

Intercultural contact and sojourner adjustment:  
An identity negotiation perspective

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PA28: Thu: 09.50-10.15: B

Numerous interculturalists have proposed theories to explain the challenges inherent in communication across cultures. Ting-Toomey (1999) put forward the identity negotiation theory (INT) to account for the emotional vulnerability and confusion that people may experience when communicating with dissimilar others. In 2005, she claimed that, "the positive or negative consequences of the identity negotiation process, ultimately, affect the development of quality intergroup and interpersonal relationships" (p. 229). If true, this should concern organizers of study abroad programs as well as anyone who seeks to improve his/her communication across cultures.

This theme of identity security and vulnerability was explored in an ethnographic investigation of the linguistic and intercultural adjustment of Hong Kong university students in England. During a five-week sojourn, they reflected on their experiences across cultures and evolving sense of self. I observed and recorded their behavior and gathered additional information through ethnographic conversations and debriefing sessions. Data consisted of interviews, surveys (pre-departure, sojourn, and post sojourn), pre-sojourn cultural identity narratives, informal discussions, diary entries, and field notes. Using QSR NVivo, a qualitative software program, the material was coded and triangulated to facilitate an analysis of the students' perceptions of their identity, intercultural adjustment, and host-sojourner relationships.

After providing a brief overview of the INT, the presentation will center on my ethnographic study, which tested some of Ting-Toomey's assertions. Data excerpts will illustrate the students' concerns about their identity, adjustment, and relationship-building across cultures as the sojourn unfolded. Throughout the discussion, reference will be made to the core assumptions of the INT and Ting-Toomey's (1999) belief that, "the more competent they [sojourners] are at managing their identity threat level, the more they are able to induce effective adaptation outcomes" (p. 260). The session will highlight the importance of addressing feelings of insecurity and vulnerability on stays abroad.

## Globalization and job performance: Intercultural competencies

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Thu: 10.15-10.40: B

Both companies and academia need theoretical models of intercultural competences that can assess the training and assessment of the job performance on the global work place.

The Job performance has been defined in a different sense from the American or the European point of view. At America the job performance has been defined as a "set of behaviors that are relevant for the goals of the organization, and effectiveness as the outcomes that stem from these behaviors. (Campbell,1990)". At Europe the job performance issue has been tackled through the concept of competencies. Bunk (1994) defined this concept as "the body of knowledge, skills, and attitudes that enable a person to exercise a profession, to be able to solve professional problems independently and flexibly, and to be capable of working in his or her professional milieu and in the work organization.

The analysis of the theoretical literature suggested the requirements of the intercultural competencies for the job performance at the global work place are:

- Transversal (Cross Functionality;) given the influence of culture in one's performance of and attitude toward work, regardless of where a person works or what job he or she does.
- Consideration of the most individual and subjective aspects of a person, the influence of the context where these competencies are being practiced.
- Consideration of the technical and social aspects of jobs in multinational companies.
- Allowance for complex strategies and skills for learning, analyzing information, and decision-making to be identified.

The Cross functional Intercultural Competencies have been defined as: "That body of knowledge, skills and attitudes that enable one to aware the personal factors and demands generated by cultural diversity and cope with any incidents that arise in the intercultural company by means of intercultural independent learning and problem-solving that takes other cultures into account." (Aneas, 2003).

Has been developed a great number of methodologies and strategies for the identification of competitions (Gonzi and Athanasou 2000), but can be synthesized as qualitative and quantitative methodologies. For the assessment of Cross functional Intercultural Competencies, we have developed an scale of 29 items,

## Sociocultural adaptation and intercultural sensitivity among international instructors of Teaching English as a Foreign Language (TEFL) in universities and colleges in Taiwan

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PA29: Thu: 9.25-9.50: C

This study was prompted by two major objectives. The first objective was to investigate the sociocultural adaptation and intercultural sensitivity of international Teaching English as a Foreign Language (TEFL) instructors in Taiwan's colleges and universities. Sociocultural adaptation depicts how effectively sojourners fit into the host culture (Ward & Kennedy, 1999) while intercultural sensitivity (ICS) is an individual's reaction to cultural differences (Bennett, 1986). The second objective was to assess if seven predictor variables (age, gender, nationality, the length of residence in Taiwan, the length of previous living experience overseas, the length of studying Mandarin, and the frequency of interaction with Taiwanese) were related to these instructors' sociocultural adaptation and their intercultural sensitivity. Two major instruments were used in the study: (1) the *Sociocultural Adaptation Scale (SCAS)* by Ward and Kennedy (1999) was used to assess participants' levels of sociocultural adaptation and their intercultural challenges; (2) the *Intercultural Development Inventory (IDI)* by Hammer and Bennett (2001a, b) was used to measure participants' levels of intercultural sensitivity in accordance with the Developmental Model of Intercultural Sensitivity (DMIS) outlined by Bennett (1986, 1993). Of 176 international TEFL instructors in Taiwan higher education institutions, 44 completed the *SCAS* while 35 completed the *IDI*. The *SCAS* results showed that these 44 international TEFL instructors in Taiwan had a "slight difficulty" in adapting to life in Taiwan as termed in the *SCAS*, but no statistically significant relationships were found between the seven predictor variables and the instructors' sociocultural adaptation. The *IDI* results indicated that the average level of ICS for these 35 instructors was Minimization. Again, these same seven variables were found to be uncorrelated with the instructors' intercultural sensitivity. However, the findings revealed that females were less ethnocentric and more effective in switching their cognitive frames of reference and behavioral codes in intercultural settings than males. Both findings from the *SCAS* and *IDI* imply the need for intercultural training or support programs for international instructors in Taiwan.

