

6th BIENNIAL CONFERENCE INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

15th – 19th AUGUST 2009

WORLD PEACE THROUGH INTERCULTURAL UNDERSTANDING

BOOK OF ABSTRACTS

ORGANIZED BY:



INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH



PROGRAM & ABSTRACTS

6th Biennial Conference
International Academy for Intercultural Research

WORLD PEACE THROUGH INTERCULTURAL UNDERSTANDING

Shidler College of Business, University of Hawai‘i
Aug 15 – 19, 2009

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INTERNATIONAL ACADEMY FOR INTERCULTURAL RESEARCH

Aloha, and welcome to Hawai'i!

We wish to welcome you to the 6th Biennial Conference of the International Academy for Intercultural Research. The theme for this conference, World Peace through Intercultural Understanding, was carefully chosen to reflect the concerns many have for the current state of affairs within as well as between many nations of the world, combined with the research interests of many members of the Academy. The conference committee, under the exceptional guidance of D. P. S. Bhawuk, has assembled an exciting program which we are certain you will find intellectually stimulating and engaging. We begin with a Fellows' Day workshop where five Fellows share their ideas about the theme of the conference. The following four days include three keynote addresses, a presidential address, 23 paper sessions, 11 symposia, 2 interactive sessions, 3 lunch conversations with senior scholars, and 2 workshops. We hope these papers together will help advance our multidisciplinary field of intercultural research.

On August 18th we have the closing banquet at the Ala Moana Hotel where we will present awards, enjoy a sumptuous dinner, and enjoy a world class performance by Karen Keawehawai'i. For those of you not familiar with this wonderful Hawai'ian entertainer, you will find her to be both humble and proud at the same time. Whether seated in the garage that doubles as her rehearsal room surrounded by drying laundry or on stage at a Waikiki Hotel spilling out homespun (and very Hawai'ian) humor, the Hawai'i born entertainer, Karen Keawehawai'i, boasts a commanding, almost stately presence. But, it is a demeanor that, once understood, is as common a paradox as the watchful serenity of an owl. Karen Keawehawai'i is a mom, a grandma, a proud Hawai'ian, a good and loyal friend to her many fans, and, also, a talented entertainer, and winner of the Hoku (the Hawai'ian version of the Grammys). It is the pride in the first two identities that fuel the humility in the remainder. "I would have performed no matter what" says Karen, when recalling the upward spiral that marks her musical career. "It allowed me to stay home with my children and to set my own trend."

We thank you for joining us for the various conference activities, and hope that you will also enjoy all the excitement that Hawai'i has to offer -- while experiencing the peace that is a gift of the Native Hawai'ians to the world.

Ken and Dan

Conference Theme: World Peace through Intercultural Understanding

Vision Statement

When a war or ethnic riot breaks out, the crisis has to be managed by containment. However, during peacetime people can be taught and trained preemptively to deal with intercultural differences so that at least one cause of war or riot can be reduced. Brushing differences under the proverbial carpet only allows the festering of perceived differences and resentments to grow the point that education and training no longer suffice and more vigorous is necessary. Many of the current international conflicts, e.g., those in Sri Lanka, Sudan, and elsewhere, could be attributed to the lack of a ongoing and intense discussion of cultural differences among the various groups in peacetime. Cross-cultural research in psychology, communication, education, anthropology, and related fields shows that with intervention we can increase intercultural sensitivity and reduce cultural misunderstandings. This conference will contribute and expand the growing corpus of research into how the social sciences can contribute to peace and stability in the world.

Methodology of the Conference

The vision statement can be translated into practice by creating a knowledge base that is grounded in rigorous research to be used by educators in designing and presenting classroom activities to prepare students for effective intercultural interactions. Though much research has been done in the area of intercultural management, communication, conflict reduction, training, etc., researchers have yet to connect these findings to world peace. This conference proposes to fill this lacuna with the theme: World Peace through Intercultural Understanding. The conference will consist of a Fellows; Day workshop for members of the Academy and three days of papers, panels, symposium, plenary speakers, and other activities open to all registered participants.

Organization

IAIR Program and Scientific Committee

Dr. Dharm P.S. Bhawuk, Shidler College of Business, University of Hawai‘i, USA (Chair)

Dr. Dan Landis, University of Hawai‘i at Hilo and Manoa, USA

Dr. Kenneth Cushner, Kent State University, USA

Dr. Jan-Pieter van Oudenhoven, University of Groningen, The Netherlands

Dr. Vijayan P Munusamy, Center for Creative Leadership, Singapore

Local Organizers

Dharm P.S. Bhawuk

Keith Sakuda

Sachin Ruikar

Kathryn Anbe

Susan Mrazek

David Jackson

Volunteers

Valerie Rosenblatt Jeffrey Berlin

Nu Tang Shari Yousefinejad

Christina Kwauk

Opening Reception is organized by Hawai‘i Forgiveness Project under the leadership of Mr. Merritt T. Sakata, President, Architectural Unlimited Inc., Honolulu.

Conference Venue

All sessions will take place at the Shidler College of Business, University of Hawai‘i at Manoa.

The awards banquet, dinner and performance on Tuesday, August 18 (6.30 – 9.30pm) will take place at the Ala Moana Hotel, 410 Atkinson Drive, Honolulu. Phone: (808) 955-4811

For participants staying at the East West Center housing, it is advisable to take public Bus A from the Sinclair Circle to the Ala Moana Hotel. Bus A runs every 15 minutes and it takes 15 minutes to reach the banquet venue. Bus schedules will be given during registration.

Conference Office

The registration desk is located at Block D102, Shidler College of Business. Registration starts on Saturday, Aug 15 at 3.30pm followed by the opening reception at 5.30pm.

Computer Room & Copying Facilities

Internet facilities are available at ROOM E101 during office hours. For copying facilities, 24 hours FedEx Office (formerly known as FedEx Kinko) is located near the conference venue.

Information on Presentation

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

International Academy for Intercultural Research (IAIR)

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

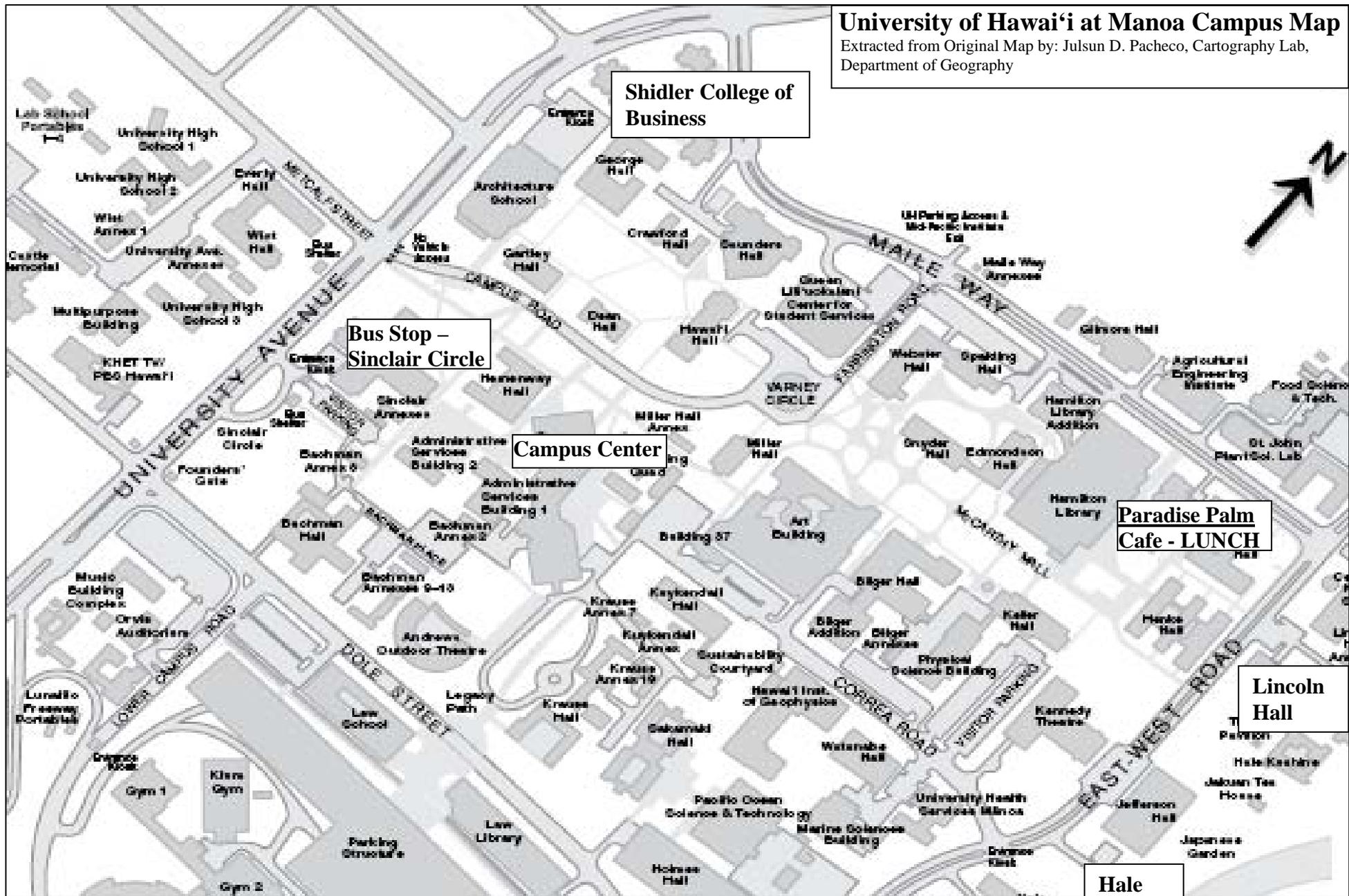
Shidler College of Business at the University of Hawai'i at Manoa

A leader among U.S. business schools in its focus on the Asia-Pacific region, the Shidler College of Business at the University of Hawai'i at Manoa provides students with an in-depth understanding of the best business practices, an awareness of languages and cultures, and a solid comprehension of emerging technologies within today's complex global economic environment. Founded in 1949, the College offers students a wide selection of degree, certificate and high-impact executive programs in a unique multicultural learning environment enhanced by collaborative learning, research projects, international speakers, internships, study abroad and career opportunities. Ranked among the top 25 institutions for international business and the only AACSB accredited MBA program in Hawai'i, the Shidler College of Business equips its graduates with the ability to learn and to lead throughout their professional lifetime.

Center for Creative Leadership

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

University of Hawai'i at Manoa Campus Map
Extracted from Original Map by: Julsun D. Pacheco, Cartography Lab,
Department of Geography



Shidler College of Business

Bus Stop - Sinclair Circle

Campus Center

Paradise Palm Cafe - LUNCH

Lincoln Hall

Hale Manoa

PROGRAM

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AUGUST 15, SATURDAY

8.30am – 4.00pm: Fellow’s Day Workshop

Room D101, Shidler College of Business

- | | |
|------------------------|---|
| 8.30 – 8.45 am | Introduction |
| 8.45 – 9.45 am | Harry C. Triandis - Cognitively Simple Self-Deceptions Lead to War: A Blueprint for Peace (21) |
| 9.45 – 10.45 am | Cookie White Stephan - Intergroup Dialogue and Intercultural Understanding (21) |
| 11.00 – 12.00 pm | Dharm P.S. Bhawuk - Construction, Deconstruction, and Reconstruction of our Social Universe: A Model of World Peace through Intercultural Understanding(21) |
| 12.00 – 1.15 pm | LUNCH BREAK - Courtyard, Shidler College of Business |
| 1.30 – 2.30pm | Paul Pedersen and Vijayan P Munusamy - Inclusive Cultural Empathy and Intercultural Understanding (22) |
| 2.30 – 3.30pm | Michael B Salzman - Intercultural Understanding Through an Understanding of a People's History (22) |
| 3.30 – 4.00 pm | Closing Remarks |

3.30pm - 5.30pm: Registration
Room D102, Shidler College of Business

5.30pm - 9.00pm: Opening Reception
Courtyard, Shidler College of Business

AUGUST 16, SUNDAY

**8.00am – 4.30pm- Registration
Room D102, Shidler College of Business**

**8.30 - 8.45am – Welcome Address and Announcements
Shidler College of Business
Room A101**

**8.45 – 9.30am – IAIR Presidential Address:
Dr. Kenneth Cushner
Planting Seeds for Peace:
Are They Growing in the Right Direction? (23)

Room A101**

**9.30 – 10.30am – Lifetime Achievement Award Address:
Dr. Anthony Marsella
World Peace through Global Understanding
Cultures of War, Cultures of Peace: Foundations, Issues, Directions (23)

Room A101**

BREAK

10.30 – 10.45AM

AUGUST 16, SUNDAY

	Room D101	Room D103	Room D104	Room D106
	Paper Session 1: Developing Intercultural Understanding through International Education Chair: Amanda Daly	Paper Session 2: Intercultural Communication and Peace Chair: Tomoko Yoshida	Paper Session 3: Understanding Terror Management, Fear of Success and Anger for Intercultural Understanding Chair: Dawn S. Cone	Symposium 1: Self-Esteem in Japanese Culture: Fact or Fiction Convenor: Susumu Yamaguchi Discussant: Keith Sakuda
10.45-12.15	<i>Experiences of exchange students in a host country Amanda Daly, Michelle Barker (25)</i>	<i>Intercultural Communication Skills: What Japanese Businesses Today Need Tomoko Yoshida, Kyoko Yashiro, Yuka Suzuki (28)</i>	<i>Perceiving Angry Black And White Men at Work: Role of Perceiver Race and Attributions for the Anger Dawn S. Cone, Bernardo M. Ferdman (31)</i>	<i>Influence of implicit and explicit self-esteem on the smoke-quitting patients' recognition on smoking and their situation Chihiro Kobayashi, Ayako Hazama, Kei Hirai (34)</i>
	<i>Beyond immediate impact: Study abroad for global engagement Gerald W. Fry, Michael Paige, Elizabeth M. Stallman (26)</i>	<i>What we have Here is a Failure to Communicate Miriam Moeller, Michael Harvey, Jeanette S. Martin (29)</i>	<i>Who is afraid of success and why? Exploring cultural context of fear of success in Hindu Indian and Muslim Arab college men and women Kanika Aggarwal Khandelwal, Ambika Satija (32)</i>	<i>Two different ways of enhancing the self Yukiko Muramoto (34)</i>
	<i>International Education as the International Educator: A model to educate, train, and inspire US Military Academy Cadets in cultural diversity through international service Matthew A. Chapman (27)</i>	<i>The Teaching of Intercultural Communication in Japan Academia Compared to Germany and the U.S. Margit Krause-Ono, Sonoyo Ishikawa (30)</i>	<i>From Terror to Tolerance - The Mortality Management Model Kinga Williams (33)</i>	<i>Functional Equivalence of Self-Esteem in Japanese Culture Susumu Yamaguchi, Hiroaki Morio, Taichi Okumara, Chunchi Lin, Masaki Yagi, Takafumi Sawaumi, Ai Fukuzawa, Zyu Li, Yosuke Nagashima, Yuichiro Sugiyama (35)</i>

LUNCH 12.15 – 1.15PM – Courtyard, Shidler College of Business
(Lunch Conversation with Senior Scholars – Dr. Dan Landis – "Publishing in intercultural journals: tips for the unwary") Room D105

	Room D101	Room D103	Room D104
	Paper Session 4: Creating A Safe Context For Intercultural Interaction Chair: Rona T. Halualani	Paper Session 5: Culture, Personality and Gender Differences Chair: Dan Rempala	Symposium 2: Modern interpersonal communication among Japanese: From Face-to-Face to Cyberspace Convenor: Hiroaki Morio
1.15-2.45	<i>Intercultural Interaction at a Multicultural University: Students' Sensemakings of IC Interaction</i> Rona T. Halualani (36)	<i>The 'Urban Personality' Revisited: Attentional Factors in Helping Behavior</i> Dan Rempala (40)	<i>Positive/Negative feedback and satisfaction in Japanese workplace</i> Eri Shigemasu (43)
	<i>Teaching the Skills Necessary for Successful Intercultural Experiences and Management of Conflict</i> Randall E. Osborne, Paul Kriese, John Davis (37)	<i>Cross-culturally replicable personality factors</i> Boele De Raad, Dick P.H. Barelds (41)	<i>Empirical Examination of Benefits of "Facework" in Japanese Culture</i> Chunchi Lin (43)
	<i>An Educational Innovation Fostering Intercultural Civic Responsibility: A Jewish-Palestinian Village in Israel</i> Grace Feuerverger (38)	<i>Eye Movements as a Function of Culture: Examining Different Gender of Chinese Information Processing</i> Angela Chang (42)	<i>Helping behavior in cyberspace</i> Asako Miura (44)
	<i>Creating Intercultural Encounters on Campus: A Step Toward Establishing Intercultural Understanding and World Peace</i> Tomoko Yoshida, Izumi Kurokawa, Clyde Lewis, Remi Igarashi, Kenichi Kuradate (39)		<i>The commonality between mother-child and romantic dyads in early adults: Tragic self-fulfilling prophecies in two attachment relationships in early adults</i> Yuji Kanemasa (44)
	BREAK		

AUGUST 16, SUNDAY

	Room D101	Room D103	Room D104	Room D106
3.00 – 4.30	Paper Session 6: Cross-cultural Research and Intercultural Understanding Chair: Jeffrey Ady	Paper Session 7: Building Peace Through Intercultural Understanding Chair: Victoria Fontan	Symposium 3: Cultural Competency Training Needs and Practice: Perspectives from Stakeholders Convenor: Anita Mak	Interactive Session I: Intercultural training Interactive Session - Cultural self-study and intercultural enlightenment: Unexpected twins Robert C. Weigl (58)
	<i>“Culture” as an Epistemological Bridge Across Disciplines in Scholarship on International Governance Jeffrey Ady (45)</i>	<i>Bringing Peace and Conflict Studies to War-torn Areas: Fostering transformative intercultural dialogue through South-South co-operation Victoria Fontan (49)</i>	<i>Becoming Better Equipped to Provide Culturally Competent Care to Refugee Children and Adolescents with Social, Behavioral & Mental Health Problems. Tahereh Ziaian, de Anstiss H., Baghurst, P., Sawyer, M., Procter, N.G. & Caudle, L(54)</i>	
	<i>A New Approach to Intercultural Understanding in Relation to World Peace Bernard Saint-Jacques (46)</i>	<i>Building Blocks for Living Together Successfully in the 21st Century Moira Rogers (50)</i>	<i>Positive Effects of Multicultural Training, Clinical Experience, and Language on the Multicultural Counselling Competence of the Australian Mental Health Professionals (55) Nigar Khawaja, da Silva Rebelo</i>	
	<i>The Intercultural Interview: Qualitative interviewing in research across (sub)cultures Oane Visser, Jeanette Heldens (47)</i>	<i>Peace and ethnic violence in world's cities: example of Paris Annamaria Lammel (51)</i>	<i>Implementation and Quantitative Evaluation of Intercultural Training for Immigrants in a Host Job Placement Scheme (56) Anita Mak, Michelle Barker</i>	
	<i>Cross-culture Comparisons of Sexual Motives: Differences among Chinese and Americans Nu Tang, Elaine Hatfield, Dan Landis, Kentaro Hayashi (48)</i>	<i>Fourth-Dimensional Resolution of Taiwan-Mainland-US Triangular Entanglements over Psychosemantics of “One-China” Conception Oliver C.S.Tzeng (52)</i>	<i>Facilitating the Workplace Transition of Skilled Immigrant Jobseekers: Interviews with Stakeholders (57) Michelle Barker, Anita Mak</i>	

August 17, 2009 Monday

8.00am – 4.30pm- Registration

Room D102, Shidler College of Business

	Room D101	Room D103	Room D104	Room D106
	Paper Session 8: Identity Development and Integration Chair: Barry Corenblum	Paper Session 9: Religion, Morality and Intercultural Understanding Chair: Jan Pieter van Oudenhoven	Symposium 4: Intercultural Sojourn as a Way to the Peaceful World: Research and reflections on sojourners' cultural transitions Convenor: Valery Chirkov	Interactive Session II: A Simulation for Cross- Cultural Training Programs That Include the Goal of Encouraging Adjustments of Behavior Given a Knowledge of Cultural Dimensions Richard W Brislin (71)
9.00 – 10.30	<i>Antecedents and Consequences of Racial-Ethnic Identity Development in Children in a Low Status Group</i> Barry Corenblum, Helen Armstrong (59)	<i>Religious virtues and the integration issue in the Netherlands: An empirical analysis of virtues.</i> Jan Pieter van Oudenhoven, Anne Fetsje Sluis (63)	<i>Critical Reflections on the Studies of Cultural Transition during Sojourns and Suggestions for Future Research. (68)</i> Daniela Grisi, Valery Chirkov	
	<i>Antecedents of Coalition Team Member Interactions</i> Daniel McDonald, Elizabeth Trame, Erin A. Moeser (60)	<i>Morality in Ecuador, the United States, and Zimbabwe</i> Marisa Mealy, Magen Mutepfa (64)	<i>A Longitudinal Study on the Cultural Transition Cycle of Student Sojourners</i> Nan M. Sussman (68)	
	<i>Job Market Experiences and Identity Adaptation of Immigrants</i> Anita Rintala-Rasmus (61)	<i>Patterns of Moral Judgement: Developmental and Gender variation in Indian Adolescents</i> Priti .S. Dhawan, Nivedita Chopra (65)	<i>Intercultural relations in homestays: Variations in mutuality and engagement</i> Jane Jackson (69)	
	<i>Faith Schooling, Multicultural Citizenship and Education</i> Jeffrey Morgan (62)	<i>Do I know what's important to you? Accuracy of perception of Israeli and Palestinian students values. Veronique Eicher, Peter Wilhelm (66)</i>	<i>Cultural Identity Change and the Repatriation of Taiwanese Academic Sojourners from the UK. Alex Tattersall (70)</i> *Presented by Nan Sussman	

AUGUST 17, MONDAY

BREAK 10.30 – 11.00AM

KEYNOTE – Dr. MIN-SUN KIM 11.00 – 12.00pm (ROOM A101)
World Peace Through Intercultural Research (72)

LUNCH 12.00 – 1.15PM Paradise Palm Café
(Lunch Conversation with Senior Scholars – Dr. Richard W Brislin – Intercultural Research and Its Applications: Three ideas I wish I knew thirty years ago, and three ideas for the future) Room D105

1.15 – 2.45	Room D101	Room D103	Room D104
	Paper Session 10: Culture and Identity Chair: Shuang Liu	Paper Session 11: Culture, Health and Intercultural Understanding Chair: Min Ah Kim	Symposium 5: Acculturation and Adaptation (Part 1) Convener: Colleen Ward
	<i>Acting Australian but being Chinese: Integration of Chinese ethnic businesspeople in Australia</i> Shuang Liu (73)	<i>Coping Styles among Asians Experiencing Mental Illness: Conceptual Model for Reducing the Stigma</i> Min Ah Kim, Ann Marie Yamada (77)	<i>Testing the Concordance Model of Acculturation: Acculturation Attitudes as Determinants of Immigrants' Psychological Adaptation and Intercultural Relations</i> Larissa Kus, Colleen Ward (81)
	<i>Maintaining Individuality through Citizenship: Accounts of Filipinas Married to Pakistanis</i> Maria Irma C. Bustamante, Zehra Siddiqui (74)	<i>The Collision of Culture & Spirituality as Barriers to Mental Illness Care by Asian Faith Leaders</i> Ann Marie Yamada, Hannah Nguyen, Karen Kyeunghae Lee (78)	<i>The Influence of Traditional and Ethnic Arts Participation on Identity, Youth Connectedness and Psychological Well-being</i> Stephen Fox, Paul Jose, Colleen Ward & Marc Wilson (81)
	<i>Female Displaced Persons: Rebuilding Identity After Times of Conflict</i> Ripley Smith, Ulrike Schwegler (75)	<i>Defining Sex and Acceptable Sexual Behavior among Costa Ricans and Euro-Americans</i> Gloriana Rodriguez Arauz, Marisa Mealy (79)	<i>Persevere in Adversity: Perceived Religious Discrimination, Religious Visibility and Practices, and Islamic Identity as Predictors of Psychological Adaptation in Muslim Women</i> Marieke Jasperse, Colleen Ward (82)
	<i>Young Afrikaners in post-apartheid South Africa</i> Elireza Bornman (76)		<i>Pathways to Positive Development for Muslim Youth</i> Jaimee Stuart, Colleen Ward (82)

BREAK

2.45 –3.00PM

3.00 – 4.15	Room D101	Room D103	Room D104
	Paper Session 12: Immigration and Intercultural Understanding Chair: Young Yun Kim	Paper Session 13: Peace Building Through Intercultural Understanding Chair: Wenshan Jia	Symposium 5: Acculturation and Adaptation (Part 2) Convenor: Colleen Ward
	<i>Social Engagement and Cross-Cultural Adaptation of Foreign-Born Individuals: An Exploratory Study</i> Young Yun Kim, Satoko Izumi, Kelly McKay-Semmler (83)	<i>Sino-American Negotiations since the Early 1990s</i> Wenshan Jia (86)	<i>The Immigrant Paradox: Psychological and Socio-cultural Adaptation in First and Second Generation Samoan Youth</i> Colleen Ward, Matthew Viliamu (89)
	<i>Discrimination and Acceptance of refugees and immigrants effects on psychological functioning</i> Annet te Lindert, H. Korzilius (84)	<i>The challenge of post-conflict peace building</i> Ulrike Schwegler, Ripley Smith (87)	<i>The Functional Link of Values and Sociocultural Adaptation</i> Taciano Milfont (89)
<i>Perceived realistic and symbolic reasons for the importance of future intergroup contact as predictors of the ethnic attitudes of majority youth</i> Tuuli Anna Mahonen, Inga Jasinskaja-Laht, Karmela Liebkind (85)	<i>Violent and peaceful crowd reactions in the Middle East: Cultural experiences and expectations</i> Winston Sieck, Jennifer Smith, Anna Grome, Beth Veinot, Shane Mueller (88)	<i>Socio-cultural Adaptation: A Meta-analysis</i> Jessie Wilson, Ronald Fischer (90)	

4.30 – 5.30pm Outstanding Dissertation Award & Early Career Award Paper Presentations (Room D104)

Vijayan P Munusamy – Decoding the Meaning of Multiculturalism: An International Study of Malaysia, Singapore and Hawai‘I (91)
Park Hee Sun - Individual and Cultural Variations in Direct Communication Style (91)

1.15 – 2.45	Room D101	Room D103	Room D104
	Paper Session 17: Expatriate adjustment and Intercultural Understanding Chair: Fabian Jintae Froese	Paper Session 18: Intercultural Skill Development and Measurement Chair: Ray Leki	Symposium 6 (Part 1): Intercultural understanding - Overcoming symbolic and material barriers Convenor: Christin-Melanie Vauclair
	<i>Foreign professors in Korea: Their motivation and cross-cultural adjustment</i> Fabian Jintae Froese, Seunghwan Jeong (102)	<i>Intercultural Training: Have We Been Barking Up the Wrong Tree for 60 Years?</i> Ray Leki (106)	<i>Why Do They Hate Us? Towards a Social Dynamics Model of Terrorism as Targeted Intergroup Violence</i> Ronald Fischer, Charles Harb (111)
	<i>Intercultural Development in the Short-Term Study-abroad Context: A Comparative Case Study Analysis of Global Seminars in Asia (Thailand and Laos) and Europe (Netherlands)</i> Kyoung-Ah Nam (103)	<i>Using the IDI for Impact Assessment: Findings, Strengths, Challenges, and Practical Considerations</i> Bettina Hansel (107)	<i>Predictors of interethnic relations in Estonia: majority perspective</i> Larissa Kus, Colleen Ward (111)
	<i>Gender Differences in Expatriate Cultural Adjustment</i> Nina Cole (104)	<i>Assessing the utility of the Cultural Intelligence Scale at the organizational level of analysis</i> Marinus van Driel, William K. Gabrenya (108)	<i>Will there ever be forgiveness? The dynamics of intergroup forgiveness after World War II</i> Katja Hanke, James H. Liu, Ronald Fischer (112)
	<i>The Effects of American-Japanese Acculturation Strategy Fit on Quality of Intercultural Relations</i> Adam Komisarof (105)	<i>Development of Intercultural Competence by Didactic versus Experiential Intercultural Training</i> Verena Behrnd (109)	
BREAK 2.45 – 3.00PM			

AUGUST 18, TUESDAY

3.00 - 4.15	Room D101	Room D103	Room D104
	Paper Session 19: Culture and Corporate Citizenship Chair: Vijayan P Munusamy	Symposium 7: Improving the effectiveness of U.S. Advisor Training for Advisors/Coaches Convenor: Kenneth Cushner	Symposium 6 (Part 2): Intercultural understanding - Overcoming symbolic and material barriers Convenor: Christin-Melanie Vauclair
	<i>*“Show me the money!” Construct and predictive validation of the Intercultural Business Corruptibility Scale (IBCS)</i> <i>Leong Chan-Hoong, Weirong Lin (113)</i> <i>*will be presented by Vijayan P Munusamy</i>	<i>Preparing U. S. Military Advisors to Teach and Train across Cultures</i> <i>Kenneth Cushner (118)</i>	<i>Values- just my own cup of tea? Considering societal expectations in cultural value research</i> <i>Christin-Melanie Vauclair, Ronald Fischer (116)</i>
	<i>International and Intercultural Perspectives on Corporate Citizenship: A Meta-Synthesis</i> <i>Ingo Stolz (114)</i>	<i>Interpreting Nonverbal Behavior</i> <i>Mark Yager (118)</i>	<i>How do they see us? Cultural stereotypes and the quest to promote intercultural understanding</i> <i>Taciano Milfont (116)</i>
	<i>Understanding Taiwanese company donations to higher education through the lens of existential phenomenon</i> <i>Hsien Hong Lin (115)</i>	<i>Social Perspective Taking</i> <i>Linda Roan (118)</i>	<i>Music makes the people come together: Shared music preferences support intercultural bonding</i> <i>Diana Boer, Ronald Fischer (117)</i>

6:30 to 9:30 pm Awards Banquet, Dinner, & Performance

ALA MOANA HOTEL
410 Atkinson Drive, Honolulu, Hawai‘i

August 19, Wednesday

	Room D101	Room D103	Room D104
	Paper Session 20: Cross-Cultural Management Chair: Kevin D Lo	Paper Session 21: Indigenous Perspectives of Peace and Intercultural Understanding Chair: Dharm P.S. Bhawuk	Symposium 8: Workplace Diversity- Inclusive Identities in the Context of Increasing Culturally Diverse Workplaces Convenor: Astrid Podsiadlowski
9.00 – 10.30	<i>Exploring Cross-Cultural Differences in Time Orientation Between European New Zealanders and Maori</i> Kevin D. Lo, Carla Houkamau (119)	<i>Indigenous Peacemaking, Conflict Prevention, and Principles of Community Psychology</i> Susan Mrazek, Dharm P.S. Bhawuk (123)	<i>On the effects of national contexts on organizational policies and diversity management</i> Astrid Podsiadlowski, Astrid Reichel (128)
	<i>A Japan-US Cross-Cultural Study on Relationships among Empowerment, Social Capital, and Quality of Working Life</i> Ikushi Yamaguchi (120)	<i>Ho 'oponopono</i> Ramsay Taum (124)	<i>Effects of workforce composition and diversity management on organizational and individual outcomes in New Zealand</i> Diana Boer, Melanie Vauclair, Astrid Podsiadlowski (129)
	<i>Hiccup with Black Colleague' - Time for new Tools in Cross-cultural Management?</i> Claude-Helene Mayer, Christian Martin Boness (121)	<i>The Psychology of Decolonisation and Cultural Reintegration</i> Arama Rata (125)	<i>Moving away from colourblindness: On the role of diversity climate and policy as a determinant of diversity outcomes on the Dutch workplace</i> Karen van der Zee, Kyra LuijtersMirea Raaijmakers (130)
	<i>Culture: The Missing Link in Public Administration Reform in Southeast Asia</i> Jeffrey Ady (122)	<i>Study of cultural sources and responsiveness to the Other</i> Ya'ir Ronen (126)	<i>Intercultural Effectiveness Training</i> Jan Pieter van Oudenhoven (131)

BREAK

10.30 – 10.45 AM

AUGUST 19, WEDNESDAY

10.45 – 12.15	Room D101	Room D103	Room D104
	Paper Session 22 : Culture, Globalization and Organization Chair: Gary Fontaine	Paper Session 23 : Immigration and Intercultural Understanding Chair: Yu-Wen Ying	Symposium 9: Multiculturalism in Hawai'i: Ecological, Historical and Contemporary Perspectives Convenor: Dharm P.S. Bhawuk
	<i>Global Swarming: A Ride Along the Optimizing Journey of Multinational Enterprises</i> Gary Fontaine (132)	<i>Bridging Intergenerational/Intercultural Gap in Immigrant Families</i> Yu-Wen Ying (134)	<i>Acculturation of Communities: Multiculturalism and Cultural Behavior</i> Kathryn Anbe, Dharm P.S. Bhawuk (137)
	<i>Culture as a contingency variable for leadership effectiveness: Conflict resolution in service organizations</i> Arvind K Sinha (132)	<i>A contextual framework of voluntary migration: Understanding British migration to New Zealand</i> Aidan Smith Tabor, Taciano Milfont (135)	<i>Decoding the meaning of multiculturalism: A Study of Hawai'i</i> Vijayan P Munusamy, Dharm P.S. Bhawuk (138)
	<i>Building a Culture-General Process Model of Building Business Relationships</i> Kevin D. Lo (133)	<i>Intergroup Perceptions, Expectations, and Attitudes toward Immigrants in a Culturally Plural Society</i> Leong Chan-Hoong, Colleen Ward (136)	<i>Can quality of relationship over-ride racial differences? Leader-Member Exchange in a multicultural society</i> David Jackson. Dharm P.S. Bhawuk (139)
LUNCH 12.15 –1.15PM Paradise Palm Café			
1.15 – 2.45pm: Intercultural Conflict Project: Current and Future Work – Part 1 – Room D101 <i>Dan Landis, Rosita Albert (140)</i>			
BREAK 2.45 –3.00PM			
3.00 – 4.30pm: Intercultural Conflict Project: Current and Future Work – Part 2 – Room D101 <i>Dan Landis, Rosita Albert</i>			

August 15, 2009 Saturday

Abstracts - Fellow's Day Workshop

Cognitively Simple Self-Deceptions Lead to War: A Blueprint for Peace through Cross-Cultural Understanding

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Humans often use their hopes needs and desires to construct the way they see the world. The phenomenon is defined as "self-deception." Since these are often idiosyncratic, they clash with the self-deceptions of other people. As a result all over the world we see much conflict. One way to reduce conflict is to train people to identify their own self-deceptions, and to require of themselves that they obtain much more information before they consider that one their beliefs is valid.

Intergroup Dialogue and Intercultural Understanding

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In this talk I will first introduce Intergroup Dialogues, an educational technique that involves bringing students together from two or more social identity groups in a small group co-learning environment. The goals of Intergroup Dialogues are for students to: (1) understand their social identities and the role of personal qualities of individuals, social structures, and institutions in creating and maintaining inequality, 2) develop intergroup communication skills and 3) foster civic responsibility, commitment to intergroup understanding and intergroup collaborations. Next I will discuss major effects of a 3-year, 9-university field experiment of Intergroup Dialogues on three outcome domains: intergroup understanding, relational and communication, and action. Finally I will discuss the many ways in which this technique can be used in educational and training settings to promote intercultural understanding.

**Construction, Deconstruction, and Reconstruction of our Social Universe:
A Model of World Peace through Intercultural Understanding**

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Some of the current international conflicts are an outcome of the end of the cold war, whereas some are a result of the collapse of nation states. Many conflicts are driven by greed (e.g., diamond extraction in Sierra Leone or the battle for oil in Angola or Kuwait) and ethnic tension between people. When a war or ethnic riot breaks out, the crisis has to be managed by containment. However, during peace time people can be taught and trained to deal with intercultural differences so that cross-cultural misunderstandings can be prevented in the first place. Brushing differences under the carpet only allows the misunderstandings and problems to grow out of proportion and become unmanageable. Cross-cultural research in psychology, communication, and other related fields shows that with intervention we can increase intercultural sensitivity and reduce cross-cultural misunderstandings, which are the causes of most national and international conflicts. Thus, through intercultural education and training we can build sustainable world peace during peacetime. The author takes the position that World Peace can be achieved through intercultural understanding, and examines the role of various interventions in improving race relations, focusing on the findings from the field of intercultural research, which can be used to improve intercultural

relations. This paper presents a model of world peace grounded in cross-cultural theories. It is hoped that educators can use this model to prepare their students for intercultural interactions. It is argued that in the long run, such educational interventions will help develop world peace through increased tolerance for and deeper understanding of cultural and religious differences.

