarship has been published based on political science, international relations, and history, with authors mostly from the US-centered Western academia. However, few discussions have been done from the perspectives of other disciplines such as intercultural communication, philosophy, religion, psychology, sociology, anthropology, and so on.

In this article, we attempt to explore, from the perspective of intercultural communication, the

implications and/or insights from the traditional Chinese idea of "Tian Xia" for the construction of an inclusive global order. "Tian Xia" has been playing a unique and significant role in Chinese cultural tradition. As a concept of space, "Tian Xia" means the vastest space between the sky and the land. But as a political concept, it means a harmonious political order transcending region and race. We will, in the article, will discuss the definitions and important principles of "Tian Xia", and illustrate the implications and/or insights from "Tian Xia" for the construction of an inclusive global order, by citing some cases for our justifications. We argue that the world does not yet have a "world idea", neither does it have a world institution and the power to support it. The traditional Chinese idea of "Tian Xia" **takes into consideration the legitimacy of the world order and the world institution, contains** a way of thinking that is against not only other powers' **egocentric thinking**, but also its own egocentric thinking, **and** provides a view from everywhere rather than a view from somewhere, which is a good candidate for this kind of world idea. Thus the traditional Chinese political culture, or the idea of "Tian Xia", contains important insights that might be helpful in solving the problems facing us at the global level and ultimately could help construct an inclusive global order people aspire.

Paper 5 Abstract on Global Intercultural Citizenship: African Perspectives on the Global Order

David Balosa

This paper is a contribution to the Symposium "Intercultural Communication in the Construction of an Inclusive Global Order" at the International Academy for Intercultural Research (IAIR) 9th Biannual Congress in Bergen, Norway, June 28 to July 2, 2015 focusing on the role of global intercultural citizenship as a theoretical and practical framework of analysis for the African perspectives on the global order.

The Question that this paper address is: what is the role of global intercultural citizenship in the analysis of African perspectives in global order? How can a balanced mindsets "circular globalization" (Canclini, 2014: xxxvii) may promote and sustain global intercultural citizenship in envisioning Africa as a social global space worth of genuine communication and partnership in global economy and social democracy?

Africa, as any part of the social global space needs equal socioeconomic and political opportunities, honor, and recognition. Unfortunately, the capitalist globalization has created a consumption culture that makes Africans both at home and abroad ignore their responsibility to their continent and favor their new life style expensively sold to them by the new economic imperialism. This paper argues that due to the historical alienation of African social space and its inhabitant, new African perspective for global order needs a theoretical and practical framework that I call *Global intercultural citizenship* in order to re-establish competence, confidence, and trust in both African and foreigners civil society interested in seeing human dignity prevails over financial profit.

I define *global intercultural citizenship* as a 'global symbolic capital' which individuals may acquire and develop based on their natural ethico-political capacity to serve their community and other human beings regardless of cultural, linguistic, and geographical differences locally, nationally, and globally. Frantz Fanon is an example par excellence of a global intercultural citizenship. He was born in Martinique, served in French Army, and died Algerian. His divine hatred of human beings' humiliation and exploitation wherever they may be located across the globe should resonate in African perspectives on global order discussion today. Fanon was an interculturalist that intercultural relations' research cannot give a second look if genuine

communication and partnership in global order is a serious business. Onora O'Neil a world renowned philosopher argues on how poverty and hunger arise because social and economic structures are inadequate and how their prevention or remedy needs changes in these structures.

Global intercultural citizenship provides the mindsets of acting toward "particular others with whom our lives are share, or with whom we interact" (O'Neill1986, pp. 9-10). Global intercultural citizenship argues against "global citizenship" (Delanty, 2003; O'byrne, 2003) which in my understanding, ignored the serious cultural divide in many part of the world and think that homogenization of the global cultural diversity that benefice the financial sectors that it also works for the discriminated and marginalized individuals and social spaces across the globe. The only way "global citizenship" can make sense is to be synonymous to consumers' globalization which still perpetuates social inequalities and cultural identities' disrespect (Canclini, 2001).

Theoretical Framework

This paper uses Frantz Fanon's "New Humanism" and Nestor Garcia Canclini's "Cultural hybridization" theories to show how global intercultural citizenship may be a significant contribution in the analysis and commitment to African perspectives on global order.