## Cultural Intelligence/Language: A Barrier to Success

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PA30: Thu: 9.50-10.15: C

The presentation on the language portion of the cultural intelligence model developed by Early and Ang in 2003 will be discussed. It is our contention that language is a major contributor to an individual developing a higher cultural intelligence, and being able to perceive what is really happening in a new cultural environment. Because language is a determinant of our cognition and perception, if we do not have the linguistic framework of the new environment, but only the linguistic environment of our native environment, our conceptual framework will be disabled in the new environment. The presentation will focus on language within the cultural intelligence model and how language affects an individual's cultural intelligence success when crossing cultures; and where language belongs in the cultural intelligence model. Given the findings, a theoretical model of cultural intelligence that includes language as a main effect of cultural intelligence is proposed.

## Building Intercultural Business Communicative Competence through Conceptual Curricula: For Chinese Learners

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PA31: Thu: 10.15-10.40: C

This paper puts forward two curricula aiming to build Chinese learners' intercultural communication competence: one for foreign language majors and the other for business majors. Traditionally, the curriculum for foreign language education in mainland China aims to build learner's foreign language skills rather than communication competence, let alone intercultural business communication competence. Consequently, many Chinese international communicators admit, as a recent survey at one of China's leading multinationals indicates, that they have barriers in communicating with their foreign counterparts, whatever their foreign language proficiency is. In line with international theoretical frameworks by Babcock & Du-Babcock (1996,2001), Kulich (2005), Varner(2000) and Wiseman & Shutter(1993), and from a perspective of communication effectiveness at the marketplace, this study first identifies the missing as well as overdue components that aim to shape learner's intercultural business communication competence in the current curriculum of China's foreign language education. Based on these, this study will propose two curricula, each of which consists of four modules: language, communication, business and cross-cultural studies. The two curricula differ from each other with different emphases on their respective communication components for two different majors.

Accommodation in intercultural interactions:  
The effects of different influential messages in police interviews as a function of culture

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SY10: Thu: 11.00-12.40: A

Integration requires mutual acceptance and accommodation of behaviors of migrants and native inhabitants. The present study departed from the assumption that in the context of professional contacts such as interaction between police officers and citizens effective functioning requires such an accommodation of behaviors. Content analysis of a recently collected dataset of police interviews (N = 62) with crime suspects from different cultural backgrounds uncovered associations between the use of different influential messages of police interviewers (e.g., rational persuasion, ingratiation; Perloff, 1993; see also Giebels, 2002), the perceived hierarchical position of the police interviewer and interview effectiveness in terms of substantive and relational outcomes. Rational persuasion - a central aspect of most police interviews - appeared to be positively associated with substantive effectiveness in police interviews with suspects from Western low-context communication cultures, but negatively associated with substantive outcomes in interviews with suspects from non-western high context communication cultures. Ingratiation - another key element of most police interviews - seemed to play a more important and differentiating role for non-western crime suspects in that particularly ingratiation in terms of "rewarding" heightened the police interviewer's perceived hierarchical position. In general, perceived hierarchical position of the police interviewer was positively related to substantive success. Implications for research and practice are being discussed.

## Colourfulness as a challenge or a threat? Reactions to diversity in the domain of work

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SY10: Thu: 11.00-12.40: A

Arends-Toth and Van de Vijver (2004) suggest that attitudes toward migrant acculturation vary across different domains (home, work, socializing). The same may hold for general attitudes toward cultural diversity. This paper examines Dutch people's evaluations of diversity in a *work* context as a function of experience with diversity, the nature of the anticipated outcomes and diversity attitudes. In a series of studies, student samples evaluated pictures of work groups of varying ethnic and gender composition with respect to a number of group outcomes. Cultural diversity was contrasted with gender diversity; Dutch data were contrasted with data from American subjects (Ufkes, Van der Zee & Paulus, 2007). Interestingly, the data show that *within* the domain of work evaluation of diversity is dependent upon the dimension of evaluation. More specifically, respondents evaluated diversity more positively when it concerned productive outcomes (creativity and performance) than when it concerned affective outcomes (pleasure and identification). As predicted, participants held less positive attitudes towards cultural than towards gender diversity. Also in line with our predictions, individuals with positive diversity attitudes evaluated diverse groups more positively, and were less inclined to favour gender over cultural diversity. Diversity attitudes were also dependent upon experience with diversity, as evidenced by differences in ratings between American and Dutch students.