Inclusive Cultural Empathy and Intercultural Understanding

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*Good relationships emerge as a necessary but not sufficient condition in all research about effective cross-cultural interactions. Good relationships depend on establishing empathy. Empathy occurs when one person vicariously experiences the feelings, perceptions and thoughts of another. Most of the research on empathy predicates the shared understanding of emotions, thoughts and actions of one person by another. In Western cultures this is typically done by focusing exclusively on the individual while in traditional non-Western cultures empathy more typically involves an inclusive perspective focusing on the individual **and** significant others in the societal context.. This presentation explores the reframing of “empathy” based on an individualistic perspective, into “inclusive cultural empathy” based on a more relationship-centered perspective as an alternative interpretation of the empathic process (Pedersen, Crethar & Carlson, 2008).*

Intercultural Understanding through an Understanding of a People's History

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Hofstede said that one cannot understand a people's culture without understanding their history. History is often written by the victors but the experience of significant and traumatic events is transmitted through generations via family narratives and cultural values. A people's history is often buried but remains potent in the way a people view the world, their place in it and the behaviors needed to guide them safely, securely and successfully through their lives in the world as they understand it. All cultures seem to have master narratives or stories related to traumatic (or "heroic") events in their history. The identification, through careful and empathetic (non judgmental) listening to the narratives of those we may find ourselves in conflict with is an essential component of intercultural understanding. Worldview shaping events may include the role of past humiliations in current relations such as the subjugation of China in the 1800's by Europeans through the Opium War and its consequences. The Palestinian historical narrative of the humiliating "catastrophe" of displacement by the founding of Israel directly conflicts with the Israeli redemptive narrative for the need for safety, recovery and security in dangerous and threatening world exemplified by the Holocaust. In Hawai'i the recovery of a buried history has energized a post colonial narrative that has energized a cultural renaissance as well as political sovereignty movement, which have contributed to a psychological process of decolonization. In numerous conflicts around the world (i.e., Kosovo and the Balkans) past insecurities, perceptions of humiliations and grievance fuel conflict and confound the possibilities of peace and intercultural understanding. Empathetic understanding does not imply agreement or endorsement just a non-judgmental comprehension of history as viewed through the perspectives of another people. This must be an act of intention because truly listening for empathetic understanding is not a natural act for most humans. This paper will examine the role of history and its varied interpretations in current relations among peoples and the development of peace through intercultural understanding.

August 16, 2009 Sunday
ABSTRACTS

8.45 – 9.30am – IAIR Presidential Address:

Dr. Kenneth Cushner

Planting Seeds for Peace: Are They Growing in the Right Direction?

Room A101

A number of developments converging in classrooms and schools around the world suggest that we are witnessing a dramatic shift in the way people experience education that may accelerate the rate and frequency at which young people are exposed to new experience, new people, and new ideas. As educators become more knowledgeable and skilled in international and intercultural matters as well as in the integration of technology, we may be able to accelerate and facilitate more positive outcomes of both person-to-person as well as virtual interaction. This presenter summarizes some of the key studies in the intercultural field that, combined with the recent integration of technology, may operate to facilitate the work in which many in the Academy are engaged and that underlies the theme of this conference – world peace through intercultural understanding.

9.30 – 10.30am – Lifetime Achievement Award Address:

Dr. Anthony Marsella

WORLD PEACE THROUGH GLOBAL UNDERSTANDING

Cultures of War, Cultures of Peace: Foundations, Issues, Directions

Room A101

In words that are both measured and hyperbole, I would like to discuss the topic of world peace through global understanding -- the central theme of our conference -- by speaking on the topic "cultures of war, cultures of peace." I use the words "measured" and "hyperbole" because I am not sure how I can in any other way express to you both the considered thoughts and facts that are essential for our understanding of the pressing challenges we face in pursuing world peace today as well as the urgency of our plight -- an urgency that demands an ominous tone of warning.

I wish to point out at the very beginning of my presentation that I am not a blind idealist oblivious to the reality that war -- with all its violence and destruction -- for I am aware that war has been a part of human history from the earliest days of our existence. Nor do I wish to be seen as a howling Jeremiah warning that the days of judgment are at hand and that repentance is needed -- although I must admit I do find some irony in Jeremiah's ancient words "Can the Leopard change its spots? (Jeremiah, 13:23), when applied to our reflexive responses to war and violence. Rather, it seems clear to me that we must grasp the essentials of both the complex cultural ecology that generates and sustains war and violence, and the complex cultural ecology that is necessary if we are begin building cultures of peace. In both instances, what is required is an understanding of the concept of culture -- what it is, how it develops, and how it constructs the realities that shape and govern our behavior as individuals and nations.

Thus, in this presentation, I will discuss three critical concepts: culture, war, and peace -- and I will try to give them meaning and context by using the United States of America as an example. I know that this choice may immediately elicit some dismay and resistance from some who are tired of the endless critique of the United States' political, economic, and moral failures. It is true that I could have selected any number of other nations whose history and culture would also exemplify my points, nations such as Great Britain, China, France, India, Israel, Iran, or Russia.

But, in my opinion, it is the United States of America more than any other nation that so visibly demonstrates the bewildering and enigmatic contrasts and polarities of simultaneously conducting war and advocating peace. Frankly, it is impossible to not be harsh and critical of the USA caught as it is amidst its domestic and international engagements in war, violence, and destruction even as words flow from our leaders speaking of the USA's desire for peace and justice. It was difficult enough for most of us to have heard the duplicity of the words "peace" and "democracy" when spoken by such world-class prevaricators as George W. Bush and Richard Cheney. Now we await anxiously the decisions on war and peace of our current president, Barack Hussein Obama -- the person, the leader, the symbol, the president -- that we hope will fulfill the people's mandate he received in his election to lead the USA toward a new era of peace and social justice through transparency in our motives and a willingness to use those most humbling -- yet powerful of acts -- confession, apology and reconciliation.

No one can deny that the reality that the USA has enemies who seek to harm us. They are found in distant lands and in our own nation. But we must ask whether our actions serve to perpetuate the antagonism from others we question, and whether we are by our very denial and distortion of our military intrusions strengthening the very institutional foundations that perpetuate our unduplicated culture of war. That too is a reality. "We become what we do" is an old truth about behavior. Unless, the United States begins to demonstrate those cultural formations and processes that can give rise to a culture of peace, and unless we begin to turn from those formations and processes that nurture a culture of war, we will remain trapped in the ever amplifying vortex of war and violence we are now heir to. Can anyone honestly conclude that the people of Iraq, Pakistan, and Afghanistan where we now have hundreds of thousands of US troops and military resources present welcome this occupation? And let no doubt be had regarding our current ambitions that are to establish massive permanent military bases and resources much as we have in hundreds of other countries. We seek empire, we prize empire, we finance empire at a cost of human life, financial collapse, and moral decline.

Thus, in this presentation, limited by time and intellect, I will speak of the United States of America as a culture of war and a culture of peace. I will offer detailed and specific comments and facts about changes in patterns of war, motives for past wars, and the consequences of war. I will also offer a new conceptual model that describes a complex cultural ecology that identifies the dynamics that exist among a cultural ethos, its macrosocial and microsocial institutions, and the shaping of the individual psyche. I will also offer suggestions on building a culture of peace through the development of cultural forms, institutions, and processes that prize peace and position it as an equal value in a culture now dominated by war and violence. I call upon your own imagination and experience to weigh, affirm, and contest my remarks, and in the process to keep alive a dialog that is so essential for surviving the challenges of the times we have both inherited and preserve even as we envision the possibilities of a future of peace.

10.45 – 12.15pm Paper Session 1: Developing Intercultural Understanding through International Education
Room D101

Title: Experiences of exchange students in a host country

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Despite extensive research examining cross-cultural adjustment, few qualitative studies have investigated sojourners' experiences in the host country. With increasing numbers of students choosing to study beyond their national borders, there is a need to better understand their experiences abroad. A transformational learning paradigm has potential for helping to understand the role that a study abroad experience can have on encouraging reflective thinking, and the development of new frames of reference. This paper presents the findings of an interview study which examined the in-country experiences of 17 Australian and New Zealand exchange students in Canada. Semi-structured face-to-face interviews were conducted at the host institutions. Questions focused on two topic areas: (1) students' expectations of life in Canada and (2) students' experiences in Canada, including adjustment to general living conditions, lifestyle and study and interactions with others. Interestingly, the students reported that they had expected life in Canada to be the same as life at home, which may reflect the cultural and linguistic similarity of the home and host countries. Overall, when asked to reflect on their time in Canada, students reported enjoying their time abroad and recommended the experience to others. Curiously, students seemed reluctant to describe their experiences as part of a process of culture shock. It is unclear whether they could not see similarities between their experiences and those commonly defined as culture shock in the literature, or whether they did not want to taint their sojourn negatively. Reported difficulties included adjustment to general living conditions such as the weather, cost and availability of food and public transport, and for those students living off-campus, accommodation was an issue because it reduced opportunities for socialising. Friendship was a common theme in many interviews. Participants reported that they interacted more with other exchange students than with host nationals, which was not as expected. While this was influenced early-on by orientation programs, local students may be disinterested to form relationships with exchange students because of the short-term nature of the sojourn, or because the two groups have different agendas. Local students may be more focused on gaining their qualifications, while exchange students want to socialize and experience life fully in the host society, in addition to achieving academic success. Overall, students expressed a high level of satisfaction with their course curriculum. While many courses were not available at home, differences in classroom approaches disappointed some students because they expected more interactive, applied teaching and learning practices. The findings from this study provide insights into the experience of the sojourners, which can inform service providers and policy makers about the needs of exchange students. Specifically, the findings suggest that home and host institutions need to re-evaluate the pre-departure training and in-country support provided to exchange students to enhance their sojourn. In addition, the research highlights the need for further qualitative research about the perceptions of those involved in outward mobility programs in order to refine and enhance transformative learning during the sojourn and beyond.

Keywords: Student, Exchange, Adjustment

Title: Beyond immediate impact: Study abroad for global engagement

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*Primarily, the researchers were inspired by the breakthrough study, *The Shape of the River* (Bowen and Bok 1998), which answered major questions about affirmative action's long-term impact on American society. The Study Abroad for Global Engagement (SAGE) project is designed to do the same for the education abroad field, by examining the long-term consequences of study abroad both for the participants and society. Our goal is to develop a deep understanding of the long-term impact of study abroad and what aspects of the study abroad experience contribute most significantly to global engagement. We define global engagement as the contributions a person makes to the common good by means of civic engagement, knowledge production, social entrepreneurship, and philanthropy. The methodology used in the study is a retrospective tracer study. The design is sequential mixed methods (Creswell, 2009). We electronically surveyed 6,391 former study abroad participants (spanning a 50 year time period) from 22 colleges, universities, and education abroad providers throughout the United States; our response rate was 29.6 percent. Further, 63 survey participants were randomly selected for individual interviews. We use a path analytical model to examine the impact of study abroad on global engagement, our key outcome and dependent variable. Our key explanatory variable is the type of study abroad experience. We also include exogenous variables such as gender, ethnicity, and SES as important control variables. For purposes of this study, we use statistical in lieu of experimental controls. We also compare our own macro data with national data on general college students who did not study abroad from sources such as the National Survey of Student Engagement. Most dramatically study abroad emerges as the most impactful of undergraduate activities even more important than courses and faculty. Study abroad was also found to have a strong impact on our global engagement variables such as the practice of voluntary simplicity. Factor analyses produced six highly reliable scales of philanthropy and civic engagement as outcome variables. Our basic hypothesis is that both destination (degree of cultural difference from home) and depth of study abroad program (e.g., degree of cultural immersion and intervention to promote cultural learning and understanding) will have significant influences on the extent of global engagement. The study has several theoretical implications. The research has resulted in a reliable scale for assessing global engagement in a multifaceted way. The study also clearly indicates that in addition to individual private returns, study abroad has important social returns related to global engagement. The research provides support for social contact theory developed by Allport (1979). However, it appears that it is the intensity of the contact which generates long-term impact. Finally, the research to be reported is extremely timely from a policy perspective, given the Simon Study Abroad Foundation Act (2007) which has received strong bipartisan support in Congress. Our study and its data can inform policy thinking about the goals of the Act to democratize, diversify, and expand study abroad.*

Note: To enable us to implement this study a grant of \$500,000 was awarded by the U.S. Department of Education, Title VI International Research Program

Keywords: Study Abroad, Civic Engagement, , Social Entrepreneurship,

Title: International Education as the International Educator: A model to educate, train, and inspire US Military Academy Cadets in cultural diversity through international service

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The United States Army continues to recognize the criticality of stability operations in promoting global peace and security. The 2008 edition of The United States Army Field Manual 3-0, "Operations", is a revolutionary departure from past doctrine as stability and civil support operations are now a core military mission with a priority comparable to combat operations. As this emerging doctrine reinforces the military's global responsibilities, training for these operations should be both international and immersive. The United States Military Academy at West Point prepares young men and women to become commissioned military officers in this rapidly changing global environment. The Academy supports intellectual development through several distinct domain areas, including cultural perspectives, the understanding of human behavior, and communications. Beginning in the summer of 2008, a new international service project was established at the Academy to support the development of specific standards in these three domain areas. These standards include understanding diversity among people both at home and abroad, viewing the world from the perspective of someone in another culture, appreciation for the varied nature of culture, and managing basic communication in a foreign language. Through detailed coordination, planning, execution, and assessment, a team of two faculty members and six Cadets from the Academy completed an international service project in Northern Thailand, where they became the educators at a vocational training center. These Cadets were responsible for developing lesson plans, completing introductory language training, and finalizing logistical issues prior to the service project in the upcoming summer training cycle. After extensive planning, the team arrived and spent numerous hours teaching practical skills to thirty-eight indigenous hill tribe students who otherwise would not have had the opportunity to study these topics. Instruction included an introduction to English, basic conversational English, first aid, basic electricity, motorbike repair, and budgeting. Faculty representatives also provided instruction on developing a vision and both long and short-term planning. The training team lived on site with the training center students, shared meals with them, and developed friendships. The immediate results of this program were cultural immersion and an opportunity to meet the established standards in the corresponding domain areas. However, the more lasting results include the international relationships developed by the Cadets, a better appreciation and respect for a distinct culture, and a unique experience to provide a service to the international community. The training framework executed for this service project suggests that international and cultural education can be conducted within the boundaries of executing an international service project. This approach directly promotes building intercultural relationships and understanding diversity abroad, which in turn contributes to international stability and the prevention future conflicts. This model of International Education as the International Educator attempts to erase the boundary between intercultural education and international service, as these goals are mutually supportive and can be executed as a simultaneous endeavor.

Keywords: Intercultural Education, Intercultural Service, Cultural Diversity, Intercultural Sensitivity, Study Abroad

10.45 – 12.15pm Paper Session 2: Intercultural Communication and Peace
Room D103

Title: Intercultural Communication Skills: What Japanese Businesses Today Need

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Globalization and the prolonged economic recession in Japan have changed the context in which intercultural communication takes place. To better understand what kind of intercultural communication skills Japanese businesses require, we conducted five focus groups in 2006. A total of 27 business people (males=11; females=16), from various types of companies participated. The interviews were videotaped and complete transcripts were made. During the first phase of analyses, the three researchers watched the recordings of the interviews together, followed by a discussion. During the second phase, the researchers coded the transcripts using the software Atlas ti. There were four major findings from the focus group interviews. The first was that the participants' examples of intercultural communication included more domestic examples rather than international examples. Secondly, in response to our question regarding who should receive intercultural training, our participants were unanimous in saying that everyone should be trained—bosses, people in the personnel department and overseas departments were considered first priority. Our third major finding was that the participants' responses seemed to fit into the model posited by Brislin & Yoshida (1994)—Awareness, Knowledge, Emotions, Skills—with the addition of attitudes. Our final major finding was that many of the skills the participants felt were important to succeed in intercultural communication were a combination of what has been considered Japanese (e.g., sasshi, situation-specific adjustment) and Western (e.g., verbalizing thoughts, taking the initiative) skills.

Keywords: *Intercultural Communication, Japan, Focus Groups, Business*

Title: What we have Here is a Failure to Communicate

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The channel that encoders choose when communicating with someone from another culture that is different from theirs should depend upon an analysis of each country's macro environmental, organizational environmental, and economic environmental similarities and differences. A channel is how the message is transmitted, examples include e-mail, texting, website, written document, telephone call, face-to-face, videoconference, distance learning, or corporate publication. The macro national cultural environments are the societal, political, and cultural values that affect leaders' behaviors, and subordinates. The organizational culture will be the result of the national cultural environment plus the changes that happen when an organization makes contact with another country or organization's environments. The importance of the macro economic environment of the country is that differences in economic development between countries can be a source of problems when choosing the communication channel due to differences in education, language, and political controls. Economic distance becomes problematic when the distance between countries is significant and the basic principles of Western culture do not apply to individuals in the other culture. The first model, Cross Cultural Communication, that is proposed for cross cultural communication channel selection has the encoder considering their own macro national cultural environment, the macro national cultural environment of the receiver of the message, their own organizational culture, the receiver's organizational culture, their own macro economic environment, and the macro economic environment of the receiver before they choose a channel of communication for their message. Likewise, the receiver of the message must consider the same variables when deciphering the message that has been sent from a culture that is different from their own. The second model, Intercultural Relationship Communication Model, is designed to show the relationship between previous cultural interactions, understanding/competence of encoder, communication competence of encoder and decoder, and the impact this makes on the quality of cross-cultural communication. Basically, the more time we take to understand the person's environment we are trying to communicate and the more time that person takes to understand our environment the more successful the cross-cultural communication will be, and the more likely we will choose an appropriate channel for our message. In communication between people of the same culture, the environmental factors are known making the selection of a channel easy. However, when we have different environmental, cultural, and economic forces at work, it is very difficult to sometimes choose the appropriate communication channel. This paper takes factors that directly effect channel selection and develops a model that includes them directly in the selection process which has not previously been done.

Keywords: Cross Cultural Business Communication, Encoder/Decoder Cultural Context

Title: The Teaching of Intercultural Communication in Japan Academia Compared to Germany and the U.S.

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In recent years, there has been a rising debate in Japan about the basic definitions underlying the teaching of intercultural communication. One of the concerns is that some definitions might enforce students' stereotypes and bias towards people of different cultures. This research, for which funding is received from the Japanese Ministry of Education, Science, and Technology (MEXT), was conducted to understand the differences and similarities in the understanding of the concepts of 'culture', 'communication' and 'intercultural' by instructors at colleges/universities in Japan, as compared to Germany and the U.S. These countries were chosen because a) the historical and social backgrounds of Japan and Germany are similar in many ways; and b) the teaching of ICC started in the U.S. and spread to Germany and Japan. However, in Germany today, ICC has taken on a different development than in the U.S. Therefore, by comparing the content of ICC education in the three countries at present, it will become clear which concepts are lacking or are different in Japan's ICC education. In each country, 11-14 professors, who teach intercultural communication courses at colleges/universities, were narratively interviewed regarding their definitions of the terms 'communication', 'culture' and 'intercultural'. They were also given questionnaires asking about their teaching methods, class sizes, what students should retain, etc. In addition, questionnaires were given to their students at the end of the course asking for their understandings of the terms mentioned above. About 900 students in 9 courses in Japan and about 250 students each in Germany (12 courses) and the U.S. (9 courses) answered the questionnaire. The findings will illustrate the differences and similarities of professors understanding and perceptions of the three basic concepts on two levels, namely among each other within Japan as well as among the three countries. It will further show the differences and similarities in how these terms are perceived by students, as well as what the latter are expected by their professors to retain from the courses. Participants might also be interested in further exploration of how the above points are related to the overall cultural values and social issues of the respective countries.

Keywords: *Communication, Culture, Intercultural Concepts*

10.45 – 12.15pm Paper Session 3: Understanding Terror Management, Fear of Success and Anger for Intercultural Understanding
Room D104

Title: Perceiving Angry Black And White Men at Work: Role of Perceiver Race and Attributions for the Anger

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The present study explored how men who display anger in the workplace may be evaluated differently as a function of perceiver and actor race, and further examined the effects of attribution for the anger on perceptions of physical threat, ratings of competence, and desire for work affiliation. As documented by prior research, race often serves as a filter through which perceivers differentially interpret and judge others' behavior. More than a generation ago, Duncan (1976) showed that, among U.S. participants, an ambiguous shove by a Black man was interpreted more negatively than one by a White man. Anger, in particular, is an emotion that is often misunderstood and can have particularly negative consequences when it is manifested by Black men. Specifically, the expression of anger by Black men is often misinterpreted, seen as deviant, and punished. When Black men are angry, stereotypes and assumptions may facilitate more negative perceptions of them, relative to members of other groups. In the present study, we sought to assess how race affected perceptions of angry behavior at work: Would an angry African American man be seen more negatively than a similarly angry White man? How would attributions for the anger affect perceiver evaluations? And what difference would perceiver race make? In planning and executing the study, we took advantage of technological advances to address a key potential shortcoming of many prior studies that compared perceptions of Black and White targets - it was not possible to know whether there were subtle differences in how the two actors expressed the behavior. In our study, we kept behavior constant by using the exact same video recording of an actor behaving angrily, and manipulated perceived race by electronically changing his skin color. Attributions were manipulated in the introduction given for the video. Given prior research as well as the historical and current state of race relations, we expected participants, especially Whites, to show biases in favor of a White man relative to an African American man, even when the men behaved in exactly the same way. We also expected attributions for behavior (anger as an inherent trait or a situational response) to interact with target race, such that they would have a notable effect on perceptions of White men but not on perceptions of African American men. Our sample of 152 African American and 137 White adults from various work settings across the United States participated in the study via an online process. Participants read an introduction to the target and situation before viewing a 50-second video in which he expressed angry behavior, ostensibly directed at the viewer, in the context of a work situation. Participants then rated the target's physical threat, competence, and desirability as a work partner. In spite of our predictions, analyses of variance revealed no main effect for target race alone; rather, target and participant race interacted to affect perceptions of physical threat and desire to work with the target, such that both Black and White participants rated their ingroup target harsher than the outgroup target. Also, actors with internal attributions for their anger were rated as less competent than those with situational attributions; attributions did not interact with perceiver or target race.

Keywords: Prejudice; Race Relations; Anger

Title: Who is afraid of success and why? Exploring cultural context of fear of success in Hindu Indian and Muslim Arab college men and women

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The present study explores differences in Hindu Indian and Muslim Arab college men and women vis-à-vis their cultural values and fear of success (FOS). Research suggests that FOS is a belief about sex-inappropriate behavior (Hyland, 1989) and may even be gender-role related (Davis, Ray and Burt, 1987). Understanding differing cultural value systems becomes crucial to understand the constructs that underlie people's perceptions of success and failure. The sample comprised of 105 college students, currently studying in India of two nationalities and religions (45 Muslim Arabs and 60 Hindu Indians), and both sexes (60 males and 45 females). Measures used included Fear of Success Scale (Zuckerman and Allinson, 1976), Indian Societal Values Scale (Khandelwal and Dhillon, 2003), and brief interviews and observation. Analyses included t-test for independent samples, Pearson product-moment correlation and thematic analysis. Results revealed (1) Hindu Indians and Muslim Arabs differed significantly on three of the four societal values, with the Arabs being significantly more uncertainty avoiding, collective and masculine than the Indians, but similar on power distance. In keeping with this, thematic analysis revealed that Arabs had greater in-group out-group differentiation, and greater gender-role differentiation than Indians, with Arab men expressing benevolent sexism. Differences in uncertainty avoidance may be related to contrasting religious ideologies of Islam and Hinduism (Hofstede, 2001). (2) No significant difference was found on FOS of Indians and Arabs. (3) No significant gender differences in FOS were found for the overall sample and for Indians, although, Arab females were significantly lower on FOS than Arab males. Thematic analysis revealed that the Arab women were very proud of being in what they perceived as a gender-appropriate field, namely education, while the Arab male students seemed a little wary of being in this gender-inappropriate field. (4) A significant relationship was found between FOS and psychological femininity for females, but not for males. (5) Lastly, FOS was significantly higher for Arabs and men whose mothers were homemakers than whose mothers were employed. It appears that culture and gender are overarching, macro level categories, that influence FOS indirectly, through the operation of micro level categories, like the mother's occupation. Having a working mother may be even more salient for boy's development than girls', particularly in the Arab and Indian cultural contexts, where the mother figure is so salient anyway. Cross-sex identification rather than same-sex identification seems to play a more crucial role in determining FOS. It is suggested that fear of success is a complex phenomenon that may be shaped by various kinds of cultural and familial expectations, and may hold the key towards understanding cultural groups and attaining harmony.

Keywords: Fear of Success, Cross-Cultural Values, Maternal Employment

Title: From Terror to Tolerance - The Mortality Management Model

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Existential Anxiety, a chronic stressor, can be construed as the "ultimate universal". As stated (and empirically proven) by the Terror Management Theory (e.g. Greenberg et al 1997), one of the main functions of Culture is to buffer against Mortality Awareness, an exclusively human attribute. Various cultures create their world-views by construing reality in particular ways, while rendering alternative world-views threatening. The resulting Cultural Diversity is another stressor, acute by comparison, especially when Mortality Salience is high (e.g. Rosenblatt et al 1987), leading to Culture Shock. Lack of Cultural Diversity, however, is just as acutely stressful: a consideration made timely by Globalization (e.g. Salzman 2008) – resulting in what can be termed "Uniformity Shock" (Williams 2009). When the aforementioned chronic and acute stressors converge, both individual and social Cognitive Capacity comes under challenge, and two opposing routes open up. The presentation delineates these, by putting forward the Mortality Management Model. One route is a vicious circle, recreating and increasing Existential Anxiety, resulting in increased Other-Culture Intolerance. This happens as the result of Cognitive Simplification, via Negative Terror Management Strategies, namely Cognitive Errors and the Rule-Category Substitution Fallacy (Williams 2007). It is proposed that Fundamentalism is the cognitive product of these combined, with Terrorism being its behavioural correlate (cf Salzman 2008). The other potential route is forward-pointing, towards greater Other-Culture Tolerance. This is achieved by retaining Cognitive Complexity, allowing for Positive Terror Management Strategies, as described by e.g. the Acculturation Complexity Model (Tadmor et al 2009), via Culture Learning, Diversity Training and Intercultural Dialogue, resulting in Multi-Cultural Personality Development (Tadmor 2008), and a Multi-Cultural Buffer against Mortality Awareness through Species Orientation. Given that the present cultural-political climate is clearly the product of the Vicious Circle Route, while any meaningful future belongs with the Route Pointing Forward, mindfulness of the respective processes' workings is imperative. The presentation offers new perspectives on where, on the process-map, Globalization, Fundamentalism and Terrorism fit. It also introduces new concepts like the Reverse Mortality Salience Hypothesis (Williams 2004), the Rule-Category Substitution Fallacy (Williams 2007), and the term "Uniformity Shock" (Williams 2009), as well as applying research on Cognitive Errors and Pro-Self/Pro-Social attitudes to explain connections and consider anti-dotes. The Mortality Management Model is a system-creating attempt at capturing how theories, hypotheses and concepts connect to provide the uniquely comprehensive explanatory power of the work, to date, ultimately derived from the Terror Management Theory - a theory increasingly recognised as one of the most influential of our day.

Keywords: *Existential Anxiety, Terror Management Theory, Culture*

10.45 – 12.15pm Symposium 1: Self-Esteem in Japanese Culture: Fact or Fiction

Room D106

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Japanese researchers discuss Japanese self-esteem from various perspectives. They unanimously argue that self-esteem is important for Japanese as it is for North Americans, although Japanese tend to express their self-esteem in a different way.

Paper 1: Influence of implicit and explicit self-esteem on the smoke-quitting patients' recognition on smoking and their situation

Chihiro Kobayashi (School of Human Sciences, Kobe College), Ayako Hazama (School of Medicine, Osaka University), Kei Hirai (School of Human Sciences, Osaka University)

The present research investigated 45 patients trying to give up smoking at an out-patient clinic. Among smoking-related variables, implicit and explicit self-esteem were measured. Results of t-test revealed that high implicit self-esteem patients (high ISEs) recognized physically and socially negative aspects of smoking more than the low ISEs at the onset of quitting smoking, meaning that high ISEs recognized their current situation more seriously than low ISEs. High explicit self-esteem patients (high ESEs) weren't different from the low ESEs on the recognition of their current situation, but they reported their smoke craving lower than the low ESEs. Considering the fact that the number of cigarettes one smoked and the success rate of quitting smoking weren't different between high and low ISEs and ESEs, it can be inferred that high ESEs were trying to get away from their reality by suppressing their craving and expressing their current situation in a more socially-accepted light.

Paper 2: Two different ways of enhancing the self

Yukiko Muramoto (Yokohama National University)

Previous literature on self-enhancement has assumed that a motive to enhance their self-esteem leads individuals to make direct and autonomous self-serving attribution. Self-enhancement is, however, not necessarily an individual's internal process. We hypothesized that East Asians' self-enhancement could be achieved relationally, as they are more likely to attend to relationship and context than Euro Americans. In the present study, college students in the USA and Japan were asked to recall their positive and negative life events and to attribute these events to various internal and external factors. They were also asked to estimate how other people around them would attribute their success and failure. Results indicate that there are two different ways of enhancing the self: One is the direct and autonomous self-enhancement which is pervasive in the Western culture, and the other is the indirect and relational enhancement which is pervasive in the East Asian culture.

Paper 3: Functional Equivalence of Self-Esteem in Japanese Culture

Susumu Yamaguchi, University of Tokyo; Hiroaki Morio, Sapporo University; Taichi Okumara, University of Tokyo; Chunchi Lin, San Francisco University, Masaki Yagi, Ritsumeikan University; Takafumi Sawaumi, University of Tokyo; Ai Fukuzawa, University of Tokyo; Zyu Li, University of Tokyo; Yosuke Nagashima, University of Tokyo; Yuichiro Sugiyama, University of Tokyo

The universality of the function of self-esteem is questioned by Heine et al. (1999). We examined the validity of their claim by synthesizing research findings on Japanese self-esteem, including those reported at conferences in Japan as well as published ones. Almost 1,000 published and unpublished studies were located and subjected to review and subsequent meta-analysis. The results indicated that self-esteem as measured by self-report scales (typically Rosenberg's Self-Esteem Scale) is associated with mental health (such as lower depression, lower anxiety, higher psychological well-beings) and higher self-evaluation, among other things, as has been demonstrated in North America (Study 1). In Study 2, we measured Japanese self-esteem using a chart method, in which participants were asked to draw a chart of their self-esteem from the past toward the future (hope and prediction). The results indicate that Japanese have positive self-esteem and hope for higher self-esteem. In all, self-esteem functions similarly across cultures but its expression is regulated by cultural values.

Keywords: *Self-Esteem, Japanese Culture*

1.15 – 2.45pm Paper Session 4: Creating A Safe Context For Intercultural Interaction
Room D101

Title: Intercultural Interaction at a Multicultural University: Students' Sensemakings of IC Interaction

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This essay examines how racially/ethnically different students define, make sense of, and evaluate intercultural interaction at the multicultural university. 80 qualitative in-depth interviews were conducted with university students of varied backgrounds. These interview sessions access students' definitions, sensemakings, and experiences of on-campus intercultural interaction as it has played out in their lives. The findings demonstrate that interviewees equate intercultural interaction with being present in demographically diverse settings. Moreover, this study reveals that definitions and sensemakings of intercultural interaction vary among interviewees primarily based on their racial/ethnic background. Latino/a, Black/African American, White/European American, and Asian American interviewees define and make sense of intercultural interactions in culturally specific ways and in relation to their historical experiences.

Keywords: *Intercultural interaction; Multicultural University*

Title: Teaching the Skills Necessary for Successful Intercultural Experiences and Management of Conflict

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In order to prepare students for successful intercultural interactions, recent research has focused on fostering a sense of global community by teaching students to adopt a more inclusive world view (e.g., Osborne & Kriese, 2009). Additional research suggests that teaching positive youth development skills (mostly interpersonal in nature) will also assist students in learning to view themselves in relationship to others (e.g., Edwards, Mumford & Serra-Roldan, 2007; Thomsen, 2002). The main argument is that education can and should foster youth development much the same way that organized athletics and other forms of organized activities do (e.g., Thomsen, 2004). Thomsen (2004) suggests that Positive Youth Development (PYD) is inherent in good educational practice and prepares students for life beyond the classroom. One critical focus of this beyond the classroom is seen in a cross-cultural and interdisciplinary context. Cultural factors play an important role in our expanded behavioral analysis of youth development relationships. We focus on civic engagement in these contexts as our beginning point. PYD and civic engagement interact to lay a basis for Thomsen's tenets of development. PYD has five basic tenets (Thomsen, 2004). These are: 1.)Connection 2.)Confidence 3.)Competence 4.)Compassion 5.)Character

In our presentation, we will outline five assignments, one each, that we believe link to the five characteristics of PYD. Connection means that students must connect with others who are different from them. In order to do this, we require them to reach consensus on how to define "middle class mentality." They must post that definition to the course site. They are required, in their responses to the course site, to be sure and include answers to the following questions: (1) can anyone "become" middle class?, (2) why or why not?, (3) what all different aspects of society does the middle class mentality permeate?, (4) how is the concept of middle class mentality linked to legal issues such as immigration laws, welfare policies, and access to resources for higher education? Compassion is illustrated through a nuclear shelter assignment. Students work in groups and are told that warheads have been launched toward the United States. They are responsible for a particular nuclear shelter that will hold eight people. Students are given a list of 12 people, asked to decide who will get into the shelter, are required to state why they have chosen each individual they have chosen and must explain why they are leaving out each individual they have not chosen. Character is demonstrated through an assignment we call The Diversity Philosophy. Using a survey developed by Thomas and Butler, students must assess their philosophy about the concept of diversity. Questions include issues of socioeconomics, race and religion. Student responses categorize their diversity philosophy on a continuum from assimilation to multiculturalism. This presentation will delve into each of these assignments (and others linked to qualities of PYD not fully outlined above) as well as providing quantitative and qualitative evidence that these assignments facilitate student progress on the characteristics of Positive Youth Development

Keywords: Conflict, Competency, Intercultural Skills

Title: An Educational Innovation Fostering Intercultural Civic Responsibility: A Jewish-Palestinian Village in Israel

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The purpose of this proposed presentation is to engage the discourse of peaceful co-existence in two schools in a cooperative Jewish-Palestinian village in Israel based on the democratic ideals of dialogue, negotiation and problem-solving --as it relates to difference, sense of "otherness", and conflict between two peoples yearning for home and safety. It is based on a nine-year reflexive ethnographic study where I sought to explore several participant's distinctive stories and to construct, along with and through my own personal and professional story, One of the most important contributions we can make as educators is to use the vehicle of our research work as a means of forwarding the cause of social justice and peaceful coexistence within intercultural educational contexts for all societies. This paper explores the social and psychological dimensions of an educational odyssey towards peaceful coexistence in this Jewish-Palestinian village in Israel, and discusses the sites of struggle and negotiation in the "border dialogues" that the participants have gradually created for themselves in their search to give equal expression to their national identities and thereby cultivating new cultural spaces, new realms of discourse and new modes of thought. It is an exploration into the complex psychological landscape that Jews and Arabs must navigate, and into their emotional journey towards breaking down the barriers of fear and mistrust that have saturated their daily existence. This paper unequivocally supports the notion of an inclusive curriculum wherein all forms of oppression can be addressed with compassion. I am comforted and empowered by the philosophy of Paulo Freire and in the knowledge/belief systems of mindful, compassionate scholars everywhere who stress that 'cultural workers must create alliances across national borders... and that, in Freirian terms, revolutionary love is always pointed in the direction of commitment and fidelity to a global project of emancipation.' My personal and professional life has been profoundly informed by the revolutionary' landscape of the village of Neve Shalom/Wahat-Al-Salam (Oasis of Peace in Hebrew and Arabic). In this presentation I will share excerpts of my journal writing and of the interviews with participants. The narratives that I wrote about the participants and the stories that I shared with them about my own life history began to explain why I had chosen Neve Shalom/Wahat Al-Salam for my fieldwork. Or had it chosen me? The interview process convinced me that my relationship with the participants in the village formed the basis of my reflective theorizing. This social interaction as well as my reflective field notes turned out to be central in the construction of my participant-observations which became my data. This methodology corroborates Powdermaker's (1966) classic stance that participant- observation requires both involvement and detachment achieved by developing the ethnographer's role of stepping in and out of society. Finally, I am humbled by the stories of these teachers, students and parents in Neve Shalom/Wahat Al-Salam who offered me their dreams. I shared the bread of hope with them in the telling of their tales and was grateful that they were interested in fitting in my story with theirs. In the ethnographic research process I walked through a land of moral reflection, of pedagogical reveries, of social and political tensions -- of painful narratives as well as healing ones and shared narrative portraits of remarkable individuals who, in their attempt at peaceful coexistence, invite us all to become fellow dreamers of peace.