Methodology

As methodology, this paper employs literature review of (1) Andrew Hurrell's (2008). *On global order: Power, values, and the constitution of international society*. Oxford University Press and (2) Harbeson & RothChild (eds.) (2013). *Africa in World politics: Engaging a changing global order*.Westview.

Finding

African perspectives on global order analyzed through the lenses of global intercultural citizenship transform the "soft power" global order into "human intercultural power" for the good of the global social space and global humanity. Ebola and the global panic it created or has created is evidence that no geographical space in this world is immune of other geographical regional crises. So showing an equal concern to the global community is the agenda that global order within all its perspectives needs to address.

Conclusion

Africa as any global social space deserves the same socioeconomic and political opportunity. While African citizens have been trying to do the best they can, there have been setbacks due to human imperfections that we don't need to waste valuable time that could be devoted on creating theoretical and practical frameworks towards genuine effort from both Africans and foreigner's civil societies to address issues of global order. Frantz Fanon said, "All this clarification, this subsequent raising of awareness and the advances along the road to understanding the history of societies can only be achieved if the people are organized and guided" (Fanon 2004, p. 92). It is within this organizational and guidance concern, that I propose global intercultural citizenship as a theoretical and practical framework for awareness of our cultural differences and mutual enrichment flows among individuals and nations. Within this process, the "soft power" doctrine (Nye, 2004) that has destabilized non-industrialized societies by attracting its resources through symbolic violence methods may lose supporters and a genuine communication and partnership may emerge (Beck, 2000; Miller, 2007; Appiah, 2010). If African perspectives on global order adopt a balanced mindsets on "circular globalization" (Canclini, 2014, p. xxxvii), that is, meeting the capitalist globalization halfway, then African civil society's voice will have the chance to be heard, honored, and dignified.

Paper 6: Intercultural Communication, Dialogic Civilization and the Creation of an Inclusive Global Order

Wenshan Jia

There seems to be a growing global consensus that China, a wealthy and powerful communist/capitalist party-state, ranked almost on par with the US economically, is regaining its ancient global status as a ruling celestial empire (Jacques, 2009; Jia, 2009; Stiglitz, 2015). It is also suggested that China is taking action, alongside other emerging powers such as the other members of the BRICS, to revise the existing global order originally created the Western powers. Such action includes the creation of the Shanghai Cooperation Group in 2001, the founding of the BRICS Development Bank in 2014, and the creation of Asia Infrastructures Bank announced at the APEC meeting in Beijing, China, on November 11, 2014. Underlying this is the revival of the Chinese globalism or the Chinese global order-the *tianxia* or all-under-heaven or tribute system which views China as a new center of the world with other countries and civilizations paying tribute to China (i.e., Zhao, 2011). This order, based on the Confucian ways of ritual-based interactions among civilizations, is said to have minimized world conflicts and maximized peace and harmony (i.e., Kang, 2012). However, while the traditional Chinese tribute system is praised as inclusive, it is criticized as hierarchical and ethnocentric. I propose that Tu Weiming's notion of "dialogic civilization" (January 2007), viewed as equal, open-ended, dynamic/interactive, and pluralistic, from the pragmatic and social constructionist perspective emerging out of the contemporary Western liberal pluralistic democratic tradition, be integrated into the traditional Chinese tribute system so that this system will be transformed into an inclusive global order of peace and harmony on the basis of equal and equitable interactions among civilizations above and beyond nation-states.

08:30am – 9:45am/ Symposium: Showcasing IJIR special issue on Intercultural Communication Competence