## Acculturation by way of religion? Identity strategies of Moroccan adolescents in the Netherlands

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PA32: Thu: 11.00-11.25: B

The Moroccan community is one of the largest minority groups in the Netherlands. It numbers about 300.000 people, which is about 2% of the Dutch population. Almost half of all Moroccans are under the age of twenty. This research studies identity formation processes of these adolescents. Identity formation can be regarded as the formulation of commitments in different domains in life. An identity crisis may occur, when individuals formulate commitments which are incompatible. This crisis could be more severe among migrants, since they have to deal with two (opposing) cultural backgrounds. The focus of this presentation is: what kind of strategies do Moroccan adolescents use to create coherence between their commitments? The author will present data of 80 adolescents. The *Groningen Identity Development Scale* was used to obtain information on exploration and commitments in seven domains (parents, peers, education, gender, ethnicity, religion, and 'general'). A code manual was developed and applied to all interviews; it consisted of 32 strategies. *Simple coherence strategies* are aimed at abandoning the commitments that cause problems and sticking to the ones that cohere. This can either be in favor of "Moroccan" or in favor of "Dutch" commitments. *Complex coherence strategies* are advanced rationalizations to deal with contradictions. *Religious strategies* are those in which Islam plays an important role in the process of dealing with discrepancies between cultural repertoires. These strategies can be related to Berry's acculturation model. Not using strategies could lead to *marginalization*. Using simple strategies may lead to either *assimilation* or *separation*. Using complex strategies enables the individual to combine the cultural repertoires, which may lead to *integration*. Finally, religious strategies do not automatically lead to one of these outcomes, the outcome depends on the local context (e.g. policy towards Muslims).

**Cultural factors in intergroup attitudes:  
Individualism-collectivism and attitudes toward the White and Black Others**

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PA33: Thu: 11.25-11.50: B

Individuals categorize other people immediately upon meeting them, using visually salient cues, based on race, gender and age; categories are activated almost automatically, along with their stereotypical contents and attached emotions. Placing target within the category leads to more salient category membership, and to shift from interpersonal to intergroup contact. Once a target is categorized as a category member, negative cognitive and emotional effects might occur, e.g. stereotyping, and prejudice. The question arises whether we use negative racial stereotypes each time we meet a person of other race? If stereotyping is an inevitable outcome of intergroup encounter, are there specific factors which can diminish a tendency to stereotyping and make positive attitudes possible? The aim of this study was to examine relationships between collectivistic and individualistic orientation and attitudes toward the others, described as the Blacks and the Whites. Respondents were 120 students (19 yrs). Collectivistic and individualistic orientation was measured with the Singelis et al. "Horizontal and vertical dimensions of individualism and collectivism scale". The Questionnaire "The summer camp" was used to measure attitudes. A student camp was chosen as a place of interaction between members of different national and racial groups. Four events, involved cooperation and competition tasks were described. Participants were asked to evaluate behaviour of target persons representing less or more distant cultures (France, South Africa, Czech, Nigeria). The results showed that there is a positive correlation between horizontal individualism and collectivism, and attitudes toward the Others. However, the best predictor of attitudes to the Black Others was the horizontal collectivism: the higher horizontal collectivistic orientation, the better attitudes toward black French, Nigerians, and South Africans.

## Autonomy and relatedness orientations among German and Turkish-German students

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PA34: Thu: 11.50-12.15: B

Regularly non-Western individuals and members of ethnic minority groups in Western societies are assumed to be predominantly collectivistic, while members of the majority population in Western societies are supposed to be generally individualistic. Furthermore the concept of individualism implies the combined appearance of separateness and autonomy while collectivism is associated with relatedness and the lack of autonomy. There is a problem with these construals from a theoretical perspective in the sense that they confound the two underlying dimensions of 'interpersonal distance' and 'agency'. There is also empirical evidence for the distinction of these dimensions and for the coexistence of relatedness and autonomy. The autonomy-relatedness scale developed by Kagitcibasi which allows measuring the contemporaneous existence of autonomy and relatedness, thus the 'autonomous-related self', was applied in combination with other scales to German students and students with Turkish migrant background at a German university.

When the Nail that Stands Out is not Pounded Down:  
Priming Vertical Individualism in Japan and the United States

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PA35: Thu: 12.15-12.40: B

Though a traditional proverb in Japanese maintains that “the nail that stands out gets pounded down”, in today’s globalized Japan, there are appropriate situations to assert uniqueness. Indeed, the traditional common view of Japanese being more collectivistic and less individualistic than Westerners is not supported (e.g., Matsumoto, 1999) yet some research has suggested that the lack of cultural difference is due to problems with attitudinal measures involving likert-type scales; a problem referred to as the reference group effect. The present study involved an experiment with measures that are not prone to the reference group effect. We adopted a priming manipulation and randomly assigned American and Japanese undergraduate participants to priming conditions in which they were asked to think about: 1) how they were similar to others, 2) how they were different from others, or 3) the weather (control condition). The dependent measures were the Twenty Statements Test (TST) and a scenario measure of Horizontal/Vertical/ Individualism /Collectivism. Contrary to the common view, Japanese reported more private self statements and less collective self statements on the TST than Americans across all conditions ( $p < .001$ ). Analyses revealed a significant 3-way interaction on the HVIC ( $p = .04$ ) and follow-up analyses revealed a significant Culture X Prime interaction effect only for changes in proportion of Vertical Individualistic (VI) responses ( $p = .001$ ). For Japanese, the proportion of VI responses increased in the Private Self Priming Condition, whereas the proportion of VI responses decreased in the Collective Self Priming Condition (both relative to the control condition). For Americans, there was no difference in the Private Self Priming Condition and a marginally significant contrast effect in the Collective Self Priming Condition (relative to the Control Condition). Results suggest that the mind-sets of (young) Japanese may be primed stand out when it is appropriate to do so.