Keywords: Intercultural Education; Israeli-Palestinian Coexistence

Title: Creating Intercultural Encounters on Campus: A Step Toward Establishing Intercultural Understanding and World Peace

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According to Fantini (1995), learning a new language through social interaction enables us to acquire a new set of cultural norms which can lead to a new world view. In other words, language acquisition can help create individuals with an intercultural mindset. Many studies in the field of Higher Education (e.g., Astin, 1984, 1993; Pascarella & Terenzini, 1991; Tinto, 1975, 1997) have shown that student involvement and integration into campus life are keys to student achievement and completion of their degree. The two theories together support the notion of creating a foreign language lounge where students can learn language and culture through social interaction. Fantini's (1995) theory suggests that such a Lounge will allow students to acquire language, culture, and a new worldview. Theories on student involvement and integration would suggest that the Lounge would also help increase students' overall satisfaction in their college life and increase learning. At Keio University, the Plurilingual Lounge was created in the Spring of 2007. An English speaking coordinator and Plurilingual Partners (students who speak other languages) worked in the Lounge, interacting with students. The Lounge had a very friendly, casual atmosphere and many students dropped in frequently in between classes or spent entire days there. As a variety of resources were available in the Lounge, students could choose what they wanted to do (e.g., join a discussion, watch a movie, play a game, study quietly). Although this type of Lounge is not unique to Keio, as it is a new phenomenon, no systematic study has been conducted regarding its effects on students. This study seeks to fill this gap. In this presentation, we will describe Keio's Plurilingual Lounge and will present the results of five focus groups (Total: 24 participants) in which we asked students and staff about what made the Lounge effective and what we can do to improve it. Full transcripts were made and the software Atlas ti was used to analyze the data. Results supported both our theoretical frameworks. It supported Fantini's (1995) theory in that social interaction in the Lounge seemed to help students attain new worldviews and it supported student integration theory (Astin, 1984; Tinto, 1975, 1997) in that the social interaction in the Lounge was what gave the students a sense of belonging and kept them coming to the Lounge. This study reminds us of the importance of social interaction as the premise upon which education must be built. More detailed results, ramifications to research, theory, and practice will be discussed in this presentation.

Keywords: Student Lounges, Cultural Exchange, Plurilingual

1.15-2.45pm Paper Session 5: Culture, Personality and Gender Differences
Room D103

Title: The 'Urban Personality' Revisited: Attentional Factors in Helping Behavior

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Urbanization shows a reliable, negative correlation with prosocial behavior (Stebly, 1986). Most of the research on this phenomenon has focused on environmental factors. However, differences also have been found in urban and rural interaction norms (e.g., eye contact with strangers) (Goffman, 1963). We hypothesized that these practices result in attentional differences between individuals based on level of urban exposure (i.e., individuals acclimated to urban environments focus on what they are doing, not on what others are doing). To determine one's level of urbanization, we calculated an Urbanization Index score for 115 participants using characteristics of their hometowns (i.e., population, population density, and whether the participant described the neighborhood they grew up in as urban, suburban, or rural). For the main part of the experiment, participants engaged in a distractor task while watching video clips featuring individual targets requiring assistance. After the final clip, participants completed a memory test pertaining to details of the targets in need. Scores on the Urbanization Index showed a significant, inverse relationship to the memory test scores. Conversely, urbanization was unrelated to participant ratings of emotional contagion (i.e., our susceptibility to "catching" the emotions of others; Doherty, 1997), Just-World Thinking (i.e., our belief that people generally get what they deserve; Dalbert et al., 1987), how much sympathy participants felt for the targets in need, or how much assistance participants thought the targets required. These results indicate that, perhaps, urban individuals don't experience lower concern for those in need, merely that internalized social norms result in their being less likely to notice those in need. This is the first examination of the effect of urbanization on attentional tendencies and may help to further explain the relationship between urbanization and prosocial behavior.

Keywords: *Urbanization, Attention, Prosocial Behavior*

Title: Cross-culturally replicable personality factors

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We compare fourteen trait taxonomies from twelve different languages, on which five- (Big Five) and six-factor structures have been published. Characteristics on the taxonomic procedures and the fourteen structures are described. Factors are compared at each level of factor extraction with solutions with one up to six factors. The 294 factors in the comparisons are identified using sets of markers for the six-factors of the six-factor model, by correlating the marker-scales with the factors. The factor structures are pair-wise compared, in each case based on the common variables that define the two sets of factors. Congruence coefficients are calculated between the varimax rotated structures, after Procrustes rotation, where each structure in turn serves as a target to which all other structures are rotated. Based on average congruence coefficients of all 91 comparisons, it is concluded that solutions with three factors, with typical characteristics of Extraversion, Agreeableness, and Conscientiousness, on average are replicable across languages; solutions with four, five (Big Five), or six factors are not.

Keywords: Personality Traits, Big Five, Taxonomy, Factor-Replications

Title: Eye Movements as a Function of Culture: Examining Different Gender of Chinese Information Processing

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This study intends to add to this body of research by investigating gender difference in information processing strategies for product attributes, color preference, and willingness-to-pay price for Chinese consumers. By linking gender difference in information processing strategies to the important aspects of product attributes and prices will help advertisers to implement marketing segmentation. The paper includes the following components: 1) an overview of information processing strategies and consumer study in different culture; 2) a discussion of eye-tracking method for measuring the amount of conscious thinking and attention; 3) the experiment result from 120 subjects (65 female & 55 male) in Taiwan. Eye movement has been observed in psychology and linguistics for exploring the cognitive process or behavioral cue by measuring eye fixation, saccade, and scan-path in the West for the past 50 years. Eye tracking as a methodology is based on Just and Carpenter's (1976) eye-mind hypothesis: the location of a person's gaze directly corresponds to the most immediate thought in a person's mind. When a stimulus is 'seen' and then 300 milliseconds later, the brain receive instructions to attend to the stimulus again. Chua, Boland, and Nisbett (2005) indicate that eye movements can differ as a function of culture. Cultural differences in eye movements, memory for scenes, and perceptual and causal judgments could stem from several sources, including differences in experience, expertise, or socialization. It is common to consider such factors in high-level cognition, but such factors can influence the allocation of attention, they influence lower-level cognition as well. Therefore, current study hypothesizes gender difference in information processing would reflect on gaze behavior. Result shows that female Chinese are comprehensive processors who spend more time in observing products, responding to subtle cues, and considering product attributes. Conversely, males are selective information processors who spend less time in observing products, miss subtle cues, and tend to use heuristics processing. It also shows that the result of willing-to-pay price for female consumers is much lower than the male consumers. Because of the prominence of visual attention in human behavior, a great deal of user activity can be understood by observing the user's gaze. Suggestions and limitations are discussed.

Keywords: Information Processing, Eye-Tracking, Taiwan

1.15-2.45pm Symposium 2: Modern interpersonal communication among Japanese: From Face-to-Face to Cyberspace

Room D104

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Keywords: *Japan, Negative Feedback, Facework, Cyberspace, Attachment*

In this symposium, we present research findings on modern interpersonal communication among Japanese from social psychological perspective. Papers included in this symposium covers broad aspects of modern everyday life of Japanese people. Respondents, methodologies, and theories utilized in the papers are multi-faceted to capture the diversity of interpersonal communication in Japan. As a developed country with state of the art Information and Communication Technology, Japanese everyday communication may look very similar to that in Western societies on the surface. However, many cross-cultural differences are known to exist in the ways people interact in both traditional and non-traditional media in systematic and meaningful ways. Cross-cultural commonalities and differences are both considered to provide better understanding of interpersonal communication in Japan to the audience in this symposium.

Paper 1: Positive/Negative feedback and satisfaction in Japanese workplace

Eri Shigemasu (Yamanashi-Gakuin University, Japan)

The effects of reward and punishment in the workplace have been examined by a number of studies, but the Japanese research efforts till date are not sufficient. Based on a total of 1498 samples obtained through a Web survey on full-time employees, it was found that the frequencies of the positive and negative feedback from the employees' supervisors were highly correlated and both types promoted the employees' satisfaction in their workplace. While positive feedback had stronger and more consistent effects, negative feedback also promoted the employees' satisfaction. This finding is particularly interesting and worthy of discussion considering that Japanese people are often culturally characterized by the tendency of avoiding negative communication.

Paper 2: Empirical Examination of Benefits of "Facework" in Japanese Culture

Chunchi Lin (San Francisco University, USA)

The presumable benefits of "facework" in interpersonal contexts were examined in two empirical studies in Japan. First, based on a snowball sampling survey, Study 1 examined the relationship between facework and friendships. It was found that the amount of facework participants generally conduct for their friends positively contributed to the evaluation their friends had for their friendships. Then, Study 2 examined the relationship between facework and acculturative adjustment for graduate students from overseas in Japan. It was found that the more facework foreign students conducted for their Japanese colleagues and professors, the higher degree of adjustment they showed in general, even after the Japanese ability was controlled. Implications for future research will be discussed.

Paper 3: Helping behavior in cyberspace

Asako Miura (Kwansei Gakuin University, Japan)

Web-based knowledge sharing communities, which are supported by countless and voluntary Internet users, are in widespread use in our life. Questionnaire surveys on participants of Yahoo! Chiebukuro, one of the most popular Q & A type knowledge sharing communities in Japan, were conducted in twice. Based on a total of 20,561 survey sample and logs of their behavior, we found that the Q&A community was activated by both questions by a large amount of newcomers and a large amount of answers by experienced participants. Various kinds of information were exchanged and accumulated actively in the community and interpersonal communication of community participants were developed by aggressive need to information acquisition and subsequent social support. Cultural comparisons with some similar studies based on Western samples were also discussed.

Paper 4: The commonality between mother-child and romantic dyads in early adults: Tragic self-fulfilling prophecies in two attachment relationships in early adults

Yuji Kanemasa (Osaka University of Human Sciences, JAPAN)

This study was conducted to reveal the commonality between mother-child and romantic dyads in early adults, based on the relationships between early adult attachment dimensions, emotional experiences in the relationships, and evaluation toward the relationships. Participants were 209 pairs of early adults and their mothers, and 103 romantic couples in early adults. The main results were as follows: in both relationships, Anxiety dimension was positively correlated to own and partner's negative emotion in the relationships and negatively related to own and partner's evaluation toward relationships. But Avoidance dimension was only related to own negative and positive emotion in those relationships. Moreover, the relations between Anxiety dimension and own and partner's evaluation toward relationships were mediated by own and partner's negative emotion respectively in both relationships. Those results were discussed in terms of the self-fulfilling prophecy of attachment styles.

3.00 – 4.30pm Paper Session 6: Cross-cultural Research and Intercultural Understanding
Room D101

Title: “Culture” as an Epistemological Bridge Across Disciplines in Scholarship on International Governance

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An epistemological "blind spot" exists regarding the concept of "culture" in scholarship on international governance, informed largely by political science. Postmodern scholarship in particular seems to suffer from this blind spot because of its textualization of culture. Furthermore, modernist/positivist research on culture and governance never got much beyond the 19th-Century British anthropological research model and seems to have taken an extended vacation until only very recently. The field of Comparative Public Administration has taken an almost exclusively structural approach in comparing governance structures from many countries to what seems to have been taken as the American and Northern European ideals [similar to a Weberian 'ideal types' approach] and is rather limited as to providing the why, or cultural factors, of governance. Comparative PA has lost the vitality it enjoyed in the 1980s and 1990s, arguably because its structuralist epistemology only took the analysis of government across countries so far. The analysis of the what of different governance structures gets to a dead end somewhat quickly. But the investigation of the how and most importantly, the why of the ways in which people groups govern themselves allows much further discussion and interdisciplinary analysis. The concept of culture, as it is used specifically across a number of disciplines, provides a powerful explanatory and analytical tool for understanding why people groups govern themselves in the ways they do. It empowers scholars to formulate recommendations for practical action in intergroup conflict management, governance and globalization efforts, all of which can be guided by the rapidly enriching body of intercultural theory that LAIR scholars are building.

Keywords: Culture, Governance, Epistemology

Title: A New Approach to Intercultural Understanding in Relation to World Peace

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World peace means resolving differences and not bringing force into play. Peace is not an absolute entity but a permanent quest. It involves research in economics, science, political science and culture. The notion of culture is an essential aspect of intercultural understanding and intercultural communication. Globalization has changed the notion of culture. Culture can no longer be described as the property of a single nation. Globalization "stands for the overlapping of global and local factors" (Robertson, 1997). Globalization is the opportunity to reflect on the efficiency of the tools, which the intercultural enterprise so far has developed to promote intercultural understanding (Kalscheuer & Allolio-Näcke, 2002). Thomas' (1996) definition of culture as an universal orientation system, that is valid for all members of a society or nation, as well as Hall's (1992) and Hofstede's (1997) "cultural dimensions", fixed sets of polar attributes (monochronic vs. polychronic, individualism vs. collectivism, power distance, etc.), obtained with questionnaires to very small groups of participants of a given society, are not adapted anymore to research in intercultural understanding. Any theory of culture in this globalized world must address the following three basic facts:

- 1) Cultural comparisons should avoid overstressing differences because it leads to overemphasizing the feature of a given culture, as it were a unique attribute.*
- 2) A nation or an ethnic group cannot be considered as a single unit. Groups and individuals in a given nation or an ethnic group do not necessarily share an identical culture.*
- 3) Culture is not static, it is a dynamic process of generation and transformation. Cultures change constantly and are indefinitely renewable. Different cultures influence each other, occasionally fusing.*

ALTHOUGH THESE THREE FACTS HAVE BEEN DISCUSSED BY SCHOLARS FOR MANY YEARS, THEY HAVE BEEN RARELY APPLIED IN INTERCULTURAL RESEARCH. It is quite clear that Hofstede's "cultural dimensions" are not at all the rigid and universal dimensions that several scholars have followed in their research in intercultural understanding. Closely related to the concept of culture are the notions of individual, social and national identities. Identity, particularly in the age of globalization, is never a fixed reality, it is a dynamic and evolving concept. Cultural identity is not something which already exists, transcending place, time, history and culture. Identity is no longer conceptualized as a given but rather as something which is constantly negotiated and struggled over. In this world, the individual's activity has been diversifying and group membership becomes more pluralistic, belonging to a number of groups means that the individual will have several identities or multiple identities. Hybridity and multiple identities (whether affirmed or negated) are part of the human condition, we should begin considering them "normal" (Boylan, 2005). The novelty of this approach is precisely to apply these principles in research and publications dealing with intercultural understanding. There can be no peace in the world without an objective and constantly updated understanding of the cultures of nations.

Keywords: Culture, Intercultural Understanding

Title: The Intercultural Interview: Qualitative interviewing in research across (sub)cultures

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A rich literature exist on intercultural communication (e.g. within the fields cultural psychology, education and language studies, communication studies and intercultural management) and on qualitative interview methods (e.g. within qualitative sociology, psychology, anthropology). However, surprisingly, these two fields lack integration. In this article we pursue to contribute to integrating these two broad fields, by exploring the intercultural dimensions of qualitative interviewing. The central question is what elements of the interview process are more or less universal and which ones are strongly dependent on the cultural context. While in qualitative research there is hardly any attention for the implications of an intercultural setting for the interviewing process, in quantitative research there has been substantially more attention for the impact of, for instance, race (e.g. in combination with gender). However, there is limited interest in the way the interviewer can deal with intercultural differences in quantitative, just as in qualitative, research. For quantitative research this is understandable. The standardization of survey interviews means that; first, an interviewee will mostly not detect much of the interviewers background beyond his/her race and gender due to the approach stressing distance and objectivity. Second, an interviewer is not allowed to change the formulation of questions or their sequence to adapt to an intercultural context. For qualitative research there are no such clear methodological reasons to explain the above-mentioned quiescence. It should be mentioned that since the emergence of feminist anthropology and development studies numerous publications have appeared that deal with reflexivity regarding the characteristics of the researcher and the impact for the interviewee. However, such accounts have either dealt with research in general (and not with interviews specifically), or are of a very personal nature, sometimes due to a postmodernist stance, with hardly any conclusions drawn for qualitative (interview) methodology in general. If more general lessons are drawn from such cases, it mostly concerns research ethics and not so much research methodology, let alone interviewing itself. For qualitative interviews, aimed at capturing the perspective of the interviewee, establishing trust is essential. The process of building rapport from the side of the interviewer consists of setting the right expectations by the interviewee about what kind of interview (and research) you are going to conduct, as well as about your personal intentions, your reliability in handling the data et cetera. Establishing a communicative atmosphere and building rapport is more complicated in an intercultural setting. It is more difficult to anticipate and interpret expectations (or prejudices) by the interviewee and to adapt to them. This process of building rapport has been extensively reflected on with regard to the implications for research ethics. However, as indicated above, there has been virtually no attention for the implications for (interview) research methodology itself. If the stage is not set to establish rapport, even the most skilled interviewer will be operating at a disadvantage, and the interview may be doomed to failure. If an interviewer uses inappropriate questions or interprets answers incorrectly, the validity of the data will suffer directly. This article will discuss the universal versus cultural-specific nature of interview techniques, dealing with the four elements of the core process of interviewing: the formulation of a question, the interpretation of a question, the formulation of an answer, and finally the interpretation of an answer.

Keywords: *Qualitative Research Interview, Intercultural*

Title: Cross-culture Comparisons of Sexual Motives: Differences among Chinese and Americans

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It is only within the past few decades that social scientists have recognized that a variety of sexual motives may influence the human sexual response. However, the impact of culture—a critical factor which affects almost every belief, motive and behavior—has been left largely unexamined. This paper will mainly address the following question: Does culture have an impact on sexual motives? The impact of gender in sexual motives and its possible interaction with culture will also be researched. The survey includes questions on four kinds of sexual motives: "please the partner", "maintain the relationship", "pleasure stimulation", and "stress reduction". In these four sexual motives, "please the partner" and "maintain the relationship", represent collectivistic sexual motives—that is individuals are motivated toward others' desires and needs. On the contrary, "pleasure stimulation" and "stress reduction" represent individualistic sexual motives—these motivations are pointed toward ones own desires and needs. We predict that Chinese students will be more likely to endorse "please the partner" and "maintaining the relationship" as sexual motives while American students will be more likely to endorse "pleasure stimulation" and "stress reduction" as sexual motives. In addition, we predict that women will be more likely to endorse "please the partner" and "maintaining the relationship" as sexual motives while men will be more likely to endorse "pleasure stimulation" and "stress reduction" as sexual motives. Interaction effects between gender and culture effect are also expected on these sexual motives. Culture and gender differences between Chinese and Americans are discussed in the paper in terms of why they may foster different sexual motives. Since sexuality research evolved largely in Western societies, previous sexual motives research is often developed from a Western perspective. Thus sexual motives in other cultures may not be well represented in their scales designed to measure sexual motives. For example, "maintain the relationship", which might be a very important sexual motive in collectivistic countries, was seldom mentioned in existing scales. In addition, such research was done under the assumption that sexual motives should be the same in all parts of the world. Due to the expanding cultural awareness and evidences of cultural impact in the social psychology field, it is clear that this assumption can not hold. This study will be the first to compare sexual motives in different cultures, specifically, in China and America, which are characterized as collectivistic and individualistic society, respectively. As yet, there has been no study conducted systematically to measure sexual motives in China. We can only attempt to find out hints in studies designed to measure sexual attitudes and behaviors. Therefore, instead of focusing on Western sexual motives, we selected sexual motives which exist in both China and America and which may have large differences between the two cultures. The impact of gender will also be discussed in both cultures, since different upbringing experiences in different societies may prescribe individuals within these societies different sexual motives.

Keywords: Sexual Motives, Culture Gender, Chinese

3.00 – 4.30pm Paper Session 7: Building Peace Through Intercultural Understanding

Room D103

Title: Bringing Peace and Conflict Studies to War-torn Areas: Fostering transformative intercultural dialogue through South-South co-operation

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In the Spring 2008, the UN-mandated University for Peace, based in Costa Rica, was awarded funds by the Dutch Ministry of Foreign Affairs to facilitate the establishment of Peace and Conflict Studies MA programs in 17 Universities based in war-torn areas. This project, called UPSAM, now operates in three regions of the world and includes countries such as Iraq, Somalia, Sri Lanka, and Sudan. This project consists of sending co-teachers for capacity-building in partner universities as well as to bring junior faculty to Costa Rica to benefit from an inter-cultural setting to develop curricula that will then be taught in partner institutions. To date, this project is a first of its kind since it tailors peace and conflict studies related subjects to local needs and academic discourses. Eventually, it aims to give an academic voice to academic communities in countries that are experiencing conflict, thus helping them contribute to the larger academic debate on intercultural dialogue for peace. This paper will share the experience of a co-teacher who was sent to build the capacity of partners in Iraq, Indian Kashmir, and Sri Lanka, and who oversaw the pedagogical and content components of the curricula developments at UPeace. From political to cultural challenges faced by all parties involved in the project, an analysis of lessons learned will benefit the overall debate on dialogue for peace-building. Overall, this paper aims at analyzing the project and its future academic as well as grass-root potential in facilitating intercultural exchanges between Peace and Conflict Studies programs in the world. While this project is only seen as a first step in linking active academic communities across the continents in bridging the gap between war and peace, its analysis and presentation at this conference aims to not only enlarge its scope, but also to benefit from the experience of participants in furthering its goals. The overall project was originally designed through Morin's complex lessons in education for the future. Theoretically-speaking, it is based on a combination of Lederach's elicitive peace training as well as basic principles of chaos and systems theory. In terms of elicitive peace, the project stemmed came from the realization that Peace Studies as a concept and discipline is often solely prescriptive in its elaboration, delivery, thus not basing its action on dialogue with the environment it is there to serve, collaborate with and learn from. In terms of systems thinking, peace, again, cannot establish itself and thrive from a fragmented epistemological realm. It can only fully develop in an elicitive manner though a holistic vision of its interconnections and complexity. It can also only thrive if we as academic institutions walk our talk. Thus, every initiative, from the project's administration at Upeace to the conducting of the project' curriculum development was conducted alongside basic principles of connectivity, complexity, uncertainty, dialogue, innovation and compassion. It is only through the search for intercultural dialogue within ourselves, as an institution, that it could expand the way it did to other partner institutions across the world.

Keywords: Capacity-Building; Peace and Conflict Studies; South-South Cooperation

Title: Building Blocks for Living Together Successfully in the 21st Century

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This paper presents the findings of a praxis-based research project recently conducted in Germany and Russia. A first cohort of 12 nationalities worked on the renovation of a 14th c. castle over a 3 week period. Both leaders and young participants took the IDI for an initial assessment of their intercultural competency. The program then offered weekly intercultural training sessions which included theoretical units, role plays and simulations, it required journaling, focus groups, and a final reflection session with all participants, including the leadership team. The German host group then spent 3 weeks in St. Petersburg, Russia, working on the construction of a playground joined by a Russian team. Intercultural training also consisted of similar components and assessment tools. The reflections of both camp participants were discussed with the leadership team individually and as a whole. The thesis resulting from this study is that International Work-Camps offer an ideal, safe space for experiencing in symbolic small scale a peaceful intercultural coexistence where mutual respect, appreciation, and shared responsibility are practiced. By building and forming the new from the old (e.g. the construction of a playground or the renovation of an old building), becoming aware of their own cultural assumptions and the deeper roots of their own identity, and making friends with "foreigners" who become partners, young people can gain perspectives that can be transferred to their own environments. Grounded on the concept of "synergy," this approach moves away from fixation on the prevention of "culture shock" and the resulting misunderstandings to focus on the acquisition of new competences that can be gained from intercultural cooperation (empathy, flexibility, culturally sensitive behavior, etc.). A carefully guided reflection process ensures that diversity is recognized and appreciated and fosters holistic intercultural learning. Such experiences are key building blocks for peace in the 21st century.

Keywords: Islamophobia, Spain, Building Blocks, Dialogue

Title: Peace and ethnic violence in world's cities: example of Paris

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Cross country marriages are becoming common due to increasing modernity, the new age of technology, and the emergent paradigm of pluralism. For a Filipina, marriage to a foreigner brings myriads of changes. Among these changes include: religion, name, place of residence, job, lifestyles, dressing, and citizenship. Almost all of the Filipinas who marry nationals of the USA, UK, Canada, and Australia automatically change their citizenship partly because of the laws in the country of their husband. On the other hand, Filipinas married to Pakistani embrace most changes related to marrying a foreigner except that of their citizenship. This narrative analysis utilized informal unstructured interviews among Filipinas married to Pakistanis and residing in Karachi to explore the ways by which their lives were changed after their marriage. Nine Filipinas shared their accounts of the changes which brought about both joy and sorrow. All of them changed their names, converted from Christianity to Islam and adopted the cultural practices in Pakistan including living with their in-laws. Half of them maintained a job while the others remained at home. They accommodated these changes to maintain harmony and to show love and respect for their husband. Most consistent was their refusal to renounce their Philippines citizenship. They felt that their citizenship is something that gives them individuality. It gives them a sense of pride and security since they may be able to return to their country of birth in the twilight of their lives. Citizenship remains to be a source of hope, dignity, belongingness, and identity. The study demonstrated that peace and harmony may occur between people of different culture and creed. In the same way, nations of varying cultures may have a marriage of cultural similarities through dialogue leading to the understanding and acceptance of each other's culture. In addition, the study added to the mounting evidence that two people coming from different cultural traditions can stay together and unite for a common goal.

Keywords: Intercultural Development, Short-Term Study Abroad

Title: Fourth-Dimensional Resolution of Taiwan-Mainland-US Triangular Entanglements over Psychosemantics of "One-China" Conception

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The political conflicts between People's Republic of China ("the Mainland") and Republic of China ("Taiwan") have progressed, for over 60 years, from the historical "hot civil war" for the "exclusive ownership" of one China's territorial sovereignty to the contemporary "cold rhetoric circularity" around the "geopolitical symbolism" of the one-China conception. In the process, the US has been intimately entangled in the disputes — from the initial "unambiguous pro-Taiwan nationalism" before the 1970s, the "ambiguous neutrality" in the early 1970s, to the contemporary "One-China policy" in favor of the Mainland. On the other hand, for the past 30 years, the US, under internal legality (Taiwan Relations Act), has continued to rely on the so-called "ambiguous dual deterrence strategy" for selling arms to Taiwan and thus maintaining the "dynamics balance" of military powers for temporary peace across the Taiwan Straits. This paper presents a geopolitically constructive, social psychologically harmonious and indigenous culturally fulfilling model – the Fourth Dimensional Resolution. It calls for the change to adopt the "un-ambiguous three-way affirmation strategy" that will not only immediately eliminate the historical hostilities and dilemma within and between parties, but also promote their full partnerships for both regional stabilities and international prosperities. To resolve the three-way unwavering, incompatible interests in hopeless circulations around the "One China" conception, a set of 10 pan-psychosocial principles are first formulated as foundations to harmonize all indigenous cultural – historical as well as contemporary -- constraints, needs and expectations, and also simultaneously fulfill their common goals for permanent peace and prosperities. Empirically, the Model adopts 7- harmonization steps: One future Cosmo-China, two contemporary Chinese Constituencies, three-way (Mainland-Taiwan-US) affirmations, fourth dimensional resolution strategies, five simultaneous –progressing but successive-achieving harmonizations, six-phased indigenous cultural referenda, and finally 7th phase of Cosmo-Chinese institutionalization. Specifically, the five simultaneous harmonizations are further delineated in terms of Mainland-Taiwan bi-lateral joint efforts to successively establish various operation units along with mutually benefit missions. Their outcomes are (1) the policy commitment (explicitly or implicitly) to a "virtually harmonized future Cosmo-China", (2) the establishment of a cross-strait "economic common market", (3) the creation of a cross-strait "cultural comity", (4) the creation of military cooperation, and (5) the legal and judicial harmonizations toward the final establishment of a preliminary Cosmo-China constitution for experimentation. To assess the feasibility of this Model, a field survey was conducted in the Mainland, Taiwan, the US, and Hong Kong. The results overwhelmingly supported the Model principles, resolution strategies, and implementation stages. Further, in the Mainland-Taiwan harmonization process, the US roles and strategies are examined and recommended for change -- to shift from the traditionally passive "ambiguous dual deterrence strategy" to the new constructive "unambiguous dual assurance policy". The proposed model seems the natural course for both parties to move forward to reach four practical benefits: "domestic tranquility" "cross-strait equality", "joint American platform", and "international parallelism". At the conclusion, the issue is discussed whether the 4th dimensional Model can be applied to international conflicts in other regions.

Keywords: International Conflict, Taiwan, China

3.00-4.30pm Symposium 3: Cultural Competency Training Needs and Practice: Perspectives from Stakeholders

Room D104

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The culturally and linguistically diverse (CALD) nature of Australian society presents health professionals and human resource practitioners with challenges in the design and delivery of culturally relevant services. However, cultural competency training for Australian practitioners and its utility in enhancing the wellbeing of clients from CALD backgrounds has yet to attract the service focus and evidence base that it clearly deserves. In particular, there has been little systematic investigation into the efficacy of direct cultural competence training with CALD client groups, delivered by practitioners who have completed structured and manualized train-the-trainer courses. This symposium brings together four empirical research papers that address the cultural competency training needs and practice in the Australian context, from the perspectives of consumers, practitioners, and other stakeholders. The first paper, presented by Tahereh Ziaian from the University of South Australia, reports how the findings from a miXEd methods study of refugee children's social, behavioral, and mental health problems could provide a knowledge base to inform the design of cultural awareness and competency training for service providers working with refugee families. In the second paper, Nigar Khawaja from the Queensland University of Technology, presents a miXEd methods investigation of determinants of multicultural counseling competence, which demonstrates the importance of the positive effects of multicultural training, clinical experience, and knowledge of a foreign language. In the last two papers, Anita Mak from the University of Canberra and Michelle Barker from Griffith University, will report the embedment and efficacy of the EXCELL (Excellence in Cultural Experiential Learning and Leadership) sociocultural training program in an innovative job placement scheme for unemployed professionals from CALD backgrounds. Mak will present findings based on quantitative surveys with jobseekers at three different times. Barker will present interview findings with the multiple stakeholders, internship supervisors, manager of the job placement scheme, EXCELL facilitators, and a sample of CALD participants. Overall, the four papers highlight the importance of identifying and meeting the training needs of practitioners in order to develop their professional competence in helping CALD client populations. Train-the-Trainer courses with a focus on intercultural social skills, such as the EXCELL trainer course, could be particularly valuable in providing practitioners with a practical and evidence-based approach to provide direct cultural competency training to CALD groups, to enhance their social integration and wellbeing.

Keywords: Cultural Competence, Intercultural Training

Paper 1: Becoming Better Equipped to Provide Culturally Competent Care to Refugee Children and Adolescents with Social, Behavioral and Mental Health Problems

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One of the most rewarding and complex challenges for health professionals worldwide is to provide culturally competent care to clients, families and communities from culturally diverse backgrounds. Western host country governments now acknowledge the importance of considering culture in the planning and delivery of health services, and various initiatives have been developed to strengthen the capacity of health systems to provide culturally accessible and responsive services. In an era of evidenced-based practice, cultural competence is expected to be deeply rooted in research and best practice. Papadopoulos (2006, p.85) has defined culturally competent research as "research that both utilizes and develops knowledge and skills which promote the delivery of health care that is sensitive and appropriate to individuals' needs whatever their cultural background". This paper draws on the findings of a three-year miXEd methods study with refugee children, their parents, and teachers to inform the design and delivery of culturally competent health care which promotes inclusivity and fairness. The study targeted 550 children and adolescents aged between 4 and 17 years from Asia (Afghanistan), Eastern Europe (Former Yugoslavia, Bosnia-Herzegovina), the Middle East (Iran, Iraq) and Africa (Sudan and Liberia), the top refugee arrival groups in Australia. Data were collected from children, their parents and school teachers. A combination of strategies in multiple settings such as homes, schools, and community settings were employed to reach the target sample. All survey materials, including the questionnaires were translated into the target languages (Bosnian, Croatian, Serbian, Persian, Arabic, Dinka and Somali) by an accredited translating agency. The material was back translated to ensure accuracy of meaning and concepts. Face-to-face interviews were conducted with parents by experienced same-culture Bilingual Health Workers who participated in three days of research training. This paper presents some of the key research findings, focusing particular attention on the nature and prevalence of social, behavioral, and mental health problems affecting refugee children and adolescents as well as the factors, such as resilience, that may prevent or ameliorate the adverse effects of mental health problems. Findings from this study will provide health services and professionals with a comprehensive knowledge base from which to build organizational and worker capacity and cultural competency. The paper will discuss how the cultural knowledge obtained through this research can directly build worker capacity to understand a client's perspective and, more importantly, to provide culturally competent healthcare that incorporates this perspective. The research findings will also have important implications for promotion and prevention, and for future high quality cross-cultural and comparative research in culturally competent health care.

Keywords: *Health Service, Intercultural Training*

Paper 2: Positive Effects of Multicultural Training, Clinical Experience, and Language on the Multicultural Counseling Competence of the Australian Mental Health Professionals

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The multicultural diversity of the Australian society calls on mental health professionals to become competent in providing services cross-culturally. Multicultural counselling competence (MCC) implies that professionals have multicultural awareness, knowledge and skills to work with culturally and linguistically diverse (CALD) clients (Sue et al. 1982). This study used a concurrent nested miXEd methods design and tested whether multicultural training, multicultural clinical experience, professionals' ethnic background, and knowledge of a foreign language had an impact on professionals' MCC levels. Professionals from all over Australia were invited to participate in the study. Those who volunteered to participate were sent a package through mail, which along with a reply paid envelope, consisted of the information about the study, a demographic form, the Social Desirability Scale-17, the Multicultural Counseling Knowledge and Awareness Scale and a multicultural survey. Those who returned the completed questionnaires and the survey (N= 206) comprised of Psychologists, Counselors, Social Workers and Psychiatrists. A series of MANCOVAS and ANCOVAS, using social desirability as a covariance were used. The results indicated that participants who had received training were significantly higher on MCC than those who had not attended training at all. There was a significant difference on the basis of knowledge and skills. Participants with multicultural clinical experience had higher scores on multicultural knowledge and skills and on multicultural awareness than participants with no multicultural experience. There was no difference in MCC on the basis of participants' ethnic backgrounds. Professionals who spoke one or more languages other than English had significantly higher multicultural knowledge and skills than those who speak English only. Qualitative results from professionals (n =156) who described their training showed that training activities focused more on enhancing cultural knowledge and skills than cultural awareness. Mental health professional (n = 143) with multicultural clinical experience reported several difficulties in their work with ethnic clients; however, experience seemed to enhance these clinicians' ability to generate culturally sensitive strategies to overcome those challenges. Professionals' responses supported Sue et al.'s tripartite model of MCC, and further underscored the need to have good general counseling skills and personality characteristics such as openness, flexibility, and interest in other cultures. Implications of the study are to engage culturally experienced clinicians as consultants for less experienced professionals and, to encourage mental health professionals to learn a foreign language and seek informal contact with people from different cultures. There is a need to broaden the impact of the training by emphasizing awareness levels. Future research should evaluate the impact of multicultural training for Australian mental health professionals both at academic and professional development levels.

Keywords: *Health Service, Multicultural Training*

Paper 3: Implementation and Quantitative Evaluation of Intercultural Training for Immigrants in a Host Job Placement Scheme

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Joining a job placement program can provide culturally and linguistically diverse (CALD) immigrant jobseekers with useful local experience and networks, especially when the interns also have the opportunity for cultural competence training to help them build the necessary intercultural social skills and confidence for maximizing the benefits from their internship. This approach underpins the Host Employment and Training (HEAT) Scheme in Australia, which provides immigrant professionals with a 3-month internship while periodically attending group training in the EXCELL (Excellence in Cultural Experiential Learning and Leadership) Sociocultural Competence Program. EXCELL is based on an integrated instructional model with Bandura's (1986, 1997) social cognitive learning model and especially self-efficacy theory as its cornerstone (Mak, Westwood, Barker, & Ishiyama, 1999). Previous evaluation of EXCELL with students in CALD education settings indicates its effectiveness in enhancing social interaction skills and cross-ethnic social-efficacy and friendships (Mak & Buckingham, 2007). It is conceivable that immigrants undertaking a host job placement could reap similar benefits from sociocultural competence training and also gain confidence in job search. This paper aims to report the implementation investigate will first of all outline the implementation of embedding EXCELL intercultural training in the HEAT Scheme for immigrant jobseekers. Next we will present the quantitative evaluation of EXCELL based on surveys completed by 158 HEAT participants (40% male, median age = 36 years, median residence in Australia = 2 years, 78.6% from non-English-speaking background, 85.8% with university qualifications). Compared with pre-EXCELL self-reports (Time 1), immigrant jobseekers reported increases in job search job-efficacy and cross-ethnic social self-efficacy at immediate post-EXCELL training (Time 2). Importantly, at 3-month follow-up (Time 3), research participants reported higher levels of social interaction skills and cross-ethnic social self-efficacy, and more time spent with cross-ethnic friends, relative to Time 1. EXCELL program ratings at Time 2 further suggest highly favorable ratings of the various components of the sociocultural competence training and its overall relevance to the needs of 97.2% of participants. The results obtained are consistent with the effectiveness of the social learning approach on which EXCELL is based. The implications for future quantitative evaluation research and practice in immigrant services will be discussed.