Chair: Lily Arasaratnam

Auditorium 4

Dr. Lily Arasaratnam
Discussant: Dr. Judith Martin

25 years since the last special issue of the International Journal of Intercultural Relations on intercultural communication competence, the next special issue on this topic offers reflections from several of the authors in the 1989 special issue, and new research in ICC from researchers from different parts of the world. The proposed symposium will feature four papers in this special issue. Jackson presents the benefits of integrating intercultural training in curriculum design. Nam, Weaver, and delMas identify two major ethical concerns in intercultural scholarship and practice. Chi and Suthers identify social network analysis as a means of assessing intercultural competence. Miller and Tucker engage with intercultural competence in a specific context, namely the military. The proposed symposium will be chaired by one of the co-editors of the special issue, Lily A. Arasaratnam, whose own expertise is in identifying variables that contribute to intercultural communication competence. As noted, the special issue includes reflective pieces from some of the original contributors to the 1989 special issue on intercultural communication competence; one of whom, Judith Martin, along with another well-known researcher in intercultural communication, Thomas Nakayama, will serve as discussants for this symposium. The purpose of the proposed symposium is to not only showcase this special issue of IJIR, but also to delve into research in intercultural competence in the past 25 years from the perspective of contemporary as well as veteran researchers.

Keywords: Intercultural communication competence, intercultural ethics, intercultural training

Paper 1: Becoming interculturally competent: Theory to practice in international education

Dr. Jane Jackson

Education abroad students are generally expected to return home with enhanced intercultural communication competence; however, recent research reveals that many do not fully benefit from their stay in the host environment and experience little or no gains in intercultural sensitivity. What steps can be taken to help achieve the intercultural aims of international educational experience? This article centers on an elective, credit-bearing course that was inspired by my education abroad research. Intercultural Transitions: Making Sense of International Experience has been designed to enrich and extend the intercultural learning of undergraduates with recent or current international experience. This credit-bearing course draws on multiple theories: the Intercultural Development Continuum/the Developmental Model of Intercultural Sensitivity, Kolb's experiential learning model, poststructuralist notions of identity change, transformative adult education theory, and the intergroup contact hypothesis. This article describes the course and the lessons learned from multiple offerings. Content analyses of the qualitative data (e.g., reflective essays, Forum chats, open-ended surveys, interview transcripts) generally mirrored the results of the pre- and post-

administrations of the IDI (Intercultural Development Inventory), a psychometric instrument that measures intercultural competence, suggesting that this form of intervention helps propel students to higher levels of intercultural competence. The results underscore the benefits of designing a research-driven, learner-centered curriculum to integrate local and international students, and scaffold deeper intellectual consolidation and integration of intercultural learning. While developed and offered in an Asian setting, similar courses could be implemented in other settings to enhance the intercultural communication competence of both local and international students.

Keywords: intercultural competence, intercultural transitions, intercultural education

Paper 2: Major ethical issues in the field of intercultural relations: An exploratory study

Dr. Kyoung-Ah Nam
Dr. Gary Weaver
Dr. Robert delMas

A major initial step in professionalizing intercultural relations as an applied field of study is to determine the ethical concerns of people actively involved in both scholarship and practice. Some intercultural relations organizations have established committees to develop standards of ethical behavior. There are many anecdotal accounts of unethical practices but there have been few systematic studies of such practices. This is the first large comprehensive quantitative survey of intercultural experts that contrasts and compares the concerns of both scholars and practitioners.

The purpose of this exploratory study is to identify major ethical issues in the field of intercultural relations. Members of two major professional organizations were asked to identify what they believe are the major ethical concerns in the field of intercultural relations Members of one organization were mostly intercultural practitioners while the other included mostly scholars. The results revealed that although there were great similarities in ethical concerns, there were also differences that were most likely a result of the two different professions. Of course, there were also some respondents who were members of both organizations and both professions.

In the analysis and discussion of results, we were able to identify, differentiate and prioritize ethical concerns of scholars and practitioners. Although some differences were found in the types and ranking of ethical concerns, members of both professions believe that perpetuating cultural stereotypes and deceptively presenting one's intercultural relations training skills are the top two major ethical concerns followed by misuse of training tools or instruments and delivering services that are not in the best interests of clients.

The two organizations were both U.S.-based. Subsequent studies ought to expand the research to include non-U.S. organizations. There are a number of ethical concerns that need to be further identified and defined. These initial findings need to be followed up with more in-depth studies that may eventually lead to the development of a code of standards for our field.