## The Transformation of the Cultural Dimensions

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PA36: Thu: 11.00-11.25: C

In order to verify Chinese and German cultural dimensions discussed by other researchers, the author explored Chinese and German businessmen in an intercultural working setting in Hamburg. The hypothesis is that Chinese businessmen have been transformed to reflect cultural value dimensions closely related to the German businessmen in German fields. These variables of cultural dimensions are developed from one of Hofstede's Five Dimensions, Individualism and Collectivism; Ting-Toomey's Face-Negotiation Theory; Hofstede's Uncertainty Avoidance; Ting-Toomey's Conflict Confrontation concept; Hall's High-Low Context concept and hidden dimension. The five aspects of the analysis are extracted from the author's explorative fieldwork from early 2000 to the middle of 2001. During the analysis process of the fieldwork notes, the author found that these five aspects - individualism and collectivism; face saving and non-face saving; conflict management; time; context meaning and space - vary from the other researchers' theories. In the expert interviews from 2002 to 2005, the author explored the Chinese and Germans based in multicultural and bicultural companies in Hamburg. The analysis of the expert interviews finds strong research differences from other research in these five aspects of cultural differences. The results verify the hypothesis that the Chinese businessmen have greatly transformed their values into German cultural values in order to transform their economic capital in the different social fields and different doxa in Germany.

## Diversity in Organizations: On the Effects of Culturally Diverse Workforces in the New Zealand Context

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PA37: Thu: 11.25-11.50: C

Worldwide, workforces are becoming increasingly culturally diverse with organizations facing the challenge of managing diversity successfully. Previous research into the effects of diversity within workgroups gives proof for the potential negative and positive relationships between diversity and group outcomes and are explained by various, sometimes conflicting theories (e.g. on social identity, competition, social dominance, tokenism, inter-group contact or similarity-attraction). How heterogeneous work groups can interact efficiently and effectively is a prominent area of research, but has rarely been addressed on an organizational level. This paper is going to present results of a national organizational survey to understand and explain the effects of cultural diversity and diversity management on organizational outcomes taking the specific New Zealand context into account. Around 300 New Zealand employers, general managers and human resource managers participated in an organizational survey about the composition of their workforce and their experience in managing a culturally diverse workforce to be able to identify critical fields of social inequality and perceived discrimination due to organizational industry, size and ownership as well as migrants' ethnic, national and professional background.

An organizational diversity index was used to test the effects of demographic composition with regard to the employees' national and ethnic background on organizational outcomes, like absenteeism, fluctuation and performance. Employers' attitudes towards diversity and immigration, their multicultural effectiveness and experience as well as the amount of contact among staff were measured to look for their moderating roles and to identify the factors that lead to negative or positive effects in culturally diverse workforces. Based on the findings, practical implications for managing a culturally diverse workforce will be offered to improve communication and cooperation within organizations from a national and international perspective.

## Individual differences in self representation: development of a measure of identity orientation and implications for diversity in work groups and organizations

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PA38: Thu: 11.50-12.15: C

The concept of the self is central to an individual's perceptions, evaluations and behaviors. How individuals define themselves influences how they think, feel, and interact with others. An important notion of an individual's self conception is that it can be represented in multiple ways. Traditional research on the self have distinguished between independent and interdependent self representations (e.g., Markus & Kitayama, 1991; Singelis; 1994; Triandis 1989). More recently, this model of the self has been extended by proposing that the interdependent self consist of a relational and collective component (Brewer & Gardner, 1996). In this presentation we will focus on the development of an individual difference measure of identity orientation (identity orientation scale [IOS]) that distinguishes between individual, relational, and collective self representations. Two samples of university students were used to develop and evaluate the psychometric qualities of the instrument. Analyses supported the internal structure and validity of the IOS. Furthermore, gender differences were found with regard to the personal and relational identity orientation. Men appeared to be more personal orientated, whereas women more relational orientated. In addition, we will present some data from an experimental and organizational study, in which we tested whether individual differences in identity orientation can buffer against the negative effects associated with diversity, such as lowered group cohesion and less favorable attitudes towards organizational members who do not share the same characteristics. Results showed that a relational orientation was associated with more identification and more positive attitudes towards 'outgroup' members within the same work group or organization compared to the personal and collective orientation. Apparently, individuals with a relational orientation are less inclined to categorize others into groups and therefore might be more suited to work in a diverse context.

Can online interactions lead to changes in attitude towards those of another culture? An exploratory study with French and American university students.

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PA39: Thu: 12.15-12.40: C

The present study was designed to explore the effect of online intercultural interactions on changes in intercultural attitudes. Despite the growing importance of machine-mediated communication, research on intercultural contact has focused almost exclusively on face-to-face interactions. The question we sought to answer was: is it possible to change attitudes towards those from another culture via mediated communication? Participants were university students in France and in the United States. They were required as part of their course requirements to engage in online interaction with each other. Approximately half had had no previous contact with persons from the other culture. Two attitude measures were administered: 1) twelve Semantic Differential adjective pairs (Osgood, 1957) and 2) a modified version of Neuliep and McCroskey's (1997) revised Generalized Ethnocentrism Scale (GENE). The measures were prepared in both languages. Participants interacted with each other either via instant messaging (synchronous, real time communication) or via online forums (asynchronous communication) in which students posted questions and answers to members of the other culture online for five weeks. Because the French participants were studying business English, students communicated in English. Before and after the interaction period, participants completed questionnaires containing the two attitude measures. Results showed a significant change in attitudes in a positive direction towards members of the other culture after online interaction. There were also significant differences between the French and Americans in the modified GENE scores. Findings and implications of the study will be discussed.