Keywords: *Immigrant, Intercultural Training*

Paper 4: Facilitating the Workplace Transition of Skilled Immigrant Jobseekers: Interviews with Stakeholders

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Culturally and linguistically diverse (CALD) immigrant jobseekers often report lack of understanding about the job seeking process, and lack of knowledge and skills in effective workplace interactions in the host society. This research examines the perspectives of several stakeholders involved in a government-sponsored work experience/ internship program - the Host Employment and Training (HEAT) Scheme – designed to facilitate skilled immigrant jobseekers' transition to the Australian workplace. This includes participation in the EXCELL Sociocultural Competence Program (which teaches the interpersonal skills needed for effective interactions in the host culture), interspersed within a 3-month internship. The research comprised interviews with a series of stakeholders: 10 internship supervisors; the manager of the HEAT internship project; and 12 CALD participants. The findings provide unique insights into the experience of the stakeholders, which can inform researchers, service providers and policy makers about the sociocultural competency training needs of immigrant jobseekers in Australia.

Keywords: *Immigrant, Employment*

**3.00- 4.30pm Interactive Session I: Intercultural training Interactive
Session - Cultural self-study and intercultural enlightenment:
Unexpected twins
Room D106**

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Thirteen years ago the writer, while teaching cross-cultural psychology overseas, discovered an unexpected connection between students' conducting a disciplined cultural self-study and their subsequent sensitivity, curiosity, and skillfulness in intercultural situations. This self-study requires carefully crafted, narration disclosing how a range of concepts critical for understanding culture in general are specifically active in the life of the student. Three hundred and seventy-six students later, we now have a well demonstrated model of bi-directional learning, whereby accurate reading of cultural self and other interact synergistically. The model extends a strategy long employed for training psychotherapists--teach people to use ideas on themselves before they apply them to others. The writer focuses specifically on the processes set in motion during rigorous self-study and presents a set of testable propositions about how this self-study supports intercultural development. Central to the effectiveness of the process are increases in empathic reach in comprehending the strong, but often subtle operation of culture in others' lives. Among processes set in motion by self-study are: learning disciplined subjectivity, making cultural concepts central in self-construction, making the categorical deeply personal, exploring culture in ways very different than those through which it was acquired, and re-historicizing the self. These processes require an existential leap for students from strong individualistic backgrounds taught to prize their uniqueness, autonomy, and personal agency. In emphasizing the culture they embody and enact, what are usually distal, abstract, and population-level concepts suddenly are made central, personal, and local. The figure and ground of self-construction are reversed. Why our narrative, self-study method increases intercultural sensitivity and skill requires carefully study. To an extent it represents the imposition of a mindset more familiar in study of the humanities than social sciences. At its core, self-study seems to promote greater empathy with both a cultural self and cultural other. Self-studiers become more curious about other cultures. The concepts and categories they use to describe themselves subsequently are used more sensitively and accurately to describe others. People who have engaged in the process are more likely to anticipate the pervasiveness and authority with which culture operates in other's lives. They also increase their capacity to identify cultural bias in both personal lives and in their design of culturally relevant research or interventions. Also, very critically, self-studiers discover and emerging capacity to arrest their automatic enactments of their own culture in order to adjust their behavior to a novel surrounding culture. Audience members will receive a pedagogical model and instructions they can use in their own teaching and training. The purpose of the presentation is to recruit others into making use of this method. In order to develop the method and test propositions above we need multiple users trying out self-study in multiple setting for a variety of different purposes. The purposes include increasing alertness to cultural biases in research as well as helping to create practical understandings and skills in the field. Hopefully, an interchange of new learning may emerge from different settings.

Keywords: Cultural Self-Study, Pedagogical Model, Training

August 17, 2009 Monday

ABSTRACTS

**9.00 – 10.30am Paper Session 8: Identity Development and Integration
Room D101**

Title: Antecedents and Consequences of Racial-Ethnic Identity Development in Children in a Low Status Group

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Research and theory on the development of racial-ethnic identity has focused on adolescents and young adults of color. Development of racial-ethnic identity in children in these groups has received less attention, and what research there is has focused largely on children's attitudes toward ingroup members and outgroup members rather than racial-ethnic identity. In addition, past research on racial-ethnic identity has relied on explicit measures of attitudes and identity; measures which often reflect responses influenced by response biases and social desirability concerns. Moreover, explicit attitude measures assume that respondents have access to and can accurately report psychological states, an assumption unproven when children are used as respondents. In the present study, First Nation (Aboriginal Canadian) children in grades 2-5 attending reserve-based community schools completed measures assessing racial-ethnic identity, level of cognitive development, an explicit measure of attitudes toward in-group members, two implicit attitude measures, a white-Aboriginal IAT and a Black-Aboriginal IAT, and measures of explicit and implicit self-esteem. These measures were re-administered one year later to an overlapping sample of students (approximately 50% repeated measures) in grades 2-5 attending the same reserve-based community schools. According to social identity theory, members in low status groups can enhance social identity and maintain positive self-esteem by increasing the distance between themselves and in-group members and decreasing the distance between themselves and more valued out-group members. Results of structural equation models were consistent with these predictions. Increases in the level of racial-ethnic identity were associated with own group biases on explicit measures, but out-group biases on implicit measures. Consistent with predictions, level of racial-ethnic identity was positively associated with implicit and explicit self-esteem. These results occurred more strongly when the social comparisons involved comparisons between own group members and Euro Canadians than when social comparisons involved own group members and members of another low status group. Development of a racial-ethnic identity among people from historically disadvantaged groups is a dynamic process involving social comparisons between in-group members and selectively chosen out-group members, and the integration into a coherent gestalt of often conflicting emotions and cognitions about ingroup members and what it means to be a member of a low status group.

Keywords: Identity Development, Children, Social Identity

Title: Antecedents of Coalition Team Member Interactions

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The development of efficient team member interactions can be difficult to accomplish in any organization, and may become more difficult when the team consists of culturally diverse individuals. The military, specifically coalition teams, encompasses a diverse workforce and thus it is important to examine the antecedents of successful coalition team member interactions. This paper aims to examine the antecedents of effective coalition team member interactions for peacekeeping missions. The antecedents proposed in this paper are organized according to the Command Team Effectiveness (CTEF) model proposed by Essens et al. (2005). The CTEF model incorporates conditions, processes and outputs. This paper will focus on the antecedents of the six conditions in the model: mission framework, task, organization, leader, team members, and team.

Keywords: Team, Military, Command Team Effectiveness

Title: Job Market Experiences and Identity Adaptation of Immigrants

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The number of immigrants in Finland has quadrupled in twelve years. Diversity is slowly being viewed a resource rather than a problem. However, experiences of discrimination at job market are still being reported. Both unemployment and underemployment have been found to have significant negative impact on the psychosocial well-being of individuals. Negative self-image, low self-esteem, feelings of alienation, dissatisfaction with life in general, and other problems with psychological well-being have been associated with the stranger status. Lack of opportunities at job market and weak integration into society in general generates alienation and potential conflicts. In this study our aim was to look into the experiences of individual immigrant job seekers and their identity adaptation in job seeking in Finland. How do the immigrants themselves describe their experiences of looking for a job? How do these immigrants perceive their competences and identity at different phases of acculturation? This study was part of an extensive research project covering well-being at work, integration into the work unit and occupational safety among immigrants in Finland. We conducted 22 interviews with immigrants of different cultural origin. The interviews were recorded by consent of the informants. The questions focused on the immigrants job seeking experiences. The data was analyzed using qualitative methods. The results showed three different phases of identity adaptation: 1) competent departure status when immigrant leaves home country, 2) non-competent entry status when entering a new country and 3) neo-competent job seeker status with a combination of relevant old and new competences. Identity transformation was related to the different phases of acculturation and integration into the job market. The way immigrants define themselves, their identity and their competencies at the job market varied during the acculturation process. Language skills, cultural skills and other relevant competences play an important role in the acculturation of immigrant job seekers. Identity adaptation is an ongoing process, reflecting interplay with the immigrant's environment and society. Experiences of discrimination and weak status at the job market reflect negatively to identity. Therefore, identity adaptation of immigrants often involves identity crisis. Departing home country and having to give up elements of identity which were built upon competences from home country, and reconstructing a new identity is part of acculturation process in the new country. Neo-competent identity which integrates acquired language skills, cultural skills, new qualifications and other job market relevant competencies to previous competences gives immigrant a new empowered job seeker status. Consequently, enhancement of job market relevant competencies supports positive integration and prevents potential conflicts and negative attitudes towards immigrants.

Keywords: *Acculturation, Identity, Integration, Immigrant, Job-Seeking*

Title: Faith Schooling, Multicultural Citizenship and Education

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Faith based schools intend to initiate children into particular religious traditions. They may do this very strongly, eschewing respectful interaction with outsiders, or weakly, by favoring a particular religious tradition: there would be no point in having faith-based schools unless they promote particular religious traditions (although many families choose religious schools for other reasons). Exclusive religious schools are the focus of this paper, which addresses the challenge that faith based schools are less conducive to the development of skills and virtues of tolerance and public reason in children. Tolerance is the virtue that allows one to live cooperatively with those with whom one does not share an underlying worldview. A worldview is a set of fundamental moral, epistemological and metaphysical principles that guide one's experience and interaction with the world. Religious commitments are often constitutive of an individual's worldview, so one could say that one has a Christian or a Hindu worldview, but a worldview could be scientific, humanistic or political. This paper focuses on religious worldviews. Because there are multiple worldviews in a modern democracy, there will be occasions in which tensions arise between adherents of diverse worldviews. Such situations might sometimes be resolved through rational discussion, but often we must find ways to live together despite our differences, putting up with those with whom one disagrees. Thus, I must be willing to live alongside the dietary practices of others, even when I have moral or religious reservations regarding those practices. The worry is that exclusive faith schools inhibit the development of this virtue, because the child will not get sufficient opportunity to interact with diverse people. Public reason is the capacity to engage in public debate with others who do not necessarily share one's worldview. Communication across worldviews is challenging because it demands seeing the world from the perspective of others with whom one does not share fundamental commitments. For example, it can be a challenge to engage in moral debate regarding poverty or sex education with others who hold different fundamental commitments regarding morality or religion. Consequently, public reason demands the capacity to engage in dialogue in ways that do not presuppose particular worldviews. This capacity for public reason is especially important in multicultural democracies, because democracy demands that one is not precluded from engaging in reasoned dialogue due to one's underlying worldview. However, it is questionable whether the capacity for public reason can be developed without extended opportunity to engage in dialogue with others with whom one does not share a worldview. A serious objection to faith schools is that they do not provide children with adequate opportunities to develop their capacity for public reason and tolerance. Recently, this objection has been developed in MacMullen (2007) as well as many other contemporary thinkers too. The objection is that virtues and skills cannot be acquired quickly, but rather demand practice over extended periods of time. However, exclusive faith schools do not permit adequate opportunity for the development of virtues of multicultural life. This paper argues that students of religious schools are disadvantaged regarding the acquisition of the virtues and skills of public reason and tolerance. If most of one's dialogue regarding significant ethical, political, spiritual and epistemological matters is with others who share one's worldview, then one will not have the experience of looking for common ground on which everyone can and should agree. However, I will further argue that the acquisition of these virtues is only one element in a full education, and that we must weigh their development against the values of continuity with one's community and with the need for learning that reflects the epistemological, aesthetic, moral and spiritual dimensions of the person. Essentially, I argue that we cannot subordinate the educational needs of the individual to the political and social need of the state to train its citizens.

Keywords: Faith Schooling, Multicultural Citizenship, Education

9.00 – 10.30am Paper Session 9: Religion, Morality and Intercultural Understanding
Room D103

Title: Religious virtues and the integration issue in the Netherlands: An empirical analysis of virtues.

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In this article we compared central virtues of three religious groups (Protestants, Catholics and Muslims) and a non-religious group of opinion leaders in the Netherlands. The assumption behind the research is that virtues can either inhibit or facilitate integration of cultural minorities. This study aimed to find out which leaders have the greatest influence on citizens and – subsequently - on what kind of citizens an eventual intervention strategy needs to be focused. To reach this goal, 36 religious leaders, over 200 councilors and 85 school teachers were interviewed. The groups were asked to describe the virtues and negative virtues that guided their behavior and also to explain how they would personally act to bring these virtues into practice. Next, the respondents rank ordered a fixed list of 15 virtues that were mentioned as the most important by the selected group of religious leaders. All groups rate the virtues of respect, open-mindedness, reliability and justice as very important. There was a remarkable agreement between the different groups, to such an extent that we could conclude that there exist ‘national virtues’. However, the groups did differ in the way they behave to transmit their virtues. The councilors use meditation while the school teachers try to transmit the virtues by behaving as role models. An additional research question was by whom adolescents were influenced most when they were in doubt of what is good or bad. The results showed a clear order in the degree of moral influence. This hierarchy goes from parents, friends, brothers and sisters, God/Allah, teachers and spiritual leaders to celebrities, although a different rank order was found in the moral influence of God/Allah and spiritual leaders for the religious groups. Whereas their moral influence on the majority of the adolescents is quite small, and on catholic and non-religious adolescents even negligible, the influence is eminent on Islamic teens. Further, the moral influence of brothers, sisters and teachers is greater among Islamic adolescents as compared to the other three groups. The results show that people that interact daily with the adolescents, the family and friends, have the highest impact on them. The influence of celebrities and singers can be seen as marginal. Girls indicate to be influenced by others to a greater extent than boys. The most remarkable finding is the strong moral impact of parents on adolescents. It is greater than that of friends, which is surprising for this age group, if we take into account that in general in adolescence the influence of friends tends to increase strongly. In accordance with the results of this study it is recommendable to develop integration programs that are focused on parents. In the political arena spiritual leaders are often seen as influential figures in the moral sphere. However, only Islamic teens spiritual leaders seem to take them seriously in the Netherlands.

Keywords: Virtues, Integration

Title: Morality in Ecuador, the United States, and Zimbabwe

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Many people insist that their commitments to certain values (e.g. love, honor, justice) are absolute and inviolable – in effect, sacred" (Tetlock, 2003). These commitments form a moral code by which individuals feel everyone should live. However, people often find themselves making trade-offs on these supposedly sacred values, especially when resources are scarce (Tetlock, 2003). As a result of the struggle to survive in the face of corruption and limited perceptions of control, survival may become more important than morality in certain circumstances. Yet, there have been few attempts to examine the development of morality in relation to culture (Javier & Yusef, 1995). In the United States, there is frequent talk about the declining state of morals (ADL, 2008; Bell & Street, 2006). In fact, when 2,000 American adults were surveyed, 74 percent reported that the United States was in a state of moral decline (Harrell, 2007). This fixation on a reduction of moral values suggests that, in spite of recent emphases on multiculturalism and diversity, Americans hold tightly to an ideal of absolute morality. This black and white nature of absolute morality was emphasized on January 29, 2002 when George W. Bush coined the phrase "Axis of Evil" in his state of the union address. On the other hand, Latinos may be considered religious people whose strong sense of "right" and "wrong" was instilled in their conscience from the early stages of development (Javier & Yusef, 1995). Yet, attribution theory suggests that breaches in one's own moral code are likely to be perceived as an exception to the rule or the result of a particular situation. Thus, Latinos and others from developing countries faced with high levels of corruption may be more likely to view the situational complexities that surround morality. For this study, morality and its associated cultural predictors were explored in three distinct national cultures: Ecuador, United States, and Zimbabwe. In accordance with predictions, the study found that ideals of absolute morality were slightly higher in the United States than in the developing nations of Ecuador and Zimbabwe. Across all cultures, a more absolutist perspective on morality was associated with lower perceptions of corruption, a more internal locus of control, lower uncertainty avoidance. More independent self-construals were associated with more relative morality. Reasons for these findings are discussed.

Keywords: Africa, Latin America, Morality

Title: Patterns of Moral Judgement: Developmental and Gender variation in Indian Adolescents

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The study explores the theoretical richness of the Moral Judgment construct, its body of replicable, interlocking findings, and its potential social usefulness. The influence of age and gender on the patterns of Moral Judgment development in Indian adolescents was examined on the total sample of 120 adolescents from two age groups (14-16 years and 17-19 years). Both the genders and age groups were equally represented. The present research was based on the Neo-Kohlbergian approach from the cognitive-developmental paradigm of Moral Judgment development. The present scheme of investigation, borrowing heavily from Rawls's (1971) work, proposes to analyze the underlying logic of people's moral sense in terms of different social arrangements for distributing the benefits and burdens of cooperation. Analysis of variance revealed significant effects of age and gender interaction in Stage 2 (Instrumental Egoism and Simple Exchange), Stage 5A (Morality of social contract) and Post Conventional Schema. Males demonstrated higher Stage 6 reasoning (Morality of Ideal Social Cooperation) in both the age groups. The qualitative patterns of Moral Judgment of the sample were analyzed to enable further understanding of the differences in stage usage. The frequency and percentage of modal stage usage revealed that males use more advanced levels of moral reasoning as compared to females; and the 17-19 age group is developmentally superior to the 14-16 age group. The study aims to understand the underlying cognitive-developmental aspects of Moral Judgment Development, particularly in the Indian context. Considering that the adolescent period is considered a crucial phase in the development of moral reasoning, where the individual is in the transition phase and most sensitive to interventions, the implications of studying Moral Judgment and its related processes, heighten considerably. Moral Judgment has direct implications in the areas of educational enquiry which may provide clear guidance to classroom teachers. Review of the related literature reveals that results have varied in different cultures even when the sample characteristics and design were similar. However, certain factors, characteristic of Indian culture, like, importance given to religion, the rural-urban divide, values imparted at school have been found to affect Moral Judgment (Rani, 1991; Gupta & Gangal, 1989). Thus, it is imperative to explore this area in the cultural context to understand how they translate into moral behavior, ethical decision making, moral reasoning, prosocial behavior and social activism.

Keywords: Moral Judgment, Moral Reasoning Stage

Title: Do I know what's important to you? Accuracy of perception of Israeli and Palestinian students values

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Do students know which values are important to students from other countries? More specifically do Swiss, American, Israeli and Palestinian students know which values are important to Israeli and Palestinian students? Do Israeli and Palestinian students see each other less accurately than Swiss and American students do? Funder (1995, 1999) identifies four steps (Relevance, Availability, Detection and Utilization), which have to be completed in order to be accurate and derives four moderators of accuracy: a good judge (knowledge, motivation), a good target (situational pressures, deception, incoherence), a good trait (visibility, social desirability, availability) and good information (quantity, quality). All of these moderators may play an important role in the perception of Israeli and Palestinian students, but in these analyses we are focusing on two of them: the good judge and good information. The judge or perceiver may be more or less motivated to be accurate, meaning that students may be more or less motivated to assess Israeli and Palestinian students accurately. More specifically, we expect Swiss and American students to be more strongly motivated to see both Israeli and Palestinian students accurately than Palestinian and Israeli students. Israelis and Palestinians have been in conflict with each other for six decades and have probably already images of them in their mind, which they may be reluctant to reconsider when asked about specific values of the other group. On the other hand, when Swiss and American students are asked about which values are important to Israeli and Palestinian students, they will probably try to remember all the information they have about them and try to give an accurate assessment. The second possibly important moderator is information. We expect students who have had more contact with Israeli and Palestinian students to be more accurate in their perception than students who didn't have contact with them. In this study, we are investigating the accuracy of the assessment of values. Schwartz (1990, 1992) defines values as concepts or beliefs, [which] pertain to desirable end states or behaviors, transcend specific situations, guide selection or evaluation of behavior and events and are ordered by relative importance. We believe it therefore to be of fundamental importance, especially in conflict situations, to correctly assess which values guide a specific behavior. In order to test the above mentioned assumptions, we used the Schwartz Value Survey and additional scales and asked 372 Swiss, 228 American, 283 Israeli and 225 Palestinian students to rate the importance of different values from their own perspective and from the perspective of a typical Israeli and Palestinian student. Accuracy was assessed by the correlation of Israelis' /Palestinians' self-perception and the perception the other students had of Israeli and Palestinian students. Descriptive data show that, overall Palestinians were assessed more accurately than Israelis. As expected, both Swiss and American students assessed Israelis more accurately than Palestinians did and assessed Palestinians more accurately than Israelis did. Analysis of variance also shows that Israeli and Palestinian students are less accurate in perceiving each other than Swiss and American students are. Furthermore, female students were significantly more accurate than male students. The expected moderation of contact however was not found: Frequency and pleasantness of contact did not moderate accuracy. These results show that Israeli and Palestinian students are not very accurate in their mutual perception. This inaccuracy may lead to misunderstandings in the interpretation of their actions and thus hinder the resolution of the conflict.

Keywords: Conflict, Perception, Values, Accuracy

9.00 – 10.30am Symposium 4: Intercultural Sojourn as a Way to the Peaceful World: Research and reflections on sojourners' cultural transitions
Room D104

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Organizers: Valery Chirkov (Canada); Daniela Grisi (Canada)

The goal of this symposium is to provide a forum for researchers who study adjustment of intercultural sojourners - people who go to a foreign country for a restricted but relatively prolonged period of time to accomplish a particular mission and who have the intention to return home. This group of sojourners could be extended to business people, members of NGOs, missionaries, doctors, military personal, sportsmen, and other categories of prolonged travellers. The proposed symposium includes the studies on students and academics travelling across different countries. Studies of sojourners cultural transitions have both theoretical and applied aspects. Theoretically, these transitions represent perfect instances of interactions of individuals with different socio-cultural environments, allowing researchers to address fundamental questions of social sciences on the role society and cultures play in people's psychological functioning, cognition, identity development, and management of social relations. From the applied perspective, these transitions pose several practical problems for sojourners them-selves, to the organizations they are associated with, and to the community they are returning to, as the health, psychological well-being and successful functioning of these people need to be monitored and maintained in order to fulfil the missions they were sent to accomplish. The presenters at the proposed symposium represent experienced scholars as well as young researchers. The symposium will be open by a presentation of Daniela Grisi and Valery Chirkov which is based on reflections about existing sojourners' research and their shortcomings. This critical analysis will be complemented by constructive suggestions of how this research could be enriched. The second presenter, Nan Sussman a well-known sojourners' researcher, will report on her recent longitudinal study of cultural transition cycle of students travelling abroad. The third presenter, Jane Jackson, will talk about using ethnographic methods to study the homestay of Chinese students from Hong Kong in England and their experience of cultural transition into a new environment. The closing presentation will be delivered by a young researcher, Alex Tattersall, who will uncover the identity transformation processes which take place in the Taiwanese academic sojourner returning from postgraduate study in the UK.

Keywords: Cultural Sojourn , Identity, Cultural Learning

Paper 1: Critical Reflections on the Studies of Cultural Transition during Sojourns and Suggestions for Future Research.

Daniela Grisi, Valery Chirkov

This presentation provides a critical review of the existing empirical studies on "cultural sojourners" published in the leading journals (e.g., JCCP, IJIR); and proposes a different approach to study the "cultural transitions" of sojourners. In synthesis, we identify and address three main gaps in the existing literature: (1) the lack of focus on "culture", where existing studies focus for the majority, if not totality, on the individual; (2) the lack of "context", of situated data; indeed the particularities of the context and of the individual's experience usually get lost or forgotten in the process of collection and analysis of empirical data; and (3) the conceptualization of the experiences of "sojourning" and "returning" as independent and separable from each other. To address these gaps, we suggest that a different approach is needed; one that tackles respectively each of the gaps identified: (1) emphasizing the reciprocity and mutual embeddedness of "culture" and "psyche"; (2) adopting an interdisciplinary approach that would integrate elements from the emerging field of qualitative methodology; and, (3) considering the experience of returning as an integral part of the experience of sojourning, and vice versa when applicable, and how they influence and integrate each other. On the basis of the presented review and theoretical reflection, we are planning to undertake a study which we believe methodologically innovative for several characteristics: (a) it will be a longitudinal study, data will be collected before, during and following the sojourn; (b) it will adopt a multi-method and interdisciplinary approach, which value flexibility, creativity, and interdependence in both processes of data generation and analysis; (c) it will be a psycho-ethnographic study that will consider at the same time more traditional psychological testing and more recent methodologies of ethnographic study; in particular in the form of person-centered ethnography, which combines psychoanalytic theories and ethnographic research.

Keywords: *Psycho-ethnographic , Cultural Sojourners*

Paper 2: A Longitudinal Study on the Cultural Transition Cycle of Student Sojourners

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In a world of ever-increasing short-term global movement, the psychological issue of cultural transitions takes on significance. The sense of self undergoes dramatic changes as cultural identity becomes salient during the overseas adaptation and re-adaptation process. Less is understood about the relationship of repatriation, or the process of returning to one's home country, and its antecedent factors. The cyclical nature of a sojourn lends itself to two distinct but overlapping areas of research: overseas adaptation and repatriation. Overwhelmingly, empirical evidence indicates that both sets of cultural transitions share many of the same psychological responses – stress, depression, family social withdrawal, job dissatisfaction – yet have wholly different predictors. Theoretical explanations for these responses are lagging behind. Sussman has proposed a predictive theoretical model in which changes in saliency of cultural identity, and shifts in self-concept covary with cultural transition responses. This broad theory predicts cultural transition distress as a consequence of changing cultural identity and of type of adaptation to the initial transition experience. The need for examining the relationship among adaptation and re-adaptation and concomitant variables is obvious yet few longitudinal studies have been conducted. This study tested the Sussman model by assessing self-concept variables three times during the sojourn as well as measuring adaptation to host country and re-adaptation to the US. Five hundred US students representing more than 30 US colleges, who were departing for an overseas study semester in 25 international sites, were contacted to participate in this longitudinal study. The students were encouraged to participate by being included in a lottery for cash prizes. Ninety-nine students completed the questionnaires prior to departing the US (Time 1). Four months later, at the conclusion of their semester, students were contacted in their overseas sites. Time 2 questionnaires

could be completed by paper or email. Sixty-nine students returned these questionnaires. Five months later, students were contacted for a third time (Time 3) at their home colleges and fifty-six students completed this final questionnaire. Only these 56 students were included in the analysis. They studied in 17 countries and completed the three assessment packets at pre-departure, end of program, and during repatriation. Questionnaires included scales of cultural adaptation and re-adaptation, well-being, host country identification, cultural identity responses, and several self-concept scales. Both high independent and interdependent self-construal predicted overseas adaptation. Additionally, host identification and subjective well-being were associated with adaptation. Neither prior overseas experience nor self-monitoring predicted successful adaptation. Upon return home, cultural adaptation did not predict repatriation distress but cultural identity salience and cultural identity type were predictive. Additive and affirmative identity profiles were the most commonly endorsed. Also, students who studied in collectivist countries adopted more traditional values. The nature of the cultural transitions cycle indicates an increasing need for short-term and long-term longitudinal study.

Keywords: Longitudinal Study, Cultural Transition

Paper 3: Intercultural relations in homestays: Variations in mutuality and engagement

Jane Jackson, jjackson@cuhk.edu.hk

This presentation focuses on relationship-building across cultures in homestay situations with the aim of raising awareness of ways to stimulate more harmonious connections. During a short-term study abroad program in England, Hong Kong Chinese university students lived with their own host family. In a diary, they chronicled their experiences across cultures, especially their daily interaction with their hosts. They also reflected on their discovery of Self and Other in weekly debriefing sessions and open-ended surveys. As part of an 18-month ethnographic investigation of this cohort, I observed the students' intercultural adjustment during the sojourn and, with their permission, recorded their revelations about their homestay situations in my fieldnotes. Before and after their residence abroad, they were administered the Intercultural Development Inventory (IDI) to provide a measure of their intercultural sensitivity at strategic intervals. Post-sojourn, the students completed an interview and survey about their sojourn and reentry; in debriefing sessions they were encouraged to reflect further on their sojourn experience and offer suggestions about homestay life to the next cohort. Using NVivo7, a qualitative software program, the introspective data was triangulated and subjected to open coding in line with a grounded theory approach. I analyzed the data chronologically to better understand the factors impacting on each student's intercultural adjustment, self-construal, and relationship with his/her host family as the weeks unfolded. I then linked the IDI scores with the qualitative data on entry and post sojourn to provide a fuller picture of the students' intercultural development. The analysis of the data helped to identify a range of internal and environmental factors in homestay situations that either fostered or hindered host-sojourner relationships (e.g., identity misalignments, quality and degree of exposure to 'communities of practice' in homestays, personality traits). The findings suggested specific aspects that should be addressed in the pre-departure phase of the program and led to changes in the on-site support of future participants. This study raises awareness of the complex, multifarious nature of homestay environments and their potential impact on the intercultural adjustment and learning of student sojourners. While many universities send their students abroad with little or no preparation for homestay life in another culture, this ethnographic study illustrates the importance of providing adequate support for both students and hosts. This presentation also underscores the need for further systematic, holistic investigations of host-sojourner relations with diverse populations in other contexts.

Keywords: Homestays, Intercultural Relations

Paper 4: Cultural Identity Change and the Repatriation of Taiwanese Academic Sojourners from the UK

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Living and working in close proximity to international academic sojourners, we all will instinctively, or indeed empirically, be conscious that the sojourn is, for many, a time of challenge to existing cultural schemata which frequently results in changes in construal of the self and the wider community. Some sojourners seem to have an inclination to adopt certain cultural scripts of the host country while others seem to become more affirmed in their own cultural backgrounds. The important implications of such change on the repatriation experience and ultimately the wider home community seem to be largely underrepresented in the literature. It is the aim of this study therefore to extend the existing body of knowledge in this regard taking the contextual focus of the Taiwanese academic sojourner returning from postgraduate study in the UK. This paper discusses one of the key emergent themes of a recent doctoral study which takes Sussman's (2000) Cultural Identity Model of Cultural Transitions as a theoretical starting point from which to investigate manifestations of cultural identity change in Taiwanese postgraduate students in the UK. The implications of these changes are then considered through detailed qualitative analysis of the repatriation experiences of the same students. The findings are the result of semi-structured in-depth interviews with 22 repatriated Taiwanese academic sojourners and reveal most significantly a close correlation between the quality and quantity of contact with the host culture and the affective nature of the repatriation experience. Implications of these findings for UK higher educational institutions will be opened up to the audience for debate following the presentation.

Keywords: *Cultural identity, Repatriation*

9.00 – 10.30am: Interactive Session II: A Simulation for Cross-Cultural Training Programs That Include the Goal of Encouraging Adjustments of Behavior Given a Knowledge of Cultural Dimensions
Room D106

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Participation in this session, which introduces a recently developed simulation for cross-cultural training programs, is based on a request for active participation among attendees. Participants are introduced to well-researched dimensions of culture as have been identified by a variety of researchers and research programs, e.g., the dimensions identified by Hofstede, Schwartz, The Globe Project. After reading and analyzing critical incidents where an understanding of these dimensions helps in understanding difficult intercultural misunderstandings, participants form groups. Within the groups, people decide what cultural dimensions they want to explore. After this step, they decide on various overt behaviors that are guided by the cultural dimensions they have chosen. Then, they interact with other groups, trying to identify the cultural dimensions that guide behaviors in these other groups. The participants' task, thus, is twofold: identifying cultural dimensions, and identifying people's behaviors that are guided by these dimensions.

One assumption guiding the development of this simulation is that, if appropriate behaviors in other cultures can be identified, sojourners can modify their own behavior to increase their chances of intercultural success. This assumption is sometimes criticized because it is seen as encouraging people to be chameleons, changing their behavior to suit their needs and consequently being untrue to themselves. Encouraging chameleon-like behavior is not a goal of this simulation. Rather, people are encouraged to use behaviors within their repertoires that they have already developed in their own cultures. Even the shyest people will speak up, in their own cultures, when situational cues call for it, as in emergencies involving loved ones. Even the most aloof and socially unskilled people can act in a gracious manner when in a situation involving the giving or receiving of an award. Even the loudest and most dominating people can listen carefully at times, for example, when seeking help from experts on important tasks. This simulation encourages people to review their repertoires of behaviors and to choose from them when interacting in other cultures. A knowledge of cultural dimensions, and behaviors guided by these cultural dimensions, aids in these searches for culturally appropriate behaviors.

*Unlike other simulations used in cross-cultural training programs, this simulation is **not** trainer-proof. "Trainer proof" is a term used for activities that can be used by trainers at all levels of ability and experience. This is not such an activity. Cross-cultural trainers should use this simulation only if they are familiar with cultural dimensions, behaviors common in cultures that can be described with the help of these dimensions, and how to encourage trainees to modify behaviors to be more culturally appropriate.*

Keywords: Simulation, Cultural Dimensions, Training

11.00 – 12.00pm – Keynote Address – Dr. Min-Sun Kim
World Peace Through Intercultural Research
Room A101

Nowadays, "world peace" has become a jaded word. Rather than responding with utter cynicism or calling it a utopian dream, I would like to point out how intercultural researchers might contribute to making the world a better place. The power structure implied in the distinction between the observer and the observed can no longer be ignored. This shift in perception has created a crisis of cognition with regard to ways of understanding the "Other." This paper focuses on five different research trends that view the binary relation with "the Other" as camouflage for killing or ingesting the "Other": (1) Assimilating the Other to the self in acculturation literature, (2) Hidden ethnocentrism in theories signifying that one is not open to the Other's experiences, (3) Focusing on comparisons between culture-typed individuals rather than bi- or multi-cultural individuals, thereby implying a binary opposition between the self and the Other, (4) Host Communication Competence research, pressuring others to become similar to oneself, and (5) Inherent supplier and consumer relations in research, exercising one's power over the Other. All this suggests the extreme position of a Western Self in its quest to define, dominate and absorb the Other. One's relationship with the Other is better as difference than as sameness. The very possibility of love arises from the existence of an Other that cannot be reduced to oneself or digested into sameness. Repeatedly, Levinas reminds us of the tendencies inherent in Western philosophy -- primacy of the ego and the reduction of everything to the same, which tendencies were also at the root of missionary theology and activity, characterized by the imposition of one's own values and the transformation/conversion of the Other. Contrary to this, I appeal for adopting the perspective of "Thou Shalt not Kill" in our intercultural research, welcoming the Other rather than trying to manage or dissolve it.

1.15 – 2.45pm Paper Session 10: Culture and Identity Room D101

Title: Acting Australian but being Chinese: Integration of Chinese ethnic businesspeople in Australia

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Chinese ethnic businesspeople, defined as those who are from mainland China, Hong Kong, and Taiwan, have been a significant contributor to the multicultural environment of Australia today. Implanted into a demographically multiethnic society with predominantly monoculture legal and political institutions based on Anglo-Celtic traditions, Chinese ethnic businesspeople face the challenge of switching between their ethnic group and the mainstream Anglo-Celtic cultural group to develop business operations and to maintain clientele in the host country. A considerable amount of research on ethnic businesspeople in Australia and beyond has investigated how ethnic entrepreneurs create new businesses. However, insufficient research has been directed to understanding how identity performance plays a role in sustaining their ethnic business in the host country. This study adopts identity theory as conceptual framework to investigate how Chinese ethnic businesspeople enact their cultural identities as they move between cultures and how identity performance functions to sustain their ethnic businesses. Identity theory, as a product of symbolic interactionism, claims that identity is formed based on the "ideal" roles attached to the individual in various social situations. Goffman conceives of role playing as a dynamic process whereby identity is performed. This presentation of self has various social constraints. Living and operating in a culturally different context, the Chinese ethnic businesspeople constantly undergo the process of perceiving, judging, and making sense of their social environment so that they can present themselves in a way that conform to the "ideal" of their co-ethnics as well as the mainstream cultural group. This capability not only involves a mental reconciliation of pressures for assimilation into the mainstream cultural group and differentiation from it, but also relates to their economic survival. This paper reports how Chinese ethnic businesspeople create business opportunities and sustain their ethnic businesses in Australia by performing identities appropriate to the expectations of "others". Data were obtained from semi-structured interviews with 30 Chinese ethnic business owners in the city of Brisbane. The respondents collectively represented 12 types of businesses (e.g. retails, trade, and hospitality). Findings indicate that ethnicity, on the one hand, attracts co-ethnic clientele from the ingroup and helps to maintain business networks in the home country; on the other hand, being ethnic minority creates barriers to drawing local Anglo-Australian customers from the outgroup. To turn disadvantage associated with ethnicity into advantage, the respondents adopt the strategy of "acting Australia but being Chinese." The ability to use ethnic resources while simultaneously achieving a distance from them is essential for running the ethnic business. Those who present themselves well in both cultural contexts can reap the financial reward from the co-ethnic market as well as from the mainstream market. Findings from this study have implications for identity theory as well as insights for sustaining ethnic businesses in the host country.