Keywords: ethics, intercultural communication, intercultural relations

Paper 3: Exploring the assessment of communication competence using social network analysis

Dr. Ruobing Chi
Dr. Daniel Suthers

This paper explores assessment of intercultural communication competence (ICC) from a relational perspective using social network analysis. ICC is defined as the ability to develop meaningful intercultural relations with host and other nationals, and operationalized in measures derived from the social network of a multicultural community with 280 members. Three hypotheses are tested to see how measures that account for local and global relational structure are related to socio-cultural adaptation, and how relations with specific cultural groups (i.e., host and home cultures) relate to acculturation outcomes. Findings indicate that the more social relations one has (i.e., well-connected locally) within the community, the less difficulty one experiences in acculturation. In addition, the more social relations one's friends have (i.e., well-connected globally), the less difficulty one experiences. However, contrary to common expectations, in this given community, social relations with co-nationals and host-nationals do not have significant impacts on one's socio-cultural adaptation. The conclusion is that a relational and network-based understanding of ICC perceives it as distributed throughout members of a cohesive community, and the nationality attributes of individual members do not matter much. Implications for developing and designing intervention and training programs to make use of such an understanding are discussed.

Keywords: Intercultural communication competence, Social network analysis, Acculturation

Paper 4: Addressing and Assessing Critical Thinking in Intercultural Contexts:

Dr. John Miller
Ms Jennifer Tucker

Intercultural competence is a goal of many educational and training programs for military leaders who, when deployed overseas, are required to think critically and make strategic decisions in culturally complex environments. Critical thinking skills are not only essential leadership tools, but are also the keys to development of intercultural competence. The primary objective of this study is to gain a better understanding of the relationship between critical thinking and intercultural competence. Another objective is to determine which intercultural competencies learners find most challenging. Research methodology included a thorough examination of the curriculum, content, testing data, and end-of-course survey results of a non-credit, self-paced, instructorless online course for 2,241 mid-career Air Force officers. Assessing critical thinking and intercultural competence development is a challenge in any educational context, but especially in online, self-paced courses without the benefit of teacher or student interaction. Situational judgment tests (SJTs) are a practical technique for assessing progress. Results revealed a significant relationship between critical thinking and intercultural competence SJT scores. Item analysis indicated that some scenarios were more challenging than others from an intercultural perspective. According to the findings, certain cultural differences challenge the decision-making ability of military officers in high-stress, high-visibility situations. These include culture-general knowledge (Mindset), empathic communication skills (Skillset), and a curious, open, and nonjudgmental attitude (Heartset). Participants scored significantly higher, however, when analyzing SJTs situated in more

mundane intercultural workplace situations. The study's findings support the efficacy of utilizing SJTs to develop intercultural competence, especially in online learning environments.

Keywords: critical thinking, intercultural competence, cultural dimensions

10:00am – 11:15am/ Symposium: Acculturation Strategy versus Acculturation Positioning: a Challenge of a Relational Acculturation Model

Chair: Raivo Vetik

Auditorium 4

Professor Raivo Vetik,
Discussant: Professor Inga Jasinskaja-Lahti

Research on psychological and social factors of acculturation processes remain separated, as a rule. Both are considered significant for understanding of acculturation outcomes, but there is no model available binding the two into a unified theoretical framework, that would create an opportunity for empirical analysis of corresponding links. This presentation is based on the research project DIMA (determinants of inclusive migrant acculturation), which has proposed and is in the process of testing such a model. DIMA is based on a field theoretical understanding of social and psychological phenomena.

There is an attempt in literature to combine psychological and social factors in a unified theoretical framework, which explains ideological preferences in terms of psychological needs (Jost et al., 2009). DIMA project argues that one can take a step in the opposite direction as well, ie. the structures of psychological motivation of actors can be seen in the context of their field position (Vetik and Ivanov 2013). Such an approach assumes that acculturation strategies should be understood in terms of positioning in the field, not in terms underlying psychological processes, as the mainstream does.

The proposed Relational Acculturation Model requires a number of meta-theoretical and methodological innovations, compared to the mainstream models. Although it is increasingly emphasized in literature that researchers should devote more attention to the factors of context in acculturation research, the DIMA project argues that this is not enough. One step further has to be taken, i.e., an essentialist concept of context should be replaced by relational one. Such a theoretical move presumes that we need to abandon the concept of linear causality in theorizing acculturation processes and formulate the scales not along abstract attitudes, but along neo-Weberian narrative schemes (Polkinghorne, 1995).