## Cultural Intelligence: Scale Development and Psychometric Properties

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PA40: Thu: 11.00-11.25: D

Increased globalization brings together people whose values, customs, and traditions are completely different, if not opposite from one another. Successful interactions in a culturally and ethnically diverse environment require special knowledge and skill, different than those suggested by the traditional models of intelligence. Cultural Intelligence, therefore, is defined as “the ability to successfully function in environments where individuals have experienced different programming” (Offermann & Phan, 2000). Specifically, cultural intelligence indicates three complimentary sets of knowledge and skill: a) understanding of one’s own culture, b) understanding of others’ culture, and c) ability to diagnose and adaptively match appropriate behaviors across situations. Three phases are described in the development of the Cultural Intelligence Survey (CIS): construction, evaluation, and validation. In the preliminary item analysis, a 47-item scale was administered to 335 adults who live in an ethnically diverse metropolitan area. A reduced version of the scale which contains 25 items was administered to a different group of 1,364 adults to examine reliability and validity evidences. Both preliminary and reduced scales showed good internal reliability and strong evidence of discriminative validity. Suggestions for future research using the scale are described

Investigating the Influence of Ethnic Identities and Intergroup Contact on Anxiety/Uncertainty and  
Communication Satisfaction –  
a Study of Three Chinese Ethnic Groups at a University for Minorities

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PA41: Thu: 11.25-11.50: D

With the rapid economic and social development in China, ethnic minorities are also experiencing great changes in their lives and perhaps in their cultural norms. To what degree present modernization efforts are actually causing shifts in ethnic identity and communication patterns has not received much attention in the research. Both international and Chinese scholars in intercultural research have produced useful work and findings on the formation of ethnic group identities, but actual communication patterns and their effects, both within the group and to those around them have not been studied extensively in China.

This study seeks to examine the interethnic communication between three minority groups (the Uyghur, Mongolian and Tibetan minorities) and the Han majority in China, and the three groups' perceived effectiveness of communication with the Han majority. Specifically, several domains of intercultural communication in a Chinese University for ethnic minorities will be studied: ethnic identity (items from MEIM, Phinney, 1992), intergroup contact (items from Shuang, 2006), communication satisfaction (items from Gudykunst, 1994 and Hecht, 1978), anxiety and uncertainty (items from Gudykunst, 1994). Based on a discussion of the relationship of the former domains, several hypotheses concerning the correlations between variables will be tested.

It is hoped that the present study would develop foundations for further interethnic research in China and provide research findings for the government and institutions in responding to certain social and economic developments. The paper will also report on effective strategies to those who communicate in unfamiliar environments. We also hope it could serve as a solid step in furthering studies on intercultural communication in the Chinese context and highlight some of the influences of modernization and economic development.

Comparative research on social and cognitive models of minority ethnic identities: Totonacs (Mexico), Guadeloupean (France), Hungarian (Romania), and Jewish (Argentina)

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PA42: Thu: 11.50-12.15: D

The present study examines cognitive and social identity models of ethnically different minority groups: Totonacs (Mexico), Guadeloupean (France), Hungarian (Romania), and Jewish (Argentina). We present analyses of historical data as well as the results of qualitative interviews on implicit theories of ethnic identity and self-report measures of ethnic identity versus national identity.

The main findings of this study indicate that models of ethnic identity versus national identity differ in every intercultural situation. The role of cultures and social status affect the implicit theories of identities. However all these models are constructed by estimating - along a bi-dimensional cognitive scheme - the differences between minority and national characteristics: rights, interests, behaviors, knowledge, practices, norms and values. The distances between these characteristics determine the social formation of ethnic identity models. We could identify four major models: (1) additional model (Argentina); (2) model of separation (France); (3) defensive model (Totonacs); (4) model of claiming/protestation (Romania). The results are discussed in the light of the literature on acculturation and ethnic identity.

## Preferred Organizational Cultures: A Search for General as well as Culture-Specific Characteristics

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PA43: Thu: 12.15-12.40: D

Differences in preferred organizational culture across five national samples (Canada, Germany, South Africa, the United Kingdom, and the United States,  $n = 1141$ ) were examined. The literature suggests that "Anglo" societies (such as Australia, Canada, New Zealand, the United Kingdom and the United States) exhibit a tendency for employees to prefer organizational cultures that emphasize excellence, creativity, and constructive interpersonal relationships while employees in geographical areas such as Latin America, Latin Europe and East Asia report preferences that incorporate hierarchical control, avoidance, conformity, and power in addition to those aspects preferred in the "Anglo" contexts. The *Organizational Culture Inventory® – Ideal* (OCI-I) was used to measure respondents preferences for organizational culture. Using a profile analysis (repeated measures ANOVA), it was found that, as hypothesized, there were significant differences in mean expressed preference levels for different styles of organizational culture across all national samples, indicating that not all styles of organizational culture are equally preferred by employees. Additionally, the profiles of ideal organizational culture for each nation were significantly different in terms of the degree of expressed preference for organizational culture styles as a whole, with participants from South Africa emerging as expressing distinctly different profiles from the other nations, participants from Germany and the United States as preferring very similar organizational cultures to each other but different from the others, and those in Canada and the United Kingdom also preferring organizational cultures that are similar to each other but different from the others in the sample. The commonalities and differences in preferred organizational culture as reflected in these six different national contexts is discussed.