Keywords: Chinese; Identity, Ingroup, Integration, Outgroup

Title: Maintaining Individuality through Citizenship: Accounts of Filipinas Married to Pakistanis

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Cross country marriages are becoming common due to increasing modernity, the new age of technology, and the emergent paradigm of pluralism. For a Filipina, marriage to a foreigner brings myriads of changes. Among these changes include: religion, name, place of residence, job, lifestyles, dressing, and citizenship. Almost all of the Filipinas who marry nationals of the USA, UK, Canada, and Australia automatically change their citizenship partly because of the laws in the country of their husband. On the other hand, Filipinas married to Pakistani embrace most changes related to marrying a foreigner except that of their citizenship. This narrative analysis utilized informal unstructured interviews among Filipinas married to Pakistanis and residing in Karachi to explore the ways by which their lives were changed after their marriage. Nine Filipinas shared their accounts of the changes which brought about both joy and sorrow. All of them changed their names, converted from Christianity to Islam and adopted the cultural practices in Pakistan including living with their in-laws. Half of them maintained a job while the others remained at home. They accommodated these changes to maintain harmony and to show love and respect for their husband. Most consistent was their refusal to renounce their Philippines citizenship. They felt that their citizenship is something that gives them individuality. It gives them a sense of pride and security since they may be able to return to their country of birth in the twilight of their lives. Citizenship remains to be a source of hope, dignity, belongingness, and identity. The study demonstrated that peace and harmony may occur between people of different culture and creed. In the same way, nations of varying cultures may have a marriage of cultural similarities through dialogue leading to the understanding and acceptance of each other's culture. In addition, the study added to the mounting evidence that two people coming from different cultural traditions can stay together and unite for a common goal.

Keywords: Identity, Citizenship, Cross-Country Marriage

Title: Female Displaced Persons: Rebuilding Identity After Times of Conflict

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According to the U.S. Bureau of Population, Refugees, and Migration (PRM), refugees and conflict victims number nearly twenty-six million worldwide. International crises take a disproportionate toll on women and children who account for eighty percent of the global refugee population at any given point in time (UNHCR). For the refugee-immigrant, her sense of personhood has been displaced. She has been evicted from her native social architecture, faced with the daunting need to relocate self in a new cultural space. Re-establishing a life after the crisis often means resettlement in a new home country or repatriation once peace and stability are restored. In either case, smooth resettlement often hinges on the refugee's ability to rebuild her social network in the host culture. The purpose of this study is to describe the social architecture of female refugee identity. A multiple case study of seventeen (N=17) female refugees, representing 139 relational ties, is used to explore the composition of refugee social networks from 13 different countries in order to understand intercultural identity from a socio-structural perspective. The analysis examines the social structure of female refugees and its relationship to identity reconstruction in the home or host culture. Research indicates that cultural adjustment is in part a process of reconstructing social networks. Particularly for female immigrants to the United States, many of whom come from cultures with rich dependency networks, rebuilding those intimate relationships in the host culture can be daunting, if not impossible. The study demonstrates that refugees occupy a relationally thin identity space; commonly that means a high-density, low-heterogeneity, small network. That leaves very little flexibility for new identity construction, or what I have termed elsewhere, identity re-formation (Smith, 2005). Perhaps reflecting years of displacement in a foreign land, the mean heterogeneity across all cases was 0.337, indicating a low presence of host nationals in the networks. Understanding how dependency relationships and intimacy are reconstructed provides us with a picture of the social context of refugee identity. The study provides insight into the variability within social architectures for refugee identity; that each identity structure represents a particular acculturation story within a geographic, political, and socio-historical space of redefinition. The analysis combines visualization of the female refugees state of marginalization with their stories of liminality and the search for communitas (Turner, 1974). Social network properties of that communitas are identified with special attention to the emergence and maintenance of communication structures facilitating identity formation. The study furthers our understanding of the interconnections between structural properties and communicative properties of identity formation through the depiction of female immigrant ethno-graphs.

Keywords: Refugee, Immigrant, Intercultural identity, Identity

Title: Young Afrikaners in post-apartheid South Africa

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This paper is a follow-up on the paper delivered at the 2007 conference in Groningen. It focuses on the alienation and search for identity among white Afrikaners and Afrikaner youth in particular - in the post-apartheid South Africa as reflected in the popularity of songs like De la Rey, the rediscovering and reification of elements of Afrikaner history such as the Anglo-Boer War, the controversial use of symbols of the old South Africa and overt racism towards and violence against blacks among Afrikaner youth. Media discourses, the results of empirical research as well as a number of qualitative interviews with Afrikaner youth on relevant issues are discussed. Conclusions are drawn with regard to the precarious balance between diversity and national unity in heterogeneous societies taking into account the contradictory centripetal and centrifugal forces within the globalising world. Attention is furthermore given to the position of national minorities in heterogeneous societies.

Keywords: Afrikaners; Post-Apartheid; South Africa; Identity

1.15 – 2.45pm Paper Session 11: Culture, Health and Intercultural Understanding
Room D103

Title: Coping Styles among Asians Experiencing Mental Illness: Conceptual Model for Reducing the Stigma

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For Asian Americans experiencing mental illness, social stigma adds significant barriers to the existing challenge of achieving life goals. Asian Americans with mental illness are often deprived of many critical life opportunities which either directly or indirectly negatively impact their lives. The stigma of mental illness may be perceived as a stressful life event which can be followed by prejudice and discrimination. In response to mental illness stigma, stigmatized individuals develop their own coping strategies to adapt to challenges or improve their life satisfaction. In the process of coping with stigma, transactions between persons and their environment should be examined because coping styles vary based on the socio-cultural context in which individuals are embedded. Specifically, in Asian cultures that are oriented toward collectivism, there is a strong emphasis on duty and obligation, and interdependence within the group. This cultural orientation leads to different coping styles to deal with the stigma of mental illness as culture structures the way mental illness is explained, treated, and available resources are managed. Collectivist cultural norms and values that focus on social connections, cooperation, family and group membership might influence Asian Americans to utilize more collective coping strategies that could be applied to reduce stigmatized persons' stress. Indeed, people with mental illness in Asia are more likely to be involved with their family and use their extended kinship network to solve problems. Consequently, social support may buffer against emotional and economic burdens. Mental illness stigma affects not only stigmatized persons, but also quickly contaminates the family of stigmatized individuals. Therefore, stigmatized persons are discouraged from seeking support and, instead, use alternative coping to protect group harmony and save face for the whole family. Individuals with collectivistic orientations can believe that they do not control their mental illness and engage more in passive or avoidant coping rather than controlling the environment to suit their personal needs. Therefore, it is significant to investigate how cultural differences influence different coping strategies that are utilized to manage stigma attached to mental illness. This poster describes how cultural theories such as collectivism could be applied to influence coping strategies utilized by Asian Americans to overcome negative consequences of mental illness. Conceptual applications are presented to create a model and develop strategies to inform community based interventions for Asian Americans who have had low rates of use of formal mental health services. Understanding how coping with mental illness stigma helps people adapt to perceived stigma may reduce barriers to use of mental health services. Our model describes how cultural differences influence coping strategies for stigma and explores the mediation effects of coping utilized by Asian Americans. This work expands current stress and coping theories by modifying the model to apply to the experiences of Asian Americans with mental illness.

Keywords: Stigma of Mental Illness, Asian Culture, Coping

Title: The Collision of Culture & Spirituality as Barriers to Mental Illness Care by Asian Faith Leaders

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Asian Americans are among populations least likely to use community-based mental health services. As the number of Asian Americans attending Christian churches continues to rise, researchers have speculated that religious communities serve as alternative, readily available sources of mental health care for this population. Buddhist Monks and Nuns also offer a variety of services within many Asian Americans communities. Asian American Faith Leaders have been looked to by the formal mental health service system as sources of mental health care for Asians who seek help for their mental health concerns. Yet, little is known regarding how these leaders view mental illness and respond to members with mental health needs. This presentation aims to enhance our understanding of the feasibility and challenges of engaging Christian Clergy and Buddhist Leaders as community-based agents to combat the stigmatization of mental illness and increase access to mental health care for those in need. The purpose of this presentation is to offer a more in-depth examination of the clash faced by Asian American Christian leaders who must navigate disparate cultural and spiritual beliefs if they are to overcome stigma toward mental illness within the church and facilitate access to mental health care. This session will feature quantitative survey data from 76 pastors in California and qualitative data from 20 in-depth interviews with respected clergy, monks, and nuns across three Asian American communities (Chinese, Korean, and Vietnamese) in Southern California. For interviews, participants were contacted by a key informant within their community so as to minimize coercion to participate in the study. Interviews ranged from one hour to ninety minutes and were conducted in the language of their choice. Interviews were transcribed and as needed translated into English. All interviewers were bilingual and used an interview guide that explores aspects of knowledge, attitudes, perceptions, cultural views of mental illness and faith leaders' familiarity with the mental health service system. Interviews were independently coded by 3 investigators at a general level in order to condense the data into analyzable units. Segments of transcripts were assigned codes based on a priori (i.e. based on questions in the interview guide) or emergent themes. The final list of codes, constructed through a consensus of investigators, consisted of a numbered list of themes, issues, accounts of behaviors, and opinions. With the final coding structure, 3 investigators again separately reviewed transcripts to determine level of agreement in the codes applied. Randomly selected churches throughout California were sent surveys. Church and internet directories were used to select a sample for mailing. Results reflect that the most significant challenge in fostering mental health partnerships with clergy is in reconciling the conflicting cultural contexts of Christian religious beliefs regarding care of the ill and the Asian culturally-based stigmatized attitudes toward mental illness that remain vibrant within the church. In exploring these themes the presentation will present a range of possible solutions endorsed by participants and some based on previous literature to encourage and support Asian American churches in addressing the mental health needs of their congregations. Opportunities to train Faith Leaders and mental health providers to better collaborate to serve the Asian American communities are needed. Implications for the successful collaboration of mental health agencies with Christian clergy and Buddhist Monks in the three communities will be presented with an emphasis on illustrating issues and solutions that are specific to each population.

Keywords: Spirituality, Stigma, Asian Americans

Title: Defining Sex and Acceptable Sexual Behavior among Costa Ricans and Euro-Americans

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Sex is a vital part of oneself. Because of the biological and social functions it serves, sex has a profound impact on an individual's physical and psychological health. Risky sexual behavior may have particularly harmful consequences, including contracting HIV/AIDS or other sexually transmitted infections, lowered self-esteem, unwanted pregnancy, and the experience of social stigma. There are moral battles fought over sex education or abstinence only programs, yet what exactly is understood by the word 'sex' is often left to the interpretation of the individual. Primarily, sex is defined in terms of the behaviors people consider to be part of a sexual encounter: penile-vaginal intercourse, oral sex, petting or fondling of breasts and genitals, etc. A high level of consensus indicates that both penile-vaginal intercourse and penile-anal intercourse are frequently considered 'having sex' (Randall & Byers, 2003; Trotter & Anderson, 2007). Yet, there appears to be no unified criterion about the inclusion of other behaviors, such as oral sex. Additionally, literature has been scarce in documenting the impact of international, social, and cultural norms on definitions of sex and perceptions of promiscuity (Sanders & Reinisch, 1999). It is worth noting that certain behaviors have different connotations across cultures. For example, kissing on the mouth is a behavior that is considered erotic in Western society but this is not the case in other cultures (Rye & Meany, 2007). Thus, it is probable that variations in cultural values will have a strong impact not only on perceptions of promiscuity, but also on what activities are defined as having sex (Rye & Meany, 2007). Results from this study suggest that marriage is a stronger contextual barrier for judgments regarding the appropriateness of sexual behavior in Costa Rica, than in the United States. In fact, the majority of Euro-American respondents rated all sexual behaviors as appropriate within the confines of a dating relationship with no plans for marriage. The only exception to this was found among the Euro-American females, who tended to indicate that they did not believe anal sex was appropriate in any context. Additionally, promiscuity ratings for female and male targets varied between the United States and Costa Rica. It is interesting to note that among Euro-Americans, a male target who engaged in heavy petting of genitals with numerous partners was rated as being both more promiscuous and less appropriate marriage material than the female target who had engaged in similar behaviors. These intercultural understanding is facilitated through explanations relating to the theoretical implications of individualism/collectivism, masculinity/femininity, conservatism/liberalism, dependence/interdependence, machismo/marianismo, and culture of honor.

Keywords: Sexual Behavior, Promiscuity, Costa Rica, United States

1.15 – 2.45pm Symposium 5: Acculturation and Adaptation (Part 1)

Room D104

Convenor: Colleen Ward

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Title: Acculturation and Adaptation (Part 1 and Part 2)

In 1990 Searle and Ward first proposed the distinction of psychological and socio-cultural adaptation as outcomes of acculturation. Today that distinction has become a key component of acculturation research. This symposium includes a range of empirical studies that describe, explain, elaborate and predict psychological and socio-cultural adaptation. The studies:

1) include diverse acculturating groups- sojourners, immigrants, members of established ethno-cultural communities and indigenous peoples;

2) rely upon varied research approaches- qualitative and quantitative, theory driven and data-driven, and single and multi-sample studies; and

3) highlight a range of acculturation-related issues- identity, values, language, art, visibility, and intercultural relations.

Despite the diverse approaches and areas of emphasis, the papers are inter-linked by a common goal to increase our understanding of psychological and socio-cultural adaptation and to enhance the positive experiences of acculturating individuals and groups.

Part 1:

1. Testing the Concordance Model of Acculturation: Acculturation Attitudes as Determinants of Immigrants' Psychological Adaptation and Intercultural Relations -Larissa Kus & Colleen Ward

2. The Influence of Traditional and Ethnic Arts Participation on Identity, Youth Connectedness and Psychological Well-being- Stephen Fox, Paul Jose, Colleen Ward & Marc Wilson

3. Persevere in Adversity: Perceived Religious Discrimination, Religious Visibility and Practices, and Islamic Identity as Predictors of Psychological Adaptation in Muslim Women- Marieke Jasperse & Colleen Ward

4. Pathways to Positive Development for Muslim Youth -Jaimee Stuart

Part 2:

5. The Immigrant Paradox: Psychological and Socio-cultural Adaptation in First and Second Generation Samoan Youth-Colleen Ward and Matthew Viliamu

6. The Functional Link of Values and Sociocultural Adaptation-Taciano Milfont

7. Socio-cultural Adaptation: A Meta-analysis - Jessie Wilson and Ronald Fischer

Paper 1: Testing the Concordance Model of Acculturation

Larissa Kus & Colleen Ward, School of Psychology PO Box 600, Victoria University of Wellington, Wellington, New Zealand

This paper presents a study aimed at testing the Concordance Model of Acculturation (CMA) developed by Piontkowski et al. (Piontkowski, Rohmann & Florack, 2002) with a sample of Asian immigrants (N = 230) in New Zealand. The acculturation attitudes held by immigrants on two dimensions desire for cultural maintenance and engagement with host society were compared to the perceived acculturation attitudes of host nationals. The combination of these attitudes resulted in four levels of concordance: consensual, culture-problematic, contact problematic, and conflictual, with consensual being the modal category. The differences between consensual and non-consensual acculturation attitudes were examined in relation to psychological adaptation (life satisfaction) and intergroup relations (perceived discrimination). No significant differences were found between the two levels of concordance. Alternatively, the same concordance approach was applied to the dimensions desire for cultural maintenance and adoption of the host culture. Analysis revealed that the consensual level was again the most common category and that perception of discrimination was significantly lower and life satisfaction higher under consensual versus non-consensual conditions. This research is one of the first attempts to test CMA outside of Germany, demonstrating that the reciprocal nature of minority-majority relationships can have implications for immigrants' adaptation and intergroup relations.

Keywords: *Acculturation Attitudes, Concordance, Adaptation*

Paper 2: The Influence of Traditional and Ethnic Arts Participation on Identity, Youth Connectedness and Psychological Well-being

Stephen Fox, Paul Jose, Colleen Ward & Marc Wilson, School of Psychology PO Box 600, Victoria University of Wellington, Wellington, New Zealand

This study was designed to investigate relations between Traditional and Ethnic Arts (TEA) participation, ethnic identity, connectedness, and well-being in a Maori and Pasifika youth sample in New Zealand. Comparisons were made between those who participated in TEA activities, other (non-Polynesian) arts activities, or no arts activities, testing the hypothesis that TEA participants would score significantly higher on measures of ethnic identity, connectedness, and well-being. MANOVA analysis indicated significant differences across groups on all measures, and post hoc testing demonstrated that TEA participants showed significantly higher scores than both other groups on ethnic identity and connectedness measures ($p < .01$), but only significantly higher than no arts participation on well-being. Other (non-Polynesian) arts participants scored significantly higher than no arts participation on well-being and ethnic identity measures ($p < .01$) but not on connectedness. A structural model was tested with TEA participation predicting stronger ethnic identity, leading, in turn, to a greater sense of connectedness and then on to better psychological well-being. The model achieved an acceptable fit; $\chi^2(63, 585) = 141.96$, $GFI = .96$, $RMSEA = .046$, and $CFI = .97$, and each path was significant ($p < .01$). Consequently, the results indicate that TEA participation relates to identity, connectedness and well-being in a way that is significantly different from participation in non-ethnic arts. A future study is planned to investigate the relations between the frequency and depth of ethnic arts involvement to the outcome measures to elaborate these results.

Keywords: *Ethnic Arts, Connectedness, Well-being*

Paper 3: Persevere in Adversity: Perceived Religious Discrimination, Religious Visibility and Practices, and Islamic Identity as Predictors of Psychological Adaptation in Muslim Women

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Little research to date has examined the influence of religious identity, practices and perceived religious discrimination on the psychological adaptation of immigrants. Given the increasing prevalence of Islam in Western Societies and the current socio-political climate, such research would seem timely. This study investigates: 1) the experience of religious discrimination and 2) the influence of perceived religious discrimination, religious visibility and practices, and Islamic identity on the psychological adaptation of 153 Muslim women in New Zealand. The results of the study revealed that on average Muslim women rarely perceive discrimination, although those originating from the Middle East and Africa reported significantly more discrimination than those from Asia. When discrimination did occur, it was most likely to come from strangers and service people and take the form of social exclusion as opposed to direct harassment. A regression analysis indicated that after controlling for background factors such as age and education, religious visibility (hijab) and perceived discrimination were significant predictors of psychological adaptation, and Islamic identity significantly interacted with perceived discrimination to account for additional variance in the outcome measures (life satisfaction and psychological symptoms). Greater religious visibility (hijab) and less perceived religious discrimination predicted better psychological adaptation, whilst perceived discrimination exerted a more negative effect in women with a strong Islamic identity.

Keywords: *Identity, Discrimination, Islam, Well-being*

Paper 4: Pathways to Positive Development for Muslim Youth

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In New Zealand the number of individuals who affiliate with Islam is growing rapidly, with a 50% increase over the last five years. Nearly 80% of Muslims in New Zealand are first generation immigrants, and over half of those born overseas arrived in New Zealand in the last five years. Muslim youth face complex issues in adapting to the New Zealand environment, as illustrated by how they negotiate their multiple orientations, including their sense of individual self, their ethnic identity, religious affiliation and their identity as a member of the New Zealand society. This research explores the concept of identity utilising semi-structured interviews and focus groups with thirty Muslim young adults aged between 19 and 26. Using grounded theory, the qualitative data were coded into a set of broad themes reflecting the ways in which the young people manage their lives in New Zealand, their successes and struggles, their hopes and expectations. The themes that emerged from the data are discussed with reference to Searle and Ward's (1990) framework of psychological and sociocultural adaptation. Specifically, the current research utilises the framework to better understand: (1) how these young people psychologically cope with the process of identity negotiation and (2) what strategies they use when attempting to fit into the New Zealand environment. The findings from this research will be used to develop a model of the factors that lead to positive adaptation in the form of identity development and maintenance for adolescent immigrants.

Keywords: *Identity, Development, Muslim, Youth*

3.00 – 4.30pm Paper Session 12: Immigration and Intercultural Understanding

Room D101

Title: Social Engagement and Cross-Cultural Adaptation of Foreign-Born Individuals: An Exploratory Study

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The technology-mediated forms of interpersonal communication, such as e-mail, take on a particular significance in the study of cross-cultural adaptation, given the relative ease with which they can communicate with their family members and friends back home. This study addresses the question, whether or not the use of technology-mediated interpersonal communication with co-ethnics/co-nationals weakens the vital role that direct social engagements with native-born members plays in adapting to the host society. Guiding this investigation is Kim's (1988, 2001, 2005) integrative communication theory of cross-cultural adaptation. Arguing that communication activities are the very "engine" driving non-natives' adaptation, the theory posits that "host interpersonal communication" activities with native-born individuals, in particular, serve as a main vehicle for adaptive change. While acknowledging that, initially, "ethnic interpersonal communication" activities involving co-ethnic and co-national individuals can serve limited adaptation-facilitating functions, the theory predicts that prolonged and excessive ethnic interpersonal communication activities are likely to impede adaptation. Based on this theory, the present analysis examines the extent to which non-natives participate in face-to-face, as well as technology-mediated, "host interpersonal communication activities" and "ethnic interpersonal communication" through dyadic relationships and organizational affiliations. Three of the reciprocal theoretical relationships posited in Kim's theory are tested: "The greater the host interpersonal communication activities, the lesser the ethnic interpersonal communication" (Theorem 4); "The greater the host interpersonal communication activities, the greater the functional fitness and psychological health" (Theorem 5); and "The greater the ethnic interpersonal communication activities, the lesser the functional fitness and psychological health" (Theorem 6)). The analysis utilizes portions of the quantitative and qualitative data obtained from in-depth interviews with 51 foreign-born individuals residing in a university town in the central-southern region of the United States. The interviewees are individuals from several different Asian countries as well as Eastern and Western European countries who had been living in the United States spanned from one to 45 years, with an average of 11.47 years. The results indicate a preponderance of host interpersonal communication activities over ethnic interpersonal communication activities. Host interpersonal communication activities are much stronger in their dyadic associations with Americans as casual friends than through participation in organizational activities. With respect to computer-mediated interpersonal communication activities, the findings show E-mail and Internet messaging to be, by far, the primary ethnic interpersonal communication media. These interpersonal communication media are utilized by the participants almost exclusively for the purpose of keeping in contact with people in their home countries. The findings confirm Kim's theoretical prediction that an individual's face-to-face engagement with host nationals is negatively linked to his/her engagement with co-ethnics or co-nationals. Ethnic interpersonal communication activities, whether in the form of direct participations in dyadic relationships, organizational activities, or email and instant messaging, are found to be insignificant or unhelpful to successful functioning and psychological well-being. On the whole, the analysis reaffirms the vital importance for foreign-born individuals to be directly and actively engaged in the social processes of the host society, despite the increasingly ubiquitous presence of computer-mediated vehicles of interpersonal communication.

Keywords: Social Engagement, Cross-Cultural Adaptation

Title: Discrimination and Acceptance of refugees and immigrants effects on psychological functioning

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Several immigrant groups live in the Netherlands. Ten percent of the Dutch population are immigrants (1.5 million), of which 320.000 Turks, 300.000 Surinamese and 30.000 Iranians. The position of immigrants in the Netherlands is relatively favorable in terms of housing, legal position, and institutionalized religions (e.g., Muslim and Hinduism). On the other hand, the educational level of immigrants is relatively low, and the struggle against discrimination and non-acceptance of immigrant groups is more difficult in the Netherlands than in other European countries (Penninx, 1998; Van den Berg & Evers, 2006). Many studies about attitudes and expectations of majority members toward immigrants have been conducted (Scheepers, Coenders, & Lubbers, 2004). Recent models in acculturation research distinguish three components in the acculturation process (Arends-Tóth & Van de Vijver, 2003; Ward Bochner, & Furnham, 2001): antecedent conditions (e.g., discrimination and acceptance), intervening conditions (e.g., acculturation orientations), and outcome variables (e.g., psychological adaptation). This study focuses on the impact of discrimination and acceptance on acculturation and the psychological functioning of 1012 immigrants and refugees living in the Netherlands (i.e. Moroccan, Turkish, Antillian and Surinamese immigrants and Iranian refugees). These immigrants live in peaceful coexistence in the Netherlands, nevertheless, they perceive discrimination and lack of acceptance from Dutch mainstreamers. Comparing these immigrant groups is especially interesting because the psychological part of the acculturation process, such as the consequences of discrimination, non-acceptance by Dutch mainstreamers, loneliness, and homesickness, is expected to be different for these immigrant groups. Theories of immigration traditionally distinguish between push and pull factors. Push factors refer primarily to the motive for emigration. Higher education and labor migration, for example, are push factors, whereas escape from a dictatorial regime or extreme poverty are usually seen as pull factors. Political refugees (e.g. Iranians) are forced from their home countries and "pushed" into a new environment, in contrast immigrants (e.g. Surinamese) are generally "pulled" toward their new country. Prior to their migration, Surinamese immigrants in the Netherlands have bindings with the Netherlands because of their colonial history. Due to the fact that Surinam has been a Dutch colony until 1975 Surinamese people have good Dutch knowledge, such as Dutch history, language, and topographies. In contrast, Iranians have no historical roots with the Dutch people. Up to 30,000 Iranians came to the Netherlands after 1981, when Khomeini had ousted the Pahlavi dynasty and established an Islamic regime. People living in Iran whose ideas differed from Islamic values and ideologies were captured, tortured, and even executed. Iranians had to flee their home country and had hardly any time to prepare their departure. Due to the unanticipated nature of involuntary displacement, most refugees remain strongly attached to their homelands and often experience feelings of homesickness (Nicassio & Pate, 1984). This study aims at getting more insight in the effects of push and pull mechanisms, gender, education and labor market achievement, perceived discrimination, acculturation orientations and psychological and sociocultural outcomes of immigrants and refugees in the Netherlands. Results and implications will be discussed.

Keywords: Discrimination, Psychological Functioning, Refugees

Title: Perceived realistic and symbolic reasons for the importance of future intergroup contact as predictors of the ethnic attitudes of majority youth

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Increasing immigration means increasing intergroup contact between the host society and the immigrants. The widely reported positive effects of intergroup contact on outgroup attitudes have recently been refined to cover the consequences of how contact between individuals is perceived. Van Dick and his colleagues (2004) have introduced a new concept of perceived importance of intergroup contact, referring to Allport's (1954) contention that the personal relevance of contact experience is crucial for intergroup contact to reduce prejudice. This survey study aimed to extend previous research by demonstrating the value of 1) considering the perceived importance of intergroup contact from the ingroup's perspective, 2) acknowledging the expectations of people anticipating intergroup contact in the future, 3) making a distinction between specific reasons for perceived importance of contact, and 4) extending the research on perceived importance of intergroup contact to the prediction of implicit attitudes. Thus, we addressed the impact of the perceived group-level importance of future intergroup contact in terms of the anticipated consequences of that contact for the ingroup on the explicit and implicit attitudes of Finnish adolescents ($N = 93$) towards Russian immigrants. These anticipated consequences were further divided into two subtypes depending on the type of anticipated gains for the ingroup: realistic (i.e., economic) and symbolic (i.e., cultural) gains. This conceptual distinction is derived from the Integrated Threat Theory by Stephan & Stephan (2000), but in the present study, instead of threats, we focused on anticipated gains as reasons for the perceived importance of contact. The effects of the quality of personal contact experiences, gender and age were controlled for in the hierarchical regression analysis, as these are found to be key predictors of the outgroup attitudes of youth. According to the results, the perceived importance of contact because of symbolic gains predicted more positive explicit attitudes towards immigrants, whereas there was no association between the perceived importance of contact because of realistic gains and explicit attitudes towards immigrants. Perceived importance of contact because of realistic gains predicted more negative implicit attitudes towards immigrants, and the positive effect of symbolic gains on implicit attitudes towards immigrants emerged only when the importance of realistic gains was perceived to be low. A parallel, marginally significant interaction effect was found also when predicting the explicit attitudes of youth. The results suggest that a perceived strong economic dependency on the outgroup threatens the positive image of the ingroup, or even the self-esteem of ingroup members. Thus, considering the present discourse stressing the need for work-related immigration in Finland, the results have clear societal implications. If promoting work-related immigration is purely driven by economic goals without any appreciation of the desired possibilities that cultural diversity has to offer, there seems to be little reason to expect this to result in positive intergroup relations in a multicultural society.

Keywords: Ethnic Attitudes, Intergroup Contact, Adolescent

3.00 – 4.30pm Paper Session 13: Peace Building Through Intercultural Understanding

Room D103

Title: Sino-American Negotiations since the Early 1990s

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World peace and harmony could be best secured through nonviolent means such as negotiation between nation-states, especially nation-states with global influences. US and China are these two global powers which could play central roles in securing world peace in the first part of the 21st century. In this proposed paper, using case studies method and the social constructionist approach to intercultural communication, I hypothesize that unlike the literature such as Lucian Pye and Richard Solomon's works on Chinese negotiation style published in the 1980s, I argue that while it still retains the Chinese characteristics, Chinese negotiation style since the 1990s has been Americanized to a significant extent due to Chinese Government's effort to go global. This means that chief negotiators such as Zhu Rongjie, Long Rongtu, Wu Yi, Bo Xilai and Wang Qishan and so on on the China side tend to exhibit more direct, forthright and assertive negotiation tactics which Americans more easily identify with and accept. On the other hand, the American negotiators such as Clinton's trade representative Charlene Barshefski, his Secretary of State Warren Christopher, later Madeline Albright and Bush's China ambassador Clark Randt Jr. plus his dad and mom, his secretary state Collin Powell, Candoleesa Rice, currently, President Barak Obama, Hillary Clinton and Gary Locke are either China experts and bicultural and bilingual or practice more or less a feminine style of communication and negotiation with the Chinese. In other words, the American side tends to be less right in the face, more indirect and face-saving in dealing with the Chinese. This US-China mutual adaptation in negotiations seems to have been going hand in hand with the ongoing increase of mutual interdependence which is reflected in the concept of "Chimerica". To test my hypothesis, I plan to look at a few cases. The first one is China's negotiation with USA over the issue of China's entrance into WTO during Clinton Administration. The second case I plan to look at is the US-China negotiation over the Spy Plane Incident during Bush Administration. The third case I plan to look at is the US-China negotiation over the recent clash between the US intelligence ship near China's Hainan Island and the Chinese boats' encirclement during the beginning of Obama Administration. I also plan to look at the Strategic Dialogues and the Economic Dialogues between US and China during both Bush and Obama Administrations. These patterns of mutual adaptation and increasingly bicultural negotiation style reflected consistently in the above cases on the part of both US and China have been made possible by intercultural education of such leaders in both China and USA. With more and in-depth intercultural education, I predict that US and China will have less and less conflicts due to decreased levels incompatibility between the American and Chinese negotiation styles. The major sources of conflicts will likely to be over the issues of national security, national interest and fundamental values.

Keywords: Negotiation, Sino-American

Title: The challenge of post-conflict peace building

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The aim of the proposed paper is to examine the disarmament, demobilisation and reintegration (DDR) processes in Aceh/ Indonesia from a gender perspective. In the proposed paper we will outline the relevance of gender to the DDR process in Aceh/ Indonesia. Based on the analysis of interviews with female ex-combatants factors and preconditions for implications for sustainable peace processes will be discussed. The UN Security Council Resolution 1325 (2000) on women, peace and security has been in force for several years. It addresses the impact of war on women, and women's contributions to the conflict resolution and sustainable peace (c.f. Wiratmandinata, 2005). Although there is a growing awareness in the need of gender issues, in most peace processes since the passing of the Security Council resolution, little attention has been paid to issues of gender in peace processes in practice -this is also the case in Aceh/ Indonesia (Myrntinen & Stolze, 2007; c.f. Sukma, 2007). The conflict in Aceh/ Indonesia although labeled primarily as a separatist movement, is a war about a series of broken promises expressed through a combination of economic exploitation. This has been leading to underdevelopment of the province and human rights abuses against the Acehnese people (Shie, 2004). In addition, and exacerbating the process of peace building, the Acehnese society has never really felt Indonesian in the sense foreseen by the New Order bureaucrats. The impacts of being a part of Indonesia for 62 years is undeniable, nevertheless, the Acehnese society has retained strong local identities, reinforced by conservative social views and propagated by local religious figures, who often take on political roles. These strong local identities have been strengthened rather than weakened by their struggles against the centre Jakarta or Java, the chiffres denoting Indonesian military occupation and repression (Myrntinen & Stolze, 2007). Disarmament, demobilization and reintegration (DDR) are activities designed to facilitate disbanding military fighters and easing their transition back into society. These activities have become an essential if not critical component in conflict resolution strategies (Shie, 2004). The failure to incorporate such strategies often lays the stage open for an easy return to violence and therefore inhibits sustainable peace processes. Through years of experience the international community has found the greater success stories are those that integrate comprehensive disarmament, demobilisation and reintegration (DDR) of ex-combatants programmes into the peace plan. In peace agreements DDR needs to be a priority (Shie, 2004). However, armed conflict affects women and men differently. Each conflict presents specific dynamics. However, some general trends are that men may have been more active in organized fighting, while women may have been subjected to violence, had to assume non-traditional responsibilities and seen their central responsibilities intensified in their efforts to secure food, shelter and security for their families. But nevertheless in many cases women also have been active involved as combatants and their specific needs have to be taken into account. These experiences need to be recognized in order to construct DDR programmes that respond to the actual (rather than assumed) needs of all those involved (Myrntinen & Stolze, 2007). The present research describes challenges of DDR processes in a post-conflict area. It suggests preconditions for sustainable peace building processes in Aceh/ Indonesia.

Keywords: Sustainable Peace, Gender, Aceh/ Indonesia

Title: Violent and peaceful crowd reactions in the Middle East: Cultural experiences and expectations

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Intercultural interactions are increasingly important in cases where members of a foreign culture come to manage members of a populace who are intent on expressing their emerging feelings of power in collective action. Two studies are reported that examined cultural beliefs and expectations associated with peaceful protests or crowd violence when US peacekeeping forces attempt to manage Middle Eastern crowds. The Social Identity Model of Crowd Behavior provides a useful starting point for understanding beliefs and expectations in crowd situations, though it has only been applied in cases where all actors originate from a single culture. According to the model, social identity is a mental model of one's position in a set of social relations along with actions that are possible and legitimate given such a position. Clashes can arise when crowd members have activated a different understanding of their social identity to that of security forces. Study 1 employed critical incident interviews to describe the decision making of Middle Eastern crowd participants, as well as security force personnel from the US and Middle East. We collected 36 incidents in the U.S. and Lebanon representing experiences with crowds in the Middle East from a variety of perspectives. The interviews were coded to include security force actions that escalate force and those that generate understanding or exhibit restraint. The results showed that escalation of force against the crowd led to an increase in the level of conflict more often than not, whereas attempting to understand the crowd or exhibiting restraint tended to decrease conflict. Also, distinct management strategies adopted by security force actors appeared to result from differences in cultural understanding of crowd members' social identities. Study 2 tested the hypothesis that Middle Eastern civilians and culturally-inexperienced U.S. military hold differing beliefs and expectations about crowd reactions to security force actions. U.S. soldiers (n = 14) and Middle Eastern foreign national civilians (n = 16) read a brief vignette describing a crowd event, based on actual incidents collected in Study 1. After reading the scenario, the participants were interviewed to elicit their beliefs about roles of each group, and expectations about the causal linkages between security force actions and crowd member behavior. Interview topics included their perceptions of the purpose of the crowd, security force actions and goals, crowd member actions and goals, and actions that would calm or inflame the crowd. A questionnaire was also administered in which participants rated security force actions and crowd member responses identified in Study 1. The interviews revealed that U.S. military and Middle Eastern civilians have different expectations of security force goals and actions, as well as crowd responses to those actions. U.S. military respondents regarded the role of security forces as getting the situation under control, while Middle Eastern crowd participants expected security forces to focus on crowd safety. We also found differences in causal beliefs about the actions that might backfire and unintentionally inflame the crowd. U.S. military respondents stated beliefs that attempting to communicate with the crowd would inflame them. In contrast, Middle Eastern crowd participants were most worried about escalation of physical force inflaming the crowd. There was a consensus among Middle Easterners that force escalation will most likely result in increased violence, destruction, and agitation, but that U.S. security force communication with crowd members will be beneficial. Many of the U.S. respondents do not expect escalation to result in increased violence, and believe that attempts to communicate with Middle Eastern crowd members will not be useful for reducing tensions. Theoretical and practical implications are discussed.

Keywords: Collective Action, Arab Culture, Social Identity

3.00 – 4.30pm Symposium 5: Acculturation and Adaptation (Part 2) **Room D104**

Paper 5: The Immigrant Paradox: Psychological and Socio-cultural Adaptation in First and Second Generation Samoan Youth

Colleen Ward & Matthew Viliamu, Victoria University of Wellington, New Zealand

The research examined identity, acculturation and adaptation in first and second-generation Samoan youth in New Zealand. It also investigated the immigrant paradox, i.e., the finding that first generation immigrants demonstrate better psychological and social adaptation than their national peers despite greater socio-economic disadvantage and that this adaptive advantage declines in the second generation. Two hundred and fifty Samoan youth completed the ICSEY survey that measured ethnic and national identity, language use and proficiency, peer contacts, family values and adaptation: psychological (life satisfaction and psychological symptoms) and socio-cultural (school adjustment and behavioural problems). Three hundred and ninety-six New Zealand European and 114 Maori youth provided the comparative national sample. Generational comparisons showed that ethnic identity, preference for ethnic peer contacts and endorsement of parental obligations over children's rights were stable over first and second generation Samoan youth, but that national identity grew stronger, English language proficiency increased, Samoan language proficiency decreased and the modal acculturation profile changed from ethnic to multicultural over generations. In addition, the results found strong evidence of the immigrant paradox for both life satisfaction and school adjustment. The findings are elaborated in relation to characteristics of the Samoan community in multicultural New Zealand.