The representative sample (N = 500 respondents) of Russians as an ethno-linguistic minority group in Estonia will be surveyed and studied in terms of their intergroup relations with the national majority group (i.e., Estonians) (N=500 respondents). The survey questionnaire will consist of measures of the inclusiveness of the integration context and its determinants that are theoretically relevant in terms of MIRIPS network on the one hand, and the field-theoretical approach adopted in this project, on the other (tested in seven pilot studies during 2014). The questionnaire will utilise the key measures used in the MIRIPS network including demographics, ethnicity, neighbourhood composition, languages known/used, measures of intergroup contact (quantity, quality), intergroup anxiety, cultural identity (ethnic, national), perceived threats and gains related to immigration and intergroup contact, perceived cultural, economic and personal security, acculturation attitudes and expectations (non-dominant group preferences, dominant group expectations), perceived discrimination (against self, against group) and support for multicultural ideology. Fieldwork will be carried out in March 2015 in the framework of a MIRIPS study in Estonia (and Norway).

Four presentations in the symposium will discuss the mainresults obtained in DIMA survey in terms of the innovation of the field-theoretical model, adopted in the project.

Keywords: relational acculturation model, field-theoretical approach to acculturation, acculturation issue in Estonia,

Paper 1: Perception of discrimination: comparison of mainstream and neo-Weberian models

Professor Raivo Vetik

This presentation is divided into two sections – theoretical and empirical. Theoretical section will introduce a Relational Acculturation Model, which aims to combine psychological and social factors of acculturation into a unified model. Current literature considers both of these factors significant for understanding of acculturation outcomes, but there is no model available, binding the two together. This presentation proposes such a model, based on a neo-Weberian concept of 'social field' - the model replaces the essentialist concept of 'context' by the relational concept of 'field' and relates motivational structure of actors to their position in the field (Vetik and Ivanov 2013). Such an approach assumes that acculturation strategies constitute the systems of interaction, ie., coherent wholes of coexisting, but conflicting field positions.
Empirical section of the paper discusses perception of socio-economic and socio-political discrimination among minority and majority groups in Estonia and compares the results obtained by two different methods – on the one hand by the method of narrative schemes, introduced in DIMA project, and on the other hand by traditional scales, based on MIRIPS questionnaire. We hope to demonstrate that empirical research of relational aspects of acculturation, uncovered by utilizing the method of narrative schemes, is essential for understanding of acculturation processes and outcomes.

Keywords: relational acculturation model, perception of socio-economic and socio-political discrimination

Paper 2: Inclusive and exclusive acculturation contexts

PhD Maaris Raudsepp
PhD Aune Valk

In the first section of this paper we will present a model of acculturation context, based on a systemic and relational metatheory. Such a metatheory has been outlined by Overton in his model of relational-developmental systems (Overton 2013). Axiomatic presuppositions of the metatheory are holism and reciprocal constitution of agent and environment. Within such a framework, acculturation can be represented as a process of qualitative systemic transformation. Inclusive outcome of acculturation is defined in the model as a positive intra-individual or inter-individual change, representing a result of interaction between an agent and the relevant context. We expect that depending on agent's psychological features, previous acculturation trajectory and position in the societal field, different aspects of context become relevant in acculturation process. Second section of the paper will present empirical results regarding the issues of belonging both to the ethnic group and national society, which will be analyzed along the relational model presented in the paper.

Keywords: relational acculturation model, belonging to the ethnic group and national society

Paper 3: Effects of motivated identity construction in Relational Acculturation Model

PhD student Marianna Drozdova

This paper is part of the research project DIMA (determinants of inclusive migrant acculturation), which has proposed a Relational Acculturation Model, based on field-theoretical understanding of social and psychological factors in acculturation processes. The paper aims to combine the relational approach and the Motivated Identity Construction Theory (Vignoles, 2011; Vignoles, Regalia, Manzi, Gollege, & Scabini, 2006). Based on such a theoretical ground, we will study the impact of relational subject positions of both minority and majority groups in Estonia on their identity choices related to Soviet past, national symbols etc. We propose that highlighting the effects of relational subject position of the respondents on their identity construction will provide a new input for complex policy intervention in management of acculturation processes in plural societies.

Keywords: relational acculturation model, motivated identity construction

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7.1 Authors

7.2 Keywords