## Thinking Outside the Berry Boxes: New Perspectives on Identity and Acculturation

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KS3: Thu: 14.00-15.00: A

Berry's acculturation framework, which identifies four preferences (integration, separation, assimilation and marginalisation) based on two dimensions (cultural maintenance and relationships with the wider society), lies at the core of contemporary acculturation theory and research. His classification of acculturating groups (sojourners, migrants, indigenous people, ethno-cultural groups, refugees and asylum seekers) based on dimensions of mobility and voluntariness of contact has also been widely cited in the acculturation literature. While both of these frameworks are responsible for major advancements in the field, "Berry boxes" can sometimes constrain our thinking about identity and acculturation. This presentation offers a glimpse of three new strands of research that offer fresh perspectives on and extensions of Berry's theorising and point to new directions that acculturation theory and research may follow in the future. The first strand develops the study of ethno-cultural identity conflict, the perception that core components of identity are incompatible or irreconcilable. The measurement and predictors of ethno-cultural identity are described as well as its relationship to psychological and sociocultural adaptation. The second strand reframes the issue of cultural maintenance, considering strategies used by groups to ensure cultural transmission and endurance; it introduces the construct of "motivation for ethno-cultural continuity" and examines its predictors and consequences. The final strand extends acculturation theory and research to relationships between tourists and hosts in the context of international tourism, the most common setting for face-to-face intercultural contact.

## Dutch Muslim troopers deployed in Muslim societies

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SY11: Thu: 15.30-17.10: B

"I kissed his hand and placed it on my head, merely out of respect. It's common knowledge in our culture to respect the elderly. He broke down in tears, put his arms around me and held onto me. My commander didn't have a clue about what was happening. I explained this later on." Statement from a Dutch-Turkish Corporal, who was once deployed in Bosnia. He surprised both his commander as well as the concerning local old man by doing simply what was common-or-garden to him. Immigrant workers, political refugees and meanwhile, children of these groups, render multiculturalism to become a common phenomenon nowadays in most western societies, hence also in the Netherlands. Second and third generation children are currently of substantial interest for the Dutch armed forces as they constitute a new recruitment potential. At present, approximately 7% of the Dutch armed forces is composed of ethnic minorities, however there are no specific figures concerning those who profess the Islamic faith. Nevertheless, as today's peacekeeping and humanitarian missions are predominantly situated in Muslim societies, the question whether or not the cultural heritage of Muslim troopers contributes to the mission, seems very much in order here. Contemporary literature has only focused fragmentarily on ways of dealing and interacting with the local population in peacekeeping areas. This paper will elucidate experiences from Dutch Muslim troopers formerly deployed to Bosnia, Afghanistan or Iraq. Furthermore, this study will also bend its mind to the social position of Muslim troopers during times of deployment. Even before terrorist attacks or political murders infused by religious extremism, societal monitors have displayed downward tolerance curves, concerning ethnic minorities. The subject has dominated political and societal discussions worldwide. However, while ethnic minorities have been a generic category in this debate for years, today it appears it has evolved into a discussion only concerning Islam and Muslims, as antagonism in Dutch society is mainly targeted at Muslim immigrants. Relatedly, this study will also accentuate and embroider on the token position of Muslim troopers within the Netherlands armed forces.

**Management during Military Peace Operations:  
Novelty or Necessity?**

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SY11: Thu: 15.30-17.10: B

A widespread misconception about waging war or even peacekeeping is that it necessarily involves a considerable use of fire power. Thus, the art of war is often portrayed as the way of the gun; a lethal exchange that ends all communication with an explosion of violence. A close examination of (civil) military operations renders a more subtle and integral perspective on the complexity of military strategies. Analyses of military expeditions that have taken place in war-stricken countries such as Afghanistan, Burundi, and East-Timor have taught us that language, and more precisely the susceptibility to erroneous use and the tenuousness of the command of regional vernaculars, is one of the most precarious aspects of international dialogue. Since war is apparently less about guns and more about engaging in conversations, the term 'language management' has been introduced within the field of military discourse to denote the process of disentangling the fine layers of language, the fabric that constitutes international communication. This paper illustrates the importance of language management through the investigation of the components that have amounted to the linguistic conflict between predominantly the Flemish and French soldiers within the Belgium military force regarding the monolingual, read French oriented, organization of the army at the beginning of the twentieth century and the complicating effects of the language barrier on the military expeditions as experienced by members of the Dutch Armoured Units in the Dutch East Indies during the World War II. The theoretical analysis of these particular historical events form the reference for other more contemporary linguistic issues within the field of international civil and military corporation such as the multilingual context of international military operations at Kabul International Airport and the intervention of local and military interpreters supporting Dutch Peacekeeping units during military and civil encounters in such regions as Bosnia and Iraq. Furthermore, this paper is part of a preliminary study aimed at the design of a research methodology consisting of a survey, observations on location, case studies and socio-psychological experiments in order to validate the effect of language management during peace keeping operations, more specifically the intervention of translators during military negotiations. Language management as a medium for both the communication of sociopolitical interests and mediation, if not the settlement of military conflicts, should thus be viewed not as a new branch of intercultural communication but instead as its critical rectification, an innovative tool for exploring the reach of civil military cooperation.

"How about Pasta and Beer?" Challenges of German-Italian cooperation in Kosovo.