Keywords: *Identity, Immigrant Paradox, Adaptation, Samoan*

Paper 6: The Functional Link of Values and Sociocultural Adaptation

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Although the relations between values and sociocultural adaptation have been widely examined, research has not found consistent patterns for the interrelations between these key constructs of the acculturation literature. The present study uses a novel functional approach to values to propose theoretically-based hypotheses for the relations between these constructs. Gouveia, Fischer and Milfont (2008; Gouveia, Milfont, Fischer & Santos, 2008) have identified two value functions: values as guides of human actions and values as expressions of human needs. The first function differentiates three types of value orientations (social, personal or central), whereas the second function classifies values as either humanitarian (idealistic) or materialistic (pragmatic). Based on this functional approach to values, it was hypothesized that humanitarian values (an innovative spirit and open-mindedness) and social values (concern for the welfare of others) should facilitate social interactions and thus be positively related to sociocultural adaptation. The hypotheses were tested on a sample of 146 English language students in New Zealand, with an average age of 24.23 years ($SD = 4.48$) and the majority being female (52.7%). Participants came from 16 different countries and were in New Zealand for an average of five months, but all had an intermediate to advanced level of English. Confirming the hypotheses, sociocultural adaptation was positively correlated to humanitarian ($r = .31, p < .01$) and social ($r = .26, p < .01$) values; a positive correlation was also observed for central values ($r = .23, p < .05$). Results are discussed with reference to the theory of value functions and to research on social adaptation and intercultural learning.

Keywords: *Values, Sociocultural Adaptation, Value Functions*

Paper 7: Socio-cultural Adaptation: A Meta-analysis

Jessie Wilson & Ronald Fischer, School of Psychology, Victoria University of Wellington, New Zealand

Defining sociocultural adaptation as the ability to execute effective interactions in a new cultural milieu, Ward and colleagues (Searle & Ward, 1990; Ward & Kennedy, 1999) created the Sociocultural Adaptation Scale or SCAS to assess an individual's subjective intercultural adjustment difficulty. Although a substantial amount of cross-cultural research has utilized the SCAS as an adaptive outcome measure to investigate the antecedents or predictors of sojourners' effective intercultural transitions, these data have not yet been reviewed in an aggregated, quantitatively-based manner. The following meta-analysis therefore examined the relationship between sociocultural adaptation as measured by the SCAS and sociocultural adaptation correlates and predictors. Data from more than 40 published and unpublished sources were analyzed, revealing the prominence of sociocultural adaptation antecedents such as acculturation strategies, cultural identity, social support, host and co-national contact, host language competency, and various demographic variables. Directions for future research are recommended.

Keywords: *Sociocultural Adaptation, Antecedents, SCAS Acculturation and Adaptation*

4.30 – 5.30pm Outstanding Dissertation Award & Early Career Award Paper Presentations Room D104

Vijayan P Munusamy – Decoding the Meaning of Multiculturalism: An International Study of Malaysia, Singapore and Hawai‘i, Center for Creative Leadership, vijayanm@ccl.org

Sociologists, anthropologists, political scientists, and psychologists have all studied multiculturalism from their disciplinary perspectives, which has led to more confusion than clarity about this construct. This study took an interdisciplinary approach and examined the meaning, the antecedents and the consequences of this construct in Malaysia, Singapore and Hawai‘i through multiple methods (focus group, grounded theory, historical analyses and emic-etic model building) and multiple data sources (letters to the editor, historical documents and interdisciplinary perspectives from cross-cultural researchers). Four successive phases were undertaken – (1) capturing interdisciplinary definitions of multiculturalism, (2) developing emic models of multiculturalism, (3) developing etic models of multiculturalism, and (4) testing emic models and refining etic models of multiculturalism. The etic model shows that true multiculturalism can only be achieved if there are community citizenships, efficient governance and effective local and global multicultural policies and laws. These elements together are crucial for promoting fair and equal access for basic needs, parity of acknowledgment, non-sectarian leadership, and natural intercultural interactions in multicultural societies. This study found that capacities for having meaningful dialogues on multicultural issues are only possible if these characteristics are present. It was found that embracing indigenous concepts such as “Muhibbah” in Malaysia and “Aloha” in Hawai‘i and superordinate identity concepts such as “One Nation, One People, One Singapore” in Singapore can help to increase these capacities. This study suggests that development of superordinate identity can foster multiculturalism beyond what superordinate goals, equal contact and respecting differences can help achieve. It was also found that both positive and negative historical events, modern origin of the nation and ecology shape the development of multiculturalism. This study shows that it is not sufficient to avoid complacency and it is necessary to examine the so called effective multicultural policies for their latent negative consequences. Finally, this study also found that multiculturalism is a multi-level construct and to be effective it requires the effort at all levels, from individual to parents to educational institutions to organizations (ethnic based, religious, social, business) to government and to media.

Park Hee Sun - Individual and Cultural Variations in Direct Communication Style, heesun@msu.edu

This study investigated individual and cultural differences in how individualism would relate to preferences for direct communication style. Additionally, positive and negative face needs were examined for their variations across individuals and cultures. A multilevel analysis examined data collected from 920 individuals in 17 countries. It was found that individual variations tended to be larger than cultural variations and that each national culture’s individualism index score and positive and negative face needs were related to preferences for direct communication style. These and other findings and the implications thereof are discussed in the paper.

August 18, Tuesday ABSTRACTS

9.00 – 10.30am Paper Session 14: Developing Intercultural Understanding

Room D101

Title: Playing for More than Peace– Beyond Sport as Agent of Social Change and Conflict Resolution

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Recent emphasis on culture as a necessary competency in both business and most recently in military operations underscores the importance of recognizing the "autonomy" of cultures in a global arena. Just as important is culture understanding to promote successful intercultural relations through the identification and development of common cultural nodes of cross-cultural articulation and the development of programs and activities that channel beneficial behavior across cultural barriers. Obvious and visible cultural domains such as belief systems and economic and political organizations often times represent complex cultural behavior and subsequent meaning that creates cultural barriers to intercultural relations, and further development of peaceful alliances, and also promotes common misconceptions of observed behavior (terrorism). In addition, underscored recently is the failure to provide awareness and sensitivity of other's cultural heritage including material remains and traditional cultural spaces. There are other less obvious, but just as universal cultural domains that provide: windows into compelling cultural meaning, including domain-centric behaviors that offer channels for intercultural relations; behavior that can promote reification of cultural identity, whether it be indigenous or a emerging identity based on conflict and/or humanitarian crises; and for successful post conflict/crises reconstruction and means through articulation of such domains to aid in establishing meaningful and table relations, both internally and externally. These "soft" domains feature such cultural components as literature (through both written and oral storytelling) and art, however there is also a domain that features physical human movement (kinetic) that is reflected in dance, games, leisure activities and sport that is a shared human biocultural legacy as well as prevalent contemporary manifestation of human behavior. This article will suggest that a soft domain such as sport can be meaningful and compelling in a variety of ways including cultural understanding and competency (awareness and sensitivity), promotion of cultural identity and useful in promoting desired goals of successful transition out of a conflict situation into aiding a stabilizing post conflict strategy. In this paper sport as a cultural domain will be examined, examples of sport as activism and agent of change will be detailed and potential application of sport in conflict and post conflict by coalition military and peacekeeping agencies will be explored.

Keywords: Sport, Cultural Domain, Conflict Resolution

Title: Global Nomads for Global Managers

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International Human Resource Management (IHRM) literature shows that there is a dearth of competent global managers within multinational companies (MNCs). Competent global managers to lead and manage MNCs and multicultural teams are the scarcest and the most valuable resources of the MNCs, the lack of which constrains the further growth and efficient management of MNCs. On the other hand, third culture kids (TCKs) or global nomads who spent significant amount of time out of their home country during their developmental stage are increasing their presence in various social scenes including business and politics. However, the TCK topic has been mainly explored in the education or intercultural relations discipline, and business scholars have remained relatively silent on this topic. In this study, I argue that TCKs, compared to their domestic peers whose life boundary has been confined to their home country, are better-suited for global managerial positions due to their global mindset, cross-cultural skills, multilingual ability, metacognitive skills, certain personal characteristics such as openness, flexibility, and objectivity, the ability to think out of box, and a distinct identity that are developed through their unique and significant life experiences. Although TCKs' life tends to be filled with more prestige and advantages than their domestic peers, TCKs may drag certain legacies from their unique being, which can be a liability and a disadvantage. To overcome such a constraint, an effective way to encourage and realize TCKs' potential as global managers is proposed. The study adopts a multidisciplinary approach heavily drawing upon the literature from IHRM, cross-cultural management (CCM), intercultural relations, education, educational psychology, developmental psychology, cognitive psychology, social psychology, and sociology. The findings will be much intriguing for TCKs and the people who live and interact with them, not to mention for human resource managers and top executives of MNCs who wish to identify, select and develop competent global managers for their business success. As TCK literature has been mostly anecdotal, future research direction with methodological rigors is proposed.

Keywords: *Third-Culture Kids, Global Managers*

Title: Intercultural Understanding: It Won't Happen by Accident

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Educators have begun to call for experiential learning in primary and secondary education that focuses on developmental issues (e.g., Bennett, 1993; Edwards, Mumford & Serra-Roldan, 2007; Thomsen, 2002). The main argument is that education can and should foster skills in young person that best position them to interact successfully with others in the broader social world. Indeed, recent work demonstrates that fostering intercultural competence can enhance Anglo-Navajo relations (Debebe, 2008), that multiculturalism can be successfully measured (van d Vijver, Breugelmans, & Schalk-Soekar, 2008) and that identification with the broader group can be enhanced by actually valuing difference (Luijters, van der Zee & Otten, 2008). But as the research already outlined (and dozens of other studies) suggest, these intercultural sensitivity and multicultural competence skills do not, usually, occur without nurturing and must be considered in a developmental context (e.g., Bennett, 1993; Thomsen, 2004).

One critical focus of this beyond the classroom is seen in a cross-cultural and interdisciplinary context. Cultural factors play an important role in our expanded behavioral analysis of youth development relationships. Milton Bennett (1986; 1993) provides a developmental model of intercultural sensitivity, for example, that assumes that increasing one's "experience" of cultural differences can lead to a more sophisticated view of difference and that this more sophisticated view enhances one's intercultural competence. Bennett (1993) outlines the following six developmental levels of intercultural sensitivity: (1) denial, (2) defense, (3) minimization, (4) acceptance, (5) adaptation, and (6) integration. As one can see from the levels of the model, movement along this continuum requires experience and practice within a somewhat protected environment. So, how does one provide students with practice in developing these skills? To answer this question, we focus on civic engagement in these contexts as our beginning point. Intercultural sensitivity, we believe, can be added with the tenets of positive youth development (Thomsen, 2002) and civic engagement (service-learning oriented work with the community), to accomplish the goal of nurturing, developing and enhancing intercultural sensitivity. This presentation will outline Bennett's (1993) Developmental Model of Intercultural Sensitivity, Thomen's (2004) model of Positive Youth Development and our (Osborne, Kriese & Baughn, 2007) critical analysis model. Once outlined, we will show how these models illuminate a set of methods that can be used to develop assignments that foster the development of intercultural sensitivity. We will demonstrate each of these assignments, include sample student responses to these assignments, and will show how these values and opinions can be explored before students are placed in "live" cross-cultural experiences.

Keywords: Sensitivity, Education, Multicultural

9.00 – 10.30am Paper Session 15: Aspects of Acculturation Room D103

Title: Understanding and Managing the Acculturative Stress of Sudanese Refugees settled in Australia.

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The civil war in Sudan has led to two million deaths and 5,000,000 displaced people (United Nations High Commission for Refugees [UNHCR], 2007). Australia has accepted approximately 30,000 refugees from Sudan (Department of Immigration and Citizenship [DIAC], 2008). Nearly 3,000 Sudanese refugees reside in Brisbane, capital of Queensland. This community is undergoing the process of acculturation, which involves adapting to the new culture and the environment (Hwang & Ting, 2008). Conflict as a result of giving up aspects of the past culture and adopting new features of the host culture is referred to as acculturative stress (Berry, 2001). The present study used a qualitative design with Sudanese refugees settled in Brisbane. Focus groups were used to explore the acculturation stress and how it could be managed more effectively. Twenty one Sudanese refugees (10 males and 11 females; mean age was 35 years) participated in the study. In order to be culturally appropriate participants were offered the option of attending a gender specific or a mixed focus group. Multilingual and culturally trained researchers facilitated the groups. The prompts used in the focus group were aimed at discussions about the acculturation process of the Sudanese community. The participants were also encouraged to discuss more efficient ways of addressing the stress. The thematic content analyses indicated positive as well as negative changes in the community as a result of cross-cultural contact. The participants described constructive developments, such as opportunities for education and employment, improved health and living standard and a sense of safety and empowerment. However, acculturative stress was also indicated. Cultural bereavement was present in the form of loss of roles, identity, authority, culture and traditional values and problem solving. There were elements of separation and segregation in this community as a result of conflict of roles, disintegration of values and family systems. The findings indicated that the Sudanese and mainstream population misunderstood each other on many levels. This cultural misunderstanding acted as an obstacle in the integration process. Further, participants indicated the limitations of the existing services and offered suggestions to improve these services as well as the wellbeing of the Sudanese community settled in Australia. The findings highlighted the significance of engaging with the Sudanese community in order to understand their emotional needs as well as to manage them in a culturally sensitive and appropriate manner.

Keywords: Sudanese Refugees, Acculturative Stress

Title: Unpacking the acculturation dilemma of Vietnamese international students in Australia

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This paper presents the preliminary findings of an on-going study into the acculturation experiences of Vietnamese international students in Australia. Data of the study were collected by means of 52 one-on-one and in-depth interviews and a large-scale survey of 300 Vietnamese international students at different universities across Australia. Yet, the findings presented in this paper are mostly based on the qualitative data drawn from the interviews. Analyses of the qualitative data with the help of N-VIVO, a qualitative data analysis software, reveal a pattern of acculturation dilemma among these Vietnamese sojourners. That is, although most of them prefer 'integration' (i.e., an ideal mode of acculturation in which acculturating individuals can successfully develop a bicultural orientation (Berry et al., 2002)), they often could not exercise this acculturation preference in reality. Their actual acculturation behaviours, instead, often reflect 'separation' (an acculturation strategy in which acculturating individuals determine to hold on to their original culture, and at the same time wish to avoid interaction with other cultural groups), or even 'marginalization' (acculturating individuals hold little interest both in cultural maintenance, and in contact and participation in the larger society) (Berry, 1980). Almost none of them either prefer to or actually assimilate into the mainstream culture. The acculturation dilemma of Vietnamese international students is explained by a number of factors. In the first place is the influence of these students' sense of cultural mistrust (healthy cultural paranoia) (Terrell & Terrell, 1981) on the actualization of their acculturation attitudes. Cultural mistrust here refers to the predisposition of Vietnamese international students to distrust locals and people of other ethnicities in Australia, mostly in the social and interpersonal relation arena. The second most prominent factor is these sojourners' sense of place identity (i.e., sense of place attachment at the individual level (Proshansky, Fabian, & Kaminoff, 1983)). In other words, Vietnamese international students' emotional attachment to their homeland Vietnam has kept them from integrating into the mainstream culture and developing connections with the locals. Thirdly, it is the Confucian cultural background of these sojourners that has affected how they orient themselves in the host society. Additionally, there are a number of other factors that could be of personal (e.g., lack of English language skills, lack of intercultural understanding and sensitivity) and/or socio-cultural (e.g., subtle racism towards Vietnamese, cultural incongruities between Vietnam and Australia) nature. This paper has its theoretical contributions firstly lie in the introduction of the concept 'acculturation dilemma' to the acculturation literature. Second, this paper draws acculturation research's attention to two conceptions, namely 'cultural mistrust' and 'place identity'. The former concept is often studied in Northern America to examine the inclination among Blacks to distrust Whites with mistrust most evident in the areas of education and training, work and business, politics and law, and social and interpersonal relations. The latter has often been used to examine the affective attachment of uprooted or displaced people to the place that they are familiar with. These two conceptions have not yet been approached in acculturation research to explain the discrepancy between what acculturating individuals prefer (acculturation attitude) and what they are actually able to do (acculturation behaviours). Finally, findings of this paper help expand the existing literature with understanding of the acculturation dilemma of the Vietnamese international students in Australia.

Keywords: *Acculturation, Cultural Mistrust, Vietnam, Student*

Title: Factors predicting pre-acculturative stress among potential ethnic migrants from Russia to Finland

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This study explored factors predicting pre-acculturative stress among potential migrants from Russia to Finland (N = 325) during the pre-migration stage of their migration process. The acculturation framework (for an overview, see Sam & Berry, 2006) was used as a frame for organising concepts and reviewing findings. The study aimed to expand this framework by elaborating a concept of pre-acculturation to refer to a variety of pre-migration emotional, attitudinal and behavioural patterns and changes in these patterns that emerge in the pre-migration stage and that influence pre-acculturative stress and also the post-migration adaptation of immigrants. The pre-acculturation contact is seen as a prerequisite for pre-acculturative changes. Such contact is especially immanent in ethnic migration, when potential migrants are involved in pre-migratory activities organized or supported by the receiving societies and also have transnational family networks connecting them to the receiving society and contacts with ethnic fellows who have emigrated earlier. The study explored to what extent pre-acculturation attitudes and perceived discrepancy in acculturation profiles between potential migrants and members of the society of emigration, ethnic identification, level of socio-cultural preparedness (language skills and perceived future difficulties in socio-cultural adaptation), social networks existing in the society of emigration, and coping skills predict the level of the pre-acculturative stress among potential migrants. According to the results, the main predictors of the pre-acculturative stress among potential migrants were their little knowledge about a culture and society of emigration, low level of perceived social support during preparation to emigration, high amount of expected difficulties in post-migration socio-cultural adaptation, poor health status, low levels of life satisfaction and self-efficacy, high degree of Russian identity and a strong desire for a maintenance of Russian culture after immigration. On the basis of these results, the study argued for a need to develop conceptually and methodologically the phenomenon of pre-acculturation as a means to better understand the process of acculturation from its very beginning and, thus, also to further increase the predictive power of current acculturation models.

Keywords: Pre-acculturative Stress, Ethnic Migrant

9.00 – 10.30am Paper Session 16: Diversity and Intercultural Understanding
Room D104

Title: A conceptual model of the effects of culture on trust formation

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We live in a global economy where people from diverse cultural backgrounds interact both face-to-face and virtually on an unprecedented scale. Trust is the underpinning of all these interactions, and world peace is only possible when trust is in place. Yet a surprisingly small number of journals address the relationship between trust and culture, and no literature at all on how culture affects trust formation. This paper attempts to fill this gap. It presents a model of how we perceive and form trust toward a vendor and how culture affects this trust formation. To develop this model, I first augment McKnight et al.'s online trust model (2002) to include subjective norm – "the person's perception that most people who are important to him or her think he should or should not perform the behavior in question" – from the Theory of Reasoned Action (TRA) (Fishbein and Ajzen 1975). I propose that subjective norm has a strong direct relationship to all higher-level constructs in the McKnight et al. trust model. The addition of subjective norm makes the model theoretically more complete and more robust. I expand this augmented trust theory with culture variables (masculinity/femininity, individualism/collectivism, power distance, and uncertainty avoidance) that Hofstede proposed (1980). These four culture variables are most often used culture dimensions in the literature. I argue that all four culture variables strongly associate with subjective norm and that uncertainty avoidance influence subjective norm most significantly. Even when all culture's indirect influence on trust via subjective norm is accounted for, I argue that culture directly affects trust formation. Having integrated subjective norm and culture variables into McKnight et al.'s trust model, I propose a newly integrated trust and culture model. This conceptual model is a universal model that should be valid and robust across different industries. The proposed model should be empirically validated in various contexts in future.

Keywords: Trust, Culture, Subjective Norm,

Title: Birds of Passage: Creating Space for unique people

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In spite of the positive effects described in the literature that a diverse workforce has for an organisation the rate of unemployment for migrants with an academic degree in the Netherlands was still three times higher than in the Dutch population in 2005. A diversity project called Birds of Passage was developed by a leading coaching and outplacement firm in the Netherlands because this company realised that the cultural diversity featured in Dutch society is not reflected in many companies' workforces, including their own. Since 2005 each year 25 graduated refugees receive free vocational coaching in order to investigate the factors at play in this complex social phenomenon. It was assumed that the professional repertoire of the career coaches would be enhanced to working with clients from foreign cultures while learning about the hurdles encountered by these clients during their job search campaign. A theoretical reflection based on narrative theory and the theory of the dialogical self is given on the coaching strategies used. The learning process was monitored by regular sessions in which coaches engaged in dialogue to reflect on their experiences with their clients. Coaches were encouraged to write case studies about their experiences. As the voice of the culture coach developed in the professional position repertoire of the coaches they found themselves to be the Birds of Passage as they moved from a monocultural into a multicultural environment. In the first interactions with the Birds of Passage coaches were confronted with their own blind spots, prejudices and preconceived ideas...or, as we like to say...the stranger within ourselves. It was at times an emotionally confusing, uncomfortable but often fascinating learning process in which coaches became aware of ethnocentric and largely unconscious norms and values. The results of the project have facilitated the learning process into diversity in this organisation and enabled the candidates to find suitable employment. Implications of the findings are discussed in light of Bennett's (1986) theory of intercultural competence development. Birds of Passage have facilitated the coaches movement through the intercultural learning spiral, from ethnocentrism to valuing the diversity and creativity of the multicultural experience. Our experiences with Birds of Passage have taught us that, in the wake of 9/11, it is vital to facilitate the meeting of people from different cultures in order to reduce prejudice, raise mutual levels of understanding and expand each others view of the world in order to cooperate to solve the increasingly complex problems facing humanity. One of the best ways of doing this, is by working together in organisations and creating safe spaces in order to facilitate mutual reflection on shared experiences.

Keywords: Diversity, Integration, Culture, Dialogical Career

Title: Is diversity good or bad for group outcomes?

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Due to migration and globalization, individuals increasingly have to interact and collaborate with individuals from different cultural backgrounds, whether it is at work, at school or in the neighbourhood. The entry of women into managerial and professional careers has diversified the workforce as well as schools and universities. The literature has repeatedly stressed the potential of diverse groups to be more creative and to generate better decisions (e.g., Mannix & Neale, 2005; Van Knippenberg, De Dreu, & Homan, 2004; Williams & O'Reilly, 1998). With more available ways of viewing a situation, there is a greater potential for having the 'right solution' or for generating unconventional approaches. However, at the same time, being faced with norms and values that are different from one's own may be experienced as threatening. Hence, interactions among individuals with different norms and perspectives may create conflicts and tensions that can reduce feelings of well-being. In the present paper data will be presented showing that the answer to the question whether diversity is good or bad for groups depends on:

- a) the kind of group outcome: are we dealing with productive or affective outcomes?*
- b) the presence of strong faultlines: do different category memberships coexist within the same individuals? (e.g. all males being black and all females being white)*
- c) group members' attitudes towards diversity: do individuals in general have positive or negative evaluations of diversity?*

Data from a first study among gender diverse groups of students (N = 177) who collaborated on a group task revealed that salience of gender identity positively affected creativity and performance, whereas it did not have a positive impact on satisfaction. Interestingly, the positive impact of a salient gender identity on performance was negatively buffered by a salient shared group identity. In two additional studies (N = 193 and N = 312) in which students evaluated group pictures of work groups of varying ethnic and gender composition, we again found anticipations of productive outcomes to be more positive than anticipations of affective outcomes. Moreover, outcomes of cross-categorized groups were perceived as more favorable than outcomes of groups with strong faultlines. Finally, attitudes towards diversity significantly predicted affective and productive group outcomes. Positive attitudes towards diversity appeared actually associated with more positive reactions to diversity. The implications of these findings for diversity in group settings are discussed.

Keywords: Diversity, Groups, Group Outcomes, Faultlines, Attitudes

**11.00 – 12.00pm – Lifetime Achievement Award Address:
Dr. Thomas Pettigrew - Intergroup Contact: How to Facilitate
Intergroup Harmony
Room A101**

(1) A meta-analysis with more than 250,000 subjects definitively demonstrates that intergroup contact reduces prejudice ($r = -.21$). (2) And there are many other positive outcomes of intergroup contact - including greater trust and empathy, more willingness to have further contact, and even forgiveness for past intergroup transgressions. (3) Furthermore, these effects generalize beyond the immediate outgroup members in the contact – to the whole outgroup, other situations, and even other outgroups not involved in the contact. (4) Allport's original conditions for optimal contact – equal group status, common goals, no intergroup competition, and authority sanction – all facilitate the effect but are not necessary conditions. (5) The major mediators that explain the effect – reduced anxiety and more empathy – are basically affective rather than cognitive. (6) Intergroup friendship is especially important. (7) And even indirect contact can reduce prejudice – vicarious contact through the mass media and having an ingroup friend who has an outgroup friend. (8) Of course, negative intergroup contact occurs – especially when it is non-voluntary and threatening. Criticisms of the theory and policy considerations close the address.

1.15 – 2.45pm Paper Session 17: Expatriate adjustment and Intercultural Understanding
Room D101

Title: Foreign professors in Korea: Their motivation and cross-cultural adjustment

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Not only the student body but also the composition of faculty members of universities has become increasingly globalized in recent years. For instance, some departments at Singapore Management University and University of Sydney have more foreign than local faculty members. While a plethora of studies has investigated the cross-cultural adjustment of international university students and corporate expatriates, little is known about foreign professors. Why do they decide to work overseas and how do they adjust to work and life in a foreign country? Prior expatriate studies have paid little attention to the question why such people work overseas because expatriates are usually sent by the employers. Motivation and cross-cultural adjustment of international university students might be very different from that of foreign professors because university students do not have jobs and carry less responsibility. This study explores the motivation and adjustment of 30 foreign professors who decided to work in South Korea. We interviewed 30 professors from various European, American, Asian and Australasian countries in-depth and systematically analyzed the data with NVivo 8. Findings revealed that respondents were motivated to expatriate by a desire for international experience, attractive job conditions, family ties and poor labor markets in overseas. While foreign professors were mostly well adjusted to work and general environment, most respondents had difficulties in interacting with locals. Lack of host country language knowledge and cultural differences were the main obstacles. The findings and discussions provide important insights for organizations hiring foreign professors and those individuals who desire such a career, particular in an Asian context

Keywords: Cross-Cultural Adjustment, Motivation, Korea

Title: Intercultural Development in the Short-Term Study-abroad Context: A Comparative Case Study Analysis of Global Seminars in Asia (Thailand and Laos) and Europe (Netherlands)

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International education is increasingly becoming one of the core missions in many educational institutions in the U.S. and worldwide. Study-abroad is viewed as a major way to promote intercultural learning and understanding. The Senator Paul Simon Study-Abroad Foundation Act, passed by the House in 2007, is a visionary bill calling for expanding, democratizing, diversifying, and improving the quality of study-abroad programs. Currently fewer students are studying abroad for a longer term (academic or calendar year) and there is a significant increase in students studying for a shorter term (three-to-four week period). This trend is partially explained by the availability of short-term programs, providing international study opportunities to students who might otherwise have been unable to participate in traditional long-term programs. Despite this trend, the impact of short-term study-abroad programs is largely unexplored. A major issue has been the concern that short-term programs have little effect on students' development of intercultural competences and may even be viewed by critics as a kind of glorified cultural tourism. The purpose of this research is to identify conditions that contribute to the enhancement of students' intercultural competence and to investigate the impact of short-term programs. The theoretical interdisciplinary framework includes three distinct but related perspectives from psychology, communication, education, and anthropology: transformation theory (Mezirow, 1991), social contact theory (Allport, 1954; Pettigrew, 2008), and intercultural communication conceptions as exemplified by Hofstede & Hofstede (2005). The research questions focus on 1) How do the nature of short-term study-abroad experiences relate to participants' development of intercultural competence? 2) Are there significant differences in the impact of participating in a study-abroad program in a culture which is similar to home culture compared to a much different one? What are the similarities and differences in the cross-cultural intensity factors (Paige, 1993)? The research design is mixed-methods including quantitative measures from survey questionnaires; the administration of a pre- and post-sojourn measure of Intercultural Development Inventory (IDI); the measure of Intercultural Effectiveness Scale (IES); and qualitative data obtained from in-depth interviews. Data will be analyzed from two short-term programs of the University of Minnesota being conducted in two different sites (Southeast Asia and Europe). Each program is comprised of 23 undergraduate students. Therefore the total sample size is 46. While most previous research using IDI pre- and post-tests lacks the qualitative explanations of IDI score change, the extensive follow-up in-depth interviews will help enrich findings from the quantitative analyses. Based on triangulated empirical data, this study goes beyond the extant theory to develop new grounded theory about the complex relationship between duration of an intercultural experience and its impact. It appears that the key construct is the intensity of the intercultural experiences. Given that there are few systematic studies on the impact of short-term study-abroad programs, this study will contribute to our better understanding of what contributes to the cultural impact of such programs and inform not only important intercultural theories, but also major policy and practice in the field.

Keywords: *Intercultural Development, Short-Term Study Abroad*

Title: Gender Differences in Expatriate Cultural Adjustment

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Cross-cultural adjustment of expatriate employees to their new foreign location is a critical factor in assignment success. Adjustment has three components: general adjustment to the climate, food, and daily life; interactional adjustment when dealing with the local people; and work adjustment related to the actual job and coworkers. Female expatriates have been found to have better work adjustment and interaction adjustment than male expatriates, despite the additional challenges faced by women on foreign assignments. It has been suggested that female expatriates may make model global managers, and that few global companies have fully leveraged the benefits of using female expatriate employees. The demand for expatriate employees is growing rapidly, creating a business necessity for expanding the pool of candidates being considered for international assignments, rather than the narrow tradition of defining this group as almost exclusively male. Women are still an underutilized resource in international staffing, and represent an untapped source of human capital for expatriate assignments. The question as to why female expatriates have better work and interaction adjustment has not been addressed. This study investigated two possible explanations for this finding. First, previous studies have found that work and interaction adjustment increased as differences between expatriates and local people in the deep-level cultural value of self-transcendence decreased. Self-transcendence is comprised of universalism (understanding and tolerance) and benevolence (being helpful, honest, and responsible). The study investigated whether females perceive smaller differences in self-transcendence between themselves and local people. Second, the study investigated whether previously documented gender differences in leadership and communication styles are associated with gender differences in adjustment. This field research study was conducted in 2007-2008. Expatriates were sourced in Canada, Australia, Southeast Asia and China by contacting a variety of organizations including associations of expatriates, multinational companies, and non-governmental organizations, and asking them to forward an invitation to expatriate employees to participate by completing an online questionnaire on the researcher's website. There were 68 expatriate participants in the study. The gender breakdown was 31 females and 37 males. Results showed no gender differences in work and interaction adjustment, as found in previous studies. However, the results did show that as self-transcendence increased, interactional and work adjustment increased. As perceived differences in self-transcendence between the expatriate and local employees increased, interactional and work adjustment decreased. There were no gender differences in self-transcendence, but females perceived higher differences in self-transcendence than males. Interactional adjustment increased with increases in supportive/facilitative (more commonly female) communication styles and decreased with transactional (more commonly male) leadership styles. These results suggest that those employees with high self-transcendence; those who exhibit the supportive/facilitative communication style more commonly found in female managers; and those who do not exhibit the transactional leadership style more commonly found in males, may experience greater levels of work and interaction adjustment on expatriate assignments than others, and thus may be more likely to perform successfully on foreign assignments than others. The selection process for expatriates may be strengthened by including an assessment of these characteristics.

Keywords: Expatriate Adjustment, Gender, Self-Transcendence

Title: The Effects of American-Japanese Acculturation Strategy Fit on Quality of Intercultural Relations

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In order to promote positive intercultural relations between Japanese and non-Japanese, it is prudent to examine which factors have contributed to creating a smooth acculturation process for foreign workers in Japan vs. those which have not. The goal of this presentation is to contribute to this process i.e., to describe the presenter's research, which assessed how and to what extent the compatibility of acculturation strategies between Japanese and American coworkers affected their quality of intercultural relations. Bourhis and colleagues' Interactive Acculturation Model (IAM) was used to predict which acculturation strategy combinations were most likely to produce positive intercultural relationships between Japanese and American coworkers. With the independent variable of acculturation strategy alignment (i.e., Consensual, Problematic, and Conflictual acculturation strategy combinations, or IAM types), five measures of quality of intergroup relations were employed as dependent variables: outgroup attitudes, ingroup bias, social interaction with cultural outgroup coworkers outside of the workplace, degree of belonging the participant perceived among cultural outgroup coworkers, and job effectiveness. The population was made up of Americans and Japanese working together in the offices located in Japan of Japanese and American companies. The sample consisted of 97 Japanese and 97 Americans for a total of 194 participants in 72 organizations. The survey was translated and back-translated in order to ensure equivalency and that participants could respond in their native language. Statistical analyses revealed that Conflictual IAM types consistently demonstrated lower scores on the dependent measures than Consensual or Problematic IAM types; therefore, as predicted by the IAM, Conflictual IAM types had the most negative intercultural relations with coworkers. However, Consensual IAM types did not score significantly higher than Problematic ones on any of the dependent variables, which contradicted one of the IAM's fundamental premises. Why? Analysis of the demographic variables revealed that Problematic IAM types commonly experienced longer and deeper acculturation processes to their cultural outgroup than Consensual ones. In addition, Problematic types also experienced greater struggles due to their cultural immersion. As argued by Aycan and other researchers, acculturative stress, if managed well and not excessive, can facilitate adjustment and increase effectiveness at work. This constructive use of stress, as well as their extraordinary linguistic and cultural knowledge about the cultural outgroup, likely resulted in Problematic IAM types posting comparable scores to Consensual types on the dependent measures. Consequently, the IAM was expanded from the original three types into six subtypes to better explain these patterns observed in the data. Among Problematic and Conflictual IAM types, many Japanese participants perceived that they were expected by American coworkers to assimilate to American culture by adhering to American communication and professional norms (e.g., by speaking English to Americans and utilizing American customer service standards even with Japanese customers). Many American participants perceived that they were not expected to understand or acculturate to Japanese culture by their Japanese coworkers and hence unable to cross organizational insider boundaries (where they thought that only Japanese were accepted). Recommendations will be made during this presentation for how group boundaries can be redrawn to better integrate such disenfranchised Japanese and Americans into their organizations and utilize their professional skills. Limitations of this study included the use of self-report measures and the inability to prove a causal relationship between the independent and dependent variables (only a correlative relationship was identifiable).

Keywords: *Acculturation strategy fit, Acculturative Outcomes*

1.15 - 2.45pm – Paper Session 18: Intercultural Skill Development and Measurement Room D103

Title: Intercultural Training: Have We Been Barking Up the Wrong Tree for 60 Years?

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Intercultural and cross-cultural training programs that attempt to prepare sojourners for effectiveness in foreign cultural environments are predicated upon a strategy that assumes raising awareness and understanding of underlying cultural factors will contribute to intercultural competence. New understandings of the neurophysiology of brain function in regard to post traumatic stress disorder (PTSD) present an interesting new question. When threatened, humans respond with a predictable neurophysiological arousal response that activates the amygdala at the expense of the frontal cortex where higher executive functioning takes place. If encountering cultural difference engenders an anxiety response in an individual, intercultural training designed to invoke executive processing and higher brain functions may find those cognitive resources inaccessible when the individual might most need to use them. Instead, an arousal response provoked by adrenaline and subsequent cortisol release may precondition the individual to a defensive response despite previously learned cultural competencies. Should we not be focusing instead on intercultural preparation that is predicated on mitigating an initial fear response? Imagine a scenario in which an individual is awakened from a light sleep by the physical disruptions attendant to an intense earthquake. Immediately the brain's fight/flight/freeze arousal response is activated. Brain blood flow and focus are shifted from the frontal cortex to the survival infrastructure of the brain: "Get out or under a door frame!" the brain seems to scream to itself. Actions follow 'automatically' and amidst the crashing glass and falling wall hangings, the individual reacts to survive. The individual does not contemplate the underlying geophysics of the event – plate tectonics, fault lines, kinetic potentials and seismic measurement are of no use in the moment and do not enter into the conscious, whether or not the aforementioned concepts are known or have been learned by the individual. Similarly, a right-of-way traffic mishap engenders a "call the insurance company!" imperative rather than an analysis of stop sign ethics, protocol, rational behavior, or the underlying moral principles of right and wrong. A young study abroad student who departs the relative familiarity of a KLH Boeing 747 to disembark on a hot, humid, kerosene-scented airport tarmac in a developing nation who is immediately confronted with heavily armed and unhappy looking customs and border guard personnel may or may not recognize an ongoing internal survival response. Instead, fundamental questions such as, "What do I do now?" and "Am I safe?" are flooding into the conscious. The brilliant culture-generic and culture-specific intercultural training learnings and awareness of the individual are not. Perhaps later, when the student is feeling somewhat safer in the relative familiarity of a hotel room, thoughts of a deeper and more introspective nature regarding the disembarkation experience will be reviewed and analyzed against the cognitive intercultural competencies with which the student has prepared. With the survival needs of the amygdala placated and a return to executive function, the brain may actively go through an analytic and synthetic process of incorporating new learning against learned competencies. More likely, though, the student will still be reacting to the disquieting and unidentified sources of emotional and cognitive disorientation. Residual fear will drive inaccurate learnings and consequent ineffective behavior. This paper calls into question the dominant paradigm in providing intercultural training to prepare travelers for effectiveness and suggests an alternative methodology that builds on the premise of building the emotional resilience of traveler by realistic entry expectation shaping, fear recognition and management techniques, and makes explicit the dynamic progression of overall response from basic survival behavior to higher level reasoning and integration as a means for the individual to both become aware of, and to witness the application of, intercultural competence within oneself.