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SY11: Thu: 15.30-17.10: B

Based on own field work this talk will be about international cooperation between German and Italian troops deployed in Kosovo. Despite surprising and not so surprising cultural differences and stereotypes, the cooperation went remarkably well: apparently, pasta and beer can go together. However, there were major obstacles to interoperability, in response to which the servicemen developed specific coping strategies. This presentation tries to identify both the obstacles and the coping strategies developed by the servicemen while practicing multinational military cooperation. The results will be placed in a general framework that will lead to the analysis of intercultural issues emerging in international peace support missions.

## Everyday Life in Kabul; experiences from Belgian soldiers working in a multinational context

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**SY11: Thu: 15.30-17.10: B**

This presentation focuses on the everyday life and intercultural encounters of Belgian military personnel participating in the International Security Assistance Force (ISAF) in Kabul. Some important features of the ISAF operation are the gathering at the same place of military personnel from more than 30 countries and from different units. The objective is to analyze this new sort of multinational work setting and, in particular, the types of contacts Belgian military personnel have in their daily work and leisure time with personnel from other national contingents (external diversity) but also with compatriots from other units, other components or from the other linguistic Belgian community (internal diversity).

## Different ways to get insulted: Individual and cultural factors in shaping emotional reactions

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PA44: Thu: 15.55-16.20: A

The impact of culture on emotional responses to insults has been studied from various perspectives. For example, research has shown that respondents from more collectivist countries reacted more intensely to family-related insults (Cohen & Nisbett, 1994; Rodriguez Mosquera et al., 2002). Two cross-cultural scenario studies are presented. In Study 1, self-reported emotional experiences and reactions to self-related and family-related insult scenarios were investigated in 5 cultural groups, i.e., Dutch, Moroccan-Dutch, Turkish-Dutch, Antilleans, and Dutch living in the Antilles. Variance in emotional responses is explained in terms of the type of insult (targeted at the self or at a family member), independent and interdependent self-construal, and cultural group. In Study 2, the impact of norms on emotional reactions to self-related and family-related insults was addressed by priming Chinese and Chinese-Dutch participants with norms on emotional reactions. Differences between groups are explained in terms of salience of norms, type of insult, individual differences in social desirability, and cultural group. In general, results indicated that across cultures insults directed at the self evoke more emotions than insults directed at a family member, but individual-level self-construals affect reactions to insults when directed at the self. Results are discussed in terms of individual-level and culture-level factors.

**From acculturation theory to intercultural training:  
An adequate theoretical model for applied science**

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PA45: Thu: 16.20-16.45: A

This is a theoretical/conceptual proposal. In my view the two fields are kept at some distance though they should be held as two sides of the same coin; i.e. of basic and applied science (or profession). Partly responsible for this alienation is the popular Berry's model of acculturation which has no links to the field of training. An alternative is a cultural model of acculturation being developed by the present author and also by researchers on "culture switching frames" (Benet-Martinez). In this alternative model, acculturation is conceived as acquisition of skills, values, modes of expression and coping with incompatible elements of two or more cultural heritages. Preferences, which are at the core of Berry's model are of no importance here. The content of training contains the same elements (for instance critical elements, assimilators, shaping new skills, etc). These conceptual and practical elements will be demonstrated with reference to intercultural trainings that the author and his colleagues have conducted over years.

## Is There Culture in Acculturation Studies?: Critical Analysis of the Current Acculturation Research

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PA46: Thu: 16.45-17.10: A

This presentation provides a critical analysis of research in the psychology of immigration and acculturation. Based on an examination of the publications on these topics in the *Journal of Cross-Cultural Psychology* and the *International Journal of Intercultural Relations* over the span of five years: 2000-2005, the author will discuss, among other topics, the following aspects of the discontent with acculturation psychology research: the lack of a psychological definition of acculturation and the limitations of the theoretical analysis of the acculturation process; the absence of the cultural analysis of the home and host cultures for acculturating individuals; the dominance of a cross-sectional design that is not suitable for studying a process that stretches over time; the lack of longitudinal comparative studies; the dominance of the ill-related model of acculturation based on the idea of culture shock as a distressful event, with practically no acknowledgment of the positive, growth-provoking consequences of immigration and acculturation; very few references to the research conducted by sociologists and anthropologist; and finally, no account or explanation of the various "paradoxes of acculturation". In conclusion, the author will provide some suggestions regarding the improvement of acculturation research.

## Leadership in Western Europe: Five broad behavioural dimensions

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PA47: Thu: 15.30-15.55: C

For the first time this research identifies a common factor structure for five broad behavioural dimensions of leadership in a role set analysis of Dutch, English and German managers: 17 Dutch managers plus 160 role set respondents (boss, colleagues and direct reports); 11 English managers, 110 respondents; and 13 German managers, 119 respondents. These factors are found in parallel studies within each nation. After controlling for response bias, one standardised sample was prepared in which the five factors account for 65% of the variance. The five factors comprise three broad behavioural functions of leadership (production, relationships and innovation oriented) and two broad behavioural types of decision making (participative and directive). As hypothesized all five dimensions predict leadership effectiveness. The three functions predict perceived leadership effectiveness in all samples supporting earlier findings by Ekvall and Arvonen (1991). Participative decision making predicts effectiveness in all samples whereas directive decision making predicts effectiveness in the English sample only. As hypothesized participative and directive decision making account for additional variance in the relationships between behavioural functions and effectiveness and there are variations in these findings across samples. It is common to associate general role requirements for production and relationship oriented leadership functions with situation contingent requirements for directive and participative types of decision making. This research proposes and supports the argument that this is a continuing source of confusion in advancing knowledge and understanding of leadership. In many situations there are likely to be complementarities between production, relationship and innovation oriented functions and performance whereas directive and participative types of decision making are likely to be dualities. This research includes measures of charismatic influence and inspirational motivation. Consistent with earlier findings from factor analysis (Yukl, 1999) items in these measures cross load on the three broad functions. Accordingly these functions are likely to provide a more parsimonious way of organizing findings about leadership behaviour than findings from research on transformational leadership. Attention is given to the implications of these findings for global leadership.

A comparative study on the influences of organizational communication tactics and procedural justice on Japanese and U.S. workers' attitudes and behavior

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PA48: Thu: 15.55-16.20: C

The objective of the present study is to explore how superior-subordinate communication in organizations (i.e., organizational communication tactics) and perceived organizational justice (i.e., procedural justice) affect Japanese and U.S. workers' trust in supervisors and organizations, job satisfaction, and motivation when they were informed of bad and unexpected results. Bad news such as rejection of some proposals and unexpectedly low performance appraisals can result in losing trust in management and lowering job satisfaction and motivation. However, good communication between decision makers (e.g., superiors) and the recipients of the decisions (e.g., subordinates) and perceived justice of procedures of the decision making (i.e., procedural justice) could alleviate those negative attitudes and behavior and even promote justice feelings. A theoretical model is built with communication tactics as exogenous variables, perceived procedural justice as moderator or mediator, and trust, job satisfaction, and motivation as endogenous variables. Based on the theoretical model, several hypotheses will be constructed. The data were collected both in Japan and the U.S. In Japan, the questionnaires were distributed to the graduates and workers who were assigned to a business school in Tokyo and sent back to the researcher by mail. In the U.S., there were two ways for collecting data. The questionnaires were distributed to MBA students in two business schools. In addition, the researcher also asked a U.S. company that could distribute the digitalized questionnaires to their customers and collect the data through internet. In total, 1,048 completed questionnaires (423 Japanese and 625 U.S. workers) were collected (valid questionnaires were 1,008). In order to test the hypotheses, structural equation modeling will be used. A multiple group analysis will be conducted to find the similarity and differences between Japan and the U.S. in the structure of the relationships among communication tactics, procedural justice, and three organizational attitudes and behavior.

## Multiple Approaches toward Explicating the Core of Culture

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PA49: Thu:16.20-16.45: B

The historical discourse of explicating the core elements of culture has largely arisen from various interpretations of the iceberg illustration. The western (American) discourse of cross-cultural communications started from 1) imagined sameness - attempts to describe a homogeneous kind of cultural personality (national character studies, e.g. Gorrer). This was then represented by 2) value studies, an idealized attempt to highlight the prominent beliefs and attitudes of a culture's mainstream (Kluckhohn, Rokeach, Kohls, Althen). Growing multicultural realities then pushed this toward 3) diverse cultural identity representations (either of sub/cultural groups, e.g. Hecht et al, or conceptions of whiteness Martin, Nakamaya). Post-modern relativism has pushed this further toward either 4) personal or in-group identity clarification or 5) power inequality studies (the British Culture Studies paradigm). So how can we frame attempts to clarify the "core of culture" or attempts that argue there is no cultural core? This paper will first put forward a heuristic paradigm for evaluating values and identity studies from their epistemological and ontological assumptions. Then the paper will seek to evaluate the validity of such a frame from Chinese eyes. As Chinese writers and scholars seek to understand the transitions that are underway in Chinese culture these past decades, the paper will seek to chart out the approaches toward core cultural clarification, from Sha's (sociology) and Yang's (indigenous psychology) emphasis on the Chinese national personality, to Hu's (intercultural pragmatics) and Kulich's (social-psychology) approaches. English language teachers and intercultural scholars are issuing calls for renewed values studies during this time of transition - is there also a need for new studies of identity? If so, from what frame? These divergent approaches to cultural inquiry will be analyzed for their contribution to understanding Chinese culture today.

## Social support and job satisfaction across 13 countries.

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PA50: Thu: 16.45-17.10: C

We investigate the relationship between social support and job satisfaction across cultures. It is proposed that the relationship between social support and job satisfaction will be affected by the type and source of support and the culture in which this relationship is being investigated. Social support types include instrumental and emotional support from organizational members, including supervisors and co-workers. An example item is "My immediate boss treats me with respect." Job satisfaction consists of multiple work-related facets, including pay, benefits, supervisor, co-workers, work environment, work content, career opportunities, and human resources practices. An example item is "Overall, I am satisfied with my pay." Beehr and Glazer (2001) propose that people from different countries will vary in their perceptions of various forms of social support (e.g., emotional or instrumental support) from different sources of support. Glazer (2006) supports some of these propositions, finding that emotional social support from the supervisor is greater and instrumental peer support is weaker among people in Anglo and Western European countries than Eastern European and Asian countries. This study goes one step further by comparing across 12 European countries, plus the USA (represented by 46,518 individual respondents), the relationship between both different forms and sources of support and various facets of work-related satisfaction. Cultural implications of findings will be discussed in terms of Schwartz's (1999) culture values, House et al.'s (2004) culture value research from GLOBE, and Hofstede's (2001) culture values.



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