Keywords: Intercultural Training, Effectiveness, Emotional Resilience

Title: Using the IDI for Impact Assessment: Findings, Strengths, Challenges, and Practical Considerations

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Since its development by Mitchell Hammer and Milton Bennett, the Intercultural Development Inventory (IDI) has been one of the most widely used survey instruments for intercultural research and program assessment, particularly study abroad. The IDI was a key instrument in the recent AFS Long Term Impact (LTI) Study, a study of former exchange students from the 1980s and their peers, which was designed to allow for comparison with 2002 research by Hammer on AFS secondary school exchange students and their nominated peers. The LTI study involved survey responses from 1,920 AFS alumni from programs that took place between 1980 and 1986, and from a control group comprising 511 peers nominated by the alumni as having a similar background to their own. Along with the IDI, a 35-item web survey was distributed in 2007 to respondents in 15 countries. These surveys could be completed through one website, and the two parts were carefully matched by password, ID and email. We wanted to determine the following:

(1) Did AFS alumni after 20 or more years continue to show greater levels of intercultural development than their peers as measured by the IDI?

T-Test and ANOVA analysis confirmed significant differences between the AFS alumni and their peers in the IDI developmental scores, but other variables including participation in university-level study abroad and gender add nuances to this finding.

(2) Were AFS alumni more likely to feel comfortable around other cultures than their peers? Working with a version of Gao & Gudykunst's intergroup anxiety scale we found a strong relation between participation in AFS and lower levels of anxiety. IDI scores were also found to be strongly related to the anxiety scale.

(3) What factors beyond the AFS exchange are found to relate to higher developmental levels in the IDI?

Variables such as fluency in multiple languages and having a social network that included a high portion of people from other cultures were found to be related to higher levels of IDI. Regression analysis also found eight variables that, combined, explained about 10% of the variance in IDI scores:

- the perceived desirability of living in multi-cultural neighborhoods;*
- lower levels of reported concern about personal safety while traveling;*
- lower anxiety in general around other cultures;*
- participation in university study abroad;*
- job requirements for frequent interaction with people from other cultures;*
- lower level concern about personal safety at home;*
- being female; and having a master's or doctoral degree.*

(4) What measures best assess the outcome of the AFS high school exchange experience 20-25 years later? The strongest findings relate to the self-reported fluency in other languages, the greater ease and comfort in being around other cultures, desire for an international career, and having a high percentage of friends from other cultures. Another category of variables: the influence of the parents and the attitudes the respondents are passing to their children about other cultures, also have a strong relation to AFS participation, while the IDI is less strongly associated with AFS participation.

Keywords: Intercultural Development Inventory, Anxiety, Study Abroad, Impact, AFS

Title: Assessing the utility of the Cultural Intelligence Scale at the organizational level of analysis

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The present research endeavor was designed to assess the utility of cultural intelligence (CQ) as an emergent organizational level construct using samples of military organizations. CQ has predominantly been discussed as an individual level construct, but has never been assessed empirically as an organizational level phenomenon. Similarly, intelligence as exhibited by organizations has received substantial discussion in the literature. No empirical assessments of organizational intelligence, however, have been published to date. To develop a theoretical basis for organizational CQ, the CQ and organizational intelligence literatures were synthesized. As a result, a study was performed with the aim of examining the cultural intelligence scale (CQS) at the organizational level of analysis. This study examined the possibility of determining similarities in the factor structure of the CQS at the individual as well as the organizational level of analysis. It was hypothesized that the individual level component structure would be replicated at the organizational level of analysis: metacognition, cognition, motivation, and behavior. Data were collected by attaching the CQS to the Defense Equal Opportunity Climate Survey (DEOCS), which is a widely distributed measurement instrument used to assess Equal Opportunity (EO) climate in military and civilian organizations. Support was found for the similarity in structure of the CQS at the individual and organizational level of analysis, with the cognition, motivation, and behavior components attaining the best evidence for use at the organizational level of analysis. A secondary study was performed to validate the use of the CQS at the organizational level of analysis. Equal Opportunity (EO) climate factors and Organizational Effectiveness (OE) outcomes, as measured by the DEOCS, as well as objective performance indicators were used as criteria for judging the predictive utility of the CQS at the organizational level of analysis. It was hypothesized that organizational CQ should have a negative relationship with all EO climate constructs other than Positive EO Behaviors. It was also hypothesized that organizational CQ should have a positive relationship with Positive EO behaviors, OE, and organizational performance. Support was attained for the use of the CQS at the organizational level of analysis with components of the measure significantly predicting the criterion measures in the hypothesized directions.

Keywords: Cultural Intelligence, Organizational Intelligence

Title: Development of Intercultural Competence by Didactic versus Experiential Intercultural Training

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Higher attention to intercultural competence at university is indispensable. Students should be prepared by university for a global, intercultural working environment. Unfortunately, only few universities do already offer intercultural training courses. However, they do provide language classes and didactic courses about specific cultures. With these courses a possible equivalent to didactic intercultural training is provided. The present research investigated the effects of experiential and didactic intercultural training on the sub-domains and the aspects of intercultural competence. There were two primary hypotheses: 1) Additional studies about a specific culture in form of classes about regional history, culture, etc. in the combination with language classes equal a didactic intercultural training. 2) Experiential intercultural training fosters intercultural competence in its aspects and sub-domains. We further wanted to know, which aspects and sub-domains of intercultural competence are affected mostly by didactic, and which mostly by experiential intercultural training. Therefore, we conducted an evaluation of intercultural training measuring intercultural competence before and after the treatment in form of an experiential intercultural training with university students that already had received didactic training, plus another experiential group that had not received didactic training before, and a control group without any training. In the process of the evaluation two studies have been conducted: In study one intercultural competence was measured according to the model of intercultural competence by Bolten (2007) on the behavioral level of evaluation (Kirkpatrick, 1994). The instrument (Herzog & Peña, 2002) consisted of critical incidents in the sub-domains individual, social, and strategic intercultural competence, and the use of problem solving strategies that had been successful in business proposals (Stahl, 1998). Study two measured the aspects of intercultural competence according to Gertsen (1990). Cognitive, affective, and behavioural intercultural competence were estimated by a theory-based questionnaire providing self-evaluation with the help of a likert-scale on the learning level of evaluation. Multivariate analysis of covariance was applied to analyze the effect of the didactic preparation and other relevant variables on the intercultural competence's sub-domains and aspects and multivariate variance analysis with repeated measures was used to prove the effectiveness of the conducted experiential intercultural training. The didactic training did not show an influence on intercultural competence before the implementation of experiential training in the first study. However, an impact of the didactic preparation was already found for cognitive and for behavioural competence in the second study. The theory-based questionnaire on the learning level of evaluation giving information about cognitive, affective, and behavioural competence seems to be able to detect the competencies that can be developed by didactic intercultural training. Experiential training had a significant influence on individual, social intercultural competence, and problem solving in both experiential training groups in study one and on behavioural competence in study two. The pre-post differences and their significances were generally higher in the didactic-experiential group except for strategic intercultural competence. We conclude that the experiential training does foster intercultural competence and that didactic intercultural training must be supplemented by experiential intercultural training to show its effect on the behavioural level of Kirkpatrick's (1994) classification of evaluation.

Keywords: Intercultural Training, Competence, Education

1.15 – 2.45pm: Symposium 6 (Part 1): Intercultural understanding - Overcoming symbolic and material barriers Room D104

Convenor: Christin-Melanie Vauclair

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Keywords: *Intercultural Understanding, Conflict*

This symposium presents a range of intergroup and cross-cultural topics that have implications for intercultural understanding and interventions. The common theme of all presentations is to identify various symbolic and material barriers (e.g. cultural stereotypes and difficult living conditions) that function as obstacles to positive intercultural relations. The underlying assumption is that the identification of these obstacles is a crucial prerequisite to achieve mutual understanding of individuals and rapprochement between countries. A wide array of different methods- including qualitative, survey, and experimental methods- are embraced in this symposium to suit the respective topic of research. In this symposium, we address barriers resulting from past and ongoing conflicts in various countries, and from psychological representations of self and others. These can operate as symbolic barriers and may lead to the emergence of future conflicts.

The first presentation (R. Fischer & C. Harb) focuses on identifying the reasons of intergroup violence in Iraq. A socially dynamic model of intergroup violence is proposed and supporting evidence for key aspects of the model are presented based on qualitative analyses as well as a student and a nationally representative sample from Iraq.

The second study (L. Kus & C. Ward) deals also with an ongoing inter-ethnic conflict. The focus of the study is on current events in Estonia and the historically caused tension between Russian-speaking migrants and native Estonians. The first two presentations will emphasize the material and existential barriers and threats as major obstacles for conflict resolution.

The following presentation (K. Hanke, J. Liu & R. Fischer) on intergroup forgiveness in post World War II societies shows that history and how it is represented has a substantial symbolic force influencing the rapprochement between countries.

The subsequent cross-cultural study (M. Vauclair & R. Fischer) examines moral values in form of social expectations. They are conceptualized as symbols for cultural differences and similarities. It is proposed that knowing what one 'ought' to strive for in a certain society is crucial for avoiding misunderstandings in intercultural encounters.

The fifth paper (T. Milfont) presents stereotypes as a symbolic barrier. The stereotypic perception of Brazil was investigated in a qualitative study. While the stereotypes emerged as positive, they represent an unrealistic view, which may hinder an appropriate understanding of Brazilian culture. The last presentation (D. Boer & R. Fischer) looks at the symbolic function of music preferences as a means of intercultural bonding. An experimental study shows that people like each other more and perceive each other as more similar if they share musical preferences regardless of their cultural background. Although the six papers present a wide array of different intercultural topics, they are united by their final implication: identifying the various intercultural barriers in order to overcome them and to facilitate the understanding of people from different cultures.

Paper 1: WHY DO THEY HATE US? Towards a Social Dynamics Model of Terrorism as Targeted Intergroup Violence

Ronald Fischer, Centre for Applied Cross-Cultural Research, Victoria University, New Zealand
Charles Harb, American University Beirut, Beirut, Lebanon

Intergroup violence has received increased attention following the events of 9/11. Various different perspectives have been put forward to explain the occurrence and continuation of violent intergroup conflict. Here, we present a brief review of relevant literature and then outline a five component social dynamic model of targeted intergroup violence. We propose that difficult living conditions set the stage for violent conflict to emerge, but it is issues of social justice and social identity that are central for understanding violence committed by social groups in conflict situations. Furthermore, the interplay between local leadership and their audiences (local and international) is identified as a key process to further violent political conflict. This five component model is applied to the current conflict in Iraq. We provide preliminary data supporting key aspects of the model drawing on two empirical studies (with Iraqi students and nationally representative samples) and a qualitative analysis of the conflict between 2003 and 2008. Implications for conflict resolution and establishing more harmonious intergroup relations in Iraq and elsewhere are highlighted.

Keywords: *Intergroup Violence, Conflict Resolution*

Paper 2: Predictors of interethnic relations in Estonia: majority perspective

Larissa Kus & Colleen Ward, Victoria University, Wellington, New Zealand

After the superior social position of Russian-speaking immigrants in Estonian society was reversed following the restoration of independence in Estonia, it has not only challenged adaptation of Russian-speaking migrants into Estonian society, but also affected the quality of interethnic relations between minority and majority populations (native Estonians). In the context of unsettled inter-ethnic relations in Estonia, which were escalated in 2007 with violent ethnic riots, the views of majority population cannot be ignored in understanding the adaptation challenges of Russian-speaking minorities and tensions in inter-group relations in Estonia. In this study over three hundred native Estonians filled out the survey on the majority population perspective of inter-ethnic relations. The research investigated the predictors of majority populations' inter-ethnic attitudes, their preferences regarding Russians' acculturation, and their willingness to invest in resources for facilitating Russians' integration. The findings will be discussed in terms of applications for the integration policies and intercultural relations in addition to theoretical implications as this research combines inter-group relations and acculturation theories.

Keywords: *Inter-Ethnic Conflict, Estonia*

Paper 3: Will there ever be forgiveness? The dynamics of intergroup forgiveness after World War II

Katja Hanke, James H. Liu & Ronald Fischer, Victoria University, Wellington, New Zealand

Are the gruesome atrocities committed during World War II perceived as a closed chapter of history or as still influencing the relationships between nations? Is there room for forgiveness 60 years after the end of World War II? In times of unrest in a globalizing world, it is timely to investigate processes that may facilitate reconciliation and sustainable peace. Forgiveness as one of these facilitating processes has captured the attention of scholars across a range of disciplines (e.g., Oliner, 2005). Forgiveness between groups can overcome cycles of societal violence and remove revenge as a motivator (Roe, 2007). However, it is not clear yet when forgiveness is appropriate and when to engage in processes that eventuate in forgiveness, in particular because of the high complexity of forgiveness at the intergroup level. The present study extended the framework of forgiveness from the interpersonal to the intergroup level using a cross-cultural approach. Participants (total N = 1500) were recruited from the third generation after World War II in East-Asian (China, Taiwan, Philippines) and European victim nations (France, Poland, Russia) as well as the two perpetrator nations Japan and Germany. We examined the former victim nations willingness to forgive the former perpetrator nation, and the willingness of the former perpetrator nations to ameliorate the situation of the former victimized nation. In order to understand the dynamics of the forgiveness process, we tested a process model capturing antecedents, process variables and psychological outcome variables. Key antecedents were perceptions of the level of settlement of past conflict and psychological variables such as shame, face, and guilt. Process-oriented variables included demand for truth and outcome variables consisted of action tendencies, trust, and empathy. Based on these findings, we will propose a process model of intergroup forgiveness. The implications for the development of forgiveness in post war societies and future research directions will be discussed.

Keywords: *Intergroup Forgiveness, World War II*

3.00 – 4.15pm Paper Session 19: Culture and Corporate Citizenship Room D101

Title: “Show me the money!” Construct and predictive validation of the Intercultural Business Corruptibility Scale

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Cross-cultural interaction is an indispensable component of international business development. Senior executives need to negotiate with their overseas partners regularly even if they do not share the same opinion on business ethics or protocols (e.g., offering bribe and guanxi). This experience is often narrated in anecdotal reports by expatriates (usually from developed nations) who managed their businesses in relationship-oriented countries, e.g., in Asia. The current research depicts the development of an Intercultural Business Corruptibility Scale (IBCS) – An individual difference measure on the propensity to offer or exchange favors (including the use of bribes) in the management of transnational business relations. Three studies were performed for construct and predictive validation of the scale. Study 1 (N = 126) correlated the 14-item IBCS scale with the Big Five personality traits and the Multicultural Personality Questionnaire; Study 2 (N = 117) examined IBCS using measurements on Authoritarian Personality, Uncertainty Avoidance, International Orientation and Social Desirability; and Study 3 (N = 37) correlated IBCS with job satisfaction, involvement and psychological distress amongst a sample of international managers whom, as part of their job requirement, must interact with clients and business partners from other parts of Asia. The overall findings were in line with our expectations. The IBCS has demonstrated construct and predictive validities to be an effective measure of intercultural competency in Asia. Increased IBCS was associated with more positive job experience, job involvement, and lower psychological distress.

Keywords: Intercultural, Person-Job Fit, Corruption, Business, Validation

Title: International and Intercultural Perspectives on Corporate Citizenship: A Meta-Synthesis

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This paper has the purpose of bringing understandings of corporate citizenship (CC) in different national and cultural contexts to light, and to systematize emerging differences through the means of a meta-synthesis. The goal of this effort is to address a gap in the extant literature by providing a theoretical framework for researchers, policy-makers, and practitioners that can be applied for analyzing, evaluating and promoting CC across national and cultural contexts. To achieve this goal, the construct of CC is operationalized by identifying both etic and emic aspects. Studies have continuously supported the positive relationship between the internationalization of trade and the establishment of CC policies. These CC policies are most often promoted and adopted by international government organizations and multinational corporations. The notion of CC therefore seems to be especially relevant in the international realm. Nevertheless, a systematic understanding of CC of international and/ or intercultural scope is still missing. In order to establish an according theoretical framework, a meta-synthesis is undertaken. Relevant research conducted, written, and published in various contexts has been read hermeneutically and dialectically in order to identify CC constructs and to relate these constructs to each other. Through reciprocal translation of constructs, four dimensions emerged: a) External drivers leading to the adoption of CC; b) internal motivations and goals of corporations when adopting those; c) scopes of CC practices, d) effects of these practices on internal organizational structures and procedures. The reciprocal translations were further synthesized to cluster meanings within the four categories. Examples of etic aspects of the construct of CC within the four dimensions are: a) Legal regulations are a strong predictor of CC; b) the perception of ethics determines the character of CC; c) the scope of CC practices are determined by their relationship to the core business; d) the scope of CC practices affect the extent to which organizational structures are adapted. Affiliated examples of emic aspects are: a) Legal regulations are drivers of CC in almost all European countries as well as in Japan. The lack of such regulations drive CC in many African, Middle Eastern, South American and Central American countries: Corporations feel the pressure to compensate for the lack of authority of governments to guarantee basic rights; b) contexts that uphold ethical values can be set apart from contexts in which the emphasis is on the processes through which ethical outcomes can continuously come about. For example, the value of 'giving back' is paramount in the first contexts, and identifiable in Islamic and Confucianistic countries. In continental Western Europe and Scandinavia, however, providing opportunities for participation are more paramount; c) the scope of CC practices are determined by their connectedness to business practices and procedures in Western Europe (i.e. emphasis on 'fair trade'); and the lack thereof in Southeast Asia, Australia, and the US (i.e. emphasis on philanthropy); d) as a consequence, adaptations of organizational structures and procedures have furthest been made in Western Europe. Core business practices and procedures mostly remain unaffected in Anglo-Saxon countries.

Keywords: Corporate Citizenship, Transnational Corporations

Title: Understanding Taiwanese company donations to higher education through the lens of existential phenomenon

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Taiwanese entrepreneurs have always donated a lot of money to public universities. These affluent people have typically preferred to be benefactors to historical public universities. Therefore, the other younger, normal, public universities have a very hard time competing with historical public universities for fundraising. This proposal has two objectives. First, this study attempts to reveal contributing factors, such as incentives based on the model of U.S. society fund raising, through interviewing 27 Taiwanese entrepreneurs with existential phenomenological methods. Five categories of U.S. corporate contribution benefits are marketing, tax savings, social currency, public relations, and social responsibility. Second, this inquiry will describe the decision-making reasons of Taiwanese corporate senior administrators to understand their attitudes toward giving to a public university. The existential-phenomenological approach directs this research from problem-finding to result formulation. This research utilized phenomenological perspectives to explore the motivations of corporate giving to public universities by interviewing corporate administrators who are in charge of fund distribution to education. This investigation applied phenomenological perspectives because it "specifies the nature of the knowledge sought by the researcher" according the essence of interviewed participants' experiences or the meaning or value of their life texts. This study contributed three findings. One important theme of findings is that the majority of 27 Taiwanese entrepreneurs' donations were to enhance the quality of their human resources by donating to public higher education. Second, this study concluded seven factors that determined each contribution incentive to higher education institutions from 27 entrepreneurs' responsive interview analysis. Each entrepreneurial donor usually used these seven considerations to construct his or her donation incentive, and these considerations consist of mixed and complicated combinations of economics, sociology, culture, and personal or/and enterprise values and preferences. Lastly, this study explored the original inclination or emotional impulse to support the seven concepts of philanthropic donation considerations. This exploration was based on social psychological understanding to study their actual donation orientation and found that the primary orientations were either egotism or altruism. Given these finding and how they characterized the donations behavior of Taiwanese entrepreneurs and the important role scholars have found that Taiwanese-American entrepreneurs play in American economics, I concluded that American College and University fundraisers would be doing a disservice if they ignored these characterizations when looking to Taiwanese-American corporations for donations.

Keywords: *Corporation Donation, Existential Phenomenology*

**3.00 – 4.15pm Symposium 6 (Part 2): Intercultural understanding -
Overcoming symbolic and material barriers
Room D104**

**Paper 4: Values- just my own cup of tea? Considering societal expectations in
cultural value research**

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Values have been attributed an outstanding role in intercultural research by regarding them as the building blocks of culture (Hofstede, 1980, p. 25). In contrast to this cultural definition, the actual assessment of cultural values has often followed a rather acultural approach by asking individuals about their personal value priorities. We argue that culture can be seen as a set of social expectations that are imposed upon individuals. These expectations belong to the realm of morality as they reflect what individuals should value or ought to strive for to fit into the group harmoniously. We present a cross-cultural study where we used a modified version of the Schwartz Value Survey (SVS; Schwartz, 1992) to assess both the personal importance of the values as well as the perceived societal expectation to strive for them. We gathered data from seven different countries (New Zealand, Brazil, Germany, the Philippines, UK, Finland, and India) sampled theoretically to increase both the cultural and economic diversity of our samples. Our results show that the personal importance and social expectation of values cannot be directly equated. Although personal values may be quite similar, social expectations may vary quite substantively. This may create conflicts and can cause misunderstandings in intercultural encounters, such as for sojourners. We discuss our findings in light of intercultural interactions, and the importance to know about these implicit expectations when living and working in another country. Finally, we conclude that cultural values are more than just one's personal cup of tea.

Keywords: *Personal Values, Societal Values*

**Paper 5: How do they see us? Cultural stereotypes and the quest to promote
intercultural understanding**

Taciano Milfont, Centre for Applied Cross-Cultural Research, Victoria University Wellington, PO Box
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One important way to promote intercultural understanding is to examine (and change) held stereotypes about a particular cultural group. Cultural stereotypes are generalizations about cultures that can be positive or negative. Favourable stereotypes can be a source of identity and pride for a cultural group (e.g., Swiss are punctual), whereas unfavourable stereotypes can cause harm (e.g., Iraqi are terrorists). Although cultural stereotypes can be supported by real experiences that people have interacting with members of another cultural group, cultural stereotypes might also be based on unrealistic and false generalizations. In this talk, I address these issues by presenting data from two qualitative studies investigating cultural stereotypes of Brazil. The natural semantic network technique (Milfont, Cortez, & Belo, 2003; Reyes-Lagunes, 1993) was used to obtain perceptions or beliefs regarding Brazil people have. Study 1 was conducted in Switzerland with participants from 30 different countries (N = 46), and Study 2 was conducted with 20 New Zealanders. The findings reveal widely shared assumptions about Brazil. Although the cultural stereotypes were mainly positive, the shared assumptions indicate unrealistic views of Brazil. Implications for promoting intercultural understanding are discussed.

Keywords: *Cultural Stereotypes, Brazil*

Paper 6: Music makes the people come together: Shared music preferences support intercultural bonding

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Shared music preferences can create a social bond and turn social out-group members into in-group members (Bakagiannis & Tarrant, 2006; Rentfrow & Gosling, 2006; Strack & Boer, 2006; Tarrant, North & Hargreaves, 2004). However, an open question remains whether music can create social bonds across cultural borders. In the current paper we investigated the effects of shared music preferences and manipulated cultural background on interpersonal liking and perceived similarities of individuals. We conducted an intercultural person perception experiment in two music communities (Metal and Hip-hop fans) in Germany. We hypothesised that people like each other more and perceive each other as more similar if they share musical preferences regardless of the cultural background. We manipulated music taste (music in-group versus out-group music taste), and cultural background (cultural in-group versus positively stereotyped out-group versus negatively stereotyped out-group). The results support our prediction derived from Social Identity Theory: individuals with shared music preferences received higher liking ratings due to perceived similarity in values and personality, regardless of their cultural background. Manipulations of music preferences did not completely overcome in-group favouritism tendencies, especially not with negatively stereotyped out-group members. Nonetheless, our findings underline the global character of music fan communities, which can facilitate intercultural understanding and increase intercultural contact. This study demonstrates that music has great potential to prompt intergroup similarities overcoming out-group bias, which can be applied in intercultural trainings especially designed for youth.

Keywords: Intercultural Bonding, Music Preferences

3.00 – 4.15pm Symposium 7: Improving the effectiveness of U.S. Advisor Training for Advisors/Coaches

Room D103

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The U. S. Army has recently begun to investigate how military advisors can be more effective working across cultures to train host-country nationals in a variety of field-based, naturalistic settings. Three research and training initiatives related to culture and learning currently underway by investigators associated with eCrossCulture and the Army Research Institute (ARI) will be presented.

Paper 1: Preparing U. S. Military Advisors to Teach and Train across Cultures

Kenneth Cushner

It has been clear to education specialists for some time that military advisors cannot teach host national counterparts effectively unless they understand the role culture plays in teaching and learning, modify their instructional strategies to accommodate cultural differences, and develop the skills necessary to assess and meet the needs of trainees in a variety of field-based settings. The U. S. emphasis on learning higher order thinking skills, innovation, and creative problem-solving is in stark contrast to traditions of rote learning, memorization, and formalized teacher learner roles and expectations that characterize many parts of the world, including the Middle East. Fundamental to this work is developing an understanding of the role that culture plays at three levels: 1) the macro-level, or culture of the organization (e.g., cultural biases, situational factors); 2) meso-level, or situational (e.g., best pedagogical practices grounded in learning theory, interpersonal factors such as feedback delivery, and advisor-advisee rapport); and, 3) micro-level or individual (e.g., advisor differences; individual counterpart differences).

Paper 2: Interpreting Nonverbal Behavior

Mark Yager

Research suggests that the majority of an interpersonal message is conveyed by nonverbal behavior (NVB). Inaccurate interpretation can result in incorrect inferences and misunderstandings especially in cross-cultural contexts, possibly leading to miscommunication and worse, diminished security or jeopardized relationships. Despite a lack of language skills, a U.S. Soldier's correct interpretation of NVB may allow successful rapport building. Further, the accurate interpretation of threatening NVB - either at close range or at a distance - allows the Soldier to detect deception and aggression and mitigate possible harm. A broad-based, culture general approach to train Soldiers to interpret NVB currently under development will be presented.

Paper 3: Social Perspective Taking

Linda Roan

A significant part of U.S. Soldiers' efforts overseas involve Stability, Security, Transition, and Reconstruction (SSTR) missions. These missions involve tasks like having wells dug, training local police, and providing humanitarian assistance. A major challenge often facing U.S. Soldiers is the need to bridge large cultural gaps with a lack of language skills to accomplish these missions. Perspective taking - described more formally as "Social Perspective Taking" (SPT) - is an interpersonal technique which can be used to address these challenges. When the perspective taking is wholly accurate, it enables a person to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation in question without cultural bias and erroneous assumptions. Inaccurate SPT frequently results in incorrect inferences and misunderstandings, especially in cross-cultural contexts often with disastrous results.

Keywords: Cross-Cultural Training, Military Training, Nonverbal, Perspective Taking

August 19, Wednesday

ABSTRACTS

**9.00 – 10.30am Paper Session 20: Cross-Cultural Management
Room D101**

**Title: Exploring Cross-Cultural Differences in Time Orientation Between
European New Zealanders and Maori**

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Time orientation is a common research topic in cross-cultural studies, international business, and the social sciences. It is a basic dimension of both national and organizational culture that provides clues about the values and norms of that culture. According to Hall (1981), time is part of a "silent language" that gives meaning to people and their behaviours. Knowledge and understanding of how time is divided, scheduled, and utilized provide these insights and can inform outsiders' interactions with that culture. At the national level, research on time generally supports the assertion that time perspectives in western, industrialized cultures are significantly different than those of developing, less industrialized cultures (Brislin & Kim, 2003; Hall, 1981; Levine, 1997). We believe that countries, such as New Zealand, which have large, multicultural centres of business offer intriguing possibilities for investigations of time perceptions. Furthermore, the distinction between the European Pakeha and indigenous Maori peoples possible in the bicultural New Zealand context provides for an additional comparison that could be very valuable for New Zealand business practices. Several different dimensions of time have emerged out of research on time orientation. Some of the more salient dimensions include Clock vs. Event time (Brislin & Kim, 2003; Levine, 1997), Monochronic vs. Polychronic (Hall, 1983; Bluedorn, Kaufman, & Lane, 1992), and Pace of Life (Brislin & Kim, 2003; Levine, 1997). These dimensions in particular come to the surface in cross-cultural interactions because they help to define cultural values and perspectives. We believe that these dimensions in particular have significant implications for international business. Furthermore, the intercultural business environment within the domestic New Zealand context has not been explored through the aperture of time orientation. At the level national culture, we can generalize that cultures from the same geographic region share the same time orientations, but such is not always the case. In New Zealand, the interplay between two different cultural groups, the Europeans and the Maori, create a unique dynamic with respect to time perspectives. With the rudimentary understanding of similar time orientations shared by cultures in the same geographic cluster, we can tentatively acknowledge differences in the temporal orientations of European New Zealanders and the indigenous Maori with South Pacific. In this theoretical paper, we examine the aforementioned dimensions of time and offer research propositions that suggest differences between these two groups based on their cultural backgrounds. No previous work has been done on specific differences between Pakeha and Maori time orientation. In particular, we explore the cultural roots of European New Zealand individualism (Hofstede, 2001) and Maori sociocentricity (Love, 2002) that we believe influence these different temporal perspectives. We conclude with managerial implications in both domestic New Zealand and broader international business contexts. Ultimately, this discussion should offer a fruitful research possibility with potential to foster increased cross-cultural understanding within New Zealand and promote smoother international business interactions between New Zealand and other countries.

Keywords: Cross-Culture, Time, New Zealand, Maori

Title: A Japan-US Cross-Cultural Study on Relationships among Empowerment, Social Capital, and Quality of Working Life

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*This study has set out to explore Japan-US cross-cultural differences in relationships among worker empowerment, social capital, and quality of working life, as may be found in workplace environments. Worker empowerment, here, refers to the degree to which a workplace team or section is given autonomy and control over its own structure and the co-ordination of its daily work. Social capital, defined by Nahapiet & Ghosal (1998, p.243), is "the actual and potential resources embedded within, available through, and derived from the network of relationships possessed by an individual or social unit". And Kaji and Aoki (2002) showed that two viewpoints may be taken upon it: one focuses on the structure, size and diversity of the network, while the other sees it as the total set of its cognitive and psychological features, such as trust, group values, and belief. In this study, empowerment is measured by the extent to which a team or work group is given autonomy. Both aspects of social capital (SC) are considered: structural SC is measured as size (i.e., density) of the workers' ego-centric networks, and cognitive SC as the level of trust among workers. The behavior and attitudes within the organization are used to measure quality of working life (QWL). Although there are numerous studies (e.g., Batt, 2004; Cohen, Ledford, & Spreitzer, 1996; Glassop, 2002; Kirkman & Rosen, 1999) on relationships between self-managed teams (high empowerment) and QWL, the relationships among empowerment, SC, and QWL have not been studied. And in particular, there has been no previous cross-cultural study. Thus, the present study is innovative in that it is a cross-cultural study for exploring the relationships among those three variables, and because both the structural and the cognitive forms of SC are present in the model concurrently. SC will be tested as a mediator for the relationships between empowerment and QWL. It is postulated that the degree of empowerment influences the size (i.e., density) of workers' ego-centric networks, and their perceived trust, which, in turn, improves their QWL in ways such as satisfaction, perceived justice, commitment, and OCB (Organizational Citizenship Behavior). For cross-cultural testing of the model, questionnaire-survey results have already (January 2009) been collected for Japanese workers (536 respondents), and there will be a similar survey for a similar demographic mix of American workers. In the Japanese survey, there were 257 male respondents (47.9%); workers in their twenties, thirties, forties, fifties, and sixties comprised 18.3%, 19.6%, 18.7%, 24.8%, and 18.7%, respectively; the manufacturing/non-manufacturing industries split was 30/70; upper managers or higher, middle managers, lower managers, supervisors, ordinary workers, and others comprised 17.9%, 8.8%, 10.6%, 2.4%, 55.4%, and 4.9%, respectively. * This study is conducted with the support of the Grant-in-aid for Scientific Research (B), No.19330083, (A representative: Professor Naoki Wakabayashi, Kyoto University) from the Ministry of Education, Culture, Sports, Science, and Technology of Japan.*

Keywords: Team, Empowerment, Social Capital, QWL

Title: Hiccup with Black Colleague' - Time for new Tools in Cross-cultural Management?

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Since several decades the numbers and types of organizations undergoing rapid changes through internationalisation and globalisation processes are growing. They transcend geographic, economic, political, and cultural boundaries all over the world and create 'cultural transition situations'. These complex transformation processes lead to an increase in diversity and cross-cultural encounters in international organizations. At the same time, the potential for cross-cultural conflicts in the economic sector increases. Managers working in these global contexts need to be prepared to cope with these challenges. This trend requires new managerial competencies in the field of cross-cultural communication and understanding as well as organizational conflict management which lead towards the vision for a peaceful global business practice. This paper discusses recent theories on cross-cultural conflict and its management within organizational contexts and assesses the impact of managerial identities and identity work on constructive cross-cultural conflict management with special regard to mediation. With regard to the recent literature, a new Model of Identity-based Managerial Mediation will be presented. The IMM is based on the assumption that particularly aspects of identity and value-orientations need to be negotiated in managerial and organizational conflicts. Often, direct communication approaches and formal procedures are not culturally or personally accepted by managers to resolve their conflicts constructively and efficiently. IMM aims at resolving conflicts across managerial and cultural lines through third-party-intervention that I based on communication techniques focusing on identity work and (cultural) self-reflection throughout the mediation process. This focus intends not only to resolve present conflicts, but also to aim at human resource long-term development and a contribution towards a peaceful and non-violent organizational culture. This new Model will be explained and presented in connection with research findings from a qualitative explanatory case study that has been conducted in the international South African automotive industry in the years 2005-2008. The case study is based on qualitative research methods in the phenomenological research paradigm. Data was gathered by means of focused personal interviews with 45 middle and top managers at the selected organization. Content analysis in which key words were analysed and categorised was used to analyse the data. The aim of this paper is to present the above mentioned model with regard to the selected research findings and therefore investigate new perspectives and options of managing managerial and organizational cross-cultural conflicts in international organizations successfully. The purpose of this paper is to contribute to the scientific discourse on managerial competencies and complex challenges of globalization and cross-cultural understanding in the work field of international organizations. It intends to increase the interdisciplinary and cross-cultural understanding of these complexities through presenting the IMM as a new cross-cultural conflict mediation tool. Finally it provides recommendations and new stimuli for managing cross-cultural conflicts synergistically and successfully in cross-cultural settings in international organizations.

Keywords: Organizational Conflict Management, Mediation, Identity

Title: Culture: The Missing Link in Public Administration Reform in Southeast Asia

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This paper examines public administration reform in Cambodia as an example of how the idea of subjective culture, specifically the cultural syndromes of collectivism and power distance, can be a powerful conceptual tool in explaining the process and outcomes of policy transfer. I begin with a review of the discipline of Public Administration and its cognate fields of comparative administration and development administration, with attention to the normative claims these fields make on international public policy. Following this review, I identify a blind spot in these literatures with respect to culture. While "political culture" has been a frequent subject of debate, research and pragmatic focus, the notion of culture—especially as it is associated with ethnic and national people groups' governance practices—has not been developed sufficiently to explain why policy initiatives in developing countries, like "democratization," and "good governance" reforms, frequently fail to change what many researchers identify as "authoritarian" and "corrupt" governance practices. I explain the process of "policy transfer" and offer subjective culture as a vehicle for evaluating policy transfer, developing the idea of subjective culture as a more specific concept that seems to account for more than the relatively general concept of political culture. I establish that the historically structural bent of political science in general has led to this "blind spot" regarding culture, and the "missing link" that could lend a powerfully functional perspective is in fact the concept of subjective culture. The application of these ideas to public administration reform in Cambodia reveals considerable vitality in the understanding of how cultural contexts profoundly affect the course of policy transfer and governance reform. I focus on governance reforms identified by the Asian Development Bank—reforms specifically regarding increasing participation, accountability of public officials and reducing corruption. I then review a number of sources of information on Cambodian history and culture. The composite picture of Cambodian culture that emerges from this review establishes rather firmly that Cambodia is a strongly collectivist country and a culture that is very high in power distance. I explain the Cambodian experience of collectivism and power distance and establish that vertical collectivism is the best way to describe Cambodian political culture. I then review the governance outcomes in Cambodia—the specific ways in which the nation has made progress and not made progress in governance reform—and further develop the ideas of collectivism, power distance, and vertical collectivism, and their influences on what appears to be the foreseeable future for governance reform in Cambodia. I do not intend to critique the culture or government of the nation of Cambodia. I do, however, offer an exploration of a blind spot in comparative and development administration produced by the structural and normative approaches that define these disciplines. I suggest that subjective culture is the "missing link" in evaluating reforms, and enjoin policymakers to attend more closely to the cultural contexts of policies they wish to establish in developing countries. Intercultural research can profoundly inform and shape these endeavors.

Keywords: Cambodia; Culture; Reform

9.00-10.30am Paper Session 21: Indigenous Perspectives of Peace and Intercultural Understanding
Room D103

Title: Indigenous Peacemaking, Conflict Prevention, and Principles of Community Psychology

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For decades the field of community psychology has emphasized prevention, contextualism, and empowerment among its most imminent tenets. In order to create positive and lasting community change, we, as community psychologists, need to focus less on attending to problems after they have taken root, and put our support behind preventive programs that emphasize the most expansive and effective change. By doing this, we help to empower community members, and future generations, to change long held perspectives which can inhibit growth and success. Preventing community problems creates a more empowered populace, in control of their own lives and making healthful life choices. Moreover, when examining a problem with a contextualist perspective, we can take into account the great many contextual factors involved in arriving at a particular impasse. A great many group level issues can be addressed using the aforementioned community psychological principles, however, conflict prevention and peace are crucial areas of current study. From the family room to the court room to the international stage, conflict prevention and resolution is not just an interesting avenue of research, but a critical one. Across the world, traditional peacemaking and conflict resolution practices share common themes, rituals, and philosophies. Each serves to promote group harmony and cohesion, rather than place blame or claim victory. Families, communities and close-knit groups are responsible as witnesses and mediators during the peacemaking process, and the history and context of the dispute are understood to be crucial to its resolution. In this review of the literature, the conflict resolution practices indigenous to the Pacific region (Hawai'i and Fiji) and Africa (Sudan, Uganda, and Nigeria) are examined. In each of these contexts, an emphasis is placed on group resolution of the problem, and a restoration of peace and community harmony. Furthermore, in each of these environments there are deep rooted, complex problems which have frequently been addressed using outside conflict resolution methods and techniques. It has been suggested that in order for real community restoration to begin, traditional practices and conflict prevention strategies should be utilized. The purpose of this paper is to illuminate ways in which indigenous peacemaking and peacebuilding practices utilize the important theories of community psychology in order to cultivate preventive and empowering conflict resolution practices in their own communities. Furthermore, the ways in which native peace practices foster positive communication, forgiveness, and interpersonal relationship preservation over individual success provide an informative roadmap for novel preventive peacebuilding and restorative justice programs.

Keywords: Indigenous Peace, Community Psychology

Title: *Ho‘oponopono*

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Trained and mentored by Kahuna La‘au Lapa‘au Morrnah Nalamaku Simeona, Ramsay Taum is one of the few individuals who continue to share and teach the Native Hawai‘ian practice of forgiveness, making things right and stress release called Ho‘oponopono. Ho‘oponopono brings proper order, rhythm, balance, and alignment physically, mentally, and emotionally. According to Taum, it is an “inside job” and not something you “do” to somebody else. It is very much a personal, internal thing. Introspection is key. If you were to walk into a ho‘oponopono session in progress, you might get the impression that the participants were asleep. When in that quiet place, practitioners mentally and spiritually release and remove barriers and obstacles that trigger negative thoughts and feelings. Upon removing these negative vibrations and memories, mind, body and spirit become integrated. Pono is integrity within, the state or condition of being in the right place for one’s good and for the good of others. When each person pono, there is no hukihuki (tension).

Keywords: *Hawai‘i; Ho‘oponopono, Peace*

Title: The Psychology of Decolonisation and Cultural Reintegration

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In Aotearoa/New Zealand, the impact of colonization on Māori (the indigenous population) has been the loss of population, land, autonomy and culture (Durie, 2004). This loss of culture continues to adversely affect Māori, as secure cultural identities are a source of strength, self-esteem, and wellbeing, and are considered across many indigenous communities to be crucial for mental health (Durie, 2003). As insults to Māori cultural identity are seen to be perpetuated through state institutions (Rata et al., 2008), these institutions are candidates for the implementation of interventions designed to both restore Māori cultural identity, and to promote intercultural understanding. This study analyses qualitative interview data collected from students, their parents, and their teachers (n = 25) at an urban secondary school where a Māori cultural integration intervention took place. The research identifies key sources of tension between the State institution and Māori students and their families, such as the failure of the school to both meet the educational needs of Māori students, and to value Māori cultural practices. This study also tracks the barriers and facilitators of implementing indigenous cultural interventions in state institutions where non-indigenous world views are prioritized. Barriers included poor integration with community organizations, the inability of State ministries to support holistic intervention strategies, and lack of expertise and confidence in engaging in the indigenous culture demonstrated by State employees. Facilitators identified in this study included personnel adept at engaging with both Māori and non-Māori and competent in liaising between groups, program support at the management level, and recognition of the diverse realities or Māori occupying various ethnic identity positions. The results of this study challenge acculturation literature that suggests the most adaptive identity position is that of integration, in which the minority group member actively engage with the dominant social group (Berry, 2002). The indigenous perspectives gained in this study are used to construct a model of decolonization and cultural reintegration which recognizes the aspirations of Māori to uphold their culture, and resist neocolonialism. The results of this study are used to call on State institutions to fulfill their duty of care by adapting to meet the needs of indigenous communities, rather than coercing indigenous communities to adapt to meet the needs of the State.

Keywords: Maori, Identity, Reconciliation, Decolonisation

Title: Study of cultural sources and responsiveness to the Other

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The paper will explicate and illustrate, through the exploration of 20th Century texts interpreting ancient Jewish canonic sources, texts by Emmanuel Levinas, the thesis that the study of texts interpreting canonic cultural sources may serve as a tool for reasoning compassionate responsiveness to the Other. The paper will then suggest how studying interpretations of canonic sources could be tied to the construction of one's cultural heritage and personal identity and how such study could be tied to the significance and meaning of non violence, human rights and peace for the individual; the struggle over shaping the future generation's identity is often in practice a struggle over interpretations of canonic texts which are seen as suggesting how one should relate to non violence, human rights and peace. The writings and life struggles of Mahatma Gandhi, Reverend Martin Luther King, Rabbi Abraham Yitzchak Hacoen Kook and Rabbi Mencahem Mendel Shneerson (the Lubavicher Rebbe) will be utilized to illustrate the social power inherent in persuasive interpretations of canonic sources, the threat posed by interpretations that tackle social aliienation and exlusion and offer resonsiveness to the the Other's humanity as part of one's cultural heritage. The Paper will conclude with the author's suggestions for lessons that can be learnt from historical experience concerning the potential of interpretive projects such as the Jewish writings of Emmanuel Levinas in the struggle over identity and the place that is allowed to responsiveness to the Other.

Keywords: Identity, Non Violence, Human Rights, Peace, Responsiveness, Cultural Heritage

9.00- 10.30am – Symposium 8: Workplace Diversity- Inclusive Identities in the Context of Increasing Culturally Diverse Workplaces

Room D104

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With increasing globalization and migration the workplace is becoming more and more culturally diverse. As finding meaningful employment is an important factor for successful integration into the new country of settlement, interactions between different ethnic groups at the workplace need to be specifically looked at. Although integration at the workplace is very important in the sense that successful integration in organizations may reduce social tensions and produce positive outcomes in our society, figures from different countries show us that it is not an easy goal to achieve. In this symposium we want to present findings from different countries on factors that contribute to successful integration at the workplace. The research that will be presented is embedded into an international, EU-funded research project on workplace diversity involving cross-national comparative studies in New Zealand, Austria and the Netherlands. In our first paper (A. Podsiadlowski & A. Reichel) we will present a macro-level overview of demographics, history of migration, immigration policies, economic situation and labor market statistics of the three respective countries and will relate them to country differences in organizational policies and diversity management. In the second paper (D. Boer, M. Vauclair & A. Podsiadlowski) we will descend to the meso-level: how are differences between organizations in terms of workforce composition and diversity management related to organizational and individual outcomes? Is the impact of compositional factors and company policies in turn moderated by employers' attitudes towards diversity and their multicultural effectiveness? Data are presented that were collected from employers in New Zealand. In our third paper (K. van der Zee, K. Luiters & M. Raaijmakers) we will again link diversity policies to work outcomes. Moreover, we will connect different diversity policies to organizational climate. We will present data from the Netherlands, showing that in companies that adopt diversity conscious policies organizational climates emerge that are more appreciative of diversity and where minorities feel more at home and included. The final paper (J. P. van Oudenhoven) is focused on the micro-level. It presents a training tool that may promote an appreciative attitude towards diversity at the individual level. The Intercultural Effectiveness Training promotes cultural empathy, openmindedness and social initiative among native employees who have to deal with cultural diversity in their own company. Finally, we would like to discuss our research model and the presented findings within an international context of diversity and inclusion specifically looking at the workplace as one important context for increasing intercultural understanding. With this symposium we want to contribute to a theory-driven research on the link between societal and organizational context drawing from theories on social identity and categorisation, inter-group relations and acculturation as well as relational demography and international management. We ask how, under which conditions and with which effects inclusive identities may emerge at the workplace, so that individuals feel connected to each other and share a sense of unity while at the same time there is room for individual distinctiveness. The concept of inclusive identities helps to explain positive effects of superordinate identities (e.g. based on nationality or organization) by integrating the importance to maintain subgroup identities (e.g. based on ethnicity) in culturally diverse work settings.

Keywords: Workplace Diversity, Inclusive Identities

Paper 1: On the effects of national contexts on organizational policies and diversity management

Astrid Podsiadlowski & Astrid Reichel, Wirtschaftsuniversitet Wien, Althanstrasse 51, 1090 Wien, Austria

With increasing globalization and migration the workplace is becoming more and more culturally diverse. Although increasing cultural diversity is found worldwide handling of diversity varies depending on national as well as organizational contexts. Country- and company-level factors to date have not received much attention when studying cultural diversity. Given the importance of work and connected immediate work environment (Oakes, Haslam & Turner, 1994) has – particularly – for people who have moved to a new country (Ward, Bochner & Furnham, 2001) special attention should be given to the organizational context within a society, when studying issues of diversity and integration. This is in line with the organizational researchers who study issues of social inequality and segregation, mainly based on gender (Barnett & Baron, 2000; Pearce et al., 2005; Pfeffer, 1997; Reskin, McBrier & Kmec, 1999) stating a need for theory-driven research on the link between societal and organizational context. In this paper we are going to present country-specific and cross-national research linking macro-level (socio-economic situation, history of migration, policies and legislation of a society) and the meso-level (workforce composition and diversity management) of analysis to identify national and organizational factors influencing an organization's approach to cultural diversity. It is assumed that different immigration policies and histories of migration, country-specific demographics and economics and unique cultural belief and value systems influence the direction and strength of the diversity effects within a society. These factors affect organizational policies and structures with respect to diversity. Cross-national comparisons are made, in this case between Austria, the Netherlands and New Zealand. In our first study national context analyses of secondary material like population demographics and labour market statistics will be linked with content analyses of public statements, internal documents and business figures of selected organizations that represent the local business structures. International databases (like Eurostat, GLOBE, OECD, World Value Survey) will be referred to as well that allow us to understand different approaches to cultural diversity at the work floor in the respective countries by referring to relevant categories of comparison (like society of settlement or diversity policy index). In our second study, cross-national comparisons within one database will be presented, drawing from Cranet, an international research network (over 40 countries) dedicated to analyzing developments in HRM in public and private sector organizations with more than 200 employees in a national, cross-national and quasi-longitudinal way since 1989 (Brewster, Mayrhofer & Morley, 2004). A current study using Cranet-data from 16 countries (n=984) shows the influence of social practices in a country on the professional status of groups those programs are referring to (Brandl, Mayrhofer & Reichel, 2008). The data specifically referring to New Zealand, the Netherlands and Austria will be presented demonstrating significant differences in the amount and relative proportion of action programs covering different groups of people, influenced by industry, sector, size and sex of the Human Resource manager. The knowledge gained in this research shall lead to recommendations for successful diversity management considering national and organizational contexts and the specific ethnic groups involved in the interactions.

Keywords: *National Contexts, Diversity Management*

Paper 2: Effects of workforce composition and diversity management on organizational and individual outcomes in New Zealand

**Diana Boer & Melanie Vauclair, Victoria University of Wellington, Kelburn Parade, Wellington, N. Zealand.
Astrid Podsiadlowski, Wirtschaftsuniversitet Wien, Althanstrasse 51, 1090 Wien, Austria.**

In the second paper of our symposium on 'Workplace Diversity' we will present New Zealand specific data on the link between diversity management and workforce composition on organizational and individual outcomes, such as organizational performance and satisfaction. Moreover we highlight the moderating role of managerial attitudes towards diversity (Stanley, 1996), multiculturalism (Ho, 1990), expected acculturation strategies (Berry et al., 2006), perception of threat (Ward & Masgoret, 2006) and intercultural traits (van der Zee & van Oudenhoven, 2001). Based on previous research (Basnayake, 1999; Henderson, Trlin & Watts, 2001; Podsiadlowski, 2006), two newly developed scales on opportunities and threats of cultural diversity at the work floor and the perception of migrants as employees were included to test the link between general and workplace-related attitudes towards diversity and immigration and their respective outcomes. To look at the effects of a culturally diverse workforce an organizational diversity index was also developed that takes the relative proportion of employees of different ethnic and national background into account as well as their specific country of origin. More than 100 employers from different regions, industries and sectors in New Zealand participated in an online survey on their experiences with employing people of diverse cultural background and managing a heterogeneous workforce. The participants also provided us with information about the demographic composition of their whole organisation with regard to gender, ethnicity and nationality, the different work contracts as well as the relative proportion of employed migrants in different levels of the organisation and their professional background. This way we are able to look at the inclusion of migrants on an organizational level, as we can compare the proportion of employees of different national and ethnic background at different levels and departments of the organization while considering their professional background and employment situation. Complementary, qualitative interviews with employers, Human Resource managers and employees in New Zealand organisations were conducted to learn about their concept of diversity, the opportunities and threats they see in an increasing culturally diverse work environment and the recommendations they would give to increase mutual, intercultural understanding. Based on those findings, the implementation of human resource management practices and their effects on organizational outcomes are discussed.

Keywords: *Workforce Composition, Organizational Outcomes*

Paper 3: Moving away from colourblindness: On the role of diversity climate and policy as a determinant of diversity outcomes on the Dutch workplace

Karen van der Zee, Kyra Luijters & Mirea Raaijmakers University of Groningen, The Netherlands

Immigration in The Netherlands has taken an enormous flight, causing our country to struggle with issues of integration and mutual accommodation. Research indicates that mainstreamers generally prefer immigrants to adopt the mainstream culture and to distance themselves from their original culture (Van Oudenhoven, Prins & Buunk, 1998). Also in the context of work organizations, colourblind approaches to diversity suggest that the best way to deal with diversity is not to essentialize differences between cultural groups because these differences evoke tensions and conflicts (Plaut, 2003). These approaches advocate emphasizing what group members have in common rather than what divides them. Indeed, research suggests that creating a strong shared identity in teams is associated with higher levels of well-being (Van der Zee, Atsma & Brodbeck, 2004) and that assimilation to the dominant group identity is associated with less diversity-related stress than trying to reconcile both cultural and shared organizational identities (Luijters, Van der Zee & Otten, 2006a; Van der Zee, Van Oudenhoven & Bakker, 2002). However, there are clear reasons to argue against colourblind approaches to diversity. On the long run fruitful and productive collaboration in a culturally diverse work context will not benefit from an emphasis on one-sided adjustment to dominant organizational and team culture. In the present paper data will be presented that suggest that positive outcomes in diverse groups can only be reached if team members feel acknowledged and stimulated in their cultural identities. First, empirical data from several Dutch employee samples will be presented that suggest that positive work outcomes in diverse groups are stimulated by creation of a group climate in which differences are valued, ambiguities are tolerated, and where there are few prescriptions for behavior. Second, data will be represented that suggest that such an open climate also stimulates positive intentions of managers from the cultural majority towards measures that promote diversity in their companies. Finally, data will be presented that show that "colour conscious" perspectives in companies are not only accompanied by enhanced openness of the organizational climate, but also by more positive work processes and work outcomes on the Dutch work floor.

Keywords: *Diversity Climate, Cultural Identities, Netherlands*

Paper 4: Intercultural Effectiveness Training

Jan Pieter van Oudenhoven, University of Groningen

The Intercultural Effectiveness Training (IET) applies critical incidents situations in which individuals from different cultures experience misunderstandings caused by their different cultural backgrounds. The critical incidents are based upon experiences of several hundreds of sojourners and immigrants in the Netherlands. Four reactions to every critical incident are presented. The incidents are designed to train natives in Western immigrant countries who deal –mostly professionally- with cultural diversity in their own country. The main difference with the intercultural sensitizers and culture assimilators is that the IET focuses on training personal competences rather than teaching normative scripts. ‘Right attributions’ can become outdated, whereas competences will not. The IET is based on three of the five dimensions intercultural effectiveness proposed by Van der Zee & van Oudenhoven: Open-mindedness, Cultural Empathy and Social Initiative. To be effective in another culture, people must be interested in other cultures (Open-mindedness), be sensitive to notice cultural differences (Cultural Empathy), and be willing to modify their behaviour as an indication of respect for the people of other cultures (Social Initiative). The assumption behind the training is that Open-mindedness Cultural Empathy, and Social Initiative are all generally desirable competences, but their effectiveness may vary depending on the situation, and will be higher in intercultural situations. A validation study of the critical incidents was carried out in three Western immigration countries: Australia, Germany and the Netherlands. First, a total of 24 intercultural experts rated the adequacy of reactions to the incidents. Their judgment was used as a criterion of intercultural effectiveness. Next 334 lay respondents from the three countries filled out the Multicultural Personality Questionnaire measuring Openmindedness, Cultural Empathy, Social Initiative, Flexibility, and Emotional Stability and subsequently indicated which reactions to the reactions they found most adequate. In general there was high agreement between the three national groups. Results showed that openmindedness was the most important – though modest – predictor of intercultural effectiveness as measured by the critical incidents. This result suggests that openmindedness may be a competence that is a precondition tot the expression of the two other competences. Once one has opened his or her mind to an intercultural encounter one may subsequently show social initiative or cultural empathy.

Keywords: *Workplace Diversity, Inclusive Identities*

10.45 – 12.15pm Paper Session 22: Culture, Globalization and Organization
Room D101

Title: Global Swarming: A Ride Along the Optimizing Journey of Multinational Enterprises

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World Peace! We all care about 'World Peace'. But world peace is much too complex an outcome to ever predictably influence or--after recurrent episodes of such--to confidently understand causally. What we in the intercultural field can do is help people be effective in completing tasks, competitive with others attempting the same, and survive in a culturally diverse, rapidly changing world. In this context, the present paper proposes that over the last half century multinational enterprises have essentially "swarmed" the globe with regional and local offices in an attempt to benefit from expanded opportunities. The theme is that this phenomenon can be usefully be viewed as significantly self-organized swarms searching a solution landscape for optimal solutions to challenges presented by new and rapidly changing organizational ecologies. This paper describes self-organization, swarm intelligence and an evolutionary--as opposed to rational--journey to optimization. The steps in this journey are far more local than global, but if we do them well, a more peaceful world may emerge. The paper applies a particle swarm optimization perspective to optimization, relates it specifically to current models of knowledge building and exchange in these enterprises, and discusses the implications for the globalization process.

Keywords: Globalization, Swarm optimization, Microcultures

Title: Culture as a contingency variable for leadership effectiveness: Conflict resolution in service organizations

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The study attempted to understand the relevance of some cultural factors as contingencies for leadership effectiveness. Data were obtained through structured questionnaires from 100 male managers of banks located in two different regions of India on the variables of (a) prevailing work culture, (b) leadership style, and (c) perceived performance. Different geographical locations in India offered a possibility of comparison and contrast as it is a large country with diverse and localized cultural influences. Emphases on status consciousness, initiative taking, and commitment were the focal components of cultural comparison between the two regions. Results based on regression analysis and F – test showed that in organizations enveloped by a culture strong in status consciousness but poor in initiative taking and commitment, a leadership marked by fierce resolve and humility combined with a strategist approach was conducive to better performance as compared to a simple participative leadership. By comparison, in organizations enveloped by a culture relatively low in status consciousness but strong in initiative taking and commitment, a participative leadership showed performance results as good as leadership marked by fierce resolve and humility combined with a strategist approach. Implications for conflict resolution between and within internal and external customers were noted.

Keywords: Leadership, Strategist Approach, Conflict Resolution

Title: Building a Culture-General Process Model of Building Business Relationships

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Creating relationships for more successful business is an etic (universal) practice. In all cultures, people create and maintain relationships for the purpose of getting ahead. However, the nature of business relationships differs cross-culturally because of emic (culture-specific) dimensions that create differences in conception and expectations. Even if we accept that social capital is a universally valuable component leading to business success, we must still remain cognizant of cross-cultural differences. Where cross-cultural perspectives on relationships exist, there will accordingly be culture-specific (emic) dimensions that give rise to differences. Because business is undisputedly global in scope, we must constantly maintain sensitivity to these emic differences. China offers an intriguing cross-cultural comparison to notions surrounding Anglo-American networking. According to Pye (1982), cross-cultural differences were an insurmountable obstacle to early China-US business relations. Tsui and Lau (2002) confirm these differences in their outline of the management challenges facing those who desire to do business with China. The management literature consistently highlights the importance of guanxi as crucial to business success in China (e.g. Chen & Chen, 2004; Luo, 2000). There is also agreement that guanxi is an indigenous Chinese construct which differs from relationships in a western context (Tung, 1990). Furthermore, guanxi differs from other western management constructs associated with relationships such as relational demography (Farh, Tsui, Xin, & Cheng, 1998) or leader-member exchange (Law, Wong, Wang, & Wang, 2000). Thus, guanxi is 1) an indigenous Chinese construct, 2) important for anyone interested in doing business with China, and 3) different from western management notions of business relationships. Shenkar (2004) argues that any understanding of guanxi requires a Western anchor, most commonly found in an understanding of networking. However, this anchor that elucidates our understanding at the most basic level later clouds our understanding by limiting our understanding of more detailed emic differences. Ostensibly, there is a documented need for comparative indigenous research to elucidate these emic differences. In this theoretical paper, I address this need examining the process of creating business relationships. This examination reveals American and Chinese emic constructs in building business relationships. Although the initial motivation takes root in a US-China cross-cultural comparison, what emerges is a culture-general model that characterizes patterns of building business relationships. My seven-stage process model (identify, cultivate, leverage, maintain, dilute, revitalize, terminate) examines a business relationship from its inception and offers three potential paths based on returns (positive, negative, or neutral) to the actors involved. After a detailed explanation of each stage of the model and the three potential paths, I conclude with implications for international business and cross-cultural training. This paper makes contributions of a culture general process model of interpersonal business relationship development and a cross-cultural comparison of behaviors that Americans and Chinese use in building networking and guanxi relationships, respectively.

Keywords: Guanxi, China, Emic, Cross-Cultural, Relationships

10.45 – 12.15pm Paper Session 23: Immigration and Intercultural Understanding

Room D103

Title: Bridging Intergenerational/Intercultural Gap in Immigrant Families

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Research suggests intergenerational/intercultural conflict is a normative stressor in immigrant families that arises because of differential acculturation between parents and their children. Thus, while immigrants retain ethnic values such as collectivism and parent-child hierarchy, their children are exposed to and may prefer the predominant American values of individualism and a more egalitarian intergenerational relationship. A growing research documents the negative consequences of this conflict in children of immigrants, including gang involvement, substance abuse, school failure, depression, and suicide. However, very few empirically tested interventions target this significant problem. The current presentation addresses this gap in the literature. Strengthening Intergenerational/Intercultural Ties in Immigrant Families (SITIF) is a community-based educational intervention that aims to strengthen the intergenerational relationship between immigrant parents and their school age children and adolescents. SITIF may be used as a primary or secondary prevention as well as tertiary prevention or treatment for intergenerational/intercultural conflict in immigrant families. Informed by Bandura's social learning theory, SITIF concurrently targets parents' affect, cognition, and behavior which may reciprocally influence one another. Specifically, through the intervention, parents learn to become affectively aware of their child's perspective, to cognitively know variation in the ethnic and American cultures and its impact on their child's development, values and their intergenerational relationship, and to develop effective behavioral parenting skills, all of which promote intergenerational communication and intimacy as well as reduce conflict. Additionally, parents are introduced to methods that may be used to cope with the stresses of parenting and migration. A detailed instructor's manual and parenting handouts for the 16 hour SITIF curriculum ensure fidelity of delivery across instructors. SITIF is informed by cultural competency principles of awareness and knowledge of cultural differences, assessment of culturally sanctioned practice versus pathology, and use of culturally sensitive intervention methods. As SITIF is intended to be delivered in the immigrant parents' mother tongue, the instructor manual and weekly parent handouts have been translated into Chinese, Spanish, Korean, and Vietnamese. The current study assesses its effectiveness in a group of 16 Mandarin speaking middle class and 14 Cantonese speaking working class Chinese immigrant parents living in the San Francisco Bay Area. In particular, 83% of the participants were female, and the median age of migration was 27. The mean education level was 17.94 years ($SD=2.41$) for middle class parents, and 10.86 years ($SD=3.51$) for working class parents. Post-intervention assessment conducted in Chinese revealed a strong engagement with the intervention. Of the 8 class meetings, middle class parents attended an average of 7.50 sessions ($SD=.82$), and working class parents attended an average of 6.36 ($SD=1.08$) sessions. Out of five questions on awareness/knowledge of cultural difference, parents correctly answered 4.13 ($SD=.86$). With regard to the rationale and implementation of seven behavioral parenting skills, the correct mean responses were 4.37 ($SD=1.54$) and 4.10 ($SD=1.77$), respectively. Furthermore, parents rated SITIF as highly effective (mean=4.73, $SD=.34$ on a 7-item 5-point Likert type scale). As a result of taking this class, 93.3% of the parents experienced a personal change (e.g., becoming better communicators), 90% reported a change in parenting method (e.g., using positive methods such as reflective listening rather than negative punitive methods), and 96.7% reported an improved intergenerational relationship. In spite of study limitations, these initial results are promising, and inform continuing work with SITIF.

Keywords: Immigrant Families, Intergenerational Conflict

Title: A contextual framework of voluntary migration: Understanding British migration to New Zealand

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Although substantial research has been conducted into the psychological, economic and demographic impact of international migration, a major weakness in the literature is the failure to explain why people leave their country of origin, particularly in cases where migrants leave one high-income country for another (van Dalen & Henkens, 2007). The major contribution of the current study is the development and exploration of a psychological framework for what Dashefsky et al. (1992) termed the migration cycle. Adapting the 4-stage change model (DiClemente & Prochaska, 1982), we propose a framework beginning in a pre-contemplation stage before the person is aware that they will migrate. Research suggests that certain personality traits (Frieze et al., 2004) make a person more likely to migrate before they are aware that emigration is a choice for them. The second stage, contemplation, may arise when an opportunity, such as a job offer, presents itself or an idea forms for the potential migrant. At the end of this stage, there is a decision to be made, and if the person decides to migrate they proceed to the next stage: action. Stress and coping are characteristics of this time when the load of logistical and emotional demands are high. In the acculturation stage, the migrant psychologically adjusts and socioculturally adapts to their new environment (Ward & Kennedy, 1996). A path for return or onward migration is included. The current study compares this contextual framework, particularly the contemplation through acculturation stages, against a qualitative corpus of the self-expressions of British skilled migrants to New Zealand. Utilizing thematic analysis, we examine a one-month period of posts made to three different online migration forums. Results generally support the framework, identifying a complex set of drives for migration including micro and macro factors, as well as the strong role that social support plays in the pre-departure period.

Keywords: Emigration, Social Support, New Zealand

Title: Intergroup Perceptions, Expectations, and Attitudes toward Immigrants in a Culturally Plural Society

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The research examined perceptions of Chinese immigrants held by New Zealanders of European and Maori descent. Study 1 (N = 559) employed the Interactive Acculturation Model to investigate ethnic differences in acculturation expectations, and study 2 (N = 318) adopted an intergroup perspective to test a predictive model of attitudes toward immigrants. The two studies were based on nationwide surveys with prospective respondents randomly selected from the New Zealand Electoral rolls. Findings revealed that Maori differed from their European counterparts in predictable ways, endorsing more restrictive acculturation expectations for immigrants, reporting more relative deprivation and greater perceived threat, and holding more negative outgroup attitudes. Less contact and greater perceived threat predicted more negative attitudes toward immigrants; in addition, when intergroup boundaries were permeable, the link between perceived threat and negative attitudes was stronger in Maori than New Zealand Europeans. The Interactive Acculturation Model and the Social Identity Theory are two major theoretical frameworks that underscore intergroup relations in migration studies. The topic is traditionally analyzed in a dual group formation involving a privileged "dominant" ingroup and a disadvantaged "minority" immigrant outgroup. The current research suggests the need to advance beyond this dichotomy to consider the interface between acculturation models and the historical and political milieus within the participating country. More precisely, in the New Zealand environment, the Maori, as the indigenous people of New Zealand has suffered economically and politically as a consequence of the immigrant influx in recent years. Their symbolic status as the guardian of land has also been diluted as the nation progresses towards a more inclusive form of multiculturalism. The implications to comparative intergroup perceptions and immigration attitudes between Maori New and European New Zealanders will be discussed.

Keywords: Immigrant Attitudes, Host Society, Acculturation

10.45 – 12.15pm Symposium 9: Multiculturalism in Hawai'i: Ecological, Historical and Contemporary Perspectives

Room D104

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Convenor: Dharm P. S. Bhawuk

Multiculturalism is construct that has attracted social scientists from many disciplines including psychology, sociology, political science, cultural studies, business, education, communication, and so forth. It is in the zeitgeist, and is debated in academic settings trying to achieve an objective understanding of the phenomenon, in political arena to acquire resources for one group or the other and in organizational settings to promote inclusive workplace. It is no surprise that people find this construct positive or negative, necessary or superficial, exciting or frustrating, and fair or exploitative. Such a debate on a construct calls for a serious program of research, and the organizer of the symposium has done that with a team of young scholars who have committed a substantial part of their life to the study of this construct. We are not trying to find out the essence of multiculturalism, but simply try to understand various aspects of it by carrying out a number of studies following multiple methods and multiple theoretical paradigms. What we present in this symposium are four stories, and hope that people will not only get a perspective on the construct of multiculturalism but also appreciate Hawai'i as a unique place that nurtures multiculturalism. It is plausible that many varieties of multiculturalism have developed in different parts of the world owing to the interaction between various cultural groups. We hope to be able to present a deeper understanding of how multiculturalism develops in an ecological and historical context over many decades, if not hundreds of years. In doing so, we advance our theoretical understanding of multiculturalism and present methods to study the construct.

Paper 1: Acculturation of Communities: Multiculturalism and Cultural Behavior

Kathryn Anbe & Dharm P.S. Bhawuk, University of Hawai'i at Manoa

The impact of culture on human behavior is well documented. Numerous studies have addressed the behavioral changes migrating individuals go through as they move from one culture to another. Cultural migration is no longer a dichotomous process but one that encompasses numerous cultures within individuals and communities; however, research is lagging behind this trend. This research proposes to begin to address this dearth by using Hawai'i as an example of multiculturalism, examining daily behaviors in a multicultural context. The purpose of this research is two fold, to gain a deeper understanding of the impact of multicultural social environments on human behavior and secondly, examining the impact of native Hawai'ian culture, as the host culture, on the acculturation dynamics of the multiple cultures in Hawai'i. The first is micro in nature looking at individual behavior and the second is macro in nature and looking at culture. This study utilized four methods. First, eco-historical analysis was used to examine the evolution of Hawai'i's multicultural present. Second, archival data of street names, company names, and restaurant menus, were analyzed to study the impact of various cultures in Hawai'i. This data used unobtrusive

measures to highlight the impact of culture on names and food. Third, observations were done of store uniforms, attire worn in Downtown Honolulu, and at the University of Hawai‘i at Manoa. Fourth, daily behaviors of individuals were sampled in a semi-structured interview covering the areas of clothing, food, language, music/media, and transportation. Through the synthesis of these methods, a richer understanding of the dynamics of multiple cultures on an individual’s behavior emerged.

Keywords: *Multiculturalism, Acculturation, Hawai‘i*

Paper 2: Decoding the meaning of multiculturalism: A Study of Hawai‘i

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This study took an interdisciplinary approach and examined the meaning, the antecedents and the consequences of multiculturalism in Hawai‘i - through multiple methods (focus group, grounded theory, historical analyses and emic model building) and multiple data sources (letters to the editor in two newspapers in Hawai‘i - “Honolulu Star Bulletin” and “Honolulu Advertiser,” historical documents and online archives <http://www.archives.gov/education/lessons/Hawai‘i-petition/> and <http://www.oha.org/>) and interdisciplinary perspectives from cross-cultural researchers). Three successive phases were undertaken – (1) capturing interdisciplinary definitions of multiculturalism, (2) developing emic models of multiculturalism, (3) testing emic models. The emic model suggests that multicultural issues faced by Native Hawai‘ians are salient in Hawai‘i. Five factors were found as roots for multicultural issues faced by Native Hawai‘ians. The first factor is due to Hawai‘i’s ecology, which attracted commercial and defense interests by colonial powers. Similar to the notion that ecology shapes culture (Triandis, 1994; Bhawuk, 2003), this is the first research that shows that ecology shapes multiculturalism. The second factor is the annexation of Hawai‘i to the United States through legal instruments. Historical annexation of Hawai‘i to the United States is preceded by three factors: Commercial Sugar and Pineapple Interests; Monarchy’s Illegal Overthrow and Unilateral Annexation. The third factor is related to activities of missionaries carried out more than a century ago. As a case of point, from 1860 till 1967, it was a legal requirement for child born in Hawai‘i to be given a Christian name. The fourth factor is the latent consequences of US judicial system, which allows people to challenge the culture, economy and education rights of Native Hawai‘ians. For example, federal legislations on civil rights have resulted in a number of lawsuits on policies that safeguard the interest of Native Hawai‘ians. The fifth factor is the state’s emphasis on tourism industry where the desire and culture of the native community sometimes take a back seat. Model developed in this study show how ecological, historical, socio-political, economic, cultural, and legal factors serve as antecedents of multiculturalism -- many scholars have talked about these factors but very few have actually explained how these factors shape multiculturalism. The model shows the importance of ‘historical correctness’ where it not only can lead to restoring culture, rights and identity of Native Hawai‘ians but also the recognition of non-native contributions and the role of the United States in Hawai‘i’s economic development. Thread of letters to the editor used in this study representing both convergent and divergent perspectives provided ‘thick descriptions’ that have policy and leadership implications for Hawai‘i leaders – at all levels - business organizations, educational institutions, religious organizations, neighborhoods, native and non-native Hawai‘ian groups, parents and individuals.

Keywords: *Multiculturalism, Hawai‘i, Emic*

Paper 3: Can quality of relationship over-ride racial differences? LMX in a multicultural society

David Jackson & Dharm P. S. Bhawuk, University of Hawai'i at Manoa

Research on the validity of Leader-Member Exchange theory (LMX) across cultures is limited to a few studies like Graen and colleagues' extensive work in generalizing their research to Japanese work settings (Graen & Wakabayashi, 1994). A review of LMX literature shows that race and ethnicity have not received much attention. Examination of LMX theory in a multicultural society has received scant attention and is even less researched. Thus there is a need to examine the generalizability of Leader-Member Exchange theory and its correlates in culturally diverse populations. This study investigated the impact of ethnocultural dissimilarity in dyads on quality and work outcomes, and tested if a high quality leader-member exchange can lead to positive job satisfaction and organizational commitment despite the ethnocultural differences between leaders and members. Results indicate that leaders and members who are ethnoculturally different are not more likely to possess lower quality relationships, though as predicted the ethnoculturally dissimilar leader-member dyads reported lower overall job satisfaction. Also, though mixed dyads were not found to have lower organizational commitment, they were less satisfied with supervision and with coworkers. Implications for research and practice are discussed.

Keywords: *LMX, Multicultural, Organizational Commitment*

1.15 – 2.45pm: Intercultural Conflict Project: Current and Future Work: Part 1

**Facilitator: Rosita Albert, alber001@umn.edu & Dan Landis, danl@hawaii.edu
Room D101**

This session will focus on the forthcoming Handbook of Ethnic Conflicts. Each author will make a very brief presentation of the major findings regarding the conflict he/she addressed and the recommendations for researchers and policy makers.

3.00 – 4.30pm: Intercultural Conflict Project: Current and Future Work: Part 2

**Facilitator: Rosita Albert, alber001@umn.edu & Dan Landis, danl@hawaii.edu
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